

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

October, 1946

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NOTES AND NOTICES

Information and Sundry Items

IN this day of evangelistic man-power shortage, instead of reaching across the country for someone who has already attained success, take a risk in the development of some of your own

MEETING EVANGELISTIC MAN-POWER SHORTAGE

young men, as others have had to do before you. Choose young evangelists of promise and give them unusual opportunities in the lines of training, guidance, and support. Practically every one of our stronger evangelists, today in early middle life, was struggling a few years ago to get his stride and to perfect a successful technique. Some were even a bit of a problem to their presidents. Some were sent to the Seminary for special help in practical and other vital courses. Others were visited and counseled during and at the place of their efforts. The confidence placed in them, coupled with the challenge of a larger task, together with more extended and better-directed evangelistic efforts, has resulted in a new group of successful men. There are many more in the background, just where these younger men came from. Give them an opportunity and constructive counsel, and watch them grow. The Ministerial Association stands ready to help you in strengthening them. Counseling them on the ground, in the midst of an effort, has proved highly helpful. Having one of the Association secretaries aid in brief schools for these evangelistic companies has likewise demonstrated the value of the plan. Improved equipment is now available—three-ply, cutout prophetic symbols; superior bus and streetcar ads; and expert handbill layouts, as will soon be noted. New and stronger courses in practical theology at the Seminary are gripping the needs of evangelists, pastors, and Bible instructors. Overseas calls are bound to increase. We do not have enough men of larger experience to go around. Therefore we must train more men locally for their tasks. Some will disappoint, but the majority will fully justify the risk, and you will be a trainer and developer of men. If you lose one, train two to take his place. We have a world task, but, thank God, divine help is available.

WHAT kind of impression does your typewritten letter or article create? If the “e” and “o” and other letters are solid because of mere failure to clean them out; if the letters are out of alignment and look like the waves of the sea; if the typewriter ribbon needs changing; if the right-hand margin is jagged and irregular; and if the spelling and punctuation are faulty—will not the local newspaper editor, or the trained and observing reader, form an unfavorable impression? Will he not think that perhaps your argument is loose and sloppy, and your evidence just as faulty? Let us do everything within our power to create a favorable impression and to establish confidence as public representatives of this majestic truth.

WE, as ministers of the advent faith, are the object of Satan's relentless attack. He cares little how he trips us, so long as he can neutralize our influence. He is out to minimize, if not to wreck, our service. It makes little difference to him whether it is accomplished through heresy, ambition, unchastity, greed, strife, or variance. The pathway of the advent movement is dotted with altogether too many markers of comrades who have fallen out by the wayside. Let us guard our steps with all diligence, remembering that Satan is constantly seeking to trap us. The pathway to eternal life is strait and narrow; the broad way to destruction is alluringly camouflaged. Our safety lies in inseparable fellowship with Christ.

AN announcement regarding new health films appears on page 44. Brother Mayse writes: “These eight colored filmstrips are by Elder W. E. Priebe of Clovis, New Mexico. There will be a syllabus for each film. They apply to the simple truths we teach and believe as a people.”

ON August 13 the first copies of *The Prophetic Faith of Our Fathers*, Vol. III, were taken to the Library of Congress for deposit. Then the back orders at the Review and Herald began to be filled. Within a short time copies were mailed out to individuals, Book and Bible Houses, institutions, and overseas divisions. Certain review copies have been sent to leading religious and secular journals for book reviews, and to leading libraries in America and Europe for deposit. Thus, after seemingly interminable delays, the final volume in the 1946 Ministerial Reading Course is in the hands of the enrollees. The selections for 1947 will be announced soon. We are assured that four of the five books chosen for 1947 will be sent out together this autumn, leaving only one to follow separately. But the succeeding year we hope to be back fully on united schedule time. Postwar conditions are proving almost as difficult as the wartime situation.

ARE you a master or a slave? Are you the controller or the victim of daily circumstances? Do you mark out your own immediate and long-range program, or is it fabricated for you by the unsolicited burdens, desires, and demands of others who inject themselves into your day? Where do your bounden obligations lie? Is your first loyalty toward those higher obligations of your position or responsibility? Are you subject to the time-consuming demands of friends and callers? In every life there should be an over-all schedule—with a certain elasticity, of course. But choices as to precedence and determination as to the amount of time allocated should be made by you. Some things should be put first—today; others relegated to the background, tomorrow, or to the possible future. Unless one is on the alert, his time may be consumed largely on unimportant secondaries that could wait, or even be passed by without loss. Let us formulate a workable plan, and then work that plan.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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¶ We are not only to make disciples,
but to hold them through proper care

We Must Put First Things First

By T. J. MICHAEL, *Associate
Secretary of the General Conference*

THE number of apostasies that are taking place in our churches each year must be a cause for great concern and perplexity to our leaders and ministers. We are losing thousands of individuals, the original winning of whom has cost us much earnest endeavor and many, many thousands of dollars. We have been admonished to "preach the gospel" and "make disciples," but we have also been admonished to "take heed . . . to all the flock, . . . to feed the church of God." Many of our people are spiritually starving to death, and in a large number of cases this is because the "shepherds" are neglecting an important phase of their ministry.

Unfortunately, it is very often the case that our ministers are like Martha, "careful and troubled" about many things that have very little to do with either *winning* or *holding* disciples. Various activities assume such apparent importance that the preaching and the feeding are neglected. Much has been said and written about this important matter, but I cannot refrain from expressing the earnest hope that soon, somehow, the Lord will lead His people and especially His chosen servants, to make first things first. We should be training our lay people to carry the responsibilities that belong to them, so that the ministers can give far more of their time, talents, and energies to the winning and holding of souls.

Recently there came to my attention the following experience. One of our church members had a son who had returned in broken health from military service. Despite all that could be done for the boy, the time came when he was known to be dying. It was camp meeting time, and the pastor was a few miles away at the campground. The mother, in her grief and distress, sent a message to the pastor, asking him to come immediately

to pray with her, and with and for her son. The pastor, however, was "careful and troubled about many things" at the camp meeting, and he replied that he was too busy to come! The boy died and was buried by the minister of a non-Adventist church.

This experience has shaken the faith of this dear sister in our ministry, and caused her to waver in her devotion to the church and the truth. Other workers now are having to give earnest heed to the difficult task of winning her back. But need she have been lost? Do we dare, as ministers, to be so busy with the routine and mechanics of church business, even at camp meeting, as to be unable to respond to such an SOS appeal from a distressed member of the flock? One can hardly imagine the Saviour, while He went about "doing good" here on earth, being so preoccupied at any time that He could not pause to give comfort and help to a needy soul who cried out to Him in anguish and perplexity.

I sympathize with our workers generally who are carrying heavy loads and working long, strenuous hours every day to encompass the tasks placed upon them. In almost every part of the field we are desperately shorthanded, and much more could be accomplished if we had more workers. All the more reason, therefore, when we are few and woefully hard pressed, that we should work to a well-organized, balanced program. And no matter how full the program may be, may God help us to make sure that adequate provision is made not only for making disciples, but also for feeding "the church of God."



¶ SERMONETTES soon turn the house of God into a churchette for Christianettes. Give us some good old-fashioned exposition of the Word!

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Practical Pointers on Public Prayer

By RICHARD B. LEWIS, *Assistant Professor of English, Pacific Union College*

I ASKED my speech class, "Would you consider it proper to make a definite preparation for public prayer?" Most of the faces registered a bewildered "I should think not!" But soon my own thought occurred to several students: "One prepares to talk to men; why not prepare an address to God?"

Yet prayer is not just like an address, is it? Should not one always pray spontaneously, direct from the heart? Here is room for profitable thought.

It is true that a peculiar sacredness has rightly attached itself to prayer, more than to preaching or to singing. But, logically, is there anything more sacred in talking to God in the presence of men, than talking to men in the presence of God? Both alike should be approached with awe and care. The sermon should be from the heart no less than the prayer. Both should be the best in form and substance.

Public prayer should be precise and articulate. The "groanings which cannot be uttered" are for the secret closet. Public prayer is intended to lead the minds of the congregation into an attitude of worship. It is *worded* primarily for the people. Monotony, awkwardness, and repetition are no more in place there than in the sermon. Why, then, should we flinch at the thought of applying analysis and constructive criticism to prayer?

Observation and introspection will confirm the fact that most of those who lead in prayer learn their technique by imitation. Many ministerial students, though they have learned to preach thoughtfully and refreshingly, have adopted the worst features of praying merely by thoughtlessly applying the unfortunate habits of some of their elders. Careful thought and reverent criticism may help us to keep public prayer on a level of freshness and inspiration.

AVOID CLICHES.—A cliché is a trite or hackneyed expression, especially a figurative or once clever expression. A plain, simple statement seldom becomes hackneyed. The words *I love you* have been used countless times through the cen-

turies; yet they are full of meaning when spoken sincerely. Other phrases, striking when first introduced, become totally negative after continued use. No political speaker would urge a modern audience to "make the world safe for democracy." "New deal" was once a potent phrase, but its creators ask only that it now be forgotten.

May we respectfully suggest that there are certain expressions, often used in public prayer, that have lost their meaning. Consider, for example, such an alliterative arrangement as "stately step-pings" as applied to the Holy Spirit. There is some question as to whether these ancient rhetorical devices should be used at all in so solemn a thing as prayer. The old rhetoricians barred them from "the grand style." But certainly the effect of repeated use of this artificial phrase is distracting rather than uplifting. Other clichés suggest themselves: "earth's remotest bounds"; "lead, guide, and direct us"; "be with the sick and afflicted"; "the far-flung field"; "in Thy care and keeping." These phrases contain fine thoughts that are almost totally lost through constant repetition. A few moments of planning will furnish a fitting and refreshing phrase for each of these worthy but ill-said ideas.

Direct Diction Versus Redundancy

There is a tendency for some to use circumlocutions. "Go with us to our various places of abode." This is a carry-over from the epithet vogue of two hundred years ago. A simple "go home with us," says fully as much and does not transfer attention from the thought to the words. "A heavenly sitting together" expresses a good thought in a poetic way, but does it fit into a prayer? At best it becomes ineffective after many hearings.

Frequently heard are such improprieties as "You" instead of "Thee" or "Thou" when applied to the Deity; prayers addressed to Jesus rather than to God the Father; and, in concluding a prayer addressed to the Father, the expression "we ask it in Thy name" instead of "in Jesus' name." In spite of all that has been written and said, there are some who persist in the annoying and irreverent repetition of the name of God. Angels veil their faces when pronouncing that sacred name; yet some humans use it in nearly every sentence of a prayer.

More important still, some prayers wander from here to there with no plan or consistency, often

[A symposium on public prayers by three of our workers. At the close of his article, Professor Lewis makes this suggestion:

"The majority of prayers in our churches are offered by lay elders, many of whom do not have access to THE MINISTRY. Might it not be in order to pass used copies on to them? Or, better yet, encourage them to become regular subscribers, so that they may be helped to improve their various contributions to the services."]

covering the ground twice. Others have no planned conclusion but end suddenly with an abrupt "Amen." Some are limited to a series of peremptory demands upon Jehovah, phrased in repetitious monotony with "be this," "do that."

Here are some suggestions for the preparation of public prayers. Think first of the general outline to be followed. It will usually be the same for a given type of service, and need not be thought of as a monotonous feature. It is the *manner* of expression that becomes tedious. *Address to God, praise and thanksgiving, general requests, specific requests, the immediate need, conclusion*—this is a simple, usable outline. The paragraphs of the prayer can be grouped around these basic ideas, but always varied in details and in expression. From one to five sentences on each part will furnish a two- or three-minute prayer; and this is long enough for any ordinary church service.

In phrasing the parts, think earnestly of what the real feelings, needs, and desires are, not of what is usually said or of how Elder So-and-So words his prayer. Many a small-church prayer is spoiled by an effort to get a "camp meeting ring." Probe the heart for its genuine sentiments, then phrase them with dignity, simplicity, and conviction. Do not think, What wording will sound the most scholarly? Or, How can I sound most flowery and eloquent? Think, How can I best express what we want to tell God here and now?

Compose Prayer as Carefully as Sermon

We scorn the ministers of other churches who read their prayers, but we need not go to the other extreme, resorting to a mixture of borrowed ostentation and drab commonplace. Our prayers should be as carefully composed as our sermons—or shall we say, as our *best* sermons.

The avoidance of trite phraseology presents a challenging and individual problem. No attempt is made here to make a complete catalog of clichés. Indeed, everyone is in danger of accumulating a set of his own. The only remedies are constant vigilance and a friendly critic. As soon as a set phrase begins recurring with annoying regularity, it must be discarded, temporarily at least.

One word should be added regarding the delivery of the prayer. There is a tendency to adopt a wheedling singsong or a tense monotone. The conversational tone of common speech may seem beneath the dignity of public prayer, and that is right. But enough of the conversational approach should be retained to imply naturalness and earnestness. Further comment on this point would be valueless without the aid of audible demonstration.

Yes, prayer should come from the heart. But the mind is unable, without careful study, to express the heart language in form suitable for public utterance. The public prayer should be prepared.



☛ It is usually not so much the greatness of our trouble but the littleness of our spirit which makes us complain.—JEREMY TAYLOR.

The Matter of Public Prayer

By B. P. HOFFMAN, Professor of
Bible, S.D.A. Theological Seminary

PERFUNCTORINESS is perhaps one of the greatest enemies against which the one who is charged with the responsibility of the hour of public worship must be always and consciously on the alert. Perfunctory is defined as, "Performed mechanically and by way of routine or carelessly and superficially." It suggests a form of activity which has become mere form without the warmth of life and spirit. Proper form and organization are essential to dignified and orderly togetherness in public worship, but, when this degenerates into empty, lifeless formality, however well organized, the worship not only loses its power to lift souls heavenward, but offers insult to Him in whose name the service is performed.

In nothing is this threat of perfunctoriness more serious than in the public prayers that are offered. To this there should be given fully as careful thought and preparation as to the sermon and the music. Why should the sacred and solemn act of leading the congregation to the throne of God in prayer and speaking to God for the assembled worshipers be left to chance either in the selection of the one who is to serve thus, or in the matter of the prayer content?

Should it be left till the few moments after the people have begun to assemble for the pastor or elder to rush about and seek out someone to accompany him into the desk to pray, and thus give the general impression that this important part of the service is of minor consequence? Would it not be better if the individuals who are to have any part in the conduct of these religious functions were notified at least a day in advance so that they would come up to the hour appointed suitably prepared in mind, in heart, in person, in apparel, to appear before the Lord?

As a denomination we have no prayer book or formally composed prayers to be used for various occasions. However, an awareness of the great potentialities in prayers offered in both spirit and language suitable to the times and occasions, would certainly suggest that some time for preliminary meditation and orientation of thought and attitude be given whenever prayers are to be addressed to the Deity on behalf of others and in their presence. The spiritual leader who is alive to the needs and possibilities involved will avoid, as far as possible, calling upon individuals for public audible prayer to be offered extemporaneously.

Through the prophet Hosea (14:2), God invites, "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." May this not mean that in addition to coming with sincere hearts, thought might also fittingly be given to the content and the language of prayers that are to be offered, to our Maker and King? Some previous thought as to the particular occasion, the situation and needs of those present, the content and form of petition to be offered, might do much to guard against some of the irrele-

vancies, meanderings, and inappropriateness, not to mention the wearisome length, that spoil the effectiveness of many a prayer offered without due preparation.

Is it not high time that the ministry of the remnant church should study and put forth diligent effort to make every phase of the spiritual service of public prayer possess both the form of godliness and the power thereof?

Prayer in the Public Service

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

PRAYER is an important part of every public service. A modern congregation of any size would not think of engaging in any form of worship without an opening public prayer to invoke the Lord's blessings upon what is to be done and said. But there is danger of this prayer becoming a mere form or otherwise failing to fulfill its divine purpose.

The prayer recorded in Matthew 6:9-13, and given by Christ in answer to the request of His disciples, "Lord, teach us to pray," is the "sample prayer" for public worship. The use of "our" and "us" indicates that it was designed for public use. In a public prayer one person is chosen to speak for all present. He is the mouthpiece of all, and his requests should not be of a private or individual nature. They should deal with the general needs of the congregation, the things desired or needed by all present. "Our" and "us" indicate that such prayers are offered in behalf of those present, and "this day" shows that they are to meet a present need. The people have come together to receive a present blessing and the public prayer should not envelop the world, embrace all humanity, reach back too far into the past, or forward into the future. It should center on those present and the purpose of their coming together.

This is in harmony with the instruction given through the Spirit of prophecy: "We should not come to the house of God to make that a place to pray for our families. . . . The proper place for us to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, our prayers should be for a present blessing."—*Spiritual Gifts*, vol. 4, part 2, p. 31.

Since the person who prays in public is the spokesman for all present, it is his duty to so pray that all present can hear what he says to God in their behalf. The voice must be "lifted up" and made audible to all, so they can manifest their approvals with silent or audible amens. "Let those who pray and those who speak pronounce their words properly, and speak in clear, distinct, even tones. . . . Satan rejoices when the prayers offered to God are almost inaudible. . . . Let the testimonies borne and the prayers offered be clear and distinct."—*Gospel Workers*, p. 88.

The model public prayer is very short. It can be prayed slowly in one minute and yet its peti-

tions embrace everything needed by any congregation, and, in fact, by all mankind. Most public prayers are entirely too long. Most of them should be cut in two, and many of them should be tithed. Usually those who pray the least in secret offer the longest prayers in public. "Ye have wearied the Lord with your words" (Mal. 2:17), is the Lord's charge against all who offer long, dry public prayers. Much counsel has been given us on this point, but it has not been heeded.

"When you pray, be brief, come right to the point. Do not preach the Lord a sermon in your long prayers. . . . The prayers offered by ministers previous to their discourses, are frequently long and inappropriate. They embrace a whole round of subjects that have no reference to the necessities of the occasion or the wants of the people. Such prayers are suitable for the closet, but should not be offered in public. The hearers become weary, and long for the minister to close."—*Testimonies*, vol. 5, p. 201.

Of some ministers it is said that "their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left to the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality."—*Ibid.*, vol. 4, p. 71. Speaking of the sample public prayer given by Christ, the Lord's messenger wrote:

"Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers. . . . How comprehensive this sample prayer! It covers the actual need of all. *One or two minutes is long enough for an ordinary prayer.* . . . But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. . . . All such prayers are as sounding brass and a tinkling cymbal. They are made no account of in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them."—*Ibid.*, vol. 2, pp. 581, 582. (Italics mine.)

"All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations. A common meeting to worship God is not the place to open the privacies of the heart."—*Ibid.*, p. 578.

These are samples of scores of statements emphasizing the importance of following in length and substance the ideal public prayer. The person who does the praying seldom realizes how long his prayer is. If he timed his public prayers he would probably receive a shock. Occasionally a person hears an ideal public prayer indicating that the instruction on this point has been read and accepted and put into practice. However, this is the exception rather than the rule. Many of our leaders are the worst transgressors. Christ's modern disciples need to repeat to Him the request, "Lord, teach us to pray," and then read and obey the instructions He has given.

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☞ SPURGEON used to say, "Prepare your public prayers by preparing yourself."

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Evangelism in Australia—No. 2

By R. ALLAN ANDERSON, Associate
Secretary, Ministerial Association

This article completes the report of evangelistic methods presented to and unanimously accepted by the executive committee of the Australasian field. Elder Anderson's visit to that field resulted in a broadening of ministerial plans, some of which are emphasized in this report.

These plans are far reaching. They call attention to the various types of evangelists, and should be studied with particular interest by our conference leaders and evangelists throughout the field.—EDITOR.

TO ACCOMPLISH the best evangelistic results there must be a recognition of the different evangelistic qualities of men. Some men can work excellently in rural districts, while others are more adapted to city evangelism. Without suggesting that one worker is more important than another, it would simplify our thinking if we segregated our evangelists into at least three different types: (a) the rural evangelist; (b) the city evangelist; (c) the metropolitan evangelist.

The *rural evangelist* is usually a district leader, having the supervision of a number of scattered country churches. He pastors these churches and uses them as evangelistic centers, leading the members into action. With right planning he should be able to conduct at least one evangelistic effort a year, using either a tent or a hall. While his work will necessarily be diversified in interest, it is nevertheless concerned with one objective, namely, the adding of new members to the already existing churches, or the raising up of new churches in the territory committed to his care. This service calls for specially trained pastor-evangelists, and must not be permitted to degenerate into a mere house-to-house-visitation program. Just as every member of the church should seek to win others to Christ, so every church should covet the honor of fostering some new church. In some fields we have churches that have as many as a dozen other churches of which they are the spiritual mothers. This wonderful accomplishment has been possible because pastor-evangelists have led their congregations into aggressive evangelistic endeavor.

A *city evangelist* is a man who works in smaller cities, where the population might range from 12,000 to 100,000. He has associated with him at least three workers and more if possible. These workers should be specialists in their fields. The evangelist, the singing evangelist, and the Bible instructor would comprise the nucleus of the team.

In conducting his evangelistic program the city

evangelist should hold at least four or five public meetings a week in some central hall, or tent, or tabernacle. Like that of the rural evangelist, his work would be to add new members to the church or churches, or raise up new churches in new centers. It surely should give us great concern that there are so many towns and cities where either we have no church at all, or its influence is so weak that the town is hardly aware of its existence.

The *metropolitan evangelist* is one who can go into a city the size of Sydney or Melbourne and outline for his team a three-year program of public evangelism, taking perhaps a central hall or theater for one or two nights a week, and from this center working out through the different suburban areas in a simultaneous program. He would conduct meetings six nights a week in different places over a large area, but combine those meetings in a co-ordinated plan, allowing the central Sunday night meetings to become the inspiration to all the smaller meetings. The smaller meetings in turn would become feeders to the large central meeting.

A metropolitan program requires a large team, but in turn it provides a wonderful opportunity for the development of younger workers. Schools of evangelism can be conducted under this program. The smaller efforts going on simultaneously, while all part of the central campaign, could be supervised by these younger workers, the superintending evangelist and the singing evangelist each giving valuable counsel concerning publicity, finance, and conduct of the meetings generally. Likewise the less-experienced Bible instructors could be guided and counseled by the supervising Bible instructor. The counsel of the Lord is clear concerning the importance of a large well-organized co-ordinated program for our cities.

"No less than seven men should be chosen to carry the large responsibilities of the work of God in the great cities. . . . They must be men of prayer, who realize the peril of their own souls. What should be the work of these seven men?—They should investigate the needs of the cities and put forth earnest, decided efforts to advance the work."—*Evangelism*, pp. 37, 38.

"All have not the same talents or the same disposition. The workers differ in plans and ideas. . . . Let us remember that some can fill certain positions more successfully than others."—*Ibid.*, pp. 103.

"One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the Word of God with clearness. And each gift is to become a power for God, because He works with the laborer."—*Ibid.*, p. 99.

Notice the different types of workers listed here. And these "workers in the large cities must act their several parts, making every effort to bring about the best results."—*Ibid.*, p. 100. Those results will be the fruit of blended service.

Seven men will not be too many, provided there is in the group sufficient variety of talents and that those talents are recognized. For big cities we need big plans.

"O, that we might see the needs of these great cities as God sees them! We must plan to place in these cities capable men who can present the third angel's message in a manner so forceful that it will strike home to the heart. Men who can do this, we cannot afford to gather into one place, to do a work that others might do."—*Ibid.*, p. 38.

"With intense interest God is looking on this world. He has noted the capacity of human beings for service. . . . Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way of criticism."—*Review and Herald*, Sept. 30, 1902.

Planning a large metropolitan program requires vision and experience. In commencing such a program, the executive committee should study carefully with the evangelist the whole financial background of the effort, and generous, wise provision should be made that the work proceed along financially stable lines.

Sometimes workers and laymen, with little or no experience, compare unfavorably the larger expense involved in the conduct of a metropolitan effort with that in a rural district. All such comparisons are odious. Larger bodies always move slowly, and it requires a much longer time to win men in a large metropolitan effort than it does in a small country town. In order to win souls in the more difficult and expensive city surroundings, we must reconcile ourselves to the necessity of making greater financial investment, in order that souls may be won. On this the counsel of the Lord is clear.

"It almost seems as if scarcely anyone dares ask a worker to go into the cities, because of the means that would be required to carry on a strong, solid work. . . . God desires us to lift our voices and our influence in favor of using means wisely in this special line of effort."—*Evangelism*, p. 42.

We do not need to be overconcerned about the finances, for God will reward our faith if we move forward obedient to His call. Note this promise: "As surely as honest souls will be converted, their means will be consecrated to the Lord's service, and we shall see an increase of our resources."—*Ibid.*, p. 89.

Need for Specialists in Evangelism

We are living in a generation in which specialists in every field are being developed. For our evangelistic program workers are required who have had specialized training in various fields.

The *Preaching Evangelist* should be a specialist in methods of presentation of the truth. He should keep abreast of the times. If he is well informed, if he has the ability to make his messages clear, if he knows how to preach Christ and Him crucified, if his audience can feel the warmth of the love of God in his presentation, he is bound to have suc-

cess. And if in addition to these essentials he has a thoroughly up-to-date equipment that will give dignity and strength to his work, then his success will be that much greater. He must keep abreast of the times in method as well as in information; furthermore, he should have executive ability and be qualified to train and inspire his associate workers. Are we developing men with these qualities?

The *Singing Evangelist* should be a specialist as a musician, choir organizer, and leader of congregational singing. In addition to his musical gifts he should be qualified in at least one other field of service. Publicity and newspaper reporting, youth leadership, secretarial and business management—these and other duties might rightfully come within the scope of his responsibilities.

The *Supervising Bible Instructor* should be a specialist in the psychology of counsel and personal approach. She should be qualified both by temperament and by experience to lead her associate Bible instructors into successful soul-winning endeavor. As the interest develops and takes shape, she should know how to tabulate and organize it, working very closely with the evangelist and watching that no interest be permitted to go uncared for. If she has had some office training, it will be greatly to her advantage. In our larger teams in some fields this supervising Bible instructor is given the responsibility of organizing the baptismal class. She gives the preliminary Bible instruction in the Pictured Truth series of studies, which has proved such an outstanding success in some places.

All enlarging programs of evangelism require frequent counsels between the workers. Such meetings of the team need not be long, but they should be frequent, in order to co-ordinate the work. And every plan must be bathed in prayer, for only that which is accomplished by much prayer will be fruitful in eternity.

As captain of the team the supervising evangelist will be constantly studying both his men and his methods to discover ways to strengthen the work of the group. And when, under the blessing of God, success crowns the efforts of the group, the team rejoices together. All true evangelism is co-operative and not competitive.

THE PASTOR-EVANGELIST.—One of the most fruitful fields of soul-winning evangelism is that carried on by the pastor-evangelist. His work naturally differs widely from the regular evangelist, but it is of equal importance, and furthermore he must be a specialist. When God gave gifts to the church, the work of the pastor was set down on an equality with that of the apostle, the prophet, the evangelist, and the teacher. Too often we have overlooked this and committed the sacred work of the pastor into the hands of workers who, although able to do good work in other fields, are nevertheless wholly unqualified either by training or by experience for this delicate business. Maybe an unsuccessful administrator or a broken-down evangelist or a returned foreign missionary is called to this delicate service and all too frequently some

sustentation worker is called to fill this responsible office. Any of these workers might ultimately develop the necessary qualifications for pastoral work, but the fact that they have served the cause well in some other field in no way qualifies them for the most delicate work of all in the ministry. A pastor-evangelist is usually attached to a large central church, and, like the rural evangelist, he leads the members into evangelistic endeavor, using his church as the center.

Pastoring a church is a specialty, and for that work a man needs particular training. He must be experienced in all the wide field of church government. He must be a tender shepherd who can detect the wandering sheep, and before they have drifted too far from the fold, he must know how to reclaim them.

As a shepherd he is a watchman, a guardian, a guide, a companion; he must be a physician who can diagnose the spiritual infirmities of the flock and know how to heal the wounded. Above all, he must love the sheep. Of course he will feed the flock, for in the parlance of the farm, only a well-fed flock will give a full yield. Sheep expect to be shorn, but a carefully tended and well-fed flock will be worthy of all the investment a shepherd can make in the improvement of his knowledge. The hiring is all the time concerned about what the sheep will do for him; the true shepherd, on the other hand, is all the time thinking of what he can do for the sheep.

We need godly shepherds, men who are expert in the psychology of counsel. Dealing with the human mind is no task for a novice. It is delicate and difficult work. The appalling losses to our cause every year challenge the leadership of the movement to study ways and means by which we can not only win new members but hold those that we have. Before a sheep is a "lost sheep," he is first of all a "wandering sheep," and that is when he needs tender and wise counsel. Too often our congregations are left to the mercy of men who are unqualified to lead them beside the still waters. This results in discouragement to the church and disillusionment to the worker, who awakens at last to the realization that his former experience in no way has qualified him for the challenge of new tasks.

More careful nursing and more skilled physicians and surgeons, as well as a nation-wide effort to reduce infant mortality, have greatly lowered the death rate and increased the average length of life by nearly twenty years. This was not accomplished by wholesale methods, nor by some particular campaign. The results could not have been attained without loving care for each baby, without which many would have died.

As Adventist leaders and lay workers, we can greatly lower the spiritual death rate among us, and we can do it by demanding greater skill on the part of our spiritual physicians and more faithful and loving care on the part of our spiritual nurses. If all our churches were spiritual hospitals and dynamic centers of healing, where wounded and weary, broken and bruised souls could feel that

here was health and restoration, how wonderful would be the result!

Now, as perhaps never before in the history of the world, this is the hour for true shepherds. The world is broken and bruised, wounded and weary, and men need to be guided back to the Father's house. To prevent our losses and to inspire a sounder program of successful evangelism is the major concern of the leadership of this movement. May God help us to apply ourselves to the task, and by prayerful study lead the church of God into larger thinking and sounder planning in preparation for the outpouring of the latter rain.

Gripping the Youth Problem

By JOHN F. KNIPSCHILD, JR.,
Minister, Bowdon, North Dakota

LET each worker ask himself this one question: "What have I done in the past year to win and hold the youth within the sphere of my influence?" We must consider more than the regular Sabbath school and M.V. programs. They are a necessary part of our church program, of course, but we should be jolted out of our lethargy by the following astounding facts: 57 per cent of the youth above fifteen years of age of Seventh-day Adventist families have never been baptized and become members of the church. Of the 43 per cent who are baptized, 97 per cent are baptized before the age of twenty, and only 3 per cent after the age of twenty.

Concentrate on that 57 per cent. Does it mean that the gospel we know as foolproof does not have the power, or is it the fact that the instrument has not been using the right method to make effective application? Brethren, we will have to admit the latter. Considering the percentage, we are fighting a losing battle under the present program.

Recently, when I entered my district of eight churches I was startled by the fact that for every member in the church, there are five within the district who no more belong to the church, the majority belonging to the sixteen-to-thirty-five age group. Concern about the youth in our midst should be a prominent question when workers gather together to seek counsel and exchange progressive ideas, but too often it is not. Thomas Dewey once said, "Men's minds are like parachutes; they function only when they are open." So let us frankly and candidly approach the subject to see whether there is at least a partial remedy.

First, Richard Bancroft, Archbishop of Canterbury, set down a principle that we never should forget: "Where Christ erecteth His church, the divell in the same church-yard will have his chapel." Acknowledging this fact, we can easily see that with the youth, whose steps are not as solid and as certain as those of the oldsters, much attention is required to keep them from straying to the fold of one who, especially now, is going about "as a roaring lion, . . . seeking whom he may devour." This implies, then, that the task envelops more than just the regular services of the church.

I was brought up in the truth, and while in the teen age, had numerous occasions to note methods and reactions. On various occasions, when some of the youth jumped the traces and offended the rules of the church, and they saw the minister coming, they would say with a note of precaution, "Oh, oh, here comes the preacher!" Why was such an exclamation forthcoming? Most likely because this was the only time the pastor went out of his way to see the lambs of the flock.

The model T had its heyday, but today it is out of date in comparison with the V-8. So it is in dealing with our young people. Methods get out of date. Possibly twenty years ago the week-end services and the prayer meeting were all that were necessary to keep our young people from being lured out of the strait and narrow way, but today it takes more. Most certainly the gospel has not changed, but the means to make it effective have. Following are some methods that the Lord has helped me use effectively to aid youth over the rough, stony road of childhood and adolescence:

I. GAIN CO-OPERATION AND CONFIDENCE.—Senator Wheeler of Montana once said regarding the peace, "Co-operation is a two-way street." At first glance this philosophy looks dangerous; so it needs clarification. Our standards are high, and we cannot and dare not compromise, but there is a way of getting youth to be unconsciously influenced into co-operation.

Youth enjoy attention and comradeship. Youth want action. If they do not get it under proper guidance, they will seek other ends. As workers, no matter how pushed we are by goals, Bible studies, efforts, visitations of the sick, business meetings, etc., we must take time out to become personal friends and buddies of the children and young people during the week. Instead of always visiting the parents, make special trips to visit just the younger members of the family. Become one with them. Call them by their first name. If you do not know each one's first name, learn it as soon as possible. Do not be so rushed that you cannot play a friendly game of ball with them, go on a hike, and help them with their hobbies.

Learn their likes and dislikes, and concentrate on their good traits, never mentioning their disagreeable traits until a firm friendship has been founded. Then, and only then, in a tactful manner try to help them, and unconsciously a change will be manifest. On such occasions, let down a little on dignity and become one with them in spirit. Youth easily see through artificiality. When they are down in spirits, act momentarily in the same mood till you find out the cause, then gradually lead them back into a happy mood. It will nearly always work, because children are characteristically happy.

Make out a list of the birthdays of the various children in your church, and other children whose parents are not members of your church but who charm with your members' children. Be sure they get a card on their birthday. There are few things that make a child happier than to get a card or letter in the mail, if I judge aright by the reactions of my boys and of others I have noticed.

Under such a program will it be difficult to gain two-way co-operation? Definitely no. Befriend the youth in social gatherings and in everyday life, and they will respond to your spiritual guidance. This is not a theory, it is axiomatic. In such an atmosphere as this with the younger set, if they should slip and do something wrong and you happen to see them, it will not be long before they start confiding. At times like this a little talk and prayer together in private will be more of a tonic to their experience than any sermon or group of sermons, scoldings, warnings, or admonitions.

Brethren, this program works. My experience may be limited, but in the town where I now reside, I know of no one that I cannot consider as a "pal" among the younger set.

2. WEEK-END CAMPING TRIPS.—Plan week-end camping trips, through your local M.V. Society, under proper guidance. Plan the Sabbath school program and service as the regular procedure. Study God's open book—nature. To a number of young folks this sounds quite boring, but once they start seeing how various trees, flowers, and plants have peculiar characteristics, they automatically become fascinated.

Other trips can include famous historical sites, scenic sites, and places of interest that can be taken in on a tour on Sunday.

This is one of the most important fields of evangelism, and fruit is guaranteed to the man who puts his all behind it. Get young people outside the church to join in. The results can be nothing but pleasing when carefully and prayerfully planned.

3. SINGING OR MUSICAL CONGRESSES.—This plan was first tried last summer in my district, and brought a hearty request for another one as soon as possible. Get together with the M.V. leaders of the district, and plan with them for each society to provide two or more special musical numbers for the occasion. Choose a central place, such as a hall or high school auditorium. Announce and publicize the date a month ahead of time. Have two or more Dorcas Societies get together and provide a simple lunch for the noon-time and evening meal. The collections taken during the day will go to pay for the rent of the auditorium and the lunch.

Have the regular Sabbath school planned by the local superintendent. For the sermon in the after-service, have your conference M.V. leader take part and give an appropriate sermon on the importance of music in worship, using the various special numbers provided by the various M.V. Societies.

Invite the orchestral and choral group of the college or academy nearest you to give an hour's program of sacred music in the afternoon. Conclude the afternoon with a variety of other special vocal and instrumental numbers.

Before each of the programs of the day, have a good song service, using choruses expressing different moods, emphasizing these through various means. The young people will respond with en-

thusiasm, and will feel the power of the message through song. To close the Sabbath, have a brief vesper program, then in the evening a well-planned Christian social.

4. CONDUCTING READING BEES.—Choose two leaders from among the young people, and have them divide the society between them. Make two charts, with the names of the members of each team. Mark the charts off into small squares beside each name, each square being worth five or ten points when filled in. Now plan a contest for

—Please turn to page 33

Utilizing Our Lay Members

By ALEX J. REISIG, *Departmental Secretary, Oregon Conference*

WE ARE all agreed that the evangelist will seek helpers from among his congregation to care for the bookstand, for the distribution of handbills, to act as ushers or usherettes, to help maintain a clean hall and well-arranged seats. But it is using lay help in visiting and actual Bible work in connection with the effort that I wish to discuss.

I am convinced that our success in meetings has been meager because we have not rolled the burden upon the membership. I believe every campaign might produce double and triple the results if all our members had a burden for souls to be saved. The plain fact is that very few do any more than come to the meetings, whisper "What a wonderful sermon that was," and go home again to wait until the next meeting. In *Gospel Workers*, page 196, we read:

"A serious and perhaps unsuspected hindrance to the success of the truth is to be found in our churches themselves. When an effort is made to present our faith to unbelievers, the members of the church too often stand back, as if they were not an interested party, and let all the burden rest upon the minister. . . . In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. . . . When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts."

The evangelist needs the help of every member, and even then his burden will be heavy. In our effort at Olympia, Washington, no trained Bible instructor could be secured. The conference had called the only one we could suggest, but that person did not respond. So we did the next best thing. On suggestion from the conference president, three lay sisters were chosen to help, for part-time service.

It was not our plan for these sisters to give Bible studies primarily, but to visit as large a number of homes as possible and to extend invitations that would keep people coming out regularly for the lectures. In this way they could reach twenty-five homes in a day, where otherwise they could stop at only a few. On meeting nights they were to be at the meeting place on time, ready to greet those who came from their district, and give

them a hearty welcome. They were to sit down occasionally for a friendly chat about the services and their experiences. I believe it is desirable to have these missionary workers wear a distinguishing dress or cape. And they should be introduced at the opening meeting.

There are several important qualifications. The first of these is consecration to God and the cause. With this might well be coupled a desire to learn and to be taught. Lay Bible instructors would be pleasant, congenial, and able to approach people. Tact is a very necessary essential. Questions must be met and answered or directed to those who should answer them. Second Timothy 2:23, 24 must be adhered to, and that without giving offense. A pleasing appearance and neatness are much to be desired. Punctuality and trustworthiness are necessary for smooth-flowing meetings and an effective work program.

We held a workers' meeting once each week, and here practical instructions were given for the actual work that was expected. We gave each an outline of the territory, distributed the names received and the literature for the week, and suggested a desirable approach at the door, also instructed when and where not to enter.

A "master list" of names received during the campaign should be reviewed at the workers' meeting each week. The one having the card should respond when the name is called, giving a brief word report as to the interest and attendance of the individual. If workers have been unable to see certain ones on their regular rounds, other times should be tried, until they have been found. Hunters and fishers are needed. (Jer. 16:16.) We are to find the seemingly lost sheep. Any special news, such as sickness, hospitalization, or unusual happenings, should be made known, in order that the evangelist might call, if necessary. This is a "must" item. It may sound relatively unimportant, but if you really want to gain people's confidence, this is a good avenue.

As rapidly as possible and in keeping with the interest, the evangelist should visit the most interested ones, trying to bring them to a full surrender for Christ. Needless to say, a season of prayer over such names at every workers' meeting is all-important. Certain names should be held up to the Lord. Special victories should be asked for and expected.

While all members of the local church are asked to contribute of their time and means for the support of the campaign, it would hardly be fair to ask these chosen lay workers to give of their time without remuneration. In keeping with this, these sisters in our Olympia effort were paid an hourly wage, which was set in counsel with the conference president, and paid from our campaign budget.

This method of using lay workers was a new thing for us and was operated on a small scale, but it proved to be a great blessing in our campaign. We contemplate with joy the thought of what might have been accomplished if a hundred lay members had united with us in the work. How many more precious sheaves might have been garnered in.

The Preacher and the Press—No. 1

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

THERE are no words sweeter to us in the General Conference press bureau than such statements as these from our correspondents: "The local editors have been very kind to us and are printing everything that we turn in." The young minister writing this sends a clipping of an excellent write-up of a district church meeting, featuring the sermon by the conference president. The sermon covers the power of prayer, Christ's example in Sabbathkeeping, ways of gaining spiritual victory, and God's promise of a new earth to the redeemed who are faithful in keeping His commandments. The *Morning Press* carried this story into more than 8,500 homes in Bloomsburg, Pennsylvania.

This local meeting of two Adventist churches could easily have been held, as doubtless many are, without a word about it in the newspaper. The Adventists gathering in could have been bountifully provided with spiritual food, but not so much as a crumb given to the multitude outside the church. But this does not happen where John E. Hoffman is the pastor. From the start he has had a vision of the influence of the press, and has learned by experience that the newspapers are definitely helping to advance the interests of Seventh-day Adventists in his district. We are greatly encouraged to see the large number of our ministers who are getting a similar vision, and making the most of every opportunity.

Occasionally a minister expresses the wish that his editor could be more responsive in accepting his items. We can only advise in such cases that he tactfully continue his contacts, and try to give information that will interest and gain confidence. On this point E. F. Herzel, in Canton, Ohio, had an encouraging experience recently. The people in the newspaper office treated him kindly, accepted his items, but did not do much with them. Finally they did run a short item in advance of the taking of a church famine relief offering, and another one afterward reporting it. "Imagine my surprise the other day," writes Elder Herzel, "when a reporter called me by phone and asked whether we had a church school. I assured him that we did; and gave him a few details. Then he wanted to come and take some pictures of it and the students, as he said that it is the only parochial school other than Catholic in the city."

The reporter came and interviewed the teacher and the pastor. A photographer took two large pictures, one of them, and one of the schoolroom with eighteen boys and girls at their desks. This story appeared in the Sunday edition of the *Canton Repository*, which has a circulation of 60,000.

It truly is a most attractive quarter-page spread, with human-interest appeal, giving an excellent presentation of the principles of Christian education, and outlining the Adventist school system. The value of publicity of this type, setting forth a vital feature of Adventist teachings and practice, simply cannot be estimated. But supposing Elder

Herzel had become discouraged and decided that it was of no use to continue going to the office of the *Repository*. The editors would have forgotten Adventists, and quite probably this story would never have been thought of.

The Seventh-day Adventist minister need not feel hesitant about making it a point to meet the newspaper editor and cultivate his acquaintance and friendship. The more people on the newspaper staff you know, the better. Keep in mind always what we call "the news approach." An editor is interested in what you have, as it can be passed on to his readers in the form of news. His religious beliefs may be very different from yours, or in direct opposition. But his business is to give the public a variety of news in his paper that will touch as many subjects and interests as possible. With this in mind, you can make your contacts with your editor mutually pleasant and satisfactory.

You will find it of advantage to know how the newspaper editorial organization and its representatives function, particularly in a large city. Take, for example, the *Chicago Tribune* in the greater Chicago area. I have enjoyed very pleasant relations with one of the religious editors, John Astlee Cock, since getting acquainted with him two years ago during a Spring Council. Not long ago F. F. Bush, pastor of the South Side Chicago church, and I had a pleasant interview with this editor at his desk. He told Elder Bush the name of the editorial representative in the South Side area of Chicago, with whom to get in touch with his church news. This lady would be glad to receive anything he had, he said. If for any reason he would like to get in touch with the religious editors at the office, that would be all right. Elder Bush and his church press secretary had, it happened, already made this connection, and items have been coming through since that time.

Become Familiar With Proper Channels

The value of knowing who is who at the newspaper office, and being familiar with the channels through which to work, was further emphasized a little later by G. R. Carter, of Hinsdale, also in connection with the *Tribune*. He sent me one day a very fine illustrated story, telling of the beginning of the building of a new Hinsdale Adventist church. It contained a history of the denomination and facts and figures showing the world extent of our work. We were thrilled to see this story in the Sunday issue of the *Chicago Tribune*, and at once consulted the newspaper directory to see what its circulation is—1,378,311! Note what Elder Carter says in his letter:

"I thought you might be interested in the fine article the *Chicago Tribune* gave us on the first page of its Metropolitan Section. This was on the occasion of the cornerstone laying for our new church which is under construction. The *Chicago Daily News* also gave us a news item, announcing it ahead of time.

"We have made a good contact with Mr. Hubbard, the *Tribune's* head man for all metropolitan news, and he displays a keen interest in the work of Seventh-day Adventists in the Chicago area that we trust will bear more fruitage in the future."

Protestant Press Bureau in Offing

Church leaders generally—I speak of the leadership of popular churches, and so-called “United Protestantism”—are urging the use of the press at every convention and in their publications. There is now holding over from the last meeting of the Church Press Association, a committee charged with finally bringing in plans for the establishment of a Protestant press bureau. The Foreign Missions Society has recently set up such a bureau for its work. Alarm is sounded concerning the rapidly growing power and monopoly of the press by the Catholics.

While all this is going on, the press work of the Seventh-day Adventists is making quiet and rapid growth. There is no other church organization today with a program that has in it so much in way of news possibilities. Editors are learning this. We should convince ourselves that it is true, and study every phase of our work with a view to making use of news features. The personal interest and effort of many ministers, whose visions and convictions draw them to their typewriters in behalf of vast audiences beyond their church walls, is a mighty factor in this denominational press work.

Every bit of favorable publicity received opens the way for more. Frequently something outstanding breaks that probably, if it could be traced, would lead back to some local item that has had its influence. There is evidence that the Lord's Spirit is attending the work of our men and women everywhere in relation to the press. A press-minded and press-trained ministry, faithful and alert in times like these, can achieve great things for God in the advancement of His work.

Correct Methods of Procedure

W. Austin Brodie, an authority on church publicity, says: “It is of the highest importance that those working in the field of religion learn how to use the newspaper to the greatest advantage.” And he gives reasons in his book *Keeping Your Church in the News*, page 11. Brodie also says:

“The method of converting the use of publicity to the needs of religion is not difficult to learn. Knowing the correct methods of procedure, however, is the difference between getting newspaper publicity and permitting a fine opportunity for influencing people in the direction of religion slip by.”

What are the correct methods of procedure? This involves the sending of news and learning how to prepare it, an understanding of the newspaper's problems, working well ahead of deadlines, and handling properly the details peculiar to news work. The technique of story structure, the lead, the presentation of points in order of their importance, can all be easily learned.

Through this series in *THE MINISTRY*, with your help by way of exchange of thought and experiences, we want to cover in a practical way some of the methods which, used by our ministers, are proving successful.

—To be concluded in November

Importance of Personal Appearance

By ANTOINETTE LEWIS OBERG, *Minister's Wife, Aberdeen, Washington*

ONE of the most dignified ministers I think I have ever seen was preaching on dress one day, and a man came up to him and said, “I think you ministers display a lot of pride in your dress. You are always so dolled up, and take so much pride in your dress.” In telling the story, he said, “I wonder who is the proud man. He came with trousers one color, coat another, shirt another, a twenty-five-cent straw hat which you wear out in the hayfield, and spoke to me about pride. He was more proud of his appearance than I ever dared to be, but his pride was on the wrong side.”

I believe that if the minister regards the importance of his pulpit and his office, the people will regard it so, too. If the minister in the pulpit comes carelessly dressed, he will give the people just that same careless idea of the work of God. Careful grooming in itself will not save souls, but it will be a good steppingstone. A minister in the pulpit should be a voice to his people. He should not wear a poorly pressed suit, unshined shoes, a loud, flashy tie. “Study to shew thyself approved unto God.”

Perhaps our women have a harder time to dress properly than our men, because there is a greater difference in the dress of the world for women than for men. We dress for comfort, for health, for beauty, for church distinction (or we ought to). I believe our Seventh-day Adventist women as a whole sit down and carefully consider all things, and devolve from it all a dress that is quite representative of our group.

When I was a child I wanted my mother to buy me a pair of shoes like those my playmate wore. On that little girl they looked long and slender. On me they would have looked short and wide. We must consider these things when we dress. We have to consider our personality, age, peculiarities, etc. Some women can wear things that I would look absolutely ridiculous in. A passage in *Ministry of Healing* says that some of our sisters have toiled long hours into the night in order to clothe themselves and their children in fashionable clothes. We must be careful not to spend too much time or money on our clothes.

In considering our clothes and our appearance, we should have in mind the people among whom we work. We should dress in such a manner that the poorest person in our congregation would not feel uneasy to be in our presence. At the same time our dress ought to be such that the wealthiest person in our congregation would not be ashamed to have us in his presence. It has been said that you cannot describe what the best-dressed woman wears, because it is all such a harmonious blend that when she is gone, you know she is well dressed, but do not know what she had on. Let us not follow the styles too closely, and yet we must not be so far behind as to appear dowdy.

I read an article many years ago in the *Ladies' Home Journal* on the emancipation of women in regard to dress. Men wanted the women to be

slaves. So the wide hoops were designed. The women had to go about slowly; they had no freedom. Later, after they got over the hoop idea, the hobble skirt had a great vogue, and so women could not get on the streetcar without being helped. Now women are free from such notions.

Let us be careful that we do not follow too closely the styles of the length of the skirts. I believe that sometimes our younger women, and some of our older ones, have followed the modern trend a bit too closely. It is said that a boy wanted to pass a certain examination, and so he sat down and copied everything the boy next to him wrote. He finally even copied the name of the boy who was writing the other paper, never realizing that he had thus lost his own identity. Let us not lose our identity as Christian women, by following the styles too closely.

THE QUERY COLUMN

Bible Questions and Worker Problems

Supposed Letter of Father O'Brien

A copy of a letter of Father O'Brien, Rochester, New York, has been handed to me. It makes some very frank and damaging claims concerning the political ambitions of Roman Catholics in this country. Is this letter authentic?

A LETTER postmarked Syracuse, New York, December 5, 1936, and another letter postmarked Rochester, February 11, 1937, signed "Father Patrick Henry O'Brien," were received by Pastor A. di Domenica, then pastor of the First Italian Baptist Church of Philadelphia and editor of the Italian-American Baptist periodical *L'Aurora*. The letters boasted of the tremendous progress of the Roman Catholic Church in the United States, pointed out the atheistic tendencies of our governmental forms, gave statistics of the number of Roman Catholics functioning in the Government, and boasted of further political gains which would be made by Roman Catholics, as illustrated in the successful election of Franklin D. Roosevelt in the fall of 1936.

The first letter was published in *L'Aurora* of December 19, 1936, with this statement, "When a little priest of his ["Father" O'Brien's] caliber speaks, the big prelates of his church have already spoken. We are indeed grateful to 'Father' O'Brien for his astounding revelation. Later both of these letters were published in photostatic reproductions as well as in printed form in a pamphlet got out by Mr. di Domenica under 1938 copyright, entitled *Is Washington in the Grip of the Roman Church?* On page 5 of this booklet, Di Domenica states that he has no doubt that the Roman Catholic authorities will point out that the supposed writer of these letters is not in any Roman Catholic church directory, and that he is not in good standing in the church; and that they may even claim that he is a Protestant writing under a fictitious name. But he expresses belief that the

facts stated in these letters are substantially correct.

Again, under date of July 17, 1945, Di Domenica writes, "I am in the dark concerning the identity of the man." He writes further under date of August 24, 1945, "The two letters of 'Father O'Brien' were mailed respectively at Syracuse and Rochester, New York, without address of the sender. Had he been identified, I assure you that I would have mentioned it in the answers I printed."

In estimating the value and usability of these letters, the following facts should be noted:

1. There are no clues given in these letters whereby the sender, who signs himself Father Patrick Henry O'Brien, can be localized, beyond the postmarks of the envelopes.

2. His name does not appear in any Roman Catholic Church directory.

3. No information has even been obtained concerning the sender of the letters.

4. There is given in the letters no supporting evidence of any kind for the claims and assertions and charges made.

5. Both the rhetoric and the spelling in the letters are very poor, scarcely consonant with the education now required of a Roman Catholic priest in the United States.

It would evidently be very unwise to make any use of these letters or of the statements contained in them. However true some of the facts contained in them might be, there is no possible way of verifying the statements made, nor of identifying the individual who makes them. We understand that Mr. di Domenica does not claim that the letters are authentic. Even if it could be proved that the man who signs himself O'Brien is a priest now in good standing in the Roman Catholic Church, it would remain to be proved that he spoke with the authority of the Roman Catholic Church behind him and with the approval of his bishop. The letters are therefore unauthenticated and cannot be taken as representing the views or claims of the Roman Catholic Church. It is not at all unlikely that the letters sent to Mr. di Domenica are a complete hoax.

FRANK H. YOST. [Professor of Church History, Theological Seminary.]

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☞ It is not a small matter that the counsels and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge that He has given us. It is His purpose that divine and human instrumentalities shall unite in the proclamation of the warning message.—*Testimonies*, vol. 9, p. 19.

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☞ PRIDE, that which first overcame man, is the last thing he overcomes.—AUGUSTINE.

WITH OUR THEOLOGICAL STUDENTS

Current Field Training Experiences

Field Schools of Evangelism—No. 1

By GEORGE E. VANDEMAN, *Instructor in Evangelism, Emmanuel Missionary College, Michigan*

AS A people we have long felt the need of strong, practical training among the young men preparing for the gospel ministry. Various methods have been devised, and plans tried, to orientate these prospective ministers in evangelism and pastoral ministry. I have come to feel that wherever possible, young men leaving our colleges should connect with a field school of evangelism as soon as possible.

Men of experience, who have been successful in finding techniques that work well in the winning of souls, should be most willing to share these methods with the young men under their care. The Scriptures speak of one attribute that should characterize the minister—that he be “apt to teach.” I believe that more is involved in this exhortation than the presentation of our message to unbelievers. It means that we should cultivate the ability to outline our program in detail, to make clear each step in our process of evangelism and pastoral ministry, as well as the philosophy behind our actions.

It is very true that there are many things a young man cannot learn until he is completely on his own, but I am sure that the sympathetic worker who unselfishly shares those items which made his ministry a success will shine brightly in the kingdom of God. It is not the man at the “bat,” to use common parlance, that gets the credit, but it is “our team” that will win. As workers we do many obviously simple things—minor details—which are vital to our success. These we too often overlook as we explain our work to younger men.

Now I am not sure that it is always wise to permit a young man to take over any major responsibility in public work in his first experience out of school. Decisions in this matter, of course, depend upon the size of the effort, the place, etc. Many times a young man does not have sufficient confidence, nor does he know his message well enough to produce the drive and power that is so essential to the gathering and *holding* of large audiences. There are, however, many public features that our young men can undertake. In this way they can get the “feel” of a large audience. They can make progress and gather confidence and ability.

The chief benefit that the school of evangelism will produce for an intern will be found in his personal contacts. His first responsibility should be

in personal work. It is here that he learns how to deal with minds. It is here that he learns what to preach. It is here that he learns the differences in human nature, which must be appealed to collectively when he speaks in public. I believe we do a lasting job in right training when we instill in a young man's heart a new and stirring conception of the age-old term “personal work.” This is the secret of any man's successful ministry, for if the Seventh-day Adventist evangelist is to obtain his largest and best results, he must know that preaching alone will not accomplish it.

Preaching is usually too general to accomplish the fine work of influencing men to take the final step. If we can teach our youth that it takes the personal touch, the pathos of the voice, the kindly and loving expression of the face, the grip of the hand, and genuinely sincere friendship, we are doing a work that will be lasting. With sympathetic instruction and wise training, what an enlarged service we can do for the Master in the field training of young men!

The Mechanics and “Know How”

In this short series of articles on field schools of evangelism, great stress will be laid on the “how” of this important work. We shall point out in detail the mechanics of such a program. However, it should always be kept in mind that the success of molding men for the ministry does not depend upon right methods alone. Edward M. Bounds, in one of his books on prayer, makes a statement to this effect: “While we are looking for better methods, God is looking for better men. God ordains men, not methods.” With a consecrated man, alive to his opportunity, right methods will be the result.

We have the fundamental principle of Scripture before us—“not by might, nor by power,” but by God's Holy Spirit. Utter dependence upon God for wisdom in dealing with human minds is one of the first essentials we must learn for ourselves and teach our associates.

We have been asked by THE MINISTRY, in discussing the technique of such a school, to picture the work that we carried on in Jackson, Michigan, this past summer. Then, in connection with our program here, we will discuss variations in methods that might be tried.

Jackson is a typical Midwestern city of 65,000 population. It is an old city, with more than its quota of established churches. The religious complex of the place is not out of the ordinary, with

the exception that a large percentage of the people are Catholics and fundamentalist Baptists.

In searching for a suitable auditorium we found only two possible locations. One was a commodious city auditorium seating 1,600 people, at a fair rental price, with the exception of high union fees for all stage hands. The other was a desirable Masonic Auditorium with a good reputation, one block from the heart of the business section, where we were not required to pay union stage hand and musician fees. In my discussion with the young men associated with me, I showed that in a city where opposition might attempt to thwart our work, the wiser choice would be to take the auditorium which was not owned by the city. Since the use of the city building was controlled by city servants, there was danger that we might lose our place of meeting no matter how much tact was exercised in our presentation. This has happened more than once.

We signed the contract with the officers of the Masonic Association for the use of their building, with the privilege of continuing our meetings on Sunday nights in the auditorium after the close of the effort proper. Each worker was instructed in the procedure of getting acquainted with newspaper, radio, and post-office officials. Arrangements were made at the bank for handling the accounts of the effort and the workers.

Solving the Housing and Eating Problem

One of the major problems connected with any group of this kind is that of housing. Our good pastor, H. L. Shoup, and I, along with two real-estate men who are church members, worked for weeks to find suitable living accommodations for ten workers, some with families. An apartment was secured for the evangelist, but the only possible arrangements that could be made for the other couples were sleeping rooms.

This brought us face to face with the problem of dining facilities. We finally settled upon a plan to rent a small Y.M.C.A. kitchen and dining room for a nominal sum. In co-operation with the conference officers, we decided that the operation of this dining hall would be a department of our effort activities. Each worker was to pay \$5 a week for his food, the wives were to prepare it, and the conference rented the facilities. We organized the dining hall setup so that the labor involved rested equally upon each worker. Much time is thus saved for visitation, and the gathering around one long table for each meal affords an excellent opportunity to discuss problems, exchange ideas, and share the enthusiasm of a growing interest. Arrangements were made to purchase our food at wholesale rates. In fact, our entire plan is somewhat like camp meeting arrangements.

Our conference president sent word to each of the workers that they were to be on hand and settled in their living quarters by the evening of a certain date. On this evening we arranged to have the entire church gather in somewhat informal fashion to hear the plans for the effort, and to receive the instruction that our people need before launching into such a program.

As the evangelist, I had spent some time with

the church members on previous Sabbaths, preparing them spiritually for the effort. On this particular night, however, the people were kindly but earnestly instructed as to their effort meeting conduct. This instruction was so presented as to encourage enthusiastic co-operation on the part of our people. Every evangelist recognizes that our members are a good people, and they mean well, but at times their zeal is misdirected. Careful instruction has to be given to secure their fullest co-operation. Our new workers need to see how this is done, and how it is possible to deal with such problems with kindness and love. They must be shown that we are here to save men's souls—to lead them into evangelistic endeavor, not to herd them or drive them. This makes an excellent first lesson for your associates.

The next morning was given over to an extended workers' meeting at which there was laid before each worker a somewhat detailed review of the plan of evangelism to be used in the effort. Responsibilities were outlined, and a mimeographed working policy was handed to each one. On this working policy sheet is placed the name, address, and phone number of the evangelist, pastor, and each associate worker. Leadership responsibilities are listed in detail, such as music director, assistant music director, pianist, organist, florist, director of the Bible-Book Center (a better name than bookstand), finance director, director of the Bible school, superintendent of mailing, superintendent of auditorium and ushering, sound technician, etc.

A list of appointments followed, with a note reading: "Please plan for these appointments so that you can meet them promptly. The success of a group project such as this makes it imperative that all workers co-operate to meet appointments." Meal hours were also listed, and workers' meeting appointments.



Do You Know?

☞ THAT in mission lands the heathen population is still increasing far faster than the Christian population?

☞ THAT "of China's original 188 provinces, one quarter of the total area is still unclaimed as the field of any mission, while many parts of the remaining three fourths are yet unworked"?

☞ THAT if 1,000 missionaries were today to land in India, each one could have a parish all his own of 550 villages?

☞ THAT apart from a few tiny points of light, an area of 4,000,000 square miles in the heart of Asia, with a population of 34,000,000, still lives in unrelieved spiritual darkness?

☞ THAT Arabia, with a population of 7,000,000, has less than fifty openly confessed Christians?—*Religious Digest.*

CHALLENGE OF A WORLD TASK

Mission Problems and Methods

Norway Before and During War

By LEIF KR. TOBIASSEN, *Evangelist,
Central Norway Conference*

ADVENTIST evangelism in Norway was inaugurated by our enterprising Nordic pioneer John G. Matteson, who, sixty-eight years ago, conducted an effort in Oslo, the capital, and organized the first large Adventist church outside the United States. Today the membership in our four Norwegian conferences has reached 4,200 among a population of a little less than three million. About eighty churches have been established, twenty of them north of the Arctic Circle. Almost all our churches are located in cities and towns. Only in northern Norway has rural evangelism gained much lasting success, although plans are being made to bring the advent message to the valleys and fiords in other parts of the country.

Almost without exception all our ministers in Norway are active evangelists. Pastors, in the American sense, are practically unknown. Even conference presidents, who are usually elected because of their experience in practical evangelistic leadership, conduct public efforts almost every year. Teachers and editors are often given leaves for a year or more to engage in direct evangelism. Institutional leaders frequently hold series of public meetings along with their other duties. During the war our retired ministers also went back into active public work. The oldest conducted a successful effort in the capital (population 300,000), where evangelistic programs have been carried out almost every year since 1878.

Great stress is laid on fostering "evangelistic ambition" among our young people in school. During the years just before the war broke out, our ministerial course was extended from four years (on the academy level) to six years (junior college), including Biblical languages and a strong program of field work. This move proved to be of providential advantage, as during the war years about thirty young men and women went out from the school into the evangelistic field as interns and Bible instructors.

Some of them enjoyed outstanding success even in their initial experiences. One young man went out entirely alone to a small village beyond the Arctic Circle, baptized thirteen men and thirteen women the first winter, and established a church school. Some of our young men had to flee the country into neutral Sweden, where they had the opportunity of doing successful evangelical work, too.

Our experiences in Norway seem to have demonstrated that efforts should not be too short. Men's minds are not so easily convinced in old, conservative Norway, where for a thousand years

state religion has been the dominant spiritual force. Ninety-six per cent of the population belong to the State Lutheran Church, which has a strong hold on the individual, as well as on public life. Men's hearts are not always readily stirred. Norwegians are stolid, reserved, and not given to demonstrations of sentiment. But when they take a stand they usually stay. Apostasies are infrequent, and we have no offshoots in Norway.

During the war our evangelists were confronted with an abnormal set of problems. The Nazi authorities attempted to steer all intellectual and spiritual movements into uniform lines, and frowned upon all peculiarities of thought and life. Although they were decidedly unsuccessful (nearly all Norwegians being rather unyielding individualists), these attempts were various and accompanied by many forms of pressure upon individual ministers and other religious workers. To attract public attention by large evangelistic meetings was a sure way to invite the suspicions of the Gestapo. A number of our titles and subjects naturally did not appeal to the Nazis, who thought they were building a new order to last for a thousand years.

Our most delicate problem was to keep our balance in the silent but relentless struggle between the Nazi authorities and the Norwegian "home front." Since our people could not take active part in the underground military resistance, this tended to create misunderstandings, as other religious groups were definitely lined up in these activities. Neither did we fully co-operate with the state church in her efforts to secure independence from the new Nazi state which the Germans were maintaining in Norway. Other nonconformists did. These and similar relations were often made much of by our opponents. Where there is no free speech or press, rumors are more easily created than corrected. There was no surer way to neutralize the effects of our evangelists than to whisper doubts as to the attitude of the Adventists toward the country's fight for freedom.

Adapting Evangelism to Wartime Conditions

All during the war halls were hard to get, and even when secured they often could not be heated. Housing shortages and government restrictions made it almost impossible to move workers from one place to another. Several of our preachers had to remain in the same place of labor for one, two, three, or more years in succession. Local transportation was also restricted. Evangelistic work for several years in succession in the cities and towns which so often have no larger population than five, ten, or twenty thousand, and sometimes less, demanded much ingenuity and a great deal of perseverance on the part of the worker. In one city with a wartime population of fifteen thousand, where ten efforts had been conducted during the last thirty years, one of our younger ministers had to conduct public meetings week after week for three winters. In that city we are fortunate enough to have a small apartment at our disposal, and our workers have to be located where they can be housed. Some of the ministers and their families have sacrificed not only convenience and comfort but also their good health to reach

people in communities where proper housing was not to be found.

One of our most widely known workers, T. S. Valen, was arrested during the war and kept in one of the notorious concentration camps for twenty-two months. He was brutally treated and starved almost to death. At times he succeeded in finding opportunity to gather small groups of prisoners for discussion of Biblical topics, but this "propaganda" earned him the most severe punishment when someone reported him to the guards. One of our evangelistic assistants in the arctic sections of Norway was brutally beaten by Gestapo agents as he was trying to travel among some of our small churches there. Our publishing house was raided several times, and even closed for a period. Our college was taken over by the Nazi forces for a time during the latter part of the war.

Agents of the Gestapo always attended our meetings. I do not think I gave one public lecture during the war years without someone connected with the Nazis being present. Notes were taken and reports were filed, and often our men had to come before the Gestapo officers to answer for their preaching. We do not know of anyone ever giving way on any principle, even under the most ominous threats.

The Norwegian workers and members are grateful to God for His miraculous care of the work in our country during the years of war and isolation. Our growth has been steady. Our organization has been kept intact. Our principles and beliefs have in no way been weakened. This is not the result of any exceptionally wise leadership, but the direct outcome of God's wonderful watchcare for His cause. And these experiences will better equip us, we believe, to face whatever difficulties may yet be in the future.

THE BOOK SHELF

Books, Reviews, and Discussions

Major Trends in American Church History, Francis X. Curran, S.J., The America Press, New York, 1946, 198 pages, \$2.50.

This volume is little more than a compilation of the branches of the Protestant churches, and the "trends" in the title are barely discernible in the book. The object of the author apparently is to minimize the contribution of the Protestant church to the development of America.

The Adventist Church is dismissed with a reference to one of the Clara E. Sear anecdotes, and no mention is made of the position of the church today.

In no sense should this volume be considered a major contribution to American church history. It is weak in its analysis of religious trends and fails to give the reader a clear picture of the development and influence exerted by the Protestant churches in America.

JAMES G. TOWERY. [Editorial Research Assistant, Review and Herald.]

Prophecy and the Church, Oswald T. Allis, Presbyterian and Reformed Publishing Co., Philadelphia, 1945, 339 pages, \$2.50.

This volume will add nothing to our understanding of prophecy. It is brought to the attention of our workers with another purpose in mind. As an exposure of the fallacies and inaccuracies of dispensationalism, it is invaluable. Dr. Allis is also entitled to the gratitude of all lovers of the Bible for the fine piece of work this book contains in revealing how dangerously wrong and harmful is the Scofield Bible.

The Scofield Bible has had a sale of over 2,000,000 copies. Many people in many denominations have come to rely on its biased and inaccurate notes with their erroneous interpretations as though these were clothed with all the authority of inspiration itself. Many accept them merely because they are bound within the covers of the Bible. The Scofield Bible has done an infinite amount of harm in making people believe the Bible itself teaches false conceptions of dispensationalism, when it does not. Dr. Allis discloses how unsound are the Scofield notes and how unfair and hurtful it is to find within the Bible covers the interpretations of a single individual. To us, this is an interesting paragraph:

"The clearest illustration of the desire of dispensationalism to eliminate everything that savors of obedience from the dispensations of promise and of grace, and to confine it to the dispensation of law, is found in their insistence that the Decalogue is not intended for the church. There was a time when it was quite customary for the Ten Commandments to be read or recited at least once a Sunday as a part of congregational worship. But in many churches today they are never used. The thunders of Sinai are not heard. The love of God is emphasized, and it is forgotten that in the New Testament as well as in the Old Testament it is declared that God is a 'consuming fire.' The Ten Commandments are an important part of all the great Protestant catechism. But dispensationalists insist they are not intended for this dispensation. This leads to, and indeed necessitates, the claim that the Sabbath is exclusively Jewish. Commenting on Nehemiah 9:14, Scofield remarks: 'This important passage fixes beyond all cavil the time when the Sabbath, God's rest (Gen. 2:1-3), was given to man. Cf. Ex. 20:9-11.' Scofield misunderstood this passage, as his comment clearly indicates. What Nehemiah 9:14 deals with is the time when the Sabbath law as the fourth commandment was imposed on Israel at Mount Sinai. It says nothing as to when it was imposed on man. Scofield's laborious effort to set the Lord's day (the first day of the week) in sharp contrast with the Sabbath as Jewish, as a day of legal observance instead of worship, is very regrettable. The statement that God rested on the seventh day, blessed and hallowed it (Gen. 2:1-3), would lose much of its meaning and most of its importance for the Christian, if it had to be regarded as nothing more than the basis for one of the requirements of an exclusively Jewish decalogue."

Dr. Allis taught in the department of Semitic philology at Princeton Theological Seminary for nineteen years, during the latter portion of which he was faculty editor of *The Princeton Theological Review*. For seven years he was professor in the Old Testament department of Westminster Theological Seminary. Since then he has been associate editor, and now editorial correspondent, of *The Evangelical Quarterly* (Edinburgh).

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

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Bible Instructors and Baptism

By MRS. W. H. ANDERSON, *Bible Instructor,
Formerly of the Southern African Division*

A BAPTISMAL service should be a solemn occasion—an occasion of great joy and satisfaction to those who participate in it. It is a service made possible as the result of someone's faithful work in soul winning.

The occasion brings special joy to the candidate. It should also bring special joy and delight to the church, for it is the occasion when a new name is added to the family records both here and in heaven. Therefore it should bring rejoicing, as it does when a child is born to a family.

There is rejoicing in heaven at such a time, for a soul is born into the kingdom. The name of the newborn is transferred to "Father's" family record—the book of life. We are told that the angels rejoice. I have often thought that it must give Jesus just a *little* more joy and satisfaction than it could possibly give the angels, when He remembers the price He paid for that soul.

Baptism is purely a ceremony, but nevertheless a part of the organized program of the church. Certain preliminaries are necessary. These preparations are made by church officers duly elected to prepare for such services. The deacons have their part, and the deaconesses have their part. They should be well instructed as to their duties, so all will be in readiness in order that the service pass off with rhythm and harmony.

These officers should know how to receive the candidates when they come into the dressing rooms to prepare for going into the baptistry. Naturally some, especially timid women, are nervous. They need understanding and sympathizing sisters to attentively assist them in their preparation. The whole experience is all so new to those who have just come into the fold, and so different from what they have been accustomed to in the churches they have just left.

This occasion should be the greatest event in their lives, and if they understand what they are about to do, *it will be* the greatest and the most solemn. In order to make it that, the atmosphere of the dressing room should be ideal.

Let us suppose a Bible instructor's reader is about to be baptized. Nothing will bring more comfort to the candidate than to see the familiar face of the one who has been instrumental in bringing her into the truth. It gives comfort and security to have her by her side as she awaits her turn into the water. She can give a little whispered word of encouragement to her as no one in that company of women can give, for these two have

come to know and love each other through the weeks of their association in Bible study.

The deaconesses are duly elected to be present in that room on these occasions. The Bible instructor may not be a deaconess, and perhaps should not be there by right of office, but has she no right to be there? I would like to say to deaconesses that there is no one the candidate would rather see or have by her side than her Bible instructor at this time. Her soul clings to her.

The deaconesses should be taught to see how this would naturally be so, and should welcome the Bible instructor, instead of looking upon her presence as an intrusion in their affairs. To the Bible instructor it is the day of days, when her cup of joy is full! She sees that her toil has not been in vain. She may have gone in the heavy rain or the hot sunshine; she may have trudged over long dusty roads on foot week after week, becoming worn and weary at times. Altogether, the work has taken a heavy toll of her very self. Now the day has come when she sees the fruit of her labors, and she is satisfied! The crowning act of her joy would be to have the privilege of leading this precious trophy to the baptismal waters. In fact, it is her God-given right. She asks for no other reward. And how fitting it is for the Bible instructor to do this, since her work is of such a high calling in the gospel ministry. It is next to that of the minister himself. Why should she not have the right to assist on these occasions?

Often a minister asks his wife to assist him, even though she is not a deaconess. He realizes what it means to have an understanding person in that room at such a time. Perhaps the deaconesses are inexperienced or uninstructed for this special occasion, and he wants no hitch in the service. His wife understands his methods of procedure. If she has been actively associated with the evangelistic campaign she should be in the room. Her presence will be sweet, for perhaps she has accompanied her husband on his personal visits to the candidates' homes. Even so, it is still more fitting for the Bible instructor to lead her reader to the baptistry.

The minister should inform his Bible instructor as to what he expects of her concerning his special technique, that she may be an intelligent assistant in this most important part of his evangelistic program. If the minister senses the importance of the place his Bible instructor fills in the work of evangelism, he will recognize that it is most fitting for the one who has done the work of preparation to lead the candidate to the baptistry.

Outlines for Bible Studies

Sanctuary, Heart of Our Doctrines—2

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

5. MINISTRY OF ANGELS—*Between the Cherubim.*

"The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption."—*Patriarchs and Prophets*, pp. 348, 349.

- a. Directions for making cover to ark. Ex. 25:18-22.
- b. Cherubim figures inwrought in curtain walling sanctuary. Ex. 36:8.
- c. Also in veil to inner apartment. Ex. 36:35.
- d. God dwells between the cherubim. Ps. 99:1.
- e. Millions surround His throne. Dan. 7:9, 10.
- f. These are angels. Rev. 5:11.
- g. They minister to heirs of salvation. Heb. 1:7, 14.

6. REVERENCE—*Sacredness of Things Dedicated to God.*

"David and his people had assembled to perform a sacred work, and they had engaged in it with glad and willing hearts; but the Lord could not accept the service, because it was not performed in accordance with His directions. . . . The Israelites had in their hands a plain statement of the will of God in all these matters, and their neglect of these instructions was dishonoring to God. Upon Uzzah rested the greater guilt of presumption. Transgression of God's law had lessened his sense of its sacredness, and with unconfessed sins upon him, he had, in the face of the divine prohibition, presumed to touch the symbol of God's presence. God can accept no partial obedience, no lax way of treating His commandments. By the judgment upon Uzzah, He designed to impress upon all Israel the importance of strict heed to His requirements."—*Ibid.*, pp. 705, 706.

- a. Construction of ark. Ex. 25:12-15.
- b. Kohathites to carry, but not look upon or touch ark. Num. 14:15, 20.
- c. Possession of ark not necessarily a blessing. 1 Sam. 5:1-12.
- d. Ark not to be looked at with curious eyes. 1 Sam. 6:19, 20.
- e. Ark not to be handled carelessly. 2 Sam. 6:3, 6, 7.
- f. God still means what He says. That which has been dedicated to Him must not be made of common use.

7. PRAYER—*Incense on Golden Altar.*

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place, was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense, God was to be approached,—symbols pointing to the great Mediator, through whom sin-

ners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul."—*Ibid.*, p. 353.

- a. An altar for burning incense. Ex. 30:1, 7, 8.
- b. Record of sins confessed made here. Lev. 4:6, 7.
- c. Angels offer our prayers on incense altar in heaven. Rev. 8:3, 4.
- d. We must send our sins ahead of us by prayer. 1 Tim. 5:24.

8. EDUCATION—*To Thy Children and Thy Children's Children.*

"People were directed to commit to memory this poetic history, and to teach it to their children and children's children. . . . It was the duty of parents to so impress these words upon the susceptible minds of their children that they might never be forgotten.

"Since the Israelites were to be, in a special sense, the guardians and keepers of God's law, the significance of its precepts and the importance of obedience were especially to be impressed upon them, and through them, upon their children. . . .

"When their children should ask in time to come, 'What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you?' then the parents were to repeat the history of God's gracious dealings with them—how the Lord had wrought for their deliverance that they might obey His law,—and to declare to them, 'The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.'"—*Ibid.*, p. 468.

- a. Children taught meaning of Passover. Ex. 12:26, 27.
- b. Children told meaning of deliverance from Egyptian bondage. Ex. 13:8, 14.
- c. Fathers and elders to teach. Deut. 32:7.
- d. Memorials set up that children might not forget. Joshua 4:6, 7.
- e. Important that children remember. Deut. 4:9, 10.
- f. Continually impress it upon them. Deut. 6:7-9.
- g. Salvation of children depends on faithfulness of parents in every detail. Deut. 5:28, 29.



The Young Preacher

JAMES McDUGALL, young Scottish candidate for the ministry, was walking to the pulpit to preach his trial sermon. He had worked hard on it, and felt that it was a very good sermon. He had a good voice and felt certain of making a fine impression. The self-confidence and pride in his face and bearing were evident to many in the church. A writer records how old Robin Malair, the sexton, slowly shook his grizzled head as he said, "I hae me doots o' you, laddie." He had seen many candidates mount those steps—some in pride and some in humility. James McDougall made a miserable failure that day. As he walked slowly down the pulpit steps, head bowed and heart humbled, old Robin mused, "Aye, laddie, if ye had gone up as ye came doon, ye might hae come doon as ye went up."—Selected.



Our College Bible Teacher Situation

OUR college Bible teaching shortage has become highly critical in its proportions. Our older teachers, of a while back, have retired or died. Few of them trained any successors, and there has not been a long-range denominational provision for a constant supply of capable Bible teachers to meet our growing needs. Moreover, our college enrollment has doubled in the last decade. Consequently, we now face a disturbing shortage today.

The reasons are many. One factor, among others, is that the Bible teacher is frequently the target of constant criticism by his brethren. He is watched as few other men are. His words and teachings are dissected and analyzed. The evangelist, the pastor, and the editor, and particularly the officer and the departmental secretary, pass by a host of difficult points in their public ministry that cannot and must not be avoided by those conducting systematic studies in the college classroom. That very fullness of exposition, unfortunately, results in much criticism from both workers and laity on the side lines. Many teachers are not willing to be the object of this constant barrage of criticism. We must change our attitudes toward Bible teachers if we expect strong young men of promise to be attracted to this fundamental phase of service.

Moreover, our colleges have made tangible provision and investment in teachers of science, history, education, and other branches. But all too often they have failed to make similar provision for their Bible teachers. When in need of a Bible teacher, they have usually followed the practice of calling a qualified man from another school. The result of such failure to provide against the inevitable shortage, together with our expanding needs, has produced one of our most acute denominational problems today. There simply are not enough experienced Bible teachers to go around.

It must be admitted that such a specialized training program is not as simple as might first appear. It may be considered a relatively simple matter to get advanced training in science, mathematics, history, education, and literature, as well as in Biblical languages and archaeology. But even in general university work there is distinct peril. Where, then, will one go for comparable training in Bible teaching from those not of the Seventh-day Adventist faith? Is it to be found in the noted theological seminaries and the celebrated university divinity schools of the world? In these seminaries and divinity schools modernism has largely taken

possession—modernism that is virtually infidelic in its attitude and implications, and the champion of the basic departures from the faith. The Bible is an emasculated relic of the past, according to their teachings. The principles of the social gospel, psychology, psychiatry, and ethics predominate.

These institutions form the inner heart of the Babylon of confusion and apostasy from which we are commissioned to call men to separate. Shall we then place our future Bible teachers of the everlasting gospel in such institutions to sit at the feet of men who have abandoned many of the fundamentals of the gospel? Some of these institutions will no longer permit a fundamentalist to graduate, as they deem such to be unworthy representatives of the broad concepts and accepted standards of their institutions. They relegate prophecy to the past—or to oblivion. No, Bible-teacher training in such institutions is illogical, impractical, perilous, and unthinkable. Another course must be found.

SHALL we then send our Bible teachers to fundamentalist institutions for advanced training under men who still believe in the virgin birth, the literal resurrection, the miracles, and the deity of Christ, as well as the inspiration of the Bible? They usually repudiate evolution and believe in the second advent. At first thought, it might seem safer to send our men there. But while modernists are generally more liberal toward those who differ from them, fundamentalists are becoming increasingly bitter and bigoted toward Seventh-day Adventists. The chief opposition toward us now stems from this militant group. They emphasize prophecy, but they have swung over, almost to a man, to the vagaries of futurism. Prophecy is utterly distorted in their hands. They fight us over the air. They denounce us in classroom, pulpit, and press. They oppose our public evangelism. There is no sympathy and no possible fellowship with such.

Shall we then seek to get our oncoming Bible teachers into these fundamentalist institutes to imbibe the sophisms of futurism, and the many extreme and un-Biblical positions held, which we cannot condone? They, too, are part of that bewildered Babylon that opposes bitterly the distinctive, threefold message of God for today. To plan on such a procedure in our training for the Bible teaching of this message is likewise irrational, anomalous, and impossible.

But why do we want to send our Bible teachers to *either* type of the world's divinity schools or

seminaries? For one thing, we embarked years ago on an accrediting program that, despite assertions to the contrary, nevertheless influences our courses and affects our emphasis. Accreditation demands a certain number of doctorates on the faculty in key positions. This is imperative, and must be provided whatever the cost. This is just beginning to be felt.

For the Bible department to appear inferior in strength and attainment, creates a handicap. Bible teachers naturally feel that they should have the same standing, respect, and recognition as any other department. In fact, the Bible department should stand at the head, because of its primary importance. Therefore there is grave danger that our institutional boards shall seek someone with a doctorate to head the Bible department, rather than a giant in the Word. That policy would be catastrophic. It is a thorough, deep, loyal knowledge of the Word and the ability to impart it, and the faculty of inspiring intelligent, dynamic faith in God, His Word, and His specific movement for these last days, that is our paramount need in the Bible departments of our colleges.

WHAT, then, is the solution? Just this: We have an institution (the S.D.A. Theological Seminary) prepared to give the one-year Master's graduate degree in theology, Biblical languages, archaeology, and church history, and soon, we hope, in practical theology. More than that, due provision has been made for granting the full two-year Bachelor of Theology degree. This provision should be strengthened, perfected, and carried into effect. Here, in Adventist environs, under Adventist teachers, and in the midst of Adventist beliefs and ideals, our Bible teachers can receive their training for the instruction of our youth in Adventism. The Seminary board is seeking to strengthen the faculty to this end, and to add experts for special courses. Let us use our own theological-training institution for its designated purpose, just as we train our physicians in our own medical college. The need is imperative. The logic cannot be gainsaid. The case is clear. Then let us proceed with this wise plan.

Our Bible emphasis does not fit into the scheme of the world's educational curriculum. Accrediting organizations recognize that our Bible departments are distinctively Adventist. They frankly advise us to train our own Bible teachers. They tell us to meet our own objectives—which we alone can do—and to develop along the line of our founding purposes. We need to heed this sane and competent counsel, which also comports with the counsels of the Spirit of prophecy. As a matter of fact, these divinity schools do not give as many actual Bible courses as our Seminary does at present.

The pathway of the years has been strewn with the wrecked faith of men who have gone to the universities for training—and a few who have gone to the divinity schools and seminaries of the world. Their viewpoints, emphasis, and fundamental objectives have been turned and warped, and in time they have left us. It is entirely possible that some who are still with us have unconsciously absorbed ideas and attitudes which, if car-

ried to their ultimate, would emasculate the distinctiveness of this message, blunt the certainties of our faith, and cut the nerve of our evangelism. Such a course would muffle, if not nullify, distinctive adventism. That must not be. Let us hold fast our denominational integrity. Positive, not negative, adventism must prevail.

We cannot send our men to the fountain springs of apostasy and repudiation of God's message and expect them to come out untainted. By beholding we become changed. By absorbing we become altered. We cannot take fire into our bosoms without being burned, and without sometimes being seared and deadened. We cannot seek the gods of Ekron without disaster. Our pathway is clear. Let us walk therein.

This issue is more than a departmental, an institutional, or a regional matter. It is distinctively a denominational problem. The Bible teacher is more than merely a teacher. He is an ordained minister, teaching the Bible in the classroom to our future members and workers in every line. More than that, he is the trainer of our preachers-to-be. While the ministers of the church mold the life of the church, the Bible teacher is the molder of the ministers in training. He is therefore in a paramount position. The question before us is consequently broader and more comprehensive than simply a departmental one. It touches the entire movement, its welfare and its destinies. We are all involved in this vital issue.

L. E. F.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Congregation and Music

By BERNARD E. SPARROW, *Departmental Secretary, North England Conference*

THE preacher is supposed to hold in mind the needs of his audience—and all successful preachers do so. But how many organists consider their congregations? Have we dedicated ourselves to their service, or are we free lances, occupying an office for our own enjoyment? It might be well for us to check our motives occasionally and make any necessary adjustments.

The consecrated organist will be the faithful servant of his church, and, as such, will ever be seeking to render himself more useful and his service more effective. Therefore, Mr., Mrs., or Miss Musician, consider thy congregation!

Our consideration can show itself in many little ways. We should, for instance, find our hymns in advance and not wait until the number has been announced, lines read aloud, and the hymn re-announced before we rise from our seat, walk slowly to the instrument, fumble with our hymn-book, then turn around and in a stage whisper inquire, "What was the number?"

It is time that each church possessed a hymn board, hung in a prominent position visible to both the instrumentalist and the would-be singers. If one of the deacons were responsible for the posting of numbers at each service, the announcement of hymns would be a much less clumsy and time-wasting procedure than it usually is, and the organist would know all hymns in advance.

May we here address a few words to those who choose and announce our hymns. Our choice could often be more thoughtfully made. We would then avoid having evening hymns in the morning, closing hymns at the beginning, and the like. And can we not find another introductory phrase instead of the misleading "Let us sing again—" (Rarely is the same hymn sung *again* in the same service.) We can vary our phraseology by saying, "Let us praise God—" or, "We shall worship God by singing—" or simply, "Our second hymn is—" And should it be found necessary to shorten a hymn, think about it beforehand and announce the omission of certain stanzas before the musician begins to play. The worshipful spirit is offended when a voice from the platform suddenly breaks into the singing with "Last stanza only, please!" or, "Sing the last!"

It is well in the worship service for the organist to play the entire hymn through as an introduction to its congregational use, thus giving opportunity for an unhurried rising of the congregation at the beginning of the last line or phrase, and opening up to the congregation the beauties of the hymn to be sung.

Do we think only of the music when we are playing? If that is so, we miss more than half of the hymn, for the music by itself says very little to the average worshiper. It is the words that express his sentiment. If we are to assist in worship, we must allow the words to influence our music. If the numbers of the hymns are known beforehand, study the words. Grasp their purpose, use imagination to sense their atmosphere, note the light and shade of expression, the rise and fall of emotion. Better still, be so well acquainted with all hymns used in our services that, no matter which may be chosen, the music will always fit the words as the skin fits the body—there's ample room for stretching and bending but no possibility of the skin's going one way and the body another. When our music fits the words like that, we shall have reached a reasonable standard; but until that day dawns, let us diligently seek to improve the musical service we render to the congregation.

Lend a Listening Ear to Hymn Singing

What do we know about the standard of hymn singing in our own church? Can we accurately assess it, or are we playing in the dark? Let us put these questions another way. Do we ever listen to our congregation as it sings? Do we listen critically (but kindly), analytically, appraisingly? Do we detect the strengths and the weaknesses of those who sing? Do we understand their limitations well enough to help them improve their performance? If we have never lent such a listen-

ing ear, it would be well for us to do so at the earliest opportunity. When another is playing, take "a busman's holiday" and analyze the singing. This will prove a very profitable occupation.

We look forward to the day when the organist will be the expert on all musical matters in his church. He will understand his congregation as a teacher understands his class. He will know its limits, both in the upper and lower registers. He will know its taste, and he should have a clear vision of his ambitions for it. When we become such organists, we shall be useful church officers, making valuable contributions to the welfare of our church.

The day may even come when, as a matter of course, and justifiably, we are consulted on the choice of hymns, solos, and special music. When that day arrives, or when it begins to peep above the horizon, let us be on our guard against one great danger—that of becoming musical dictators! It will be a sad day for any church if we attempt to rule the roost even in our own sphere, so let us learn all we can, teach all we can, play all we can, while at the same time retaining a readiness to fit in with others' plans without lowering our own standards.

MONTHLY PRACTICE.—It will be seen that no organist is going to realize his highest ideals if he just sits at his instrument, week after week, playing the hymns that are set before him. He needs a personal contact with his congregation outside of regular church hours. In other words, he needs a regular practice with his singers.

If the organist is the most musically minded person in the church, then he should be the one to conduct such a practice; but if another competent person is available, he should be asked to lead, thus leaving the organist free to concentrate on the instrument. And when we use the word *conduct*, it is not intended to suggest much arm and stick waving, which very rarely serves any useful purpose with an untrained choir, but reference is made to one who will guide and lead a group of ordinary church members in the better use of their hymnbook.

We are not suggesting the formation of a choir, or the singing of "highfalutin" numbers. Our present ambitions are limited to the improvement of congregational singing. The conditions for realizing such a modest desire are very simple. All that is needed is a leader, an organist, a group of interested singers, and a spare thirty minutes or full hour. The time can be secured once a month as a Sabbath afternoon service, or an M.V. Society meeting could provide some occasions for practice. Such arrangements must be worked out in relation to local conditions and in co-operation with the minister or church elder. But let us bear in mind that it is a perfectly reasonable suggestion that is being made, and one that will greatly benefit church life.

When the time is settled and the enthusiastic singers are assembled, there are three main themes with which the practice should deal: (1) general instruction; (2) singing well-known hymns correctly; (3) learning new hymns.



LAST SABBATH'S SERMON

By HOWARD CHARLES ALEY

The Minister:

That sermon I preached last Sabbath . . .
I think I never worked harder
On any sermon in all my life
Than I worked on that one.
There is a lot of food for thought in that subject . . .

"Religion in Democracy and Democracy in Religion . . ."

I must have spent twelve hours in research,
Not counting experiences of the past
Which have given strength to my convictions.
I liked that statement

By Dr. Throckmorton of Beechcrest
From which I quoted . . .

" . . . democracy has no future without religion
And religion must be democratic,
Or it soon becomes mere cant."

A real thinker, this Throckmorton!
My notes contained references from
The Atlantic, Harper's, Time, American Mercury,

And the *Yale Review* . . .

A lot of work for one sermon,
But I think it was worth it and more.
There was many a person in that crowd
Whose only contact with the better thinking of
today

Is that which comes through a sermon
Like the one I preached on Sabbath.

I wonder what old Professor Wilton thought
Sitting there beneath the transept window . . .
Maybe he'll have a new slant on democracy
When he meets his class in world governments

Tomorrow morning at the college . . .
I noticed him stroking his beard a couple of times.
If he didn't like it,
I'll be hearing from him in a day or two.
He never lets me slip up on what he calls
His "pragmatic concept of religion in democ-
racy . . ."

I think I gave him a thing or two to think about.
And Joe McDaniels, our Congressman,
Who always drops in
When the House is in recess . . .
I think he'll remember a few of the things I said.
It does these fellows good
To jar them loose once in a while . . .
If he'd only take some of my thoughts back to
Congress . . .

Hang it all! I don't know what's wrong with
people . . .

A man spends hours and hours going over his ser-
mon,

Trying to put together something
That will make people think,
And yet, it doesn't make much difference
How much a fellow works,
The crowd never seems to be any larger . . .
Always the same faithful few.

Well, even so . . .
It won't hurt them to know
What's going on in the world . . .
If I'd time I'd have told them a little more
Of what went on

At the London and Washington conferences . . .
That's the trouble with people . . .

They don't know what it's all about.
Well I've done the best I can . . .
I've tried to tell them!

The Parishioner:

About that sermon you preached on Sabbath . . .
I know you must have worked very, very hard
upon it.



It showed great preparation, and polish, and learning.

I know Professor Wilton enjoyed it.
He said on the way out of church
That you are a smart fellow . . .
"Great thinker" was the way he put it.
And I noticed that Joe McDaniels
Slipped a ten-spot on the plate.
I don't think
You can attribute that to sheer generosity,
Nor to politics either, as far as that goes . . .
You must have impressed him.

But you know . . .
Sitting across from me was old man Greggs.
He is losing his eyesight.
"Cataracts," the doctors say. "No hope . . ."
Life looks pretty gray to him these days.
And that Mrs. Simons whose boy was lost
When the convoy was attacked in the North Atlantic . . .

She was in church, too, on Sabbath.
The neighbors say she acts awfully queer
Ever since she got that word
Through the mail a few weeks ago.
You know everybody used to look forward
To the postman's visit,
But today a person
Is almost half glad if he passes by . . .
You know, "No news is good news . . ."
Or something like that.

I suppose you noticed that Mr. Whitson was there.
He hadn't been out since his wife died, last month.
I bet it was hard on him,
Sitting alone down there in front
Where every Sabbath she used to sit beside him,
Helping him to hold a hymnal . . .
I guess he goes out to Forest Memorial Park
every day,
Rain or shine, and they say that his light burns
Far into the morning hours. . . . Poor fellow!

And did you notice that Effie Sloan was out, too?

I don't see how she does it,
What with that man of hers
Drinking and carrying on like he does.
She must have a lot of grit
To start out every Sabbath morning
To go to church, when she knows
That everyone else knows
That she is just being a brave little soul
And that her heart inside is red and raw
From the hurt she carries.

Those two Grimes boys were there, I noticed.
They inherited something like half a million dollars
When old man Grimes, that's their grandfather,
Died last March.
They say that Bill, he's the younger one,
Is spending his share like water.
Just throwing it away . . . gambling and drinking,
And running around . . .
It's a shame that someone can't get hold of him.
I guess he goes to church to keep up a front.



Mr. and Mrs. Calver were there.
Yes, and six of their kids, too.
I guess the oldest one stayed home
With the two babies that are sick.
Hard pull for those people.
He never did make much, you know.
But they never miss church.
She maintains, "Even if you don't get anything out of
What the preacher says, it sort of does you good
Just singing and saying hello to the people,
And listening to the organ . . ."
What was it again, you preached about on Sabbath . . . ?
Oh, yes . . . religion in democracy.

Professor Wilton sure liked your sermon,
And so did McDaniels. You must have spent a lot of time
Reading and studying upon that sermon . . .
But some Sabbath, Reverend,
For old man Greggs, and Mrs. Simons, and Mr. Whitson, and Effie Sloan,
Will you preach a sermon for them?
One on *Come unto Me all ye that labor . . .*
Or, *Blessed are they that mourn . . .*
Or, *Take up thy cross and follow Me . . . ?*

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HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Health Education in the Pacific Union

By H. W. VOLLMER, M.D., *Medical Secretary, Pacific Union Conference*

THE importance of these words from inspiration should come to us with renewed significance as we face the extent of our task of world-wide evangelism: "Educate, educate, educate," is the message that has been impressed upon me."—*Counsels on Health*, p. 449. The following appealing words appeared in a recent number of *Harper's Magazine*, and, indeed, constitute a mighty challenge to the church: "The hills and valleys of America are filled with people waiting and longing for religion."

In harmony with the instruction given the church in the Spirit of prophecy, the Northern California Conference, under the leadership of the health education secretary of the conference, Miss Eva Beeler, R.N., and her associates, is carrying on a well-organized plan of health education among the churches. The officers and other departmental secretaries of the conference and the local pastors are co-operating in the program.

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"—*Testimonies*, vol. 7, p. 62.

As one means of making a concrete application of this counsel, instructors' classes in nutrition and cookery, health preservation, and home nursing are being conducted in the different districts into which the conference has been organized.

A class in nutrition and cookery was conducted in the Health Education Center rooms of the Sacramento church. The co-operation of the pastors of the churches in the district added much to the success of the work. A class numbering nineteen students was made up of members, one or more of which were selected from each church in the district. As far as possible, those selected for the class had some ability to impart the instruction received, as they were to go back home and teach similar classes in their home churches and communities.

"But in every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church members should impart to the

people of their neighborhood the light they receive on this subject."—*Medical Ministry*, p. 265. (See also page 268.)

The major part of the instruction was given by Mrs. H. W. Vollmer. The classwork was made very practical, in harmony with the counsel from the Spirit of prophecy.

"Wherever the truth is proclaimed, instruction should be given in the preparation of healthful foods. God desires that in every place the people shall be taught to use wisely the products that can be easily obtained. Skillful teachers should show the people how to utilize to the very best advantage the products that they can raise or secure in their section of the country. Thus the poor, as well as those in better circumstances, can learn to live healthfully."—*Counsels on Health*, p. 475.

The instruction consisted of twelve lessons, and was carried on for the greater part of one week. It meant diligent application to study on the part of all. The students were well pleased with the sound, practical instruction which they received, and their zeal and interest were an encouragement to the leaders.

A similar class in nutrition and cookery, numbering twenty-six, was more recently conducted for the churches in the Oakland district, with the same satisfactory results. Here also the support given by the local pastors was much appreciated.

Another feature of this health educational program is that of refresher courses for graduate nurses who are to teach health preservation and home nursing classes. These classes afford graduate nurses opportunity for a brief review, in a concrete way, of the principles of physiology and hygiene, hydrotherapy, dietetics, and methods of teaching. The first of these classes was recently held in Oakland. Twenty-three graduate nurses were in attendance. Dr. Mary McReynolds, of the faculty of Pacific Union College, gave an inspirational address on the opening evening, stressing the need for practical service on the part of all.

The major part of the instruction was carried by Miss M. Winifred McCormack, R.N., associate secretary for health education of the General Conference Medical Department, and Miss Eva Beeler, R.N., and her associates. Special lectures were given by physicians and nurses from the union conference, St. Helena Sanitarium, and by others in private practice. These contributions were most helpful and greatly appreciated.

Already several nurses who were enrolled in

these instructors' classes are conducting classes in their home churches and communities. The same is true of members of the classes in nutrition and cookery. Others are planning to do likewise.

Of necessity these classes for instructors in both fields of service must be carried on in an intensive way, and much must be crowded into the allotted time of one week. But much can be accomplished if the students are interested in their work, and if the teachers make their instruction practical and concrete. That this goal was attained was attested by students, teachers, and observers. The spiritual phase of the instruction was stressed, not alone in the morning devotional hour, but also during the regular class periods.

The two classes in Oakland were conducted in the convenient classrooms of the Fruitvale Mission Inn. These facilities were made available to the conference through the courtesy of Dr. Edward Mooy, of Oakland. Dr. Mooy and his associate workers are developing a commendable medical missionary and health education work in this section of the city. They are working in close counsel and co-operation with the Northern California Conference officers.

We have a great work yet to accomplish in all our large cities, and under God's guidance we must multiply our resources, facilities, and workers. Our church members must be trained to carry their part in the finishing of God's work in all the world.

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*Ministry of Healing*, p. 149.

A similar work of health education is being fostered in other parts of the Pacific Union Conference. Under the direction of the health education secretary of the Central California Conference, and Mrs. H. W. Vollmer as instructor, a class in nutrition and cookery has just been concluded in the city of Fresno, California. This class, numbering about sixty members, was held in the new home economics and cafeteria building of the Fresno Academy. And while this report is being prepared, a similar class is in progress in the city of Glendale for the Southern California Conference, where Mrs. Helen Austin, R.N., health education secretary of the conference, is directing the work. Requests are coming in from other conferences of the union for the same kind of health educational work.



☞ WE have handed the body over to the doctor, the mind to the psychiatrist, and the soul to the minister, treating these parts as separate. Life is a whole. You cannot affect one part without affecting all three.—E. STANLEY JONES.

Fitness for Freedom *

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

BIG headlines were blazened across the newspapers on that memorable day of August 15, 1945: "Thank God the Job Is Done." "Victory is ours," "Japan has surrendered," echoed from every grateful heart. But not all the battle fronts are on foreign soil. America has another vital line of defense—her health line. No nation can be any stronger than the men and women who make up that nation. Let us take a close-up view of the health status of our nation.

When the first call came to "shoulder arms" after the shock of Pearl Harbor, one million men responded to that first draft. Here they came from field, factory, office, and desk. They thought they were fit physically, but after inspection there were a great many disillusionments. Four hundred thousand had to be rejected because of physical defects. In some age groups as high as 56 per cent had to be rejected as unfit for service. This was a cross section of America and revealed the great deficiency and weakness in our health status as a nation.

Actually America has three cities the size of Los Angeles (or 7,000,000 of her men and women) who are sick in bed every day of every year. Another large city of 1,300,000 might be made up of mentally sick patients. This costs more than \$4,000,000,000 every year in dollars and cents, besides all the headaches and heartaches. If this fund were distributed, it would give \$33 to every man, woman, and child. In fact, America pays out more for sickness than she spends on her public schools. Accidents in 1943 cost America five billion dollars.

While World War II was killing 121,000 Americans, cancer was killing 495,000! Seventeen million living today are earmarked to die of cancer; yet at least 50 per cent of it is preventable. Seven hundred thousand are sick today with another preventable disease—tuberculosis. Another half million are in mental institutions. Many need never have become victims if only they had utilized the remedies which are within their power.

A noted lecturer recently said, "With the rapid increase in mental diseases we would not have enough sane men left to fight World War III!" Twenty-five thousand servicemen (two out of every ten) are being dismissed every month because of mental sickness. Add to this the great army of incurables in our mental institutions. You will then see the burden America is carrying for this class alone, yet a large percentage of these cases is preventable.

SICKNESS IS PREVENTABLE.—"What a dark picture you have painted!" I can hear you say. But we need not despair. The first step in curing a disease is the diagnosis of the case. What is the true condition? The remedy can then be specifically applied to that condition. Much of this sickness is preventable.

The diseases from which Army rejectees were

suffering were not germ-laden plagues or Oriental sores. Most of the defects were brought on by their own personal living, self-inflicted injuries, bad habits in eating, drinking, and everyday hygiene. For instance, a large percentage had bad teeth and malnutrition. Forty-two per cent were rejected for poor mental adjustments to their fellows and mental diseases. Thirty per cent were rejected because of syphilis. Bad hearts and nerve tension rejected many others. These conditions, for the most part, were preventable, if only principles of correct living had been observed.

President Truman has said, "Science has won the war." Truly, science has won the fight against disease. The atomic bomb unleashed powerful agencies of destruction, but man has the same mysterious life-giving forces vested within himself. By reconstruction these powers would bring health and happiness to man in this life, and reach on into the life to come. But these powers must be unleashed and utilized if they are to help mankind.

The need of America today is to make men and women health-conscious, to cause them to stop where they are and ask, "What am I doing to myself?" What shall it profit if a man gain the whole world and lose his own health? Many are verily committing suicide and think they are having a jolly good time. But at what a price!

New Weapons of Warfare

We are proud to be alive today in this most scientifically enlightened period of earth's history. It is a wonderful thing to be able to tell a patient he needs to have no fear from blood poisoning. Pneumonia has a new weapon to fight with now. Childbed fever has reached the vanishing point. Meningitis, streptococcal infection (blood poisoning), abscesses of all kinds, may be easily cured with our mysterious penicillin. Other great methods of healing are the X ray, with its all-seeing eye, and that cancer-destroying substance, radium. The great powers of nature have been harnessed to become the servants of mankind.

Think, too, of the great array of defenders which nature has put into our bodies which help in this fight against disease. The skin, for instance, is a great barrier to germ invasion, as is also the blood stream and the lymphatic system. Dissolved in the blood stream itself are numerous antitoxins and antibodies, each specific for a particular germ disease, each trying to do its bit to prevent the patient from getting sick.

Then the lungs, liver, and kidneys are like filters, screening out poisons, which if left in the body would cause instant death. Even penicillin does not *kill* its germ; it only cripples it, which enables the white blood cells to then overcome the germ. Nature must, therefore, ultimately heal herself. Give her a fighting chance!

AMERICA, WAKE UP!—Where, then, is the trouble? Why is not America a nation of giants and physically supermen and super women? We cannot blame the "Dark Ages" in which we are living, for in the book *How to Live* we read:

"Up to the present time science has never revealed any principle determining the probable or normal limit

of human life. There are many good and bad reasons why men die, but no underlying necessary reason has yet been shown that they must die before or at the end of a certain number of years. We have already referred to the work of Carrel, who has kept tissue cells of animals alive outside of the body for twenty-eight years. These cells are multiplying and growing. To all appearances they are immortal so long as they are periodically washed free of poison and nourished in a proper medium. If we could, at intervals, thoroughly wash man free from his poisons and nourish him appropriately, he might conceivably live indefinitely. At any rate, the extent to which we can prolong our lives by keeping the lethal poisons washed out of our tissues is not yet reached nor yet determined.

"In view of the vast extent of human misery from ill-health, the question naturally arises: How does it happen that the world is burdened with a load so colossal? Is it biologically normal? Is it true that in other organisms, animals and plants, ill-health is the rule rather than the exception? Are all races of men subject to the same heavy load?

"These questions have not yet received sufficient attention; but the answer seems to be that man is suffering from his own mistakes made unconsciously and in ignorance."—IRVING FISHER and HAVEN EMERSON, M.D., *How to Live* (20th ed., New York: Funk & Wagnalls Company, 1938), pp. 145, 146.

By way of contrast, to our enlightened era, let us take a backward glance at the progress made in the last half century. We may rightly swell with pride over our scientific achievements today. For instance, grandfather was often an old man at forty. In fact, he was often dead at fifty. Today father can look forward to celebrating his sixty-fifth birthday. Fifteen years have been added to the span of life.

We have wiped out epidemics of yellow fever and smallpox. We seldom see a case of diphtheria. Why? Because the hands on God's clock of time said that in the time of the end, knowledge would be increased, and this has extended to medical knowledge. Doctors no longer treat the disease; they treat the patient and make him immune to catching the disease. Only small vials of antitoxin are used. At first it was asked, Would the stuff really prevent lockjaw, smallpox, and diphtheria? With what anxiety the doctors watched those first few cases. Miracles! A perfect job! Disease prevention had become a reality! Never need there be another case of these terrible diseases, if all would use these antitoxins.

Contrast our problems of today with our next-door neighbor, Mexico. This nation has not known the value of preventive measures. As a result, nine caskets out of every ten are for little children. Here in Ohio the funeral director nearest me says he has 140 funerals a year, and only six of these are for children.

A few years ago I was riding on a train in California. A man sitting near me was much opposed to vaccination. Across the aisle sat a Mexican mother and her sad-faced son, a handsome young man, but stone blind. He had had smallpox, and this had affected his eyes. He was blind for life. Did he believe in vaccination? Yes, indeed. But he found out too late. Children in the United States today must be vaccinated for smallpox, diphtheria, whooping cough, and lockjaw when they enter school. How snug and secure we feel against these diseases!

My mind still holds a vivid picture of a lad of eleven, some years ago, who ran a splinter into his heel. About ten days later he developed a stiff neck, convulsions, and contractions of every muscle—lockjaw of tetanus! A more terrifying disease can never be seen. Fortunately, by the use of antitoxin and miraculous power his life was saved. Antitoxin would have prevented this terrible illness if it had been known. This disease can now be whipped if everyone will make use of the preventive antitoxin.

With our present-day knowledge of disease we can live above the old superstitious idea that sickness subtly pounces on its victim unawares, or comes as a judgment from Jehovah.

Do's and Don't's for Health

Health is dependent upon certain *fixed laws*, just as real as the laws of gravity or electricity. Obedience means health. Disobedience spells disease and death. What, then, is the cause of this needless waste in human values, and how can we prevent it?

1. First we must realize that most diseases are preventable. We are unaware of the latent powers resting in human beings to preserve health and cure themselves when sick.

2. Go to your doctor for a physical checkup. Bring into the open all those hidden "enemies." Most conditions can be cured. Don't be a human ostrich and run away from trouble. On your birthday each year have a physical examination.

3. Eliminate injurious habits of eating or drinking, which will demand a pay day from your health budget. Someone has said, 90 per cent of what you eat keeps the doctor; the other 10 per cent keeps you.

4. Watch the scales. Remember that your belt line is your health line.

5. Spend some time in outdoor labor every day. One hour a day helps keep the doctor away.

6. Stress the posture. Standing erect relieves the traffic jam of the internal organs. Better breathing, better digestion, and better health will come as a result.

7. Take an optimistic view of the inevitable.

8. Learn anew the solace of prayer. The Comforter will come in. There is no human balm that can so calm the frustration of modern living.

How true it is that "the six best doctors anywhere, and no one can deny it, are sunshine, water, rest, air, exercise, and diet."

Posture (Health Talk Outline)

By MARYELLEN FLOYD NEWMAN, R.N.,
Shafter, California

SUBJECT: "Posture."

AIM: To teach the importance of proper posture.

INTRODUCTION: The case of a watch made exactly right size and shape to hold working parts or machinery. Each part allowed just enough space for its own movement. All parts thus work together to move hands around dial. If case should become

bent or dented, working space of some wheels would be decreased, so it could not run easily. As result whole machinery put out of order. Watch may run, but not keep good time.

Human body resembles a watch in some ways. Within its frame are many delicate working parts with which to breathe, digest food, and perform other acts necessary to life and health. No matter what size the body, nature provides it with enough room for each organ to do its work properly, when its frame is maintained in proper position. If we allow our bodies to fall into an abnormal position, certain vital parts are crowded. Thus their work is hindered, and the whole body suffers as result.

A. CORRECT POSTURE.

In broadest sense, correct carriage of body in all positions and activities to obtain maximum efficiency.

I. *Standing.* (Stand tall!)

1. Head up. Push it up high. Pretend you are a puppet and someone is pulling the string.
2. Chin in. Don't be a duck. Don't lead with your chin.
3. Chest high and slightly arched in front.
4. Shoulders erect but *not* hunched up. Draw shoulder blades in and down, with both on same level.
5. Arms hanging naturally at sides.
6. Spine straight as possible. Pull in hips.
7. Abdomen flat. Pull it in! Not supposed to be an advance guard; has no bones in front to protect it! Only support, abdominal muscles—make them firm and flat.
8. Knees straight without strain.
9. Feet pointing straight ahead. Weight on balls of feet. Heels two to four inches apart, thus able to carry body with least fatigue and strain.
10. Remember—man was created upright!

II. *Sitting.*

1. Trunk carriage should be same as in standing.
2. Hips against back of chair. Feet flat on floor.
 - a. When sitting back, let chair support curve of back.
 - b. When sitting forward, incline body from hips, not from waist.
 - c. Don't slump over! If sitting long periods, change position and relax muscles by standing and moving about occasionally. Sit like a letter L, not letter C. (Demonstrate correct and incorrect postures.) Nature prepared hips, not spine, to be sat upon.

III. *Lying.*

1. We spend one third of our life in bed, so posture there is important, too.
2. In childhood the pressure and strain of a habitual sleeping position influences skeletal growth, so it is important to form habits of correct posture.

3. A straight position in bed promotes better circulation. (Rolling up in a ball won't keep you warm.)
4. It is better to sleep without a pillow. If one is used, it should be a flat one. A "fat" pillow tends to throw head forward, and cramp chest.
5. Carelessness and neglect.
 - a. Since all effects are not immediate, many find it difficult to believe posture has any real effect on health.
 - b. Neglect of normal exercise makes weak muscles, so that the effort to stand erect is fatiguing. Tendency to slouch.
 - c. Lack of desire or motive—usually based on lack of knowledge.

IV. Training.

1. Egyptian children taught to carry small objects on head, thus training them to walk erect. We can, with benefit, adopt this method.
2. Seats and desks should be of correct height.
3. Teacher should instruct student by example and precept. Show what correct posture is, and insist on its maintenance. (Watch out for overcorrection, with "bantam" chest resulting. Requires eternal vigilance until habit is formed. Cannot begin training too early. But don't nag child. Help him. Provide right environment to cultivate muscle strength.

V. In Action.

1. Change positions during day, but watch posture most frequently used. Relaxing should only be for short periods, in such ways as turning and bending.
2. In action, trunk can still maintain correct posture. Then body will not fatigue so easily.
3. Walking. Maintain correct standing posture, with movements free of stiffness. "Walking a line" will eliminate "waddle" effect, and produce elastic step.

VI. Test.

1. Vertical line test. (Demonstrate.) Head directly over feet. Plumb line dropped from ear will pass through middle of shoulder, hip, knee, and forward part of foot.
2. Long axis of head, neck, and trunk in a vertical line.
3. Correct posture not stiff or tense, but comfortable.
4. Remember, 2 in's and 1 out!

B. WRONG POSTURE.

I. Causes.

1. Malnutrition. Body needs proper food to build strong bones and muscles, and sunlight to activate calcium of blood.
2. Bad eyesight.
3. Weak or flat feet. One so afflicted usually stands in wrong position, with feet pointing out, to lessen pain. Thus knees and hips apt to become relaxed, wrongly influencing tilt of pelvis and curve of spine. Improper shoes usually the primary cause.
4. Ill-fitting garments.
 - a. Corsets.
 - b. Overweighted and overpadded suits and coats.

II. Results.

1. Slumping makes chest narrow, and does not allow room for proper breathing or lung development. Thus it predisposes to t.b.
2. Circulation slowed, and blood not properly purified. Inclining from waist while sitting makes a wrinkle in abdominal wall. This interferes with position and function of the heart and lungs.
3. Indigestion.
4. Skeletal deformities (curvatures).
5. Reduces normal functional efficiency, therefore lowers resistance to disease.

III. Corrective Treatment.

1. Back flattening. In case of excessive spinal curvature helps strengthen weak muscles. (Demonstrate.)
2. Abdominal exercises to strengthen.
3. Rib raising—allows diaphragm to work more freely. Try deep breathing.
4. Definite and conscious effort needed to achieve results.
5. Individual needs of each case to be considered for specific correction.
6. *Important!* Always assume correct standing position before beginning exercises, or they will not be corrective.

C. VALUES OF GOOD POSTURE.

God made man upright. Desires him to possess not only physical but mental and moral benefits, the grace, dignity, self-possession, courage, and self-reliance which an erect bearing so greatly tends to promote. (*Education*, p. 198.)

I. Physical.

1. An erect, straight body has balance between all muscles. All organs properly suspended in normal position, so that bodily functions are more complete and perfect.
2. Enables muscles to act skillfully without unnecessary fatigue.
3. Ensures proper development of organs and their functions in the growing child.
4. Greater resistance to disease because of greater efficiency of function of all parts of body.

II. Economic.

1. Anyone seeking business position portrays mental energy and alertness by good posture in standing and walking. Expresses strength of will.

2. The essence of leadership. Can you imagine soldiers enthusiastically following a hollow-chested, duck-footed officer?
3. Erect sitting increases efficiency of sedentary workers. Right posture makes it possible to work day after day without waste of energy.

III. Social.

1. Gives poise and grace. Stimulating effect on others.
2. Recognized as mark of nobility and high birth.
3. Upright carriage essence of beauty. Artists and sculptors do not use "slumpy" figures as models.
4. Conveys idea of vitality and indicates joy of living.
5. Posture expresses personality.

IV. Mental and Spiritual. Ps. 121:1; Luke 21:28.

1. Cultivation of good mental hygiene easier if one walks with elastic step, head erect, and abdomen in.
2. One can often modify and control depressed mental states by assuming correct posture, thus giving appearance of joy and cheer and optimism.
3. Remember posture is one means of reflecting your mental attitude, and is a medium of advertising it to others.
4. Erect posture stimulates self-confidence.
5. Spirit uplifted with physical uplift of trunk. Glory of rising sun never seen by one walking with protruding head and abdomen.

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Christian Physician's Influence

By ARSEN ARZOO, M.D., *Director, Arak Mission Hospital, Iran*

AS SOLDIERS for Christ in a war to save human beings from eternal destruction, we should make all personal lines of work secondary to the primary duty of saving souls. It is a sad mistake to think that when any one of us carries on his or her work efficiently, that is all that is required. We all might have our special lines of work, yet we all are required to attend efficiently to our primary duty of giving the third angel's message to the world.

We may have chosen our special line of work,

our trade or profession, or perhaps the Lord or others have helped us to choose, but our primary work—the spreading of the saving truth and winning souls to Christ—has been assigned to us by our Saviour. What an authority! How dare we neglect this duty and run the risk of being weighed and found wanting. The excuse of "being very busy" cannot be taken as an excuse but is only the sound of brass or the tinkling of a cymbal.

For an Adventist physician to help the sick to regain physical health and let the work for their spiritual health go by is a serious mistake. In fact, a physician's education and training can be used to great advantage in church and evangelistic work. The following messages from the Spirit of prophecy should arouse the religiously inactive in the medical profession.

Pertinent Spirit of Prophecy Counsel

"Christ has given us an example. He taught from the Scriptures the gospel truths, and He also healed the afflicted ones who came to Him for relief. He was the greatest physician the world ever knew, and yet He combined with His healing work the imparting of soul-saving truth. And thus should our physicians labor. They are doing the Lord's work when they labor as evangelists, giving instruction as to how the soul may be healed by the Lord Jesus. . . . At the same time he [the physician] should labor as one of God's ministers, to teach repentance and conversion, and the salvation of soul and body."—*Counsels on Health*, p. 544.

"The acquaintances you make as you attend meetings and present the truth from the physician's standpoint, will help to give you an influence, and this line of work will be the means of bringing to our sanitariums a class of people who can be greatly benefited."—*Ibid.*, p. 543.

"The Lord bears long with men, and He calls earnestly for everyone to repent. Will the ministers, will the physicians take up this work?"—*Ibid.*, p. 544.

"The presenting of Bible principles by an intelligent physician will have great weight with many people. There is efficiency and power with one who can combine in his influence the work of a physician and of a gospel minister. His work commends itself to the good judgment of the people."—*Ibid.*, p. 546.

"Let the medical workers present the important truths of the third angel's message from the physician's viewpoint. . . .

"God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities."

"As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time."—*Review and Herald*, April 7, 1910.

"With him [the physician], religion is not to be merely one influence among others. It is to be an influence dominating all others."—*Ministry of Healing*, p. 117.

"It is by neglecting your daily opportunities that you become fruitless and withered."—*Testimonies*, vol. 9, p. 129.

When we work to advance the cause of God, He will help us in our secondary lines of work, and His help we greatly need. Once, while on a consultation visit in the home of a sick person, after giving my opinion of the case I talked to the patient about Christ. The other doctor told me that it would hurt my medical work to talk that way to patients. Well, it has not hurt; in fact, our medical work here has grown since then. We must talk to the sick about Christ's saving power, and we must pray for them and with them. How do

we know that we shall see them again after the first visit? We cannot tell how helpful our talks and prayers are for those who go on the operating table.

In the absence of a regular ministerial worker a physician will do well to take the visitors' class in the Sabbath school. Some of his patients might join the class, if invited. As to prayer meetings and church services, a physician can and should take a turn at preaching. As the foregoing messages make clear, physicians should hold religious meetings, presenting Bible truth to those not of our faith.

In mission fields where Seventh-day Adventists do not have the Testimonies in their languages, an hour or more a week for the study of the Testimonies on different topics is very helpful. This would be of help in our home churches, too. Then there is the promoting of the health reform work, which is primarily a physician's work and serves as an opening wedge for presenting religious topics. Religious and medical work can be combined well to help in our evangelistic work, so a full-rounded message can be given to the world.

"The Lord speaks to all medical missionaries, saying, Go work today in My vineyard to save souls. God hears the prayers of all who seek Him in truth. He has the power that we all need. He fills the heart with love and joy and peace and holiness. . . . We cannot afford to spend the time working at cross-purposes with God."—*Testimonies*, Series B, no. 5, pp. 30, 31.

Brethren and sisters, let us pray for a greater burden for the advancement of His cause. Let us not be found as sounding brass or a tinkling cymbal.

Present Positive Aspects

By M. K. ECKENROTH, *Evangelist, Minneapolis, Minnesota*

IN PRESENTING the health message we usually put on a demonstration concerning the making of a gluten roast. Before the meeting we prepare special sandwiches made of these roasts, and they are individually wrapped in paper sacks, and distributed to the audience at the close of the message.

A big display of health foods is placed at the entrance of the meeting place, and the profit on the sale of the products that night pays for the demonstration, and throughout the remainder of the effort we sell case upon case of foods, which contributes to the profits of the bookstand. Not only does this contribute in a financial way to the effort but it also alleviates much of the tension when we speak on the subject of health reform. This manner of treatment brings in a good spirit, and when we talk about the injurious effects of tea, coffee, and swine's flesh, a bit of the pressure is taken off if we are able to present something in a positive way.

These health demonstrations, in connection with the presentation of the health message, have been widely accepted by the people, and we have had excellent results. It gives them an entirely different concept of our idea of healthful living.

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

"God Behind the Headlines"

By PAUL H. ELDRIDGE, *Former Radio Evangelist, Philippine Islands*

THE very nature of radio broadcasting makes possible a type of religious program which is not often heard, and yet is peculiarly suited to Seventh-day Adventist belief and doctrine. Events of world importance are often broadcast as special bulletins within a few minutes of their occurrence. Radio commentators use these news features as the basis for discussion and analysis on their regularly scheduled programs. There is a real opportunity for the radio evangelist who will carry on a broadcast flexible enough to take advantage of noteworthy events to feature our marvelous prophetic interpretations. It is amazing how many of the doctrines can be covered while following such a method.

In Manila, Philippines, the months just preceding the outbreak of the war in 1941 provided a very natural setting for this type of radio program. Interest in world news was very high when we began our series of fifteen-minute, Sunday evening broadcasts called "God Behind the Headlines." I did not use my name, but was known as "The Gospel Commentator." A repeated trumpet call on a single high note, followed by the words "Prophecy speaks to our day!" was the first thing heard as we went on the air. Following the theme hymn and introductory items, came a one-minute summary of news events, ending with the question, "What do these things mean?" and the response, "Prophecy speaks to our day!" Then an item suggested by the day's news would be used as a basis for the prophetic Bible study that followed. We were careful in our choice of hymns, tried to have a good prayer each time and a spiritual tone throughout.

As might be expected, such a program provided many technical difficulties. It was not always easy to fit the news into a different prophetic or doctrinal topic each week. Furthermore, the script could not be prepared very far ahead of time because of the possibility that some sudden turn in world affairs might make it seem trivial.

There were, however, many compensations. The second coming of Christ and the signs could very easily be kept prominent. Daniel 2 was given as a dialogue between prophecy and history, with Hitler's program, which then seemed altogether too near being successful, giving special point to the prophecy. The destructive bombings of English cities made a striking setting for the presentation of heaven as a "city which hath foundations, whose builder and maker is God." A word picture of the homeless families of Coventry opened the way for the Saviour's touching appeal: "Let not

your heart be troubled. . . . In My Father's house are many mansions."

One Sabbath afternoon a hundred blocks of one of Manila's most densely populated sections were burned level, and a personal tour of the desolated area yielded ample material for the next evening's program. As the weeks passed, we also found it not too difficult to cover such subjects as "Satan" and "Angels."

When a number of our workers passed through Manila en route to their fields after the General Conference session of 1941, we were able to feature them on our broadcast. The radio station made available without charge an extra fifteen minutes of radio time. Missionaries from China, French Indo-China, Borneo, India, Europe, and South Africa took part, telling of the needs and progress of mission work in their countries. The nature of our program made it very easy to adapt it to this special feature.

After several months of broadcasts at the Sunday evening hour, the radio station (KZRM, Manila) asked us whether we would be willing to change to a week night. Because they requested the change, they offered us a half hour on Tuesday night, from eight to eight-thirty, for the same price we had been paying for fifteen minutes on Sunday. We accepted the proposition and found it very much to our advantage. With the longer period we were able to include more music, as well as to introduce other features. We discontinued the practice of giving a regular news summary each week, but kept up the idea of close correlation with current events.

One feature added at this point became a real asset to our broadcast. It was called "Health Hints." Miss Edna Stoneburner, a graduate nurse and dietitian for our Manila Sanitarium and Hospital, conducted the four minutes allotted out of each program. She came to the studio dressed in nurse's uniform. Her script included good advice on health habits, simple ways to avoid and treat common afflictions, healthful preparation of good food, recipes, etc. The real value of this feature and of Miss Stoneburner's success in conducting it was shown by a little incident which happened after the Japanese attack on the Philippines had begun. The manager of the radio station asked me one day whether Miss Stoneburner would consider broadcasting a first-aid program to be sponsored by one of the largest commercial firms in the Philippines.

After the war began, we suggested a daily half-hour program in the morning, featuring hymns, prayer, Scripture, and inspirational poetry—designed to help the people keep up their morale in the face of what was going on about them. The radio station readily agreed. There was no charge for this, and I was permitted to use the same radio name, The Gospel Commentator, as on our weekly broadcast. This program was on the air each day except Sabbath. On the morning of December 31, 1941, at ten o'clock we said good-by for the day to our radio listeners. Less than two hours later the station had broadcast its last program. That after-

noon the transmitter was blown up to prevent its falling into the hands of the Japanese forces.

This untimely end to our radio work in Manila made it impossible for us to inaugurate an adequate follow-up program. We know that our evening broadcast, transmitted simultaneously on both long- and short-wave frequencies, reached not only the Philippines, but South China, French Indo-China, Thailand, Malay, Borneo, and Australia. And God has said: "So shall My word be . . . : it shall not return unto Me void." Isa. 55:11.

Plans are already formulated for once more broadcasting the gospel from Manila, as soon as commercial radio facilities are available. And certainly now is the time to use every possible outlet in every land to give our message. In a dark world which admits its fear and helplessness, we have the "light, that shineth more and more unto the perfect day." People are groping for this light. They are willing to listen to the forceful presentation of our truth. We must use every means of bringing it before them. We must look for new and effective methods that will demand attention. God stands ready to add His power.

Gripping the Youth Problem

(Continued from page 11)

a quarter, or any period of time agreed upon, and have the two groups start reading the Bible, the M.V. Reading Course books, the Spirit of prophecy books, the Conflict Series, or our church papers and pamphlets. Allow a point for each chapter read in the Bible, and so on according to the size of a book. A point system can be agreed upon by the leaders of the teams. At the end of the time have the team with the least points provide a Christian social gathering to be given in honor of the winners.

Constantly emphasize that one should read for personal benefit and help, and not for points. Programs such as this, with a little incentive, add interest, and can be carried on in a Christian spirit.

5. SPECIAL M.V. PROGRAM FEATURES.—Get as many young people to working as possible. Put the inexperienced in as associates to the experienced ones in the various offices of the church and M.V. Society. Plan M.V. programs in which as many youth can take part as possible. To add variety and publicity, get information concerning various people within a reasonable distance who are experts in some line, or whose hobbies are centered in some phase of nature, such as animals, birds, fish, conchology, flowers, fossils, fungi, grasses, butterflies, trees, stars, or spiders. Arrange for them to give the society illustrated lectures. Have placards made publicly advertising the meeting. Such lectures will be tremendously helpful to those seeking Vocational Honors in the various progressive classes. Most youth possess the wonderful quality of curiosity, which can, in many instances, be cultivated to the honor of God.

The few suggestions in this article are humbly submitted to my fellow laborers, in the hope that they will be keys in your hands to the hearts of the younger members of your flock.

THE INFORMAL ROUND-TABLE

Discussions at Takoma Park, D.C., June 12-14, 1946

Topic: The Evangelistic Aftermeeting

CHAIRMAN: In this closing meeting we wish to discuss the question of drawing in the net and bringing to a decision the people who have come to our public evangelistic meetings to hear the message. We have asked Elder Shuler to lead us into this. All may feel free to ask questions at any time to draw out additional points.

J. L. SHULER: The one plan that, to my mind, brings the largest number to a decision, is the aftermeeting plan. This calls for an organized series of brief studies for these special aftermeetings. Those studies, however, are co-ordinated with the regular lectures or sermons. The aftermeeting begins where the sermon ends. You cannot bring a large audience to a decision without working with people in smaller groups, for they are afraid. When you ask folks to stand, signifying their decision to keep the Sabbath, perhaps fifty will stand, but what about the thousand and fifty who do not stand?

I have found that in order to get the best permanent results, we must use smaller aftermeetings to reach the people. About all we can do in the main meetings is to preach the sermon, give a general call on which everyone can raise his hand, and then seek to get three or four hundred people together and lead them along in the aftermeetings. There you can secure their decision to become Christians and take their stand for Christ. The first group of such meetings may well be centered around the idea of "Son, give Me thy heart." Then comes the acceptance of the Sabbath. And then, finally, we take up the idea of "Come out of Babylon, My people." That is God's threefold call, and we should study how to organize a series of aftermeeting studies that will fit into God's great threefold call.

I like to start the aftermeetings on the second Friday night. And for two weeks all aftermeetings are on the subject "Son, Give Me Thy Heart." That confirms the idea that the interested one must become a new person with a new experience. Then as we preach on the Sabbath we focus on the importance of stepping out as God wants us to do. I tell them, "God will give you the strength and open the way if you will only step out by faith. He will bless you as you walk in the light." In other words, these studies will help people to make a decision for the Sabbath.

After a while I stress the fact that the remnant people are chosen to come out of the churches, and we ask the folks to respond to the call of God to come out and be one of the remnant church. I have tried this many times and in many places, and every time I try it, it works better.

This method all came about through reading the

new book *Evangelism*. In that wonderful book there are four different places where we are counseled that after a short discourse we should invite the interested to remain for an aftermeeting, there to teach them how to give their hearts to God and how to claim His promises. This is held up as God's plan for helping people to decide.

I believe that this is something that we ought to study and to follow, for it enables us to get right near to the hearts of the people. Do not fail, when you have an aftermeeting, to say, "Now, if there is one here who is burdened, or who has personal problems, be sure to remain and one of the ministers or Bible instructors will be glad to talk with you." You will be surprised to see how many have personal problems and want to talk to someone.

QUESTION: Just how do you lead the people into the aftermeeting?

J. L. SHULER: If I am preaching three times a week I conduct my first aftermeeting on the second Friday night. The sermon that night will be a spiritual one, such as the great gospel bridge. This presents the seven great facts about Jesus that prove the gospel bridge which saves man from sin and enables him to have a home in the kingdom. On this Friday night I do not close my sermon in the usual way. Up to this time I have asked the people to raise their hands for prayer. On this night I tell the people, as the sermon merges into a general altar call, "Now, friends, you have been raising your hands for prayer night after night. Tonight, wouldn't you like to draw a little closer to the Lord? Would you mind coming down here and forming a prayer circle?"

Then I make the call, and make it just as broad as I can because I want to get a large response. I usually have a large group come to the front of the auditorium. I do this before the audience is dismissed. I invite those who desire a closer walk with God to come, and I also invite those who have unconverted loved ones.

After I get them down to the front, before I offer the closing general prayer, I ask the question, "How many are conscious of a lack of reality in your Christian life? How many of you would like Jesus to be nearer to you in your lives?" Nearly everyone raises his hand on that. "Now, if you will stay, I will tell you of four simple, practical points to put into practice in your life and thereby make Jesus more real to you." Then I offer the closing prayer. When this has been done, I say to those in front, "Please sit down." In this way there is no problem about getting the people up front, for they are there already. That is one way of starting the aftermeeting with a good attendance.

Another thing that is effective is to suggest that while someone will lead in prayer, we are all going to pray together by using a prayer song. Then we have a little prayer song of a reverent character, such as "My Faith Looks Up to Thee," or "All to Jesus I Surrender." It does something for people to sing a little verse as a prayer in unison. After they arise, I may say something like this: "Tonight I am thinking of John Wesley and of how one night when he listened to an earnest preacher in Aldersgate, he felt a wondrous heart warming. How many here have had such a heart-warming experience? On Sunday night there is going to be another meeting just like this." I pass out a little card giving the topics of these aftermeetings for the next two weeks. I try to grip their interest through the general title, "Precious Secrets Unfolded From the Bible." There is something intriguing about the word "secret." On Sunday night I take up the secret, "How You Can Know Your Sins Are Forgiven." The next one is the secret of faith. So I continue to develop these brief themes in this manner.

I ask those who attend the aftermeetings to help in two ways. Invite them to bring others with them who they know need help. I also say, "Just as soon as I close the sermon I want you to come down promptly. Those who are not able to stay will kindly leave as quietly as possible, so as not to disturb those who are coming down front."

At this second meeting they will come down in increasing numbers, and come promptly. It is good to put a burden for souls on your interested people. Get them to praying for these aftermeetings. I have three aftermeetings each week—after every sermon, beginning with the second Friday night.

QUESTION: On that first night or Sunday night do you have any trouble or disturbance while the rest are going out?

J. L. SHULER: I try to handle that by telling them that there are many people who wish to come down to the front, and ask those who intend to leave to stand quietly for a moment or two to permit those who wish to come to the front to do so. They are very co-operative.

QUESTION: Is the aftermeeting a good place to pass out cards, or does it cause confusion?

J. L. SHULER: I do not take names in these aftermeetings. But we do use decision cards. I use three decision cards: one for giving the heart to Christ, one for keeping the Sabbath, and one for joining the church. I use these decision cards in the aftermeeting only.

QUESTION: Do you try to have a separate room for the aftermeeting?

J. L. SHULER: I would if I could find one that was suitable and large enough. I would prefer a separate room.

E. F. KOCH (Potomac Conference): A few years back I tried the plan of the aftermeeting, but not in the fuller way which has been presented to us

today. I think that this helped prepare the people for the decision on the Sabbath. I invited the people to stay for ten minutes after the service to study how a Christian should walk in the light as revealed in the Bible. Then I told them what interference would come along as they would try to walk in the light, and what opposition might arise. I gave instances from the Bible of how people have met opposition from relatives and friends, and by this time they understood what might come. I discovered that a number of the very people who stayed for this aftermeeting took their stand.

QUESTION: What time does the aftermeeting start?

We try to start about ten minutes of nine, so that we can close at nine-ten.

This discussion led into the question of prayer calls and altar calls, also the Sabbath afternoon meeting. A number of evangelists took part. Condensations will appear in forthcoming numbers of THE MINISTRY.—EDITOR.

THE REALM OF RESEARCH

Historical and Scientific Findings

Fact and Theory in Modern Geology

By HAROLD W. CLARK, *Professor of Geology, Pacific Union College*

THE creationist who faces the problem of the popular geological theory must choose one of three alternatives: (1) to shut his eyes to the problem, ignore it, and thereby assure himself a degree of comfortable complacency; (2) to take a superficial view of the problem, and by gathering a few of the facts, form what seems to him to be a satisfactory explanation of geological phenomena; and (3) to carefully check all available data on various phases of the subject, sift the evidence, and attempt to set up explanations that fit all known facts.

Obviously the first two alternatives are entirely unsatisfactory. The first offers no help whatsoever in solving the relation between science and religion.

The second is liable to produce a sense of false security, since the person who indulges in this sort of reasoning is unaware of the major aspects of a subject which calls for more adequate consideration than he has realized is possible.

The third alternative is taxing, and requires long and arduous labor, but in the long run it proves to be the only satisfactory approach to the solution of the problems.

About ten years ago, after having taught biology and geology for about two decades, I found myself faced with several unanswered questions. Immediately a systematic research program was begun, and one question after another was investigated.

The first question was that of the development

of modern stratigraphical geology, or the science of strata and the fossils. The point for consideration was: When, where, and by what line of research did the current theory of long geological ages arise? This led to some surprising conclusions, as follows:

1. The theory of geological ages is not proved by fossil evidence; on the contrary the fossiliferous strata were assumed to be very old because of a *priori* reasoning. In other words, long ages were taken for granted, and the fossils dated accordingly.

2. The theory of long ages is not a modern one, but has been in vogue since times of antiquity. It was introduced into modern geology in 1785 by James Hutton, who took uniformity for granted.

3. The uniformitarian hypothesis, as introduced by Hutton, and expanded by Lyell in 1830, is unproved and unprovable.

4. William Smith, who introduced the idea of classifying the strata by their contained fossils, did not make any claims for theoretical explanation regarding the age of the rocks. But his contemporaries, Adam Sedgwick and Roderick Murchison, applied his practical system to the strata and, assuming great age for the rocks, worked out a method of determining the *relative* "age" of the strata by the fossils.

SOMETIMES in our attempt to discredit the evolution theory in geology, we have denied the reality of any fossil sequence. We have been inclined to say that a rock is Cambrian, Carboniferous, Cretaceous, or what not, simply because it contained certain fossils, and have overlooked the obvious fact that the fossil-bearing rocks do lie in systematic order.

At first this realization of the order of the fossils is disconcerting, but further investigation discloses the reason for the sequence; and a considerable array of data points clearly to a remarkably simple explanation. Suggestions made by Sedgwick in 1831 would have, if consistently followed, opened the way to the ecological interpretation of the fossils. George McCready Price, in *The New Geology* (1923), made the suggestion in several places that the fossil order represents nothing more than the biological zones or provinces of the ancient world. This clue led me to investigate the phenomena more fully. In my new book, *The New Diluvialism*, advertised in a recent issue of **THE MINISTRY**, the ecological zonation theory is illustrated and made clear by numerous examples and diagrams.

This is only one of the problems of geology. Many readers will be interested in seeing how the vast array of scientific data can be fitted into a simple scheme without the necessity of belief in the evolution theory of long geological ages.

In conclusion, let me repeat this one excerpt which is pertinent to the present discussion:

"When, and by what proofs, may it be asked, did it become 'recognized that strata were formed at different periods in the earth's history'? Try as one may to find them, no *proofs* of such a hypothesis have ever been forthcoming. All uniformitarian geology, all long-age geology, rests entirely upon *assumption*, not on proof. Where did the ancient Chaldeans or Babylonians or

Egyptians get the proof that the earth was very old? Certainly not from any of their scientific discoveries, for they knew nothing about geology. Where did the Greek philosophers get proof that the earth was old? The answer is the same. It was pure speculation, a philosophic assumption. Where did medieval philosophy get its proof? Augustine took his notions directly from the Greek philosophy. Where did James Hutton obtain his proof for the continuous and successive geological processes? From pure speculation, not from any geological evidence. Where did Cuvier get the proof that the succession of types in the Paris Basin were laid down during long ages? Only by assuming that deposition had been uniform and regular. Where did William Smith, Sedgwick, Murchison, and Darwin get the proofs that the stratigraphic sequence in England was the result of slow geological processes? Only by assuming that the processes of sedimentation had always been uniform. Where did Lyell get his proofs for uniformitarianism? He never gave any. *He took uniformity for granted.* So did all the others. The whole geological world stands indicted for 'begging the question,' as the rhetoricians say, taking for granted that the very thing to be proved is actually true, and then proceeding to build upon this assumption as if it were true. As has been said repeatedly, it should be said again: *Uniformitarianism is a worn-out hypothesis for which there is not one iota of proof, either in science or philosophy.*

"Now, if the stratigraphers from the time of William Smith down to the present had stuck to sound scientific principles, they would have gone to the world around them and learned the lesson it had to teach. 'Speak now to the earth, and it shall teach thee.' The local sequence of strata in any part of the world obviously and unquestionably represents the natural order for that locality. But what about the relation between strata in different parts of the world? By going to the earth, it may be seen that today the ecological zones can be correlated in exactly the way the geologists correlate the rock formations. Then it is only logical to conclude that the sequence of fossils in the rocks is only the remnant of an ancient system of ecological zonation."—*The New Diluvialism* (Angwin, California: Science Publications, 1946), pp. 79, 80.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Avoid the Tricky and Unworthy

By RAYMOND BULLAS, *Pastor-Evangelist, Goulburn, New South Wales, Australia*

THE importance of the advice given by Paul to the young man Timothy early in his career as a preacher and teacher of the Word of God cannot be overemphasized. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*" 2 Tim. 2:15. Neglect of this advice, whether willful or careless, has been a fruitful source of error and has resulted in a crop of divergent religious views and doctrines, many of them extremely contradictory and antagonistic to each other. This is much to be regretted, and many times has brought confusion into the ranks of Christians, especially Protestants.

As a people we assume a prominent, recognized place in Biblical exegesis, and we have confidence in our interpretation of the Scriptures as applied to our own message. Some doctrines, particularly the

fundamentals of Christianity, we hold in common with other denominations, but on some of the distinctive phases of our message, such as the prophecies, the Sabbath, and the sanctuary, we differ. To give strength to our message, in view of this difference of teaching, we need to have strong, solid, reliable, unassailable proof that will receive the approval of persons of clear perception, and "put to silence the ignorance of foolish men."

As far as possible we must prove our positions without a flaw, leaving no gaps by which the enemy may creep in behind the lines and cause confusion in the ranks. This is possible only by strict adherence to the principles of true Bible interpretation enunciated by the apostle Paul to Timothy: "Rightly dividing the word of truth." The Bible, we believe and teach, is its own interpreter. We must not read it to prove a preadopted creed. We must be careful that we do not read a meaning into a text that was obviously not meant by the Bible writer. To correctly interpret a text, we must take the most obvious meaning of the writer. We must endeavor to ascertain the thought, or truth, he is seeking to convey. To do this we must give due consideration to the time, place, and circumstances of writing the text under consideration, and above all, not neglect the context, both before and after. This is further emphasized by the apostle to the Gentiles in 2 Corinthians 4:2: "Not walking in craftiness, nor handling the word of God deceitfully." It is possible to do this unconsciously, with no deliberate intention of deception, by ignoring the details just mentioned. Having ascertained the thought the writer intended to convey, we can be sure that we have correctly interpreted the scripture and rightly divided it.

While it is true that some texts can be applied in several ways, and that we can gather some very precious spiritual lessons from a text, we must beware of reading a mystical, hidden meaning into a text which would militate against and contradict its true application. This theory of a double meaning in Scripture, an obvious and an obscure, a plain and a mystical, a hidden and a revealed, as propounded by Origen, has been the father of all false doctrines, and has done untold harm to the study of the Scriptures.

Peter also wrote of a certain class who were guilty of this crime against God and the Scriptures: "Even as our beloved brother Paul . . . in all his epistles, . . . in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:15, 16. The dictionary defines "wrest," as, "To twist, deflect, distort, pervert."

WE AS a people have a very wonderful system of truth, and it does not need any bolstering with any questionable or tricky interpretations. If we have to labor to give the meaning of a text, or texts, in order to support any particular doctrine, it would be better to discard such a text and choose one that has a clear and obvious

meaning. In other words, our handling of the Scriptures must be above reproach. If there is a doubt as to the precise meaning of a text, to use it without adequate proof of the correctness of our interpretation would only tend to weaken our argument rather than strengthen it. In studying the Bible we must "dig deep, turn it well over, and remember that every spadeful counts."

"The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith, that are found in the Christian world, are the work of our great adversary, to confuse minds so that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. . . .

"In order to sustain erroneous doctrines or unchristian practices, some seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent, they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the Word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible."—*The Great Controversy*, pp. 520, 521.

Let us as workers discard questionable methods of interpretation, and let us endeavor by the aid of the Spirit of God, who is the divine Teacher, to find the truth, and having found it, to teach it.

Ambassadors for Christ

By ELMER E. ANDROSS, Former President, Inter-American Division

IN CONSIDERING the work of the ministry, there is one word—*ambassador*—that deserves consideration. The word *ambassador* is commonly used to denote "a public minister of the highest rank, accredited and sent by the head of a sovereign state to a foreign court or country, with power to represent the person of the sovereign by whom he is sent, to negotiate with a foreign government and to watch over the interests of his own nation abroad."—*Encyclopaedia Britannica*.

Again, "ambassadors represent the person of their sovereigns, as well as the state from which they come, and are entitled to ask an audience at any time with the chief of the state to which they are accredited; to rank next to the blood royal."—*Century Dictionary and Encyclopaedia*.

"Now then we are ambassadors for Christ." 2 Cor. 5:20. What unexampled honor and dignity attaches to such a high office! In speaking of the exalted station to which the twelve disciples were called at the time of their ordination by the Saviour, the messenger of the Lord says:

"The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men."—*Acts of the Apostles*, p. 19.

The ambassador of an earthly government is called to his high office by the sovereign or execu-

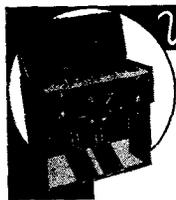


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tive head of his state. He is sent with proper credentials to a foreign court or country to watch over the interests of his own nation abroad. He is invested with full powers for the accomplishment of the task assigned him. How blessed to know that this is also true of ambassadors for Christ.

In earthly governments no man can serve as ambassador except as he is called by the chief executive of his state; so also in the divine government "no man taketh this honour unto himself, but he that is called of God, as was Aaron." Heb. 5:4. There must first be a divine commission. The twelve apostles were chosen by our Lord. (Mark 3:13, 14.) Paul and Barnabas were likewise chosen by the Lord and sent forth on their mission. (Acts 9:10-15; 13:2.)

The Father sent His Son into the world to be His ambassador extraordinary, and vested Him with full powers as of confirming His holy covenant with men. He then sent other chosen ambassadors, ordinary, vesting them with full powers to act in Christ's stead, to beseech men

to be reconciled to God, to enter into covenant relationship with Him. Having been ordained to the sacred work of the ministry, they were "authorized by the church, not only to teach the truth, but to perform the rite of baptism, and to organize churches, being vested with full ecclesiastical authority."—*Gospel Workers*, p. 441. (Mal. 2:1, 4-7.)

In the heavenly courts the one who is a faithful ambassador for Christ is greatly beloved, and ranks among those most highly honored; but upon earth he may be the prince of sufferers. The greater his power to turn men from darkness to light, from the power of Satan unto God, the greater will be the efforts of the evil one to cast aspersion upon him, to defame his good name, to malign his character. When one is called to occupy such a high station, to engage in such a glorious work, how important that his life should be so clean, his robes of character so pure, so spotless, so unsullied, that never for one moment will he misrepresent his divine Lord. True humility will grace his every action. Such a life can be lived only by maintaining an hourly contact, a conscious, living communion with God.

Representing, as he does, the person of his Sovereign, Jesus, how carefully should the ambassador walk in all his intercourse with men, as a husband and father, a friend, a citizen, in the home, the church, and the community, lest he fail in properly representing Jesus. Paul was the ideal ambassador. In writing to the Thessalonians he says, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." 1 Thess. 2:10. Such a life creates a holy atmosphere about the man of God, and imparts to him a power that makes him invincible.

"Carefulness in dress is an important consideration. The minister should be clothed in a manner befitting the dignity of his position."—*Ibid.*, p. 173. Anciently "everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence."—*Patriarchs and Prophets*, p. 351.

If it was important then that the dress and deportment of God's representatives should be such as to lead men to think of the holiness of God, and to create a soul hunger for the righteousness of Christ to cover the shame of his nakedness, how much more today, when soon men are suddenly to be ushered into the very presence of the Most High, should the life, the deportment, the dress of the minister of God, lead men unconsciously away from the earthly to the heavenly, away from sin to purity and holiness of life.

It would be well for every minister to give careful study to the instruction God gave the priesthood in Exodus 28 and 29. These chapters were "written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

That the person and the clothing should be perfectly clean while ministering in the sacred desk is of prime importance; also while visiting

among the people. A soiled shirt, collar, or handkerchief is particularly out of order. "The God of heaven, whose arm moves the world, who gives us life and sustains us in health, is honored or dishonored by the apparel of those who officiate in His honor."—*Gospel Workers*, p. 173.

The clothing to be worn in the pulpit should be chosen with reference to its appropriateness to this holy office. "Black or dark material is more becoming to a minister in the desk."—*Testimonies*, vol. 2, p. 610. An ordinary business suit seems quite inappropriate for one who stands in the pulpit as a special envoy to represent the Supreme One, and speak in His stead. The garments should be spotless, and should be kept well pressed. The tie worn should be black or dark in color and never flashy. The shoes should always be kept clean and polished. A lack of good taste in regard to what is appropriate in apparel and general appearance is reason for questioning one's calling to this high office.

Upon all occasions the minister of God should maintain a quiet, dignified, godly bearing. This must become natural, as unstudied and unconscious as the life of a little child. It must come from the heart where Christ is enthroned. The ambassador for Christ should be cheerful and happy in the consciousness of his Saviour's approval. He should be conscious of possessing power and authority from God. That consciousness will make him the willing and cheerful servant of all. In all things he will closely follow the pattern set by his divine Lord.

The minister for God will approach the pulpit with a quiet dignity becoming to his high calling, and upon entering will bow reverently in silent prayer. His deportment while in the pulpit, his attitude, his manner, and his speech will reveal culture and refinement. "Solemnity and a certain godly authority mingled with meekness, should characterize his demeanor." No whispering should be indulged in by any upon the rostrum. The people should recognize God's messenger in the minister. Their hearts should be prepared to receive His message. Nothing that would in any way detract from its sacredness, or make less distinct the voice of God to the souls of the hearers, should be permitted. "The Lord is in His holy temple: let all the earth keep silence before Him." Hab. 2:20.

The hymns employed in the service should all be of a character to lift the souls of the congregation toward God in worship, in adoration, in grateful praise. Where possible, the people should be taught to sing the third angel's message.

It should ever be remembered that the pulpit is a sacred place. The attitude of the minister while in the desk will have much to do with the regard the people have for it. The church is not a theater, and the minister is not an actor. He should not indulge in any levity during the discourse or in any part of the service.

The Bible should be handled at all times as a sacred volume and with due respect for its divine Author. This is highly important when before a



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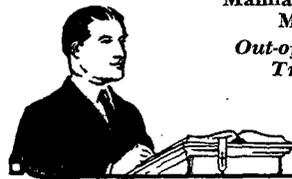
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congregation. No other book should be placed on top of it, and never should this Holy Book be pounded, thrown upon the desk or the floor, knelt upon, or in any other way be treated as a common book. When opened, it should always be with an earnest prayer for divine enlightenment. As a people we are born of "the Word of God, which liveth and abideth forever." By it we are sanctified and prepared for a home in God's kingdom. This Book is the source of our power as God's messengers. Let us ever regard it as most precious, and seek to instill into the hearts of our hearers the highest respect and reverence for its message.

The discourse "should have an earnestness, a fervor, a power of persuasion, that will lead sinners to take refuge in Christ."—*Gospel Workers*, p. 173.

Whenever possible the minister should be at the door of exit to greet his hearers with a friendly handshake as they depart. He should seek every opportunity of making the acquaintance of each member of his congregation. He should let it be known that he is eager to make a personal visit to each home. If the one to be visited is a sister, the minister's wife should accompany him. Never make such a visit except in the presence of others, and maintain the most careful Christian reserve at all times.

Remember that an unseen attendant is ever by your side to render every possible assistance in your work, to speak to the heart of the one whose spiritual welfare you are seeking, and also to preserve a faithful record of all that is done. "*Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*" 1 Tim. 4:12.

—To be continued in November



Poster and Advertising Service

[In this article, which we solicited for THE MINISTRY, the author, a skilled silk-screen advertising artist, announces his definite plan to aid our evangelists in obtaining effective gospel posters. Formerly of Jacksonville, Florida, he has now established his office in Islip, New York, and intends to expand his facilities as the business develops. In spite of flattering offers from the world, he is determined to give the major portion of his time to fostering this Religious Arts service for our workers, so that the gospel for this time can be presented to the world in the most appealing form possible. Note the announcement which appears on page 38.—EDITOR.]

THE April, 1946, issue of THE MINISTRY contained two articles about silk-screen posters. An enthusiastic response was received as the result of these articles, ranging from Bombay, India, to the Hawaiian Islands. Such a response shows that this work is needed, and needed badly.

An art service has now been established to enable Adventist ministers to procure posters designed to compete with the best advertising used today by worldly businesses. Colorful posters are available, which offer the evangelist an opportunity to attractively advertise the three angels' messages, but which would be beyond his ability to

afford, were he to deal through a commercial art agency. All posters are individually designed upon request. There are no stock items built up of any of the designs. A cross-index file is being kept of all work turned out, indicating where the posters have appeared, date of appearance, the title used, and the name of the preacher. This system permits a check on future advertising in the same locality, and can be used to notify anyone in that vicinity who unintentionally plans a duplication.

If the evangelist were dealing with a commercial art agency, the price of this service would probably be prohibitive, but my rates have been reduced to rock bottom, as can be seen by the following quoted prices. If any item is not clear, further information will gladly be given.

Window and Bus Cards

Inside bus and window cards 11" x 28" and 14" x 22" on 3-ply and 6-ply cardboard, \$45 a 100. This price includes any necessary printing needed to complete the poster. If a reproduction of a cut is desired, the cut is to be supplied by the minister.

Streetcar and Bus Cards

Outside bus or streetcar posters on 6-ply waterproof cardboard, from 15" x 22" to 22" x 28", \$65 a 100.

Bumper Cards

Bumper cards on 5-ply or 6-ply cardboard, printed in 2 colors, \$15 a 100.

Outdoor Posters

Posters, printed on 60- or 80-pound paper stock for outdoor use, up to size 30" x 46", approximately \$1 each for quantities of 100 or more.

The service includes all forms of process advertising. Price will be quoted on lecture cover designs, decalcomania labels, diplomas, letterheads, etc.

Posters are not printed in quantities less than 100 copies. However, by purchasing 100 posters without the date and location printed, you can use them for two or more efforts, depending on your needs, and the blanks can be filled in when needed. Prices listed are for the first 100 copies, and the price goes down proportionately according to the quantities ordered at one time.

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IF OUR brethren and sisters would become missionaries for God, visiting the sick and afflicted, and laboring patiently and kindly for the erring—in short, if they would copy the Pattern—the church would have prosperity in all her borders.—*Testimonies*, vol. 5, p. 176.

THE RELIGIOUS PRESS

Valuable Current Excerpts

COSTLY CANONIZATION.—Until July 7, Rome had never canonized any citizen of the United States. That fact did not disturb us very much. Neither does it seem that anything very important has happened now that Pope Pius XII has officially designated Mother Frances Xavier Cabrini a saint. Even though the Pope spoke "infallibly," he added not a cubit to the stature of the nun who founded some 60 orphanages, schools and hospitals in the Americas before she died in Chicago in 1917. He did not remove grounds for reasonable doubt when he accepted as miraculous two alleged cures worked years after her death on persons who saw, or believed they saw, apparitions of Mother Cabrini, . . . a woman who accumulated a vast wealth of institutions and left behind her a missionary order of 4,000 nuns. The canonization of Mother Cabrini added to the immediate income of the church an amount estimated to be at least \$1,000,000. Religious News Service declares that "the process of canonizing a saint may not only take hundreds of years to complete, but is also very costly." Mother Cabrini attained sainthood so quickly because the archdiocese of Chicago, which championed her cause, is the richest in the world. Had she been alive, she would have found better uses for the money and better employment for the hundreds of ecclesiastics who used her canonization as the occasion for a junket to Rome.—*Christian Century*, July 17.

GOSPEL AND RADIO.—Some sinister trends are appearing in different parts of the country in relation to the spread of the gospel by means of paid-for time over radio facilities. Station WDGY, Minneapolis, Minnesota, is banning all paid, weekday religious programs.

Breweries, tobacco interests, patent medicine advertisers, and other like groups of questionable social value are permitted to buy radio time, but preachers of the gospel are banned. Twelve religious programs have been removed from the air by WDGY. This action has resulted in the formation of a new organization in Minneapolis and St. Paul called the Greater Twin Cities Ministerial Council. The council, which includes the broadcasters whose programs were banned, has planned a series of protest rallies throughout Minnesota. Petitions are to be distributed calling on Congress to amend the Federal Communications Law to require radio stations to sell time for religious programs when it is available. In these days when radio holds such a grip over public interest, it behooves those who have ideals, and wish to bring the gospel to the people in every effective way, to establish the great principle of the freedom of the air as well as the freedom of the pulpit.—*Watchman-Examiner*, June 27.

ONE OUT OF TWELVE.—One out of every twelve people in the world is a Mohammedan. Says Dr. Zwemer: "If a worker were sent out every day and each one took a parish of 10,000 people, it would take sixteen years to occupy North Africa alone."—*Prophecy Monthly*, August.

STRANGE SECTS IN SOUTH.—The mountain sections of Virginia and other Southern States are being aroused these days by strange orgiastic sects whose carryings-on are founded upon misunderstanding of certain Scripture passages. Outstanding are the "Snake Handlers," who specialize in handling deadly reptiles and passing them from person to person to demonstrate a promise of immunity made in a spurious addition to the Gospel of Mark. A recent editorial in the *Richmond Times-Dispatch* declares that this and similar sects have grown so enormously of late in the South that they have become the dominant cultural element in many rural regions.—*Christian Century*, July 24.

What Are "HEALTH FOODS"?

So often we refer to a certain class of foods as "health foods," yet we find it difficult to define clearly what is meant by the term. In fact, the term has been so loosely used and often so inappropriately applied that many people are prejudiced by the very name!

Actually, any food which contributes to good nutrition without doing harm to the body is a health-building food, hence a "health food." Yet in many cases we have used this designation exclusively for certain items which serve to replace unhealthful foods in the diet. These foods are also frequently referred to as "substitutes"—a term with a derogatory connotation.

We should be too proud to speak of good, wholesome, healthful foods as "substitutes" for unwholesome or harmful foods! And the term "health foods" has become too ambiguous to be meaningful. Can't we think of terms more positive, more appealing, and more appropriate for the many tasty, convenient, nourishing foods we enjoy while many are feeding on the real "substitutes"—tea, coffee, flesh foods, spices, and condiments?



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UNIQUE APPROACH.—Joining other denominations in petitioning the President to withdraw his personal representative at the Vatican, the Congregationalists took the unique course of appealing to Roman Catholics to support them. They said: "We can only believe that our Roman Catholic friends are content with the status of being citizens of two countries and violators of the American tradition of separation of church and state, if they decline to join us."—*Watchman-Examiner*, July 18.

AMISH AND UNIONS.—Amish girls working in a haberdashery factory in Lagrange, Indiana, will be excommunicated if they join the CIO, Deacon Moses Mast of the Amish Church said here. The Amalgamated Clothing Workers is attempting to organize employees of the factory.

Deacon Mast declared that "if they join the union they must leave the church. If the company says they must join the union, they must quit their jobs."

Pointing out that the Amish believe membership in any organization except the church is a sin, he declared that the loss of a job in a factory would work no hardship on any of the girls.

"The wages are too high already," he said. "We don't like the girls working in town; we discourage it; we try to keep our people together on the farm."—*Religious Digest*, August.

STATE AID TO CHURCHES.—At the root of the whole question of state aid to religious institutions is the belief on the part of some that the church cannot survive without aid from the state. That kind of church does not deserve to live. A church so frozen in its own inadequacies that it will not be spent to save mankind, and so blind that it cannot be used of God to point the way out of our present confusion, should not have that inadequacy buttressed or prolonged by artificial stimulants from the treasury of the state. The church that has something of infinite worth to contribute through its educational program can give it without the help of the state.—*Christian Century*, July 17.

MOSQUE IN WASHINGTON.—Plans are under way for the construction in Washington, D.C., of the largest mosque in North America, according to a report in *Religious News Service*. A number of ambassadors, ministers, and representatives of Near Eastern diplomatic missions are raising money for it. It is planned to build the mosque on lots opposite the Brazilian Embassy, on historic Massachusetts Avenue. Offerings for this mosque are being taken up all over the world, with \$3,000,000 the amount estimated necessary.—*Watchman-Examiner*, June 27.

FREEDOM IN HUNGARY.—In reply to a recent *New York Times* editorial asserting there is no religious freedom in Yugoslavia, Dr. J. Nussbaum, secretary-general for the European section of the International Religious Liberty Association, wrote to the *Times* editor:

"My organization sent me to Belgrade to investigate the attitude of the government toward religion. . . . I did not limit my investigation to the larger churches, but looked into the situation in smaller communities as well. I sought out the pastors of Baptist and Seventh-day Adventist congregations. Invariably they assured me that 'liberty of cults' was respected and that they were able to carry forward their religious practices with a greater degree of freedom than when there was a state church."—*The Churchman*, August.

FATALISM IN DISPENSATIONALISM.—It has not been Christ's purpose to save the world and bring all nations to the knowledge of God in this dispensation. All He has been doing is wooing a bride—choosing out of the world a few people who were to learn obedience through suffering. When this bride is ready, the wedding will take place and the second presence of Christ in the world will be manifest. He will take to Himself His great power and rule the nations with a rod of iron. He will be the true benevolent dictator. He will put all enemies under His feet. The saints, chosen out of the world through the gospel dispensation and perfected into

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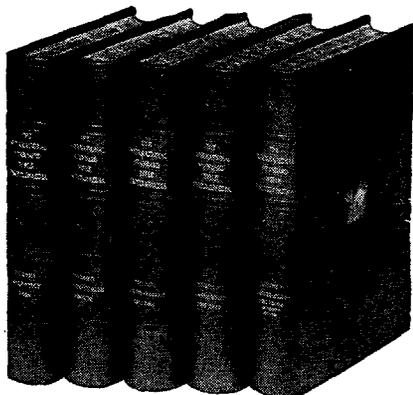
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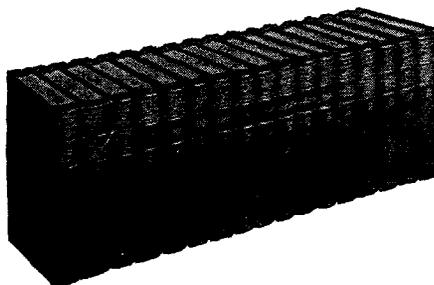


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oneness with Christ, are to be the overlords and dispensers of grace and truth through the millennial dispensation. But before that day of blessing begins, heaven and earth must witness the full and unquestionable demonstration that sin, when it is finished, brings forth death. All men's best works must come to wreck in a time of trouble such as never was.—E. R. HARTMAN in *The Christian Century*, July 17.

MIXED MARRIAGES.—Considerable discussion is in process in various Protestant denominations over the harsh and unfair arrangements which are made by the

Roman Catholic Church when its members enter into the marriage relations with Protestants. In such mixed marriages the Protestant must surrender or compromise his personal conviction. What is even more serious, it involves the signing away of the spiritual birthright of unborn children by denying them the possibility of any religious training in the home other than that prescribed by the Roman Catholic Church. Under such circumstances it is far better that no marriage be consummated. Pastors of churches would be wise in instructing their young people in these matters. In fact, there is a growing movement among Protestants and Free Church people that ministers, before officiating at the marriage of a Protestant or non-Protestant to a Roman Catholic, obtain a promise that children of the union be assured religious liberty as well as religious training. Carrying intense sectarianism into the family cannot be other than harmful to the religious life of the home.—*Watchman-Examiner*, June 20.

CATHOLIC PROPAGANDA.—The Roman church is gaining in membership because of its efficient system of propaganda, well protected, secretive, underground movements, and wealth. The Vatican, by taking the side of fascism, made itself look ridiculous to those masses in Europe who know, far better than Americans, the bitter consequences of fascism. It has suffered loss of popularity with Europeans. The Vatican is now on the defensive. It reminds one of an old actor whose memory is short and who forgets his real role. But the memory of the European people is long.

The United States offer good "fishing" for the Vatican's several thousand intelligent and well-trained envoys, since Protestants here are trained to believe that statements and actions by religious groups should and can be taken at face value. Protestants are not equipped nor organized to combat propaganda.—*Zions Herald*, July 24.

OUTDOOR PULPIT.—An outdoor Mayflower pulpit was dedicated Sunday at the historic Park Street Church in Boston by the minister, Harold J. Ockenga. Thus the transformation is completed by which this great church has taken back all the space previously rented to fashionable stores and is now using it for religious purposes related to a strong program of fundamental Christianity at the heart of Boston. In dedicating the outdoor pulpit, which overlooks Boston Common, Dr. Ockenga said, "Ministers must go to the people instead of expecting the people to go to church if the masses are to be reached with a virile Christianity." The pulpit was built because "influences were brought to bear to terminate open-air preaching at the bandstand on Boston Common."—*Christian Century*, July 13.

TIME RIPE FOR REFORMATION.—The creative moment which brought to birth the Protestant Reformation could hardly have occurred save as the times were ripe for it, save as the currents of history were converging toward it. Western civilization was involved in one of the two or three major crises of human history. The Renaissance had released the intellectual life of man from the repressive authority of the medieval church. The Holy Roman Empire had become a hollow shell and was giving way to the rising spirit of nationalism. The feudal economy was breaking up under the impact of a new method of trade, called capitalism. None of these forces was integral to Protestantism, but together they provided the circumstantial possibility of its emergence. They helped Protestantism to come into being, and left their marks upon it, not all, by any means, good.—*Christian Century*, July 3.

VISITOR'S REGISTRATION BOOK.—More and more it is becoming the habit of many of our large churches to have a registration book conveniently placed in the vestibule of the church. Visitors are urged to sign this book, giving their local addresses if they are living in the city. When such addresses are given, a follow-up call is usually made by the pastor or some representative group from the church. This registration method is proving most successful in many cities.—*Watchman-Examiner*, July 11.



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The Congregation and Music

(Continued from page 23)

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2. FAMILIAR HYMNS.—Many well-known hymns are sung incorrectly, and many are unappreciated. Wrong time and wrong expression should be corrected. Appreciation can be stimulated by an explanation or an emphasis of the words, by a brief history of the poet or composer, or by an account of how the hymn came to be written.

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and testing new tunes, discovering the beauty of rarely used words, getting acquainted with poets and composers, and learning a little of hymnology. Then will come the joy of passing this knowledge on to others, and of hearing the music in his church get better and better as the months pass by.

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If you want to kill time, why not try working it to death? . . . Too many try to keep in circulation by just running around. . . . The fellow who is not fired with enthusiasm is apt to be fired.

Chief difference between this and past generations is that patches have been changed from trousers to tubes.

The great use of life is to spend it for something that outlasts it. . . . Investigate before you invest.

Not being an Act of Congress, the law of compensation will always work if given time enough.

Do you think a soldier or sailor would feel justified in dying to preserve the kind of life that you and I are personally living?—*Watchman-Examiner*.

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FLATTERY!—Some are gifted in the art of flattery, which is defined as “to praise unduly; to compliment insincerely; to fawn upon: to represent as more pleasing than the reality.” Flattery is the world’s stock in trade. It is the coin of the politically minded. Applied thick and wide, and piled deep and high, it actually deceives few. Flattery is simply a species of deceit. Extended to others, it calls for reciprocity—I pat your back, and you pat mine; I boost your stock, and you boost mine. Tragic the circumstances when flattery creeps into the church and insinuates itself among Christian workers. It is of the earth, earthy, and ill comports with preachers of truth and exemplars of sincerity. It is usually practiced with a motive—either to curry favor or to create a sense of obligation, though sometimes it is to cover weakness and deficiency. Recourse to flattery is the sign of a small or tricky soul. Beware the man who flatters you. Seldom is his adulation altruistic. There is usually a motive behind it, a catch in it. Let us eschew it.

COPYISTS!—Sometimes a young worker finds some strong personality whom he admires and, consciously or unconsciously, begins to copy his mannerisms and methods, his inflection and voice, his gestures and ways—and, alas, often his weaknesses and handicaps. He tries to be like his ideal without the other’s strength and personality, affability and elasticity—and so is constantly getting into trouble. While imitation is the sincerest form of flattery, this process of patterning is detrimental to the copyist. Instead of seeking to duplicate another’s personality, one should be developing his own. He should find the way of doing or preaching that is best suited to himself. One successful evangelist is a detail man. His burden and his strength are in systematizing his work. And because he is loaded with detailed organization, he may be weak in his public presentations. Another is strong and appealing in the desk, but is weak in his personal work and follow-up, and in the correlation of his work. The one would be driven to distraction if he sought to follow the emphasis of the other, and probably would fail in the attempt. Let us seek the way of working for which we are individually fitted.

PULPIT POSES!—’Twas a Sabbath morning service at camp meeting. The ministerial brethren on the platform were segregated into three groups by their clothing. Ten of the group were appropriately dressed in black and wore black ties. They looked like ministers of the gospel. Three wore gray suits and dark ties. They also looked the part and had the bearing. But two of the group were garbed in tan suits, one with a yellow tie (he would have passed for a

sleek businessman or lawyer anywhere), and the other with a light tie of pronounced figure. The latter wore tan shoes and sat with his legs crossed throughout the service, his eyes roving to and fro over the congregation. The other one clad in tan, with sports-cut clothes and white shoes, slouched down in his chair with feet extended, evidently very comfortable. To the credit of the rest, they sat in dignified pose with both feet on the floor, and for the most part with knees kept fairly close together, and eyes reasonably well fixed on the preacher. In which category would you fall, brother preacher?

TEAMWORK!—Someone must prepare every important recommendation, resolution, report, group statement, or similar document to be released to denominational readers, the press, or the public. In our standard procedure this is then studied by a committee, a board, or an editorial or other group. Under this procedure the original drafter should not be sensitive or determined to resist changes in phrasing or thought. After all, the statement is not to be merely his own personal expression. He is but the framer of a group expression or concept. It should therefore be theirs as much as his. If the group is competent, the revised statement should be better balanced and stronger and more safeguarded than in the original form. That is the purpose of committees, the essence of teamwork.

TARDINESS!—The practice of chronic tardiness at appointments—expecting everyone else to wait for you on a committee, board, or other appointment, and causing loss of time awaiting your appearance, or through repetition of what has been done, for your benefit—is born of simple selfishness. It springs from a careless disregard of the rights and time of others. It is placing oneself before all others. It presumes upon their good nature, leniency, and toleration. It is trying to advantage oneself at others’ expense—to finish some item, to see one more person, to write one more letter, or what not—while others wait. It is a violation of the golden rule in the practical relationships of life. If cleanliness is next to godliness, promptness is next to Christianity in action. There are unavoidable tardinesses in every life which cannot be helped and are not under discussion here. It is the habitual, chronic policy of coming late to which we refer. Such a practice is not only a violation of the rights of others, but is a source of irritation to them, whether expressed or not. If you have agreed to serve on a committee, board, or council, honor the obligations of such a commitment, one of the fundamentals of which is to be on time. L. E. F.