

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

April, 1945

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NOTES AND NOTICES

Information and Sundry Items

ORDINATION is the divinely appointed gateway to lifetime gospel ministry. Instituted by Christ Himself, it was committed to the church to be per-

PRESERVE SACREDNESS OF OUR ORDINATIONS

petuated with safeguarding care and purity. Ordination can be carried out rightly only under the definite leadings of the Lord, as conviction, based on evidence and fruitage, comes to the brethren charged with the preservation and perpetuation of the line of gospel ministry instituted by our Lord. It should therefore be held on the highest plane, free from anything that would lower its sacred character. To allow it to be influenced by favoritism, to use it as a pawn for bargaining, to bestow it as a reward for personal loyalty, to advance it as an inducement to remain in a given conference, or to use it as a pulling point to effect a transfer to another field, is to prostitute this sacred provision, to cheapen its character in the mind of the candidate, and to make a travesty of the highest calling of the church. It is to tamper with the holiest provision for the leading of His people on earth, next to the Holy Spirit. Woe to anyone who would stoop to such a level regarding ordination. The frown of God will surely rest upon any such unholy tampering. Only detriment can result to the church—and for the candidate a lifelong consciousness of human manipulation in connection with being set apart to his life calling. The objects of such manipulation may easily become problems that will plague the church, if they are led to conclude that government of the church is through politics or pull. Moreover, those who would stoop so low concerning ordination would likely indulge in other perversions, if need seemed to demand them. May God preserve His church from such abuses. Let the church maintain the high calling of the ministry with jealous care and rebuke every departure from the divine ideal.

❑ WE were happy to receive a request for the 1945 Ministerial Reading Course from Colonel B. E. Grant, commander of the 47th General Hospital, in service overseas and staffed by Seventh-day Adventist doctors. The set was promptly dispatched through the gratuity of the Pacific Press Publishing Association. Many physicians and teachers, as well as evangelistic workers, have enrolled for the new course, which has been enthusiastically received.

❑ EVENTS of great moment are in the making, of which we should be aware. Unusual space is therefore given in this number of *THE MINISTRY* to these clearly discernible trends destined to affect the world and the church. It is our editorial policy to bring such major items to the attention of our workers, that they may be cognizant of the facts and be on the alert for other evidences. These will

necessarily mold our thinking and shape or safeguard our utterances. The last movements will be rapid ones. We see some of them in the making. Note well the three "Religious World Trends" articles that follow.

❑ WHENEVER an individual is constantly asserting his honesty and uprightness, one is led to wonder why such protestations have become necessary. This very procedure invites inevitable question. Similarly, when an individual is always asserting his orthodoxy and his superior loyalty to truth—in contrast to his fellows—one is led to wonder what has made such protestations necessary. Are they a cover for some position that is not sound? Honest men do not have to assert their honesty; it is self-evident to their associates. Soundness in the faith does not have to be blared from our own loud speakers. Our brethren know when we are sound in the faith. And in any event, proclamations do not constitute orthodoxy.

❑ It is a significant fact that some of our busiest men, carrying the largest loads, are among our greatest and most consistent readers. That is one of the secrets of achievement. To illustrate, H. M. S. Richards, of the Voice of Prophecy, has just reported completion of the 1945 Ministerial Reading Course and his chosen elective, as well as making progress on the Augmented Course. He says:

"This is one of the best courses we have ever had, and I have taken every one from the beginning. It is possible that my report to you was neglected one or more years, but I have read all the courses so far. I am now starting the Augmented Course."

❑ THE tremendous book distribution characterizing the Catholic Church can be sensed by the fact that in 1917 the 83d revised edition of Cardinal Gibbons' *Faith of Our Fathers* appeared, while in 1930 "a special edition of one million copies was published for the Holy Name Society"; but "the work is now out of print and a new edition is preparing," according to the publishers, the B. Herder Book Company, St. Louis.

❑ A 24-PAGE reprint of a series of articles in *The Christian Century* may be obtained for twenty-five cents (less in quantities). The series is entitled "Can Catholicism Win America?" Our workers would do well to secure and read these articles. Order from *The Christian Century*, 407 South Dearborn Street, Chicago 5, Illinois.

❑ EVERY few days we receive requests for back numbers of *THE MINISTRY*, especially from workers who wish to complete their files and keep the journal on file for reference. We can supply copies of nearly all issues of all years since publication (1928). Previous to 1944 the price was fifteen cents a copy, and for more recent numbers it is twenty cents a copy. Stamps or coin acceptable. Order from Editorial Offices, *THE MINISTRY*, General Conference S.D.A., Takoma Park 12, D.C.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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Trends Toward Union of Protestant Churches

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

THE Foreign Missions Conference of North America is an organization consisting of representatives of more than sixty Protestant denominations, and more than one hundred and twenty church organizations in the United States and Canada. The Seventh-day Adventist denomination is a member of the Foreign Missions Conference. H. L. Rudy and I were appointed General Conference representatives to attend the annual meeting of this body, which was held at Toronto, Canada, January 4-18.

Much of the time was spent in discussing plans for postwar reconstruction along spiritual, social, and material lines. Inevitably there entered into the discussions the urge, which persistently comes from many quarters, for the Protestant denominations to combine their efforts. From the standpoint of the other denominations there is much that can be said to justify such unity of action. When the Roman Catholic Church speaks, it can speak with authority in behalf of its adherents throughout the world, but there is no voice that can be claimed to be the voice of the Protestant church. This is recognized as a weakness in dealing with governments and in fostering international political action which may be thought to be essential from time to time.

Then, too, it is emphasized that if the Protestant churches would combine their resources and organizations, much more effective reconstruction work in the postwar era could be accomplished than if the denominations work independently of one another. Looking at the matter from other than a Seventh-day Adventist viewpoint, one wonders that the churches have not hitherto arrived at an arrangement whereby they could merge and combine their activities. We believe, of course, that union will come, and we know the significance of that development for us as a people. However, it is evident that the time has not yet come for the union of the Protestant

churches preparatory to that larger and more significant union which we know will come.

For the past few years there has been under consideration a merger proposal. The plan would unite the Foreign Missions Conference, the Federal Council of Churches, and six other important interdenominational organizations into one Protestant organization for North America, to be known as the North American Council of the Churches of Christ. During 1944 it became apparent that the churches in Canada might not be able to participate in such a movement, and so the name now being considered is the National Council of the Churches of Christ in the United States of America.

Since it will be of interest to our workers and people to know the objectives of this organizational union, I give herewith some of the "objects" as outlined in the proposed constitution which has been drafted:

1. To manifest the essential oneness of the co-operating churches in spirit and purpose for the furtherance of their common mission in the world.
2. To carry on such work of the churches as they desire to be done in co-operation.
3. To continue and extend the work of the interdenominational agencies named in the preamble, together with such additional objects and purposes as may from time to time be agreed upon.
4. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
5. To foster and encourage co-operation between two or more communions.
6. To promote co-operation among local churches and to further the development of councils of churches in communities, States, or larger territorial units.
7. To establish consultative relationships with National Councils of Churches in other countries of North America.
8. To maintain fellowship and co-operation with similar Councils in other areas of the world.
9. To maintain fellowship and co-operation with the World Council of Churches and with other international Christian organizations.

You will observe that while "agreement," "oneness," and "co-operation" are the general objectives, there is a certain amount of limitation appar-

ent in the second item. It is stated that the council shall only carry on the work of the churches "as *they desire* to be done in co-operation." Then in the article of the proposed constitution dealing with the authority of the council the following paragraph appears:

"The Council shall have no authority or administrative control over the churches which constitute its membership. It shall have no authority to prescribe a common creed or form of church government or form of worship, or to limit the autonomy of the churches co-operating in it."

The framers of the proposed constitution believed that with these specific limitations in the authority of the council, and with the preservation of the identity of the churches with regard to their creed, form of worship, etc., being guaranteed, the proposed merger organization would be acceptable to the Protestant denominations of this country.

As I have said before, we marvel that they do not get together on some such basis as that outlined in the proposed constitution. The fact is, however, that the majority, the great majority, of the churches and church agencies are not yet in the frame of mind to enter into anything that even remotely suggests the sacrificing of denominational identity and the surrendering of their creeds or fundamental doctrines and beliefs.

It had been hoped that by the time of the Foreign Missions Conference meeting held at Toronto in January, a sufficient agreement would have been reached to justify a report to the gathering indicating encouraging developments and trends toward the desired goal. Prior to the meeting the various boards had been circularized, the request being made that their secretaries report not decisions but trends in their denominations. During the conference at Toronto a report was made of the responses received from the board secretaries, but the report must have been a painfully discouraging one to the sponsors of the merger proposal. A large proportion of those who had reported "trends" indicated that they were definitely unfavorable. An attempt was therefore made to have the Foreign Missions Conference take action at the Toronto meeting definitely rejecting the merger proposal and declining participation in the National Council. The motion would in all probability have carried, but a very earnest and quite sentimental appeal was made to give more time for the matter to be studied by the churches. And so, largely on the basis of sentiment, the unfavorable motion was withdrawn.

To us who attended that meeting it was apparent that while there is considerable talk of the need for unity among the Protestant churches, and a great deal of sympathy for proposals and plans that encourage trends toward unity, many of the churches, including the large, influential denominations, are not yet ready for a general union.

It will come, however, and there are at work powerful forces that will not be discouraged. The Spirit of prophecy warns that the final movements will be "rapid ones." We are disposed to think of these rapid movements as being the enlarged and intensified activities of God's people in the finishing of our task. Let us realize also, however, that

some of these other events that fulfill prophecy and are so definitely unfavorable to our work, will be liable to develop and culminate rapidly. It behooves us, therefore, to work most diligently, for "the night cometh, when no man can work."

Stimulating "Flashes" on Evangelism

During the meeting considerable time was spent in discussing the needs and problems of evangelism in the postwar activities of the Christian church. I shall quote some "flashes" from statements made by some of the denominational leaders of North America:

"What we need is not a new missionary vision but a new and living experience in the faith of Jesus Christ."

"We need men who are not afraid to do *different things in different ways in these different times.*"

"Evangelism must get out of its old ruts."

"Pursuit of numbers in evangelism dare not be central or predominant. *Quality* as well as *quantity* must be sought."

"Evangelism is the instrument by which God, through the Holy Spirit, makes His impact on the souls of men."

"Evangelism is Christ's men, possessed of Christ's Spirit, working out Christ's purposes."

"*Every denominational worker, no matter what his professional work may be, should be an evangelist.*"

Without the urgency of the advent message to stimulate them, these men were earnestly seeking ways and means of making the evangelism of their churches more effective. These were stimulating thoughts to which they gave utterance, and Seventh-day Adventist evangelists and leaders can well give heed to them. We all need a new, wider, and larger missionary vision. But more than that, we who profess to have "the faith of Jesus" need to have a living experience in the exercise of that faith.

With the challenge of our immense task, and the necessarily short time in which the task must be accomplished, how much this movement needs men and women "who are not afraid to do *different things in different ways in these different times.*" The message, of course, is changeless in its fundamentals, but in these tremendous times, we must lift our evangelism "out of its old ruts." Methods must be changed, adapted, and discarded if need be, as we seek to discover *God's way* of accomplishing that "quick work" which is to be done. Let us never be satisfied to feel that the methods used in the past, however successful they may have been, are necessarily the only methods that can take "this gospel of the kingdom" to all the world in "this generation."

The greatest work of our evangelists lies ahead of us. The Spirit of prophecy assures us that the numbers to be converted and added to the remnant church will be greatly multiplied as the end draws near. But as we plan and aim for those greatly enlarged numbers, let us all make certain that quality features more prominently in our ideals and objectives than mere numbers. We desire to see souls not merely added to the church but saved into the kingdom.

This denomination, believing in the nearness of the end and the soon coming of our Lord, should

—Please turn to page 46

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Churchmen Make Pronouncement on World Order

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

The General Conference Committee asked Elder Haynes to attend the important National Study Conference on the Churches and a Just and Durable Peace, assembled in Cleveland in January under the auspices of the Federal Council Commission on the Bases of a Just and Durable Peace. His report to the committee contained items of significant interest to the working force of the denomination, and he was requested to report them to readers of THE MINISTRY.—EDITOR.

As an observer at this significant meeting of influential church leaders I was impressed with the spirit of deep earnestness that prevailed throughout. These men have no doubt that the course they are taking and the things they are recommending to the church and the world are for "the greater glory of God" and wholly in accord with His will and purpose. They may be mistaken, but they do not think they are. They have in mind to advance the interests of the kingdom of God and bring about its establishment on earth, and they are quite sincere about it.

This was an important meeting and very representative, the most representative of its kind which has been held. Thirty-three denominations, including the largest in Protestantism, were represented. I can recall no other meeting of ecclesiastics in this century in America more representative in character or attended by leaders from a greater number of religious bodies, coming from a wider range of States and provinces.

The conference continued through four tightly packed days—two of detailed study and discussion by three study groups, and two of plenary sessions to mold and forge into final shape a three-thousand-word statement to "the ecumenical church." This statement, the chief product of the conference, is a weighty and comprehensive document.

Not only were leaders from the various Protestant churches present, but also representatives from universities, labor unions, industry, great financial foundations, and Government. The striking and significant feature of the conference was the unanimity arrived at by men of such diverse schools of thought, and the determination to put their program into effect. They reached a common understanding and committed themselves to a common program.

Many days before the delegates started for the conference they had been sent and asked to study comprehensive memoranda issued by the Federal Council. These were in three sections: "The Program of the Churches for the World," "The

Churches and the Current International Situation," "The Prophetic Witness of the Churches and the Program for Action."

No part of this study was for the purpose of making a pronouncement dealing with the only true program the Christian church has for the world—the proclamation of Christ's gospel of salvation for men. That was not discussed nor covered in the report. A new gospel, quite "another" gospel, wholly unknown to the New Testament, is presented in this report, and Protestants are asked to rally to it and make it foremost in their thinking, in their plans, and in their program.

Not once during any of the meetings of these four days was there the least intimation by any speaker or in any action that the kingdom of God is to be established by the return of the King. If this conference and the statement it has issued is to be considered the voice of American Protestantism, then American Protestantism has definitely and finally turned away from such a conception and teaching. It has given itself wholly and enthusiastically to the view that the kingdom of God is built through the improvement of human government. The state is to be influenced and reshaped by basically Christian principles until justice and righteousness become established by law. When the process has gone on long enough, that will be God's kingdom.

WITH that philosophy as a background there was beaten out on the anvil of vigorous and animated discussion a three-thousand-word statement entitled "The Churches and World Order." It was called "A Message to the Churches," because it was realized that this gathering of religious leaders had not been authorized to speak for the churches, but the hope was many times expressed that while this message was ostensibly addressed to "the ecumenical church," it would nevertheless be looked on as the pronouncement of this "ecumenical church" to the world, and particularly to the world statesmen who are shaping the peace.

The statement is in three sections: "Christian Faith and World Order," "Christian Standards and Current International Developments," and "Recommendations for Action." It commends the Dumbarton Oaks proposals for an international security organization "to the consideration of the churches," but urges measures for their improvement. These are the measures urged:

"(1) *Preamble*: A preamble should reaffirm those present and long-range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere.

"(2) *Development of International Law*: The charter should clearly anticipate the operation of the organization under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law.

"(3) *Voting Power*: A nation, while having the right to discuss its own case, should not be permitted to vote when its case is being judged in accordance with predetermined international law.

"(4) *Amendment*: In order to permit such changes in the charter of the organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the security council.

"(5) *Colonial and Dependent Areas*: A special commission should be established wherein the progress of colonial and dependent peoples to autonomy, and the interim problems related thereto, will become an international responsibility.

"(6) *Human Rights and Fundamental Freedoms*: A special commission on human rights and fundamental freedoms should be established.

"(7) *Eventual Universal Membership*: The charter should specify that all nations willing to accept the obligations of membership shall thereupon be made members of the organization.

"(8) *Limitation of Armaments*: More specific provision should be made for promptly initiating the limitation or reduction of national armaments.

"(9) *Smaller Nations*: There should be provisions designed more clearly to protect and defend the smaller nations from possible subjection to the arbitrary power of the great."

The statement then makes recommendations regarding procedures for the construction and form of the world security organization, the "Political Conduct Required to Promote Further Collaboration," "Economic Co-operation," "Human Rights," "The Peace Settlement in Europe With Special Reference to Germany," "The Peace Settlement in Asia With Special Reference to Japan," "Dependent Peoples," "Church and Federal Union," "Youth and the World Order," "Study and Action for American Participation in International Co-operation," "Relief and Reconstruction," "Race Relations." It urges "a meeting of the United Nations at the earliest possible moment to consider the Dumbarton Oaks proposals," and concurs in the resolutions of the Federal Council of Churches and many other religious and educational bodies, "urging that Congressional action on peacetime military conscription be deferred until after the war."

The assembled churchmen called upon the statesmen of the world to make possible immediately a world organization to maintain peace. In doing this they fully recognized that the nations would have to display a willingness to surrender some part of their individual sovereignty in order that this world organization might become effective.

These ecclesiastics recognized and freely admitted that for the churches to inveigh against a selfish nationalism on the part of governments, and to urge upon these governments to surrender some part of their sovereignty in order to obtain world unity and the maintenance of peace, would inevitably direct attention to the churches' rela-

tionships to one another. The churches are scarcely in a position to ask the nations to surrender sovereignty and unite, unless and until they in turn exhibit a willingness to surrender denominational independence, giving up some part of their sovereignty, and achieve a united front.

Consequently, both in the final statement and in discussions on the floor there was an urgent demand to bring about a union of all churches. This, it was claimed, will furnish to the nations an example of what the churches can do, and thus exert a favorable influence in favor of a world governmental organization.

The divided state of Protestantism came in for severe criticism. The statement does not hesitate to say to the world that "the present structure of denominational Protestantism is not adequate to deal with the issues of our time." Many of the delegates pointed out that "we can hardly demand that the nations get together when we cannot get together ourselves."

As a step in the direction of a united Protestant front, two proposals of unusual significance were made. These received enthusiastic support from denominational spokesmen.

Protestant denominations were called upon to agree to no longer send missionaries to overseas duty through separate denominational mission boards but to pool their missionaries in a world organization of churches, so that these missionaries, when going forward to their fields of labor, might go, not as Methodists, Presbyterians, Lutherans, Baptists, or Episcopalians, and not to represent these separate denominations, but instead simply as Christians, representatives of "the ecumenical church."

The denominations were also called upon to demonstrate Protestant unity by placing all theological seminaries on an interdenominational basis by constructing their faculties without reference to personal denominational affiliation, professors and instructors being selected without reference to, or inquiry upon, their doctrinal belief or denominational membership. It was believed that this would assure the turning out of a truly international product from these seminaries—workers who would go out with a consciousness and vision of world unity.

To the delegates at Cleveland it seemed that the great opportunity of the centuries for the world church had come. Statements were made by those who claimed to possess certain information that the populations of all countries are no longer interested in, but only repelled by, denominational activities and narrow doctrinal propaganda. "The hawking of ecclesiastical eccentricities" was frowned upon, and it was declared that the time had come for this to be discontinued. Indeed, it was felt that the great chance of the ages has come to set before the world the unity for which our Lord prayed. This, it was declared, is the present indispensable procedure necessary for establishing the kingdom of God. Anything else is disruptive and divisive.

PROJECTS for rebuilding and rehabilitating institutions destroyed in war-devastated areas were recognized as furnishing an excellent occasion for putting this program into effect. Demands were made that such projects should be authorized, cleared, and given priority only through the World Council of Churches. It was thought that in this way denominationalism could be minimized and that "ecumenicity" would be advanced.

The statement makes pronouncements upon a number of political questions. The principle of imperialism was denounced. Dependent peoples, it was declared, are entitled to their independence. Demands were made for the immediate freedom of colonial peoples, such at least as are "now ready for self-government."

The statement declares that "we cannot in good conscience advocate the dismantling of the Japanese Empire, . . . without at the same time insisting that the imperialism of the white man shall be brought to the earliest possible end. We cannot have a sound or stable world community so long as there is in force submission of one people to the will of another, whether in Korea, in India, in the Congo, in Puerto Rico, or anywhere else." The delegates voted for this without hesitation.

The statesmen of the United Nations were instructed regarding the postwar treatment of Germany and Japan. There must be no vindictive peace, although the peace must "remove the power as well as the will of aggressive elements" within Germany and Japan to make war.

Japan should be provided with a fair economic opportunity. Constructive forces inside Japan should be encouraged, and Japan should be promised an early entry into the new world organization. Regarding all of Asia and Africa, acknowledgment is made that there can be no lasting peace without white abandonment of color and race discrimination.

Racial equality was especially emphasized in relation to the Negroes of the United States. From one section of the preliminary study groups a recommendation was sent to the finding committee, asking that the churches record their approval of racial equality, "economically, politically, industrially, and socially," together with an "unsegregated opportunity" in all these fields.

Something happened to this recommendation in the finding committee, for when it came to the plenary session and was finally adopted, it was in the form of encouragement to churches and church members to "wage a continuing campaign against race prejudice in all its forms," and for "other measures designed to advance the well-being and constitutional rights of Negroes and other underprivileged groups."

Arrangements are being made to carry this Cleveland statement to the churches and the general public by preaching and study missions on several levels—interdenominational, denominational, the local church, and the individual Christian.

There appeared to be the most complete agreement throughout the conference with the view that the kingdom of God is to be brought into being by the work of the church in bringing about improved international, social, racial, industrial, and economic conditions. To accomplish this end there was an urgent demand that Protestant Christians everywhere be encouraged to take the fullest part in political activities.

The Cleveland conference is another evidence that we are passing through world-changing developments. The forces of organized religion are reaching out and striving for power, political power, governmental power. Moved by a conviction that the failures of men in the past to achieve stability and peace and security are the result of God's having been ruled out of the affairs of nations, they are convinced that no peace can endure which does not have religion as its base. In other words, the churches are offering to lead humanity to enduring peace.

This enduring peace must have as its foundation the Christian religion. In order to provide this there must be created a superchurch as well as a superstate. This new religious development is being referred to everywhere as the "ecumenical church." By this is meant, apparently, a religious combination which disregards denominational lines, rises above doctrinal differences, ignores old separations, and combines to control religion and worship.

It is not difficult for the student of prophecy to discern in all this that the trend is positively in the direction in which it will become quite possible for all the world to be made to worship, or at least ordered to worship, the trinity of evil predicted in the prophecies of Revelation. The dragon, the beast, and the false prophet are not far from a merger of interests. Bible students know that this will be followed by the miracle-working spirits of devils taking control and influencing the nations to assemble to the great day of God Almighty.

It cannot be emphasized too strongly or repeated too often that the Christian church has never been given any commission by the divine Master to educate the world, to reform the world, to civilize the world, or to govern the world. When it attempts to do so it is out of its place and unfaithful to Christ, having abandoned its proper sphere and work.

It is not the mission of the church to solve economic problems, or Christianize the social order, and certainly not to interfere in the government of the world. It has not been established for such a purpose. It is not equipped to achieve such objectives.

One mission alone does the church of Christ have—to "preach the gospel to every creature." It is in the world for nothing other, nothing less, nothing more. It has but a single testimony to give, a single statement to present, a single declaration to make, a single message to herald. This is comprised in the scriptural phrase, "repentance toward God, and faith toward our Lord Jesus Christ."

Catholic Strides Toward Control in America

By JAMES EARL SHULTZ, Assistant Professor
of Homiletics, Washington Missionary College

OVER a third of a century ago it was my pleasure to become well acquainted with Dr. James Patton, secretary of the United States Restriction of Immigration Bureau. Not infrequently would he warn me that the Catholic hierarchy was doing all in its power to make America predominantly Catholic. Once he said to me:

"I can't understand the apathy of your people. After that sermon which you preached today, your congregation should follow it up with some concrete plans for protecting America against the loss of her priceless heritage of liberty. Can't you see that American big business has co-operated with the Catholic hierarchy in bringing to our shores millions of its membership from Southern Europe, who will be numerous enough to hold the balance of power in our great cities? They need not have a majority, but only enough voters to hold the balance of power. Such a block under an ambitious priesthood will change our laws and take from your people the very liberty which they so highly prize."

Dr. Patton then went on to tell me of the efforts of large manufacturers in the North to obtain cheap labor. He showed how the hierarchy had bargained with them for such labor, and said, "The time will come when they will influence our social structure and dominate our large cities. It is their purpose to drive a wedge reaching from Boston to Chicago, blunt it so that it will reach down to St. Louis, thence returning to the east coast by way of Washington." He insisted that with this accomplished, the Catholic Church would be in a position to dictate terms to any Administration in Washington, and added: "That is why we are seeking to restrict immigration—to forestall this ambitious plan before it is too late. We do not name the Catholic Church, but she is the one which is profiting by our demand for cheap labor, and the only way to preserve our American ideals is to restrict immigration."

Those arguments did not impress me then as they did years later, when returning from the Orient I began to labor in New England—formerly the citadel of liberty—and to my surprise I saw "idol [image] processions" which differed only in detail from those I had witnessed so often in China and Korea. These processions were especially frequent in Providence, the home of the apostle of soul freedom, Roger Williams. Later, laboring in old Boston, a place that is now predominantly Catholic, I concluded that Dr. Patton was right.

WHEN Harold E. Fey began his series of articles titled "Can Catholicism Win America?" in the November 29, 1944, issue of *The Christian Century*, I picked out the following statement, which again recalled the words of Dr. Patton:

"The last Federal census of religious bodies shows that this body [Roman Catholic] stood first in the number of its church members in thirty-eight of our fifty largest cities. These cities set the pace in our culture; hence the importance of their predominance is apparent."

Mr. Fey points out "that divergent Protestantism still predominates," but that the Roman Catholic Church, with its "22,945,247 communicants, constitutes a denomination almost three times larger than the Methodist Church—the largest Protestant denomination; therefore the ideas and intention of this great body are vital to our future." He buttresses this assertion with the evidence that in thirty-five of our forty-eight States the Catholic Church is more numerous than any other single denomination.

The author suggests that there are many forces making for cultural unity in the United States. He observes that mass immigration has ended, but that "the radio, movie, and press are making for cultural unity," and adds, "Universal government, with its expanding social embrace, permits no one to escape." He asks, "Can Protestantism recover its prominent position in molding American culture, which it held before the great wave of Catholic immigration swept over the country? or is this once Protestant nation destined to pass under another and different cultural phase under the religious and social preponderance of the Roman Catholic Church?" He then points out that "the relation between Catholicism and our emerging national character is one which demands careful study, for all the forces which unite to create a cultural unity are capable of being diverted to serve the ends of the Roman Catholic Church." He adds, "Many of them are being so used today. . . . Today the influence of the Roman Catholic Church is greater than it has ever before been in the United States, and it is increasing steadily." Speaking of American Catholics, Mr. Fey continues:

"Unlike the other denominations these millions of American citizens are subject to the direction of an Italian Pontiff, who represents a culture historically alien to American institutions. . . . The Roman Catholic hierarchy has changed its fundamental strategy in this country in the past generation. The leaders of the Catholic Church have for the first time begun to function and to plan as a unit on questions which affect our national life. They have developed a structure and organization during this period, which enables them to do this systematically, thoroughly, and without intermission. They have cast off their inferiority complex, which naturally characterizes an alien minority, and have begun boldly and aggressively to assert their power."

"It is in this generation that the Roman Catholic Church feels at home in the United States. It speaks the American language and has raised up native leaders who are followed by millions. It is for the first time in a position to make history here—American history. The interests which guide the Roman Catholic Church in America often determine our national policy."

The writer offers as a case in point, "our support of fascism in Franco's Spain." He asserts that "our Government's attitude was decisively influenced by the Catholic hierarchy." Religious editors of America can support Mr. Fey's assertion, as

several hundred of them sent a joint telegram to our Government, asking that republican Spain be spared. They were little impressed by the beautifully lithographed pretentious magazine *Spain* which was furnished them gratuitously by some well-financed propaganda agency. That magazine was notoriously pro-Franco and pro-Catholic.

MR. FEY further observes, "It is feared that it [the hierarchy] is playing the same decisive game with respect to our attitude toward Italy." He then asks concerning "our representative at the Vatican." "Why is this man there? How can he be other than the representative of the nation when his expenses are paid by the nation? He is there in the face of the disapproval of the majority of our population." The author then goes on to show that Catholic influence is seen in our dealings with Mexico. He asserts that which many of us already know—that "Catholic influence directs our labor policies," that it defeated national prohibition, interferes with "Protestant missionaries in Latin America," influences laws relating to child labor, and that the "Catholic Legion of Decency has gained power over the motion-picture industry by starting with the censorship of lewdness and ending with the present output of pro-Catholic films."

"When the Catholic Church exerts determinative pressure on local, State, and national officials, particularly in social and educational welfare, it is giving shape to future American culture in which we live," asserts Mr. Fey. Then he adds, "Its cumulative influence on newspapers, radio, art, music, and literature is a factor which no intelligent person can ignore." Turning to the political field the writer observes:

"Significant are the ties which exist between the church and the political machines which rule many of our cities and carry their pollution to the very center of our national government. Almost without exception the cities which harbor and nourish the corrupt combinations are cities in which the Roman Catholic Church is the predominant religious body. The same ties often extend in labor unions, social welfare agencies, and teachers' organizations. Even the farm organizations are not free from their influence.

"To mention these things means to be regarded as a bigot and to be charged with intolerance. Perilous though the task may be, it is less perilous than to trust these forces to benevolence when the controversy may be ended adversely during a period of national tension and international conflict. That ignorance exists on all levels of society is not open to doubt. But ignorance is not a bulwark, as evidenced by the work of the Ku Klux Klan. Did this ignorance do more harm than the illusion of the liberals, who attributed all criticism of the Catholic Church, the so-called 'Church of the Workingman,' to bigotry and prepared the way for the betrayal of the Spanish loyalists by Britain and America, and permitted the crucifixion of Ethiopia on the cross of national expediency?

"Policies and activities of the Roman Catholic leaders entail consequences which reach far beyond the confines of the church. Protestants owe it to themselves and to the country as a whole to learn what these leaders intend and to understand how they aim to function in relation to the total community. Acknowledging the right and even conceding the obligation of the Roman Catholic Church to use its power with zeal and efficiency in the pursuit of its objectives, Protestants must, how-

ever, claim it as their own right and responsibility to appraise these aims, to form a judgment on the methods which are used to attain them, and to support or to oppose their realization. Even Catholics may differ from the hierarchy on political and social matters, if they are prepared to pay the price for the difference. Certainly Protestants should not hesitate to do so when their inalienable rights are being jeopardized.

"In discussions of Roman Catholic policy, Protestants are usually long on tolerance or intolerance and short on facts. Rightly to appraise the vast organism which the Catholic Church has become requires an accurate knowledge of how its policies are determined and the means by which they are carried out."

FROM this point on, Mr. Fey minutely examines the operations of agencies having the approval of the hierarchy and support of the Roman Catholic laity, which have wrought such a change in Roman Catholic action in America. He tells you why her school system is succeeding, how her newspapers are growing in importance and influence, and with what support, and why a Catholic chapel can be built, staffed, and operated in a new munitions community where as few as ten Catholics work and reside.

The writer's appeal for a careful study of the implications of the movement for Catholic social and political control of our nation has brought expressions of approval and disapproval from responsible sections of American thought. One leading American weekly devoted three columns to a brief review of the series of articles. It was offered as rebuttal, based principally on the charge that the author had not sufficiently documented his articles. That the charge was unfair will impress those who read the entire series of eight articles. Ministers approving of his presentation are in some instances advertising eight Sunday night lectures, when they present in substance the articles which appeared in *The Christian Century*. Doubtless moved by the evidence of a concerted plan to change our social structure and form of government contained in Mr. Fey's articles, the moderator of the Presbyterian Church announced that he would preach ten sermons in ten different cities of the United States, indicating the intentions of the Roman Catholic hierarchy to make America predominantly Catholic.

Every Seventh-day Adventist worker should obtain, read, and annotate the articles by Mr. Fey*, for they not only attest to the fulfillment of prophecy relating to the United States of America, but give point to our special commission found in Revelation 14:9-12. Let it not be said of us that we are ignorantly intolerant.

* Information on securing a reprint of this series of eight articles is given in a notice on page 2.

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To a Student

LET crowded city pavements be your school;
Your text, the varied faces that you see;
An understanding heart and mind, your tool;
The art of human kindness your degree.

—B. K. BIDDLE.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

❧ Practical Pointers for Preachers

II. Gospel Visitation

By DWIGHT ARTHUR DELAFIELD, *Publicity Director, Voice of Prophecy, California*

THERE is pure religion in gospel visitation. "Pure religion and undefiled before God and the Father is this, To visit." James 1:27. When we preachers total our monthly visitation list, we would do well to question, "How much religion do I have?"

A convenient division of the preacher's service is the designation "public and personal ministry." These two inseparable functions bear to each other the relationship, in a sense, of faith and works—preaching is the faith; visiting is the works. It is proper to observe here that "faith, if it hath not works, is dead, being alone." James 2:17. And preaching that is not attended with personal heart-to-heart appeals in the homes of the people is destined to failure.

The apostle Paul "publicly, and from house to house" testified "both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21. We read in *Acts of the Apostles*: "The Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate."—Page 364.

"A pastor should mingle freely with the people for whom he labors, that by becoming acquainted with them, he may know how to adapt his teaching to their needs. *When a minister has preached a sermon, his work has but just begun. There is personal work for him to do.* He should visit the people in their homes, talking and praying with them in earnestness and humility. There are families who will never be reached by the truths of God's Word unless the stewards of His grace enter their homes and point them to the higher way."—Pages 363, 364. (*Italics mine.*)

This is true of the evangelist as well as of the pastor. One highly successful evangelist in the West led a young preacher associate into fifteen homes in one morning. The intern was astonished at the ground he covered. It was the best kind of training for him. Pastoral visits should be longer, as membership in the same church body and mutual interests demand a longer stay, but even here one-half hour is generally long enough. Probably the best hours for visitation would be: mornings, 10 to 11; afternoons, 3 to 4:30; evenings, 7 to 8:30.

When visiting church members, it is best to telephone beforehand and arrange a call when both husband and wife are at home. If the husband is not an Adventist, this arrangement will permit a contact with him that may result in his salvation. Keeping in mind Paul's purpose in visiting—to testify "repentance toward God, and faith toward our Lord Jesus Christ"—will greatly assist the

preacher in directing the conversation and procedure of the visit. Except in unusual cases it is best to stop no later than nine-thirty.

The prayer is the very climax of the visit, with rare exceptions. Unforgettable in the memory of its subjects, proceeding from the lips and the heart of the preacher as easily as his conversation with the believers in the family circle, the prayer should be short and sincere, Spirit and faith filled, savoring of intimate and personal knowledge of the One to whom it is directed. Before the family kneels, the minister should ascertain whether or not there are specific requests to be made by the members of the household. This brings him into the very life of the home and enables him to approach God more intelligently concerning its needs. At the prayer meeting we ask our people before the prayer season, "Do you have any special requests to make?" Why wouldn't it be well to ask this question in the home also?

In our personal visits we should always bring a Bible, as it will probably be needed. And the preacher who remembers to bring his wife along, especially when visiting in the homes of the sisters, will find that her presence will do more good than his.

Often there will be found the most likely candidates for baptism in the families of our believers, young people who would be willing to attend church school if directed, backsliders in need of encouragement, relatives inquisitive over the "strange religion" that Uncle Bill or Tom or Mary has espoused. If the preacher is alert he will discover these prospects in his visiting and will capitalize on the opportunity to enlarge his influence and his church. No doubt we can think of further means of making our visiting far more successful, but all will agree that there is proportionately too little visiting and too much preaching, and that our work as ministers of the glorious gospel of Christ would be much stronger and better if we would spend more time in the homes of the people.

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SONGS IN THE NIGHT.—A small boy, going home in the dark, was whistling. When asked why, he said, "I thought if there was some other little boy out in the dark and he was scared, he'd like to hear me whistling." Of course he would! We should sing in the night for the sake of others—but it will help to keep up our own spirits, too.

Picture Paul and Silas, far away from home, among people of heathen faith, beaten with rods, their feet fast in the stocks of a Roman prison. But they still can sing! . . .

"And the prisoners heard them." Of course they did. Singing was something new in that prison—and those listeners were spellbound by that singing. Whence came this power to sing in the night? Our verse from Job tells us, "God . . . , who giveth songs in the night."

The world of today is full of "night." We need songs of praise to cheer us when everything seems to be lost.—*The Secret Place.*

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Approach to Catholics in Latin America

By ORLEY FORD, *Director of
the Costa Rica Mission, Inter-America*

IT has been my privilege during the past twenty-seven years to present the message in a number of the Latin-American countries to those of Roman Catholic belief. The full message can be strongly and successfully presented if the approach is tactful and kind. When the Latin mind and the Catholic customs are understood, we find many points of contact and avenues of successful approach. Many of the world's most sincere people are to be found among this body of Christians. Often they surpass those who belong to the Protestant churches in faith, reverence, and loyalty.

Because of prejudice and priestly control over the people, I prefer little direct preparatory work before an effort, except colporteur or radio work. Any general visitation or tract distribution is liable to open the battle too soon. Once the full weight of the opposition begins through the confessional, the pulpit, and other means, only a few brave ones will dare come to the hall.

Because of the lack of Biblical background, most literature and missionary endeavor goes over the heads of the people and only arouses opposition, unless it is very tactfully directed by someone able to explain correctly and present it. However, if we can take them by surprise before a warning is sounded, once they attend and enjoy the service, they generally continue, at least for several nights, until the full power of the priestly barrage begins to be felt. By then many sincere ones are ready to brave the storm.

As in other countries, the hall should be centrally located, easy of access, and as beautifully arranged as possible. But it should not be right on the public square or thoroughfare where many people pass directly in front of the entrance. As there exists great fear of criticism by priests and friends, it is preferable that the entrance be only dimly lighted, and that a screen be placed inside the doors and windows, so that the interior will not be seen from the street.

The people in these countries are not accustomed to congregational singing. However, they have a great reverence for, and interest in, sacred pictures, so projection of such, especially pictures of Christ, appeals to them. A good projector and selected pictures are essential to success among Catholics. With the hall darkened for projecting, they are less afraid to enter the place of meeting. We do not sing from hymnbooks but use illustrated songs with simple music, projected on the screen.

Instead of the ordinary small Bible, I have a very large one, which weighs about ten pounds and is beautifully bound, with a golden cross embossed on both outer covers and the name in gold *Sagrada Biblia* (sacred Bible). It is about seventy-five years old and is the most highly recommended Catholic authorized version by Felix Amat. The frontispiece is a large picture of a former pope, with his statement and seal that this is an authorized Bible. I stand this beautiful Bible upright on the pulpit, and while the songs are on the screen, another projector throws a beam of light on this Bible. In this way all who enter are directed toward the Bible, and the name and embossed cross assure them that it is a Catholic Bible.

During the first few nights the Bible is bound to the pulpit with a heavy chain and several padlocks. My first subject is "An Important Message From the Chained Book." They are bidden, "Come, see and examine this old Book, which was chained in an old European monastery." Since the Bible is a forbidden book to Catholics, and such a Bible is used only by priests, this creates an interest at once.

Before the sermon the first evening, pictures are projected of Mary and the birth of Jesus, and I emphasize in my explanation that the virgin Mary was chosen by God Himself to bring forth His Son Jesus, and that she was called blessed. "Blessed art thou among women," Luke 1:28. Then I have them stand for a song and at its close, briefly remind them that all those with Christian mothers had doubtless been taught by her to say a prayer to Jesus or the blessed virgin.

I never say, "Let us pray," as that conveys a different idea, smacking of Protestantism. I say, "Let us all reverently bow our heads while I say a prayer to Jesus."

After the prayer I begin my talk by ceremoniously unlocking and unchaining the Bible. As I open it I turn to the papal seals and picture of the pope, and assure them that this is the real Holy Sacred Bible to which all Christians of all creeds must give heed. Never call it merely "the Bible," but always say, "Holy or Sacred Bible," as they have been taught to consider the Bible almost too sacred even to handle. Hold it up before them often for their admiration, handle it reverently, and frequently assure them that it is the authorized Bible, open for their inspection and unchained in this church.

My sermons for the first nights refer to present-

day events as interpreted by this Divine Book of oracles, hidden for many centuries and now opened just as the prophecies are being fulfilled. Frequent reference is made to Christ, Mary, the apostles, Christ's passion, His promised return, then the plan of salvation, origin of sin, story of Satan, followed by the law and the Sabbath. The state of the dead and prophecies of the Papacy are left until near the end of the series.

The large authorized Catholic Bible is used throughout the series, or at least until baptismal classes begin. This version has more appeal, and most of our doctrines are made more plain and direct than in the ordinary Spanish version. Such texts as the following are very direct in this Spanish version by Felix Amat:

Hebrews 4:9: "There remaineth the keeping of the Sabbath for the true people of God."

1 Corinthians 7:19: "That which is important for Jews and for Gentiles is the observance of the commandments of the Lord."

Revelation 13:18: "The letters of his name make six hundred sixty six."

The fourth commandment is plainer than in the Protestant version.

The footnotes on Daniel 9 give a very good explanation of the seventy weeks, and in different footnotes the explanation of Babylon is that it represents Rome, which will be the site of the reign of the antichrist in the last century. The footnotes of Romans 14 explain that the days and meats do not refer to the moral laws, but to the ceremonial days and meats. In many places this Bible differentiates clearly between the moral and ceremonial laws.

There are many points of contact with Catholic beliefs, and these should be capitalized and preserved even after people become Adventists. Catholics pray often, long, and fervently. They are more faithful in attending service than Protestants; be the hour early or late. Many attend six o'clock mass almost every morning of the year. Good Catholics make good Adventists, but it is almost impossible for those who have lost faith or have been given a wrong or easy theology by modern Protestant teaching, to develop into strong Christians. There are thousands of jewels in the rough south of the Rio Grande who will make up the jewels of His crown and will be among the saints who finish this work and enter with Jesus into His kingdom.

VITAL TESTIMONY COUNSELS

Released by E. G. White Trustees

Significance of the Third Message

THREE MESSAGES LINKED TOGETHER.—The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern

their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last.—E. G. WHITE Letter 1f, 1890.

THREE MESSAGES ARE INSEPARABLE.—The message the Lord has for His people is the proclamation of the angels flying in the midst of heaven. . . .

These messages are connected and bound together. One cannot be carried without the other.—E. G. WHITE Letter 65, 1897.

THIRD MESSAGE NOT COMPREHENDED.—There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force. . . . The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will [be] looked upon as the rule of His government.—E. G. WHITE MS. 15, 1888.

THIRD MESSAGE EMBRACES OTHERS.—The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages; for they are essential to salvation. We shall have to study earnestly in order to understand these truths; and our power to learn and comprehend will be taxed to the utmost.—E. G. WHITE Letter 97, 1902.

MESSAGE FOR THIS TIME.—The gospel message for this time is comprised in the third angel's message, which embraces the messages of the first and second angel, and which is to be proclaimed everywhere; for it is present truth. This message is to go forth with great distinctness and power. It is not to be clouded by human theories and sophistries.—E. G. WHITE Letter 20, 1900.

THIRD MESSAGE WHOLE GOSPEL.—A great work is to be done in setting before men the saving truths of the gospel. To present these truths is the work of the third angel's message. . . . The whole of the gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus. . . . Let nothing lessen the force of the truth for this time. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual.—E. G. WHITE MS. 19, 1900.

THIRD MESSAGE SOLEMN TRUTH.—We have a sacred message to bear to the world. The third angel's message is not a theory of man's inventing, a speculation of the imagination; but it is the solemn truth of God for these last days. It is the final warning to the perishing souls of men.—*Review and Herald*, March 13, 1888.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

New Edition of "Daniel and the Revelation"

By MERWIN R. THURBER, *Secretary*
of "D. and R." Revision Committee, Takoma Park, D.C.

Here is the true story of the revision of "Daniel and the Revelation." Told by the secretary of the revision committee, it is accurate and trustworthy, and will answer the many questions that have been asked as to why it has taken so long to revise and publish the book, and certain related questions. A number of erroneous impressions have gained circulation. This and other articles to follow will keep the record straight concerning this major task.
—EDITOR.

THREE questions were frequently asked members of the *Daniel and the Revelation* revision committee in the last two years: When will *Daniel and the Revelation* be out? What are you doing to certain disputed points of interpretations? Why is it taking so long to get the book published? The first two questions are answered by the book itself, which has recently been placed on sale by our three major publishing houses. The third may now very properly be answered by a simple story of the various processes of the undertaking. This account should have been written by the chairman, W. E. Howell, but his passing from our midst left the final touches of the work to other members of the committee.

The question of revising and republishing *Daniel and the Revelation* as a subscription book was considered by the Executive Committee of the General Conference on October 23, 1940, at the Autumn Council in St. Paul, Minnesota. At that time it was voted to refer the question to the officers of the General Conference and the managers of the three publishing houses. There was some correspondence regarding the problem, but the first convenient opportunity for this group to meet was at the Autumn Council of 1941. It was voted there to appoint a five-man committee to examine the book in detail and report on the advisability of proceeding with the revision. The committee consisted of W. E. Howell, F. M. Wilcox, and the book editors of the three publishing houses. This was entirely in harmony with the following instruction from Mrs. E. G. White:

"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence to these good soul-saving books."—*Preach the Word*, p. 7. (Written July 31, 1910.)

On November 17, 1941, W. E. Howell, the chairman of this small committee, wrote to the members,

telling them of their appointment, and suggesting certain methods of procedure to be followed before the committee should meet to begin its work. Right there began the long trail which eventually, and only recently, brought us to the published book. From that moment until the time of this writing, when the revised books are ready for circulation, there has been not the slightest slackening of pressure to hasten the task to completion.

It should be remembered, first of all, that the men appointed to this committee were already fully employed in important denominational work. In most cases the additional burden meant long hours of concentrated effort outside of regular responsibilities. It should also be remembered that the three publishing houses are widely separated. The business of the committee entailed much time spent in traveling, as well as extra expense for maintenance for men away from home.

ON March 8, 1942, the five committee members met in a quiet corner of the General Conference office building. They toiled continuously and diligently until March 22, spending their full time at the task. On March 23 a report was rendered to the officers of the General Conference and the managers of the publishing houses. The consideration of this report lasted until the twenty-fifth. From this meeting the following recommendations were passed on to the Spring Council of the General Conference:

"We recommend, 1. The publication of *Daniel and the Revelation* as a subscription book in a revised form.

"2. That a special book committee of eleven members on revision be appointed, with representation of the three publishing houses of North America, giving them power to act in revising and preparing the book for publication.

"3. That the revised edition of *Daniel and the Revelation* be published by all three publishing houses.

"4. That the proposed revision of *Daniel and the Revelation* take the place of all editions now published."

On April 8, 1942, W. E. Howell wrote to those involved, reporting that the Spring Council had accepted the recommendations of the committee, and had appointed the eleven-man revision committee with power to act, fully representing the three publishing houses. The committee consisted of the managers and book editors of the three publishing houses, and W. E. Howell, F. M. Wilcox, H. M. Blunden, A. W. Cormack, and W. E. Read.

During some of the earlier discussions of the problem of revision, both in the field and in the various committees, dating back even before the 1940 Fall Council, the suggestion was often made

that it would be easier to write an entirely new book than to attempt to revise an old book after the author was dead. Many saw light in such a plan. It had much in its favor. But the following statement from Mrs. E. G. White was so convincing and all-inclusive that revision seemed the only proper procedure:

"Especially should the book *Daniel and the Revelation* be brought before the people as the very book for this time. This book contains the message which all need to read and understand. . . . Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in *Daniel and Revelation*, becoming familiar with the truth it presents. . . . The interest in *Daniel and Revelation* is to continue as long as probationary time shall last."—E. G. WHITE MS. 174, 1899.

From the moment that the Spring Council action created the necessary machinery for a joint publication of the book by the three publishing houses, there has never been the slightest suggestion that the work of revision and publication be dropped or even retarded. Everyone connected with any phase of the task has put forth strenuous efforts to speed the work forward.

On May 3, 1942, the fully empowered revision committee met in Washington. A subcommittee of seven was appointed to do the actual work. This relieved the three publishing house managers and F. M. Wilcox from the necessity of sitting through several weeks of detailed labor. The revision committee worked diligently until June 2, 1942. The next two days were spent in reporting to the full committee that which had been accomplished. In making this report the subcommittee recognized that much detail yet demanded attention before the copy would actually be ready for the typesetter. Even while the subcommittee was at work, stenographers were busy preparing four copies of the manuscript. These were to be distributed to the publishing houses for whatever contribution they wished to make. The chairman kept the master copy.

It was agreed that the copy editing should be shared by the houses, and their responsibilities were divided. The Pacific Press editorial staff agreed to verify all historical facts and dates. The Review and Herald staff was assigned the task of verifying all quotations other than Scripture. The Southern Publishing Association group was to verify Scripture texts and references, and was given the responsibility of general style, since the Southern house was to do the typesetting. All this detail took time—weeks and weeks of time. The physical aspects of verifying hundreds of dates and quotations and making thousands of style decisions is beyond the comprehension of anyone who has not had experience in such work.

The basic agreement that the book should be published by all three publishing houses in North America added immensely to the complexity of the task. A publishing committee—distinguished from the revision committee—was appointed by the General Conference, in order that all business arrangements might be properly planned. The making of

a book is a complicated process. Many decisions must be made by responsible leaders. Costs must be figured. Prices must be set. Illustrations must be selected. Type and layout must be planned. When three organizations share in such work, it naturally takes more time.

WHEN the revision committee of seven reported on June 3 and 4, 1942, to the eleven-man committee which was empowered by the General Conference to publish the book, it passed on the task to others to be carried to completion. But at the same time this group of revisers recognized that there were many details yet to be decided, and that they should have a watchful care over the text of the book until it was in final form in pages of type. From this time, therefore, there were really two groups of men working on the problems of publication.

During the summer and autumn of 1942 the preparation of the copy was pressed with vigor. The publishing house groups returned their copies of the manuscript, and their suggestions were collated on the master copy. In this work several problems arose which required the consideration of the revision committee. Many of them were decided by correspondence, but some were accumulated for a meeting of the revisers, which took place in Cincinnati, Ohio, at the Autumn Council of 1942. This was really the last formal gathering of the revisers, but problems were often referred to the members by mail after that until the book was finally in page form.

It should be remembered that the revisers and publishers were dealing with a book that contained more than eight hundred pages. Everything about it took time. The following schedule of progress will illustrate why the public had to wait until the close of 1944 to see the finished product:

On December 18, 1942, the first of the copy was sent to the Southern Publishing Association to be set in type. But this was only the beginning. It was not until April 9, 1943, that the last of the copy was transmitted. All that time the chairman and the secretary of the revision committee had been at work collating the suggestions of the three editorial groups, finishing the verification, and presenting to the revision committee members additional problems for consideration. On June 3, 1943, the first galley proofs were submitted to the revision committee. It had been agreed that the revisers should all read the galley proofs as a final check on their own work. On June 18, additional proofs were submitted, and on August 15 the last of 231 galley proofs were sent out to committee members.

In the meantime returns were coming in on the first proofs. On August 4, 1943, the proofs for the part on Daniel were returned to the Southern Publishing Association. But it was not until October 10 that the proofs for the section on Revelation could be returned. On November 16 and 23 corrected proofs were returned to Washington for the preparation of the dummy. It had taken eleven

months to get the copy set, the proofs read, and the corrections made. No one in all that time could be charged with holding up progress for a moment. The very nature of the task required it. The making of a book requires a sequence of work. Certain procedures may not be undertaken until other operations are completed.

So far nothing has been said about the illustrations. It was agreed right at the start that everything within our power should be done to make the finished product attractive. This meant new pictures. And pictures, like ancient Rome, are not made in a day. Some time before the revision of *Daniel and the Revelation* was inaugurated the Review and Herald had started on a plan to secure outstanding artists to paint pictures to illustrate our distinctive truths. The first pictures received from this source were of such merit that the publishing committee decided to use similar pictures for the new book. It was therefore voted to make a liberal allowance in the budget for these new pictures. This meant that the artists must be persuaded to devote some of their time to our project, and they must be fully informed concerning the illustrations wanted.

While much preliminary work had been done, and many new pictures selected as the setting of the type progressed, the real task of illustrating had to wait until the type was finally set and corrected and the exact length of each chapter was known. As stated before, the proofs for the dummy were transmitted November 16 and 23, 1943. It was on March 3, 1944—more than three months later—that the completed dummy was returned to the Southern Publishing Association.

The type was soon made up into pages, and by April 20 and 21 page proofs were on their way to Washington. This time a minute reading was not necessary. On April 27 the proofs were returned to Nashville. The last correspondence on the revision and illustration in the committee secretary's files is dated May 31, 1944.

But the story does not end here. There was a Scripture and subject index to make after pages were complete. Then three sets of printing plates were to be produced, or one for each of the three main publishing houses. Since the book has 830 pages, it required 2,490 printing plates in all.

During the fall of 1944 the plates were shipped to the publishing houses. Now at last books would be ready in a hurry. But wait—two more hurdles remained. Foremost, of course, was the time required to print and bind a large edition of a major subscription book. The second was paper rationing. The Southern Publishing Association and the Pacific Press were able to issue small editions before the end of 1944. The Review and Herald completed its first printing soon after the new year 1945 began.

This has been a long story, and by now the reader may be weary with all its details. But it was those details which took time. And that is why it took so long to publish a new edition of *Daniel and the Revelation*.

BIBLE INSTRUCTOR COUNCIL

Methods, Experiences, and Problems

Christadelphian Church*

CHRISTADELPHIANS call themselves such because of their belief that all who are in Christ are His brethren. At the time of the Civil War this name was selected when their members were granted exemption from military duty on the ground of being conscientious objectors to war.

The church was founded by John Thomas, M.D., an Englishman, who came to the United States in 1844. For a time he connected with the Disciples of Christ, but soon he declared his opposition to the doctrines of that body, believing that their religious teaching of that day was contrary to the teaching of the Bible. He held to the Bible as the only rule of faith and practice, and the idea of the restoration of primitive Christianity.

The Christadelphians have no conferences nor associations but hold "fraternal gatherings." They designate their congregations as "ecclesias" to "distinguish them from so-called churches of the apostasy." They have no ordained ministers. At present they have 134 societies or ecclesias, and 3,352 members, principally in England, United States, and New Zealand. They have had an increase of less than 500 in the past ten years. Their largest ecclesia is in Birmingham, England. *The Christadelphia Advocate*, published at Waterloo, Iowa, is their organ.

Each ecclesia is self-organized and self-governed. Each ecclesia keeps its own records. There is no central office, and no attempt is made to compile statistics.

They meet every first day of the week to eat bread and drink wine in remembrance of the Captain of their salvation, who died for them. The morning service is usually confined to "the brethren"—at which the speaking is directed to "those within." Evening meetings are for "those without"—held as a rule on Sunday evenings. The subject of the evening address is always some aspect of "the things concerning the kingdom of God and the name of Jesus." At these meetings there is never any collection. All collections are made privately or by a collection at the morning service. They expend but little money on building "places of worship," and a "hired place" is deemed sufficient.

Marriage with an unbeliever is an offense against the law of Christ. If such an offense takes place, the ecclesia must signify its disapproval by a resolution sent to the offending brother or sister, after which the member may retain his place among the brethren only by admitting the offense. Their beliefs are as follows:

1. They do not hold to the ordinary view of the Trinity. They believe the Holy Spirit is not a person

* A continuation of the belief and work of other denominations. British-Israelism and the Presbyterian Church were discussed in the previous issue of THE MINISTRY.

but an effluence of divine power. They believe in one supreme God, who dwells in unapproachable light; in Jesus Christ, in whom was manifest the eternal spirit of God, and who died for the offenses of sinners, and rose for the justification of believing men and women. They believe that Christ is the Son of God, deriving from the Deity moral perfection, but from His mother a human nature. He has a threefold character of prophet, priest, and king; the first of which He purchased by His life and death on earth. Now as priest He mediates before the Deity. As King He will return to earth and reign over all the world from the throne of David in the Holy Land.

2. One baptism only—immersion. "Buried with Christ unto death to sin," which is essential to salvation.

3. Immortality only in Christ. God will restore to immortal life all who love Him in this life.

4. Hell not as a place of torment but as the grave.

5. Resurrection of the just and unjust.

6. Utter annihilation of the wicked, and the non-resurrection of those who have never heard the gospel, who lack in intelligence (as infants), or those who are sunk in ignorance or brutality.

7. Second coming of Christ to establish His kingdom on earth, which is to be fitted for the everlasting abode of the saints.

8. Proximity of this second coming. For the purpose of reigning on earth. At the end of the thousand years the righteous will receive their reward of eternal life and the wicked will be sentenced to eternal death.

9. Satan as scriptural personification of sin and not as a personal devil.

10. Millennial reign of Christ on earth over the nations, during which sin and death will continue in a milder degree, and after which Christ will surrender His position of supremacy, and God will reveal Himself and become Father and Governor of a complete family.

11. Salvation only for those who can understand the faith as taught by Christadelphians, and who become obedient to it.

12. They believe the corruption of civil and ecclesiastical affairs has advanced beyond all human power of redress, and can be dealt with only by the judgments of God. Hence the fact that Christadelphians, though strictly law abiding, do not feel called upon to engage in efforts for social or political amelioration, and refuse to bear arms.

ADA L. FOULSTON. [Minister's
Wife, Toronto, Ontario, Canada.]



WHEN the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. This hovering about churches to keep them propped up, makes them more dependent on human effort. They learn to lean on the experiences of their fellow men, and do not make God their dependence and their efficiency. . . .

We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns. . . . This is no time for the messengers of God to stop to prop up those who know the truth, and who have every advantage.—*Testimonies to Ministers*, pp. 231-233.



In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, "Ye are the light of the world," unless the members of the church are actually imparting light? Let those who have charge of the flock of Christ awake to their duty, and set many souls to work.—*Testimonies*, Vol. VI, p. 436.

The Pentecostal Bodies

THE Bureau of Census of Religious Bodies of the U.S. Department of Commerce reports a combined constituency of nearly 40,000 for nine Pentecostal bodies in 1936. Of these the Pentecostal Assemblies of Jesus Christ was the largest. Later statistics from the 1943 Year Book of American Churches give a constituency of 291,000 for 13 bodies.

"The Pentecostal Assemblies of Jesus Christ," they report, "is a continuation of the great revival that began at Jerusalem on the day of Pentecost, A.D. 33." The true followers have been little known, but they believe that there have always been some "contenders for the faith." Throughout the centuries there have been spasmodic outbursts of these spiritual gifts. In 1901 a great revival broke out in Kansas and spread to Texas and Los Angeles in 1906. From there it has projected throughout the United States and into several other nations. The strongest churches are in the Midwest, the South, and Los Angeles, headquarters being in Newark, Ohio.

The Pentecostal Assemblies of Jesus Christ Church is representative of her sister churches, as there was a general movement throughout the Midwest about forty years ago. The movement went southward and to southern California. The many other branches are more recent offshoots that have sprung up in the various parts of the country sometime following the first awakening.

Doctrines held by the Pentecostal Assemblies are: Inspiration of the Word, salvation through Christ, atonement, the world waxing worse, the soon coming of Christ when the living righteous will be translated, a thousand years of peace on the earth, followed by the resurrection of the wicked and their judgment. They discourage divorce, except on scriptural grounds, believe firmly in sanctification by the Holy Ghost, and that this is manifested by the gift of tongues. They are conservative in dress. It is of interest to note that several of the churches adhere to the following teachings: tithing, foot washing, danger of uniting with unions, noncombatancy, and the strict observance of Sunday.

The Pentecostal Assemblies organization is Presbyterian in form; each local church manages its own affairs so long as it is done in harmony with the General Assembly. There is a foreign mission board, a young people's association, and the *Pentecostal Outlook* is the official organ of the denomination.

These Pentecostal churches are not affiliated with the Church Federation but are rather isolated from other denominations because of their peculiar demonstrations and their desire to separate from the world. Their increased membership, however, has had a profound influence upon the uneducated classes in the Central and Southern States. Their contributions to society include orphanages, hospitals, and homes for the aged.

MAXINE KOCHENDERFER. [Bible
Instructor, Central California.]



THE INVOLVEMENTS OF EXTREMISM

THERE is, unfortunately, a type of mind that tends to extremes.

Whether it be a distorted use of the Spirit of prophecy counsels, excessive emphasis upon certain angles of health reform, or some other burden that assumes extreme, or at least unbalanced, proportions, such a temperament overstresses certain points or phases of a truth, and thereby gives a one-sided, distorted emphasis to that truth. Such an attitude lacks the balance of well-rounded consideration, which full knowledge and perspective would give.

If the influence and effect of such extremism were confined to one's personal views and practices, it would not be so serious. Everyone has the right and privilege of holding his own concepts. But when a person takes advantage of his official capacity as a minister in this cause, with the public opportunities automatically afforded a teacher in the church and an official representative of the faith, to impose his extreme views upon his congregation or to project them upon the public, he thereby becomes instead, a *misrepresentative* of the faith.

Under such conditions the situation passes from purely personal to denominational concern. If persisted in, this distortion will unavoidably become subject to censure and ultimately to discipline. No denominationally accredited and church-supported worker, holding his papers from the denomination and receiving his salary and sustentation provision from the denomination, has a right to project variant personal views that misconceive and misrepresent the position of the church as a whole. He has no right to contravene its clear positions in such a way as to cause confusion or alienation of the people and involve the rest of the ministerial fraternity in embarrassment.

One of the most serious trespasses of all involves a legal aspect. When an evangelistic worker, standing before the public as an official representative of Adventism, encroaches in his public claims upon the domain of the practice of medicine and, as a layman, uses titles and makes claims and assertions concerning the cure of specific diseases, such as cancer and heart trouble, he thereby assumes the role of a medical quack and makes himself liable to the just and full weight of the law. The line between the right and the wrong might be defined thus:

We should distinguish sharply between the enunciation of sound health principles and the attempt to prescribe and treat specific ailments. It is one thing to educate for healthful living, but it is a vastly different matter to give pseudopro-

fessional advice as to specific organic diseases where wrong counsel or neglect of competent professional care may be inimical to health or may even prove fatal. It is one thing to teach healthful cookery, but it is an entirely different matter to prescribe a specific diet for a person with a chronic disease which may have serious consequences. It is one thing to demonstrate simple treatments and remedies, but it is wholly another matter to treat maladies that may involve the issue of life and death. It is one thing to commend remedies that are helpful, while it is another matter to prescribe or dispense medicinal herbs and formulas. Such is the more serious side to the issue, involving a moral as well as a legal aspect.

Aside from the serious and foolhardy risk of dealing ignorantly with human life, such a trespasser lowers himself in the eyes of the intelligent public by dragging the ministry of the gospel down to the level of quackery and charlatanism. He thereby brings disgrace upon the high and holy cause we represent before the world. More than that, he alienates the professionally trained, such as physicians, nurses, and scientists, and forces his ministerial brethren to bow their heads in shame and to disavow and repudiate all such encroachments. Those who follow him have to work under a serious handicap in the community for perhaps a period of years before the odium is overcome. In the very nature of the case this situation cannot be complacently tolerated by the church.

Fortunately, not many drift into these extremes, but such cases stand as glaring examples of what not to do. May God deliver us from the reproaches of the few and keep all the rest of us from following in their footsteps. Nearly every extremist brings trouble upon himself and disgrace upon the cause he is seeking to advance. Brethren, let us pray that God will give us balance and keep us from extremes.

L. E. F.

WORKDAY OF THE BIBLE INSTRUCTOR

WE are frequently questioned regarding the daily program of the Bible instructor. Her directing brethren and associates in the work hesitate at times to decide the matter in actual working hours. Bible work can hardly be measured by the eight-hour system, for there is usually much night work and time for preparation. The program at times demands the most strenuous application. Again, this type of work and its ministry for those needing help greatly drains on the nervous system and is especially taxing on the physical powers of our sisters. Although some are naturally more or less vigorous, others are not blessed with the same endurance or recuperative powers. The av-

erage Bible instructor is hardly a specimen of radiant health, but by sensible habits of living she learns to conserve her energies for God's work, and seems to stand up under a strenuous program.

It is difficult to prescribe set working hours for Bible instructors, but we might suggest that our pastors and evangelists gauge their physical endurance by that of their own wives. We believe this to be a golden rule for Bible instructor service. Wise supervision suggests co-operative planning and kind consideration. This will bring sound understanding of each other's problems and responsibilities, and will keep out of our work those unfortunate experiences that arise out of friction and unduly break the health of workers.

There is a natural desire on the part of Bible instructors to give conscientious service, and the requirement of a daily report giving an account of how each hour of the day is employed, should find no place in our evangelistic work. True, these reporting plans are always considered to be "very simple," but frequently the report snatches away an hour's rest the Bible instructor greatly needs after a strenuous day. Some reporting is most necessary, especially with a larger group of workers, but let us not unintentionally crowd our faithful, hard-working sisters by a system which may savor of the punching of the time clock in a factory.

L. C. K.

THE FIELD SAYS

Echoes From Our Letter Bag

Sabbath, Jews, and Adventists

EDITOR, THE MINISTRY:

As a people we are anticipating the eventful day when thousands of Abraham's literal seed, among them some of the outstanding Jewish religious leaders, will unite with us on the common platform of the commandments of God and the faith of Jesus. The intensified proclamation of the Sabbath truth will create a unifying link between Seventh-day Adventists and Jews, and will unquestionably play an important part in hastening that glorious event. Years ago the Lord's messenger declared:

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—*Early Writings*, p. 33.

"The Sabbath will be the test of loyalty; for it is the point especially controverted."—*The Great Controversy*, p. 605.

When the presentation of the Sabbath truth reaches this climax, multitudes, and among them thousands of Jews, will unite with God's commandment-keeping people.

There are encouraging omens in Jewish circles foreshadowing the nearness of that hour of triumph. Recently several of us saw this unifying effect of the Sabbath demonstrated at a meeting of delegates of various Jewish national and religious groups affiliated with the League for Safeguarding the Fixity of the Sabbath. These leaders

of Jewry came to hear an address by Carlyle B. Haynes on the perils lurking behind calendar reform involving "blank day" features. Elder Haynes appealed to the representatives of these various groups to rise above their factional antagonisms and unite in defense of the Sabbath. At the conclusion of this stirring discourse the delegates expressed approval by enthusiastic applause.

During this gathering an incident occurred which accentuated the spirit of common brotherhood between us and the assembled Jews. At one time during the evening's program an opportunity was afforded the delegates to give a brief testimony from the floor. I shall never forget the beautiful sentiment expressed by an elderly woman, the wife of one of the most prominent and beloved rabbis in America. Her husband was prevented from attending this meeting because of illness. In the course of her testimony she quoted the first verse of Psalms 133, in Hebrew: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" She, of course, included the three Adventist ministers present at the gathering.

Significantly, this text which glorifies unity among brethren, also makes one think of the Sabbath as tending to bring about such an attitude. It is interesting to note that the words "to dwell" of this scripture are a translation of the Hebrew term *shebeth*, a word that is composed of the same three letters as the Hebrew word *Shabbath*, or Sabbath. Indeed the two words are related, even though somewhat remotely. Unquestionably the Sabbath truth unites the brethren of diverse nationalities, even as it was their common love for the Sabbath that brought this group of Jews and Adventists together.

In view of these encouraging tokens, let us hasten to carry out the following timely instruction from the pen of God's messenger:

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. . . .

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. . . . As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*Acts of the Apostles*, p. 381.

S. A. KAPLAN. [Acting Secretary, Jewish Department, Bureau of Home Missions.]

*The similarity in spelling is accidental, since the root form of *shebeth* is *yāshab*, but Gesenius (*Hebrew and English Lexicon*, 1905) listed the word as cognate with the verb from which "Sabbath" is derived.



If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to the dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity—WEBSTER.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Concrete Ways to Increase Tithe

By WALTER C. MOFFETT,
District Leader, Allentown, Pennsylvania

OUR system of tithes and offerings is not merely an arrangement of convenience, a policy that can be changed or altered or set aside. It is Heaven's appointed means for the support of the work of God. Back of it is the infinite wisdom of God. The experience of the advent movement has demonstrated its superiority over every other method of church finance.

Some years ago we gave a news story to the Parkersburg, West Virginia, *Sentinel* concerning the reports of the annual church business meeting. This story featured the financial achievements of our little church and included facts concerning our world work.

It so happened that the national minister of finance of the Disciples Church was leading out with the pastor of the local church in a campaign to reduce a crushing debt of \$130,000. After interviewing me regarding the system by which our results were obtained, these men arranged for a banquet in their large social hall, inviting a full attendance of their twelve hundred members. They arranged with me to present our system of tithes and offerings at this meeting.

As I sat at the speakers' table, flanked by the ministers, and looked over the sea of faces, I thought of the promise that if we diligently observe every statute of God's He will make us the head and not the tail; if we are faithful in tithes and offerings all nations, all denominations, we might say, will call us a delightful land.

The method of approach that I presented is the method that we try to follow in the presentation of every requirement of God. The ministers had at first been a bit solicitous as to whether we dealt with the matter from the standpoint of legality or privilege. After commending these followers of Alexander Campbell for their published stand that the Bible is the only rule of faith and practice, I assured them that we took our stand a hundred per cent on that same platform, including the divine arrangement for the support of the gospel.

My text was John 3:16, "God so loved, . . . that He gave"—He gave the most precious gift in all heaven, His only-begotten Son, to die for a lost world. You can give without loving, but you cannot truly love without giving. The measure of our gift is the measure of our love. How insignificant our largest offerings in comparison with what the Lord in infinite love bestowed upon us.

I tried to help those good people to see that

it is for our own good that provision is made for us to have a part in the saving of the lost through the dedication of our means to the proclamation of the gospel.

Angels could proclaim the message of God's love, but He has reserved that blessed privilege for us. The God who rained manna from heaven for forty years and kept the shoes of several million people from wearing out during those long years of wandering, could feed and clothe His ministers miraculously if He chose. The God who transported Evangelist Philip through the air long before the airplane was heard of, could miraculously transport His workers if He chose. But in His infinite wisdom and love we are privileged to share of our substance with the worker for God, that we may share in the joy of the eternal reward.

I tried to make plain that this is God's way of breaking up the selfishness of these hard hearts of ours, and of developing characters after the likeness of God, who is love. I pointed out that when the Lord called a people to be a light to the world, He did not leave the support of that work to haphazard, hit-and-miss methods. He definitely reserved a tenth of our income directly for the support of the ministry. The very same language is used of the tithe as is used of the sacredness of the Sabbath.

Reference was made to the explicit language of Leviticus 27:30-32: "All the tithe . . . is the Lord's: it is holy unto the Lord. . . . The tenth shall be holy unto the Lord." The very same language is used to set forth the sacred nature of the Sabbath in the fourth commandment: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." No effort was made to intrude our peculiar beliefs upon these people. I was merely complying with their request to explain our financial program, and how people can be brought to conscientious observance of the law of tithes and offerings.

When I had finished telling that great audience of the blessings that had come to our people and to the work of God, through loyalty to the divine plan of tithes and offerings, the minister of finance sprang to his feet and said: "No apologies are needed, Brother Moffett, for setting forth the marvelous results of following God's plan in the tithing system, as demonstrated in the work of your people. Here is a small people, but they averaged nearly a hundred new missionaries sent abroad each year during the depression years of the early thirties, while our church and every

Protestant mission board have been calling back missionaries by the wholesale."

I shall never forget his words, "Why, folks, if that were our work, I would climb to the top of the church steeple and shout it to the world." As a result of this meeting, a member-by-member canvass was made to get as many as possible to adopt the tithing plan for the support of their church and the payment of debt. The results far exceeded their original expectations. Here is a concrete example of what I believe to be the proper method of approach to the tithing question. I do not believe in the cold, argumentative presentation. True, the reasons should stand forth like beacon lights for every point of our faith. But that which moves hard hearts and recovers backsliders is a message warm from the heart that touches the lost chord with the finger of love. When the balm of Gilead is applied to bruised and breaking hearts, it is amazing how the purse strings are loosened.

I was visiting a wealthy member in an out-of-the-way place in the vast stretches of Maine. She had grown cold and had discontinued her tithing. She was clinging to her money. "Sister," I said, "tell me, how did the truth find you 'way out here?" As she told me of those early days of her first love, the memory of them warmed her soul, and she said with great earnestness, "Brother Moffett, I still believe these things are so." We had found the key to her heart, and from that time she was liberal in giving to the cause.

Every sermon that lifts the soul nearer to Christ and establishes confidence in the Advent movement is building for faithfulness in tithes and offerings. I like to devote an occasional sermon to some phase of the subject, but find it very helpful to slip in a pointed lesson now and then at some appropriate opportunity. A pointed reference to straightening our account with God in the matter of tithes and offerings, made in the midst of a heart-stirring sermon, often brings in large windfalls of back tithe. It is also helpful from time to time to read a short quotation from the Bible or the Spirit of prophecy just preceding the taking up of the tithes and offerings in the Sabbath service.

The effect of our endeavors will depend upon how deeply our own hearts and lives are imbued with the Spirit of God and how much confidence the people have in us as they observe our manner of life. It makes a world of difference whether a worker's experience is fresh and warm, or whether he is going along on the momentum of past experiences, preaching from the same old outlines, handling the work of God carelessly.

The spirit of sacrifice and self-denial on the part of the worker or the piling up of expensive luxuries on the other hand, even the style of our clothes and the type of car we drive—all have their silent influence. It makes a great deal of difference whether we are little popes trying to lord it over the flock, or whether our relations with the church are marked by fairness, sympathy, and consideration.

Certainly a man who expects his members to pay a faithful tithe must set the example and not try to cheat the Lord. In a certain conference the

treasurer reported to me that out of a force of sixty workers, four ministers were unfaithful in the matter of tithes. I did not write them a letter. Neither did I ask them to come to the office. I called on them in their homes, where we had frequently talked over the problems of their work and prayed together for the blessing of God on each worker, his family, his church, and his work.

I shall never forget one young worker whom I had started and trained in the work, and who had advanced to heavy responsibilities. He said, "In the pressure of getting along with the present high costs of living, I held back my tithe for a month, expecting to make it up. Little by little we fell behind. I thank God for your kind interest. Tell the treasurer to take out \$100 from my next pay to bring us up to date. We will live on bread and water, if necessary, before we will touch the Lord's money again." That man today is the president of a large conference, and the Lord has greatly blessed his faithful labors through the years.

But one of the workers, an older man, getting top pay, never truly reformed, although we labored with him faithfully. After a long time he was dropped, not for unfaithfulness in tithe, although that persisted in his life, but for immorality.

Vital Phase of Christian Life

In laboring for souls one must never forget that this matter of loyalty to God in returning to Him the holy tithe is a vital phase of one's spiritual life, a question of character, a question that will affect our eternal destiny.

A worker cannot lightly let such matters drift, secure in the thought that his pay check comes along each month. He must watch for souls as they that must give an account to Him who will judge the quick and the dead.

Every member in one's church or district should have the blessing of personal visits by the pastor. As the heart is touched by this personal ministry, the Spirit of God impresses the soul to renewed consecration, and if faithful work is done in declaring the whole counsel of God, back tithe, where necessary, will be made up.

Sometimes our brethren are honestly perplexed as to how to figure their tithe, especially in these days of withheld taxes and complicated costs of production. A free and frank discussion of these specific problems is highly desirable.

The Autumn Council of the General Conference Committee, held in November, 1943, at Takoma Park, gave consideration to the request for counsel that came from various parts of the field in regard to the question of tithe paying in relationship to the payment of income tax. After a full discussion the following action was adopted:

"WHEREAS, It is our understanding that Government taxes on earnings or salary, whether withheld at the source or otherwise, should not in any way diminish that portion of the income which we recognize as being the Lord's; therefore,

"We advise all our believers that according to our best knowledge we should adhere to the principle under which this denomination has carried forward its work from the early days, and not permit income tax or any

other expense from the salary to affect that portion reserved by God for Himself. This would mean the paying of the tithe on the full salary and earnings before any deduction and payment has been made by way of income taxes."—Actions of the Autumn Council, 1943, p. 24.

The problem of the costs of production and distribution is often complex, and may require individual study, especially where the purchase of costly equipment is involved. We recently had such a case. An apple grower and his wife readily accepted every point till we came to the tithe. He acknowledged the principle but felt that it would be impossible to get at the exact deductions, and anyhow, he did not believe that he was making any profit.

We told him of Jacob's pledge to pay a faithful tithe if he had only bread to eat and raiment to wear, and this took care of the one point. A neighbor who owned an adjoining farm and who was a faithful tithepayer was our answer to the other question. But right there the matter deadlocked.

Although we do not disfellowship nontithepay-ers, so far as I am concerned we do not baptize them into Christ when the Lord labels them as robbing God. The church is losing too much of the blessing of God because of the Achans in the camp. So we kept on working with our apple grower, and the Spirit of God impressed his heart regarding the tithing. He fully accepted the truth along with his good wife. As his love of the message deepened and his confidence grew, the duty and privilege of tithing became clear to him.

"My good brother," I asked him one day, "what is your system of deducting expenses?"

"Brother Moffett, the Lord is blessing me so since I began to tithe that I just don't bother about deductions. I used to have to haul my fruit to market. Now everybody is coming after it. I never did so well in my life."

The importance of heart-to-heart pastoral visits cannot be overestimated. It is too bad when members say, "The only time a minister calls on me is when there is a financial campaign on or when he is after money."

Over in Jersey City, years ago, while the interest from our tent effort was getting underway, we called on every member. There was an elderly sister living all alone, who had not attended church for years and was very much in the background spiritually. It was a happy experience, as I called upon her from time to time, to see her getting back to her first love. I never directly mentioned money. One day she said, "Elder, you have been very kind to me; I want to make you a personal gift."

"Sister," I said, "I do not accept personal gifts. My reward is in seeing you renewing your consecration to God. Put your gift in the treasury of the Lord."

She answered, "I am getting old. I have neither chick nor child. Here is \$5,000 for God. Jersey City must have that church building you are praying for." After we had deducted a liberal back tithe, an inspired church came forward with gen-

erous gifts, and the Jersey City No. 1 church stands as a memorial today to that consecrated gift.

The best way to secure a faithful tithe is for the workers to lead out in a revival of primitive godliness. That will bring pentecostal power. And the pentecostal experience will bring pentecostal giving.

Training Young Workers

By JOHN MUSTARD, Minister,
South England Conference

THE training of young men and women as strong and successful ministers and Bible instructors begins in college and in the canvassing field. It is continued in the field of evangelism. It is in college that they learn the elementary principles of evangelism, and in the colporteur work they first learn to apply these principles in practice. In the colporteur work the most valuable lessons in preparation for a lifework in the ministry are learned. But my role is to talk of the training of the young workers who have graduated from the other schools into the school of evangelism.

The attitude of any two workers toward each other will largely determine how much each is to learn from the other. There are certain dangers to beware of. They arise from the common perversity of human nature, which even ministers and Bible instructors share to the full with the rest of the community. It will be easy for the older man to parade the authority given him over the other man by the conference committee. He may be tempted to act in a dictatorial manner, but he must remember that he is expected to train the younger man in the arts of evangelism, not to lord it over him and treat him as a sort of errand boy. The evangelist has more to learn of the science of salvation than he can teach. He is a co-worker with the younger man. His place is to guide, to direct, to counsel, and to warn. He is the more experienced partner, showing his associate some of the "tricks of the trade."

The younger worker, on his part, is often tempted to believe that since he has completed his college course he is therefore fully qualified to engage in full-time evangelism. He has been taught by others for a number of years; now it is his turn to teach others—perhaps even the senior evangelist, for he may be a bit old-fashioned and out of date! But the sooner he realizes that he knows literally nothing about the science of soul-saving, the better. Then he retains (or obtains) a teachable spirit. And I pray God he does not lose it until his task is done and he receives the crown of life.

Having graduated from the denominational school, the young worker now enters the school of experience, and his part is still to learn. He must be willing to leave all the major decisions of the work to the older man and loyally carry out his directions, even though at times he may think a mistake is being made.

The great need of our cause today is for strong,

self-reliant, Spirit-filled workers, who are able to make their own decisions and bear the heaviest of responsibilities. Every young man or woman called into the work today is potentially such a worker. The responsibility of the experienced minister is to do his best, with God's help, to train younger men to think and plan for themselves. He should encourage them to use their imagination and to develop their own individuality. We do not want all our workers to come out of one mold. Although we should learn all we can from one another, we must avoid a slavish copying of another's style and mannerisms. Not many things in evangelism are more offensive than a younger edition of Evangelist So-and-So.

Every young worker should receive a solid, practical education. He will need to be shown how to give Bible studies and bring interested people to a right decision for the truth. For this purpose he should accompany the older man on some of his visits. He will need guidance in preparing sermons and Bible studies so that the flock he helps to feed will receive a well-balanced and well-prepared diet. If this program is followed, there will be no harm in giving the younger man a share in the preaching. He needs to be shown how to organize his time to include study, preaching, visiting, manual labor, sleep, and relaxation. He should receive a practical education in caring for all church activities, in ministering to the flock, in preparing candidates for baptism, and in organizing a new church.

Practical Instruction in Pastoral Epistles

As I study the pastoral epistles I am struck by the variety and wealth of instruction the great apostle gave to the young men Timothy and Titus in the conduct of the work of God in their care. Here are some of the points on which Paul instructed them:

1. Church organization. Titus 1:5-9.
2. Meeting disseminators of false teachings. Titus 1:10-14; 3:9-11.
3. Avoidance of wasting time in contending with false teachings. Titus 3:9-11; 1 Tim. 1:3-10; 2 Tim. 2:23-26, 14-18.
4. The worker as an example to the flock. Titus 2:1-10; 1 Tim. 6:20, 21; 4:1-16.
5. Carefulness in relations with the opposite sex. 2 Tim. 2:22.
6. Need for closer study of the Scriptures in perilous times. 2 Tim. 2:1-18.
7. His duty in such times to "preach the Word; . . . reprove, rebuke, exhort with all long-suffering and doctrine. . . . Watch . . . in all things, endure afflictions, do the work of an evangelist, make full proof" of his ministry. 2 Tim. 4:1-5.
8. Requirement that as a good soldier he endure "hardness." He is to be Christ's "commando." 2 Tim. 1:6-8; 2:1-7.
9. Relation of believers to civil authority. Titus 3:1-8.
10. Prayer (1 Tim. 2:1-8), and the dress and place of women in the church. 1 Tim. 2:9-15.
11. Selection of suitable elders and deacons in the churches. 1 Tim. 3:1-13.

12. Reproving wrongdoers and correcting errors in the church. 1 Tim. 5:1-20.

13. Counseling slaves (servants) and masters in the church on their proper relationship to one another. 1 Tim. 6:1-10.

14. Advising rich men on how rightly to use their wealth. 1 Tim. 6:17-19.

15. Wariness of the young worker concerning the love of money, an affection that is fatal in a preacher. He is to pursue righteousness instead. Vigilance on this point is not to be relaxed until the end. 1 Tim. 6:10-12.

16. Strict impartiality in his dealings with all

—Please turn to page 44

Successful Ingathering Methods

By RODNEY E. FINNEY, JR., *Pastor-Evangelist, Spokane, Washington*

ANY force which tends to unite the membership of our churches is valuable. Hard work for a common cause that succeeds is such a force. I know of few other plans which can be carried out—and none of them year after year—which can do the job any better than the annual Ingathering campaign. With this in mind, I offer the following suggestions as to successful methods in Ingathering.

With several evangelistic campaigns to conduct each year in addition to the usual district work to be done, the evangelistic worker usually has little time to spend on special campaigns. With this condition to meet in my own case I have been endeavoring to devise methods which would render the Ingathering effort short and successful. Last year's campaign, putting three churches over their goals, occupied three weeks.

1. COMPILING RESERVE LISTS.—There is need for careful organization before the campaign begins. I do not talk Ingathering to my churches before time for the campaign to start, but I make plans. One week before the official opening of the campaign I announce to the congregation that the following week is the date to begin work. I do not make Ingathering materials available on this date, but I ask each member of the congregation to hand in a reserve list. This reserve list will contain the names of all business and professional men with whom the church member has a favorable contact. I have found it helpful to suggest that each member write down the name of his grocer, banker, service-station manager, etc. In case of duplication the one having the most favorable contact will be given preference.

During the week these reserve lists will be compiled into a master list, and the master list will be mimeographed so that every Ingathering worker will have one to carry with him as he solicits. Thus there will be, ideally speaking, no duplication of territory, although in actual practice some duplication nearly always occurs. These reserve lists are most valuable to the pastor in further organizing the work and checking the territory.

2. **PRELIMINARY SELECTED SOLICITATION.**—The second step of organization during this week is actual solicitation to be carried on by the pastor and the assistant pastor, if there is one. The people solicited are picked prospects—former liberal donors. Perhaps no more than a dozen are visited, but these will give some of the largest amounts to be hoped for during the campaign, and their names will form the beginning of every list of donors on every solicitor's card used during the campaign. These names are transferred in writing to all solicitor's cards to be passed out to the church members on the opening Sabbath of the campaign. Thus every solicitor who goes out in the work will start with a card on which a goodly number of large donations are listed. The value of this will be immediately appreciated by every campaign worker of experience.

3. **DIVISION INTO WORKING GROUPS.**—The third step in this week of organization is the division of the church membership into working groups. Personally, in our larger churches I have found that the Sabbath school class plan works perfectly. It makes use of divisions already in existence and adds no additional organization to the manifold societies, associations, etc., already in our churches. Each class is given a financial goal to reach, and the total of these combined goals should more than equal the amount of the Ingathering goal set by the conference, so that when each class has reached its goal, the entire church goal will have been passed. I like to prepare a simple graph chart which will show the standings of the classes from week to week. Competition is not promoted in this respect. I have even had one class donate a part of its receipts to help another class over its goal. The aim of this plan of organization is to place the responsibility upon each individual, and not upon the whole church collectively. The Sabbath school class teacher is the captain of the unit, and every class is included, right down to the kindergarten.

Opening Sabbath of the Campaign

On the opening Sabbath of the campaign a brief promotional talk is given by the pastor during the home missionary period, at which time it is announced that an organization session will be held immediately following the church service. At this meeting reserve lists, Ingathering papers, and the already partially filled solicitor's cards are passed out. A brief talk is given by the pastor, demonstrating the use of the Ingathering paper, and in particular the use of the solicitor's card.

I consider the proper use of the solicitor's card one of the most important parts of a good Ingathering canvass. In several districts in which I have served, I have especially instructed women in the church who were going into country territory as to proper use of the cards, and their receipts have increased as much as four times. The important part of this instruction is to have the solicitor present the list of donors at the right time, just before closing the canvass, and to present only a list of donors of large amounts.

Let us suppose, now, that the first week of the campaign is past, and time for the Sabbath service has come. During the Sabbath school each teacher has been handed a simple record card on which he has recorded the name of the class, the number present, the number who participated in the campaign during the week, and the total amount in hand to turn in to the treasurer. Sabbath school teachers are asked to fill these out at the beginning of the missionary meeting. The pastor or an assistant collects these cards, totals the figures, and fills out the goal charts.

The entire goal for the church has been divided into weekly goals, so that everyone will know each week whether the campaign is on schedule or not. As the figures are totaled at the end of the first week there should be a good overflow toward next week's goal, for the first week is generally one of the best of the campaign. It is when the charts are presented to the congregation with this result apparent, that most churches really become fired with enthusiasm to finish the campaign victoriously.

Following each church service, there will be an instruction meeting every Sabbath until the campaign is over. This will serve to iron out allocations and duplications of territory. Territory may need to be redivided to meet the demands of the moment. Questions will need to be answered, and new solicitors may have to be secured.

There is one special factor in this sort of campaign, and that is that it requires not only organization by the pastor but participation by him as well. There are, I am told, geniuses among us who are able to conduct such campaigns from a swivel chair, but few possess such ability—and it may be a good thing. Our people will respond better in any campaign if they know that the pastor is doing exactly the same kind of work he asks them to do.

During the campaign it is well, I believe, to go right ahead with the regular services of the church in the usual way. I have not found it necessary in recent years to preach an Ingathering sermon. Promotion can be taken care of in the weekly church missionary service, and the regular preaching service can be devoted to other matters. It is my conviction that overpromotion is as detrimental as underpromotion.

As the last step in the campaign for the past three years, we have held a big Victory Day Rally in the central church of our district. The date of this rally is announced at the beginning of the campaign. What church would wish to see the date arrive without having its goal raised? We invite the union conference home missionary secretary, the local conference president, the local conference home missionary secretary, and other conference officials to this rally. All the churches in the district are represented at the rally, and the Ingathering chart for each, filled out, with an overflow above the goal, is added to a display for the whole district. These rallies are all-day meetings, with an intermission for a midday meal in a near-by park. They are among the happiest gatherings of our people that I have witnessed.

Trained Bible Instructors Needed

By O. P. REID, Evangelist,
Georgetown, British Guiana

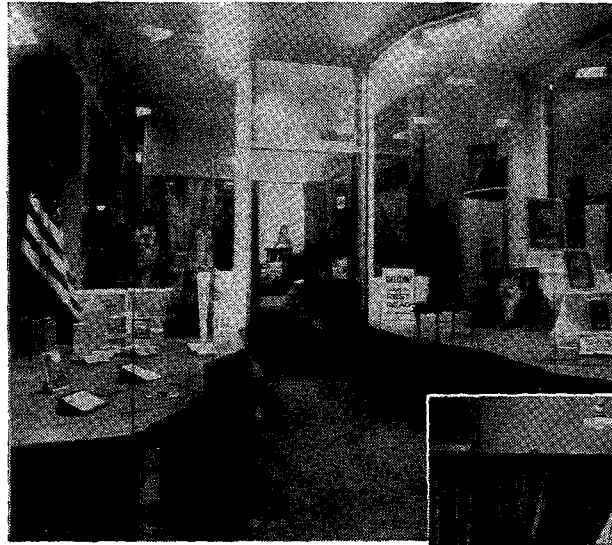
PUBLIC efforts awaken new thoughts and lead people to a new appreciation of God's Word, but the need of trained workers to capitalize on such opportunities is pressing. We read in the parable of Matthew 13:47 that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." And Paul reminds us that many types of workers are needed to bring people to a practice of God's principles and complete the selection of the fishes caught in the evangelistic net.

These trained workers must attend to the work of perfecting, of edifying, of harmonizing, practice with precept, thus stabilizing the essential impressions received through the evangelist, and finally causing them to bear fruit. If we did more teaching along with our preaching, we would obtain more solid members and have fewer apostasies. *Gospel Workers* gives the same counsel: "Preach less, educate more." We need to be concerned with quality rather than quantity.

After people become accustomed to a certain diet, even though it does not satisfy, care is needed in changing that diet and effecting a transfer from the old to the new, so as not to impair the health during the process of adjustment. And so it is with the practice of God's principles. Whereas these principles may be known and regarded as excellent, but rarely do we find them actually in practice, and a competent worker is required to help effect the transfer from theory to actual practice. Hence the need of Bible instructors. Where we have one Bible instructor we should have fifty. This is what the Catholic Church has envisioned as it seeks to captivate the world. Would that we, too, would learn the lesson! The evangelist cannot attend to all the details of an effort, for his work is the casting of the net by the public presentation of the Word and the giving of a clear revelation of the doctrine to mankind. Assistant workers must help complete the effort by drawing in the net and gathering the fishes.

Build on Durable Foundation

In the investigation of the Word of truth, the learner needs to realize that he must be ready to show himself approved unto God. It is the Bible instructor's privilege to discover durable foundations, and to help the reader to build upon those foundations. This type of soul winning needs one who is properly prepared to do it. Very few people at first see that they need to get a fuller conception of God's requirements. Practical obedience to God's law demands self-sacrifice; therefore the heart and mind must be tactfully led into this new experience, which God tells us is indeed a preparation for the eternal life. Our cause today needs a vision of the possibilities of more well-trained Bible instructors all over the world field. This would be money well spent, and would produce a richer harvest of souls.



ABOUT four years ago the first reading room of this denomination came into being in Portland, Oregon. Later, one was opened in Los Angeles, which proved to be such a success that the Southern California Conference laid plans to open another in Glendale.

The project was to be called the Radio Reading Room because it was the plan of the conference to have it affiliated in a definite way with the radio broadcasts. The reading rooms were to be announced over the air; radio logs were kept on display at the rooms; and invitations to listen to the programs were handed out. Interested persons were to be given further opportunity to become acquainted with our message. Although something has been done in this direction, the results have not been so encouraging as anticipated, mainly because the scattered interests are not easily reached. However, it is a good plan, and we believe greater results will come as more people hear the messages given on our radio programs.

On July 29, 1943, the Glendale Reading Room opened its heart and doors to the public. It was a bright, sunshiny day, and many visitors came to see and pass their opinion on this "something new" in Glendale. Friends had sent many baskets of flowers and lovely ferns, and the whole place sparkled with a quiet beauty that completely captivated those who came.

The room is about fifty feet long and twenty feet wide, divided halfway back by heavy portieres which are separated to form an arch. Behind this is the reading room itself, beautifully appointed with everything cozy and restful. It is truly a place of charm, inviting relaxation. An open stairway leads to a balcony room, which we like to call "Our Upper Room." Here is where many





GLENDALE Reading Room

By MRS. ESTA WYRICK
Director and Bible Instructor



come to pray, and where we conduct Bible studies. It is attractively furnished with rug, couch, chairs, desk, lamp, blackboard, and picture machine. It is above and apart from any other activity and invites the confidence of those whose hearts are sore with grief or are reaching out for something to satisfy.

The front part of the main room is the sales department, where opportunity knocks many times a day. It is where contacts for Bible study are made, and where we inject the desire to know more about God and His plans for those who love Him. This is where friendships start, soul hunger takes root, and openings are made for real personal labor.

From the first we have endeavored to lay a lasting foundation for future evangelistic work. Many were just a bit afraid at the beginning, but that prejudice has been broken down, and now it is a rare thing for anyone to leave without first giving voice to the feeling that there is a certain something which sets the reading room apart and bestows a blessing. As one woman expressed it, "My, I feel just as if I had been in church."

Four persons have been attending church for some time as a result of our work here. Several others are at the point of decision, and a number

are beginning to study in earnest. These are all private students, and come once and sometimes twice a week. We give them a thorough, definite course of study, taking plenty of time to be sure they understand perfectly each point of our faith.

Last week one of my baptismal candidates asked why she must lay aside her engagement and wedding rings when so many, even active members in the church, were wearing rings. It seemed a pity to have to tell her that those who did those things had lost some of their first love.

Now I have a class of fifteen members consisting of Catholics, Unity Society members, Lutherans, Methodists, Baptists, and two from the Episcopal Church. This is a very fine group, and each one is deeply interested. Most of these enrolled as a result of a series of illustrated sermons given in the reading room by Phillip Knox. These sixteen lectures, extending over a period of four months, were packed full of information, thrill, and enjoyment, given as only Elder Knox could give them. Harold Graham sang many beautiful songs and conducted the song service. We moved all the furniture back against the wall, tied up the drapes, and filled the whole place with chairs, making it possible to seat a hundred. We had an average attendance of sixty-five or seventy.

The conference president and the treasurer have given us every possible support financially, as well as their good will and encouragement. They really believe in these reading rooms. At first I carried on with volunteer help. Three women from the church each gave one-half day a week. Later two assistants were hired, who are giving valuable service.

As I look back over the progress we have made, it seems that we have only just begun, for there are so many possibilities to extend our service for the Master. There is a crying need for something worth while in these days of trouble and heartache, and we are commissioned to fill that need.

A retired minister came in to inquire about tithing. He said he knew he would get it straight from us. A woman in great distress came in one day. She had lost her husband within the month, and she said she could not allow herself a good cry, because that would grieve him. She was near the breaking point. I talked to her a while and then showed her what God says about the state of the dead. Her whole appearance changed, and after prayer she went away with the load lifted. We may never see her again, but we know she received comfort from that one visit.

Another woman came to find the correct explanation of the millennium. She was badly mixed up in her thinking and was greatly troubled. We had a study on that subject and used the blackboard in our explanation. She was then able to understand it clearly. She told me that she was in the habit of lying to her husband about money matters to avoid trouble. After talking it over and having prayer, she promised to tell the truth and take the consequences. She enrolled for Bible study and left with her face beaming.

One young woman found a *Signs of the Times* in her back yard, read an article about smoking, and

decided that after using at least twenty cigarettes a day for nine years, it was time to quit. She came to Elder Knox's lecture one night, talked to me afterward, and enrolled for Bible study. She is now attending church and is in the baptismal class. Through her, a sister is also studying and has given up smoking.

Many more experiences might be related here to acquaint you with the results coming from this line of work. If you want a thrill, if you want to know how it feels to have your heart filled with joy and anticipation, if you want to engage in real service for God, open a reading room. Time will mean nothing; meals will be forgotten; plans and ideas will keep you awake nights. Tears will sometimes flow, but you will be happier than you ever dreamed of being, and a blessing will come that will fill your soul with satisfaction. Try it!

Credit Where Credit Is Due

By DON HIATT SPILLMAN, *President of the Washington Conference*

ONE word that Charles Lindbergh made famous in his never-to-be-forgotten flight across the Atlantic Ocean, and one that we are too often prone to forget in our evangelistic meetings, contains just two letters—"We." It is easy for the evangelist to grow careless in rendering his reports, both verbal and written, and allow the word "I" to creep in too frequently. If somehow we could only catch the vision of what it means to be *united workers* in this last great message, giving each department of the effort the amount of credit due, I believe the Lord would bless very definitely with more souls.

There are many ways in which this can be done. For instance, at the beginning of a campaign each worker should be individually introduced to the audience, with a short word of explanation about his or her work. It is well for the women workers to dress alike, wherever possible, perhaps in a simple white uniform (with a blue cape) or in other suitable garb, so that in the evenings to follow members of the audience will be able to identify them and come to them with their questions and requests for literature.

If the effort is being held in a large city where the evangelist has one or more pastors associated with him, it is well to have them on the platform with him each evening, offering the prayer and the benediction. This will serve several purposes. First, it will help the pastor to feel that he has a definite part to take in the night meetings, and second, it will enable the people to become acquainted with the minister who will perhaps be their pastor after the evangelist is gone. While I was doing evangelistic work in Seattle some time ago, I had associated with me three ordained local ministers besides our singing evangelist and others who did personal work and operated our projectors.

If the evangelist has a good group of workers, I do not believe it hurts him or the workers or the audience for him to express confidence in them publicly from time to time, as well as to express

his personal appreciation for their faithful work. There is certainly a difference between cheap sentimentalism and sincere appreciation, and while we rightfully have no place for the first in our dealings with our fellow workers, we should be just as careful not to omit the second. If some of our evangelists had to go back to leading their own music, handling their own finances, doing their own Bible work, taking care of the tabernacle and a host of other things equally important, I believe they would appreciate more the blessed privilege of being associated with the faithful men and women who lighten the load in so many ways.

There are times during a baptismal service when it does not come amiss to mention the fact that the candidate going forward in baptism found his Lord and this message under the personal work of a certain member of the tabernacle staff. If Pictured Truth lecturettes are being held before the song service starts, attention should be called to this fact verbally and in the various methods of advertising. The one having charge of this part of the service should be introduced to the people in the beginning, and his name should be mentioned from time to time during the meetings. If the names of the evangelistic company are listed on the letterheads, this gives definite recognition to all who have a part, and provides suitable stationery that all can use.

I also believe it to be quite fitting for the evangelist, as he reports to the conference president from time to time on the progress of the work, to mention the faithfulness of the various members of the tabernacle company and the good work they are doing. When the results of the effort are computed at its close, let our evangelists reflect on the important part the music, the personal work, the Pictured Truth, and the prayers of fellow workers have played in the final results.

It goes without saying that the members of the company are expected to be loyal to one another and to the evangelist, and to do their best in every way to make the effort a success. Our tabernacle group in Seattle consisted of eleven people, and never have I seen a more loyal, co-operative spirit manifested than was shown all the way through the meetings. What a wonderful privilege it was to work with consecrated, wholehearted, happy men and women who had but a single purpose—that of finishing the work of God on earth so that Jesus may soon come and take His loved ones home.



WHEN the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. This hovering about churches to keep them propped up, makes them more dependent on human effort. . . .

We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns. . . . This is no time for the messengers of God to stop to prop up those who know the truth.—*Testimonies to Ministers*, pp. 231-233.



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Mental Processes Influence Health

By ARTHUR HUSE, M.D., C.M.E. '27,
Handsworth, Birmingham, England

OUR health is of great importance, as it is mutually related to our intellect and morals. There is a wonderful passage by Mrs. E. G. White which states that health reform is for our good and is to help us mentally, spiritually, and physically:

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—*Christian Temperance and Bible Hygiene*, p. 120.

Before me are several large medical books on various important topics: *Textbook on Medicine*, *Treatment in Medical Practice*, *Diseases of the Nervous System*, *Applied Physiology*, *Psychiatry*, and *Diseases of the Blood*.

These books were all written by specialists with many years' experience and with the highest qualifications. Almost all these books have been written within the past four years, but they are now out of date because of progress in medical science and changing opinions. A later edition has been published of every one of them. This serves to show how the wisdom of man rapidly changes. In contrast to this, our health message as given in *Ministry of Healing*, published in 1905, has never needed to be revised, and it is still up to date.

Our health message has stood all tests, has been stable, and is still recognized as being well balanced, because it comes direct from God's fountain of wisdom and is not the invention of man. "I am the Lord, I change not." God gave us the health reform message, and He is not going to change. Let us realize its lasting importance and live up to the light we have.

Since health reform is for "the highest possible development of mind and soul and body," it is necessary for us to recognize that man is a composite of all three, and that healthful living will improve all three. I do not plan to deal with the bodily or physical aspects of health reform in this article, except to remind you of the following passage from *Counsels on Health*:

"Wrong habits have been indulged, and physical and moral laws have been disregarded, until the general standard of virtue and piety is exceedingly low. Habits

which lower the standard of physical health, enfeeble mental and moral strength. The indulgence of unnatural appetites and passions has a controlling influence upon the nerves of the brain. The animal organs are strengthened, while the moral are depressed."—Page 36.

We should be wise and profit from the instruction given us on such matters as relate to simplicity in diet and to the use of tobacco, alcohol, tea, coffee, and flesh foods. Although diet is important and merits deep consideration, I would like to deal here with another wider aspect of healthful living, namely, with certain mental processes which concern our mental and spiritual natures.

IMAGINATION.—Many of us are not controlling our imagination as far as we should for our own benefit. We are letting our imagination control us, and this is wrong. Sanctified will should control our imagination rather than imagination controlling our thoughts and actions. In *Medical Ministry*, Mrs. White tells of an experience in which the imagination was controlling the mind:

"Once I was called to see a young woman with whom I was well acquainted. She was sick, and was running down fast. Her mother wished me to pray for her. The mother stood there weeping and saying, 'Poor child; she cannot live long.' I felt her pulse. I prayed with her, and then addressed her, 'My sister, if you get up and dress and go to your usual work in the office, all this invalidism will pass away.'

"'Do you think this would pass away?' she said. 'Certainly,' I said. 'You have nearly smothered the life forces by invalidism.' I turned to the mother and told her that her daughter would have died of a diseased imagination, if they had not been convinced of their error. She had been educating herself to invalidism. Now this is a very poor school. But I said to her, 'Change this order; arise and dress.' She was obedient, and is alive today."—Page 109. (See also page 106.)

EMOTIONS.—We all have emotions, and some are powerful enough to crush our spiritual life, if allowed to control us. But emotions should be a subservient part of our nature and should be used for our edification.

"It is not wise to look to ourselves, and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt, and entangle ourselves in perplexity. We are to look away from self to Jesus."—*Ministry of Healing*, p. 249. (See also *Testimonies to Ministers*, page 518.)

Our feelings, our emotions, our imagination, and our thoughts are likely to change with fleeting fancies when not controlled and stabilized. We should strive to master them. "Let us hold fast the profession of our faith without wavering." Heb. 10:23.

Job asserted, "I know that my Redeemer liveth," and if anyone had reason for giving way to his feelings, it was Job. I think of the temptation of Job, and that never once did he so much as complain. This is a powerful testimony. He was true right through to the end; his faith never wavered, and God blessed him.

We know that God has protected us during the ages. We know that God has given us this message. We know that God has preserved us. We know each morning of our lives that God gives us strength. We know of thousands of ways in which God is blessing us each moment. But when we give way to emotions, feelings, and imagination, we are denying faith in God. The Lord wants us to stand firm, to witness that we have faith and courage in Him, and not despair.

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7. Here we have a fitting verse that indicates the close relationship of the physical, spiritual, and intellectual aspects of man. This verse states that fear does not come from God, but that He gives us power, love, and a sound mind.

We need to control our thoughts. Every few minutes, when we are alone or in a group, we should pause and analyze our thoughts. If our thoughts are not helpful to us or to someone else, then they should be dispelled from our minds. Thoughts can rob us of much energy. Just why is that? If a person is highly excited for fifteen minutes he has expended as much energy as he would use in several hours' work. Do you get highly excited? Guard against it.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. This verse tells us to bring imagination and thought to the obedience of Christ, under the control of God, so that each moment we shall be thinking something that will edify us or be a means of helping others.

I treasure that verse in Psalms 16:8: "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Here is a source of tremendous power. If we have the Lord always set before us we cannot be moved. That is what we want.

HOPE.—"Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust—all tend to break down the life forces and to invite decay and death.

DESIRES.—"Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. 'A merry [rejoicing] heart doeth good like a medicine.'"—*Ibid.*, p. 241. Paul counsels us in 1 Corinthians 12:31 to "covet earnestly the best gifts." This is excellent advice. There are certainly many things to be desired either of themselves or as steppingstones in the Christian pathway. Let us set our goal high and strive earnestly toward it. There is no reason why we should be content with a low degree of health or intellect, when a vastly greater store is available to us.

WILL.—"The tempted one needs to understand the true force of the will. This is the governing power in the nature of man,—the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, so far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not *choose* to serve Him."—*Ibid.*, p. 176. (See also page 246.)

What are the true remedies in healing? Again we turn to the wisdom of that book *Ministry of Healing* and find the concise answer: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies,"—Page 127. What a wonderful climax—*trust in divine power!* "Behold, God is my salvation; I will trust, and not be afraid." Isa. 12:2.

Current Scientific Comment

SOY FLOUR IN BAKING.—A properly processed soy flour will definitely retard the staling of all types of baked goods for reasons not clear. Apparently the soy flour retards movement of moisture from the starch to the gluten portion. Up to 3 per cent of properly processed soy flour can be added to bread with little or no change in the character of the bread, if added at the dough stage. Bread with soy flour shows certain desired characteristics: retardation of staling, dough more elastic and silky, improved toasting properties, rich crust color, and economy. No other bread ingredient adds so much richness or improves the quality of bread at so low a cost.

Extracted soy flour and a properly processed full-fat soy flour are desirable for bread (expeller soy flour has been damaged in manufacture).—*Journal of the American Dietetic Association*, January, 1945, p. 46.

The community is the proving ground for all State, national, and international programs on food and nutrition. As long as there is one person in a community who is undernourished because he does not know what he should eat, there will be a need for a community nutrition program.—*Journal of the American Dietetic Association*, January, 1945, p. 23.

The Health Program in S.D.A. Schools—No. 2*

Health Training in the Home

The child belongs to the parents and not to the school; therefore, the primary responsibility for the health education of the child rests with the parents. By the time the child has entered school he has acquired his basic health habits, and many of his mental attitudes will have been formed. It is an established psychological truth that it is easier and simpler to build up good habits from the start than to permit the establishment of bad habits and later attempt to overcome them. Mrs. Robert M. Eldridge, a parent, offers suggestions for making the health practices of the school child easier to acquire.

FIFTEEN-YEAR-OLD Raymond remarked to his mother, "I'll be staying up until eleven o'clock now that I am starting in the academy, won't I? All academics stay up late." He was slightly underweight and of a somewhat nervous temperament.

"How much did you weigh when school was out in May?" inquired his mother.

"Eighty-seven pounds," answered Raymond.

"How much do you weigh now?"

"Ninety pounds," he answered.

"Then when you have gained ten or twelve pounds, you may shorten your sleeping hours by a margin. But sufficient rest will help you gain the weight you need," his mother explained.

This is but one of the many problems faced by parents, that has a direct influence in the schoolroom. There is a definite similarity between the home and the schoolroom. Routine and order must be maintained in both if success is to be achieved. Both institutions must be able to make adjustments when necessary. The difference lies in the child and in the home in which he lives.

Parents sometimes fail to realize the responsibility resting upon them. "Great is the honor and the responsibility placed upon fathers and mothers, in that they are to stand in the place of God to their children. Their character, their daily life, their methods of training, will interpret His words to the little ones. Their influence will win or repel the child's confidence in the Lord's assurances."—*Ministry of Healing*, p. 375.

Children differ in their natural make-up, but all profit by good health habits. The teacher has opportunity to observe and recognize children who are deficient in diet, have irregular sleeping hours, or live in a nervous environment.

"The importance of training children to right dietetic habits can hardly be overestimated. . . . Regularity in eating should be carefully observed."—*Ibid.*, pp. 383, 384. Growing children need plenty of nourishing food, especially when they are going to school, where their mental faculties are taxed more than in their play. A child should not be sent off to school without having eaten a good breakfast. Even a small budget can afford a

cooked cereal, fruit, and a glass of milk. Two eggs a week help to vary the morning meal. A little time and thought given to the school lunch makes a better pupil.

Eating between meals should be discouraged. However, if a child is underweight or of a nervous disposition, it is well to give him some food when he comes home from school, such as a glass of milk and some fruit, or a nourishing cookie. There are many good recipes using oatmeal, molasses, or fruit. Cottage cheese is an excellent source of protein, and a child can learn to eat it by mixing it with crushed pineapple.

There is the actual case of a boy who was developing the habit of stealing knickknacks as he did store errands for his mother. When it was discovered, both parents were greatly disturbed as well as embarrassed, and did everything possible to bring him into a penitent attitude. Nothing seemed to make the boy feel sorry, and there was no concrete assurance that he would not repeat the act. Questioning him privately, his mother discovered that he had suffered from hunger pangs in the middle of the afternoon, and knowing it was useless to ask her for food between meals because of her strict rules, he had yielded to temptation and felt justified. His mother regretted her failure to understand his need for more nourishment, and realized that her children differed—that whereas the digestion of one child was slow, this boy's stomach emptied in three hours. She therefore made it a point to have something light ready for him each day as he returned from school. As a result the boy gained in weight, his nerves were steadier, and he had no occasion to practice thievery.

Children should be encouraged to eat a variety of vegetables. Susan was prone to pick over her vegetables, and would fill up on bread, butter, and milk. Even at four years she was very observing of the older girls. She said to her mother, "Who paints our lips red?"

"Jesus paints our lips," answered her mother.

"Well, why doesn't He make them redder?" she further inquired.

"We have to eat more beets," said mother.

"What does green spinach make?" Susan said.

"The green leafy vegetables make red blood that gives us rosy cheeks," explained her mother. This developed a special interest in vegetables.

Sufficient rest is necessary for a sunny disposition. As much as possible, good ventilation should be provided. Stuffy bedrooms as well as schoolrooms bring on dullness and headaches. Fresh air is an important factor in purifying the blood and keeping it in healthy condition.

We think of absenteeism in connection with war production. It is also often found in the schoolroom, and in this matter the parent must co-operate with the teacher. Sometimes the tests of the forthcoming day loom large to the child, and he begins to complain. A wise mother will let the fever thermometer assist her in solving the problem.

* Part 2 of a panel discussion conducted in connection with the health evangelism course at the Theological Seminary in the summer of 1944.

Parents should provide protective clothing as much as possible. Boys are fortunate now to have caps with ear muffs attached. Consequently many earaches are avoided. Mothers often find it difficult to persuade their growing girls to wear proper hose in cold weather. We have been given specific instruction on this subject. "The limbs, being remote from the center of circulation, demand greater protection than the other parts of the body. The arteries that convey the blood to the extremities are large, providing for a sufficient quantity of blood to afford warmth and nutrition. But when the limbs are left unprotected or are insufficiently clad, the arteries and veins become contracted, the sensitive portions of the body are chilled, and the circulation of the blood hindered."

—*Ibid.*, p. 382.

The task of molding young characters is for the teacher and the parents. A spirit of co-operation and friendship between them will become a pleasure instead of a burden. Harmony rather than censure is essential. Correct habits established early in the home become valuable assets for the busy teacher. Many desirable traits of character can begin as soon as the child learns to walk. Thoroughness is necessary for success. Teach him that a building can be ruined by careless work.

Idleness should be discouraged. There are many chores children can be responsible for in and around the home. Obedience is the key to harmony. Children respect the teacher or parents who require immediate obedience. They dislike being bound to too many rules, but a few well-considered ones are necessary. Once they are made, they should be enforced.

Religious habits should not be neglected. Many families find it difficult to worship together at the same time in the morning because of varying work and school schedules. However, the mother can arrange a definite time for the study of the Sabbath school lesson and spend a few minutes with the children before they leave for school. In *Counsels to Teachers* we are admonished, "Parents, set apart a little time each day for the study of the Sabbath school lesson with your children."—Page 137. Ten minutes each day is not very long! Let us look on our task in the home—the training of precious plants in God's garden—as all-important. Our efforts may be humble and unnoticed by the world, but they are recorded by the angels. Our work is not to fashion beauty on canvas, but to impress on young hearts the image of the Divine.

ELAINE E. ELDRIDGE.



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."—*Counsels on Health*, p. 425.

Health in the Church School

The educated person desires health for others, knowing that health is one commodity which is increased in proportion as it is shared. To ensure the development of good health practices, the educator should provide health knowledge, the motive for healthful living, and, if possible, opportunities for health experiences. It is the responsibility of the school administrator to provide time for health instruction and to give leadership to a well-organized health-instruction program which is broad and inclusive, and yet avoids overlapping of content and boresome repetition, which would defeat the objectives of the health-instruction program. Mrs. S. W. Tymeson, principal of the John Nevins Andrews church school, Takoma Park, Maryland, points out some of the unparalleled opportunities for health instruction which arise in the school.

THE Spirit of prophecy, which is our guide in all phases of education, has much to say on the health of our children and youth. I will not take time to generalize on this subject but come immediately to the subject of the health program in our elementary schools.

The entire success or failure of the church school in each locality may depend upon the health of the teacher and the students. The importance of this subject in the elementary school is emphasized by this statement from *Fundamentals of Christian Education*, page 145: "Many parents and teachers fail to understand that in the child's early years the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain may be secured."

I would emphasize the two words "greatest attention." This would indicate giving more than ordinary attention to the health of our children. How can the average church school teacher teach health? Does she limit it to a fifteen-minute forenoon class period? No, a consecrated teacher whose love for this cause has led her to become a church school teacher should have the fundamental principles of health embodied in her own life, so that she not only teaches but lives them before the children and the community. Without saying so, she teaches the health principles in every class during the day.

Our teachers have had some opportunity to study the health principles from the denominational viewpoint. Recently many have availed themselves of the classes in Red Cross Home Nursing in their communities. Thus they have been enabled to meet school emergencies better, and also have established a place for themselves in their communities where Seventh-day Adventists are not very well known. A wide-awake health teacher uses every opportunity to improve herself, and to gain more knowledge to pass on to the children. This brings me to the danger which threatens every teacher, that of becoming so overworked herself that her own health is imperiled. Reading from *Fundamentals of Christian Education* again, we find this warning given to the teacher:

"The teachers themselves should give proper attention to the laws of health, that they may preserve their own powers in the best possible condition, and by example as well as by precept, may exert a right influence upon

their pupils. The teacher whose physical powers are already enfeebled by disease or overwork, should pay special attention to the laws of life. He should take time for recreation. He should not take upon himself responsibility outside of his schoolwork, which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and cannot do justice to himself or to his pupils."—Page 147.

We are all living in a time when everyone is expected to do more than the usual amount. Thus teachers, as well as all other classes of workers, are endeavoring to crowd too much into their own programs.

There are churches in which the church school teacher is expected not only to teach from eight-thirty in the morning to four or five in the afternoon but also to take home work to check at night, be the Missionary Volunteer leader of the church and also the Sabbath school secretary, attend the prayer meeting faithfully, and lead out in the church Ingathering campaign, as well as lead the church school band. This is not an exaggerated case. A teacher friend of mine just wrote that immediately upon her arrival at her new post of duty the Sabbath school superintendent met her and said that the church school teacher was always the Sabbath school secretary. The Missionary Volunteer leader then stepped up to inform her that she was to be the chorister of the Young People's Society.

Many teachers are too timid to say No to the many requests that come to them. Naturally teachers are anxious to succeed in their churches, and thus feel that they should accept all the positions of responsibility given to them. But the teacher who is not able to refuse some of these duties soon finds herself in a difficult situation. She becomes completely worn out, and her disposition suffers. Disciplinary problems come into the school, and irritation and friction result. The first work of the teacher is her teaching. Naturally she will regularly attend all the services of the church that she consistently can, and will do what she is able to do in church and community leadership.

We come now more particularly to the health of the children,

Many children do poor schoolwork because they are not fed properly at home. A child with a headache will often say about ten o'clock in the morning, "I did not eat any breakfast, and I am so hungry." Teachers can help the parents on the health of the children in three ways:

1. Personal contacts with the parents. Visits are much more satisfactory than hastily written notes.

2. Educational programs in the Home and School Association. Use the excellent available materials which are to be found in our own periodicals as well as suitable materials in secular magazines.

3. Securing the co-operation of the pastor that he may stress the subject of health in his sermons and also the Home and School meetings when this topic is presented. The teacher must win the confidence of the parents before they will take her

advice in this matter as well as any other. Most parents, however, are more than anxious to receive any help concerning their children and will come to the school to talk over with the teacher the problems of diet, exercise, habits, etc. In this way parents and teachers can be more united, and of course this adds much to the success of the school.

The proper diet of children, as has already been mentioned, contributes much to their success in classwork. I think of one eighth-grade boy who traveled five miles to come to school each day. He was uninterested in his schoolwork, morose, poorly adjusted socially, and very unhappy in school. After studying into the matter his teacher found that his home condition was one which contributed much to his unhappiness. His mother was an invalid and he did most of the cooking. He had very little breakfast in the morning, did not bring lunch to school with him, because it was too much trouble to put it up for himself, and then at night it was his responsibility to cook dinner for the family.

We were able to help the boy by showing him in our own cooking department at the school how to prepare a lunch for himself that he would enjoy, and also he learned how to prepare many dishes for the family. He took great pride in the fact that he was able to do this, brought his lunches to school regularly, and often showed them to his teacher for approval. His schoolwork improved, and his general attitude changed, mostly because of the fact that he was getting proper nourishment.

In closing, I would like to go back to the original thought that only as the teacher stays close to the Great Physician, who is also the Great Teacher, can she receive the wisdom, tact, and knowledge necessary to lead the boys and girls to know and live the great principles upon which our denomination was founded.

MIRIAM G. TYMESON.

Home and School Association

The school is not the sole agency responsible for the health of the people. Health is determined by many factors, as heredity, home environment, nutrition, personal attitudes, intelligence, information, economic status, accidents, disease, and injury. A teacher cannot make headway against poor home conditions, and a conscientious mother will find difficulty in resisting undesirable community standards. Mrs. D. E. Rebok, office secretary for parent and home education, of the General Conference Department of Education, enumerates ways and means whereby school, home, and community must work together for effective progress.

THE influences most directly affecting the child are the home, the school, the church, and the community. Of these, the first two have perhaps the greatest and most lasting influence, because more of the child's time is spent there. The need for close co-operation and collaboration between home and school is therefore apparent.

Looking at the health program as it affects the child, we can readily see that the parents in the home are the first to establish the child's health and personal habits. When his formal schooling begins, teachers are ready to organize and integrate with his further training the health work

started in the home. Thus as parents and teachers together continue the child's training, the desired growth may be seen. This union of effort might be called the "Mutual Assistance Pact," but instead we know it as the Home and School Association.

It is a well-established fact that there is a definite relationship between health and scholarship. Some years ago a superintendent of schools in the South reported that ninety-five per cent of the backwardness present in his school children was due to defects that could be corrected with a little care. Then from a Midwestern city a school principal made this observation: "Without exception the children who were the nearest normal physically were the best in their classes." This statement concerning the relation of scholarship and health is worthy of note:

"The place of diet and rest in helping the mental progress of growing children has therefore passed the experimental stage. It is a fact now well established that improper nourishment and fatigue retard the school child's mental progress. It is unfortunate that private schools have not realized this truth to the same degree as the public schools have done."—WALSH and FOOTE, *Safeguarding Children's Nerves*, pp. 84, 85.

And again, "There is a high correlation between malnutrition and retardation in school. Improved nutrition brings greater mental alertness and renewed or developed interests."—VAN DE KAR, *The Child at Home and School*, p. 53.

Parents deal largely with those things which affect the health of the child, namely, food, rest, and general health habits. As they learn the effect of these things upon the child's actual scholarship—which largely concerns the teacher—parents will co-operate in their part of the training program.

Unfortunately, some look upon the Home and School Association as existing mainly for entertainment, or as a means of financing the school program; whereas the true objective of this organization is to promote a better understanding of the parents' and teachers' work as related to the success of the child. This is an opportunity for them to study the child together, and what is for his best good.

The parents' contribution to this program of education is co-operation in (1) providing proper food, at home and in the school lunch; (2) ensuring sufficient rest; (3) establishing good health habits; and (4) correcting known physical defects or deficiencies. The teacher, also interested in the child, utilizes these benefits in his technical training. In addition, she co-operates in the regular physical checkup, encourages good habits, and fosters hobbies and school gardens.

Thus parents and teachers working together through the Home and School Association contribute to the child's physical and mental development.

FLORENCE K. REBOK.



In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, "Ye are the light of the world," unless the members of the church are actually imparting light?—*Testimonies*, Vol. VI, p. 436.

The Physician in School Health

The school physician has many opportunities, through a well-planned consultant service, to give sound medical counsel to school administrators and teachers in order to help them carry on a maximum type of health-education program. Dr. Walworth Furness gives direction for the enrichment of the school health program in Seventh-day Adventist schools.

WE hold in our hands the health of the next generation. As parents, medical workers, and schoolteachers, it is up to us to take care of the health of our children and young people, both by supervision and by health education. Physical examination of young people of college, academic, and elementary ages reveals widespread neglect of both minor and major health problems. It is preventive medicine that is needed, and where can it be better practiced than in school health projects? As Seventh-day Adventists we should be leaders in such projects. I would suggest that there is great room for improvement.

Let us give thought first to the physical examination. Such examinations should be thorough. If necessary, give fewer examinations, but when they are given let them be thorough. Avoid the herding of many students into a few small rooms where noise and nervousness are distressing to both medical staff and students. The student should not feel that he is just one of many, but should feel that he is a separate entity in whom the examiner has taken personal interest. It would be well if the teacher of the elementary grades could be present when the members of his or her class are examined by the physician. In this way the teacher will be alert to the physical needs of the class, will learn to recognize health problems, and can therefore give health instruction that is intelligent and to the point.

As the trend is away from superficial defect-finding physical examinations and is toward more thorough examinations, it may not be possible to examine all children annually. Therefore the teacher must be educated to carry out a day-by-day health-observation program. She should be intelligent in health matters. Observation of the physical examination alone will not be sufficient stimulus. School administrators and medical personnel must together carry out a program of regular lectures, demonstrations, and round-table discussions to keep alive the interest of the teachers and to educate them. Upon the physician, nurse, and administrator falls the responsibility of planting the interest and laying the foundation. Upon the teacher falls much of the responsibility of passing on health knowledge and supervision not only to students but also to parents of students. Both medical and nonmedical members of the faculty need to mingle their thoughts in order that they may co-operate well together. School curriculum will be affected as all counsel together. Teachers will learn to report early the evidences of imperfect health.

As leaders in health education, let us not fall short on such simple health-insurance measures as

are required in public schools. School administrators need to encourage immunization against smallpox and diphtheria. We seldom stop to realize what vaccines and sanitation have together accomplished in staying the cruel epidemics that once killed more rapidly and subtly than modern warfare. School administrators must also be aware of several diseases which still stalk brazenly through the land laying hands on young subjects. Tuberculosis is one of these diseases. With children, the chief problem is guarding against contact with the tuberculous. Bearing this in mind, school faculties do well to have periodic chest X rays. High school and college students should all be tuberculin tested annually, or there should be widespread chest X-raying.

Classroom health problems will be mostly in the category of the "common cold," or of dietary deficiencies or indiscretions. The teacher can do much to educate students in prevention and correction. The simple laws of hygiene should be repeated again and again.

In our school health program let us not forget to solicit and warrant the co-operation of family physicians and dentists. The enthusiasm of a good health program will soon spread to these. It is in their hands to take an interest in follow-up work and to avoid unnecessary expense for the family.

Health education is the vital need. If we hear enough about health and talk it enough, we shall naturally gravitate toward the principles outlined. The first response will be interest, and when interest reaches fruition, there will be co-operation throughout the school.

JOSEPHINE W. FURNESS.

Conclusion and Recapitulation

THE services of well-prepared physicians and nurses are essential for the carrying on of an effective school health program. Their chief responsibility is to counsel school administrators and teachers concerning this educational activity, and to participate in the health service of the school.

The health examination is always to be conducted as an educational experience for the child. In order to fulfill this objective for the boys and girls in the lower grades of the elementary school, the teachers should make arrangements for parents to be present during the health examination of their children. Little will be accomplished through the health examination if the major attention of the medical personnel is directed to finding physical defects. A careful follow-up program must succeed every health examination. In addition to counseling parents in planning for better health practices in the home and for corrections of existing physical defects, the nurse can do much in working with school administrators and teachers, relative to the improvement of the school environment and the operation of a good school lunch program.

The teacher's preparation must include knowl-

edge and experience in health education, as she will have little time or desire to teach that in which she is not prepared.

The church also can do much to foster the health program of the church school by carrying on continuous, balanced health teaching through the church, and by co-ordinating in a strong way all the activities of the church.

The success of the school health program, therefore, will be largely determined by the ways and means provided for its execution by the church school board and the school administrators, and by the type of home, school, and church relationships which exist.

D. L. B.

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Food Demonstration Lesson: Protein*

By HARRYETTE VAN AUSDLER,
Dietitian, Los Angeles, California

TODAY we are going to learn more about the wonderful machine—our body. There are machines in industry today that can do wonderful things. They are very efficient and can save us much time and work, but there is no machine that can compare to the human body. One of the very interesting things about this body machine is the way it keeps itself in repair, and that is what we are going to consider now.

Naturally, in every machine that operates there is a certain amount of wear and tear. When the tires wear out on your automobile you put on new ones, if spark plugs get too old you replace them with new ones, or it may be just another screw or bolt that has worn out in its time of service. At this time we are urged to take particular care of our cars. Why not take as good care of our bodies?

The body, too, is constantly having to replace parts, we might say. What we need to do is to supply the material with which to do the repairing, and the body does the work itself. This material for repairing the tissues of our body we call protein.

The muscles of our body are largely protein. That is what they are built from, and that is what has to be supplied to keep them in repair. This protein must be supplied in the food we eat.

Perhaps we can illustrate by the use of these blocks† how the repair process goes on in the body, and appreciate better the miraculous workings of the human body. When protein food is eaten, it is digested in the stomach and intestines into the minutest particles, so small that they can be absorbed right through the lining of the intestines into the blood stream. These particles we call amino acids. Each one of these blocks represents an amino acid. (Build up blocks into pile.) We shall say that this pile of blocks represents the protein found in milk. It could represent the protein found in eggs or cheese as well. What happens

* Written when the author was a student of dietetics, in food demonstration class, Loma Linda.

† About forty (or more if desired) one-inch wooden blocks are used to illustrate amino acids. The ten essential amino acids are differentiated from the rest by being painted red.

when the protein is digested is illustrated by separating the blocks. (Break up pile of blocks into separate units.) We now have a quantity of separate amino acids ready to be absorbed into the blood. These amino acids are absorbed, circulate around in the blood, and are sent out to the various tissues. This blood in its circuit will undoubtedly come in contact with a tissue which has one or more amino acids that have served their day. They are worn out, in other words, and so are discarded—thrown out into the blood stream—and new ones are put in their places.

As the blood circulates through the body, there is a constant exchange of old amino acids for new ones. This is how our tissues are constantly being renewed. You might be interested to know that it takes about seven years for the complete renewal of all the body tissues. It takes about that length of time to make you new all over again. You can very readily see that unless the body is supplied with a sufficient amount of the right kind of protein material, there might not be enough amino acids to make an even exchange, and the result would be a wasting away of that tissue.

We have been talking about repair of tissue which takes place in the adult, but in the growing child entirely new tissue has to be built up. Instead of only a few amino acids being needed for repair, many are needed at the same time to build new tissues in a growing child.

You may have noticed these ten blocks that are colored red. They represent those amino acids which must be included in the diet in order for growth to take place. We call them essential amino acids. It was recently discovered that only eight of these are needed by the adult to keep his tissues in repair because the body can make some of the other amino acids from these essential ones. According to our present knowledge, the best proteins for growth contain all ten of these amino acids.

The proteins containing all these ten essential amino acids are called complete proteins. Other proteins may be lacking in one or more of these ten, and then we say that those proteins are incomplete. This would mean nothing to you unless you knew what foods contain complete protein, and what foods contain incomplete protein. The complete proteins are found in milk, eggs, meat, soybeans, *garbanzos*, green leaves, and some nuts. The incomplete proteins are found in grains, legumes, vegetables, and fruit.

This does not mean that we should not get some of our protein from these incomplete sources. These are usually very economical sources of protein, and can very well be a part of our protein intake. Not all our protein need be of the complete type, but there must be some, in order to have a supply of all the essential amino acids. This is particularly true of children during the rapid-growing stage.

We have mentioned that a deficiency of protein will result in a wasting of tissue. Such a deficiency during the growing period would lead to stunted growth. (Show pictures of rats representing growth at different levels of protein intake.) There

is a possibility that the diet of nonvegetarians may provide too much protein. Especially is this true in adult life after growth has ceased.

You may wonder what happens to the worn-out amino acids after they are thrown into the blood stream. They are taken to the liver, where the nitrogen, which is always present in protein, is taken out; and the kidney excretes this in different forms. The rest of the amino acid is put back in the blood and goes out to the tissue to be burned and give us heat and energy.

If we eat so much protein that more amino acids are supplied than are needed for repair, the liver has the work of removing the nitrogen, and the kidneys have the work of excreting the nitrogen products. Therefore extra work is placed on the liver and kidneys. Protein above what is needed for growth or repair is a waste, because it is not stored in the body to be used at some future time. As a rule, people of America eat too much protein rather than too little.

The question we are most interested in then is: How much protein should we have each day? Nutritionists who have studied carefully the body's need for protein have given us this as a standard—one gram per kilogram of body weight per day. Divide the normal body weight in grams by 2.2, because there are 2.2 pounds in one kilogram. It may be easier to remember that a little less than half your normal weight in pounds equals the grams of protein you need each day. (Show chart demonstrating servings of foods and grams of protein per serving.)

Ask members of the class to suggest a day's menu. Quickly estimate the grams of protein in each food, and tabulate these on the board as the foods are enumerated. Example:

	Grams Protein
<i>Breakfast</i>	
1 glass orange juice	2
1 serving cereal	3
1 slice toast	3
1 glass milk	8
1 serving fruit	1
	<hr/>
	17
<i>Dinner</i>	
2 servings vegetable	4
Salad	2
Potato	3
1 serving legumes or other protein	10
1 glass milk	8
One slice bread	3
	<hr/>
	30
<i>Supper</i>	
2 servings fruit	2
Cream soup	5
2 slices bread	6
	<hr/>
	13
	<hr/>
Total	60

✱ ✱ ✱

Excessive indulgence in eating and drinking is sin. Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify Him by obeying the claims He has upon us. *Counsels on Health*, p. 50.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Correspondence School in South America

By LYLON H. LINDBECK, *Secretary, Radio Commission, South American Division*

THE Voice of Prophecy is broadcast in the South American Division on forty-nine long-wave and twelve short-wave stations. While the coverage is not yet complete, still the programs are broadcast by good stations in strategically located cities, and the great population areas of all the republics are well covered. As the work advances, new stations are being added, and soon all will be able to listen weekly. The programs are broadcast generally by transcriptions in three languages—Spanish, Portuguese, and English. They are prepared at the foreign-language department of the Voice of Prophecy in Glendale, California, native speakers being used. The King's Heralds also sing the hymns in the Spanish and Portuguese languages. The foreign-language broadcasts are rendered in the same style as the English and have received a most enthusiastic reception by radio listeners in South America.

Broadcasting this message by radio in South America is a new venture. Many of our workers and members questioned the possibility of our maintaining a radio broadcast in these dominantly Catholic countries. But from the very beginning God has richly blessed and prospered our radio evangelism and protected it against very strong opposition, which has recently manifested itself in certain countries. Radio reaches all classes of society. During our first eighteen months on the air, more than twenty thousand listeners have written letters of appreciation. Many of these have come from high government officials, doctors, lawyers, and businessmen.

The Radio Bible Correspondence School has handled by the three sectional radio offices in Buenos Aires, Lima, and Rio de Janeiro. More than one hundred and twenty thousand pieces of correspondence have gone out from these offices, and approximately fifty thousand radio sermons have been requested by interested radio listeners.

The Radio Bible Correspondence School has been enthusiastically received in all these countries. Thousands are now studying this message in the privacy of their homes, under the personal direction of our Bible instructors, through the correspondence plan. This privilege is greatly appreciated in these countries where little opportunity is afforded for Bible study, and where religious intolerance is prev-

alent. The Bible school constitutes the direct evangelizing agency of our radio work. It is the means by which the great doctrines of our message are clearly and systematically taught, and it forms our principal contact with those who become interested through the broadcasts. The plan of teaching the message quickly to thousands of people by correspondence is proving to be as effective in South America as in North America and other countries.

A financial plan similar to that used by the Voice of Prophecy in the States was inaugurated at the beginning of 1944. A small Crisis book is offered as a gift to all listeners who contribute a certain amount monthly. Religious customs and widespread poverty in many countries have made it



difficult to secure the support anticipated. However, eleven months later, at the close of November, 1944, the equivalent of over \$2,250 had been received from listeners and church members. This is a good start, and we hope to strengthen the financial position of the program by continuing this plan. It gives promise of eventually sustaining a substantial part of our broadcast budget.

At the time of this writing (December, 1944) approximately twenty-four thousand requests for the Bible course have been received. Names are obtained in several ways—by announcements made over the broadcast, personal door-to-door solicitation by our church members and colporteurs, and newspaper advertising. Also a plan of co-ordination has been perfected, in which our local broadcasters announce the correspondence course over their broadcasts, sending all names thus secured to the nearest sectional office of the Voice of Prophecy. Here special files are kept for each individual broadcaster. At frequent intervals they are informed of the progress of their respective students. By thus utilizing the existing facilities of the Voice of Prophecy Bible school they avoid the duplication of expenses resulting from a number of small local and semipermanent Bible schools. They are enthusiastic about the plan and are obtaining hundreds of enrollments.

The names thus received are not counted as enrollments until the students return the first lesson. It is well known that many factors are involved in the securing of these names. Many are sent in by friends or relatives, and other requests come merely from curiosity. Some discover that it is not what they had expected. Therefore only those who indicate their personal desire to study by returning their first lesson are counted as "enrolled." Eighteen per cent of the names originally received returned their first lessons, and seventy per cent of those thus enrolled continued and remained active in the course. This means that more than three

thousand students are actively studying week by week in South America. More than twenty thousand Bible studies have already been given by correspondence.

Personal attention is given each student. All questions are carefully and tactfully answered, and progress is encouraged and recorded. When a student fails to answer and return his lesson within three months, he is considered "inactive" and his name is then placed in an "inactive" file. In many of these countries the mail service is uncertain, and some students fail to receive their lessons. Usually they are sent a new copy of the lesson which they failed to return, with a letter suggesting that since the lesson may have been lost in the mail, they will now have the privilege of continuing where they left off. Every effort is put forth to encourage them to continue. A surprising number respond, continuing again in the course.

Two Series of Bible Lessons Used

The course of lessons used in South America has been especially prepared and adapted to meet the differing circumstances encountered in the Latin countries. We felt that in these countries where opposition is often bitter and every opportunity is frequently sought to find some cause to close down the broadcasts, it was best to prepare a course of lessons consisting of two series.

The first series, containing twenty-six lessons, is advertised to the public. Intended primarily to stimulate interest, build confidence, and lead to conversion, as well as form a strong foundation in the knowledge of Bible truth, these lessons cover, in a clear, simple, logical way, all the positive doctrines of the message. Many, on finishing the first course, request baptism.

The second series contains the great distinguishing doctrines and subjects highly controversial in these countries. This series is not advertised to



Above: Cut used in Voice of Prophecy advertising. Note microphone superimposed on map of South America.



Right: Certificate issued upon completion of Bible Course.

the general public. Only those who finish the first course satisfactorily and indicate a sincere desire to know more of the message are permitted to continue with the second series. This series is intended to prepare the student for baptism and church membership. As soon as the student qualifies and is permitted to take the second series, his name is placed in the hands of the local pastor or evangelist, who in turn seeks to enroll him in the baptismal class or persuade him to attend the local Sabbath school or church. Since the second series is more difficult than the first, the pastor or Bible instructor may assist the student with the lessons where necessary. Thus by close contact every interest is carefully followed up. A very high percentage of these students become church members.

A large harvest of souls is ripening all over the South American Division field. The first two students to complete the first course have been baptized. A number are already attending Sabbath school and church services, and preparing for baptism. The coming year should bring a bountiful harvest of baptisms as a direct result of the Voice of Prophecy in radio evangelism.

Truly it is an inspiration to note the interest and enthusiasm manifested in the Bible school by so many students. Perhaps this is the first time in the history of the advent message in South America that so many people from all classes of society have had the privilege of studying systematically all the great doctrines of this message, especially under the direct supervision of Bible instructors. Radio as a mighty facility of modern communication must be used to carry quickly the everlasting gospel to all nations, kindreds, and tongues. The Voice of Prophecy in South America marches forward, carrying the message to millions. Radio soul-winning evangelism is already stirring the continent. May God continue to bless.



INCREASED LIGHT TO SHINE.—"A spirit of Pharisaism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, 'We have the truth. There is no more light for the people of God.' But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves."—*Review and Herald*, June 18, 1889.

INVESTIGATION OF DOCTRINE.—"There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation."—*Ibid.*, Dec. 20, 1892.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Music in the Evangelistic Effort

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

GOOD music will never substitute for a bad sermon. Music might be called a secondary subject, so keep it there. It can, however, mightily assist in an evangelistic endeavor. A meeting should be a unit. Use music to weld the separate parts into a whole. The motive behind our use of music should be that which actuates all our service, that is, the glory of God. With these principles in mind, let us divide our subject into four main sections: (1) Community Singing. (2) Special Music. (3) Congregational Singing. (4) Music and the Ministry.

I. Community Singing

THE LEADER.—The leader should know his chorus books.* He should be well acquainted with all the choruses he uses, both words and music, and be able to exploit the possibilities of both. He should be ready with brief, apt introductions to emphasize the message of each chorus.

Eliminate cheap competition, the pitting of one side against another, and continual exhortations as, "Come on, you can do better than that!" The audience is not a choir and does not need much stick waving. It needs a strong vocal lead and simple, definite guidance in expression. (The left hand should not beat time in unison with the right. It should be reserved to indicate expression only.)

THE AUDIENCE.—The audience needs training. Some are not used to choruses, and others are repelled by them; so be cautious. The audience has tastes largely developed by early environments—Salvation Army, Methodist, atheist, Church of England, etc. The audience has likes and dislikes. Take account of them. Ask for favorite numbers. Never cater to bad tastes or try to satisfy cheap desires through music.

CHOICE OF CHORUS.—The chorus song should be evangelistic in character—different from those selected for church use or workers' meetings. It should have a message in itself and not be a vague expression of sentiment. It should be complete in itself. (Choruses lopped off hymns are not usually the best.) It should be self-propelling—not heavy or difficult to move. It should be within normal vocal range. Transpose if necessary.

Analyze your selection under headings, according to type—opening songs, second coming, salvation, name of Jesus, aspiration, consecration. Keep your selection balanced and thus provide variety. Include "expressive" choruses, that is, those that

*There are thirty chorus songs in the new evangelistic songbook *Gospel Melodies*.

provide a wide range of expression. For example, "Coming Suddenly, Coming Soon," with its range of fortissimo to pianissimo. Remember, the choruses are to benefit the congregation, not the leader; so choose accordingly.

A word of caution: Few people would be lost if we eliminated chorus singing. But many could be lost by its abuse.

II. Special Music

There are two distinct types of special music for program purposes—instrumental and vocal. (See Ps. 33:1-3; 144:9.) If we use instrumental numbers we should be sure they are rendered in such a way as to give a spiritual uplift. Too often such music is merely entertainment. It is not clever technique that we need, but rather spiritual interpretation.

Instrumental music plays an important part in campaign and church services, for preludes, offertories, and postludes. Well-chosen selections provide the reverent atmosphere in which a solemn message receives a better hearing. But do not leave the choice of such music entirely to the instrumentalist. Know what is needed, and then study the program with the one who is to play. If a good pianist is not available for special numbers, voluntaries, and offertories, his place can be filled by amplified records. The apparatus and operator should not be visible to the congregation.

It is through singing or vocal music that special music can contribute to the spiritual influence of the meeting; so concentrate on vocal music when arranging for special items. Here are a few precautions which may help to avoid many unfortunate situations:

1. Always have an audition before arranging for singers. Never go by hearsay.
2. Do not be satisfied with mediocre talent, for it will reduce your meeting to that level in the eyes of your audience. Have a musical standard of which you are unshamed; then never drop below it.
3. Study the proposed solo, duet, or anthem, giving special attention to the words and the message. Eschew "high-falutin" numbers—we cannot compete with operatic stars, nor do we wish to. A simple hymn, well sung, does more good than all the "professional warbling" that money can buy.
4. Bring the soloist and accompanist into sympathy with the spirit of the meeting. A disdainful, detached air will be felt by the audience.
5. Supply soloist and accompanist with a program, so that each may know his place in it.
6. As a general rule, have the special music before the address. Allow as little as possible to intervene between the sermon appeal and the close of the meeting.
7. Make sure of a sympathetic accompanist, especially if a pipe organ is used. (Many organists drown the soloist in a sea of sound.)
8. Wherever possible, employ Christian singers.

III. Congregational Singing

In congregational singing the singing evangelist is the leader, first to the instrumentalist, second to the congregation. The contact begins with the choice of the song or hymn. If there is a lack of songbooks, song sheets can be printed at small cost. It is well to get the people to buy their own copies of songbooks, but be prepared for some losses.

When choosing hymns remember that we like best what we know best, especially in the realm

of music. Since most people dislike learning new hymns, choose the standard favorites for opening meetings and introduce new hymns slowly, though deliberately.

The next step is the vocal lead that must be given by the evangelist. This should be sure, strong, and musical. Some of us may not have suitable voices, but we can develop them and acquire sufficient knowledge of music to sing the right note at the right time. A thorough course in evangelistic music should be a part of every college graduate's training. Evangelism is suffering because such a course is too often lacking.

The position of the hymn in relation to the rest of the program needs some attention. It is good to have a break between community singing and the opening hymn. It is also well to avoid having special music followed by a hymn. Space the musical items. Consider the vocal preparedness of the audience when choosing hymns and when assessing its musical responses.

Thought must also be given to the length of the selected hymns. Four eight-line stanzas form a long hymn. Six four-line stanzas take about the same time. The inclusion of a chorus often doubles the time. Note these points and, if necessary, omit some stanzas. Use care, however, not to destroy the sense of the poem. The omission of stanzas is rather like a surgical operation—so do not cut right across a joint!

IV. Music and the Ministry

The music used in the public meeting usually represents the evangelist's musical standards. All will admit that these standards need raising. We have been careless in the past. Music has taken a back seat, and our meetings have suffered. Welcome signs of reformation are appearing. Let us encourage these and aim to offer God a more acceptable "sacrifice of praise."

Some of us may not have natural gifts in music. Are we beyond hope? By no means! Let us acquire elementary musical knowledge. It is as important for us to possess a working knowledge of music as it is for us to know history, the correct procedure at communion, or the way to balance our budgets. Music is part and parcel of our job. Let us neglect it no longer.

One of the simplest and most immediately profitable ways of becoming musically awake is to cultivate acquaintance with our church hymnal. Many good hymns are almost entirely neglected. A good church hymnal is really an interesting textbook, and we do well to become better acquainted with its major poets—Watts, Wesley, Doddridge, Lyte, Bonar, and Montgomery; make friends with Dykes, Barnby, Mason, Sullivan, Smart, Croft, and Steggall; then, too, we have a number of gifted composers in our own ranks. These names, with others, are hallmarks of quality. Our evangelistic and church life will be richer as our acquaintance with them deepens.

We are handicapped if we limit our knowledge of hymns to those contained in our own book. We shall profit by becoming acquainted with the hymn-

books of other denominations. Some knowledge of these will enable us to understand the hymnodic background of the people who attend our meetings, and will place us in a position to help them more readily.

If Jesus were here today, He would possess a cultured taste in musical matters. The music in His meetings would offend none and help all. Should not His servants follow in their Master's steps?

THE BOOK SHELF

Books, Reviews, and Discussions

The Divine-Human Encounter,* Emil Brunner, Westminster Press, Philadelphia, 1943, 207 pages, \$2.50.

This book contains lectures by one of the leading Christian thinkers of our time. He was born and educated in Switzerland, became professor of systematic and practical theology at the University of Zürich, a professorship made famous by an illustrious line of scholars in the succession of Zwingli and Oecolampadius. Dr. Brunner has lectured at many universities in Europe, Great Britain, and America. He was guest professor of systematic theology at Princeton Theological Seminary 1938-39.

This series of lectures was delivered on the Olaus Petri Foundation at the University of Upsala in 1937. In these lectures the author deals searchingly with what happens when God meets man, the personal encounter between the Creator and the human creature. The central theme here may be simply stated, When God meets man, Christian truth comes alive.

Among the subjects covered are The Biblical Understanding of Truth, The Biblical Conception of Truth and Faith in Justification, The Biblical Understanding of Truth and Doctrine, and The Biblical Understanding of Truth and the Church.

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

The Atlantic Migration,* Marcus Lee Hansen, Harvard University Press, Cambridge, Mass., 1941, 391 pages, \$3.50.

This book deals with the great transatlantic migration of white peoples, first to the thirteen colonies, and then to the early Republic, down to the eve of the Civil War.

Mr. Hansen, formerly professor of history at the University of Illinois, spent a total of nearly four years abroad, chiefly in the British Isles, Germany, France, Switzerland, the Netherlands, and the Scandinavian countries, in the course of gathering materials for his book.

Professor Hansen never forgets that he is writing about flesh-and-blood human beings, and

his pages afford constant glimpses of their hopes, follies, achievements, and failures.

This book can be read with great benefit, especially if one bears in mind the United States in prophecy and Revelation 13.

LOUIS HALSWICK. [General Secretary, Bureau of Home Missions.]

The Vatican and the War,* Camille Cianfarra, Dutton, New York, 1944, 344 pages, \$3.

Penned by a Rome correspondent of the *New York Times*, *The Vatican and the War* undoubtedly will clarify for lay readers many of the puzzling innuendoes of papal diplomacy in international affairs. An American citizen himself, Camille Cianfarra is well informed about world events through competent Vatican sources and has specialized in reporting news concerning that tiny sovereignty, upon which the eyes of the whole world have become focused.

Upon his repatriation as a prisoner of war, Camille said that he was asked many times: "Is the Vatican for us or against us?" "In other words, there was a deep-rooted suspicion that the Vatican was playing both sides in the war."

Historically accurate in his able presentation, quite obviously due to his many years of expert news gathering, this brilliant author has traced the significant roles which many nations, and particularly Italy, have played in relation to the Papacy. He reveals to the world, possibly for the first time, and in advance of confidential reports now reposing in the secret archives of the Vatican, some interesting side lights of the experience gained by Vatican diplomats in preparation for its coming role as mediator among warring nations.

This new volume certainly will not fail to interest all groups of workers as an acquisition of definite value for study in the light of Bible prophecy.

CHARLES A. RENTFRO. [Accountant, General Conference Treasury Dept.]

A Compend of Luther's Theology,* edited by Hugh T. Kerr, Westminster Press, Philadelphia, 1943, 253 pages, \$2.

Martin Luther is one of the pivotal personalities of history. His appeal is universal. Books about him are read eagerly. He grows in importance with the years. He belongs not only to one branch of Protestantism but to Christian theology and Christian history. Calvin, though he never met Luther, nevertheless cherished his friendship, and said of him, "Although he were to call me a devil, I should still not the less hold him in such honor that I must acknowledge him to be an illustrious servant of God." Wesley, who criticized Luther severely at some points, recalled with reverence the effect of Luther's *Commentary on Romans* upon his own experience and spoke of him as "a man highly favored of God, and a blessed instrument in His hand."

The purpose of this book is to offer an introduction to the theology of Luther for those who find it difficult or impossible to make any prolonged or systematic study of the great Reformer's many writings.

It is not a book for Luther research scholars or

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experts. It does not take the place of his unbridged works and complete versions. It is intended as a manual of Luther's teachings. It brings together from widely separated writings his views on revelation and the Bible, God, Christ, the Spirit, man, the Christian life, the church, the ordinances, Christian ethics, the Christian and the state, and last things. It is elementary in character and method, and neither exhaustive nor exhausting, but it does give a correct and balanced survey of Luther's theology, and gives it well.

CARLYLE B. HAYNES.

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THE RELIGIOUS PRESS

Valuable Current Excerpts

WORLD GROWING WORSE.—If ever moral and spiritual conditions were appalling, they are certainly that today. If there was ever an appeal for the church of Christ to be aflame with the evangelistic message and ministry, we are in the midst of such a heart-cry at this hour.

When eight times more hours are spent at the movies than in Sunday school, with only one out of every twelve in America attending church, and seven of every eight children quitting church and Sunday school before they are fifteen; when fifteen million sex magazines are read every month by one third of the people of this nation; when there are more barmaids than college girls and three times as many criminals as college students; when one million young women are infected with social disease, one hundred thousand girls a year disappear into white slavery, one million babes a year are born out of wedlock, and more are done to death before they are born; when sixty suicides occur every day, a murder every forty minutes, and a major crime every twenty-two seconds; when two of every three adults, men and women, smoke, some women taking to pipes; with women drinkers increasing with sickening rapidity, while \$750 goes for sinful pleasures and amusements to every dollar for foreign missions—we know that if the church of Christ does not wake up and become once more the salt that has not lost its power to stay the advance of corruption, this nation will all too soon become a wreck upon the pitiless shore of spiritual bankruptcy and moral degeneracy.—J. E. CONANT in *Watchman-Examiner*, January 11.

WHISKY HOLIDAY CANCELED.—Contrary to previous reports, the OPA announces that distillers will not be granted another "holiday" for making whisky and other forms of hard liquor in April. Neither is there much chance, according to Government officials, that the distillers will be given another month for liquor production at any time in the now foreseeable future. They had one such holiday which lasted throughout last August; they are just finishing another which has covered all the present month [January]. But no more!...

There will be a good many Americans who will be more inclined to take seriously Government exhortations to increased civilian sacrifices now that the distillers are being forced to stick to their work for the armies. But these same Americans will not wholly lay aside their suspicions of the Government's good faith in this matter so long as brewing remains on the list of essential industries, on the ground that beer is a requisite of public morale.—*Christian Century*, January 31.

DOUBLY DANGEROUS.—Americans smoke close to a billion cigarettes every day. One fourth of the total number of cigarettes goes to our armed forces—enough to supply every man and woman in a U.S. uniform with fifty cigarettes a day, every day in the week (*New York Times*). How can a person smoke so many cigarettes and keep going? It seems to us such waste not only undermines the health but keeps the cigarette smokers from doing useful things, demanded of men and women in the Army. What a drag on our war effort this inveterate smoking must be.—*Christian Victory Magazine*, reprinted in *The Gospel Minister*, February 1.

WAR'S CASUALTIES.—Five years of war have cost England 733,030 casualties. Of these, 136,115 were among civilians. The report said that one out of every three houses in Britain has been destroyed or damaged by German bombs. American casualties since Pearl Harbor reached 536,950 up to November 15 [1944]. Casualties include the killed, the missing, the wounded,

and those who are taken prisoners.—*Watchman-Examiner*, January 18.

PUBLIC MONEY DIVERTED.—In spite of a half century of effort to stop Roman Catholic infiltration into public funds available for Indian education, that church still receives substantial sums from the United States Treasury through the Bureau of Indian Affairs of the Department of the Interior. This was revealed at the recent meeting of the Home Missions Council. . . . The history of this long struggle, which is so far largely unsuccessful, provides yet another illustration of the meaning in practice of the Catholic theory that the state is obligated to support the church and to open its resources for the maintenance of the church's schools. As long ago as 1897, Congress declared it to be the policy of the Government to make no appropriation for the education of Indian children in any school maintained by a religious sect. . . .

Nevertheless, the flow of funds has continued. In 1943 the substantial sum of \$146,500 was appropriated for this purpose. In that year the Senate Indian committee on appropriations ordered an investigation of "all mission school contracts." As a result, the Indian bureau recommended a decrease of \$52,250 in the appropriation for 1944 for mission contracts. But the final report of the bill contained the full amount. What had happened? Four "off-the-record" hearings were held. Congressmen Case and Mundt of South Dakota, where several of the schools are located, appeared to plead for the retention of the appropriations. It is not difficult to guess the source of the pressure that was brought to bear on them.—*The Christian Century*, January 24.

TITHING POSSIBILITIES.—It has been estimated by a man skillful with figures that if the tithing process were in operation it would give the churches of this country \$4,000,000,000 a year.—*The Gospel Minister*, February 1.

RURAL EVANGELISM.—Protestants have much to learn from the Catholic Church in their approach to rural life. The Catholic Church builds its program around the family, while Protestant emphasis in rural churches is still on the individual. Catholicism seeks to establish and to perpetuate communities on the land, while Protestantism as such has no philosophy of community, and all its efforts to conserve its rural church membership only contribute to the drift toward the cities. Catholicism sees as organic the relation between the church and the co-operative movement and other economic and social aids to farm life, whereas Protestantism habitually regards it as either irrelevant or incidental. The Catholic Church has the capacity to plan for generations and even for centuries, and to co-ordinate all its energies to make its plans actually affect the shape of things to come. Protestant churches attack such planning as an interference with sectarian prerogative.

The Catholic rural life movement is as yet only in its beginnings. But it is conceived on the broadest scale for the conversion to Catholicism of rural America, not this year or even this decade, but certainly within this century.—*The Christian Century*, January 10.

IMPROVING PRAYER MEETINGS.—How can one get started with a prayer meeting that is different from "the usual midweek meeting"? We suggested to our congregation nearly four years ago that "everyone invite one" for Wednesday night. It has been a kind of slogan ever since. Since then, at each Wednesday night service the pastor always asks two questions to which the people respond simply by raising their hands. First, "How many invited one to the service?" Second, "How many of you see present the person you invited?" A third question is usually asked, namely, "How many are in attendance for the first time?" Almost without exception there are new people present. Their presence alone makes the usual midweek meeting unusual. Newspaper and bulletin-board advertising carries the notice "Sing and Pray With 100 Others." When I asked a British sailor how he happened to find his way to our church, which is miles from where he was stationed,



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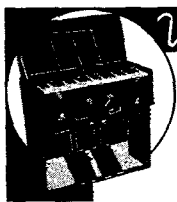
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he said he looked at the scores of church ads in the papers and singled out our ad that carried the little line "Wednesday, 8 P.M.—Sing and Pray With 100 Others." He concluded immediately that this was not the usual midweek service, came for the first time, and then kept coming.—*Watchman-Examiner*, January 18.

FAR FROM FINISHED.—Here are startling figures from *Missionary Digest* (December):

"We are far from finished! ... as long as 65 per cent of the present generation remains in the darkness of heathendom, ... as long as each passing day sees another 100,000 pass into eternity, lost, without hope, because without Christ.

"We are far from finished! ... as long as 170,000,000 people, speaking 1,000 different languages, have not a single syllable of the Word of God, ... as long as four fifths of those for whom the Word has been translated do not possess a copy of it, ... as long as we have a complete Bible, while 100 of the 1,000 other languages which have the Scriptures, haven't a complete book, 600 haven't a complete New Testament, and 800 still do not have a complete Bible."—*Prophecy Monthly*, February.

BANNING BOOKS.—The Civil Liberties Union is conducting a fight that ought to gain support from churchmen: their contention is that threats made by private groups must not constitute sufficient reason to prohibit the sale of certain books. A court order, the Civil Liberties Union agrees, is the only legitimate basis for the banning of a publication.

We agree with the fundamental thesis of the union. Private censoring of books could become a specific menace to the freedom of the press! If booksellers are to be frightened away from selling certain books because of "threat of court action," a serious situation develops.—*Zions Herald*, January 17.

TRAVELING ALCOHOL SCHOOL.—Leaving its campus for the first time, the Yale University school on alcohol studies, under the direction of Dr. E. M. Jellinek, held a week's session in Portland recently. A distinguished faculty conducted an intensive course attended by more than 1,500 delegates from the Northwest. Students included State officials, social workers, ministers, and educators. Declaring that, of the 135,000,000 people of the United States, 50,000,000 drink alcoholic beverages, and of these 2,500,000 drink to excess while 675,000 are addicts, the school dealt with physiological, psychological, and sociological aspects of the problem.—*The Christian Century*, January 10.

RELOCATION RESULTS.—The relocation experiment has been more successful than might have been hoped from one standpoint. Despite the obvious injustices meted out to the Americans of Japanese ancestry, there have been surprisingly few cases of retaliation or bitterness. Many of those who were relocated accepted the questionable theory that it was for their own protection. Most of them recognized that they were victims of a wave of sentiment and fear that could not be checked by rational arguments. Thousands of them who were permitted to enroll in colleges and universities under a joint arrangement of the War Relocation Authority and the Federal Bureau of Investigation have made distinguished records in scholarship and extra-curricular activities.—*Presbyterian Tribune*, January.

British Press Excerpts

Gleaned by W. L. EMMERSON, Editor,
Present Truth, England

CHRISTIANS IN INDIA.—"When the first Indian census was taken in 1872, Christians numbered about a million and a quarter," writes Charles W. Ranson in the *Student Movement*. "The census figures for 1941, which have recently been published, reveal the fact that approximately nine and a quarter millions were returned as Christians during the enumeration, two thirds of this number being in South India. There is reason to believe that this is an underestimate. Even so, it represents an increase of three millions in a period of ten years (1931-41)."—*International Christian Press*, June, 1944.

HOMELESS MILLIONS.—It is estimated that the number of people displaced from their homes because of the war, excluding Russia from the calculation, is between 20,000,000 and 30,000,000.—*The Times* (London), July 26, 1944.

ROBOT "BRAIN."—"Big Joel," at Harvard University, is the most massive calculating machine in the world. It weighs thirty-five tons and contains 500 miles of electric wiring and 3,000,000 electrical connections. It can compute and tabulate logarithms, square roots, differential equations, and even integral calculus. Recently, "in nineteen hours, it delivered the answer to a problem which took four girl experts three weeks to solve, using ordinary mechanical calculations."—*News Review*, Aug. 17, 1944.

NATIONS AT VATICAN.—With the resumption of relations between the Netherlands Government and the papal See, there are now forty-one representatives of the nations of the world at the Vatican. Of these, thirteen are ambassadors, twenty-six are ministers of state, and two are special representatives or envoys.—*Universe*, Aug. 18, 1944.

WELLES AND VATICAN.—The statement in Sumner Welles' recent book, that the Pope will be "one of the constructive forces working for the regeneration of mankind," has pleased the Vatican. Says the *Osservatore Romano*: "Assuredly this is not the first authoritative testimony that statesmen and scholars have given with convinced admiration for the successor of St. Peter. These observations have particular value because of Mr. Welles' high position and his opportunity to observe international events."—*Universe*, Aug. 25, 1944.

WHAT RELIGIOUS FREEDOM MEANS.—When Roman Catholics talk about religious freedom they do not mean what Protestants mean by it. So the Federal Council of Churches of Christ in America have thus expressed the kind of liberty they demand for peoples of all nations: "Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes."—*Christian World*, Aug. 28, 1944.

NO TIME FOR NONESSENTIALS.—"The church no longer has time, strength, money, or workers, to be simultaneously a colony of heaven on earth, a school, an office, a club, an artistic institute, a religious sporting place, a charitable society, and an amusement agency," declares Rev. Robinson Whittaker in the Annual Report of the London Mission of the Methodist Church. "Once more the church will be the church which does not do a thousand things at the same time, but the one thing necessary—the preaching of the gospel by word and deed, and the winning of individuals for Christ in the name of Christ."—*The Christian*, Sept. 21, 1944.

IMMORTALITY OF SOUL.—Explaining in his recent Fernley-Hartley Lecture, how quite un-Biblical Greek ideas have crept into Christian teaching, Rev. Norman H. Snaith cites one example: "The wholly non-Biblical doctrine of the immortality of the human soul

NO RESPECTER OF PERSONS

It is a basic quality of the character of God that He is no respecter of persons; Christ died for one human soul just as much as He did for another. But it is also fundamental in God's character that He exercises His divine foresight in recognition of the fact that the salvation of some persons will reap a greater harvest of other souls for His kingdom, and He may therefore use extraordinary means to bring about the conversion of those talented with outstanding executive ability and influence.



★ **NEBUCHADNEZZAR** was one of the greatest rulers in human history. God worked for years by dreams, miracles, and judgments to bring that mighty man to his knees in humility, not because He loved Nebuchadnezzar more than anyone else then living, but because He foreknew that Nebuchadnezzar's conversion would go on influencing the souls of men till the end of time.

★ **SAUL OF TARSUS** had perhaps the greatest intellect in human history—certainly the greatest since Moses. God did not love his soul more than that of the least of those his brethren; but God foreknew that Saul of Tarsus converted into Paul the apostle would win converts to the close of probation. For our sakes rather than their own did God use miracles to convert these two men. See 1 Corinthians 3:21-23.



★ **THE INFLUENTIAL**—"Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time,—THESE SHOULD BE THE FIRST TO HEAR THE CALL."—E. G. White, "Christ's Object Lessons," p. 229, 1900 ed.

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is accepted largely as a characteristic Christian doctrine."
—*Public Opinion*, Sept. 29, 1944.

ORTHODOX WILL NOT BOW.—"I have the greatest respect for the Holy Father," declared Christophorus XII, Orthodox patriarch in Cairo, in reply to the Pope's recent appeal for unity between the Eastern and Western Catholic Churches, "but I do not admit his primacy over all the churches."—*Catholic Herald*, Sept. 22, 1944.

HOW TO LOSE THE PEACE.—Very outspoken was the bishop of Chelmsford in his *Diocesan Chronicle*, when discussing papal interference in world affairs: "Right or wrong, there is a widespread uneasiness lest the Vatican authorities should succeed in having a say in the peace settlement. Several incidents recently have aroused these fears. One of the surest ways to lose the peace would be to permit the dubious counsels of the Vatican diplomatists to have any hand in the business."—*English Churchman*, Sept. 28, 1944.

MENACE OF PILOTLESS PLANE.—"The attack on London by the robot planes is a severe lesson and a warning for the future of world politics," says a writer in *La Libre France*. "Tomorrow perhaps the pilotless plane carrying ten tons of explosive may crash on London. Tomorrow perhaps the engine of death will carry enough fuel for a flight of ten or twelve hours. Tomorrow perhaps a superstratospheric machine, that takes no oxygen from the air, may be able to cross the oceans."—*Public Opinion*, Sept. 29, 1944.

LISTENING POST.—In his new book *The Listening Post*, Thomas B. Morgan tells of the unrivaled news-gathering organization at the command of the Vatican. "Its resources in transmitting and receiving surpass the great press agencies and newspapers," he asserts.—*Universe*, Sept. 29, 1944.

POPE ASKS "WHO?"—"The hands on the clock of history are now pointing to an hour both grave and decisive for mankind," declared Pope Pius XII in a recent broadcast address. "An old world lies in fragments. To see rising as quickly as possible from those ruins a new world, healthier, juridically better organized, more in harmony with the exigencies of human nature—such is the longing of its tortured people.

"Who," he asked, "are to be the architects who will draw the essential plans for the new world, who are the thinkers who will give it final shape?" In this and many other wartime addresses the Pope has made it very plain that he should have no small part in the postwar design.—*Sword of the Spirit*, October, 1944.

BOOK FOR TODAY.—"All the principles upon which men and nations should seek to rebuild the world are found in this Book, and only in so far as we follow its direction is there hope that we shall not build in vain," claims Rev. John A. Patten, in his latest Bible Society Report, entitled *For Men and Nations*.

WORLD MUST HAVE FREEDOM.—"Should any government withhold from its people the freedom of re-

ligion, speech, and information, it should be expelled from the international organization and proper penalties be adopted," urges Sumner Welles, formerly United States Undersecretary of State, in an article in the *Washington Post*.—*Universe*, Oct. 6, 1944.

POPULATION TRENDS.—In his latest book, *Control of Life*, Dr. Halliday Sutherland states: In Japan "the annual rate of increase shown by the 1930 census is 15.30 per 1,000 as compared with 13.14 for the 1925 census. At this rate Japan will have a population of 100,000,000 in 1960, and will be the third largest great power."—*Universe*, Oct. 13, 1944.

WORLD COMMONWEALTH.—In his new book, *The Way to Peace*, Lionel Curtis expounds his plea for a world commonwealth as the only way to peace on earth. For "political" and "strategic" reasons he does not favor Britain as the administrative center of this commonwealth, but inclines rather to the American continent. And "the place on the map best fitted by nature as the capital of an International Commonwealth," he declares, "is Quebec."—*Public Opinion*, Oct. 18, 1944.

ILLITERACY PROBLEM.—According to Dr. Frank G. Laubach, well-known American missionary, 90 per cent of the population of China, 90 per cent of India, 93 per cent of the Moslem world, 95 per cent of the East Indies, 98 per cent of non-Christian Africa, and 98 per cent of Afghanistan, Iran, Iraq, Turkestan, and Arabia are illiterate. He asserts, however, that rapid strides toward literacy in these lands are now being taken, and "we may expect within fifty years that five hundred million new readers will step out of the silent ranks of illiteracy and speak for the first time. That is the most stupendous, the most arresting, the most ominous fact perhaps on this planet."—*Public Opinion*, Oct. 13, 1944.

PROTESTANTS IN ITALY.—According to statistics gathered by a war correspondent in Italy, there are, in that country, only about ninety thousand Protestants. These operate three Bible societies and a number of tract-distributing organizations.—*Universe*, Oct. 13, 1944.

LEAGUE OF ARAB NATIONS.—Emerging from the recent pan-Arab Conference at Alexandria is the proposal for a "League of Arab Nations" after the pattern of the wider League of Nations, to safeguard the interests of the Arab states of the Middle East.—*Jewish Chronicle*, Oct. 13, 1944.

Training Young Workers

(Continued from page 22)

men, being very watchful of himself, including his physical health. 1 Tim. 5:21-23.

What a responsibility is that of the evangelist who is called to train a new recruit in the army of Prince Immanuel! It should humble us and drive us in wisdom-seeking prayer to God.

Summary of Advice to Young Workers

And now a few concise words of advice to the younger workers. They come from my own short, imperfect experience, and I pass them on as lessons I have noted in my own work and in that of others.

1. Be a hard worker. Laziness unfits a man or woman for his high and holy calling. It is an unforgivable sin in a minister or a Bible instructor.

2. Make a habit of expending some of your energy in physical exercise. Gardening or some other form of manual labor is of great value to ministers physically, mentally, and spiritually. It will help to keep you balanced, and will fit you to meet the perplexities of your task.



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3. Remember that Bible study is absolutely essential to efficiency. The Spirit of prophecy offers this counsel regarding the choice of subjects of study: (a) every line of prophetic history, (b) every lesson given by Christ, (c) difficult problems found in the Word of God, (d) the great truths of Scripture.

4. Remember that it is not learned and eloquent preachers we need but reliable, humble, capable, Spirit-filled teachers of the Word.

5. Discipline yourself. Have regular hours for meals, and stick to them. Get all the sleep you need, but not more. In short, be a faithful health reformer. You cannot preach what you do not practice!

6. Take time to cultivate your voice. It is your chief tool. Sharpen it by having it trained by a good teacher of voice. The results will be worth all the money you spend on it.

7. Cultivate a sense of humor.

8. Don't sponge on the people you visit. A tendency to do this may ruin your influence entirely. Always repay hospitality.

9. Remember there is always a right way to do everything. Find it.

10. New workers always need help and further instruction in the matter of church organization. The *Church Manual* should be carefully studied.

In conclusion I offer a short list of qualities each worker may rightfully expect in association with another worker. The list is not intended to be complete or exhaustive.

The older worker will expect these of the younger worker: dependability (the prince of virtues), loyalty, teachability, adaptability, energy, faithfulness, and perseverance. The younger will, in turn, expect these qualities in the older man: understanding, loyalty, patience, sympathy, example, generosity, and practical help.

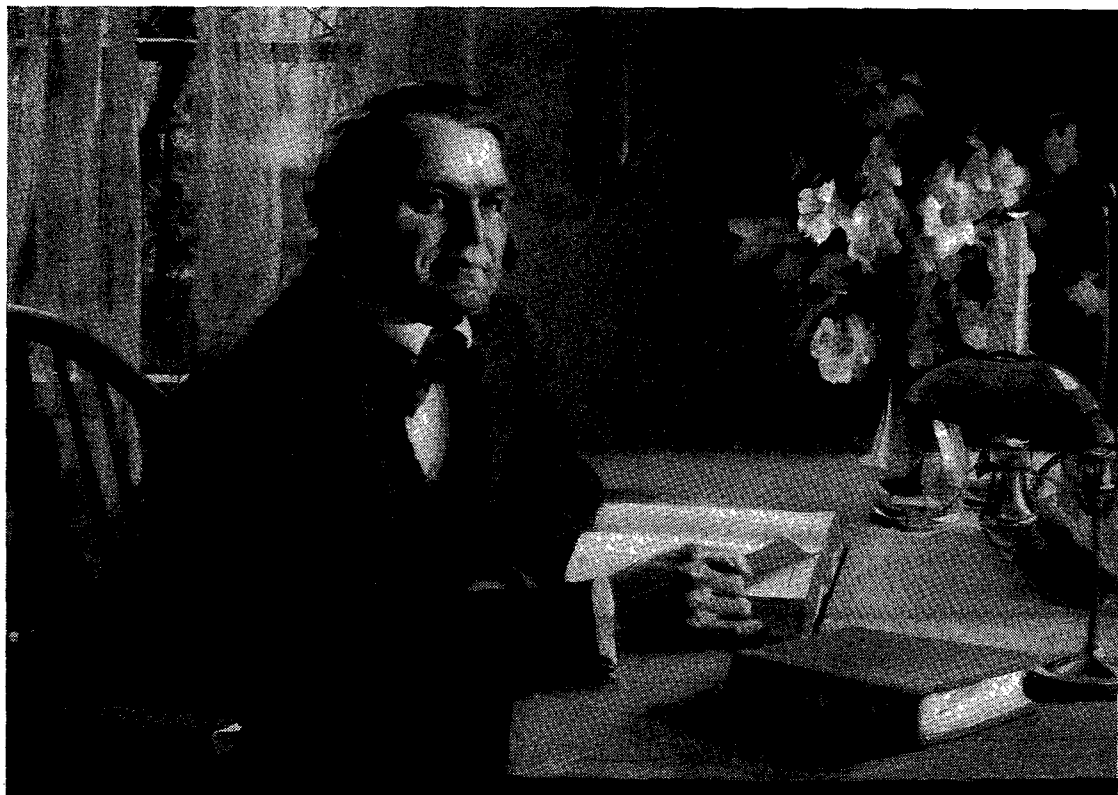
Trends Toward Church Union

(Continued from page 4)

be satisfied with no lower standard than that "every denominational worker, no matter what his professional work may be, should be an evangelist." And O that God would in a very real sense help us all to be "Christ's men, possessed of Christ's Spirit, working out Christ's purposes."

✱ ✱ ✱

In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted of the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lighted with the heavenly influence. —*Testimonies*, Vol. IX, p. 136.



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Our colporteur evangelists are placing four times as much truth-filled literature in the homes of the people as ever before. They are able to do this because of two things: first, a change in methods of selling (easy-payment plan), and second, a change in the economic conditions of the country. We rejoice in this success. It spells prosperity for both the colporteurs and the publishing house. But it means more. Those millions of books are but the seed of a coming harvest. Selling on the time-payment method permits a periodic contact with the purchaser. This gives the colporteur evangelist opportunity to form friendships and give spiritual counsel.

Many of our evangelists and soul-winning pastors are working closely with our colporteurs in this follow-up program, and the results are most gratifying. When the Master Evangelist laid down the pattern for soul winning, He sent His disciples out two by two. This was not merely a dual-preaching program; it was primarily a dual-visiting program. The very language of their commission reveals that.

This plan has never been superseded. It is a divine technique. If it were followed more closely by our evangelists today, we would see greater and more lasting results. And what better combination could there be than for the preaching evangelist and the colporteur evangelist to unite their efforts? The literature evangelist, having introduced Christ and His message to the home, can, after a few visits, with ease and grace direct the conversation to the place where an important question on Christian belief is asked. As it is too large a question to answer at that time, he promises to answer it at the time of the next visit. He is not alone when he comes to the home again. With him is an associate worker—the preacher. However he is not introduced as a preacher, but as a friend.

Now the technique is important. The tendency will be for the colporteur merely to introduce the newcomer, and then let the preacher carry the conversation. That may be wise in some cases, but usually it is better if the man whom they know opens up and leads out in the discussion or Bible study. The preacher can help greatly by occasional comments, but most of all by his prayers. Possibly this is not a Christian family. They may attend church but do not know Christ as a personal Saviour. As the study draws to a conclusion, the way can and should be laid for other visits. The colporteur cannot continue his visits because of the nature of his work, but this new friend can. A friendship has been made that in a few months will, by God's grace, result in the right decision.

And here is another important bit of technique.

If the preacher takes the church elder, or perhaps the Sabbath school superintendent, along with him, not only will it strengthen his hands, but, when the decision is made and the family begins to attend church, they will feel at home.

We would lessen our apostasies if we built up a greater friendship and fellowship between those newly coming into the faith and the strong leaders of the church. The Master's methods will bring results. Partners in soul winning not only share responsibility but also supplement each other's witness. We are workers together with God—companions, not competitors. So let us visualize, then capitalize, then finalize the results of our co-operative, consecrated colporteurs.

Illuminating Dark Sermons

TRUTH has always been unpopular. Prejudice has ever arraigned itself against the teacher of truth. But one's success as a teacher depends upon his ability to disarm that prejudice and find avenues into the minds and hearts of men.

That was the Master's method. His message was unpopular; in fact, it was revolutionary. Naturally the opposition was keen. But He met the opposition and disarmed the prejudice by the use of illustrations that "surprised" His hearers. "Through the imagination He reached the heart." —*The Desire of Ages*, p. 254. His stories were signposts, not ends in themselves. Through them the Saviour turned men's ears into eyes. Even unwilling listeners "perceived that He spake of them."

Skillful teachers talk in pictures, and in doing so ideals become reasonable, understandable, and desirable. The explanatory anecdote becomes a concrete support, and when the words have been forgotten the picture can be recalled and the lesson remembered. But the illustration must be fresh. A time-worn, hackneyed anecdote totally lacking in the element of surprise cannot arrest interest, much less disarm prejudice. Acids weakened by overuse can never burn the alloy from pure gold.

The Master's illustrations were always fresh. He gathered them from the commonplace happenings of everyday life. Too often we overlook these avenues. They are too close, too obvious. But these are the most fertile fields for illustration. What His neighbors were saying and doing became the avenues through which Jesus "might convey to men in the most attractive way the treasures of truth."—*Ibid.* As the "Light of the world" He illumined the path of truth, that men might see the way to the kingdom. We must learn His methods.

R. A. A.