

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

July, 1946

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NOTES AND NOTICES

Information and Sundry Items

MY HOME is approximately a mile from my office. This distance, which I walk four times a day, affords good exercise, time for profitable meditation, and a friendly word along the way with passers-by and residents.

TO BE IGNORED IS WHAT HURTS

However, on one of the avenues which I must traverse there is a dog who does not like me—or scarcely anyone else for that matter, including the postman and the newsboy. He is a hoarse old fellow, with a cataract over one eye, who barks interminably. Whenever he sees me coming he dashes out to the sidewalk and barks menacingly at my heels. He has done so, in fact, for years. He has the gift of persistency.

He never bites, but he barks long and loud, sniffs at me suspiciously, and checks the scent of my tracks after I have passed. If I pay any heed, he is the more vociferous. And if I stoop to pick up a rock or stick, he goes into a paroxysm of fury. He craves attention. He loves to have a passer-by stop and engage him defensively. But if he is not noticed, he soon subsides to muttering, until I pass again. Then it starts all over again.

One day a friend was with me. He was perturbed by the belligerent attitude of the animal. "Why don't you do something about it?" he asked. "Doesn't he ever bite? Doesn't he annoy you?"

"No, he never bites," I replied. "He is a bit disagreeable, I'll admit. But apparently it is all he has to live for. If anyone notices him or shouts at him or throws something at him, he is at the peak of his strange glory. It is just an obsession. He craves attention. If he is ignored, without even a look in his direction, that seems to hurt worst of all, and he slinks away in disappointment. So I pay no attention to him. It's disagreeable, I'll admit. But he does no damage except to annoy, so I simply ignore him."

And thus it is with some of our vociferous denominational critics. What they want is attention. They crave a fight, an interchange, some action, some sort of notice or recognition to justify their existence. But barking dogs seldom bite—especially if they keep it up year after year. It is monotonous, but passers-by simply learn to put up with it. The best way is simply to ignore. The raucous bark and running to and fro may annoy, but it means little. If they actually snap at our heels, if they frighten a child or a stranger or scare the elderly, then we can and should take appropriate and decisive action. But the mere noisy bark that periodically rends the air had best be passed by in silence. That is what seems to quiet the quickest.

❖ Do people feel tricked by your evangelistic advertising? The public expect to be "gypped" by the charlatan in the circus and the mountebank in the side show. They smile and take it. They were

out to spend their money anyway. But they resent being tricked in a religious service by a minister of the gospel. They expect him to be truthful and honest in his announcements. If he advertises to speak on some point or to answer some question, they expect him to do it, and are disappointed when he scarcely touches on the point played up to get them to his meeting. They do not expect the tricks of the world in the work of the church, and they resent being imposed upon under these circumstances. Truthfulness pays in advertising. Good faith is imperative for a good name.

❖ THOSE who look for a period of peace on earth and good will among men are destined to tragic disillusionment. International rivalry, suspicion, and threatening demands will continue. And internal industrial strife may assume proportions not hitherto envisioned by us. This is the area whence many of the woes of the last times will spring. Ours will be a difficult path to tread in the remaining days of our pilgrimage. Our task will have to be carried forward under forbidding conditions. What we failed to do in days of former peace and prosperity will have to be done under strain and stress that will try the souls of men. But we must not fail.

❖ STRANGE must be inner feelings of some prognosticators who foretold this or that course of the war that never came to pass; who predicted just what certain nations would do, but which predictions failed to materialize; who gave the Pope the seat at the head of the peace table—and many other speculations even more daring and wide of the mark. Before America's entry into the war one speaker on a camp meeting platform, when asked whether the United States would enter the war, declared publicly, "No, it will not enter the war!" How such prognosticators and asserters now feel is not important, but that we shall keep ourselves from pompous and unwarranted declarations is of greatest concern. We need to heed the lessons from the mistakes of the past.

❖ ALL who desire comprehensive information on the organized churches of all beliefs—Protestant, Catholic, and Jewish—will find it in the 1945 edition of *Yearbook of American Churches*, edited by B. Y. Landis, Sowers Printing Co., Lebanon, Pennsylvania. (\$3.) Data appears on general organization, number of churches, membership, periodicals, colleges and seminaries, and service agencies.

❖ MULTIPLIED thousands of restless hearts all about us want to find God, forgiveness, salvation, righteousness, and peace. Is there anything in your sermon titles inviting the public to hear you that will appeal to such? These are the best prospects we can ever get. They are waiting for the healing balm of the everlasting gospel. Are we proffering it in our public announcements, and giving it in our public services? This is a question worth thinking through.

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Seventh-day Adventists

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¶ The distribution of responsibility
is the test of good leadership.

Remember: There Is Always a Man

By ROY L. BENTON, General Conference
Rehabilitation Representative

BACK in 1923 I read an article written by President Harding and published after his death. It was titled, "There Is Always a Man." The article impressed me, because it emphasized the fact that so many times we are prone to think, when an outstanding man is removed by death or physical incapacitation, that there will never arise another who can do as well as he. Mr. Harding argued that when the mantle of responsibility falls upon an obscure man little heard of, he oftentimes "will rise on the wings of vision to heights of power unknown before."

I sometimes feel that we are inclined to overlook this fact, and feel, as workers, that there is no one upon whom we can safely place responsibility—and so proceed to do the task ourselves. But we greatly err thereby.

There is a helpful chapter in the Bible that I like to read when studying along this line. It is the eighteenth chapter of Exodus. When Moses' father-in-law visited him and found him performing the duties of almost all the offices in the movement, he could not resist the temptation to give him some "father-in-law" advice. Said he, "The thing that thou doest is not good." As Moses meekly accepted this reproof, Jethro proceeded to show him the result of such a practice. "Thou wilt surely wear away," he said, "both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone."

Moses probably realized this to some extent, but did not know the way out. And among the workers leading our people today I am convinced there are too many like Moses, who are weary from burden bearing, and whose flocks are wearing away because there is not a proper distribution of responsibility.

When this is called to the attention of some workers, they immediately reply, "There is no one

upon whom I can place this responsibility." It does often appear that there is no one, but we might be surprised what could be found if we began searching "among the stuff." Methinks Moses felt he had no one qualified for the task; yet, when Jethro had finished his instruction to his beloved son-in-law, the record is that "Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Counting the number of men only, it is discovered that 78,600 leaders were installed and took over the responsibilities that one poor man had been endeavoring to carry—wearing himself away, and 600,000 or more people.

I am thoroughly convinced that God is not pleased when workers carry the burdens with which others have a right to be entrusted. It may be necessary to take some time to train leaders upon whom we can place the mantle of responsibility. We may even have to do at first the thing we expect them to do, while they look on, but we should step aside quickly and let them do it, for they will learn faster and better by doing than by watching us do. The man who thus distributes responsibility is training workers—possibly training his successor. But what better epitaph could there be at the end of the way than, "He trained others."

As this article is for workers only, may I add this observation: frequently I have seen workers take out of the hands of elected church officers, responsibilities that they were expected to carry. Thus they have brought discouragement and disappointment to the humble officer who has prayed and prepared that he might be able to discharge the duties of his office. Let us help these men with counsel and co-operation, and not take from them the opportunity they need to develop the leadership we so much need in our churches.

Often we find workers teaching large Sabbath school classes—much larger than we have agreed

among ourselves a class should be. Right in the class are several who could and would teach if the mantle were thrown upon them; and how much more could and would be accomplished. The lesson would more nearly accomplish what it is designed to accomplish, the workers would be less burdened, and best of all, more teachers would be in the making. It is sometimes argued that the people would not go into other classes, but for the most part Adventists will do what their leaders ask them to when the reasons are made plain.

After all, is it not true that the conduct of our people largely reflects the leadership we are giving them? Let us therefore resolve to distribute the burden bearing more like unto the way Jethro taught Moses. And remember, when tempted to conclude no one else can carry the load—"There is always a man."

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

World's Pentchant for Peace

By GEORGE KEOUGH, *Professor of Arabic Language, S.D.A. Theological Seminary*

THE world's greatest need today is for peace. Two terribly devastating wars in the past thirty years have brought many nations to bankruptcy and ruin, with starvation staring them in the face, and they need peace in which to recuperate, a time of peace in which to repair the destruction of the years of war. Nations that were strong and rich three decades ago are today weak and poor and perishing. Without peace they will perish utterly.

But war is threatening the world today as never before. There is civil war, and near civil war, in many lands. International war, world war, looms on the horizon, now blacker, now lighter, but ever threatening to destroy everything worth while. The daily papers and the magazines are full of the talk of it, and we hear it every day over the radio.

The advantages and disadvantages of the atomic bomb, of military alliances, and of large armies are discussed and weighed. Some advocate that the secret of the bomb be shared with all nations, and others suggest the destruction of the means of manufacturing the bomb, forswearing the use of it. Still others say that it should be made the property of the UN, in the hope that the bomb and the armies will thereby be united and be equally in favor or against all nations. Peace, they say, will then ensue. But will it? It hardly looks like it.

Men want peace. No one of any consequence wants war. Yet war seems to be thrust upon us, and each one blames the other for thrusting it upon the world. A power seems to be pushing the nations to war against their will. What can we

do about it? That is the question that is exercising many minds.

Men see the need of peace, and are working for peace, and many proposals are being made to bring about and ensure a lasting peace in which the world might attain to the highest heights of wealth and luxury. It is as though Earth stood between hell and Paradise, and while desiring most earnestly to enter Paradise, felt herself pulled against her will into hell.

One proposal to meet the situation was broadcast over the British Broadcasting Company network by John Middleton Murry, and published in *The Listener* of March 14, 1946, pages 338, 339. Professor Murry summarized the problem briefly, saying that man in the past hundred years has become a thousand times more powerful than he was, and within the next ten years may become a thousand times more powerful still. With all this increase in power, with some improvement in the domestic field, international relations have deteriorated terribly. Nation-states, he says, are now more barbarous than they were a century ago. What is the remedy? Here is his proposal:

"Is the Christian church saying this simple thing with all the emphasis its urgency demands? I don't think it is. I ask myself: Why not? And the only answers I can give are these: First, the Christian church has been subordinate to the nation-state so long that it is mentally unprepared to give it a clear lead. Second, the Christian mind has a peculiar difficulty in conceiving the social reality of modern man. It clings to the obsolete conception of the individual—obsolete in this all-important sense that the individual as conceived by Christianity does not and cannot exist in modern society, and that the society which will permit him to exist has now to be created all over again. So I put my challenge baldly and brutally—because there is no more time for fine distinctions. I say that the job of the Christian church today is not to convert individuals, but the nation-state. If the Christian church is not prepared for that, then let it prepare to descend to the catacombs."

Now here is a great danger against which we must be prepared. If men get the conviction that the only way peace may be ensured is for the church to rule the state, if Christianity is to be no longer an individual matter but a matter of state control, then we are back in the Middle Ages, with all their intolerance and persecution of the individual who desires to worship God as he feels convinced he ought. Desperate situations require desperate remedies, but a remedy that would make things far worse than they are is not to be welcomed by wise men. Can men never learn that the only way of peace is the way of God's commandments? (Isa. 48:18.)

✱ ✱ ✱

☞ It is too late to wait until opportunity knocks at your door before preparing for bigger things. Wise is the man who is ceaselessly preparing—reading, studying, growing, gaining experience, perfecting his technique. He it is who will be able to spring into the opening that is sure to come some day.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Work Among African Natives

By W. H. ANDERSON, *Pioneer
Missionary to South Africa*

IN CONDUCTING evangelistic efforts among the heathen peoples in Africa, I followed the plan of assigning homes for visitation by each one of the workers rendering assistance in the effort. These homes were visited each day, and a Bible lesson given to the people. It was a rare thing to be refused entrance into a native home, and not often did anyone refuse to listen to instruction.

The instruction given began with a lesson pointing out from the Bible the familiar fact that every soul brought into this world is a sinner; that he is dead in trespasses and sins, and without hope in the world. Many scriptures were used to prove this.

In the second lesson we pointed out the impossibility of a man's saving himself. We showed that a lost sheep cannot find his way home; that the leopard cannot change his spots, or the Ethiopian his skin; that no one can bring a clean thing out of an unclean; that there is absolutely no power in us to cleanse ourselves or to save ourselves; that we are all under the sentence of eternal death, and helpless.

Then we showed them the one remedy, the one hope, the one help—that Jesus came into this world to seek and to save those that are lost; that His name was called Jesus because He saved the people from their sins. Some people want to be saved in sin. It is the work of Jesus to save from sin. "There is none other name under heaven given among men, whereby we must be saved." Jesus is our only hope. He is our one helper—the Son of God. He is mighty to save.

Following this lesson, we took up the promises of God to help us in every emergency. God has given us exceeding great and precious promises, that by these we may become partakers of the divine nature. He has promised to keep us from falling and to present us faultless before the presence of His glory with exceeding joy. He has promised to place beneath us His everlasting arms. God has promised us that "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

These precious promises, with many more contained in the Scriptures, were then taught to the people, showing them the abundance of help, the mighty power, and the complete deliverance from the power of Satan through Christ.

After all these principles were made clear, we then gave them the invitation to come: "Come

unto Me, all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come." "The Spirit and the bride say, Come," and whosoever will let him come. The invitation is to all. Christ tasted death—death for every man. God is not willing that any should perish but that all should be saved by Him.

Then we studied with them the first step in getting rid of sin. He that covereth his sin shall not prosper, but whosoever confesseth and forsaketh his sin shall find mercy. "If we confess our sins, He is faithful and just to forgive us our sins," and then a step beyond that, "to cleanse us from all unrighteousness." Our sins He removes as far from us as the east is from the west. He casts them into the depths of the sea. He blots them out of His book, and He will remember them against us no more forever. And God has promised to do this for everyone who will come to Him. Whosoever cometh to Him, He will in no wise cast out. The invitation is to all. And no one will be refused admittance who complies with the conditions.

Then we showed the kind of man God created in the beginning. Man was made in the image of God and after His likeness. Christ came to restore that image in us. As Adam was a son of God, so as many as receive Him, God promises again that they shall be called the sons of God.

And so we started with man—lost, degraded, ruined, hopeless, with the sentence of eternal death as the only thing he can look forward to. Then we showed that Christ restores in him all that was lost by Adam's transgression; that Christ restores to him all that was lost by sin—light for darkness, righteousness for sin, the image of God instead of likeness of Satan, and finally an abundant entrance into the kingdom of God, where there will be no more Satan and no more sin. For the former things are passed away forever.

Evangelism in Wartime Tokyo

By ANDREW N. NELSON, *Religious
Research Analyst, Tokyo, Japan*

THE sudden and simultaneous arrests which occurred at six o'clock on the morning of September 20, 1943, brought an abrupt end to organized Seventh-day Adventist work in Japan, forty-seven years after Elders Grainger and Okohira arrived at Yokohama to begin it. Police took up their positions at the publishing house on that fateful morning, and sent the startled workers home. The two schools were ordered to close at the end of the term in December, and the sanitarium was permitted to continue its humanitarian work until the liquidation committee appointed to

sell the Adventist properties got around to find a buyer for our headquarters.

The industrious police visited the homes of many of our laity and made them sign a promise that they would not go to church any more. The sending in of tithes and offerings was also prohibited. Our church had fallen on evil days, as the police decided that the doctrine of the second advent of Christ and the doctrine of the sovereignty of God as superior to that of the emperor, were incompatible with the Japan spirit. Furthermore, the zealous police ransacked the homes of the believers, as well as the workers' and church officers' homes, and carried away Bibles, songbooks, Spirit of prophecy books, and all other religious works. It was, of course, impossible for the police to prevent the quiet communion of the believers with the God of heaven and their Saviour, but according to the tenets of the thought-control police, this, too, was out of order.

Some of our people saved their Bibles and songbooks by hiding them or throwing them out into the bushes as the police approached, but there has since been a veritable famine in the land for the Word of God, not only from the standpoint of our members, but by many inquirers as well. And these inquirers have greatly increased since the disastrous defeat of Japan proved conclusively that the gods of Shinto were powerless creatures. As a result, the number of worshipers at the many shrines has dropped to ten per cent of the war level!

Public meetings were out of the picture. All participants would have been clapped into jail, and that would have been the end of it. But I will give you an example of the Sabbath services accompanied by soul-winning activities, which were kept up in a more or less secluded spot. One blind sister, our sole evangelist for years in Kagoshima, down at the southern tip of Japan, kept her little flock together all during the war and never passed a Sabbath without holding some kind of meeting. Air raids destroyed the church building in Kagoshima, but the people met in the quiet of one another's homes.

An interesting story of wartime lay evangelism came to light shortly after we arrived in Japan, when seven persons came to us requesting baptism. Furthermore, on examining them, we found that they were ready for baptism! Inquiry brought the following story. Brother Shuji and his wife, a graduate of the sanitarium nurses' course, and a few of the Adventist neighbors decided that they would keep up the church services in their homes in spite of the police ban and in spite of the ever-increasing fury of the air raids. The home in which they met was somewhat secluded and sheltered by a larger building, but not too far from a well-traveled street. They sang their hymns lustily, and went right ahead with their services—prayer meetings and all.

From time to time the Lord sent interested people to them in various ways. But they did not wait for the Lord to do all the work. Brother Shuji, at times, would travel out boldly in broad daylight with a large Bible under his arm to at-

tract attention. This he succeeded in doing on several occasions, and one of those attracted by this bait is an Adventist today. Others were found in different ways by the various brethren and sisters who joined this informal church. Some of the brethren meeting together there were new in the truth, and others had been baptized by B. P. Hoffman in Kobe decades ago.

Since all Adventist books had been confiscated by the police, a simple mimeograph publishing work was begun. The members printed Sabbath school lessons and portions of the Spirit of prophecy, including *Early Writings* and *Steps to Christ*. Furthermore, they went out as colporteurs and sold these mimeographed publications, and thus sowed the precious seed. Often while they met, a rattle at the entrance would bring a sudden end to the study of the Sabbath school lesson, as Bibles and simple mimeographed lesson pamphlets would be slipped under the quilts spread over their feet and legs to keep them warm in the absence of heat. The Lord graciously permitted them to continue without being arrested, and the experience of all was rooted deeper as the war weeks went by and the terrible air raids came nearer and nearer, and grew more and more destructive.

And so it was that after these quiet months of stirring Bible studies, seven young men and women came to our reopened headquarters church and asked for baptism. They were found ready after careful examination, and the long-unused baptistry of the old headquarters church was prepared for the service. Two or three Sabbaths before that a young American soldier, who had been led into the truth by our servicemen, had been baptized, but this was the first baptism of Japanese since the arrest of our ministers on that fateful 20th of September, 1943. Before they were arrested, baptismal services had been held from time to time throughout the land, but the confiscation of all church lists and data makes it difficult to know how many were baptized.

The service was very impressive. Elder Millard, newly elected superintendent of the Japan Union Mission, led out with a brief but pointed sermon on the meaning of the Christian rite of baptism. After that it was my privilege to interpret the testimony of each one of the seven candidates as they stood before a large congregation of Japanese brethren and servicemen, and told their stories and stated their resolves. Two of them were young men in the city universities, and five were young women. One of the latter was a blind masseuse, but she gave one of the cheeriest testimonies of all. Her closed eyes fairly shone with enthusiasm. After the attentive audience had listened to these testimonies of faith, we proceeded with the baptismal service itself, singing the good old verses of "Just as I Am" between the baptisms.

A few nights later Elder Millard and I were invited to the home of one of the brethren where those secret meetings were held during the war. We met in the very room where many of the

quiet preparatory studies had been held. When we arrived we found the room full of brethren and sisters, including those who had just been baptized. Presently the white paper coverlets were lifted, and there before our eyes lay a big Japanese supper. We could hardly believe our eyes, for such food is scarce in this war-torn land. We had already eaten our supper, but we had to eat again. After the meal we spent the evening in a pleasant social meeting, and had a happy time with these faithful followers of the Lord Jesus.

One of the two young men baptized is now off on his own to the island of Oshima, south of Japan proper, following a most interesting providence by which he was invited there to preach the gospel with all his expenses paid. We are now awaiting his return, expecting to hear another interesting story of lay evangelism in Japan.

We are gradually getting the work organized again, but it is slow work when all our headquarters property has been taken from us, and the school is in such a run-down condition. It was used by the army for a long time during the war, and the headquarters is now a newspaper plant. We will get it all back and into shape, but it takes a great deal of time when we have only our evenings and Sabbaths to devote to the Lord's work.

Meetings in Missionary's Home

By EVERETT D. WILLMOTT, *Missionary,
South Tamil Mission Field, India*

WE PRAYED earnestly about the matter of where to live when we returned from South Africa to Nagercoil in July of last year. Two months of search had not availed to find exactly what I felt the Lord wanted us to use. E. M. Meleen had advised that we put forth special effort for Hindus, so I proposed that we go to the most prominent section of the city.

I hardly knew where to go, for I had already made a thorough search. However, I thought of a house I had seen but hardly hoped would be available—the largest and most beautiful house in Nagercoil. We drove our bandy (oxcart) in, and what was our surprise to learn from the tenants (Brahmans) that they were leaving and that the house would be available. Even then we thought the rent would be completely out of our reach, but learned that they were paying only 45 rupees a month. We went to the man in charge, offered him the same rent, and finally succeeded in getting it for that. The owner had gone to Ceylon and was unable to do much about it, which was why it had been renting at such a low rate.

We decided to live upstairs and use the downstairs to hold meetings. This house had a large front veranda which would seat about a hundred men. There was nothing but a spare type of latticework to obstruct the view from the outside. The entrance to the veranda was near the center and directly in front of the entrance was a large

room capable of seating fifty or more women in such a way as to enable them to see the speaker and the pictures at the left end. The stairway to the upstairs was at the left of the veranda, where we placed the pulpit.

We framed our advertising in such a way as to attract non-Christian people, and succeeded in filling the room for men, and pretty well filling the one for women. We placed some in the library room, which was just behind the center room for women, to the right.

For some weeks we had the rooms pretty well filled, but the attendance began to fall off after we had presented the matter of the mortality of man in his present state. This is a "bitter pill" for Indian thinking, as is also the Sabbath. However, a visit from W. H. Anderson, of South Africa, was a very great blessing, for it brought out the crowds again. They kept coming until we had to close the effort because we had used up our budget, and also because of the intense heat of the month of April. Among the baptisms of interest we might mention the following:

1. A Brahman. I know of no other Brahman, except our leading worker, L. G. Mookerjee, who has accepted this message. He is the second person in Nagercoil to ever become a Christian, I believe, and about the third for the whole state of Travancore. He is a teacher, and an earnest Christian.

2. A retired forest inspector. He said he would be baptized in July, but we were away at that time, so he will be baptized this month. I believe in letting them set the time, after urging the danger of delay.

3. A teacher. He took his stand on the first evening he attended, which was the night we preached on the mark of the beast. His relatives locked him in a dark room for refusing to work on Sabbath.

4. Another teacher. She was taken almost directly from her baptism to teach in our Tamil mission high school, on account of the great shortage of teachers. We do not generally take people so directly from baptism into the work, but there seemed to be no other way. The choice seems to have been abundantly blessed of the Lord, for she is making a success of her work, and her husband has gone to Spicer College to prepare for work in the Lord's vineyard.

5. A preacher of the London Mission took his stand for the truth, and is now winning souls in villages. He is an able speaker, having gone to England to study and practice preaching, and we believe he will win many to Christ. His acceptance of the truth has not been easy. In the villages where he is preaching he is meeting determined opposition with a very sweet spirit of meekness and reasoning. Two families have accepted his message, are keeping the Sabbath, and one asking for baptism. His work is self-supporting, with the exception of a small allowance for traveling.

Others were baptized, and we hope and trust that they will stay true till Jesus comes. I plan to start another effort on a small scale here in Nagercoil soon. It will be the third effort of the

kind, the first being conducted by R. H. Pierson in 1941.

Of course, these additions to the body of God's people present the most interesting reading for the present, but I feel that a far more substantial work is being done on behalf of children we are sending to our schools. As these children come back from school each year, we see the promising development. We have some who are training for nursing and various types of medical work. Recently the father of one of these children was at work in a large mechanical workshop, trying out a new electric grinding stone which was making about two thousand revolutions a minute. He had been kneeling, examining it from beneath, and just as he arose and stepped back a few feet, the stone burst with a tremendous, explosive noise, some pieces rending large holes in the galvanized roof of the shed. He explained his feelings in the evening as he was attending our Week of Prayer meeting. He felt that God was trying to impress him that he should take his stand for the truth. His daughter also keeps writing him that he must take his stand.

Preaching Through Translators

By R. L. HAMMILL, *Missionary
on Furlough from French Indo-China*

SOMETIMES it is necessary for missionaries and those who are visiting our overseas divisions to preach through the medium of translators. After a new recruit arrives in the mission field, it requires a lengthy study of the native language before he is able to preach in it. In the meantime opportunities will usually present themselves for him to preach with a translator. In many unions, and even in some missions, there are several language groups. The missionary or union officers cannot learn all the languages and dialects. So this also calls for much preaching with a translator.

The preacher must plan carefully for his sermon. By the observance of certain precautions, the difficulties can be minimized, and the sermons made more effective. The following suggestions may prove helpful.

In the first place most Bible translations in the indigenous languages are based upon either the English or the American Revised Version. In major languages, they may be translated from the original Greek and Hebrew texts. Therefore, it must be kept in mind that certain texts of the Authorized Version are left out of the revisions, and consequently do not appear in most native Bible versions. Examples of this are 1 John 5:7 and Acts 9:5. In the latter verse the clause "It is hard for thee to kick against the pricks" is not included in the revisions, and therefore not in the translations based upon them. In the Philippine Islands I once introduced this text as a pivotal point in my sermon. The translator appeared puzzled and remarked that I must have the wrong verse, because he could not find it in his Bible. After that embarrassing experience I was careful to use the Revised Version.

It is best not to base a sermon upon any one word or phrase, because in another language the idea may be quite different for that particular phrase. An example of this is Psalms 68:11, a favorite text of our publishing brethren. In the Authorized Version it reads, "The Lord gave the word: great was the company of those that published it." In the American Revised Version, and in most national versions, this verse reads, "The Lord giveth the word: the women that publish the tidings are a great host." Besides limiting the activity to women, the word chosen to translate "publish" in native Bibles is usually not the word meaning "to print or publish," as a book, but to "tell the good news," which is the meaning of the Hebrew word.

Other examples which might be cited are Revelation 22:14 and 5:9. In this latter reference the Authorized Version quotes the twenty-four elders as saying, "Thou . . . hast redeemed us to God," while some other versions give it, "Thou hast redeemed men to God." These are just a few examples of differences which exist in English translations. Specific instances of variations of native versions of the Bible from the English need not be cited, but they are many. Therefore, it is well not to base sermons on particular words without first talking the matter over with the translator, or someone who can check on the Bible version in the language of the people. Then, as a general protective measure, use a revised version.

Some preachers include poetry in their sermons when preaching through an interpreter. At best, poetry loses much through translation, and when given offhand it will always come from your translator as prose, with the sense lost or greatly distorted. One preacher was once reading a poem about "ere yon setting sun." The simple language of his audience could not express anything beyond "the sun went out of sight." Nearly all peoples have their poetry, but it is far different from English poetry. This same holds true for maxims, mottoes, and quaint sayings which may be very apt in your native tongue but meaningless in another.

Be wary of trying to introduce humor into your sermon if you do not know the language or the people. A very little sly humor sometimes helps a sermon, but this is difficult to employ through the medium of a translator. The sense of humor of other nations is different from ours. It is difficult to tell humorous incidents about your voyage, about fellow laborers, or the like, in such a way that your audience will appreciate it. I have seen audiences sit silent, pondering what the speaker was talking about, when he expected them to laugh. Natives can easily enter into and appreciate our earnestness, but it takes long acquaintance with them and their psychology to use humor to good effect.

A good rule is always to preach the great fundamental truths of our message, in their simplicity, none of which are dependent upon certain words or sentences, or upon the particular twist or ex-

—Please turn to page 46

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Determining Factors in Our Broadcasting*

By HAROLD M. S. RICHARDS, *The Voice of Prophecy, Los Angeles, California*

THE philosophy back of a national broadcast, or any radio broadcast for that matter, is simply this—a continuous evangelistic campaign. Naturally, the Voice of Prophecy does not go on the air and say, "This is the Seventh-day Adventist hour." But we never hide our identity; we always tell people who we are, if they ask. We have been mentioned in practically all the religious journals, and our contract is signed in such a way that people know it is a Seventh-day Adventist program.

We preach all the lines of truth on the air. We do not, however, give the mark of the beast, nor do we speak on spiritism except inadvertently, for any mention of this immediately brings in sharp protests from the Spiritualist churches. Besides, there is a rule with the broadcasting companies that it is not ethical to attack any denomination as such on the air. We want people to hear the message. We want to be able to continue to carry our radio program on month after month, year after year, until the work is finished.

The Spirit of prophecy says that when we go into a city it is not necessary to give our name at the very beginning. It is not wise to say that we are Seventh-day Adventists. Billy Sunday did not say, "I am a Presbyterian," when he came to town. Charles Fuller does not announce over the air that he is a Baptist, though he is—and a hard-shelled one at that. Dr. Martin DeHaan up in Michigan does not go on the air and say, "I am a Methodist." These men are all conducting evangelistic programs.

If the church could afford to pay for a regular church program to publicize the Adventist Church, that would be very fine. But the church would have to reach down into its pocket to pay for the whole thing. We must put on the best possible programs to hold our audiences over the air, and to induce others to listen. We must be dignified. It is a real task to accomplish all this—to make the public like the program, and to get enough people to appreciate it enough to send in their fifty-cent pieces, their dollar bills, and their thousand-dollar gifts to keep the program going and win souls to Christ. That is our constant problem—to balance these various objectives, and at the same time to keep a good program going.

We must always remember, too, that broadcast-

ing system officials are listening. They censor every one of our scripts. Two months ago Mutual set up an office of censorship in New York. They do not call it that, but simply Office of Script. Up to that time all programs were censored at the point of origin—the local stations did the job. They had the final say, and programs could be put on over the entire system. That was subject, however, to many abuses, because the program director would sometimes become very friendly with the local men, and all sorts of strange things that were not checked would go out over the air. So this censorship is now established in the office of the Mutual System in New York, and we must have our script in two weeks before it is to be given. That is the policy.

I HAVE had only one line deleted since the coast-to-coast hookup, and only one line before that out on the Pacific Coast. The latter was something which they said smacked of communism. Imagine that! I had used a statement from *Time* and another magazine about the money in circulation in the United States, to the effect that the amount of cash, if divided up, would amount to \$3,000 a person. And I said, "Do you have your \$3,000?" I guess they thought it sounded like a man on a soapbox or a street corner. Although it was just a little pleasantries, it was looked upon as propaganda.

The sentence deleted two weeks ago in New York was about colored-glass windows in the churches. They said, "If you leave that in, it will have a tendency to offend Catholics and Episcopalians." I replied, "Oh, we have colored-glass windows in our own churches." But the office in New York called me up and told me to take it out, so I left the whole paragraph out. That indicates the care we have to take with our copy.

We must ever keep an enthusiastic evangelistic program going. Our objective is definitely to win men to Christ every week. We believe that we must put Christ in every program; He must be the center. We never go on the air to preach just the law, the Sabbath, or the sanctuary. *We preach Jesus, and what He says on these things*; we tell what He did and does about them; and what Christ our Lord means. He is in everything that is worth preaching about. Since we have done this, our program has been much more popular, and the finances have come in more easily.

During this last year we have not been permitted to mention finances, directly or indirectly, and

* From a chapel talk at the Theological Seminary.

we have lived up to that absolutely. We do not even suggest offerings, but some of our competitors do. The first Sunday after this new ruling went into effect, one competing religious commentator said, over the air, "We have a new rule, and there are certain things we cannot say. Therefore, you go home and read 1 Corinthians 16:2, and act on it." I said to the program producer, "Do you know what that text says?" He replied, "No," and then he read it, and became excited and phoned the agency that sold the time, and I was told that the agency made it warm for that broadcaster.

We promised the broadcasting system to abide by their rule, and so have made no appeals for funds. We have lived up to the order, and I am glad to tell you that since we have stopped talking about money, we have received more than ever. I am glad that rule is in force, but I am sorry we did not start acting on it before we were forced to. The way to raise money is not to talk about it—at least, not on the radio. We never ask for money directly, even in printed propaganda. We suggest it, of course, in the circular letter sent out to those whose names we have on our list.

Now just a word about the book-for-the-month. Our idea in using a book-for-the-month and our printed propaganda as a supplement, is to make permanent the message given over the air. So we offer literature with the spoken word. Next to our own personal consecration and infilling of the Holy Spirit, I believe, nothing ought to occupy our minds so much as a gospel propaganda. And that is what the Voice of Prophecy attempts to do—hold the gospel of Christ before the world always by the spoken word, and back it up with literature. How will we ever give the message to the millions except by the public press and the radio? Of course, we know that the Holy Spirit has a thousand ways of doing things. One person can tell another. But for the masses to get the message quickly from a human standpoint, we believe that the radio and the press are the chief means.

Broadcasters Have Busy Schedules, So—

By HORACE J. SHAW, *Office Secretary,
General Conference Radio Department*

LET us consider a radio broadcaster's program in relation to his weekly schedule. Most microphone preachers are pastors or evangelists, or both. Their busy weekly schedule includes, among other activities, Bible readings, prayer meeting talks, board meetings, school activities, Sabbath sermons, Sunday night meetings, and often three to five other night meetings, besides other calls and pastoral visitation. But wait, there is a broadcast to be presented weekly, and in some instances daily. The deadline for script copy is inevitable, and the studio clock is relentless in its sweep.

Of all men who need to budget their time, strength, and study, the minister with radio duties is foremost. If he doesn't work to schedule, what

happens? An unprepared delivery in pulpit and studio is sure to follow. To preach effectively and with a conscience void of offense, the prayer life and study cannot "go by the board."

Most laborers share liberally of their time and effort in mission campaigns and projects. To do this, they need buoyant energy, or worthy church endeavors suffer neglect. Most of these endeavors are initiated and followed up from conference headquarters. They are due to appear month by month on the worker's sheet as justifiable reports expected of all. The dynamo, the inspiration, the preparation, that is needed for all this is not something a minister reports to others, or designates on his laborer's report—even though it does take much time and effort.

Yet withal, this item demands most vital consideration! It requires unhurried day-by-day preparation, found only in prayer-devotion. It is in such a retreat that the seeking suppliant can say: "Here I am, Lord. The duties are many. Help me to undertake wisely. Fulfill my need of divine direction. 'Speak, Lord, for Thy servant heareth.'"

Where and how can a minister get time to unload his care, and breathe out such a prayer? Alone with God, is the answer. Fellow broadcaster, don't let the swirl of day-to-day duties chisel your schedule here. We must ourselves be attuned with God to microphone for God. It takes this to get "on the beam" and stay on.



LITTLE CHURCHES.—I like little churches. Somehow their slender steeples make me think of **fingers pointing toward God.** I like to hear **church bells ringing on Sunday morning and on prayer meeting night.**

Had you ever stopped to think about it—our country had its very beginning in little churches? As soon as those colonial forefathers of ours had cleared a home for themselves in the wilderness, the first thing built was a little church. It was the center of the community. Thus it has been down through the years. Little churches have been the social, cultural, and spiritual centers of our lives.

Maybe our choirs are not composed of big-city, trained, paid, grand opera stars. They sing because they like to sing. God gave them voices, and they are appreciative. But somehow I believe some of these very old hymns are the selfsame ones that celestial choir is going to sing "up there."

Our sermons do not deal with the latest political scandals; just that peace and happiness and faith—those things we need to live with every day.

Our ministers are not just ordinary preachers. They call us each by name. They are glad when we are happy, and sorry when we are troubled over something. Their creed is that simple one of love, like that First Minister who came before them. According to my way of thinking, there are some mighty big preachers in little churches.—MARGARET MOORE JACOBS in *Religious Digest*.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

God's Part in Securing Decisions

By ROSE E. BOOSE, *Bible Instructor, Santa Ana, California*

IN ALL ages it has pleased God to use men in His work of saving man, and since we are living in the days when "the mystery of God should be finished," it is well to consider anew just the place frail human beings have in God's purpose. Paul tells us, "For we are labourers *together* with God," and this gives the relationship of human beings to God's plan in a few brief words which cannot be misunderstood.

The responsibility of the work, then, rests with the One who calls those who are to be His co-workers, and not with the ones who are called. True, the servant must sense the responsibility of his calling, faithfully carrying out the duties given him, and filling the place assigned him. To this end he must seek daily to know the Master's will, and then go forward according to the instructions, leaving the results with God.

In the experience of Jonah we have a vivid example of a servant who was fearful of venturing on such a program, and we see the dire results in the life of one who took upon himself the responsibility of the success of the work he was to do, while he could see nothing but failure. Had he trusted God to carry to a successful conclusion the work He had undertaken, and realized he was but the servant doing his Master's bidding, we would have a different portrayal of the experience of Jonah.

This fearfulness of results did not perish with Jonah. It is one of the heavy weights resting on the heart of many a worker. This anxiety finds expression in the question most often asked by workers, How can I bring interested ones to a final decision for Christ and this message?

The reasons for this anxiety may vary, but in the large majority of cases I feel certain that it is due to the sense of responsibility one feels for lost souls, and not to the sordid ambition to make a good showing in one's work. It is to those of the former group that I shall endeavor to give a few helpful and encouraging suggestions that may bring more joy and less anxiety as they continue to be collaborators together with God.

The Bible is full of thrilling experiences of how God has done mighty deeds in which He has used poor human beings in their accomplishment. The impossible was wrought through Moses in the plagues and the Red Sea experience; through Joshua when he commanded the sun to stand still; through Gideon and his three hundred; and in the

case of Naaman, who was cured of his leprosy through Elisha. Such experiences could be multiplied many times. They should remind us that God works through human agencies, and that His power is not limited because of the human factor.

After the ascension of Christ, we read of the twelve as follows: "They went forth, and preached everywhere, the *Lord working with them*, and confirming the word with signs following." Mark 16:20. It was God who "wrought effectually in Peter" among the Jews; and "the same was mighty in me toward the Gentiles"—so Paul stated in Galatians 2:8. In the council at Jerusalem, Paul again bore a similar witness when he told of "what miracles and wonders God had wrought among the Gentiles by them." Acts 15:12. Toward the close of his ministry he once more "declared particularly what things God had wrought among the Gentiles by his ministry." Acts 21:19.

So whether it is the miracles in sky or sea, of physical disease, or the transforming of men's lives by the preaching of the word, in each and every instance it is *God who works* by His servants.

In our anxiety for souls, we are likely to assume all the weight of responsibility involved, and forget that we are workers "together with God." The whole plan of redemption originated with Him. Souls are His by virtue of creation and redemption. It is God who saves men by working on the hidden springs of life. It is He who changes men's hearts and minds. It is His precious blood that cleanses the soul, and He who seals the testimony to the heart and conscience of men. (Rom. 8:16.)

"In the vision of the prophet Ezekiel there was the appearance of a hand beneath the wings of the cherubim. This is to teach God's servants that it is divine power that gives success. Those whom God employs as His messengers are not to feel that His work is dependent on them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His work."—*Prophets and Kings*, p. 176.

The work which God has ordained that His co-workers shall do is made very clear in the Scriptures. "Go ye therefore, and *teach* all nations . . . : teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20. To Paul it was said:

"I have appeared unto thee . . . , to make thee a minister and a witness . . . ; delivering thee from the people, and the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among

them which are sanctified by faith that is in me." Acts 26:16-18.

In obedience to this call Paul went forth to turn men from sin to righteousness. Let us read in his own words how he carried on his work.

"Whom we preach, warning every man, and teaching every man in all wisdom." Col. 1:28.

"I have not shunned to declare unto you all the counsel of God." Acts 20:27.

"Therefore . . . remember, that . . . I ceased not to warn every one night and day with tears." Acts 20:31.

"Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.

"I . . . beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. 4:1.

Preaching, teaching the whole counsel of God, warning, beseeching, persuading—this was the work Paul did. He planted the seeds of truth at all times and in all places, "for thou knowest not whether shall prosper, either this or that." He labored as an ambassador of God, and this is to be our constant effort.

No human being can make an ordinary seed grow and bear fruit. We can plant the seed and water it, but only the power of God can make it grow. It is true also in the spiritual planting. The sowing is ours to do; the growth and fruit bearing must be done by God. This work is manifested in the decisions reached and the change wrought in the life. We have all seen unhappy results in the forced growth of plants. It is more disastrous to force the spiritual seed. It will not endure. Let God, by His Holy Spirit, lead to decisions, and the work will be lasting.

"To us also the promise of Christ's abiding presence is given. The lapse of time has wrought no change in His parting promise. He is with us today as truly as He was with the disciples, and He will be with us 'even unto the end.'"

"Go forth preaching the gospel to all nations," the Saviour says to us, "that they may become children of God. I am with you in this work, teaching, guiding, comforting, strengthening you, giving you success in your work of self-denial and sacrifice. I will move upon hearts, convincing them of sin, and turning them from darkness to light, from disobedience to righteousness. In My light they shall see light. You will meet the opposition of satanic agencies; but put your trust in Me. I will never fail you."—*Testimonies*, vol. 8, p. 17.

"Christ has power for the fulfillment of His commission. He is fully able to do the work laid upon Him."—*Ibid.*, vol. 7, p. 223.

"We can be successful in winning souls for whom Christ has died only as we shall depend on the grace and power of God to do the work of convicting and converting the heart. . . . Take God at His word, and work in faith."—*Messages to Young People*, pp. 197, 198.

"The secret of success is the union of divine power with human effort. Those who achieve the greatest results are those who rely most implicitly upon the Almighty Arm."—*Patriarchs and Prophets*, p. 509.

Having these precious promises, let us cease from fretting and worrying over the outcome of the work of God. Let us take God at His word and learn to exercise strong faith in our great Leader. His power can save to the uttermost. He has promised to be with His faithful workers to the end of time. He understands all the problems we face. More than that, He knows how to meet and conquer every obstacle. Let us be courageous, remembering that "we are labourers together with" Him, laboring with, but under, and belonging to Him as His servants.

To us as to the disciples of old, come these encouraging words: "He bade them be brave and strong; for One mightier than angels would be in their ranks,—the General of the armies of heaven. He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success."—*Acts of the Apostles*, p. 29.

III. "Kingdom Come" Teachings *

I. WHAT BIBLE TEACHES ABOUT CHRIST'S KINGDOM.

(*Secret Rapture*, pp. 25-35)

1. Jesus referred to *kingdom* more than 100 times; only twice to *church*.
2. He preached a kingdom message. Matt. 3:2.
3. John also preached a kingdom message. Prepared men for kingdom.
4. The twelve and the seventy preached kingdom message. Matt. 4:17; 10:7; Luke 10:9.
5. Entrance into kingdom by new birth, not by racial inheritance. John 3:3, 5.
6. Kingdom of grace belongs to Gentiles as well as Jews. Eph. 2:19.
7. Even now we are translated into the kingdom of grace. Col. 1:13.
8. Saints enter kingdom of glory at Christ's second coming. Dan. 7:27.
9. S.D.A. approach: Scofield Bible teaches kingdom in an "age to come," and makes kingdom the possession of natural Jews. Teach thoroughly such subjects as Daniel 2 and 7, kingdom of grace and glory, and God's spiritual Israel.
10. Presbyterian conservatism: A certain *Euclid Phillips*, D.D., of Baltimore, comments on the prophecy of Daniel in a recent religious journal. Like all futurists, he gives 445 B.C. as the date for the commencement of the seventy weeks. "But," he queries, "What about the seventieth week of prophetic time?" Then he replies, "This has not begun. The prophetic clock stopped when Christ was crucified. . . . Israel was set aside when Christ was crucified, and this period (is) known as the church period." Then the most amazing statement follows, when he uses Acts 15:16 as proof of his argument. He says: "After this period, when the church is being gathered, God will build again the tabernacle of David which is fallen down."—*The Presbyterian*, Aug. 13, 1942.

II. RETURN OF JEWS ILLUSION.

(*Secret Rapture*, pp. 37-51)

1. Illusionary hope of restoration of Jewish nation lures millions.
2. Protestants more confused than Jews themselves.

* Third and last article in the series on Dispensationalism.

3. All God's promises to Jews based on condition of obedience.
4. Remaining $3\frac{1}{2}$ years of 70th week declared another special period for the Jews.
5. Promises made to spiritual Israel: Rom. 4:13; 9:6-8; Gal. 3:29; Rom. 4:8-12, 17; Gal. 3:7-9; Hosea 13:9-11.
6. "Hope" of all ages resurrection of dead for Jews and Gentiles.
7. S.D.A. approach: Clarify resurrection and God's promises to true Israel.

III. "SECOND CHANCE" HERESY.

(Origin of modern millennial confusions)

1. Whitby's postmillennialism confused modern Protestants.
 - a. Daniel Whitby, Salisbury, England (1638-1726), a Universalist.
 - b. Projected elaborate "new hypothesis" on one thousand years in defense of Anglican Church against dissenters.
 - c. Asserted conversion of world; Holy Spirit's outpouring at time of national establishment of Jews and overthrow of pope and Turk—called it the "first resurrection"; a "resurrection of dead churches" (Origen's belief).
 - d. Whitby's universal reign of paradisiacal righteousness, peace, and victory before second advent.
 - e. Theory built on distorted citations of early Fathers—Origen and Augustine.
 - f. Condition of Europe in Whitby's time—new era of missions, Bible societies, increased interest in Jews—all contributed to popularity of new teachings. Eminent divines embraced them.
 - g. Supported by Vitringa (1695-1722), but protested by Bengel, Zinzendorf, and other leading men.
 - h. Whitby's erroneous teachings handicapped advent movement in England. Became background for many modern "isms" that feature Christ's temporal kingdom and confusions on resurrection.
2. Whitby's heinous doctrine of a second chance during millennium, capsheaf of error.
3. Bible teaches no hope of another chance beyond the grave. Isa. 38:18.
4. *Now* is the accepted time of salvation. Heb. 3:7-15; 2 Cor. 6:2.
5. Close of probation's hour before Christ's coming. Matt. 13:38-43; 25:31-46; Rev. 22:11, 12.
6. S.D.A. approach: Teach God's great plan of salvation and show Satan's counterplan. He procrastinates salvation and deceives men regarding its conditions. Emphasize signs of imminent coming of Jesus. Urge following each ray of newly revealed light.

RECOMMENDED READING: Philip Mauro, *The Hope of Israel* (Hamilton Brothers, Boston).

L. C. K.

"Esther Club" at A.U.C.

By DORIS PARKINSON BATCHELDER, *Dean of Women, Atlantic Union College*

IF WE would have strong Bible instructors for the future, we must do everything possible to inspire our young women with the importance of Bible work. Too long has the Bible work lagged in the background. I hear young women say, "Bible work is so hard. I never could stand the strain of it." This impression has been created by experiences that some girls have had. One girl who had finished the Bible instructor's course left college with eager hopes of getting into Bible work immediately. When she arrived in her field, instead of doing Bible work, she was assigned clerical work in an office. There she did everything from filing to scrubbing floors and cleaning windows. Needless to say, she gave up Bible work.

Another college girl had finished two years of a Bible course when she was sent to work with an evangelistic effort for one summer. She spent the entire summer giving out papers. Never once did she see a demonstration of a Bible study. When she returned to college she changed her major from Bible to English.

Although those who are consecrated will enter the work in spite of these experiences, many decide to use their gifts in another field. As we near the end, we realize more and more the great need for zealous, God-fearing women to bring the truth to people's homes. "There are families who will never be reached by the truth of God's Word unless His servants enter their homes, and by earnest ministry, sanctified by the endorsement of the Holy Spirit, break down the barriers.—Mrs. E. G. WHITE in *Review and Herald*, Dec. 29, 1904. Surely, both ministers and educators need to encourage our young women to enter this soul-saving work.

At Atlantic Union College we have tried to foster an interest in Bible work, not only by classes for Bible instructors, but through the Esther Club. Young people always like clubs. Club work gives them an opportunity for self-expression and creates inspiration for doing Bible work. We encourage all who have had experience in soul winning to tell their experiences at club meetings. We often have guest speakers who help to make the girls realize their possibilities for service, and the opportunities for soul winning in Bible work. At present, members of the Bible instructors' class have started giving Bible studies in near-by towns, so now we are having demonstration Bible studies at our club meetings.

Interest in Bible work was stimulated by a dialogue given by members of the Esther Club at a Missionary Volunteer meeting. A few experiences were presented, showing how to gain entrance to a home and how to meet various objections. We used musical interludes between scenes and a musical background for one of the appeals. The girls enjoyed giving the program, and it was well received. Many young people would be willing to enter this soul-saving work if they only had the proper inspiration and encouragement.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

"Breaking Into Print"

By FRANK A. COFFIN, *Proofreader,*
Southern Publishing Association, Tennessee

"And poetry, too, is constructed by machines of different design,
Each with a gauge and a chopper to see to the length of the line."

WILL CARLTON'S farmer who visited the editorial sanctum may have understood how to raise beets and cabbages, but his cocksureness and abysmal ignorance about "printin'" did not recommend him very highly to the editor of his country weekly. How true it is of writing, as also of public address, that "a word fitly spoken is like apples of gold in baskets of silver." Prov. 25:11, R.V. If to choose one's words wisely, to express ideas succinctly, is important for the preacher in the desk, it is doubly important for the writer, whose article is to be reproduced by multiplied thousands of times in a periodical or journal where space is always at a premium, and where reader interest is important.

Writing for our publications is not a hard or impossible task, and all our workers ought to send reports and articles from time to time. But writing demands concentrated thought, a mental view of the reader audience, and the placing of ideas on paper in organized form. There are also certain mechanical requirements which everyone who attempts to write for publication should understand. Many a rejected article, freighted with good ideas, would see its way into print if it were better prepared. Not everyone is a born writer, but nearly everyone can, with training, prepare an acceptable report, narrative, or mission story, or tell an interesting experience.

You ask, how, then, shall I write? First gather your material, assemble your facts. Then break into the interesting part of your story at once. Catch your reader's interest in your opening sentence. Afterward go back and pick up the details. Present sufficient facts, and proofs where necessary, to make your reader intelligent about the subject or experience, but do not pad it with inconsequential minutia. Most articles are improved by cutting. On the other hand, many lack important facts, names, and dates, which the editor may or may not be able to supply.

Use a typewriter and double space all copy, including quotations and poetry. Your copy will be read critically by several pairs of eyes before it is set up, besides being scanned several times in proof.

Begin to write two and one-half inches down from the top of the first page, and leave one-inch margins on all sides of all pages. In writing for our own periodicals, place your full name and address on the first or last page. The address may

be omitted on the manuscript if accompanied by a letter.

The desired length of the article or "story" varies with the publication, but in general write from two to six typewritten pages. This should be on one side only of standard-size white paper, 8½ by 11 inches. Fold and mail in a number 10 envelope—never roll.

When typing, do not overstrike to correct figures, or letters in names. Give names in full. The editor wants to know whether you mean John M. Jones, or James J. Jones, or Jerry Y. Jones; hence, J. Jones is not enough. Be sure all spelling is correct.

Carefully check and recheck all quotations from their source. Do not trust to memory. The little word "not" omitted before the word "guilty" could, in some circumstances, invite a lawsuit.

Always enclose quotations in quotation marks, and do not fail to include your "unquotes." A quotation within a quotation takes single quotes; a quotation within a double quotation takes double quotes.

Never plagiarize. Always give proper credit. For instance: John L. Motley, *The Rise of the Dutch Republic* (New York: Harper and Brothers, 1883), vol. 2, p. 435. If credit is not for publication, it may be penciled in the margin for purposes of verification. In that case quoted matter should still be enclosed in quotation marks.

Be careful of paragraphing, spelling, grammar, and punctuation. Merriam Webster's Unabridged Dictionary is standard in most offices of publication. The University of Chicago *Manual of Style* is helpful. If you are interested in writing for the newspaper press, Harrington and Frankenberg's *Essentials in Journalism*, published by Ginn and Company, will give you a big lift.

When you have done your very best, lay your article aside for a day or two. Then read it over and rewrite it. Your first writing puts your thoughts on paper; rewriting brings better organization and continuity of thought; and the third writing enables you to correct the language and polish the style.

But, after all, the way to learn to write is to write, so now—let's go!

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OBJECT LESSON ON LIQUOR.—If you are a married man who absolutely must drink, start a saloon in your own home. Be the only customer, and you won't have to buy a license. Give your wife two dollars to buy a gallon of whisky. Remember there are sixty-nine glasses in a gallon. Buy your drinks from your wife. When the first gallon is gone, she will have eight dollars to deposit in the bank and two to start business again. If you should live ten years, continue to buy booze from her and then die with snakes in your shoes. She will have enough money to bury you respectably, bring up your children, buy a house and lot, marry a decent man and forget all about you!—*Gospel Minister.*

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

Omissions in New Revised Standard Version

By ROBERT LEO ODOM, *Editor,*
"Our Times," Nashville, Tennessee

THE most perplexing aspect of the Revised Standard Version of the New Testament published in February, 1946, is the fact that the revisers have whittled down the sacred text. They have omitted numerous passages found in the Authorized Version of 1611—the English translation commonly used among us. However, in most instances the revisers have called attention to the omissions by reference to them in the footnotes.

The Revised Standard Version of the New Testament is a revision of the American Standard Version published in 1901, which is a variant of the English Revised Version issued in 1881, which is a revision of the Authorized Version brought out by direction of King James I of England in 1611. When the English Revised Version (1881) and the American Standard Version (1901) were published, a Greek text of the New Testament, known as that of Westcott and Hort, was compiled and issued.

Wondering whether a new Greek text of the New Testament would appear with the recent revision, I wrote a letter of inquiry about the matter to Dean Luther A. Weigle, chairman of the American Standard Bible Committee, which produced the Revised Standard Version. In his reply, dated May 25, 1945, Dr. Weigle said:

"It is not the present intention of the committee to publish a Greek text of the New Testament. We are publishing a brochure, which will be issued by Thomas Nelson and Sons and will also be issued by various denominational publishers, in which the procedures followed by the committee are described. One chapter of this brochure deals with the Greek text. It is possible, of course, that the committee may in due time feel it desirable to issue an edition of the Greek text embodying our decisions as we have made the revision of the American Standard Version. But that question lies considerably in the future. Our immediate job is to complete the revision of the American Standard Version of the English Bible itself."

The brochure to which the dean made reference has been published, and is a 72-page work with the title *An Introduction to the Revised Standard Version of the New Testament*. It contains, on pages 37-43, a chapter, "The Greek Text of the New Testament," prepared by Frederick C. Grant, one of the nine scholars composing the New Testament Section of the American Standard Bible Committee, and listed in the brochure as being the president of the Seabury-Western Theological Seminary in 1937.

Dr. Grant states that in their search for a Greek text, the revisers were led "to adopt the eclectic principle." That is, they *picked out* here and there among the old manuscripts whatever material they thought to be the true contents of the New Testament. "It is this eclectic principle," he says, "that has guided us in the present revision. The Greek text of this revision is not that of Westcott-Hort, or Nestle, or Souter; though the readings we have adopted will, as a rule, be found either in the text or the margin of the new (17th) edition of Nestle (Stuttgart, 1941)."—Page 41.

While the question as to whether or not the revisers did right in following the eclectic method as they did is one for specialists in that field to deal with, there is one angle of it that we can consider now. It is the attitude of the Spirit of prophecy to those omitted passages.

Take, for example, the last verse of the Lord's prayer (Matthew 6:13), which has been omitted by the new revision. In *Prophets and Kings*, page 69, Mrs. White quotes the last part of the prayer as words that Jesus taught His disciples. And in *Thoughts From the Mount of Blessing*, pages 174-176, she devotes a whole chapter to comment on it.

The whole story of the woman taken in adultery (John 8:1-11) is omitted in the new revision. In *Ministry of Healing*, pages 86-89, this story is presented with extensive comment, as is also done in *The Desire of Ages*, pages 460, 461. Quotations from the story, as being words spoken by Jesus, are found in the following volumes of the *Testimonies*: vol. 2, p. 508; vol. 4, p. 326; vol. 7, p. 279; and vol. 9, pp. 164, 165.

The Omission of Mark 16:9-20

The entire passage of Mark 16:9-20 on the resurrection and ascension of Christ is omitted in the revision. Quotations from, comments on, and allusions to this portion of the Bible as genuine are found in Mrs. White's writings as follows:

The Desire of Ages, pp. 369, 818, 821, 827, refers to verses 15, 17, 18, and 20; *The Great Controversy*, p. 351, refers to verse 15; *Acts of the Apostles*, pp. 174, 599, refers to verses 15, 20; *Christ's Object Lessons* (1923 ed.), pp. 304, 308, 375, refers to verse 15; *Testimonies on the Sabbath School Work*, p. 34, refers to verse 15; *Ministry of Healing*, pp. 106, 139, 148, 226, refers to verses 15, 18, 20; *Education*, p. 264, refers to verse 15; *Testimonies to Ministers*, p. 401, refers to verse 15; *Early Writings*, p. 29, mentions verses 17 and 18 as among the fifty passages of Scripture shown written in letters of gold. *Counsels to Teachers*, p. 466, refers to verses 15, 18.

Testimonies, vol. 3, p. 406, refers to verse 15; vol. 4, pp. 225, 472, refers to verses 15, 18; vol. 5, pp. 391, 456, refers to verse 15; vol. 6, pp. 391, 447, 480, refers to verses 15, 20; vol. 7, p. 39, refers to verse 15; vol. 8, pp. 15, 16, 119, 215, refers to verses 15, 20; vol. 9, pp. 39, 136, 141, 255, refers to verse 15, 20.

It is interesting to note that while the recently revised *Roman Catholic Version* of the New Testament omits the last part of the Lord's Prayer, it retains as genuine John 8:1-11 (the story of the adulteress) and Mark 16:9-20. The footnote on John 8:1-11 reads: "This passage is wanting in many Greek Mss.; in some others it is found in chapter 21. It is well supported in both the Old Latin and Vulgate Mss. There is no doubt of its right to be included among the Sacred Writings." Mark 16:9-20 is retained without any comment, showing there was no doubt whatever about its authenticity.

The accompanying table shows where some of the major omissions (whole phrases, clauses, or sentences) occur in the Revised Standard Version of the New Testament, and where reference or comment on them is found in current Spirit of prophecy writings. The abbreviations of book titles are the same as those used in the *Scriptural and Subject Index to the Writings of Mrs. Ellen G. White*. Remember, in this connection, that many of Mrs. White's current writings (such as *Counsels on Stewardship*, *Messages to Young People*, *Counsels on Diet and Foods*, *Spiritual Gifts*, *Counsels on Sabbath School Work*, *Medical Ministry*, *The Sanctified Life*, *Counsels to Editors*, etc.), as well as her many out-of-print books, periodical articles, tracts, pamphlets, manuscripts, and letters, frequently quote and comment on the Scriptures, and the Bible references in them are not listed in the *Index*. It is possible that in them references to, and comments on, some of the omitted passages in the revision can be found.*

In view of the attitude of the Spirit of prophecy toward the omitted passages, Seventh-day Adventist workers would do well not to exalt the Revised Standard Version as a text to be preferred above all other English translations of the New Testament. It can properly hold a secondary place, along with other "modern speech" versions, for use where fitting. It has much merit, and in many passages it presents the meaning of the original text in clearer and more forceful language than does the Authorized Version.

Major Omissions in Revised Standard Version	Spirit of Prophecy References to Omitted Passages
Matt. 6:13	PK 69; MB 174-176
Matt. 9:13	DA 275
Matt. 12:47	DA 325
Matt. 17:21	DA 430, 431
Matt. 18:11	TM 351; 2T 467; 8T 73
Matt. 19:9	MB 99-100
Matt. 20:16	COL 406; 9T 74
Matt. 20:22, 23	DA 548, 689; AA 542; 2T 32, 178; 3T 48, 107
Matt. 21:44	DA 597, 599; AA 64; PK 712; COL 299; TSS 86; CE 11; 2T 301; 9T 155
Matt. 23:14	DA 614
Mark 2:22	DA 279

Mark 7:16	None
Mark 9:44, 46	AA 312, 313; DA 438
Mark 11:26	TM 487
Mark 15:28	DA 751
Mark 16:9-20	DA 369, 818, 821, 827; GC 351; AA 174, 599; COL 304, 308, 375; TSS 34; MH 106, 139, 148, 226; Ed 264; TM 401; EW 29; CT 466; 3T 406; 4T 225, 472; 5T 391, 456; 6T 273, 447, 480; 7T 39; 8T 15, 16, 119, 215; 9T 39, 136, 141, 255
Luke 1:28	None
Luke 8:43	DA 343
Luke 9:55	DA 487; AA 541; GC 570
Luke 11:11	EW 21-22; 1T 71; CT 242
Luke 17:36	TM 234
Luke 22:19, 20	None
Luke 23:17	None
Luke 23:38	DA 745
Luke 24:12	DA 789
Luke 24:36	DA 803
Luke 24:40	DA 803
John 7:53	MH 86; 2T 508
John 8:1-11	DA 460-461; MH 86-89; 2T 508; 4T 326; 7T 279; 9T 164-165
Acts 8:37	AA 108; 8T 58
Acts 24:7, 8	AA 420
Acts 28:29	None
1 John 5:7	None

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Delay No Longer

By C. P. BOLLMAN

DELAY there must no longer be!
The Master's word to you, to me,
Is, "Go out quickly, bid them come,
For at My table still there's room."

The sands of time are running low;
The Master bids us hasten on.
Whole peoples still in darkness are,
The loud cry echo near and far.

Dost say, "The work is far too great?"
Thou dost forget His might divine.
To us is pledged almighty power;
His providence has struck the hour.

Then go out quickly to all lands;
The call more urgent daily grows.
Delay there must no longer be;
Believe, and His salvation see.

✱ ✱ ✱

"He Remembereth That We Are Dust"

By JESSIE WILMORE MURTON

THE cattle on a thousand hills,
And all the sheep and gold are Thine!
Why should I fear to let Thee hold
These brittle baubles I call mine?

Thy splendor and Thy glory fill
Eternities beyond the skies!
How could such majesty be aught
Than infinitely kind and wise?

Remembering, as vapor blown
The flower and grass, conceived of dust—
I bow before Thy presence, Lord;
Teach Thou my doubting heart to trust!

*A check with the office of The Ellen G. White Publications fully supports this contention.—EDITOR.



Out of Step in the March of Mankind

IN THE earlier decades of this movement, comparatively trifling events—small wars, limited famines, circumscribed pestilences, localized fears between nations and peoples, and minor and sporadic strikes—were looked upon as fulfillments of the prophesied signs of the last times. They were, in a way; but they were only the precursors of the dread things to come of greater magnitude and frequency. They were fulfillments, but only preliminary harbingers of world-sweeping catastrophes such as mankind has never before known.

It took world-shaking World Wars I and II to really fulfill the inspired predictions of battle carnage and continent-wide, devastating destruction, with their dread accomplices, famine and pestilence. Never before have these searing scourges assumed such magnitude, intensity, and global extent. They are marked by appalling figures, staggering losses, and unprecedented wastage of life, property, and moral values. Never has fear so gripped the heart of all mankind—fearfulness of coming catastrophes that will threaten the collapse of civilization and bring the destruction of the human race. We hear it; we read it on every side.

And in the social, labor, and industrial realms past clashes between workmen and employers now appear trivial as compared with the nation-rocking succession of strikes, walkouts, lockouts, and tie-ups now on. America has felt the massed weight of the great organizations of labor and corporations of capital at grips in the most titanic industrial conflict of all time. Whole nations have gone dominantly socialist or communist, and the end is nowhere in sight.

Fearfulness concerning the future has taken possession of mankind. Sharply restrictive food measures are recognized as imperative if millions are to be saved from starvation, desperation, and consequent violence. Distress of nations is a present reality. Radical philosophies are spawning. Suspicion and fear are driving statesmen on to find a workable solution to the baffling situation. The UN offers to such the one hope of peace, security, and abundance. But no sooner is one quarrel quieted within its ranks than others break out with threatening potentialities.

The world is drifting or driving on toward seeming catastrophe. The prospect is truly a gloomy one, from the human viewpoint. Only the incurable optimist would declare it to be otherwise. Commentators iterate and reiterate it;

statesmen solemnly assert it. Man's fond hopes and aspirations seem crushed beneath the greedy ambitions of the strong. And we know that there is no real or abiding peace ahead. There is no genuine hope beyond, save through divine intervention and supernatural deliverance inherent in the promised second coming of Christ.

World peace talk is neutralized by warlike acts and encroachments. Industrial peace efforts are stymied by radical philosophies and maneuverings for controlling power and position. Selfish determination to dominate and to crush all opposition bodes ill for those who would live and work at peace with all men. It is the violent tempo of the time. James 5 is unrolling like a scroll before our eyes.

WE CANNOT change the world situation. It is not within our power. We can only point out to distracted humanity the one way of deliverance and hope offered and provided by God Himself. We are noncombatants in the world's industrial strife, just as verily as in its martial conflicts, seeking to save life, to rescue souls, to prepare all who will hear and heed to meet God. Ours is a tremendous but glorious task. It is a difficult but challenging commission, destined to be misunderstood and maligned.

We shall find ourselves increasingly out of step in the march of mankind. We shall be in the way, charged with creating confusion and difficulty through lifting the warning voice, and issuing a discordant call in the midst of the ecumenical summons to world peace and unification, to which men will cling with the desperation of an only chance. A world unity of religion and a world state to save humanity and to usher in the kingdom of God will be the order of the day. Altruism and the banishing of all national, credal, and other separating barriers will be the imperious demand of the hour. We shall constitute the discordant minority that must somehow be brought under control.

Through it all we must hold steady and keep our vision and our heads. It is a tremendous time in which to live. It will take courage, vision, and fidelity to survive. It will take the spirit of the martyr and the daring of the crusader for God. But it is a glorious, challenging time in which to live and witness, as we step into God's appointed place for us. We shall finish our commissioned task amid the unprecedented scenes of the last, last days, when flashes of divine glory will light up the brooding darkness and tinge the storm clouds of the remnant hour.

L. E. F.

THE BOOK SHELF

Books, Reviews, and Discussions

Systematic Theology, Charles Hodge, Eerdmans, Grand Rapids, Michigan, 3 volumes, \$12.50.

This has been called a "monumental work of the great Princeton scholar." This is a true description. I am using it constantly in my work, and while it must be used with discretion because of certain things which we cannot and ought not to believe, there is so much good in it that the discerning student will do well to consult it habitually. I count it the best of the theologies that I have, and while it is too large to use in my present classes, I am constantly referring to it. I recommend it highly with the conditions noted.

M. L. ANDREASEN. [Professor of Systematic Theology, Seminary.]

The Wine of Roman Babylon, Mary E. Walsh, Southern Publishing Association, Nashville, Tennessee, 1945, 223 pages, \$2.50.

The author of this impressive book is a Bible instructor of experience, and is well acquainted with the particular doctrinal problems that must be explained in our Bible studies with Catholics. Miss Walsh has a rich background of direct information regarding the teachings of the Catholic Church, because she and her forebears were once confirmed believers in the doctrines of the Papacy.

This work is of special value to the evangelist and Bible instructor. It does not deal with the abstruse, philosophical discussions of the church's theologians, but is rather a practical study of the principal doctrines of Rome. The book is strikingly illustrated. Its style is simple, and its documentation has special value in evangelism. Around its discussions even the Bible teacher of limited experience with Catholics may build up necessary argumentation, as various doctrines require explanation or refutation. In view of the increasing power of Rome, every gospel worker will wish to become well informed on basic apostasies and errors of this church.

LOUISE C. KLEUSER.

Missionary Doctor, Mary Floyd Cushman, M.D., Harpers, New York, 1944, 279 pages, \$2.75.

Dr. Mary Floyd Cushman relates in this partial autobiography the story of an intrepid spirit against what, to most of us, would be insurmountable obstacles. At the age of fifty-two she began the fulfillment of her lifelong ambition to become a foreign missionary. A useful life caring for her parents, together with a busy medical practice in Maine, forms but a background as Dr. Cushman recalls the journey to her mission station in primitive West Africa and her twenty years of service to the black people whom she grew to love devotedly. Her busy life was richly filled with tasks of training native helpers to assist her in the hospital. She ministered to all—babies and lepers,

sick and suffering; she manifested constant and unceasing efforts to lift the natives to a higher level of living; she took deep interest in, and devotedly ministered to, spiritual needs.

Dr. Cushman's fortitude when faced with danger is impressive. One wonders at her thoughts as she calmly kills a poisonous reptile that has fallen on her neck from a rafter of her home. Truly the Lord was her strength and helper. Her story leaves one with the conviction that rich indeed is that Christian whose life is consecrated without reservation to the service of God and mankind.

GLADYS GRIFFIN.

Asia's Land and Peoples,* George B. Cressey, McGraw-Hill Book Company, New York, 1944, 608 pages, \$5.50.

This book of 608 pages is crowded with up-to-date information about the great continent of Asia, where two thirds of earth's people live. It is not a mission book and says very little about mission work in the Far East, but it is full of valuable information useful to missionaries, and it will give anyone a clearer concept of the environment and problems our missionaries face in the Asiatic fields.

Vast changes are in progress throughout Asia. The United States has become the greatest power in the Pacific. America, and especially Seventh-day Adventist workers, should be informed on the problems and opportunities of the western Pacific area, so that we can act intelligently in carrying out our commission of giving the third angel's message to the teaming millions of Asia.

Seventh-day Adventist workers will find this book to be both interesting and informative.

J. I. ROBISON. [Associate Secretary of the General Conference.]

From Victory to Peace,* Paul Hutchison, Willett, Clark, and Co., Chicago, 1943, 226 pages, \$1.50.

This is one of the best books making a survey of the world scene today. The author displays a comprehensive understanding of the political and economic forces of our time. It is compact and highly informative.

The author is wrong in his ideas of realizing the kingdom of God through the coming peace or any human peace. He is equally wrong in his idea that the church should influence governments as to the structure of peace. Nevertheless, the book is abundantly worth while in its analysis of the factors and influences at work in the world today. The chapter on "The Race Demon," is most significant.

"There is no other single factor which is working with equal power to produce so ghastly a crisis in human affairs. The Orient is determined to put an end to what it regards as the racial arrogance of the Occident. If the Occident fails to read correctly the signs of the times, and to revise its racial habits in the light thereof,

—Please turn to page 44

* Elective, 1946 Ministerial Reading Course.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Movable Letter Illuminated Sign

By EVERETT E. DUNCAN,
Evangelist, Tacoma, Washington

TO THE evangelist who finds himself in possession of a tabernacle or tent, may I present a method of advertising on the front of the meeting place which we have found to be of real value, yet costing but a fraction of any budget. Recently when my brother and I found we were to have a portable tabernacle, we decided we would utilize the best possible method of advertising our sermon topic at the building entrance in an attractive, yet inexpensive, way.

Undoubtedly all have noticed the unique movable-letter lighted signs used on theater marquees. The large black or red or green letters used against the lighted background arrest the attention of busy, preoccupied people, especially after nightfall, and doubly so if the sign happens to be in a less-lighted area of the city or street.

Upon inquiry at the proper advertising agencies, we found to our dismay that the average movable-letter lighted sign on a marquee costs between \$1,500 and \$3,000. We were told that a sign of this type, the size of the one on the front of our tabernacle in the accompanying picture, would cost us over \$1,000, plus the cost of the letters, priced at about \$1 apiece. Any idea of ours to purchase such a sign was immediately dismissed. However, we still liked the idea, and had visions of how attractive such a sign would be on the front of our tabernacle. [Picture of tabernacle front appears on next page.—EDITOR.]

Our building was located on Main Street just outside of the fire zone. Our location was excellent, as many people drove past morning and evening, going to and from work. We had a large canvas sign hung over the street directly in front of the building, but this, of course, was not illuminated. So we decided to build the movable-letter sign ourselves.

Out of scraps of lumber we built our box 38 inches wide, 12 feet long, and 1 foot deep, inside measurements. The inside of the box was lined with asbestos, and wired with two rows of porce-

lain sockets set about 12 inches apart, making eleven sockets in each row. (See Figure 1.) The two rows were set about 12 inches apart. We used 25-watt light globes, which gave a bright, smooth light under the lid.

The lid was composed of a wooden frame, holding the regular waxed cloth used extensively on the front of chicken coops. The cloth must be stretched tightly and tacked firmly. It cost under two dollars, and from a distance of a few feet folk were unable to distinguish it from expensive glass used on the regular signs. The lid was hinged at the top and hooked at the bottom, so that it could be swung open in case a light globe needed to be replaced.

The metal strips of angle iron upon which the letters were set were welded together and screwed onto the lid over the cloth. There were four of these strips of angle iron $\frac{1}{8}$ " x 1", and long enough to cover the length of the box. (See Figure 2.) Three smaller strips were used vertically, onto which to weld the horizontal strips, to give support and to assure the correct spread between each strip. The strips were painted with black enamel. After covering the roof of the box with roofing paper to make it waterproof, we fastened the box to the front of the building with nails and screws. We also placed a 2" x 2" under the box to give it added support.

From the woodwork shop of Auburn Academy we obtained the material for our letters. From the pile of reject waterproof veneer we found enough good three-fourths-inch plyboard to cut out our entire supply of letters, of which we used two sizes. The large letters are ten inches high and the small ones four inches high. For convenience, you need at least eight or ten each of the popular vowels and

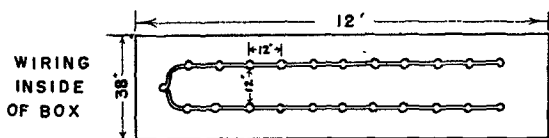


FIG. 1

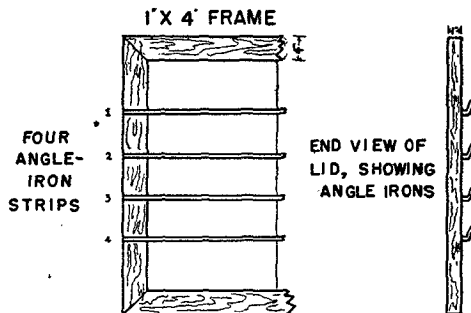


FIG. 2

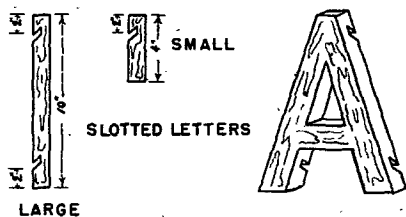


FIG. 3

consonants of both sizes of letters. It is also expedient to have a supply of question marks, exclamation points, quotes, numerals, etc. We dipped all the letters twice in black enamel, which gives them a coal-black color in contrast to the bright smooth light over which they are placed.

All the letters were slit (according to Figure 3), the slit being a little larger than the thickness of the angle iron, so that the letters could be easily placed upon the sign and removed.

We changed the sign after every sermon, or the first thing the morning after the sermon. The sign was lighted every evening just before dark, and all passing by on their way home from work could plainly see the subject for the evening, as well as the time of service and any other items we wanted to mention, such as special music or similar features.

There is no end of variety that can be used in arranging the subjects by using the large and small letters together. Our box, twelve feet long, was a bit short for some topics; so I would suggest that if you decide to make a box, make it fourteen or sixteen feet long. However, much space can be saved by using small letters on many of the more unimportant words, such as "the," "and," "of," etc., and putting the "key" word or words in the large-size letters. One illustration would be: "MARK of the BEAST!" In the storeroom of the tabernacle or tent a convenient shelf should be built for the letters, the letters being stacked in neat piles from A to Z—all A's in one pile, etc.

We appreciated very much the help of a brother in the church who is a licensed electrician. He wired the sign and helped to cut down the expense in many ways. Instead of the \$1,000 or \$1,500 our sign would have cost us commercially, we spent about \$30 to \$35 for our entire outlay.

Those approaching the building for the evening meeting would frequently comment on the effectiveness of the sign in attracting attention to the evening's subject. Needless to say, the sign can be used indefinitely, over and over again.

Correspondence Bible School, Africa

By ELMER L. CARDEY, *Evangelist, Cape Town, South Africa*

IT IS increasingly evident that the correspondence method of teaching the Bible is becoming one of the most effective means for soul winning. It is evangelism on a broad scale. There are several essentials which should be carefully observed by those who wish to do this sort of work effectively. We might name them as follows:

1. Securing a proper class of readers.
2. Treatment of the names when secured.
3. Effective presentation of the studies.
4. Obtaining decisions through correspondence.
5. Effective follow-up from the office.
6. Personal contact in the field.

Some have asked whether it might not be well to select names from the telephone directory or the city directory, and send to them a course of lessons. But we have found by experience that this is a waste of time and money. The best type of names come to us as a result of persons seeing our articles in the newspapers and magazines. Persons writing in as a result of hearing our broadcasts are of high quality. Another excellent method of securing names is for our church members to ask friends, relatives, and neighbors to sign up for the lessons. However, all should understand what they are signing for, and names should not be sent in promiscuously by church members or students or friends.

We have been very fortunate in Africa in securing a great volume of names by the use of the methods just mentioned. As a consequence, we have not lost ten per cent of the first 70,000 names thus secured. The names of our enrollees are a sacred trust to us, and from the first we have determined to put into their hands a full course of Bible studies, unless they definitely ask for the studies to be discontinued. We have found that of those who do not send in test papers, nearly as many ultimately take their stand for the Sab-



bath and the other truths of our message, as of those who do send in papers.

Our students are found in every part of Africa, and there are a number of sections in Europe and Asia Minor from which we have received names. And they come from all classes of people. It is true that to send the entire course of lessons to all who register requires us to maintain a large staff, and also greatly increases the cost of the Bible school as such. But the results thus far obtained fully justify us, we believe, in putting the larger percentage of our money in the Bible school rather than in advertising. We are not prepared to handle over 40,000 to 50,000 names a year, and when that number are registered, we cease securing enrollments for that year.

We have now been operating this correspondence school for two and a half years, and through the method of trial and error we have worked out what seems to us the most effective means for securing final results in Sabbathkeepers.

OBTAINING DECISIONS.—Our present series of studies presents the truth without fear or favor, and a number of requests are made throughout the series for decisions on controversial questions. First, there is a decision on consecration and conversion. Next a decision on the question of tobacco and alcohol. Literally thousands have signed the temperance and tobacco pledge card. Then when the tithing question is presented, another decision is called for. Consequently, we have a large following of faithful tithepayers. Our Bible school organization retains the tithe from students until the person is baptized and joins the church.

The last six lessons of the course deal with the law of God and the Sabbath question. Two more decisions are called for during the study of these lessons. With the final lesson a covenant card is enclosed, and our students are asked to make their definite decisions to keep the Sabbath of the Lord. A very large number of honesthearted people have signed this decision card. Recently they have been coming in at the rate of about a hundred a month.

OFFICE FOLLOW-UP.—With the large numbers of Sabbath decisions which we have obtained in the past two years, and the ever-increasing number coming in, we have found it necessary to organize a correspondence Sabbath school, and have set up a separate department in our organization to care for this interest. Our territory is very large, and the interested ones are scattered over great distances. It would, therefore be a long time before all the people could be contacted. We feel that we are holding the interest in most of the cases through our Sabbath school department. From the letters we receive daily we see the good effects of this department of our work. One speaks of the little Sabbath school he has in his home. Another tells how he goes out in the woods and studies the lesson, keeping the Sabbath as best he can. From a large State prison comes a letter from an earnest group who study the Sabbath school lesson, and keep the Sabbath as best they can. Many sound conversions have taken place in this prison in the past two years.

PERSONAL FOLLOW-UP.—We know that ultimately our students must come in contact with one of our workers, so as to be baptized and join the church. We have given much thought to the responsibility of the conference for the follow-up work, and the best method to be employed. Some of our fields have already appointed workers to do nothing but follow up the Voice of Prophecy Sabbath interests.

We long ago dropped the idea of trying to follow up ordinary interests, because the numbers are so great. Our conferences and mission fields are doing their best to follow up the Sabbath-decision interests. We believe that, with workers giving their full time to this work, much more will be accomplished in the months before us than has been done in the past.

The generous financial support we receive from our students reveals how deep is their interest. Their offerings are larger on the whole, and more continuous, than can be secured in a public evangelistic effort.

We feel confident that God can and will use this method to finish His work quickly in all the earth. We are literally in touch with the masses, with the educated and the uneducated, with the rich and the poor. Representatives from every class are taking their stand and are being baptized.

Revivals in Small Churches

By RONALD J. KEGLEY, *Evangelist,*
South Dakota Conference

I BELIEVE the first prerequisite for a successful effort in either a small church or a large church is the right relationship of oneself with God. I cannot conceive of any real success in any Christian endeavor unless God gives that success. So the great apostle says unto us as ministers, "Take heed . . . unto yourselves." Acts 20:28. Mrs. E. G. White, in the *Review and Herald* of December 6, 1906, says:

"When a special effort to win souls is put forth by laborers of experience in a community where our own people live, there rests upon every believer in that field a most solemn obligation to do all in his power to clear the King's highway, by putting away every sin that would hinder him from co-operating with God and with his brethren!"

There is no better way to cleanse one's soul of sin than through prayer. The evangelist ought to give himself to prayer and spiritual preparation for the baptism of the Holy Spirit, as the disciples did before Pentecost. The night before Jonathan Edwards preached that wonderful sermon, "Sinners in the Hand of an Angry God," starting the revival which stirred New England, he and some others spent the entire night in prayer.

A young man named David Livingstone, in Scotland, was appointed to preach at one of the great assemblies. Feeling his own weakness, he spent the night in supplication to God. The next day when he preached his sermon, the power of God came upon the congregation, and five hundred people were converted. Daniel says, "The people

that do know their God shall be strong, and do exploits." Dan. 11:32.

Charles G. Finney used to pray until whole communities were put under the spell of the Spirit of God, and men could not resist the mighty influence. Richard Baxter, who wrote *A Call to the Unconverted*, covered the walls of his study with praying breath and sent a tide of salvation throughout all the land. John Wesley spent whole nights in prayer, and he and his helpers were empowered to rescue England from formalism, sending a revival of pure, aggressive religion throughout whole countries. David Brainerd used to lie on the frozen ground, wrapped in a bear's skin, spitting blood, yet crying to God to save the Indians. God heard him and converted and sanctified these poor, ignorant, drunken creatures by scores and hundreds.

One praying, believing man can gain the victory for a whole city or nation. Elijah did on Mount Carmel, and the ministry of this church is the anti-type of Elijah of old. Moses did for backsliding Israel, and any God-fearing, sin-hating minister today has the same opportunity among his churches. Daniel did in Babylon. How many in this day will again stand as a Daniel among the lions of Babylon? When Abraham prayed for Sodom, God answered until Abraham stopped praying. If more of our ministers can be led to pray as these mighty men have prayed, our victory will be sweeping, and certain, and speedy.

No one would expect much success from a farmer who went out to sow seed with a corn planter that skipped every other hill or failed to plant entire rows; neither can God use rusty, faulty, prayerless church members and ministers. Volume 6 of the *Testimonies* says, "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden."—Page 371. It is definitely the responsibility of the evangelist to see that both he and his church are in spiritual working order before the first meeting is conducted for the public.

We are exhorted to feed the flock. Right food is very essential. It may be that reproof will be needed. Many a time have our own people stood in the aisles talking before and after meeting, blocking the way of those who wanted to enter or leave. Others have taken their small children and babies to the front for seats, only to take the baby out again in the sight of everyone when it began to cry.

In feeding the flock the evangelist will remember that the true prophet of God brings forth out of his treasure things both new and old. Nothing will so quickly kill a series of meetings as old, stale material. But when the church members, as well as those not of our faith, realize that they are getting things worth having, and that the minister has been faithful in his preparation of the material, they will be back again.

Ask yourself as you give each sermon: "What do I wish to accomplish in this sermon? Is each sermon a step to an end? What is that end—to

have as big a crowd on my closing night as on my opening night? to make a special appeal for money the last night and be sure I never preach anything which might be different from what my congregation believes? Or do I have the minister's one motive ever before me—to make disciples of all nations?"

The first night I look intently over the congregation and ask myself, "How many of these people into whose faces I am now looking will be baptized members of the S.D.A. Church three months hence?" The other day I was reading something on possibilities. It ran like this:

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000. That was genius. Rockefeller could sign his name to a piece of paper and make it worth millions. That was capital. Uncle Sam can take worthless paper, stamp a picture of Lincoln, Jefferson, Washington, or any other President on it and make it worth almost any sum. That is money. A mechanic can take material worth \$5 and make an article worth \$50. That is skill. An artist can take a fifty-cent piece of canvas, paint a picture on it, and make it worth thousands of dollars. That is art. But much more miraculous than all this—through a Spirit-filled minister God can take a human being, wash him in the blood of Christ, put His Spirit in him, and make him a blessing to all humanity. That is true salvation!

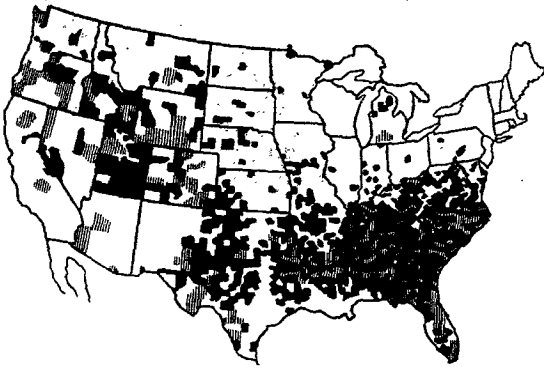
Floodlighting the Dark Counties

By RALPH E. CRAWFORD, *Circulation Manager, Southern Publishing Association*

APPROXIMATELY twelve years ago I saw a dark-county map of the whole nation. I had seen interesting maps of that nature for certain States or conferences, but never before had I viewed a display of the counties of the entire United States. Graphically it pictured a great, unfinished task. Perhaps no other single item has so greatly influenced my actions during the years intervening. What a challenge is constituted by that dark-county map! The work will never be finished *anywhere* until it is finished *everywhere*.

The "Mighty Challenge" map shown here does not portray an absolutely true picture, for some of the light sections of the United States are actually almost totally black. Perhaps that statement sounds paradoxical, but the great geographical expanse of some counties changes the picture. Some of these counties are larger than a small State! One lone church in such a tremendous area would lighten an otherwise dark county. On the whole, however, the dark-county map conveys a realistic portrayal of a task yet largely unaccomplished. Or, to state the same fact in another way, there are immense sections where the gospel seed has not yet taken root. Thank God for His promise that such seed will finally spring forth!

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. . . .



Dark-County Map, According to Catholics. Black Areas Indicate Counties Without Resident Priests. Gray Areas Indicate Counties Without Resident Priests to Rural Sections

The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience." —*The Great Controversy*, p. 612.

The foregoing should encourage us to continue and greatly increase the scattering of the gospel seed, using every available means. In the case of the dark-county map the southern part of the United States shows up the darkest, signifying few or no churches. But where has more literature ever been sold than in the South? In a single year, 1945, Carolina colporteurs alone sold \$301,567 worth of literature, a world record. It is thrilling to contemplate the ultimate harvest.

However, Seventh-day Adventists are not the only ones thinking in terms of dark counties. The widely circulated Roman Catholic weekly, *Our Sunday Visitor*, for October 28, 1945, contains an article dealing with "No Priest Land." The article refers to counties in the United States without a Catholic organization large enough to support a priest. Their dark-county map shows one thousand such counties, most of which are in the Southland. It is interesting to note that Catholics also are working for their dark counties. "Secular priests," the equivalent of our lay preachers, are to be used. Literature will also play a leading role in this drama. Carefully read the following:

"Low-cost pamphlets are being published, slanted at non-Catholics. These are neat little jobs, done on slick paper, with a human-interest photograph on the cover. The imprimatur is omitted by permission. The largest house specializing in the work is the Catholic Information Society, at 214 West 31st Street, New York."

"If only we could educate our people to buy these leaf-

lets, not for themselves, but for deposit on busses and in subways. If only they could learn to leave them lying around in stations or wherever people congregate with a few moments for reading. I've seen so many people pick our pamphlets off the rack and register disappointment on leafing over them.

"They're missing the point. The pamphlets are not for Catholics; they're for non-Catholics. But they won't reach non-Catholics unless it be through the Catholic hands."

"So says Father Bonaventure Fitzgerald, O.F.M. Cap., director of the C.I.S."—*Columbia* (Knights of Columbus periodical), March, 1944. New Haven, Connecticut.

America, A Catholic Review of the Week, another of their publications, contains this information in the February 9, 1946, issue:

"The NCWC News Service estimates that today the Catholic press in the United States has a circulation of 10,654,918—an increase of 1,539,655 or 14.4 per cent in the last three years. There are 367 Catholic publications, 35 more than in 1942. Over a period of twenty years the growth has been from 264 to 367 publications, and from 6,400,000 to 10,654,918 circulation.

"This is excellent progress, but in the opinion of Archbishop Murray of St. Paul, Chairman of the NCWC Press Department, we cannot call it enough. The power of the press, its all-too-frequent repudiation of principles, and the critical situation in the world today emphasizes the imperative necessity for an intensified apostolate of the Catholic press. 'The entire Catholic population of the country,' says Archbishop Murray, 'should accept the responsibility of a crusade that would not only put a Catholic paper in the home of every Catholic in the United States, but in the home of every non-Catholic. . . . Such an apostolate would present the Catholic Church in action to every reading American citizen . . . without any studied effort to propagandize any person.' (Emphasis ours.)

And so we see definite trends lining up for what cannot be other than a conflict. The forces are irreconcilable. There is no possibility of a compromise. Thank God there will be found honest individuals not only in every country but in every village in every county. The following should encourage every worker to greater diligence in seed sowing:

"I saw jets of light shining from cities and villages, and from the high places and the low places of the

—Please turn to page 46

A MIGHTY CHALLENGE



Summer Camps for Youth

By DONOVAN OSWALD, *District Leader, Snohomish, Washington*

WHAT are the values of summer camps for our youth? How can such camps be of help to a district man in working with the young people and helping them to arrive at a decision to join the church?

Junior camps, to my way of reasoning, are only another step in the long process of education. So we might well ask, "What is education?" In answer to this query, our modern-day prophetess has this to say: "True education . . . is the harmonious development of the physical, the mental, and the spiritual powers."—*Education*, p. 13. I hope that we ministers have not been weighted down with our responsibilities, and consequently grown too old in spirit to note in what order Mrs. White, under inspiration, places the emphasis of true education.

Because we are burdened down with many and sundry perplexing responsibilities, we have come to look upon our young people as being much older in spirit than they care to be. They are young, vitally active, burning with a tremendous desire for their share in the interpretations of everyday living. To a young person, the man of action, the man of physical endeavor, appeals far more than does the man who sits passively by, willing to let the forces of nature take their course.

Now let us look at our conference Junior camps. What may we expect to see in the development of a healthy Junior? One of the most important things that can be expected is self-sufficiency. I shall never forget what one mother told me as she put her son aboard the truck, Anacortes bound. She said, "This is the best expenditure of the entire year. Ronnie came home last year a better boy, more independent than ever before. He has combed his own hair, washed his face, brushed his teeth, and what amazes me, he makes his own bed, and does a pretty good job of it, too. I just hope he shows as much improvement this year." Then she turned to Ronnie, her only child, and gave him his last-minute marching orders, and they were comprehensive and stiff.

At camp a Junior can be expected to learn good sportsmanship—sportsmanship not only on the playfield, but also at the dinner table, when he is tempted to take more than his share of certain palatable foods. He learns sportsmanship in the performance of an unpleasant task; sportsmanship in abiding by the decision of his seniors without complaint, and without harboring malice; sportsmanship in competitive games, to win either by skill or by daring, and if perchance he should lose, to accept defeat gracefully; sportsmanship in recognizing another Junior's success, even though that Junior attains that for which he has so desperately tried, and failed; sportsmanship in respecting another's ideas and making allowances for his queer behavior. Those are the broad interpretations of good sportsmanship, and not just simply being a natural athlete.

While at camp the Junior is taught to have a



Church Bulletin for

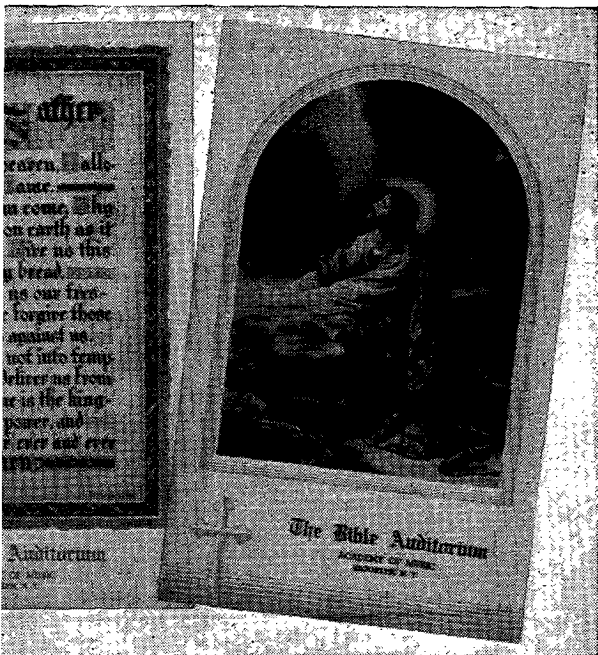
By WILLIAM A. *Evangelist, Bro.*

SEVENTH-DAY ADVENTISTS have the most exalted message ever given men to bear to the world. Of John the Baptist, Christ said that no prophet had arisen who was greater than he. But John was only the voice preparing the way for the first advent of the Messiah, while to us has been entrusted the responsibility of heralding the "one far-off divine event, to which the whole creation moves."

Too many times our methods of evangelism do not measure up to the message we bear. It is impossible for me to imagine Christ carrying on a cheap type of meeting that would repel those with finer sensibilities, if He were doing the work which He has committed to us. I am positive that the logic of His arguments would be unimpeachable, but more than that, I believe that a dignity, an earnest love for souls, and the radiance of a heaven-attuned life would characterize His every act. We need to study ways and means of copying our perfect Example.

In the meetings which we are currently conducting in New York City we have tried at least one new method which the Lord has blessed to add real dignity to our meetings. This method has aided us in our efforts to reach the better classes of people.

We print a church bulletin for every Sunday evening evangelistic meeting, which we distribute to the people as they arrive at the hall. Those who arrive early and have a few minutes to wait until the service begins are always glad to have some-



Evangelistic Service

J. FAGAL, *Pastor-
Brooklyn, New York*

thing to read. By placing our bulletin in their hands, we make use of these minutes to acquaint them with our evangelistic program. Then when the service begins, a newcomer feels that he is already acquainted with a cross section of our work, and becomes more responsive to appeals.

The bulletins, which contain four pages, size $5\frac{1}{2}$ by $8\frac{1}{2}$ inches, may be purchased from one of the numerous church supply houses or bookstores (Methodist, Baptist, etc.) in the cities. We deal with the Augsburg Press, 17 Park Place, New York City. Our first, or cover, page contains a beautiful picture which we change each week. We find that the people value these colored pictures, and for this reason treasure their bulletins. On page two we print our program for the evening, which is planned to the minutest detail in advance. Page three contains our notices, drawing attention to the free literature, the special book, the aftermeeting to consider special prayer requests, the Bible class preceding the evening sermon, the offering, etc. On page four we print an advertisement for next Sunday night's meeting.

The usual price for these, with the picture on the front and the other three pages blank, is \$10 a thousand. (It may be possible for your Book and Bible house to aid you in securing them even more reasonably.) Then we have our local printer insert our copy. I have found the plan to be relatively inexpensive, and feel that it has made an outstanding contribution to the success of our services for God in this great metropolitan area.

much healthier attitude toward the great God who made the star-studded heaven to be His canopy, and fashioned the earth and the sea to be His footstool. It is a vast, intriguing textbook whereby he is able to learn the mysteries of God's great love and care. He learns to reverence God more fully, for he can view firsthand God's true cathedral, the stately tree, and see out through the windows of nature the real interpretations of the omnipotent power of the God of heaven. While surrounded by this holy atmosphere, he lifts his heart and moves his lips in prayer. And sometimes it is the first real prayer that he has stammered through. Yes, he may have hurried through an expressionless memorized prayer, but at Junior camp individuality in prayer life is encouraged.

These are the three great benefits that are derived from Junior camp attendance—self-sufficiency, sportsmanship, and reverence for God—but there are many others which can be expected to mature, such as personal cleanliness, co-ordination of muscular activity, equality of rights. At camp the doctor's son is no better than the carpenter's boy, nor does the minister's son get a better break than the deacon's boy. Junior camp is a great leveler, and each boy learns to know, respect, and accept the other fellow.

Now let us browse through the benefits to the district leader, and let us observe what we can anticipate from the Junior in making the minister's work more pleasant and consequently more fruitful.

As I see it, the first and greatest benefit to a district leader is that the Junior begins to realize that the minister is at least human. Too often the idea grows in a youth's mind that the clergy is a group of long-faced, sanctified men, wearing somber clothing and carrying a little black satchel with a Bible and a songbook inside. They look upon us, the ministry, as an organization which is interested predominantly in the church and its many services, but after a stay at Junior camp the idea is born in their young minds that the minister is a human fellow—not just interested in the church and its services, but also interested in them personally. They begin to watch his behavior and see that he has a likable personality, and is well worth bearing an acquaintance.

All too often the wrong conception prevails that a minister is only interested in a young person when he is twelve years of age or above, or in other words, around baptism time. But I believe that at camp such an idea is forever dispelled, and always after it seems that there is a better spirit of co-operation between the minister and the Junior in the home district. From a mutual understanding, created and nurtured at Junior camp, there springs forth a spirit of comradeship that is essential to building a strong young people's movement in the local district.

Junior camps tend to foster a healthier atmosphere of co-operation between the parent and the ministry, for the parents have here a working demonstration that the ministry is sympathetic to their problems as well as to their children's.

Yes, indeed, Junior camps do pay!

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Medicine and the Changing World*

By WILLIAM F. NORWOOD, Ph.D.,
Dean, Los Angeles Division, C.M.E.

THE noted Dr. Benjamin Rush, the best-known Philadelphia physician of his day, pompously declared in 1789 that he found all schemes of physic (medicine) faulty, and that he was therefore evolving "a more simple and consistent system of medicine"¹ than the world had yet seen. The Rush hypothesis, it soon appeared, was based upon a belief that all diseases were one, and likewise that all treatments were thus reduced to one. Dr. Rush's declaration greatly impressed his contemporaries, and left its author nursing the delusion that he had rendered medicine the same sort of service as the immortal Newton contributed to physics. To his believing students in Philadelphia, Rush further remarked:

"I have formerly said that there was but one fever in the world. Be not startled, Gentlemen, follow me and I will say there is but one disease in the world. The proximate cause of disease is irregular, convulsive or wrong action in the system affected. This, Gentlemen, is a concise view of my theory of disease. . . . I call upon you, Gentlemen, at this early period either to approve or disapprove of it now."²

Most of his students did approve, and went out over the United States practicing the heroic techniques of purging and bleeding. These treatments were supposed to re-establish health by a process of exhaustion.

European physicians joined with fellow Americans in praising both Rush's theory and his practice. Dr. Lettsom, in London, said that Rush united "in an almost unprecedented degree sagacity and judgment."³ A Dr. Zimmerman in Hanover announced that not only Philadelphia but all humanity should raise a statue to the American prodigy. When Rush died in 1813, he was widely acclaimed the greatest physician his country had known.

Only thirty years later, however, Rush's medical philosophy was subjected to a re-evaluation. Elisha Bartlett, a prominent member of the profession in the 1840's, rather shockingly remarked of Rush's medical essays: "It may be safely said, I think, that in the whole vast compass of medical literature, there cannot be found an equal number of pages containing a greater amount and variety of utter nonsense and unqualified absurdity. . . ."⁴

Why was Rush lauded by one generation and repudiated by the next? Simply because far-reaching changes were taking place. Rush, one of the last leaders of the eighteenth century, was not entirely divested of medieval tradition. The newer

generation witnessed the beginnings of the metamorphosis of the older art into modern science.⁵

Benjamin Rush was not the only notable in the healing art whose theory of disease failed to stand. Much of the history of medicine is devoted to the rise and fall of theories and systems. Indeed, how much of today's medicine was known to yesteryear? Further, what portion of accepted practice today will survive unaltered? When you are ready to take the National Board examinations, you may be quizzed on aspects of chemotherapy or antimicrobial agents, the scant knowledge of which a short time before did not justify their consideration in lectures.

Further emphasis on the rapid changes in medical science in a speech to medical students who are trying desperately to get into step with this onward march would be sheer prolixity. There are other changes, however, occurring within the framework of modern man's social structure, which might well be considered by fledgling physicians as well as by seasoned members of the healing art.

WHEN Rush occupied the chair of theory and practice of medicine at the University of Pennsylvania School of Medicine, a student could attend two terms of three to four months each (the second was a repetition of the first), present a not too erudite thesis, and have conferred on him the Doctor of Medicine degree. The premedical requirements at first were specific but limited—three years of apprenticeship under a reputable physician, and a knowledge of Latin and the natural sciences. As the decades of the nineteenth century came and went, less was said of preliminary requirements, and more emphasis was placed on the volume of students accommodated by the faculties in a rapidly increasing number of medical schools, not a few of which were little more than diploma mills.

Under little or no State regulations, American medical schools turned out thousands of M.D.'s, with only this meager formal medical training in addition to an apprenticeship. An even larger number sallied forth to practice without qualifying for the degree. Indeed, many a practitioner never saw an anatomy laboratory or hospital ward, or ever heard a formal lecture.

They were a vigorous lot, these general practi-

* Chapel talk, Loma Linda, California, April 7, 1946.

tioners who succored the ills of the nation during its period of westward expansion. The relatively few who had a liberal education in many instances served their communities as preachers, judges, or lawyers.

Now the picture has changed. The frontier pioneer days passed with the turn of the century. Concurrently medicine gave birth to the specialties. The profession has encouraged State regulation of licensure, and has undertaken to establish and enforce standards of premedical and medical education.

In an effort to keep up with the rapidly expanding borders of science, medical education has tended to crowd everything out of the curriculum but science. The specialties which ought to be integrated for the better understanding and treatment of disease have too often divided mortal man into spheres of influence. Thus modern discoveries have broadened our frontiers to an almost unmanageable extent.

In medicine, one is bound to deal with human life as a whole. We can only agree with A. E. Clark-Kennedy, dean of London Hospital Medical School, that "a purely scientific education is inadequate for the profession of medicine, and medical education is losing touch with the humanities at a time when the power of medicine to prolong life, relieve pain, influence endocrine secretion and to some extent instinct, control birth, dominate the mind, and even change the structure of the brain and modify personality, has increased, is increasing, and is likely to increase still further."⁴

Tremendous power is thus coming into the hands of medicine. The greater the power, the greater will be the moral and ethical issues. Is medical education, as it is now organized, producing suitable custodians of these forces? The founders of the College of Medical Evangelists were well aware that man does not live by bread alone; that the physician must deal with human personality, human hopes, human fears, and human failings—the things of the spirit.

Let not the sagacity of the founding fathers lead students of medicine and the affiliated schools to conclude that by lock-stepping through the curricula of this college, including its courses in religion, they will automatically emerge polished products "thoroughly furnished unto all good works."

The burden is on each of you individually to synthesize human suffering, material forces, and spiritual values into a large interpretation of your duty and responsibility to God and mankind. Unfortunately, you cannot enjoy during your years of medical training the fellowship of men and women training in the humanities. Such students would benefit from your influence, and you would extract from this association imponderable social and cultural values. Lacking this, beware the ease by which you may become a mere technician of medical science, rather than a cultured, spiritually minded member of the healing art.

Two other significant changes have occurred during the past century which bear directly upon medicine. First, our industrial age, with all its

scientific development, including medicine, has had a profound effect upon the religious life of professed Christians. Science and technology have in a large measure taken the place of God in the lives of millions. Dr. D. Elton Trueblood, of Stanford, calls it "power culture." It is based upon the assumption "that civilization consists primarily in scientific, technical, and artistic achievements, and that it can reach its goal without ethical considerations."⁵ Hitler and Mussolini carried this doctrine to its ultimate. The Western powers won the war, so they are not yet disillusioned. Nevertheless, the achievement of nuclear physics, with all that it implies, is filling men's hearts with fear as they contemplate the possibilities of the future. Such mental distress can but produce physical symptoms. Here medicine enters the picture.

This brings us to the second significant change—a long-overdue acknowledgment by medicine in recent years that mental factors, including things spiritual, are vital considerations in the diagnosis and treatment of disease. Unfortunately, there is still much froth in the field of psychotherapy, but medicine appears to be moving unmistakably into that middle zone, where it can be a unifying force in this troubled world.

At such a time as this, you are training in the College of Medical Evangelists, an institution the existence of which is amply justified if its idealism is fulfilled. The changing world and medical science have conspired to magnify the nobility and sacredness of medicine. The ground whereon you stand is holy.

¹ David Ramsay, *Eulogium on Benjamin Rush* (Philadelphia: Bradford and Inskeep, 1813), p. 23.

² Benjamin Rush, "Lectures on the Practice of Physic" (1796), I, No. 31; II, No. 1 (MSS, library of University of Pennsylvania); cited by Richard H. Shryock, *The Development of Modern Medicine* (Philadelphia: University of Pennsylvania Press, 1936), p. 1.

³ J. C. Lettsom, *Recollections of Dr. Rush* (London: J. Nichols Sons and Bentley, 1815), pp. 12, 15.

⁴ Elisha Bartlett, *An Essay on the Philosophy of Medical Science* (Philadelphia: Lea and Blanchard, 1844), p. 225.

⁵ For a critical estimate of Dr. Rush's place in medicine see Shryock, *op. cit.*, pp. 1-3.

⁶ Clark-Kennedy's small booklet is well worth the time of any medical student or physician: *The Art of Medicine in Relation to the Progress of Thought*, (New York: Macmillan Company, 1945).

⁷ *The Predicament of Modern Man*, (New York: Harper and Brothers, 1944).

"Stand Fast . . . Therefore"

By EDWIN G. ESSERY, M.D., *Medical Secretary, Middle East Union Mission*

THE master stroke of Satan, to which he returns again and again in his efforts to snare human souls, is the old Galatian bewitchment—the striving after perfection "by the flesh." The gospel of externalism is always dear to the human heart, and we must, therefore, constantly be on our guard, lest anything entangle us with the "yoke of bondage," thus removing us from "the liberty wherewith Christ hath made us free."

Health reform is an essential accompaniment of our message for today, and we shall, in a moment, see the reason why. But we must take care lest

our health principles degenerate into a matter of "Touch not, taste not, handle not." When individuals fall into this, or any other formalism, they lose the deep joy of fellowship in the Spirit and become removed from the grace of Christ. Furthermore, such people, like Judaizers of Paul's day, tend to "trouble" others and, with misplaced zeal, make "the heart of the righteous sad" whom the Lord hath "not made sad."

I have not space to go into this subject in detail, but for my present purpose it will suffice for me to say rather crudely but plainly that we cannot be saved by giving up a cup of tea or a lamb chop! But who said we could? No one, obviously. The gospel of works is rarely seen in so blatant a guise. Satan is far too clever for that. It should ever be remembered that the central feature of our message is righteousness by faith. In these days when people trust so much in their own merits, we must keep this great truth absolutely untarnished. As Luther finely says, "If the article of justification be once lost, then is all true Christian doctrine lost. . . . He then that strayeth from this Christian righteousness must needs fall into the 'righteousness of the law'; that is to say, when he hath lost Christ, he must fall into the confidence of his own works."—*Luther on Galatians*, p. 136.

Seventh-day Adventists do not believe that the keeping of the Sabbath or any of the other commandments, or abstinence from this or that article of food or drink, can ever give them the slightest credit with God. Christ alone is our righteousness. Either we accept Him to stand in our stead, or we are left naked or clothed in filthy rags. This is God's method; it lays the glory of man in the dust, and does for him that which he cannot do for himself. In the whole plan of salvation there is no place at all for human merit. The glory is all His.

"What, then," one may ask, "is the real place of health reform?" This is a very wide subject, and I must leave its fuller discussion to later articles, but the little I can say now will enable the reader to gauge its importance. We should, first of all, be clear that when the sinner accepts Christ as his personal Saviour, he is, in the words of Scripture, "Justified"; that is, the righteousness of Christ is *imputed* to him, and he then stands before God as though he had never sinned. But the plan of salvation does not stop there; the righteousness which is *imputed* to the sinner, will, through the work of sanctification, gradually be imparted to him.

At no step of the way will one who has so yielded his life to his Lord, feel that there is any merit in these things. God forbid that anything which the controlling Spirit will use in the renewed life as an aid to sanctification, should, through carelessness, be perverted by Satan into a subtle system of works. "Having begun in the Spirit," we cannot now be "made perfect by the flesh." The old man is dead, but Christ liveth, and Christ in us is "the hope of glory."

"And every virtue we possess
And every goodness known,
And every thought of holiness,
Are His alone."

May God help us to have an intelligent understanding of the true scope and purpose of health reform, and may we be saved from the Galatian heresy.

Now the true objective of health reform for one who is justified is that he intelligently yield his body as an instrument "of righteousness unto God." Note the following statements in this connection: "The body is the only medium through which the mind and the soul are developed for the upbuilding of character."—*Ministry of Healing*, p. 130. "A pure, healthy life is most favorable for the perfection of Christian character."—*Counsels on Health*, p. 41. There are other important thoughts from the Testimonies which amplify these statements, and show that health reform is of far wider scope and of much greater importance than is generally realized.

We should understand, therefore, that health reform is no fetish, no substitute for divine grace, no subtle system whereby the unregenerate may "climb up some other way," but definite light for the remnant church who, in a special sense, are called to show forth "the praises of Him" who hath called us into His "marvelous light." Let us, therefore, no more be children in the things of salvation, but let us intelligently understand the laws of our physical being, and, by obedience to the principles of health, yield ourselves more fully to Jesus, that He may will and do of His good pleasure in us.

Dietitians as Teachers of Nutrition

By CLARA M. KNOWLES, Dietitian,
Mountain Sanitarium, North Carolina

REPORTS indicate that good work is being done with cooking schools in connection with evangelistic meetings in many parts of the country. However, there seems to be no large-scale effort in this direction such as we would expect if the following admonitions were carried out: "Wherever the truth is proclaimed, instruction should be given in the preparation of healthful foods."—*Testimonies*, vol. 7, p. 132. "House-to-house instruction should be given in the art of cooking wholesome food."—*Ibid.*, vol. 9, p. 161.

When we consider the large populations in some places, this "house-to-house instruction" may sound impossible. How could this ever be carried out? We would not expect such sporadic efforts as have been put forth to be a fulfillment of this counsel. It seems very clear that there should be a large number of persons engaged in this work. A few individuals, mostly untrained, undertaking a task of such magnitude would never suffice.

To think that all dietitians and home economists must be employed in our institutions is restricting their work and usefulness to a very narrow field. There is a need for such workers that may well be recognized. Many new converts are coming into the church who have not been instructed in the principles of healthful living. We also have a responsibility toward those who are already in the church. Every Seventh-day Adventist should

have a thorough knowledge of our health message, and a better understanding of our relation to it.

In connection with evangelistic meetings, it is a distinct advantage for a dietitian to have general supervision of the food demonstrations and lectures. Instruction given by someone who can speak both interestingly and with authority will inspire confidence in the message taught, as well as create interest in food preparation. Great care should be taken that the instruction in nutrition be well founded. It is essential that statements regarding diet and foods be authentic. The public expects health lessons to be taught by a qualified instructor.

Occasionally enthusiastic workers who are permeated with radical notions about food and diet have a burden to teach health subjects. This is quite understandable, since many of our people are interested in diet and read widely on this subject, yet they are not always able to discriminate between really well-established facts and quackish ideas. A graduate nutritionist, because of her technical training, has the advantage in this, over the average church member.

It would be an ideal arrangement for many of our larger conferences to employ at least one specially trained food worker, who could devote her entire time to health promotion exclusively along the lines of food and nutrition. In the past we have considered the need of a trained nurse in each conference. Is there any less need for trained help in this field? Those who have ability as public speakers, those who are practical cooks, specialists in nutrition, and more important, those who have a real burden to be of help spiritually to the church, should be encouraged to engage in this activity.

If such a plan were inaugurated, there could be employment for all our graduates in our own denominational work, and none would need to seek positions in worldly institutions where our great health principles cannot be carried out. If there is a place for the graduates of our school of dietetics aside from an institutional capacity, it is where their scientific training and experience may be utilized in directing and promoting this highly specialized phase of health education. The need must be made known, and those who can fill this need must be made to realize their responsibility. Should not our schools extend their courses so that graduates may be turned out to meet the need of the field in this line?

This task can never be accomplished by trained workers alone, of course, and it would be a mistake to suppose that lay persons should have no part in it at all. It would seem appropriate that the trained food worker have charge of the diet feature in the evangelistic meetings, and elsewhere when needed, but many lay members would be needed to assist in this important work.

In evangelistic meetings the food lectures and demonstrations are of great value in breaking down prejudice and opening the way for religious instruction. They should be of such a nature

that they will appeal to everyone. But these lessons are not sufficient for those who expect to become church members. New converts should receive instruction until they are well established in the basic principles of nutrition as applied to vegetarianism. Their instruction should prepare them to be able to plan adequate diets and should fortify them against extremes, so that they will not adopt some diet or fad that would injure the health.

They will need more than a smattering of food facts. And at no time will a well-outlined, though necessarily brief, course in nutrition in the light of the Testimonies be of greater value to them. It will serve as a factor in stabilizing them in their new-found faith, and enable them to proceed with confidence along the road of healthful living.

In the past we have been remiss in our duty toward new members in this respect. To emphasize the harmfulness of certain foods is only one phase of health education. Learning to construct a properly balanced vegetarian diet is of equal importance. Much of this teaching will have to be carried on in small groups; thus the instruction will be more practical and impressive, and there will be opportunity for questions not possible in a large audience.

If this kind of procedure is important for new beginners, it is also important for the older members of our church. Here is a full-time job for the nutritionist. Our members generally consider themselves quite well informed on matters of health reform, although checking over the diets of large numbers reveals poorly constructed diets and the frequent occurrence of extreme fadish notions.

Generally speaking, more knowledge of foods is necessary to balance restricted than unrestricted diets; therefore, vegetarians especially need to be instructed in the fundamentals of nutrition. They should familiarize themselves with food values and learn to apply these principles in a practical way.

The trained food worker, directing the dietetic feature in the evangelistic meetings, training assistants, acting as consultant to the constituency, helping the people in their homes and in group meetings, can accomplish what no other worker can, and should be a valuable asset in preparing our people for the time to come when it may be necessary to further restrict our diet.

S.D.A. Managed Hospital, Alaska

*By DAVID HOEHN, M.D., Superintendent,
Matanuska Valley Hospital, Alaska*

BETWEEN the Chugach and Talkeetna Mountain ranges of Alaska lies the Matanuska Valley, famed home of the settlers who came here in 1935 in a Government rehabilitation program. The town of Palmer, which is the business center of the valley, is situated on the highway and railroad about fifty miles from Anchorage. In Palmer is the Matanuska Valley Hospital, owned by the U.S. Government, but under the management of

the Alaska Mission of Seventh-day Adventists since September 15, 1942.

The hospital is well equipped and has been put in good repair since we took over. There are thirty beds and four bassinets, most of which are occupied at all times. Just at the time of writing we have received three patients who have come for major surgery from Chitina, 240 miles distant, on the Glenn Highway. Most of our work is done among the whites, but we take care of all natives under Government contract.

Most of the 2,500 people served by the hospital are farmers, trappers, miners, and road construction workers, and we see the usual variety of diseases encountered almost anywhere in the States. We have a heavy surgical and obstetrical practice, and a number of orthopedic cases, mostly from the mines or construction crews. We must be prepared to do almost anything in the line of medical and surgical work, and must almost be specialists in "the skin and its contents."

At the present time we have a complete and well-trained staff of young people who are versatile and can meet the heavy program of work, and help to care for everything from an ailing child to a fractured skull. The long winters, the isolation, and hard work call for a great deal of morale on the part of our workers, but the compensations are many, and each one has done a commendable job.

When we first took over this hospital, a strong feeling was stirred up against our work by the local churches, but we kept our silence and did our work, and now feel that we have a strong backing among the people, doubtless as good as that of any community hospital.

We have a fine pastor, Paul Bartholomew. As he lives at Anchorage and is in charge of the work there also, it is possible for him to be with us every other Sabbath and one or two days a week. We wish he could spend his full time in the valley, following up the friendships made here. Evangelistic efforts are not too successful in this part of Alaska, but fruitful Bible studies have been conducted in the valley during the little time that can be spent here by our pastor. He is also conducting a class for members on how to give Bible studies. Recently three outstanding adults in the valley were baptized.

This is our first venture in a medical institution in Alaska. Already it has branched out, and the Alaska Mission is operating the Seldovia Hospital under the hand of Dr. Raymond Knoll. Other offers have had to be turned down for lack of personnel. Even in this short time, however, medical institutions bear signs of being our most valuable means of carrying the message.

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¶ THE medical missionary is a missionary and a half.—*Robert Moffat.*

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¶ THERE must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear.—*Testimonies*, vol. 6, p. 418.

Get Your Food Firsthand *

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

WHEN the atomic bomb sounded around the world, one of nature's great secrets of power was blasted to its very center. This secret was the process which the sun employs in converting material things into energy. The word "atom" means "not divided," and was first used by John Dalton, the scientist, in 1807. But on August 8, 1945, something happened. Man, by his scientific, analytical mind, was able to split the atom, and unleash upon the world a supernatural, electrical power which humanity had never dreamed of before.

At this time we shall consider only one special phase of this atomic energy; that is, its relation to the plant or vegetable kingdom. One of the most unique yet marvelous miracles of nature is found in the growth of the plant kingdom and the maintenance of animal life from this distant energizing power. This proves anew that science is under the control of divine laws.

Prophecies which were given years ago shine like jewels against the night of woe in this enlightened age of God's power. The sun releases its atomic energy in the form of sunshine—disintegration. This strikes the earth and is picked up and utilized by the vegetable kingdom, producing life and growth in the plant. This is called synthesis, or integration. What a system of transforming, life-giving power!

We cannot drink liquid sunshine, though California might lead you to believe we can. We cannot eat atomic "bomblets," but these life-giving rays are built up into luscious oranges, apples, wheat, carrots, and beans which we can eat, and enjoy their fine variety of flavors. Is it any wonder they are *vitamins*? They, and they alone, contain that vital spark of life.

When these "sparklets" are taken into the human body, another miraculous process of disintegration, or digestion, occurs, releasing each element of calcium, iron, starch, etc. With almost human intelligence each tissue and organ picks out the substance it desires to build into its structures—a selective service, if you please. The blood says, "I will take the iron"; the nerves say, "I will take the phosphorus"; the liver says, "I will store the starches."

How rational the original diet given to man now becomes! (Gen. 1:29.) God designed that there should be no death in the Garden of Eden, but that man should be adequately sustained from the products of the soil, from which he himself had been made.

For years there has been a people who have recognized God's claims upon the body as well as the soul. This people, like Israel of old, recognize that they are journeying to a better country, "that is, an heavenly." Heb. 11:16.

* Substance of health talk in an evangelistic series of meetings

Certain articles of food, as flesh and meats, were considered inferior to God's original diet for the nutrition of body and formation of character. But there came a growth in numbers and popularity of this people, resulting in a falling away from this principle. Some began to partake of flesh foods, "lest we become anemic" and "won't get our protein." As far back as 1905 fundamentally sound instruction was given on a "better way."

"In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food, 'Behold,' He said, 'I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.' Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also 'the herb of the field.'"

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet. . . ."

"Again and again I have been shown that God is bringing His people back to His original design, that is, not to subsist upon the flesh of dead animals. He would have us teach people a better way. . . ."

"If meat is discarded, if the taste is not educated in that direction, if a liking for fruits and grains is encouraged, it will soon be as God in the beginning designed it should be. No meat will be used by His people."—*Counsels on Diet and Foods*, pp. 81, 82.

"Are These Things So?"

Today we can examine this naked truth in the light of scientific facts and say again, "We have not followed cunningly devised fables." 2 Peter 1:16. In the book *How to Live*, of which 449,000 have been sold, Dr. Haven Emerson makes the following bold and impressive assertions:

"For people not so impaired as to require special diets, a four-class diet is probably ample, the four classes being: raw fruits, raw nuts, raw greens (or leafy vegetables), and dairy products. Moreover, these may fairly be called natural foods."

"With such a four-class diet, the choosing of one food rather than another is not likely to be injurious. On the contrary, almost any person, who chews and tastes deliberately will find that his natural choices, if made only among raw fruits, raw nuts, raw greens, and dairy products, will never be lured into any of those great errors of diet which today characterize the civilized world. He will not get night blindness for lack of vitamin A, beriberi for lack of vitamin B, scurvy for lack of vitamin C, nor rickets for lack of vitamin D; he will not be sterile for lack of vitamin E, nor stunted for lack of vitamin G. He will not suffer from diabetes from excessive sugar. He will not become anemic for lack of iron. His bones and teeth will not deteriorate for lack of lime. He will not be the victim of a too acid-forming diet. His diet will seldom contain too much or too little protein. It will not lack bulk, not involve any other deficiency, excess, or unbalance. In a word, he can probably eat with perfect safety as much as he likes and exactly what he likes."—Pages 38, 39.

And lest someone fear he is missing something, or will be more puny than his flesh-eating neighbor, Dr. Emerson summarizes his facts in these words: "Fruits, nuts, greens, and dairy products probably include every essential of complete nutrition for the average person."—*Ibid.*, p. 38.

With the elements of nutrition all stored in the plant kingdom, why must they first be passed

through the cow, the sheep, or the pig! Away with such an idea! Naturally, when they are consumed by the animal *first*, who used up all the "goodies," what is there left for man when he eats the animal's body except dead, wasting muscle tissue, faulty livers and kidneys, and disease germs? Would it not be just as rational for the natives of South Africa to say, "Let us eat the heart of a Livingstone, so we shall be brave as he was"?

Whence comes the strength of the horse? Why does not the elephant or the cow become anemic or malnourished on its monotonous diet of grain and greens?

The difficulty with an enlightened people is not that the principle of a proscribed diet is wrong, but that it has not been applied and utilized correctly. Today our feet are on the brink of Jordan. Our Caanan land is almost in sight. God is trying to awaken His people to make a special preparation for that final deliverance.

No Man Is to Divorce Them

By F. R. ISAAC, Instructor in
Bible, Boulder-Porter School of Nursing

WHEN the Lord told us that "no man should divorce them," He had in mind the ministry and the medical work. (*Testimonies*, vol. 6, p. 290.) God has united them, and they are not to be separated. The Lord gives the reason why they should be kept together.

The union of the two lines of work is emphasized by a statement taken from page 533 of *Counsels on Health*: "I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people."

It is interesting to note in how many different ways the Lord speaks of the medical work as the "entering wedge" into homes and into hearts. In the statement just quoted, the term, "access to the people," is used. On page 430 of *Counsels on Health* we find the same thought presented: "As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed." Then, too, we have the familiar thought given that medical missionary work is the "entering wedge."

One reason, and perhaps the outstanding reason, why the Lord wants the two lines united is that "soon there will be no work done in ministerial lines but medical missionary work."—*Ibid.*, p. 533. The Lord wants our ministers to be equipped so that when they cannot preach they can still continue with their labors, but along medical missionary lines. Here is perhaps one of the most striking statements to substantiate what the Lord really intends to convey to His ministry: "You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening."—*Ibid.*

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

The Library and How to Use It

By WELLS EMMETT BEMENT, *Assistant in Charge of Reading Room, Library of Congress*

Here is a key that will unlock the possibilities of the public or institutional library, to which we must all have access. It should prove most helpful, as it combines simplicity with comprehensiveness. The writer is uniquely fitted to advise us. Formerly carrying responsibilities in our denominational work, he now holds an important position in the Public Reading Room in the Library of Congress, with its more than seven million volumes and pamphlets, and about the same number of manuscripts. Preserve and consult this upon occasion. It will prove an invaluable asset to the student and investigator.—EDITOR.

THE preacher was right when he said, "Of making many books there is no end." Today, centuries after Solomon wrote these words, we live in a world of books. Authors are writing, publishing houses publishing, bookstores selling, libraries circulating, reviewers evaluating, and experts advising, so that now anyone who can read has little excuse for being uninformed.

Of those following the professions, much reading is required, at least along their specialized lines, and in such callings as preaching, teaching, and medicine, there must be both intensive and extensive pursuits in learning. For such, a library is invaluable, indispensable. It may be a private collection, but usually the library of an institution or a public library is necessary for deep penetration and broad expansion. A minister, for instance, cannot afford to own all the books he wants to read or refer to; he cannot find room for them in his home or cart them about in his frequent moves. Then, too, the books he wants are frequently no longer in print. So he turns to the larger library.

In a public library there are books new and old, large and small, valuable and not so valuable, easy to read and hard to read. Here one can pursue innumerable subjects, briefly or broadly, in poetry or prose, factual or fictional, from ancients or moderns.

In order to get the most out of the best in the easiest and quickest way, the following considerations may be of help in introducing one to a public library. He should have acquaintance with the following categories:

1. Rules and regulations of the library.
2. General layout of the library.
3. System of classification.
4. Use of the card catalogue.
5. Reference works.
6. Indexes.
7. Bibliographies.
8. Serials.
9. Government publications.
10. Various services.
11. Interlibrary loan facilities.

1. RULES AND REGULATIONS.—One must know the hours the library is open, which books are reference, which are circulating, who may take books out, how many at a time, and for how long.

2. GENERAL LAYOUT OF THE LIBRARY.—Usually the general reference books, such as dictionaries, encyclopedias, indexes, and guides, are in the most convenient location. Then the general and frequently used books of various classifications or subjects are shelved together in some systematic order for self-service. There are usually open sections for fiction, children's books, and periodicals. The latest books are usually grouped in a conspicuous place. The rest of the books are back in the stacks, obtainable by call.

3. SYSTEM OF CLASSIFICATION.—One may not need to know the whole system, but should be familiar with the letters, figures, or symbols marking the books of his particular interest. An outline is obtainable at the main desk of the library.

4. USE OF THE CARD CATALOGUE.—The card catalogue is an index of the library contents. One consults it to obtain the book number in requesting books, or it may be used as a bibliographical guide of some subject. The card index is in general alphabetically arranged, with three kinds of cards—author, subject, title, coming in that order (also, where names are similar, there is a sequence of person, place, thing).

Consequently, there are three ways to find a book card: With the *author method* one must know the author's full name with initials, or real name if writing under a pseudonym. The author's last name is used in filing. Joint-author cards are filed by the first-named author. When using the *book-title method*, one must know the exact wording of the title; then disregard the initial article (*a, an, the*), and proceed alphabetically. Cards under *subject headings* are subdivided when the subject is extensive, the method being at once apparent. Tracer helps are found at the bottom of Library of Congress cards, in the form of other subject headings, and on the back of main-entry cards in the case of typewritten cards.

5. REFERENCE WORKS.—These are in the form of dictionaries, encyclopedias, yearbooks, almanacs, handbooks, directories, atlases, and gazetteers; also serials, indexes, outlines, reviews, digests, bibliographies, concordances, commentaries, government

publications, sets and monographs on subjects of general interest. We mention a few, the use of which is obvious.

a. *General encyclopedias.* These introduce the subjects of most quests and suggest further material. The most comprehensive are:
The Encyclopaedia Britannica with yearbooks
The Encyclopedia Americana with yearbooks
The New International Encyclopedia with yearbooks
The Columbia Encyclopedia

b. *Encyclopedias with special emphasis in certain fields:*

The Catholic Encyclopedia
The Jewish Encyclopedia
The Universal Jewish Encyclopedia
Encyclopedia of Religion and Ethics
Encyclopedia of Religious Knowledge
International Standard Bible Encyclopedia
Encyclopedia of Social Sciences
Cyclopedia of Political Science, Political Economy, and United States History
Cyclopedia of Law and Procedure
Monroe's Cyclopedia of Education
Thompson's Encyclopedia of Music
Hutchinson's Technical and Scientific Encyclopedia
Bailey's Cyclopedia of Agriculture
Encyclopedia of Medicine and Surgery
Julian's Dictionary of Hymnology

c. *More specialized books of reference:*

- (1) *Biographical information*
Webster's Biographical Dictionary
Lippincott's Pronouncing Biographical Dictionary
Dictionary of American Biography
Dictionary of National Biography (English mainly)
Who's Who (chiefly British)
Who's Who in America
Who Was Who (for the "has-beens")
Series of Who's Whos by location and vocation
American Men of Science
Leaders in Education
Living Authors
Current Biography
- (2) *Historical*
Cambridge Histories, Ancient, Medieval, Modern
Cambridge English Literature; American Literature
New Learned History for Ready Reference
Harper's Dictionary of Classical Literature and Antiquities
Keller's Dictionary of Dates
Langer's Encyclopedia of World History (rev. of Ploetz "Epitome")
- (3) *Atlases and gazetteers*
Rand McNally Commercial Atlas
Shepherd's Historical Atlas
Lippincott's Gazetteer
Westminster Historical Atlas to the Bible
- (4) *Almanacs and yearbooks*
New York World Almanac
Whitaker's Almanac (English)
Statesman's Yearbook
Yearbook of American Churches
- (5) *Book digests and subject outlines*
Keller's Reader's Digest of Books
Book Review Digests
College Outline Series, Barnes and Noble
Religious Press Directory
- (6) *Book of quotations and poetry, etc.*
Bartlett's Familiar Quotations
Hoyt's New Cyclopedia of Practical Quotations
Stevenson's Anthology of Verse
Untermeyer—American and British Verse
The Van Dorens—Collections of Poetry and Prose
Granger's Index to Poetry

(7) *Concordances and commentaries*
Bible—law—literature

d. *Dictionaries and word books:*

Murray's New English Dictionary, or Oxford English Dictionary (Gives all the uses of every word since 1150. Good for quotations.)
Webster's New International Dictionary (unabridged)
Funk and Wagnall's New Standard Dictionary (unabridged)
The Century Dictionary (Vol. 11 is a cyclopedia of names; vol. 12 contains an atlas.)
University of Chicago Dictionary of the American Language
Skeat's Etymological Dictionary
Roget's Thesaurus, revised by Mawson (classified collection of synonyms)
Soule's Synonyms
Fowler's Dictionary of Modern English Usage
Horwill's Dictionary of Modern American Usage

e. *Publishing and book information:*

United States Catalog (A complete listing of books published in the United States. Entries are by author, subject, and title in the same alphabet.)
Cumulative Book Index (Issued monthly; cumulates yearly into a volume of the U.S. Catalog.)
Book Review Digest (Issued monthly; cumulates into a yearly volume; here are excerpts of the best digests with listings of others.)
Ayer's Directory of Newspaper and Periodicals (Issued annually.)

6. *INDEXES.*—These are a great help in knowing what has been issued in periodicals and otherwise. The following will show the scope.

a. *General:*

Reader's Guide to Periodical Literature
Poole's Index to Periodical Literature (1802-1900)
International Index to Periodicals

b. *Specialized:*

Agriculture Index
American Library Association Portrait Index
Art Index
Biological Abstracts
Chemical Abstracts
Dramatic Index
Education Index
Engineering Index
Essays and General Literature Index
Experiment Station Index
Legal Index
Index Medicus
Industrial Arts Index
Public Affairs Information Service
Psychological Index

c. *Newspaper:*

New York Times
London Times

7. *BIBLIOGRAPHIES.*—Lists of material with comments have been prepared by individuals, institutions, the Library of Congress, and government agencies on innumerable subjects.

8. *SERIALS.*—These are magazines, newspapers, government publications, institutions' publications, societies' publications, annuals, etc. One should determine what the library has that he can use.

9. *GOVERNMENT PUBLICATIONS.*—More and more, governments enter into the life and activities of the people. As needs for information on various subjects arise, books and pamphlets are issued dealing with the matter. A documentary catalogue is available.

10. *VARIOUS SERVICES.*—The public library keeps files of clippings, pamphlets, and pictures; and supplies of outlines, digests, and dissertations. It is not intended that the library service do all

the work of acquiring information, but merely to lay the groundwork and point out the path.

11. INTERLIBRARY LOAN FACILITIES.—One very valuable feature of the library system of the United States is the possibility of obtaining a book from some other library when the local library cannot supply the material.

WE HAVE pretty well covered the ground of acquaintance with the library as a whole. How about knowing particular books? Almost any subject or item approached today is covered or treated by a number of books. How can one judge which book to read? How can he evaluate a book? The following outline may prove helpful:

1. Date. (Do you want ancient or modern treatment?)

2. Authority. (Note author's reputation, publisher's reputation, history of work, revision extent.)

3. Scope. (Purpose of the book, field covered and to what extent, relation to and comparison with other works.)

4. Treatment. (Is the style popular or scholarly? What is the point of view? Is the author biased?)

5. Arrangement. (Order of materials. Indexes—how full and how exact? Cross references.)

6. Format. (Note here number of volumes or pages, binding, kind of paper, typography, page make-up, and illustrations.)

7. Special features. (Bibliography, appendixes, use of outstanding names offering useful leads, etc.)

8. Book reviews. (What do those competent to judge think of the work?)

Now let us note a few specific examples of library use.

To ascertain the meaning of a word, it may seem needless to direct you to a dictionary or a book of usage or both. But we might urge here, if one desires to add the word to his vocabulary, that he know all the meanings. Read all the dictionary has to say, all the illustrations of use, all the synonyms with various shades of meaning. It is better to know all the meanings of fewer words than but one meaning of many.

For biographical knowledge consult an encyclopedia, the *American Dictionary of Biography for Americans*, the *National Dictionary of Biography for British*, *Who Was Who* (for dead), one of the series of *Who's Whos* mentioned before, or *Current Biography* (for the living). There will be leads in these entries for further perusal.

For information about places, use encyclopedias, guidebooks, gazetteers, atlases, maps, directories.

For events, facts, and figures, there are encyclopedias, almanacs, yearbooks, histories, books of dates, and books of facts with their bibliographies, leads, and suggestive readings.

For current articles, look it up in *Reader's Guide*, *International Index to Periodicals*, an index on specialized subjects, or a newspaper index—by author, subject, or title.

For quotations, try such books as Barton's,

Hoyt's, Oxford, or Stevenson's; or if poetry, Granger's *Index*.

Most subjects have adequate outlines, indexes, and bibliographies, as well as books of specific treatment.

Literature has its guides, outlines, concordances, criticisms, collections and selections, and biographical contributions.

IN CONCLUSION let me state that an unabridged dictionary, *The World Almanac*, and a good encyclopedia will answer most of one's questions, while the bibliographies of the latter (or specialized encyclopedia), with the card catalogue of a library, and the various indexes, will guide one to unfathomable depths in most any subject. Add to the above factual material two or three books of quotations, three or four anthologies of poetry, and a few collections of essays for flavor, and the gospel worker is prepared to render his people a dependable and delightful ministry.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Gospel Song in History

By FRANCIS W. AVERY, *Instructor in Music, Emmanuel Missionary College*

ONLY those who have experienced the thrill of genuine conversion can appreciate the ecstasy that must have possessed the Corinthian brethren in the early church. The Corinthian church had been recently established. The brethren were rejoicing in their new freedom from pagan darkness, and in their "first love." Many spiritual gifts accompanied their baptism of the Holy Spirit, showing God's pleasure over sinners turned to repentance. They had not yet acquired a cautiousness, and as a consequence, Paul felt the need of giving admonition and administering a little restraint upon them. They were acting not altogether unlike a group of young people with a newfound freedom—they were abusing it.

On the occasion of one of Paul's meetings with them he said, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." 1 Cor. 14:26. In the light of the context, and other relevant statements made by Paul, it is evident that on the crest of their spiritual fervor and enthusiasm they were bringing to these meetings many of their own compositions—songs that were composed out of heart experiences.

That many of these songs were unworthy, musically speaking, or even born out of fanaticism, none would try to deny. But that some valuable, worth-while compositions came out of the apostolic revival is evident in view of what Paul says

in Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

As time went on and the Corinthians matured, no doubt many if not most of these revival-inspired songs expired. It is not certain that any of those apostolic "spiritual songs" are extant. In the year 1909 Dr. Rendel Harris made an interesting contribution to the question by announcing the discovery of "an early Christian hymnbook." It is a collection of "private psalms" dated by Dr. Harris as of the last quarter of the first century. We stand on firmer ground, however, in considering the apostolic background of the spiritual songs by taking what Paul says. Many eminent hymnologists agree that he was quoting from one of these songs in Ephesians 5:14.

"Wherefore it saith [margin],
Awake thou that sleepest,
And arise from the dead,
And Christ shall give thee light."

If such be the case, how appropriate is the admonition in the nineteenth verse: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Would we not be on safe ground, then, to accept the Corinthian experience as a pattern of events connected more or less with every major revival and reformation? And does not history attest that such has been the case? Look at the number of spiritual songs in the vernacular that came out of the German Reformation! We know that one of Luther's mighty weapons was his songs that he gave his people to sing. The people grasped these songs, and, like a spreading prairie fire, the message of God was carried to the very gates of the Vatican. The Catholics feared Luther's songs almost as much as they feared his theses.

No great spiritual revival has ever left the songs of the church just where it found them. Observe the mighty tide of gospel songs that surged out of the Wesleyan movement or from the Moody-Sankey revival. Many of those songs have not stood the test of time, and have been culled out. Comparatively few remain in hymnbooks today. However, we can see from the apostle Paul's counsel that a definite place is provided in the Christian communion for these spiritual songs. We must keep in mind what Dr. Louis F. Benson says regarding Paul:

"He is of course not forecasting a service of praise for the stately basilicas of Constantine's time. He is merely exhorting a little company of people gathered in a humble home for mutual edification. And yet the sort of singing here indicated becomes none the less an authorized form of church song: and every theory of hymnody must wrestle with it or give it lodgment."—*Hymnody of the Christian Church* (New York: Doran 1926), p. 43.

From the passage in Colossians, already quoted, we understand that Paul had in mind the more spontaneous, spiritual songs for another reason.

He speaks of admonition and teaching through the avenues of "psalms and hymns and spiritual odes." The main feature of this mode of Christian singing is its strict individualism. Paul is not forming an ordinance "that resides in the sanctuary, waiting till a congregation gather to exercise it. . . . It is a spiritual gift which each Christian brings to the sanctuary and contributes to a common song of spiritual fellowship."—*Ibid.*, p. 44. This is the peculiar office of the gospel song.

THE great second advent movement is about to launch forth on the greatest evangelistic advance of its history. From the pattern of history thus briefly sketched we can expect spiritual songs paralleling the outpouring of the latter rain. In the glorious return of Christ, these songs will no doubt be swallowed up in praise to our Redeemer. Until then, they will have their place, and will accomplish their peculiar work. By virtue of their very nature it is expected that they will be more or less ephemeral.

Does the gospel song have a place in the work of God today? Our answer depends upon our attitude toward evangelism and revivals in particular. Surely the gospel song does not contribute toward a liturgical service. That is why it is not found in the popular churches. By nature it does not contribute toward an aesthetic approach to worship. It deals more with morals, Christian experience, truth, admonition, appeal. The type of music to be used in any given church must be decided upon by the objectives of that church. The objectives of our church will determine our music.

It is not the purpose of this article to condemn, but to point out what is, in my belief, the proper sphere of each type of music. Surely there is a place for the psalms and hymns of praise, just as there is a place for the songs of appeal and admonition and testimonial. A flood of songs and choruses are being turned out upon the public today. This calls for discrimination on the part of the song leader. Doubtless the motive behind the writing of many of these is the financial enrichment they will bring rather than the spiritual edification they will give. A little study will reveal that some resemble very closely the style of music used in the dance halls. Surely no sincere gospel worker would stoop to use such productions.

It would seem that the time has come when serious study by those most directly concerned—evangelists and musicians—should be given the question of music to be used in our evangelistic efforts, with the thought of setting up wholesome standards. I know from experience that a great many of our ministers actually do not know how to discriminate between an acceptable gospel song and one that is not. But they are anxious to learn. On the other hand, many musicians give no place to the evangelistic or revival message song, and are, without the evangelistic viewpoint. Until the time comes when there will be unification, education, and organization, Christian forbearance on the part of both musicians and ministers will add greatly to the smoothness of the advancement of God's work.

THE LARGER OUTLOOK

Principles, Perils, and Developments

Seventh-day Adventists and Nudism

By F. D. NICHOL, Editor
of the "Review and Herald"

THE December, 1945, issue of a nudist journal, *Sunshine & Health*, contained an article entitled: "A Seventh-day Adventist Nudist," by Harry A. Loring. The writer declared that he was a theological student who had been attending a Seventh-day Adventist school. The article opened thus: "Of all the unheard-of things—a Seventh-day Adventist nudist. Yes, I certainly am—both a nudist and a Seventh-day Adventist in good standing." The article set forth various strange arguments in behalf of nudism, including the contention that because Mrs. E. G. White advocated sunshine and fresh air, probably her writings really endorsed nudism in principle.

The article came to the attention of certain of our ministers who were conducting evangelistic meetings. Persons studying our doctrines had the article called to their attention by relatives or friends, and asked our ministers whether Adventists really believe in nudism. Requests came from various of our ministers that a statement be made to correct the preposterous idea that Seventh-day Adventists endorsed or even condoned nudism in any way.

I was asked to write a letter to the editor of *Sunshine & Health*, setting forth the denomination's position in the matter. Accordingly I wrote the following letter, which was published in full in the April issue of *Sunshine & Health*, under a two-page bold-face heading: "Adventist Church Excommunicates Nudist as Violator of Church's Modesty Standards."

Mays Landing, N.J.
Editor of SUNSHINE & HEALTH

DEAR SIR:

A copy of the December, 1945, issue of your publication containing an article under the name of Harry A. Loring entitled "A Seventh-day Adventist Nudist," has been sent to my editorial office. In addition, I have received a number of letters from Seventh-day Adventist ministers and from members of the church asking that some step be taken to refute the obvious implication in this article, namely, that a person may be a good Seventh-day Adventist and a believer in nudism.

It seemed to me that the simplest and most reasonable thing for me to do so far as your journal is concerned, was simply to write you a letter giving our position in the matter, and requesting you to publish it in an early issue. Your journal has much to say against hypocrisy and false views of life. I therefore presume that you will be glad to comply with my request to publish this letter which is intended to correct false views.

The article referred to begins thus, "Of all the unheard-of things—a Seventh-day Adventist nudist. Yes, I certainly am—both a nudist and a Seventh-day Adventist in good standing." The first part of this statement is eloquently true. "Of all the unheard-of things,—a Seventh-day Adventist nudist." The idea is so fanciful, so far fetched, so absolutely contrary to the whole spirit and genius of Seventh-day Adventism as

revealed in its records and history that I doubt if it would be possible for anyone to tie together two ideas more contrary, more conflicting, more mutually opposed than Seventh-day Adventism and nudism.

Anyone who has even the slightest acquaintance with Seventh-day Adventism knows that we have always stood for modesty in dress, with particular attention to the matter of covering the body in such a way as to prevent undue exposure of legs or arms or breast. In fact, on more than one occasion our organization has gone on record specifically as to the length of dress, the length of sleeve, and the depth of a neckline of a dress.

The most frequent and emphatic statements on the matter of modesty and dress, including specifically the length of the dress, have been made throughout our history by one of our most prominent leaders, Mrs. E. G. White. I make specific reference to her name because in the article by Harry A. Loring, reference is made to Mrs. White in such a way as to make it appear that she really looks with favor upon nudism. I could think of nothing more calculated to make this dear, demure, and godly woman turn in her grave than the suggestion that she gave any countenance to nudism.

And now the second half of the introductory statement. "Yes, I certainly am—both a nudist and a Seventh-day Adventist in good standing." This statement is utterly and unqualifiedly contrary to the facts. There lies before me a letter from the president of the college attended by the author of this article when he was a theological student, as he mentions in this article. Of course Harry A. Loring is not the name of this student. At least it is not the name under which he is registered in this college, a Seventh-day Adventist college. This letter informs me that when the college learned of his active interest in nudism, he was called before a responsible committee of the college church and warned to give up such ideas, that in response to this warning he gave to this church committee "in writing a statement that he would renounce and discontinue all connections with this nudist movement and stay with the church." He was, therefore, not dropped from the church at that time.

Later, when the article we are here discussing appeared in this nudist journal, this young man who had left the college but was living near by, was called before a large committee of ministers, and, as the letter from the college president informs me, the young man denied writing the article. He refused to divulge the name of the one who wrote it; he confessed that the article was his experience, that he had related it to this unknown party. He was reminded of the previous warning he had received and the fact that he was under the censure of the church, and therefore by no stretch of the imagination could he describe himself as a Seventh-day Adventist in good standing. At this second meeting before the church leaders he was summarily dismissed from the church.

The article refers to a second man who was addressed simply as "Elmer," and described as a "good Seventh-day Adventist brother." Our church records reveal that this person three years previous to the time this article was written was dropped from the church membership because of his interest in nudism. The reference in the article to other Seventh-day Adventists is too vague for us to check on. If there be any such others, you may judge of what happened to them by what we have already said.

It is easily possible that there may have been somewhere in the United States and among the hundreds of thousands of our members, two or three others who became enamored of nudism. We do not know. No organization yet created in this world is able to hold all its members in conformity to its standards. But it is possible for an organization to keep its record clear and its standards unsullied, by summarily dismissing from its membership anyone who violates the standards. That is what the Seventh-day Adventist Church has done concerning the persons named in the article in your publication.

I know this letter is a little long, but I earnestly request of you, in the spirit of fair play and in the

interests of dispelling all false ideas, that you give it space. I am sending this by registered mail to make certain that it reaches you. I would appreciate your sending to me a marked copy of the issue containing this letter.

Very truly yours,

F. D. NICHOL.

If the English language is capable of expressing ideas clearly, then surely this letter, appearing on pages 12 and 13 of the April, 1946, *Sunshine & Health*, ought to separate Adventists and nudism as far as the east is from the west.

The same issue of the nudist journal contains a long statement by the editor belaboring Adventists for their rigorous attitudes and caviling over the point of whether "Harry A. Loring" was disfellowshipped exactly as I described it in relation to the time of "narrating his experience to Elmer." All such discussion is beside the point and highly irrelevant. The undebated facts are that "Harry A. Loring" was disfellowshipped and because of his nudist views and practices.

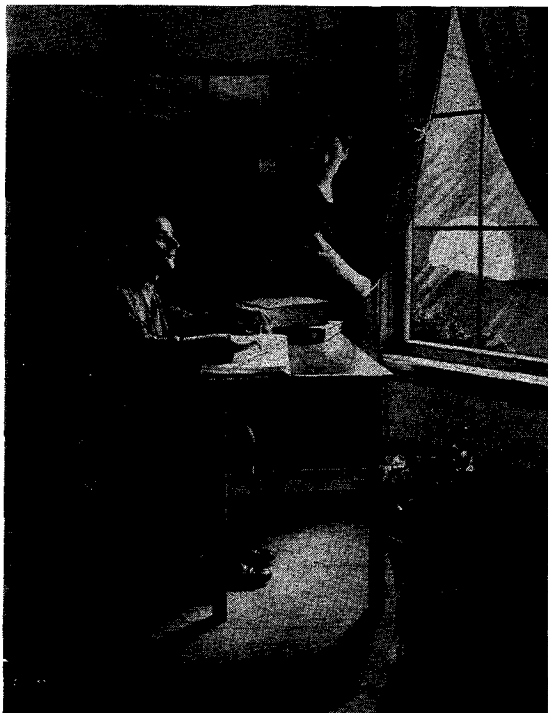
My letter refers to an "Elmer," and states, "Our church records reveal that this person three years previous to the time this article was written was dropped from the church membership because of his interest in nudism." "Elmer" has a long article in the April issue of this nudist paper, in which he declares that my statement is contrary to the facts, that he was dropped from membership during the depression years because the church had not heard from him for a given length of time. He adds that he continued to attend an Adventist church whenever he was so located that he could, and then follows with this: "In the fall of 1942 a certain local elder, whom I will call Elder A, was told of my nudist activities, and promptly wrote me a very curt note indicating that my presence in his church was no longer welcome."

Evidently those who sent me the information about "Elmer" confused his being dropped from the church with this experience about three years ago, at which time "Elder A" informed him that his presence in the "church was no longer welcome." The statement that "Elmer" makes proves even more strongly than does the statement in my letter, how the Adventist Church reacts to nudism! And that is really the only point at issue.

Seventh-day Adventists have no time for nudism or for the fanciful arguments set forth in behalf of it. If, because of this, nudists think us bigoted and narrow-minded, as writers in *Sunshine & Health* vigorously and repeatedly affirm, then we plead guilty and thank those writers for so labeling us. The more they thus denounce us, the more firmly will they support our contention that we have nothing to do with nudism in any shape, manner, or form. In fact, if they will but continue to denounce us, it will save us the necessity of having to say anything further in the days to come regarding the subject.

✱ ✱ ✱

☞ SOME people read more into their New Testament than they read in it.—*Christian Advocate*.



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Six Types in Every Audience

By H. S. PRENIER, *Chaplain of the Florida Sanitarium, Orlando, Florida*

The majority of our hearers are just plain, average folk. But in every audience there are certain variant types that need to be recognized and provided for, without overemphasis. The following analysis will help to classify these, and offers a clue to the special attitude or thinking of each, and how best to adapt our presentation to meet their special needs.—EDITOR.

ALL types of people cannot be moved by the same appeal. God never expected they should be, nor would human variableness make it possible. Because of limited capacities, various kinds of folk rarely move together under the same urge unless the Spirit of God is powerfully at work, or unless they are regimented. In the parable of the nobleman and his three servants the three were not alike in skills, drives, or aptitudes. To one he gave five talents, to another two, and to another one, to every man according to his several ability. The nobleman's parting appeal caused certain motivations; upon his return the difference in the servants' reaction to the appeal was apparent.

The gospel is so all-embracing that there is something in it that will win every type of individual, provided the teachers and workers, under God, are sufficiently versatile to respect all kinds of minds, and jealously guard the personalities of those in their care. Good music attracts the more aesthetic type. Emotional stimulus and revival methods will help with some. Logic appeals to some, science to others, and high standards of personal piety to still others. Another kind wants a life-centered, practical, down-to-earth religion. Some are attracted by our systematic financial program; others by the success and heroics of our world-wide welfare work.

In his book *How We Think*, Dr. John Dewey names six kinds of thinking. He uses rather technical classifications, which I shall simplify, as follows: (1) those governed by authority, (2) those governed by emotions, (3) those governed by reason, (4) the experimenter type, (5) the practical type, and (6) the questioners. These are the people whom we must reach.

1. AN AUTHORITARIAN follows closely the authority of a book or books, and is more or less a traditionalist—a conformist, a strict adherent to an organization or institution. He holds to rule, measure, and precedence. He makes a groove and keeps himself and others in it, if he can. He becomes apprehensive when others do not live up to prescribed behavior patterns. These are our best attendants at prayer meeting and other services.

2. The next group may be quite the opposite in traits and trends. The EMOTIONALISTS are mystics and are controlled by feeling. They crave excitement. They enjoy sculpture, paintings, architecture, music, poetry, and go into ecstasy over nature. They are thrilled by a symphony orchestra, and are carried out of themselves by the operatic and dramatic. They are temperamental, highly

sensitive, easily hurt, and quickly discouraged. They enjoy the church ritual and the liturgical. They are sticklers for a reverent order of worship and the heart gripping that leads to tears. We depend on this class for our aesthetics and color and enthusiasm.

3. The REASONERS—the rationalist, studious group—are those who think their way through. They are slow plodders, but they get there. They are logical and systematic in their thinking, analytic, critical, objective, informational, and intellectually honest. Usually they are self-satisfied, self-centered intellectuals, and self-confident in their science-mindedness. They do not depend on feelings. They have to know before they are moved. Their judgment should be a check to overstimulated souls.

4. The EXPERIMENTERS do their own observing and too often disregard authority, emotion, and reason. They are the vacillating, rolling-stone type. Theirs is a "zeal without knowledge" which makes them seem flighty and erratic. They quickly get a burden, and just as quickly lose it. They are likely to become extremists in their quick-changing attitudes, and in their fixations they may become bigoted or fanatical.

5. The PRACTICAL, excessively businesslike group are thrifty, prudential (or executive), are moved by the service idea, and stress moral social service. They weigh evidence, keep careful records, turn their hand to anything, and measure success in dollars and cents. They enjoy the study of graphs, causes, conditions, and results. They sometimes appear spiritually careless and indifferent, but they may not be at all. We sometimes misunderstand them because they are not highly emotionalized. They are often misjudged because they do not talk easily about religion, are not excitable, and their religion is applied to daily living and not to outward show. We could not get along without this group, for they are our organizers—steady and poised. We need them to guard our treasures and ethics, and to give us balance.

6. The SKEPTICS are a class which we know well. They doubt everything until it is proved true. They are logical, philosophical, doubting, and full of questions to be answered. They have to know the *whys* and *wherefores*. They take no one's word. They must have absolute proof before accepting faith. They study one step at a time. Nothing seemingly changes them. They are a long time accepting truth; but often when they are convinced, they readily accept new positions of truth.

WHAT we need is awareness that these six types exist in every audience. We need to present the message in a manner that will attract and appeal to all of them. We need to understand these differences and guide people intelligently from social delinquency and ruin, to a love of the threefold message. God has persistently held to a course that recognized human variableness. When Jehovah said, "I am the God of Abraham, Isaac,

and Jacob," He evidently intended to emphasize that He was the Father of varied personalities. It would be an interesting study to trace these six kinds of people among the twelve patriarchs of Israel and among the twelve original apostles of Christ. We turn now to a consideration of how to deal with each type.

1. The chief difficulty in reaching AUTHORITARIANS is that they so thoroughly hold to the teachings of their church and their leaders that to many it is almost a sacrilege to question anything they have been taught. The greatest advantage that we have in reaching this group is that they accept unquestionably the authority of Holy Scriptures. They respond to the sense of duty and obligation. The best method of approach is deep, searching Bible study, especially in the privacy of their homes. In due time they accept, without question, the authority of our denomination and leaders; and can usually be depended upon. They will study the Testimonies conscientiously and live up to all requirements.

2. For the benefit of EMOTIONALISTS, we must attract with good music, correct language, appealing poetry, attractive settings, and vivid descriptions that fully arouse. From a sense of love they respond to the message of God's great love, the crucifixion, the prodigal son, and accounts of sacrifice of early gospel workers. The beautiful sacrifice of obedience to God has the strongest appeal.



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3. The REASONERS gradually study their way through. The kind of sermon that appeals most is a logical one. Literature plays a big part in their acceptance of truth. It is hard to detect a response. They come slowly, but supply them with our most convincing books, and they will become firmly anchored.

4. The EXPERIMENTERS often attend meetings through curiosity. They are usually the floating religious population. They are perpetual seekers after some new thing which they cannot find. If our message appeals, they quickly accept and become fervent in their first love, but the next evangelist that comes to town may have an equal appeal. They need a strong follow-up to hold them.

5. The best way to reach the PRACTICAL group is to preach sermons of every-day human interest, life-centered and to the point. Religion to them has a material phase as well as spiritual. Shown the bounties that accrue, here and hereafter, and the benefits in changing the life, the home, and the world, they move readily to do the right thing because it is the sensible thing to do. Practical folk stand guard over our world-wide corporation interests, and direct our efficient financial program.

6. To the SKEPTICAL class, all truth presented constitutes a challenge. They naturally lean to the negative side of every truth, and are therefore the hardest to reach. They question the Bible, the Godhead, the supernatural, and the future life—all this, of course, in varying degrees. Down deep in their consciousness there is an honest desire to arrive at truth. We must have understanding and realize they have that type of mind. We need divine patience to deal kindly with this class.

Verified evidence of the harmony of history and Bible prophecy is valuable for such. True science and archaeology are great helps. The law of exegesis, applied to the Bible, makes the old volume a new one to them and raises their estimation of Scripture inspiration. But the greatest of all appeals is the testimony of the ages to the benefits of the gospel to mankind everywhere, and the consistent life of a truly dedicated Christian. If it were not for this class in our denomination, error might sometimes pass for truth.

To summarize: We need authoritarians to hold us strictly to the Holy Scriptures and the Spirit of prophecy. We need the emotionalist type to encourage high standards in environment, behavior, and cultural niceties; without this type we might lack reverence and beauty of worship. We need rationalists to keep us thinking and rethinking and studying. We need the experimenters to drive us into new fields of research, to keep us properly integrated, and to prevent our getting into ruts. The practical type gives judgment and business principles and budgets their place; they keep us out of debt and reproach, and stave off a financial day of reckoning. The doubting group make their best contribution in keeping us steady and free from accepting error in the guise of new light.

Any church without all these six kinds of mem-

bers would be nonprogressive and unbalanced. We need every one of these. Jesus did. In His fellowship of twelve He chose some from each type. So, brother pastor-evangelist, appeal to all six classes. Do not be disheartened when you do your best. God and the angels could do no more.

THE RELIGIOUS PRESS

Valuable Current Excerpts

PROTESTANTISM'S FUTURE.—Protestantism is dying because the world which it created for itself has been blasted by war and by industrial and social revolution. Its decline is imperceptible to the casual observer. The buildings, the ministers, and the endowments are still here. Yet, already the Protestant church in America has ceased to be a significant influence in any sphere of life.

Within the next one hundred years one of three things will take place: (1) America will become a materialistic, pagan nation without allegiance to any form of creative redemptive religion; (2) America will become a Roman Catholic country; (3) America will be reconverted to Christianity by a new, aggressive, united, and militant non-Roman church. This church will be made up of the basic remnants of defunct Protestantism and other groups of non-Roman Catholic Christians.—H. S. SIZER, Jr., in *The Churchman*, May 1.

TODAY'S EMERGENCY.—We pass along a portion of a most timely editorial from *Fellowship Evangel* under the head of "Preach the Gospel". . . .

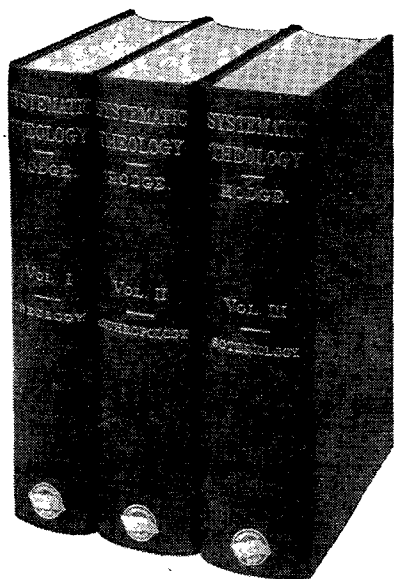
"In the wake of the horrible revulsion which so recently engulfed practically the whole world, there is sweeping through almost every country, outbreaks of lawlessness, murder, and revolution that are truly alarming in extent and havoc. On every hand there is bewilderment, worry, distress and despair and even some Christian people are feeling more than a little apprehensive. Wondering if this old world has got out of control altogether, some are tempted to ask if the Almighty is allowing it to go to irreparable ruin. . . .

"It is worthy of note that because of the evil abounding today, there is among the different denominations of the church universal a new emphasis being placed on the urgent need of evangelism. We say a new emphasis, because many of our churches have become little more than social agencies and discussion centers. The pressure of circumstances, however, are bringing many to a realization that we must 'Evangelize or Perish.'"—*Prophecy Monthly*, May.

PROTESTANT ENGLAND.—On page 254 of the November, 1945, issue of the *Converted Catholic Magazine* there appeared the following statement: "Only 17 of the 640 members of the new House of Commons in England are Roman Catholics, and 2 of these, from Northern Ireland, will not participate because they refuse to take the oath of loyalty to King George. Only 8 of the 17 Roman Catholic M.P.'s elected belong to the Labor Party. In Prime Minister Atlee's new cabinet there are no Catholics at all. A dispatch of the NCWC in the *Catholic Register* of August 26 attributes this to the fact that Catholics are not favorable to left-wing tendencies and that Freemasonry controls politics in England. The real reason is that Roman Catholic policy ties in with British Toryism."—*Watchman-Examiner*, February 21.

TAYLOR'S LATEST HONOR.—Quite interesting is the following story in the *New York Times*, under a Vatican City date line, March 11, 1946: "Myron C. Taylor, the President's personal representative to the Vatican, has been a papal nobleman since June 2, it is revealed in the latest issue of *Acta Apostolicae Sedis*, just published." Though Taylor on that date received the Grand Cross of the Order of Pius, carrying with it the hereditary status of a papal nobleman, the an-

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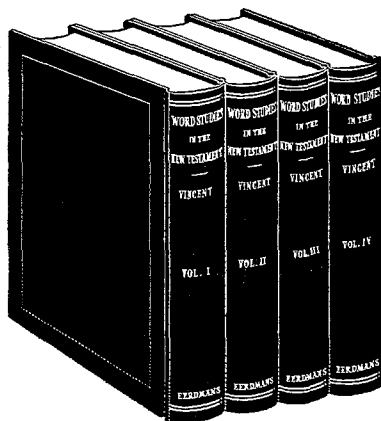
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nouncement was withheld, according to Vatican circles, lest it be interpreted as a gesture of farewell at a time when they hoped Taylor would return to Rome.—L. D. NEWTON, *Watchman-Examiner*, April 18.

SWITZERLAND'S VATICAN PROBLEM.—Press reports from Switzerland state that a proposal to establish a Swiss embassy at the Vatican is being firmly opposed by the Protestant forces of that country. Officers of the Swiss Protestant People's Alliance have called on the national parliament to give assurances that the whole plan has been dropped. They also warn of the popular resentment caused by the establishment of a Roman Catholic nunciature at Bern.—*Christian Century*, May 1.

NEW VERSION.—Our impression [regarding Revised Standard Version of New Testament] after consulting with a number, is that the work is not of such importance as the wide publicity given this version might suggest. In general it is conceded to be good translating and useful for comparative purposes. Certain passages, however, reveal the bias of liberalism, there having been no member of the revision committee who believed in the verbal and plenary inspiration of the Scriptures. All believe that the Bible "contains" the word of God.—*Prophecy Monthly*, May.

PREVENT LIQUOR ADVERTISING.—We must keep re-emphasizing the growing public demand for the cessation of the advertising of liquor by radio, newspapers, and journals. Across the country there is mounting interest in this enterprise. It should be

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repeated until people think it automatically, that there is not one valid reason why alcoholic beverages should be advertized. But the volume of protest is not yet great enough to effect the passing of legislation by Congress. Bills dealing with this curse are tucked away in Congressional committees, and the brewers' lobby has up to now been able to prevent them from coming to the floor of Congress.—*Watchman Examiner*, April 11.

CHANGING VIEWS ON IMMORTALITY.—Not long ago most of us believed that "one life at a time" was a sensible motto, and we silenced the queries of the curious regarding the future life with Jesus' words: "What is that to thee? Follow thou Me." But two world wars, with a period between that could not be called peace, have revived a serious interest in immortality that would have been inconceivable in our youth. We can hardly revive an acceptance of the Biblical pictures of heaven and hell. And neither the crude Roman Catholic views of purgatory nor the Protestant opinion, at the other extreme, that all true believers at death are miraculously transformed into souls fit for Paradise, seem satisfactory.

If I am immortal, the I that survives must be myself, and not a saint whom I could not recognize. (Is not this a conclusive argument against any sort of transmigration of souls? If I believe that I have lived before on this earth as a person of whom I have not the slightest vestige of memory, how could that person have been I?)

We believe that heaven and hell are not the more or less arbitrary rewards and punishments decreed by a judge, but the lives which we ourselves have chosen—with all their eternal consequences.—*The Churchman*, April 15.

In many a church on Easter Day an effort will be made to prove our immortality. But we cannot prove our immortality; we can only wait for it. And in such a time of waiting as this, it is pertinent to make proof of a far more weighty matter, namely, are we worthy of an immortality at all?—ROBERT NELSON SPENCER, in *The Churchman*, Easter, 1946.

CATHOLICS ON ADVENT.—The Catholic Church believes that following the destruction of the world, and the resuscitation of the dead, Christ will appear as Judge. This is very clearly expressed in the Gospel of St. Matthew, 25th chapter, 31st verse. He will naturally come as He now exists in heaven, with the glorified and spiritualized body in which He rose from the dead and ascended into heaven. Holy Scripture tells us He will come "with great power and majesty."

If you mean by the "second coming of Christ," the teaching, prevalent in many sects, that Christ will come to earth and live here for a thousand years, I would answer that the Catholic Church does not accept that doctrine. There is no trace of the millennium in either the Gospels or the Epistles. It is vaguely referred to in some of the prophetic books of the Old Testament which too often are to be given a figurative interpretation, and in Revelations (XX, 4-7), but in that book St. John, as you hardly need be informed, speaks very mysteriously about many things.

St. Augustine believes that "the thousand years" was an expression that merely covered the period between the resurrection of Christ and the resurrection of the dead, or, in other words, the period during which Christ lived with His kingdom, the church, here on earth.—*Our Sunday Visitor* (R.C.), April 28.

SPURGEON'S APT DESCRIPTION.—Spurgeon once described the theological struggle of his day in words which are not inappropriate to our own times. Following is the Spurgeon statement:

"At the present time, there is a spirit of infidelity creeping over the Christian church, and it puzzles and perplexes me to lay hold of it, because of its very vagueness. Ministers and others of the modern-thought school do not positively assert that the Scriptures are not inspired, but they have a theory of inspiration

which practically comes to that conclusion. They do not actually say that Jesus Christ is not the Son of God, but they try to explain away His divinity in such a fashion that they might just as well deny it at once. And as for the fall—oh, of course, there was a fall, but it was a matter of very small importance; and the idea that the serpent tempted Eve is held up to positive ridicule as a myth, an ancient fable.

"The depravity of the human heart is admitted in words, but it is really denied when you come to see what those words actually mean. There is a new theology, lately sprung up, which has taken every pea out of the pod and every kernel out of the shell, and its advocates present us with the empty shucks and shells, and say, 'Do not quarrel with us; we are all brethren; and there is very little difference between what we hold and what you teach, only we are not dogmatic and positive as you are.' Yet, all the while, they are throwing doubts upon that which is our very life; and we cannot help feeling that they have learnt the devil's way of dealing with truth, 'If, if, if.'"—*Watchman-Examiner*, April 25.

VATICAN EMBASSY'S COST.—The U.S. embassy at the Vatican cost U.S. taxpayers \$40,000 in the past twelve months, according to information supplied by the State Department to Rev. Dr. Louis D. Newton. In a letter to Dr. Newton, Senator George wrote as follows: "I am advised by Mr. H. M. Kurth, director, Office of Budget and Finance, State Department, that the obligations for the period of April 1, 1945, through March 31, 1946, in connection with the mission of Myron C. Taylor, personal representative of the President at the Vatican, were in the amount of approximately \$40,000." Mr. Taylor himself receives no salary, but his traveling expenses are paid by the State Department.

This use of taxpayers' money for the Vatican Embassy is a direct violation of an Act of Congress, passed in the 39th Congress, second session, (See *Congressional Globe*, vol. 37, pp. 850-51, 882-86), which categorically states:

"No money hereby or otherwise appropriated shall be paid for the support of an American Legation at Rome [the Vatican] from and after the 30th of June, 1867."

No approval has ever been given by the Senate to the appointment of Myron C. Taylor as ambassador to the Vatican either by the late President Roosevelt or President Truman.—*Converted Catholic Magazine*, May.

PRESIDENT TRUMAN'S APPEAL.—When the sages and the scientists, the philosophers and the statesmen have all exhausted their studies of atomic energy, one solution and only one solution will remain—the substitution of decency and reason and brotherhood for the rule of force in the government of man.

If men and nations would but live by the precepts of the ancient prophets and the teachings of the sermon on the mount, problems which now seem difficult would soon disappear.

That is the great task for you teachers of religious faith. That is the supreme opportunity for the church to continue to fulfill its mission on earth. The Protestant church, the Catholic Church, and the Jewish synagogue—bound together in the American unity of brotherhood—must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. O for an Isaiah or a St. Paul to reawaken a sick world to its moral responsibilities!—*Federal Council Bulletin*, April.

TWO PER CENT FOR CONTRIBUTIONS.—Dr. Benson Y. Landis, the one-man "listening post" for the Federal Council of Churches, has made an excellent survey of income tax deductions claimed for contributions to charitable, educational, religious, literary, scientific, and public purposes, and has come up with the remarkable fact that such contributions usually run two per cent of net income year after year, through depressions and wars.—*The Churchman*, May 1.

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America's Ignorance of Bible

Nor long ago, a schoolteacher friend of mine quite seriously asked this question: "Was Joseph who was the father of Jesus the same man who had the beautiful coats and was later sold into Egypt?"

My first reaction was a feeling of disgust that an educated person should be so ignorant of the Bible. Later the reaction changed to a question of self-reproach, "What am I doing about it?"

America, in this so-called age of enlightenment, is wallowing in an ignorance which is resulting in something far from bliss.

Recently, in my high school English classes, I conducted a survey, the result of which showed an astonishing lack of Bible knowledge among those tested. Eighty-eight per cent did not even know what the four Gospels were. One student ventured a guess that they were "love, honor, cherish, and obey," while still another wrote that three of them were "Christianity, Confusion, Hinduism." Ninety-eight per cent seemingly had never heard of Saul of Tarsus! Perhaps the time has come for a new apostle to the Gentiles to rise up.

Incidentally, every single class in which this survey was conducted requested that they be told the answers. Young people are more eager to learn than we realize.—*Sunday School Times.*

"From Victory to Peace"

(Continued from page 18)

it is quite conceivable that the third World War will be, in the main, a race war. World war between the races would make the wars we have so far suffered pale into insignificance alongside its ruthlessness and savagery."

In the same chapter the author, after calling attention to the claim that "racial bars have been leveled within Soviet Russia," declares the white world must reckon with the fact that world attention can be, will be, directed to a social order which knows no color stigma, no race exploitation, no color prejudice, and adds:

"The Christian church must reckon with this fact. This Russia is officially atheist. It denies there is a God. It calls religion an opiate. But it practices racial equality. . . . If the Christian church is content to go on preaching one thing and seeing its membership, its own agencies, and the society of 'Christian' nations practice another, what will be the natural and indeed inevitable inference reached by the colored peoples?"

"Russia—atheist Russia, communist Russia—with its race equality, is more than a revolutionary phenomenon. It is a major force at work in the world; a force which is pushing us all—churches and governments and social orders—before a new bar of historic judgment."

The book is valuable also because it presents within one cover the historic pronouncements on peace of the great ecclesiastical bodies, including the Proposals of British Church Leaders, the Malvern Manifesto, the Delaware Findings, the Six Pillars of Peace, the Princeton Messages, and the Declaration by American Protestant, Catholic, and Jewish leaders.

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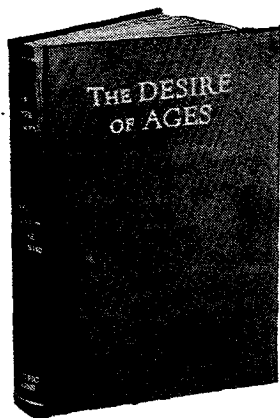
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(Continued from page 8)

pression of any language. Talk with your translator beforehand about the general trend of your sermon. Be sparing of figures of speech and rhetorical phraseology. Go slow, taking no points for granted, and you will succeed in getting your message across to the hearts of your audience.

✱ ✱ ✱

No Man Is to Divorce Them

(Continued from page 31)

It is just as strongly emphasized that the medical missionary work should not be carried on independently: "Those who disparage the ministry and try to conduct the medical missionary work independently, are trying to separate the arm from the body."—*Ibid.*, p. 513. In connection with this

instruction we are told that "the gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other."—*Ibid.*, p. 514.

If these instructions are followed, there will be fewer apostasies from the truth, for we read: "An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing."—*Ibid.*, pp. 426, 427.

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Floodlighting the Dark Counties

(Continued from page 23)

earth. God's Word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Testimonies*, vol. 9, pp. 28, 29.

"Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—Mrs. E. G. White, in *Review and Herald*, Oct. 13, 1904.

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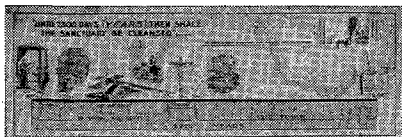
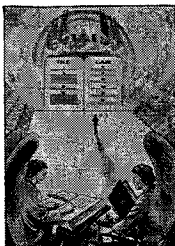
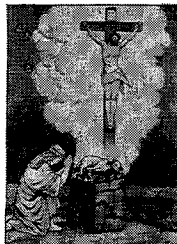
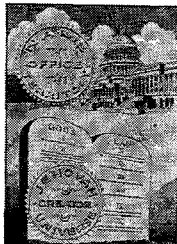
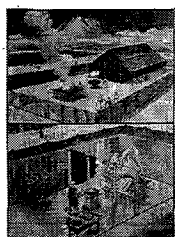
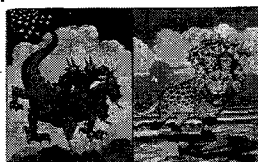


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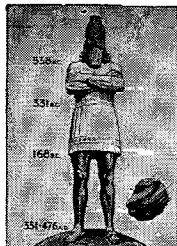
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LEADERSHIP!—There are two types of leadership abroad. One gathers strong minds around it, freely and fully discussing plans and objectives, drawing points of strength from these counselors, and together formulating plans and policies that are the result of united study. Freedom of thought and expression is encouraged. This is the stronger, the democratic way of leadership. The other gathers men who will always assent to and follow a strong plan proposed, supporting the leader and his way of working. This is the authoritarian way, the way of benevolent dictatorship. In certain aspects it is the most efficient, and most productive way to accomplish results. There is less discussion and less time wasted. But it does not make for strength of the rank and file. Rather, it frowns upon independent thought, expression, and achievement. Its tendency is to develop followers rather than leaders, weaklings rather than the strength of rugged individualism. The former is in keeping with the genius of this movement; the latter periodically seeks to intrude but is alien to its spirit.

ADJUSTMENTS!—Why do some personalities always irritate their associates? Is it because of their tone of voice, brusqueness, unseemly aggressiveness, snobbishness, overweening superiority, selfishness, egotism, crudeness—or perhaps a combination of several of these unlovely traits? Some of these individuals have conspicuous ability. Therefore the tragedy is the greater because they are unable to employ their talents to the full. They have to be held back or transferred after so long, lest they injure the work. And thus they come to feel that every man's hand is against them. Why not try some self-examination and locate the trouble? Why not make a scientific analysis, and seek a remedy? Why not go to a competent and candid friend, and ask, Just what is the matter? And then determinedly set about changing the situation. We need every individual who has talent and can work with the brethren. When everybody else seems to be out of step, why not try getting in step with the rest? It looks better, feels better, is better—and it is imperative. An army must always march in step and be one in spirit and objective.

ACHIEVEMENT!—There are those who are able to achieve much, yes, to accomplish the seemingly impossible. Their records may seem impressive. But sometimes those advances have come by riding roughshod over the feelings and rights of others. They are bought at the price of injustice to others. Do advances based upon the wounded feelings and resentments of associates pay? Are they actually worth while? And do they

comport with the conduct of a Christian worker? If something is achieved that could not be repeated because of the strong feelings of those who have been the victims of that advance, was it worth while? Was it a genuine accomplishment? Did it actually pay? Usually there is a reckoning day for such. The law of cause and effect still operates. There is a comedown or a setback. And there is usually little sympathy when reverses overtake the dominator. Genuine success is built upon sound, Christian, repeatable procedures.

EVALUATION!—Divergent or extreme views upon teachings of the Spirit of prophecy nearly always spring from failure properly to relate and evaluate the full evidence. We are on sound ground, and safe, only as we assemble all the statements bearing upon a given theme or point, drawing balanced conclusions from the sum total of the evidence. Every single or isolated expression should be understood in the light of the aggregate evidence. Apparent discrepancies usually disappear under this sound procedure, and harmony and clarity are seen to obtain. That which, taken by itself, might lead to a different conception, or misconception, will often be sharply modified by the many other statements that bear upon the various aspects of the whole. Let us be sound in our seeking and scientific in our approach. Let us keep a balance in the search for truth and understanding. Thus truth is honored, and the bias and burden of the erratic will be eliminated, or at least neutralized.

HELPERS!—We cannot all be in the lead. There can be but one head to an organization—conference, institution, paper, or department. But we can all be effective helpers to the success of the common enterprise. While leadership has some advantages, it has its serious drawbacks—its burdens, its cares, its accountability, its backfires, its inevitable criticisms, its wear and worry, its anxieties and tears. He who covets the spotlight of leadership must never forget that it means longer hours, harder work, greater criticism, and solemn accountability. Not all are fitted by temperament, training, experience, or physique to carry it through. Happy is the man who, finding the place for which he is fitted, makes a grand success as an associate or an assistant in some phase of our great enterprise for God. It is an honor just to be in God's work. Let us be content in the place in which the brethren have placed us, and for which they feel we are suited. He who wants to be in the lead is usually thereby disqualified for leadership. We can all be loyal helpers.

L. E. F.