

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

March, 1948

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THIS MONTH

THE LARGER OUTLOOK	3
Reaching the Unchurched Millions of America—Ellen G. White, the Human-Interest Story (3—As a Neighbor)	
BIBLE INSTRUCTOR COUNCIL	8
Bahaism, World Faith—Three Great Sabbaths (study outline)—My First Year Bible Work	
CHALLENGE OF A WORLD TASK	11
A New Day for Evangelism in Japan	
KINDLY CORRECTIVES	12
Use Fresh Quotations	
THE BOOK SHELF	13
A Minister's Obstacles—The Voice Governor—Life's High Hurdles—Life Endures—White Man, Yellow Man—C. H. Spurgeon's Autobiography—The Right and Wrong in Divorce and Remarriage—Religious Liberty: An Inquiry	
PASTORAL PRINCIPLES AND PROCEDURES	15
III. Pastoral Counseling for the Alcoholic—Join the Local Ministerial Association	
EDITORIAL KEYNOTES	19
The Story of the Ministerial Association	
EVANGELISTIC OBJECTIVES AND TECHNIQUES	21
II. A Frank Discussion on Revealing Our Identity—Public Presentation of Evolution—Missing Links, an Analysis of Prime Sources	
HEALTH EVANGELISM	27
The Sanitarium's Place in the Community—Conversing Upon Bible Themes—Physical Habits and Spiritual Life—Let the Liquor Traffic Pay—God's Health Message	
AUTUMN COUNCIL HIGH LIGHTS	32
II. In the Face of Great Obstacles—Seventh-day Adventists in 1946	
THE ASSOCIATION FORUM	37
Is Atomic Fission a Miracle?	
MUSIC OF THE MESSAGE	39
Music, Its Power and Place	

Notes and Notices

Information and Sundry Items

☛ THE argument is sometimes advanced that, in sacred song, only hymns of praise are appropriate for a congregation at worship. This contention is then sometimes extended to include

DISTINGUISH BETWEEN AUDIENCE AND CONGREGATION

indiscriminately the evangelistic audience and its song service. Granting without reservation the propriety of the hymn for the congregation, we challenge the proposition that an evangelistic audience is a congregation at worship. Instead, it is an aggregation of people of all sorts and attitudes who have come to hear what the speaker has to say on a given subject. Few are there to worship. Most come from curiosity, restlessness, and awakening interest, anxiety, or what not. They come out of every sort of background, often irreligious, and prompted by every kind of incentive. The predominant motive is anything but worship. They must be wrought into a receptive audience, awaiting the vital Biblical message of the evening. When the meeting actually opens, a hymn becomes appropriate. But to make them out to be a reverent congregation at the beginning of the song service, assembled to worship God, is to miss the whole point and genius of evangelism. And to try to press them prematurely into that desirable mold during the evangelistic song service is to create an atmosphere of hypocrisy, musically. It is attempting to make them what they are not. It is the purpose of the meetings—spoken messages and music alike—to inform, convince, persuade, and win a sizable percentage of those who come to our meetings to accept Christ and His message for today. Our converts are then transformed into Christian worshipers, to whom hymns of praise to God for His glorious light, truth, and love become the spontaneous outpourings of hearts in unison with fellow worshipers. That is the place and the purpose of the hymn. On the contrary, the evangelistic song conveys a message, an appeal, and a testimony. It is to bring conviction and acceptance, just as does an evangelistic address, and forms its perfect counterpart. The evangelistic message for the public is distinct from the sermon for the Christian congregation. It is an integral part of the church at work, seeking the lost, the careless, the indifferent, the desperate, the needy. The evangelistic song is evangelism's handmaiden, created to further that very purpose. It is for the church in action in its evangelistic mission to mankind. Let us use it effectively, wholesomely, and successfully, and transform spectators into participants, and onlookers into worshipers. The

church has lost its evangelistic vision and mission if it is simply seeking to enrich its own worship; it has lost its way, and fallen from its place in the plan and purpose of God.

☛ WHAT shall we preach about? Preach about Jesus, and full salvation through Him. Preach on that which saves the soul and leads to repentance, conversion, justification, sanctification, adoption, and ultimate glorification. Preach on that which will build us up in the faith; that which will soundly expound the Word; that which will round out our faith in and understanding of our distinctive doctrines and prophetic interpretations; that which will correct errors and misconceptions; that which fortifies the soul against missteps and mistakes; that which deepens spiritual life; that which increases fellowship between the soul and God; that which strengthens the prayer life; that which inspires sacrifice and service; that which makes and keeps us stanch Adventists—the distinctive threefold message of Revelation 14. Isn't that sufficient? Here is scope for the greatest mind, the deepest student, the most eloquent preacher, the most successful teacher. Here are themes to entrance the soul. Let us keep on these themes, and all will be well.

☛ THERE are workers whose word is as good as a gold bond. When they make a promise, you know that it will be carried out if humanly possible. When they make an appointment, you are confident they will be there, unless circumstances over which they have no control intervene. They are men of their word, men of integrity, men of character and fidelity. There are others whose promises are not worth the breath they expand or the paper they are written on. They are doubtless well intentioned and big-hearted, but they are simply not reliable. No one believes or trusts them. They are moral bankrupts. Their word is worthless; any immediate circumstance that arises nullifies longstanding promises made in good faith. You do not expect them to keep an appointment, or at least not to be on time, as they are undependable. Their word has come to mean nothing. Into which category do you or I fall? This is no trifling matter. It involves character and honesty.

☛ SEVENTH-DAY ADVENTISTS are handling momentous truths. On the subject of temperance they should be in advance of all other people. The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, both for our physical health and for our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment, in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.—*Medical Ministry*, p. 273.



The Ministry

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Reaching the Unchurched Millions of America

By WALTER E. STRICKLAND, *President
of the Kentucky-Tennessee Conference*

STATISTICS tell us that the majority of the people of America are unchurched—that about seven persons out of ten, or two out of every three, make no profession of Christ, or affiliate in church fellowship of any kind. They, with few exceptions, do not worship God or accept Jesus as their Saviour, and, therefore, are woefully lost. Millions upon millions are in this state. All over this fair land of ours—this country of freedom and plenty, this land from which the light of truth and salvation blazes forth—men and women, boys and girls, are lost in the darkness of sin, superstition, idolatry, and selfishness, and know not how to find God and eternal salvation. They are heathen, living in a civilized land; enjoying its benefits; but unconscious of their personal need of salvation or of the darkness of sin which binds them. They are lost, eternally lost, unless they find the Saviour.

Seventh-day Adventists need to become interested, tremendously interested in this great field of need. We spend millions of dollars every year to reach the heathen of foreign lands. Our foreign mission program is one of the greatest, if not the greatest, in modern Christianity. And so it should be. And yet all around us, up and down our streets and lanes, country roads and highways, among rich and poor, are lost souls just as pitifully without God and hope as any heathen Chinese or benighted Hindu.

Our home evangelism includes no definite plan to reach such people. If by chance, out of hearts weighted down with the worries and fears of these hectic days, they are attracted by some startling subject advertised for one of our evangelistic meetings, come to hear what we have to say, and become interested in the logic and clarity of our arguments, the majority seldom go further than to recognize that we are right. Their hearts are all too often not reached, and true conversion takes place all too rarely. Why?

Seventh-day Adventist preachers are trained

both in college and in the field to preach the doctrines. They are past masters in reaching those who are already saved, or at least who have accepted Jesus Christ; but the unsaved are passed by, not intentionally but usually helplessly. This is a tragedy, a weakness of the first order.

Has the time not come, brethren, when we should put the emphasis more fully where it belongs—upon Christ and His salvation? Should we not teach our young ministers how to reach the unchurched and the unsaved? Should they not learn how to effectively answer the question, "What must I do to be saved?" and all kindred questions? Should they not know how to talk Christ, and His power to save, without having to fall back upon a form of legalism?

Some weeks ago I attended a series of meetings conducted by one of our young and promising ministers. The subject announced was "The Answer to the Greatest Question." I was interested and intrigued, for I have often longed to hear just such a subject discussed. I wanted to hear another Adventist minister give the answer to the most important of all questions, "What must I do to be saved?" Again, I was pleased when this young man took his text from Acts 16:30, 31. I listened intently to his introductory remarks about Christ and His power to save from sin, and was eager to hear and to learn more of this wonderful Saviour. But suddenly I awoke to the fact that the preacher had passed the Saviour by and was giving a discourse on the law and our duty to obey. Having introduced the subject, and Jesus Christ as the Saviour, he proceeded immediately to substitute for first consideration the law and our need for obedience. For forty and more minutes I listened to a clear, convincing discourse on the law of the Ten Commandments. When the talk was over, I had fully decided that his was assuredly not "The Answer to the Greatest Question."

A young and promising worker, a man of

tact and a natural shepherd of God's flock, asked me a few days ago: "What shall I tell people when they ask me how to be saved? I don't know what to say. I've heard no sermons on the subject. They don't teach it in college. In fact, they seldom teach us how to deal with those who know not Christ, and how to save them. We are taught how to explain the doctrines, and that's about all." I listened and thought, How can we ever hope to reach the unchurched if we do not know how to lead them to Christ, how to create a desire in their hearts for salvation? Have we not too often considered members of other churches an easier field in which to labor, and from which to draw our members? Have we trained our young ministers and evangelists to present the message in a clear, convincing way, but left them without a positive appeal that will reach the lost?

Has not the time come when we, as a denomination, should take definite and positive steps toward reaching these millions of lost men and women in our own fair country? They are all about us. They neither cry out for, nor reach after, salvation. They are satisfied with sin and its pleasures—or if unsatisfied, they know no better way. And in the main, they are critical of Christians and their hypocrisies. What shall we do, brethren? Shall we go on and on in the same old way, or shall we stop right where we are now, and get down on our knees and seek after the "utmost" salvation ourselves? And having found it in its grandness, go forth to tell the world of sinners about us that Jesus not only saves, but that He sets the sinner free.

How many of us today are looking to works, are talking works, are thinking critically about works and obedience, and have forgotten the weightier matters? Many of us spend more time worrying about dress and health reform than we do about heart reform. We as ministers need to brush the cobwebs out of our thinking, and realize that what the world needs is Jesus. If vegetarianism will save or is an evidence of salvation, then the Buddhists will get to heaven; if the refusal of pork or other unclean animal food saves, then the Mohanmedans will be in heaven; if the keeping of Saturday instead of Sunday will save, then the Jews will be in heaven; and if the belief in works for works' sake will save, then the Catholics will be in heaven. It is because the world needs Jesus, needs His love and tenderness, His compassion and grace, His longsuffering and goodness, and because He can only be found today exemplified in His disciples that I write to the ministry of God's church. We cannot reach the unchurched with doctrines alone; but "believe on the Lord Jesus Christ, and thou shalt be saved."

Whether we accept it as fact or not, the truth remains that we, the Adventist ministry, with few exceptions, have too often made doctrine first, and Jesus secondary in much of our

preaching. Let us change the emphasis. Preach Christ and Him crucified, preach Him first and last, and the doctrines as secondary to Him who is the wonderful Saviour, the Prince of peace.

We ministers must study to show ourselves approved of our Lord, study to know how to seek the lost, the backslider, the agnostic, the doubter—the men and women who know not God, and do not know how to find Him. It is time that we took definite steps toward reaching this class of people in all our sermons and public utterances. It is harder to save sinners, far harder, than to reach Sundaykeeping church members. We are keenly conscious that the members of other churches know Christ, and in our approaches we unthinkingly appear to their shepherds as wolves in sheep's clothing. Are they not sometimes justified in thinking of us as enemies? We emphasize obedience. We stress the law. We lift high the Ten Commandments and magnify them. And such we should do, for that is important. But it is valueless without complete salvation in Christ.

No amount of lawkeeping will either save or keep one saved. Obedience will come as a natural result when Christ holds complete sway in the heart. Many ministers of other denominations know more about Christ and His power to save than some of us do. How often do we turn to them, through their writings, for spiritual help, for a better understanding of God's grace. How often, too, do we consider them as lost, blind leaders of the blind, when in reality they see, not in the same way, but better than some of us do, the great fundamentals of salvation. Let us awake to the task before us and bend our efforts toward reaching the unsaved, the unchurched, in this our homeland.

Evangelists must learn to bring men to Christ, not to Saturday. It is easier to preach doctrines, to lash out at the mistaken beliefs of others, to make men think that we think everyone is wrong but us. We must make friends, not enemies. We are largely responsible for the antagonism we meet from others. We do not like to be abused, berated, and told we are wrong and lost. Shall we not remember the golden rule? Should not our evangelists and pastors be kind to the erring, and while preaching a positive message, preach it in such a way that no one will turn back from hearing because of unkind, slurring, or abusive remarks, or anything that can be interpreted as such?

Why not preach in such a way that the ungodly and unbelievers will be attracted, not disgusted? Truly we must call men out of Babylon, but is that the only work given to us? No man is lost who truly believes on the Lord Jesus Christ. To deny this, or try to compromise, is to deny the greatest fundamental of Christianity. There are millions of lost, unchurched right here in America. Is not their salvation a part of our responsibility? What think you?

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Ellen G. White—The Human-Interest Story

3—As a Neighbor

By ARTHUR L. WHITE, *Secretary of
the Ellen G. White Publications*

WHEN the lawyer came to the Saviour, asking the way to eternal life, the conversation turned to man's relationship to his fellow men. In response to the question, "Who is my neighbour?" Jesus told the story of the good Samaritan, leading to the unmistakable conclusion that a true neighbor is one who does what he can to help those about him in need. Acts of neighborly kindness, of course, are not usually matters of record, and yet we do find references here and there which help us to understand that, as defined in the parable, James and Ellen White strove to be good neighbors.

The earliest day-by-day diary of Ellen White in our possession antedates institutional and conference organization and the choosing of a denominational name. This little book, dated 1859, carries records of a period soon after Elder and Mrs. White were situated in their own home in Battle Creek, Michigan. The entry of January 2 records the giving of a cloak and a dress to a sister in need, and the entry for the next day reveals that Mrs. White was furnishing work to needy sisters. Two days later, January 5, although pressed hard in preparing for an extended journey, she was urged to go to the stores and help in selecting "some things for Roxana."

The next day we find her giving "a half-worn dress" for the needy mother of a girl employed in their home, and in this connection is the exclamation, "May the Lord have mercy upon the needy!" Among the many diary entries we find frequent mention of providing for the destitute. Here is one for a certain Tuesday:

"Walked to the office. Called to see Sister Sarah (Belden) and mother. Sarah gave me a little dress and two aprons for Sister Ratel's babe. . . . I rode down to the city and purchased a few things. Bought a little dress for Sister Ratel's babe. Came to the office, assisted them a little there and then came home to dinner. Sent the little articles to Sister Ratel. Mary Loughborough sends her another dress, so she will do very well now. "Oh, that all knew the sweetness of giving to the poor, of helping do others good and making others happy. The Lord open my heart to do all in my power to relieve those around me!—give me to feel my brother's woe!"—March 1, 1859.

Turning the pages of this time-worn little book, we find many entries indicating acts of

neighborly kindness. April 21, after speaking of her writing and of sympathy of certain church members for a needy family, we find the words, "We have contributed a mite for their relief, about seven dollars. Purchased them different things to eat, and carried it to them."

Caring for the Sick

After the vision of June 6, 1863, at which time there was revealed to Mrs. White that the transgression of the laws of nature was the underlying cause of sickness, she was shown the benefits of co-operating with nature in restoring health. When sickness came to the White home, simple, rational methods of treatment were employed with remarkable success. Then when the neighbors and friends were ill, Elder and Mrs. White were frequently called upon to assist with advice and help in giving treatments. Of this experience, Mrs. White reminisced in writing to friends at Battle Creek in 1903:

"Before our sanitarium there was established, my husband and I went from house to house to give treatment. Under God's blessing, we saved the lives of many who were suffering."—Letter 45, 1903.

"We would bring to our house cases that had been given up by the physicians to die. When we knew not what to do for them, we would pray to God most earnestly, and He always sent His blessing. He is the mighty Healer, and He worked with us. We never had time or opportunity to take a medical course, but we had success as we moved out in the fear of God, and sought Him for wisdom at every step. . . . We combined prayer and labor. We used the simple water treatments, and then tried to fasten the eyes of the patients on to the great Healer. We told them what He could do for them."—MS. 49, 1908.

In those early years of the message, before there was regular support for the cause as we know it today, at times various laborers found themselves in need. There are frequent references in statements made by them to periods of weeks or months that they were at the White home as guests without charge. Not only workers shared in experiences of this kind but at times lay members were also thus assisted. As an illustration, we find in the records of 1868 that Elder and Mrs. White, while residing at Greenville, Michigan, learned of a certain sister who, in making a business trip, was detained by severe illness in a Greenville hotel. They

looked her up and took her to their home, where she remained until they were satisfied that she should be sent to the health institute in Battle Creek. They took the children of this afflicted woman into their own home. It was five months before the mother could resume her work and the care of her family again.

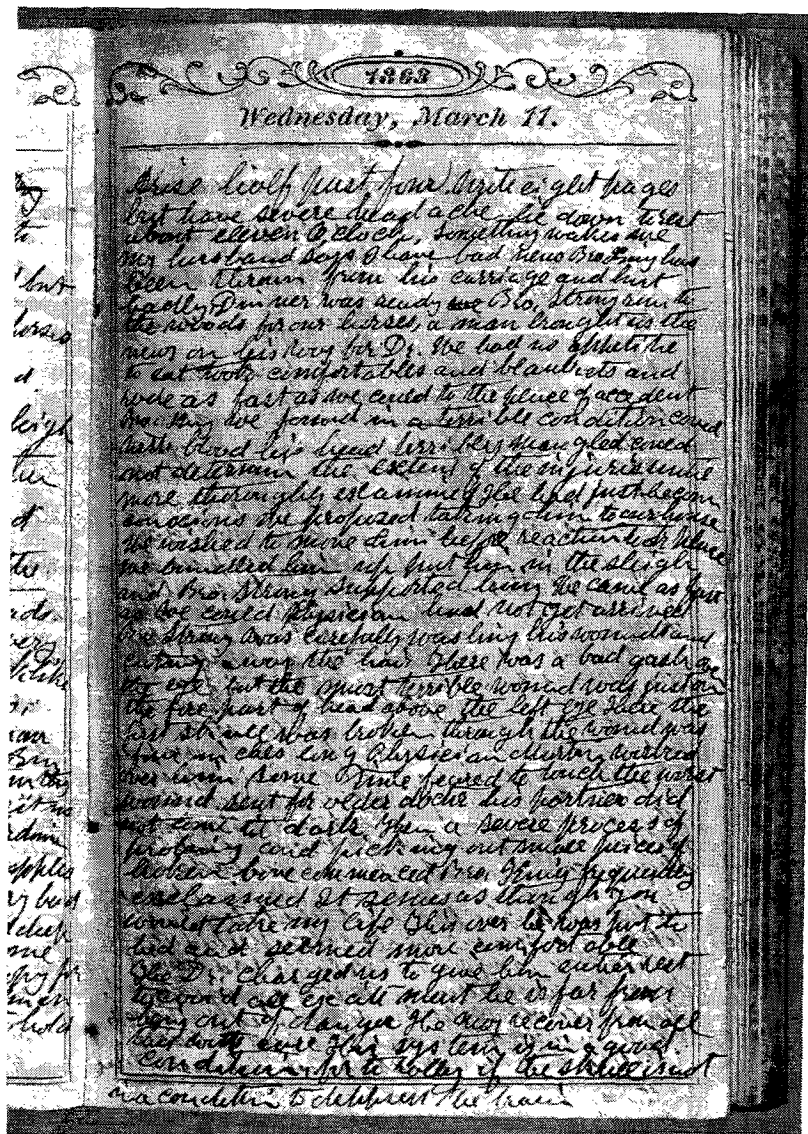
The diary for this same year portrays the story from day to day of the accident occurring to Sennica King (resulting in a skull fracture), of how he was brought to the White home at Greenville, cared for through days and nights when his life hung in the balance, and of his final full recovery. To make room for this patient, Mrs. White was obliged to take her work of writing to an unfinished room, and many adjustments were required to meet the unusual needs of this neighbor.

In her extensive travels acquaintance was formed with many needy families, and although she was often unable to provide the help necessary, she did what she could to bring relief. There were times when this consisted of knitting warm garments for those who labored in cold countries. While in Europe she came in contact with some families that she knew would suffer if she did not help them, so after her return to America she devoted spare time to the knitting of stockings which were sent to them. It might be said that knitting became her hobby.

Neighborly Acts in Australia

It seems that on every hand there were opportunities to help those who were ill or in need. This was especially so in Australia, for Mrs. White was there during days of financial

depression. In the neighborhood about Avondale she discovered many destitute families, and even though her own resources were limited, she could not pass them by without sharing with them. Food was provided; sometimes she herself drove long distances to deliver it; and at other times clothing was supplied. This was not often furnished, however, in the form of ready-made garments. Good quality cloth would be purchased by the bolt, and then apportioned out to the needy families. If the housewife were unable to make the needed garments, perhaps the housekeeper or one of the literary helpers from Mrs. White's staff would be sent to assist in teaching the mother how to sew.



Page From E. G. White Diary, Containing Account of the Accident of Sennica King

There was much sickness in the region. Some could be cared for in the White home, but more often she sent her private secretary and traveling companion, Sara McEnterfer, to help out. For a time at Avondale Miss McEnterfer's time was nearly all consumed in work similar to that of a community nurse. Every possible way was devised to assist those in need. We get a glimpse of this in a few words written in 1894:

"We purchase wood of our brethren who are farmers, and we try to give their sons and daughters employment, but we need a large charitable fund upon which to draw to keep families from starvation. . . . I divided my household stores of provisions with families of this sort, sometimes going eleven miles to relieve their necessities."—Letter 89a, 1894.

We discern her tact in this work in an account of how one family was helped:

"I interested myself in his case. . . . I endeavored to anticipate his needs, and never to place him where he would have to beg for work. While in Cooranbong, I tried to set an example of how the needy should be helped. I tried to work in the way set before me by the Lord."—Letter 105, 1902.

There were times in the White home when all literary work was laid aside, and every member of the family joined in providing help for the unfortunate. Mrs. White wrote in 1897:

"Last evening we had a Dorcas society in our home, and my workers who help in the preparation of my articles for the papers, and do the cooking and the sewing, five of them, sat up until midnight, cutting out clothing. They made three pairs of pants for the children of one family. Two sewing machines were running until midnight. I think there was never a happier set of workers than were these girls last evening."—Letter 113, 1897.

That there were plenty of opportunities to help is made clear by the following:

"We do not have to hunt up cases; they hunt us up. These things are forced upon our notice; we cannot be Christians and pass them by and say, 'Be ye warmed and clothed,' and do not those things that will warm and clothe them. The Lord Jesus says, 'The poor ye have always with you.' They are God's legacy to us."—MS. 4, 1895.

Various Homes of the Family

It was the Whites' practice to own their own home. She felt that this was a wise policy. Thus at different times they owned modest properties in Battle Creek, Michigan, and Healdsburg and Oakland, California. Later, after James White's death, Mrs. White owned homes at Avondale in Australia, and at St. Helena, California. The buildings were well kept, and the grounds were improved. True Christianity, she felt, was reflected in the home and the premises. She enjoyed having the neighbors call on her, and in turn she would often drop in to visit with them.

She took special pleasure in her Elmhaven home near St. Helena, where she resided the last fifteen years of her life. The house, located on a little knoll, was well built. Surrounding it were orchard, vineyard, garden, hayfield, and pasture. In the distance on all sides were the wooded hills, and from the hillside at the north

the St. Helena Sanitarium looked down upon her place. Not long after this property was acquired, she sent to Australia for Brother Iram James to come and take charge of the farm. His family was soon comfortably located in a little cottage to the east. Across the creek to the southeast was a piece of wooded land and a garden spot which she gave to her son W. C. White, and he built a house and settled his family there, about five minutes' walk from her home. To the south were two cottages. These were occupied by the families of her office workers, and a little later another house for a secretary was built not far away to the north. Another small cottage close to her home housed still another family of helpers.

It was with satisfaction that she thought of these families about her. She frequently called at their homes, and often went beyond to other neighbors in the valley. These visits brought relaxation to her, and they left cherished memories in the minds of those upon whom she called.

The Afternoon Carriage Drives

In the later years of her life it was Mrs. White's custom to drive out with the carriage on pleasant afternoons. She was usually accompanied by some of her helpers. These drives often took her up and down the Napa Valley and many times over the narrow, winding roads of the coast range. These trips gave her a pleasant diversion, and broadened her acquaintance in the neighborhood.

Away from home, when it could be arranged, she continued this practice. In 1904 she spent a year at Takoma Park, Washington, D.C., and frequently drove through the forests and parks. One such drive brought a pleasant experience to her in which, being human, she took a bit of pride, for she met President Theodore Roosevelt. She speaks of this in writing to her son:

"A few days ago Sister Hall, Sara, and I went for a long drive in Rock Creek Park. This is a most beautiful place. I have seldom driven over finer roads. This is a national park. Here the President takes his rides. The drives are equal to, yes, more than equal to anything that I saw in Denmark or Switzerland. On our drive we met the President. He bowed to us as we passed him."—Letter 357, 1904.

Many of the residents within a radius of ten miles of Elmhaven were of Southern European descent. Their principal occupation was grape growing and wine making. Just over the hill there was a very large stone winery, reputed for many years to be the largest in the world. Seventh-day Adventists, with their temperance principles, were not too popular with many of these people.

These circumstances, however, did not deter Mrs. White from making many a friendly acquaintance with those on surrounding farms. As she drove up the valley perhaps she would notice a mother on the porch or in the yard.

—Please turn to page 46

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Bahaism, World Faith

By MAYBELLE VANDERMARK, Instructor
in Religion, Washington Missionary College

NAME: Bahai, World Faith. A person belonging to the Bahai faith is called a Bahai (pronounced bâ-hâ'e). The name is a derivation of *Baha'u'llah*, splendor of God, who is regarded by them to be God's special messenger for the age in which we are now living.

HISTORY: Mirza Ali Mohammed, who later assumed the named Bab (Gate), was born at Shiraz in Iran, October 20, 1819. He was a descendant of Mohammed, and a faithful Mohammedan of the class called Shaykhis. When he was twenty-five years of age he declared that "God, the Exalted, had elected Him to the station of Babhood."—J. E. ESSLEMONT, *Baha'u'llah and the New Era* (New York: Bahai Publishing Committee, 1940), p. 18. He meant by this that he was the "channel of grace" from some person still unknown. Bab made this surprising statement on May 22, 1844.

In addition to announcing the coming glory, Bab also claimed to be Mihdi, whose coming Mohammed had foretold. It was the belief of some Mohammedans that the twelfth successor of Mohammed, Imam Mihdi, had not died but disappeared in an underground passage in A.D. 951, and that he would appear again, overthrow infidels, and inaugurate an era of happiness. Since the circumstances surrounding Bab's appearance were not in accord with the generally accepted idea of the Mohammedans as to how Mihdi should appear, and because he adopted the sacred title "Nugtiyola" or "Primal Point," which was applied to Mohammed himself, Bab and his teaching were generally rejected. He, with his followers, called Babis, was greatly persecuted. He was killed July 9, 1850, at Tabbriz, and his remains were interred in a tomb on the slope of Mount Carmel.

"The Bab has been compared to John the Baptist, but the Station of Bab is not merely that of herald or forerunner. In Himself, the Bab was a manifestation of God, the founder of an independent religion. . . . The Bahais believe that the Bab and the Baha'u'llah were co-founders of their faith."—*Ibid.*, p. 26.

Mirza Husayn Ali, afterwards called Baha'u'llah, sometimes referred to as the Blessed Beauty, was born November 18, 1817, in Teheran, Iran. He was twenty-seven when Bab made his significant announcement in May, 1844, and soon became one of its most power-

ful exponents. Edward Browne tells us that the half brother of Baha'u'llah was the one actually pointed out by Bab. (*Hastings Encyclopaedia of Religion and Ethics*, vol. 2, p. 302.) The Bahais admit that there was difficulty between the two, and in the trouble that ensued Baha'u'llah came out victor.

Whether for zealotry or attempted fratricide, Baha'u'llah was imprisoned and exiled to Bagdad. While there he separated himself from his friends and spent two years in the wilderness near the city. Shortly after this, April 21, 1863 (nineteen years after Bab's declaration), Baha'u'llah announced to his followers the "glad tidings that he was the one whose coming had been foretold by the Bab. He was the chosen God, the promised one of all the prophets."—*Baha'u'llah and the New Era*, p. 38. The garden where this declaration was made is called the Garden of Ridvan, and the days spent there by Baha'u'llah are commemorated by the Feast of Ridvan.

From Bagdad, Baha'u'llah was exiled to Constantinople and then moved on to Adrianople. Wherever he went he continued to gather disciples. Many Babis accepted him. Those who did so were known thereafter as Bahais. Because of difficulties which arose in Adrianople, he was further exiled to Akka (Acre), in Palestine, where after some time he was allowed greater freedom. Through the gifts of his followers he later established himself with regality at Bahji. Here he wrote, meditated, and received visitors. He wrote letters to the principal crowned heads of Europe, to the Pope, and to the Government of the United States, announcing his mission and urging them to aid in the establishment of the true religion, just government, and international peace. Queen Victoria, upon reading the tablet, said, "If this be of God, it will stand; if not, there is no harm done." Napoleon said, "If he's one god, I am two gods." The Pope met it with scorn, and the United States Government ignored it.

Baha'u'llah passed away May 29, 1892. His son, Abdu'l-Baha (the Master), became the father's representative and the expounder of his teachings. Here again the Bahais are very clear in the smooth transition, though Edward Browne states that there was strife to the extent of bloodshed over who should be the successor. (*Hastings Encyclopaedia*, p. 302.) At any rate, Abdu'l-Baha served in the capacity of leader from 1892 to 1921. In 1912 he visited America where the Bahais claim he prepared "this land for its future mission to lead the na-

tions on the path to universal peace.”—*Bahai, The Coming World Religion* (Wilmette, Illinois: Bahais Public Relations, 1946), p. 8.

He visited in most of the large cities of the United States, in the Chicago Masonic Temple, and in Washington, D.C. The climax of the tour was reached at Wilmette, Illinois, where a site had been selected for a temple. This occasion is graphically described by an early American convert to Bahaism, Albert Windust.

“It was May first of 1912, . . . that the Bahais followed the carriage of Abdu'l-Baha along this very way. We had set up a tent on the temple site. Five hundred seats were arranged in three circles with nine aisles leading to the center area. That is the way he wanted it. We expected him to drive his carriage right up to the tent, so the people formed an avenue from the road to the entrance. But the servant of Baha'u'llah surprised us all by getting out and walking briskly to the temple grounds. There, at high noon, he said, ‘The power which has gathered you here today notwithstanding the cold and windy weather is indeed mighty and wonderful. It is the power of God, the divine favor of Baha'u'llah! Thousands of *Mashriqu'l-Adhkar*s will be built in the Orient and Occident, but this, being the first one erected in the Occident, will be of greatest importance.’ With these words, he took a golden trowel and broke the ground. Then he called for a workman’s spade. After turning up some earth, he asked everyone to come forward and do the same. As they did, they announced their nationality. Thus, symbolically, all of us prepared for the ideal unity of which the Bab spoke and for which Baha'u'llah lived and died.”—MARCUS BACH, *They Have Found a Faith* (New York: Bobbs-Merrill Company, 1946), pp. 202, 203.

Thus was laid the foundation of the most important monument to Bahaism in the United States. Abdu'l-Baha spent about fifty-five years of his life in exile. He was freed after World War I, and because of his philanthropic work among the people of the Near East, the British Government conferred knighthood upon him. He lived to be seventy-seven years of age. Since his death, November 25, 1921, Shoghi Effendi, great-grandson of Baha'u'llah, has been first “Guardian of the Faith.” The succession of the gift of prophecy was not passed on beyond Baha'u'llah, who, with Bab, occupies a position more unique than that occupied by those who followed them. This is stated clearly in a quotation from Abdu'l-Baha.

“This is the foundation of the belief of the people of Baha (may my life be offered up for them), His Holiness, the Exalted One (the Bab), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness, the Abha Beauty (may my life be a sacrifice for His steadfast friends), is the Supreme Manifestation of God and the Day-spring of His Most Divine Essence. All others are servants unto Him and do His bidding.”—*Baha'u'llah and the New Era*, p. 87.

LITERATURE: Such teachings are derived from the numerous writings (called sacred tablets) of Bab, Baha'u'llah, and Abdu'l-Baha. These are always benign, smooth, grave, full of soft platitudes and high ethics, and deftly embrace the expectancies and truisms of other faiths.

CREED: The general philosophy governing

the Bahais is summed up in the following twelve points:

- “1. The oneness of mankind.
2. Independent investigation of truth.
3. The foundation of all religions in one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Spiritual solution to the economic problem.
11. A universal language.
12. An international tribunal.”—*Principles of the Bahai Faith* (Bahai Publishing Committee, Box 348, Grand Central Station, New York), p. 3.

CALENDATION: The Bahai year consists of nineteen months of nineteen days each (361 days), with an addition of “Intercalary Days” between the eighteenth and nineteenth months so as to adjust the calendar to the solar year. The Bahai era began A.D. 1844.

BAHAI FEASTS AND ANNIVERSARIES: The fasting season lasts nineteen days beginning with the first day of the month of Ala, March 2. The feast of Naw-Ruz follows immediately after.

- Feast of Ridvan (Declaration of Baha'u'llah), April 21-May 2.
- Feast of Naw-Ruz (New Year), March 21.
- Declaration of the Bab, May 23.
- Day of the Covenant, November 26.
- Birth of Baha'u'llah, November 12.
- Birth of the Bab, October 20.
- Birth of Abdu'l-Baha, May 23.
- Ascension of Baha'u'llah, May 29.
- Martyrdom of the Bab, July 9.
- Ascension of Abdu'l-Baha, November 28.

—To be concluded in April

Outlines for Bible Studies

Three Great Sabbaths

By MRS. GERTRUDE BATTLE, *Bible Instructor, Mobile Alabama*

INTRODUCTION: A Sabbath connected with or following each act of creation.

I. THE FIRST GREAT SABBATH—*Physical Creation.*

1. Made after creation of man. Gen. 2: 1, 2.
2. When finished, very good. Gen. 1:31. All God’s works perfect. Deut. 32:4.

II. SECOND GREAT SABBATH—*Spiritual Creation.*

1. Sin entered and interrupted God’s plans, but He still intends to carry out His purpose for man. Plan of salvation announced. In due time Saviour came and paid price to redeem His people or buy them back.

2. Christ's words just before He died on the cross. John 17:4; 19: 28, 30.
3. Provided way whereby man could keep God's commandments, and so come into harmony with Him again. Ps. 51:10; Eze. 11:19, 20; Heb. 8:10.
4. After finishing His work Christ rested in grave over Sabbath. Mark 15:37, 42. This was an act of creation, a spiritual creation. Man given a new heart and mind to serve God.
5. After resting in grave over Sabbath, and before He went back to His Father, He gave a commandment to go to all the earth with good news of salvation. Matt. 28:19, 20.

III. THIRD GREAT SABBATH—*Antitypical Rest in Eternity.*

1. Just before Jesus comes second time a great announcement is made. Rev. 16:17. What is done? Rev. 10:7; Col. 1:27. Work of creating righteous characters in His children preparatory to their entrance into heaven into society of holy beings.
2. Creation of new bodies takes place at this time. 1 Cor. 15:53, 54. Third act of creation of man.
3. Then begins great Sabbath rest period of universe.
 - a. Saints resting in heaven.
 - b. Wicked resting in graves.
 - c. Satan and angels forced to rest.
 - d. Earth desolate and silent.

CONCLUSION: Garden of Eden had already been prepared for man to have been center of earth, with river of life and tree of life located there. Inhabitants to go out and build their homes, each with his own family. Jesus has gone to prepare a city for us to be capital of new earth. In it will be tree of life. River of life will flow from this city. We will go out from city and build our own homes. (Isa. 65:17, 21, 23.)

My First Year Bible Work

By LENA ZUFFANTE, *Bible Instructor,*
West Pennsylvania Conference

NEVER can it be said that a Bible instructor's work is a dull one. On the contrary, I have found it to be vitally interesting and challenging. My experiences have not been spectacular or out of the ordinary. Through them, however, I have arrived at certain conclusions that may be beneficial to a new member in our ranks.

I have found that young and old, literate and illiterate respond favorably to genuine sincerity. They know whether you have ulterior motives in teaching them, or whether you truly

desire the salvation of their souls. If you believe and act as if you have the truth, others will be influenced to a marked degree. It will pave the way for a smoother road on the highway in imparting further Scriptural knowledge to them. It seems to me that what we are inside will emanate from within and reach the people in whose presence we stand. If one's aim is to please Him, the people will see it.

Knowing the qualifications for a successful Bible instructor, and realizing the wonderful talent we have among us, I wondered how I would ever be able to measure up. Therefore, what I say is to encourage those who feel or have felt as I did. I believe it all boils down to two things: to be emptied of self, and to be filled with the Holy Spirit.

In observing the people I have seen that they are careful to note one's mannerisms before and after a study. Our words then will hold much weight and count for a great deal in getting decisions for the truth.

I know what it is to have been disappointed in soul winning. To gently carry one or more consistently up the ladder of religion, one rung at a time, and then find that they topple off near the goal is very disheartening. Sometimes they find it too steep or not quite to their liking. My comforting thought then is, you have done all you could! The convincing and convicting are the work of the Holy Spirit.

However, disappointments amount to nothing in comparison to the joy that God sheds in the heart in witnessing a reader's baptism. Nothing can equal the full satisfaction that comes in knowing we have labored faithfully for the Master.

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The Pastor's Wife

"Wanted—a perfect lady,
Delicate, gentle, refined,
With every beauty of person,
With every endowment of mind;
Fitted by early culture
To move in fashionable life
And shine, a gem in the parlor:
Wanted—a minister's wife!

"Wanted—a thoroughbred worker,
Who well to her household looks—
Shall we see our money wasted
By extravagant cooks?
Who cuts the daily expenses
With economy sharp as a knife,
And washes and scrubs in the kitchen:
Wanted—a minister's wife!

"A very domestic person;
To callers she must not be out—
It has such a bad appearance
For her to be gadding about;
Only to visit the parish
Every year of her life
And attend the funerals and weddings:
Wanted—a minister's wife."

—Author unknown.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

A New Day for Evangelism in Japan

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

THE great changes that have occurred in Japan and the situation obtaining there today offer a striking illustration of principles emphasized many years ago by the messenger of the Lord in a message entitled "Extension of the Work in Foreign Fields," found in volume 6 of *Testimonies to the Church*, pages 23-29. This message is introduced by the words:

"The word comes to me in the night season to speak to the churches that know the truth: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' Isa. 60:1.

"The words of the Lord in the fifty-fourth chapter of Isaiah are for us: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.'"
—Page 23.

In the application of these words to our times Mrs. White points out:

"It is the very essence of all right faith to do the right thing at the right time. God is the great Master-Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundred-fold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working."—Page 24.

The work of the third angel's message was taken to Japan fifty years ago. A solid foundation was laid and an indigenous church has been in the process of building, which represents much toil and sacrifice. Precious triumphs of faith have been seen. The solid worth of the souls that have been won was revealed by the fierce trials of persecution and of privation and peril through which they have recently passed. However, it has always been a source of concern and perplexity, tinged with a certain disappointment, to the members there as well as to the leaders, that more rapid progress has not been made, and that larger numbers were not being brought into the truth. The experience of other Christian bodies in Japan has been similar.

The nation's phenomenal progress in the material aspects of civilization, the emphasis on the nationalistic spirit, and also some unfortunate developments in their political relations with the western world, all seemed to have fostered a spirit of self-satisfied independence, with little sense of need of anything Christianity had to offer. The public preaching of the Christian gospel apparently had little appeal and met with no marked response. I recall being engaged in public evangelistic efforts in a dozen of Japan's cities, with the use of tents, halls, and church buildings. Advertise as we might, together with personal calls and invitations, at best we would find but very small audiences, in which often the idly curious would outnumber those genuinely interested. A large proportion of the membership was won through personal one-by-one efforts, Bible readings, and the literature ministry.

The burden of the prayers of the church was that there might be some manifestation of divine power in some sort of providential working in which, in the language just quoted, God "provides opportunities, opens up lines of influence, and channels of working." Little did we dream what shape those providences would take, or with what baptism the church of Japan would be baptized in answer to our prayers. But during the recent heartbreaking years, when the brethren in Japan were cut off from contact with the home base, when the churches were disbanded by government decree and the believers scattered, when they were in peril from the terrific destruction of nearly all the cities, and when many of the leading workers were suffering in foul prison cells, the faithful, by their faith, could dare to hope that out of all this ordeal God would reveal His mighty arm on behalf of the cause that still was uppermost in their minds and hearts.

At last, with a suddenness that left much of the nation in dazed bewilderment for a time, the war came to an end. Almost before the workers were aware of what had happened, evidences of the answers to their prayers began to come in, in the form of inquiries for literature, queries regarding the meaning of the world situation, and requests for studies and meetings.

It was a most inspiring experience to me to be present in institute work with forty workers from all parts of Japan in April and May, 1947—the first such meeting they had had in years—and to hear them relate their experiences, and tell of the many openings and calls that are coming to them from people who are now desirous of knowing what light the Bible throws upon the problems of a troubled world.

After the close of the institute it was felt that a preaching effort should be undertaken in our church on the outskirts of Tokyo—one of the few church buildings that escaped the bombs and fire. Thought was given to what kind of advertising would be fitting at such a time, but it was decided that none would be necessary. So without so much as a sign out in front the meetings were begun. The word seemed to spread in some way, and from evening to evening the people came in increasing numbers, until by the end of the series the building was being filled to overflowing. They came from miles around, and there were people of all classes, educated and professional, as well as businessmen, housewives, laborers, and university students.

On the closing evening there was a most heartwarming response to an invitation for those who wished to express themselves in regard to the things they had heard. A goodly number, who had never had any experience with Christianity before, arose and expressed appreciation for the things they had heard. They told of their conviction that the truth brought them from the Bible was the only message that now offered real hope to the people of Japan, and they also expressed the determination to follow on to understand this message more fully. Others, reticent to stand up and speak in public, told us as they were leaving that they had felt the force of the Word in their hearts, and wished to learn more of its saving power. It was a sad thing to have to close the meetings and to take our departure, knowing that workers were not available to adequately follow up the interests and reap the harvest that seemed to be ready.

While these meetings were in progress, letters and even telegrams were received from influential leaders in civic life in other cities at some distance, requesting that similar meetings be held there. The group of workers who have returned to their various posts form a very thin line of outposts in these teeming islands, that stretch out over two thousand miles from north to south. The small number of missionaries and Japanese workers who carry the responsibilities of leadership are pressed under heavy burdens and faced with perplexing problems in connection with the reorganization of the various lines of work and the rehabilitation of institutions and other properties. They need much wisdom and grace, and many additions to the force of workers, but most of all a copious out-

pouring of the Holy Spirit in order to take full advantage of this most pressing need and unprecedented opportunity for evangelism in Japan. Will not each worker give Japan a place in his intercessory prayers.

Kindly Correctives

Correct Speech and Cultured Conduct

Use Fresh Quotations

By HENRY F. BROWN, Associate
Secretary, Home Missionary Department

WE WONDER sometimes what must be the reaction of a modern public to an Adventist minister or writer who clings tenaciously to certain well-worn, threadbare quotations that have been used for a half century or more. Our most recent books still use the same quotations our forefathers used to sustain the Sabbath and to prove the changing of the Sabbath.

A watchful eye on modern Roman Catholic books and the Protestant press can furnish us with an abundance of the most quotable statements from modern writers. For instance, Martin J. Scott, S.J., has written a book entitled *Christ's Own Church*, published by P. J. Kennedy and Sons, New York, 1930, in which the following quotation appears:

"There is not a word in the Gospels about changing the day of worship from Saturday to Sunday. Up to the time of the establishment of the Church of Christ, the day of worship was Saturday which in Hebrew is Sabbath. The Christian day of worship is Sunday, not Saturday. We call Sunday the Sabbath sometimes, because that was the established name for the day of worship in the Old Testament. To change the day of worship was a momentous thing for the new church to do. Unless it was by the authority of God it would not and could not have been done. Yet, there is no special authorization for this change in Scripture. Those who affirm that the Bible is the sole rule of Faith, should leave off Sunday church-going and worship on the Sabbath, as the Jews do to this day, and as the Old Testament ordains.

"None but God could authorize the abolition of an ordination made by God Himself. It was God who commanded: 'Remember that thou keep holy the Sabbath day' (Exodus 20:8). The Church of Christ abolished Sabbath worship because she received authorization from Him who proclaimed the Ten Commandments. Christ said of His Church: 'He that heareth you, heareth Me' (Luke 10:16). That was a tremendous power for the Creator to delegate to a creature. But in giving the power Christ had also promised the dwelling of the Holy Ghost with His Church, which was to make it immune to error.

"Not only did the Church institute Sunday as the day of special public worship, but she also abolished many other rites and ceremonies prescribed by the Old Testament."—Page 44.

We would venture another suggestion, and that is, when our workers discover these striking statements, they send them to THE MINISTRY to be reprinted there. Thus they will be available to all.

The Book Shelf

Books, Reviews, and Discussions

A Minister's Obstacles,* Ralph G. Turnbull, Revell, New York, 1946, 159 pages, \$1.50.

It is no revelation to the reader of these reviews that ministers are as subject to temptation as other men. Moreover, they realize their weaknesses and need of help. Here is help and incentive to constant self-examination and self-discipline in the direction of making the passion to save souls superior to the devastating temptation merely to achieve a reputation.

The book has a fine literary quality. It contains a wealth of choice illustration. Look at the meaningful titles of the fifteen chapters: "The Spectre of Professionalism," "The Vice of Sloth" (worth the price of the book), "The Dry-Rot of Covetousness," "The Bane of Jealousy," "The Paralysis of Pride," "The Evasions of Preaching," "The Snare of Substitutes," "The Fear of the Castaway" (very fine), "The Peril of Privilege," "The Crux of Criticism," "The Vanity of Cleverness," "The Lust of Dissidence," "The Barter of Vision," "The Meridian Test," "While I Was Musing."

This is indeed profitable reading for theological students as well as ministers.

CARLYLE B. HAYNES.

The Voice Governor,* Ralph M. Harper, E. G. Schirmer Music Co., Boston, 1945, 152 pages, \$3.

Proper breathing is largely dependent on proper posture, and a pleasing and powerful voice requires proper breathing. The minister's voice is a substantial part of his stock in trade. The alert preacher will welcome *The Voice Governor*, 1945 edition, which attempts "to show the reader how to gain a beautiful voice together with a new physical alacrity through constant awareness of fundamental principles of body mechanics." The conclusions of the book are based on the work of Miss Sarah H. Hooker, Phillips Brooks' voice teacher, and particular indebtedness is acknowledged to *Essential Body Mechanics*, by Goldthwait, Brown, Swaim, and Kuhns.

The Voice Governor is written in a pleasing, readable style, abounds in helpful diagrams and pictures, and presents a series of workable exercises that can be followed without a teacher's direction. The six exercises in the first chapter are calculated to give a satisfying realization of body fitness and voice development.

I have found *The Voice Governor* very valuable in speech courses at the Seminary and at Pacific Union College, and highly recommend it. It solves a problem.

CHARLES E. WENIGER. [Professor of Practical Theology, Theological Seminary.]

* Elective, 1948 Ministerial Reading Course.

Life's High Hurdles,* Sidney W. Powell, Abingdon-Cokesbury Press, Nashville, Tennessee, 1946, 192 pages, \$1.75.

This little book is chuck full of challenging illustrations drawn from the lives of physically handicapped men and women who used their handicaps as steppingstones to success. The message of the book offers new life and inspiration to all who are playing the game of life at a disadvantage. It goes on to prove that life can be rich and creative despite bodily deficiencies.

Chaplains and youth workers will find the book a valuable source of Christian optimism to inspire the depressed and discouraged souls they come in contact with.

The last chapter, entitled "The Best Is Yet to Be," challenges the reader to do his best work in the sunset of life. The author points out that John Knox began to study Hebrew in his fifties; Gladstone learned Greek when he was past eighty; Milton composed his *Samson Agonistes* at sixty-three. "We may preserve youth in old age by keeping our minds open to new ideas and continuing our education." This is a good book that will energize all who read it.

THEODORE CARCICH. [President of the Illinois Conference.]

Life Endures,* Roy E. Laurin, Zondervan, Grand Rapids, Michigan, 1946, 248 pages, \$3.

This devotional exposition of second Corinthians grew out of the author's twenty years of fruitful pastoral experience in this country and overseas. The book is a compilation of well-organized radio addresses. Its systematized presentation on Christian experience as it affects the devotional life of the individual and church group serves well as a model. Such aspects of the Christian life as adversity, discipline, service, dying, living, charity, are treated with pastoral familiarity. Referring to endurance, the keynote of the book, the publishers make this remark on the author's aim: "It is not endurance as dogged patience, nor is it merely the will to endure. Instead it is a way to endure. Life endures because it has within itself the enduring life."

The author touches on some of the most practical problems of Christian experience as related to both preacher and laymen. The book's practical value for us is in its wealth of challenging ideas. These present excellent material for the minister's own edification, but also for sermons and especially prayer meeting devotions.

The book abounds in unique illustrations. On the whole its material is very orthodox. It must be admitted, however, that the author has a dispensational viewpoint on "absent from the body and present with the Lord." One would need to recognize the author's confusion on the state of the dead, and yet find in these very chapters some excellent ideas of Christian triumph set

forth with new appeal and emphasis. The reading of this volume stimulates deep thinking for analyzing those problems that present themselves to all Christian leaders.

L. C. K.

White Man—Yellow Man, Arva C. Floyd, Abingdon-Cokesbury Press, Nashville, 1946, 197 pages, \$1.75.

An important book for anyone desiring to understand the East. The complex forces at work on the masses of population stem from a historical background that does not leave the white man with entirely clean hands.

Although in no sense a religious book, its reading is a must for anyone who desires to understand and explain the Bible prophecy referring to Armageddon. The question is often asked, "What part would China play in a struggle of the East against the West?" Here is outlined the characteristic reaction of that great nation toward the actions of the white man.

This book was written by a man who resided in Japan as a missionary and has devoted his time to the study and teaching of the history of the Far East. A quick survey of past relations between the Orient and Occident is given. Then an attempt is made to fill in pertinent details as the various incidents are studied and evaluated.

Dr. Floyd shows how the past and present treatment of the peoples of the East is laying the groundwork for the next year. Deep-rooted prejudices will not be eradicated by present attitudes.

A very valuable and penetrating analysis of present Chinese troubles is presented. Especially is this true of the pending crisis between the Communist and Nationalist forces. Above all, the reader is warned not to discount the importance of China in the future of the world. China always has had, and still has, remarkable "come-back" power.

M. E. LOEWEN. [Superintendent,
Philippine Union Mission.]

C. H. Spurgeon's Autobiography,* edited by David Otis Fuller, Zondervan, Grand Rapids, Michigan, 1946, 148 pages, \$2.

Your "Spurgeon library" is incomplete without the life story of "the Prince of Preachers." It was originally written in four volumes containing 1,500 pages. Mr. Fuller has skillfully condensed it, retaining its jewels of radiant testimony and practical philosophy. The famous preacher's subtle wit and solid spirituality are wonderfully preserved. It is a dynamic and poignant soul record, and will, we believe with the editor, "give the reader glimpses of God's glory, burning and blazing like the desert bush, in the life of one man 'sold out' to Jesus Christ."

CARLYLE B. HAYNES.

* Elective, 1948 Ministerial Reading Course.

The Right and Wrong in Divorce and Remarriage,* William Evans, Zondervan, Grand Rapids, Michigan, 1946, 107 pages, \$1.50.

If the present increase in divorce continues, it will not be long before most marriages will end in divorce. Here is a book by one who is recognized as one of the world's foremost Bible teachers, having conducted Bible conferences in America, England, Canada, Hawaii, China, Japan, Korea, India, Egypt, and Palestine. He has contributed extensively to Biblical literature, served on the faculty of the Moody Bible Institute. Among his books are *The Great Doctrines of the Bible*, *The Book of Books*, and *Personal Soul Winning*.

In this present volume there are nine chapters, among which are "Jesus' Answer to the Pharisees' Question," "The 'Mosaic Permission,'" "Jesus' Ultimatum on the Subject," "Mixed Marriages," and "Is Wilful Desertion a Just Ground for Divorce and Remarriage?" Throughout, the book is an earnest, and this reviewer believes, a sound analysis and discussion of a most important subject.

CARLYLE B. HAYNES.

Religious Liberty: An Inquiry, M. Searle Bates, International Missionary Council, New York City, 1945, 604 pages, \$4.50.

This book by Dr. M. S. Bates, formerly professor of history in Nanking University, contains a large amount of valuable material. The Foreign Missions Conference of North America and the Federal Council of Churches of Christ in America appointed a joint committee, under whose auspices Dr. Bates' work was done. The volume is a large one, nearly six hundred pages, exclusive of the bibliography and index.

The book opens with a study of the problems of religious liberty today, treating first those lands where the difficulties are the greatest. The second chapter deals with the problems of religious liberty in history, treating first those lands that are called Christian, and later surveying briefly non-Christian societies. An attempt is made in other chapters to define religious liberty, to state the grounds on which religious liberty rests, and finally certain proposals are offered for the practice of real freedom in religious matters. There are suggestions with respect to the field of religion, the field of education, and public opinion, as well as in the field of government and law.

This author is not, in my opinion, the easiest writer to follow, but there is in the work so much of value, such an amassing of facts, as to make the volume valuable to anyone who seeks to have a comprehensive knowledge of many phases of the question.

HEBER H. VOTAW. [Secretary of
the Religious Liberty Department.]

The Ministry, March, 1948

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

III. Pastoral Counseling for the Alcoholic

By GRACE CLIFFORD HOWARD, *Staff*
Member, American Temperance Society

WHAT is the occurrence of alcoholism? According to a Gallup poll, 67 per cent of the people of the United States twenty-one years of age and over were using alcoholic beverages in some form in 1945. Dr. Jellinek of Yale places that figure at 60 per cent, saying that 58,250,000 persons, exclusive of the Armed Forces, made up the number using alcoholic beverages in 1945. Male users increased 26 per cent between 1940 and 1945, and female users increased 52 per cent. The year 1946 showed further increase, but 1947 shows the women dropping out. The majority of women never enjoyed drinking, and were simply following the male pattern of life while employed in war work. Now they have resumed their own role and do not have the former large salaries to spend, and cannot afford alcoholic beverages.

Over three million people in the United States are excessive drinkers, and about 750,000 of this class are chronic alcoholics. The chronic alcoholic, according to Jellinek, is one who, as the result of many years of excessive drinking, has acquired a bodily or mental disorder, and impairment is present.

The problem of alcoholism, then, is one which any minister of the gospel may expect to meet. If he has had opportunity to gain some understanding of the alcoholic's point of view, he will be more tactful in his approach, and the chances are, more successful in his results.

The agony that a family goes through because of an alcoholic member sometimes far exceeds that brought about by death. The minister should feel deeply humble that his parishioners turn to him at such a moment. He should know how to meet the situation intelligently and helpfully.

The alcoholic is neither a pleasant nor an easy person to approach when he is under the influence of alcohol or when he is coming out of a debauch. His external behavior belies what is really going on in his mind. He is rebellious and overly confident, to cover up his feelings of guilt, shame, and remorse. He has come to a place where he cannot handle himself, and he is badly frightened. He is a disintegrated and a discouraged person. But would he admit all this? Not he! But do not be afraid to try to help him. Remember, he is a frightened child,

suffering untold physical and mental agony. If your approach is right, the false exterior will melt away, and the real man will be plainly evident.

Do not expect the alcoholic coming out of a debauch to return at once to his normal personality. It is most important at this stage for the one who is trying to help to let him know that he feels for him and with him. So long as the would-be counselor keeps himself on a plane above the alcoholic, or shows him in any way that he feels superior, he will get nowhere. When the pastor can get down beside him, show him that all flesh is weak, but that there is a power that can help us all up from the depths, then the sufferer will begin to show interest. Although he knows too well that he does not amount to much, he wants to be thought of as someone of importance. He is often a person of high ideals, but he cannot match actuality with his dreams, and has been resolving his difficulties by drowning his sensibilities in alcoholic beverage.

Always keep this in mind that the approach to the alcoholic is probably harder for the ministers than for any other class of people. The alcoholic will suspect him and be antagonistic to him because he is a minister. The pastor must disarm this suspicion, and he can do so by sincerity and friendliness.

As a person must have a "green thumb" to make a garden grow, so one must have a deep love for lost souls if he hopes to approach and help the alcoholic. He has a sixth sense; he knows when the one offering help is genuine in his desire to help, and he knows when that person is genuine too. No one can fool an alcoholic by pretending what he really does not feel.

Help in Dealing With the Alcoholic

It is well that the minister be informed on certain points before the alcoholic appears on his horizon. He should know a reputable physician who is interested in the alcoholic and whose methods of treatment are modern. He should know what facilities his community has for treating alcoholics. Is there a clinic for alcoholics available? Such clinics are all too few as yet, but some cities have them. Many cities of size have one or more groups of ardent workers in an organization called Alcoholics

Anonymous (familiarily called the A.A.'s).

Members of A.A. were once all alcoholics, but now are in an arrested stage of the disease of alcoholism (arrested, not cured, for the alcoholic admits that he cannot be cured to the point where he can safely drink again). These arrested alcoholics are anxious to help someone else who is struggling with the bottle, to become an A.A. too. They will come on call at any hour, and there is no charge. There is a definite bond between them and the alcoholic. He feels this and responds to their proffered help.

There are twelve steps which the A.A. urges the alcoholic to take, one of the most important of which is the admission that there is a power higher than himself who can help him up from his present state and keep him, day by day, from drinking. The watchword is, "Easy Does It," and the alcoholic makes his pledge fresh every morning that he will not, that day, indulge in alcohol. Thus he lives, a day at a time, realizing that alcoholism, like tuberculosis, cannot be cured but may be arrested.

When a community has no facilities with which to deal with the alcoholic, the pastor should try to interest the local hospital to provide at least an outpatient clinic for them. General hospitals are not usually too friendly toward alcoholics and look upon them as nuisances, but with a little time spent on education it might be possible to get them to help.

The Pastor's Role in Helping

Just what is the role of the pastor in helping the alcoholic? It means, first of all, willingness to be called upon whenever the alcoholic becomes frightened or thirsty, and these occurrences may arise at almost any hour of the day or night. Many pastors feel that they cannot give unlimited time to such activities, so they search out lay therapists in their congregation to do this work for them.

An A.A. in a church group can be a wonderful help at this point. Having decided to do his own counseling with the alcoholic, the first thing to do is to establish rapport. As he is coming out of his debauch, the alcoholic is at the height of his feeling of guilt and mental suffering. It is at this point, if he can find a sympathetic ear, that he is anxious to tell his story. He wants to unburden the feelings of guilt and remorse that overwhelm him. Further, at this point, he usually wants to get away from the habit that binds him, but he doesn't know how. This unburdening has a healing effect, and all the pastor should do at this point is to lend a listening ear, throwing in a pertinent question now and then, or an encouraging yes or no, just to let the speaker know he is listening.

An objective attitude should be maintained throughout these interviews. Each piece of information should be carefully weighed as a pos-

sible clue to the cause for the drinking. The alcoholic may tell his counselor what led him to drink; but the wise counselor knows that the reason given may be far afield from the real one, and must listen carefully to discover what that reason is.

It is highly important to determine the reason for drinking, for, in some instances, when this is discovered and removed, drinking stops as a matter of course. Also, it is advisable for the alcoholic to face the real reason in making up his mind to quit alcohol.

In holding the objective attitude the counselor will never appear shocked at any of the statements the alcoholic may make, and he will remember that the alcoholic is an inveterate liar. Remember, too, that his story should be held in strictest confidence. If he has previously known God, urge him to pour forth his repentance to Him.

Many an alcoholic knows nothing of God or prayer when he comes to his counselor for help. One author has spoken of the father-and-son relationship between the counselor and the alcoholic. Just as the father stands in the place of God to his child until the child has reached a point of spiritual understanding, so the counselor is held in the groping alcoholic mind until it has come to a state of accountability again. It is well to remember that "God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone."—*Testimonies*, vol. 5, p. 645.

When the counselor has received his story from the alcoholic, he may know that his client has accepted him as a help along the way. The pastor now begins to give suggestions and help. Small doses are advisable at first. The inebriate's mind is not yet clear of the influence of alcohol, and he cannot appreciate too much all at once. He will probably argue against his counselor and apparently refute what he says, but that should not be a cause for discouragement. A few days later he may be expressing, as his own ideas, the very things his counselor has been telling him, which he formerly denied.

As soon as possible, make out a program for every waking hour of the inebriate's day, or, better still, help him to make out one with you. Give him something to do that will keep his hours filled and intrigue his interest. One patient I knew turned to a study of psychology in a well-known university, another took up the study of radio, and a third raised gladioli. What the activity will be depends on the person's interests and capabilities, and it makes little difference what it is so long as it fills his time and interest and there is no occasion to turn to alcohol in boredom. The inebriate should be encouraged to associate with a new and abstinent group of people. Association with Alcoholics Anonymous often helps the ex-alcoholic to find a satisfactory social life.

The one thing which all alcoholics share in

common is that they all consider themselves misunderstood. Because he has felt that his counselor understood him, he has clung to him for support. The untrained counselor may develop a very gratifying sense of power from such dependence, but if this situation occurs, it is time for him to turn the alcoholic over to someone else or to encourage him to stand alone.

Any counselor only acts as a crutch for the alcoholic in aiding him to be rid of drink, and the situation should not continue indefinitely. The drinker needed him for support at first, but as with a child learning to walk, there comes a time when he must try to walk alone. The counselor begins to withdraw his support and teaches his client to transfer the dependence he has had on him to a Power greater than he.

This by no means indicates that the alcoholic is to be cut adrift at this point. Regular periods of contact should be established such as once in two weeks, later developing into once a month as the patient progresses, at which time the former inebriate will report to his counselor, tell of his progress, and receive any counsel necessary. Knowing that he will have to report about his behavior frequently has a deterring effect on sneaking a possible drink. Such counseling may continue as long as two years. A year is considered a fairly short time for counseling.

Religious Instruction for the Alcoholic

Religious instruction should be approached carefully, but should surely be offered. Many an alcoholic has had no religious training whatsoever. He will not understand the same language that a pastor might use to his parishioner. The pastor must begin with him where he is in his religious experience. It may have to be a slow process with many repetitions, but the counselor should be patient and untiring.

It will not be surprising if the alcoholic falls from grace. He should not be approached with the view that the counselor is disappointed in him, but rather how long he has been without a drink should be emphasized. He should be told that next time the counselor expects him to go a longer time.

It sometimes happens that the alcoholic swears off once and for all, but more often he takes it in gradual stages. So long as the periods between drinks become longer, there is cause for encouragement. By watching the premonitions carefully, the counselor may help him to avoid these relapses. When tension begins to develop, anticipate trouble and call on the physician for help. He may be able to give medication that will ward off a drinking bout. Emotional disturbances such as sudden anger, grief, disappointment, may result in drinking. Every means possible should be used to keep such occurrences from happening. The family

should understand this and be asked to help. The counselor has to deal with a sick mind as well as a sick body, and he should remember that it takes time, patience, and prayer to heal.

When the time is ripe, the pastor should ask whether his client would like prayer. It is possible that he will want to pray, too. Care should be exercised to introduce this element at the right time. It is all too easy to frighten the inebriate away by suggesting prayer before he gains confidence in his counselor.

There is no class of persons more trying than the alcoholic. He can be a most hopeful prospect today and an utterly impossible one tomorrow. He will try one's patience to the extreme, but if he finally comes to trust his counselor, he will listen to what his adviser has to say.

There are many types of treatment for the alcoholic, but there is none more sure to produce results than the acceptance of religion. It is the minister's privilege to offer that means of help. May God give him grace and courage as he meets the alcoholic in his field of labor.

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☞ God's ministers should not count the opportunity of engaging in discussion a great privilege. All points of our faith are not to be borne to the front and presented before the prejudiced crowds. . . . The truths that we hold in common should be dwelt upon first, and the confidence of the hearers obtained.—*Evangelism*, pp. 164, 165.

Join Local Ministerial Association

By C. B. MESSER, Pastor,
Bay City, Michigan

SHOULD a Seventh-day Adventist minister become a member of the ministerial association in his locality? Should he participate passively or actively, or should he have nothing to do with the other ministers? My experience with ministerial associations has been as varied as daylight and darkness, ranging from absolute refusal of membership to being heartily welcomed and asked to take an official position.

I have just returned from a helpful and stimulating meeting of the Bay County, Michigan, Ministerial Association. This was a breakfast meeting, followed with a panel discussion by local ministers of three denominations on the topic of evangelism. The speakers gave some challenging and helpful suggestions which could well be put into practice by any Seventh-day Adventist pastor or district leader. The Ministerial Association is not an action body. Issues that necessitate united action by religious leaders are referred to the County Council of Churches. The two organizations must not be confused.

As I have discovered them, three objectives seem to be outstanding in the Ministerial Association: first, friendly association of men in the same calling; second, learning the moral and spiritual needs of the community from speakers and discussions; and third, becoming more efficient in meeting those needs and strengthening the spiritual life of the community. In which of these three objectives could not Seventh-day Adventists join?

Occasionally matters may come up which demand a frank discussion, such as questions of rights and freedoms. For instance, at one time in a panel discussion on how to conduct funerals, one minister asked that the association go on record requesting the city council to pass an ordinance banning Sunday funerals. After a frank discussion of the subject the matter was dropped as being out of our sphere.

Membership in ministerial associations affords an excellent opportunity for mutual friendly contact with the spiritual leaders of the community. It gives an opportunity to receive helpful suggestions, and to contribute, at times, to the spiritual ministry of others. It helps to keep our fingers on the religious pulse of the city. It reveals our interest in the spiritual life of the community. It shows our willingness to co-operate with others for good. It reveals that we are not isolationists to the world's spiritual ills.

A lady reported a short time ago that her pastor, a former association president and present president of the Bay County Council of Churches, was using Smith's *Daniel and the Revelation* in conducting his midweek services.

This morning, as the program committee was laying out the prospective program for the next six months, the president of the association said, "I wish we could have a frank presentation of the various denominational beliefs and differences in teaching. For instance," he said, "I would like to hear Messer and others tell why their church differs from the regular trend of church teaching." This could be filled with dynamite, but should such an occasion come to any of us, may God give us grace and wisdom to fill such a request in an acceptable manner, and perhaps win a soul.

This message will triumph, and triumph gloriously. May God keep us true to it while giving us more love for the ministers of other denominations. Many of these men are sincere, honest, God-fearing shepherds who are diligently seeking to carry out the will of God. There are, it may be, so many kinds of voices in the world, and none of them is without signification. (Rom. 14:10.) Whether or not the apostle looked down the ages and saw so many denominations or not, I do not know. Yet is not each one making its contribution toward stabilizing Christian living?

"A man that hath friends must shew himself friendly." Prov. 18:24. Why not be friendly? The ministerial association is a place where we can do it with a clear conscience. Why not join? How do we know but that God may use us in winning a minister to God's message and the kingdom of heaven? It would be well worth the effort.



ENJOYING JESUS.—A husband and father was bereft of his precious wife and had just a darling daughter left to him. In those lonely days after his wife had passed away, he found his solace and his comfort in this beautiful girl she had left behind, and evening after evening when he came home from work, they would have their quiet little meal together, and when the dishes had been put away, they would go into the sitting room and talk or read and enjoy each other's company.

But now it was getting on toward the holiday season, and one evening after doing up the dishes the daughter said, "Now, Father dear, you will excuse me tonight; I have something to occupy me upstairs. You can read while I go up."

So he sat alone, and the next night the same thing happened, and night after night for about two weeks he sat alone each evening.

On Christmas morning the girl came bounding into his room saying, "Merry Christmas, Father dear," and handed him a beautiful pair of slippers she had made for him. He looked at them and then kissed her and said, "My darling, you made these yourself?" "Yes, Father." "Is this why I have been denied your company the last two weeks?" he asked. "Yes," she said, "this is my secret." Then he said, "This is very lovely, but next time I would rather have you than anything you can make for me."

Our blessed Lord wants ourselves. Our hearts' affection means far more to Him than service. And yet there will be service, of course, but service that springs out of communion, and that accomplishes a great deal more than when we are too busy to enjoy fellowship with Him.—*Christian Life and Times*.



The Story of the Ministerial Association

"As a young minister I have received so much help through the various channels of the Ministerial Association that I would like to know more about how various phases of helpfulness to the workers began. Won't you, through THE MINISTRY, tell us the story of its beginning, its development, and present scope, so we younger workers may have the historical background? Please cite the authorizing provisions so we may have them for record. I cannot recall seeing any sketch of this kind."

THIS request seems so reasonable, as well as desirable, that we shall respond, giving "chapter and verse." If it seems an old story to the older workers, we crave their indulgence for the sake of a fine host of younger workers the world around, who are unfamiliar with the background. And it may even clarify the remembrance of older workers.

The idea of a General Conference Ministerial Commission, or Association, sprang from a sense of need, back in 1922, for some means of systematically and tangibly strengthening our ministerial worker forces, that they might render increasingly effective service to the cause. The various departments of the General Conference, founded to foster certain phases of our work, had proved effective and worth while for specialized lines. But the rank and file of our ministers—evangelists, pastors, Bible teachers, and chaplains—and their associated workers remained without any special help. Should not something definite be done to aid them in their study life, to augment their spiritual power, and to increase their efficiency in ministerial lines and methods?

The challenge of ministry for God and the value of exchange of conviction, experience, and observation made this highly desirable, and, in fact, long overdue in a movement of this sort and size. Obviously it could not be just another department of our work, for the ministry of the movement is not a department but the very heart of the movement. Why not, then, an association of these workers through which they might help each other, through which the more experienced and successful could aid the less experienced, and through which our appointed leaders could speak to us all?

Some fields had set up similar organizations of their own. For instance, the Australasian field had its own ministerial association, and for a time published a ministerial journal of exchange, called *The Evangelist*, with A. W.

Anderson as the association secretary and editor of the journal. This was discontinued when *THE MINISTRY* came into being. It will be seen, therefore, that the organization of a General Conference Ministerial Association was really an answer to a recognized world need.

1. Historical Development of the Association

So it came to pass that such a Ministerial Association was authorized by the General Conference session of 1922, with our veteran leader, Arthur G. Daniells, as its first general secretary. Two associates were chosen to assist him. His was a pioneering task, as there were as yet no precedents to follow. New ground must be plowed. The Ministerial Reading Course, which had been launched a few years previously, really as a sideline of Department of Education endeavor, had but 250 enrollees when the newly formed Ministerial Association was made responsible for such an annual study plan. And no ministerial journal was authorized until 1927, five years later. Until then only mimeographed exchanges were used.

Systematic ministerial institutes and workers' meetings seemed the logical way to start this endeavor in behalf of our workers. God greatly blessed Elder Daniell's in these early institutes. All older workers in North America remember them with gratitude. They marked the turning point in the life of many a then younger worker.

THE MINISTRY magazine was soon launched, for "greater power and more efficiency," and has increased in value and influence with the years. Started with thirty-two pages, in a small pocket-size edition, it was changed to the present page size in 1933, with twenty-four pages as a regular edition. It was enlarged to its present forty-eight pages in 1938, to incorporate a special "Medical Missionary," or health evangelism, section, and a few pages of advertising to offset increased costs.

The Reading Course steadily progressed in its career of helpfulness, and some three thousand now follow the English Reading Course annually, in addition to foreign-language courses overseas. Heartfelt appreciation has been expressed by hundreds for this plan. A goodly number of its books have proved to be strong accessions to our worker literature.

As yet there was little contact with the ministerial students in our colleges, except help in

Weeks of Prayer, and there were virtually no overseas contacts.

When Elder Daniells was called to the chairmanship of the College of Medical Evangelists, I. H. Evans, general field secretary of the General Conference, was made general secretary, again with two associates. Steady but definite growth in service to the field was made. The present secretary, who had been associated with Elders Daniells and Evans, was elected in 1932. In 1933 special research work was added to his responsibilities, pertaining to the beginning of the Second Advent Movement and the historical background of prophetic interpretation. This took an increasing proportion of his time, and greatly curtailed the field work of the association.

MAJOR ADVANCE VOTED BY 1941 SESSION.—In 1941 a major advance was made in association scope and service to the field. Just prior to the General Conference session in San Francisco, a three-day Ministerial Council was held under the guidance of the General Conference officers and the Association secretaries. Our ablest denominational leaders were active participants—J. L. McElhany, W. H. Branson, L. H. Christian, L. K. Dickson, H. M. S. Richards, M. L. Andreasen, and others, along with experienced evangelists such as C. T. Everson, R. A. Anderson, and J. L. Shuler—together with various pastors, evangelists, district leaders, administrators, Bible instructors, and departmental secretaries. It was a memorable gathering. The watchword was "The Finishing of the Work Under the Power of the Holy Spirit." Larger plans were laid for a great forward move in evangelism.

With W. H. Branson in the chair at the time, this large council asked that a representative committee of eleven be appointed by the chairman to summarize the suggestions of this Ministerial Council. The committee named was comprised of R. A. Anderson, W. H. Branson, F. W. Detamore, L. K. Dickson, L. E. Froom, C. B. Haynes, W. L. Hyatt, W. C. Moffett, W. A. Nelson, H. M. S. Richards, J. L. Shuler, J. L. Tucker, and W. G. Turner. This committee was asked to crystallize the general conviction of the hundreds of council participants, and to bring in a comprehensive series of recommendations. The resultant recommendations were placed with the large Plans Committee of the General Conference, and were unanimously approved by the full session on June 4, 1941.

These recommendations called for each conference committee to give first place to evangelism in conference planning, for each pastor and district leader to conduct or assist in at least one public effort each year, for administrative and departmental leaders to participate in these efforts, for the rallying of our church membership to the task, for special endeavor to be put forth for the unentered sections, for goals for souls to be set, for the energies of

interns to be utilized chiefly in evangelism, for effort to be made to develop strong city evangelists, for the development of effective singing evangelists, for a far greater use of message literature to be made, and for union-wide evangelistic councils to be held to give impetus to this greater evangelism. (*Review and Herald*, General Conference Report no. 9, June 8, 1941, p. 196.)

It might be added that, in immediate connection with and coming from this same Ministerial Council, suggestions for the development of a greater radio work were recommended and passed, which actions finally eventuated in the North American Radio Commission and Voice of Prophecy hookup, and ultimately its international features.

Following these actions on evangelism, the General Conference session formulated and passed two actions tying the Ministerial Association inseparably into this greater evangelism and training program. The first of these actions reads:

Promotion of Evangelism by Ministerial Association

"In the light of the clear call to a world advance in aggressive evangelism as sounded in this General Conference; *We recommend*, 11. That one of the secretaries of the Ministerial Association be an experienced, successful evangelist whose primary duty would be to assist in evangelistic institutes and councils, both in North America and overseas, and to foster the development of younger evangelists of promise for the gigantic task of proclaiming the message in the great metropolitan areas of the world."—*Ibid.*

The second action pertaining to the Bible work was premised on the following session recommendation:

Developing Our Bible Work

"In view of our depleted corps of Bible workers throughout the field; *We recommend*, 12. *a.* That our colleges be urged definitely to strengthen the courses for Bible workers, and to encourage more of our strong young women to train for this needy branch of service, under instructors with successful field experience in soul-winning endeavor. *b.* That our conferences seek to strengthen their evangelistic efforts by using the trained product of our schools, and also by developing promising recruits from the churches."—*Ibid.*, p. 197.

This explicit action affecting the Ministerial Association activity in this line was taken.

"In conformity with the former plan for the Ministerial Association, wherein provision was made for one secretary and two associate or assistant secretaries,

"*We recommend*, That one of the members of the Ministerial Association secretarial staff be a qualified, experienced Bible worker, appointed as an assistant secretary whose duties shall include fostering the Bible work in the field and in our training schools, assisting in institute work, aiding in the development of an advanced Bible workers' course in the Theological Seminary, and collaborating in the preparation of a Bible Workers' Manual."—*Ibid.*, June 10, 1941, Report no. 10, p. 240.

Such are the authorizing and directive actions taken by the San Francisco session of

—Please turn to page 46

The Ministry, March, 1948

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

A Frank Discussion on Revealing Our Identity—No. 2

By MELVIN K. ECKENROTH, Associate
Secretary of the Ministerial Association

LAST month we considered some of the fundamental principles underlying our approach to the public in our evangelistic work. Surely the day has come for the church to arise to new heights, and to proceed with an evangelistic fervor never before experienced among us. Every department of the church, every segment of our organization, every voice within the church, should unite to go forth to the world with the Advent message. Let the evangelist set the pace; let the pastor-evangelist, the laymen, the colporteur evangelist, and those in every position and responsibility unite to proclaim the message with new vigor and power. Trite, staid, outworn resolutions, passed at succeeding councils of the church will accomplish little unless the energy, zeal, and passion required to execute those resolutions is exercised.

NEW DAY FOR EVANGELISM.—For a new day in Seventh-day Adventist evangelism to dawn, there must be born new approaches. Spirit-filled men need a fresh outpouring of power from on high. There must be a new concept of the value of a lost soul. A new urgency must grip our ranks concerning the times and their meaning. There must be a new spirit of toil and sacrifice. There must be a new, overflowing of mutual love for one another and for a perishing world. A tireless and relentless restlessness must grip our whole life. In other words, in order to have a new day in evangelism we need a new vision. God needs men newly endowed with heavenly power. In short, God seeks for renewed men to measure up to the task. Our greatest weakness lies within ourselves.

Fresh Evangelistic Preaching

To begin with, the whole tenor of our evangelistic preaching should take on a new freshness and vitality. When we think of organizing for an evangelistic campaign we almost instinctively launch forth with such standard subjects as Daniel 2 or heaven. Usually we go along in a certain mold, yielding only occasionally to slight deviations. We have become static in our thinking. By sheer repetition, as we go from place to place, our message tends to become merely a thing to be recited anew. We launch forth proclaiming the prophecies, estab-

lishing point after point until our positions are unanswerable. We proclaim doctrine and prepare the way for the Sabbath question by spending a number of nights erecting an airtight premise of law and legalism. Thus many essential heart-warming and soul-stirring messages are entirely avoided, and are never touched upon except in an incidental way. But this phase may well be discussed fully in a future article.

When we identify our program as Seventh-day Adventist we can launch freely into an entirely new approach to the public. By preaching powerfully and earnestly on the wonderful theme of Christ, our opponents are held in check. Then the hearts of the people are won, and the conscience made alert to receive other precious truths. We must awaken the mind by first melting the heart. It is important that we do this first. All too frequently we do not consider the following:

"When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character."—*Review and Herald*, Feb. 14, 1899.

"More people than we think are longing to find the way to Christ. Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge. Some ministers think that it is not necessary to preach repentance and faith; they take it for granted that their hearers are acquainted with the gospel, and that matters of a different nature must be presented to hold their attention. But many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other.

"Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel. Ministers would reach more hearts if they would dwell more upon practical godliness. . . .

"There is a marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon."—*Evangelism*, pp. 185, 186.

CREATING GOOD WILL.—By identifying our program and preaching the name of Christ boldly, we have before us every prospect of creating good will, winning the hearts of the people, and lessening the intensity of the oppo-

sition. This fact has been proved over and over again, not only in one section of the field, but in Catholic communities, in small cities and metropolitan areas, in the North and in the South, in the East and in the West.

Beginning the Procedure

How shall we proceed to inaugurate such a program? What are the steps to be taken? How should the matter be presented to the public? To these questions we probably cannot give the perfect answer, but we can draw from some vital experiences to show how it has been done to a gratifying degree of success.

Since I adopted this method of approach years ago, not one single challenge to debate has been received from our enemies, even when in personal conflict in the very center and home city of E. B. Jones, one of our most vehement contemporary critics. Furthermore, the attendance did not decrease after the Sabbath presentation, but actually grew, and the baptisms were greatly increased. I might well site from the correspondence of other men who are presently experiencing the same result. Let us attempt to follow through the procedure of launching such a campaign.

FIRST STEP: In beginning a metropolitan effort we first meet with our several church boards in a combined or union session. The support of the combined boards is asked for, and it has been enthusiastically given in every occasion that it has been my privilege to present it. In smaller communities where there is only one church the problem is greatly simplified, of course.

Here is noted the first spontaneous effect of such an evangelistic proposal. Recently, in one of our major metropolitan areas where such a combined meeting of church boards was held, the laymen were most outspoken in their praise, and immediately their whole support was thrown behind the program. Unity immediately became the keynote. Now they could freely intermingle with the people. They did not need to feel embarrassed when questions were asked. They rallied nobly to the financial call, and their evangelistic investment was made generously and eagerly. Our people generally are tired of the monotonous methods we have been using over and over again.

It is in this meeting that the plan is outlined for the laymen to be trained visitors, not handbill distributors, and to help tangibly in the actual soul-winning program. In this way the pattern is again followed out in practical application:

"There are those who have some experience who should, with every effort they make in dying churches as well as in new places, select young men or men of mature age to assist in the work. Thus they will be obtaining knowledge by interesting themselves in personal effort, and scores of helpers will be fitting for

usefulness as Bible readers, as canvassers, and as visitors in the families."—*Evangelism*, p. 470.

Here is a vital field of co-operation between laymen and the gospel preacher-evangelist. By co-operative action, bringing laymen, youth, and colporteurs all together in service, a real army is thus developed. In this board meeting we outline the entire general plan of the effort, including its pre-effort advertising. This leads to the second step.

SECOND STEP: The unified plan is then presented to the church or churches as a whole. The members are told the same story as that given to the board. Their talents are called for, their financial support is pledged, and their participation in the visiting is encouraged. The response to this approach on the part of the church is electrifying. Any worker who tries it enthusiastically will be amazed how thrilled S.D.A.'s are at being relieved of the cloud of subterfuge. The integrating of the laymen into the evangelistic program is another subject, and will be dealt with later. The enthusiastic support of the church is a vital necessity in any successful evangelistic program.

THIRD STEP: We now distribute blanks to our church members, to fill out, giving the names and addresses of their business and professional friends, members of their family who are not Adventists, names of youth not baptized, and former Adventists they might know. These blanks are generally distributed six weeks or more before the effort begins. Here is an excellent source of hundreds of names.

FOURTH STEP: At this point all the pre-effort advertising machinery is put into motion. If a radio program is possible, it is started at least four or six weeks in advance of the effort. Newspaper articles or paid news stories are put into the papers inviting people to write in for literature or for the correspondence course. Newspaper ads appear two weeks ahead of time with coupons for people to cut out and mail in for reserved seats. Billboard posters and window cards are also used.

A pre-effort handbill is mailed out to the prominent people in the city and to those names supplied by the church members, as outlined in step three. A card is sent along with this handbill for the people to mail back requesting reserved seats for the opening meeting. Telephone numbers are also given so people may phone for tickets instead of writing for them. Through a combination of radio announcements, pre-effort newspaper ads, and pre-effort handbills, hundreds upon hundreds of requests can be obtained. A few days before the effort begins, special invitations are mailed out in addition to the other material. On the pre-effort advertising in the newspaper, handbills, and radio, this statement appears in small type, and at the end of the radio program:

"This program is one unit of the world's greatest effort to carry the name of Christ to all the people of earth in one generation! Considered by many to be the greatest co-operative missionary movement since the days of St. Paul. Already over 860 languages and dialects used in over 400 countries and islands! This unit is presented in [city] to encourage a systematic study of the Bible. Hundreds of thousands of Christians throughout the world support this great program. Over [number] churches in [State] are federated together. The Seventh-day Adventist churches of [city] are happy to have the privilege of bringing you [name of evangelist]."

A statement such as this gives the people the idea of the bigness of our movement, and that we are not an insignificant cult. By advertising weeks in advance our enemies can work too, of course, but while they are doing their worst, we are going along sweetly talking and writing about Jesus, His love, His hope, His salvation. Curiosity itself will work in our behalf, and the greater the opposition the greater the chance for success. This one thing is true: We have not presented any objectionable features, and they cannot attack us on that vulnerable point of "deception," "sheepstealers," etc. Next month we shall deal with the preparation of the field as relates to other ministers not of our faith.

FIFTH STEP: The statement suggested in step four is used in the newspaper ads and in subsequent handbills. Under this plan we have never failed to get a full house and to maintain interest to the very end of the effort. (If the evangelist loses his crowd after the first night, it obviously is not the fault of the advertising.) Now the evangelist completes the organization of his team, distributes responsibilities, and plans for the first meeting with all its complex details. This is a discussion of such importance it must be taken up in a future article.

Many may ask, "But what of those people who will not knowingly come to a Seventh-day Adventist meeting?" The advantages and disadvantages of this plan will be taken up after our discussion next month.



Above Rubies (Prov. 31:10)

By ARTHUR W. SPALDING

What is that in thy hand, my son?

"A stone
Bright as the fires of the love-mad sun
I own."

What is that in thine eyes, my son?

"A star!
It challenged me, and I climbed, and I won
From afar!"

What is that in thy brain, my son?

"It is life!
It arms me to win, as I have begun,
In strife."

What is that in thy heart, my son?

"It is love!
Such life, such light, such jewel as none!
Rubies above!"

Public Presentation of Evolution

By FENTON E. FROM, *Pastor-
Evangelist, Orlando, Florida*

PRESENTING subjects in evangelistic meetings that are unfamiliar to the public demands much preparation and thought if the interest of the audience is to be held and continued for future meetings.

Let us consider a subject that is rather vague and not too familiar to our hearers—"Evolution and the Bible" and "Archaeology and the Bible." The merit of such aids as screen pictures, charts, cut-outs, and so forth, does not need to be urged here. Today, in successful evangelism many men are using these varied devices and having success with them, along with the continued blessing and presence of the Holy Spirit.

In a discussion of evolution we find that the proponents of that hypothesis usually cite the Java ape man, the Piltdown man, and the Heidelberg man, as authentic examples in the progress of man's evolutionary development. In order to use these in my meetings as illustrations, I have had large photostats made. These were glued onto plywood, which is in turn cut out to the size and shape of the picture attached. At the proper time during the address these are shown to the audience, and then placed in slotted bases, standing upright so that the audience may continue to see them throughout the service. The impression made is lasting and indelible.

The steps are progressive. First, the head bones of one are shown. Then, the next picture portrays them assembled in formation, held together with plaster of Paris in the shape of a human skull, with the "missing" portions added by man's creative imagination of what "was." Interesting factual data and proper anecdotes, showing some of the foolishness of man's ideas on the subject, helps to enliven the discussion and take away the coldness and stiffness of such presentations.

To say something designed to put your audience at ease, yet not trying to appear clever, is an art, and such a tactful approach on these two diversified themes, particularly in dealing with evolution, helps to put over this rather heavy subject.

One important desire in public evangelism is to carry your audience with you. In your dealing with evolution, something that many of your hearers sincerely and honestly believe in, a little winsome wit helps to break down prejudice and win them to your way of thinking, based on the Bible.

(In the article following an analysis is submitted of the actual original skeletal remains uncovered in the cases of the foremost specimens of the Java Man, the Piltdown Man, and the Heidelberg Man.—EDITOR.)

MISSING LINKS

An Analysis of Prime Sources

By ROBERT CORREIA, *Licensed
Minister, Covington, Virginia*

THE weight of evidence, gained from a careful study of the available material thus far uncovered, points unmistakably to the ultimate conclusion that there is no substantial scientific basis for the complete construction or reconstruction of the alleged ape man.

Pithecanthropus Erectus (Java Ape Man)

In 1891-92, while Dr. E. Dubois, a surgeon in the Dutch Army, was engaged in paleontological excavations on the left bank of the Solo River, near Trinil in central Java, he uncovered several skeletal remains which are supposed to be from the oldest and most famous of all the missing links. However, note the following inconsistencies:

1. **COMPLETE SKELETON NOT FOUND.**—Six specimens in all were found. Total remains uncovered consist collectively of a skullcap, three teeth, a fragment of a lower jaw, and a femur.

2. **BONES NOT FOUND AT SAME TIME.**—Trinil specimens were uncovered between years 1890 and 1897. Jaw fragment was found November, 1890, ten months before first molar, September, 1891. Skullcap was uncovered October, 1891, one month after the first tooth and eleven months after the jaw fragment. Femur was found August, 1892, ten months after skullcap and twenty-one months after jaw fragment. Second molar was picked up October, 1892, two months after femur and twenty-three months after jaw fragment. And third tooth was uncovered in 1897, seven years after discovery of jaw fragment.

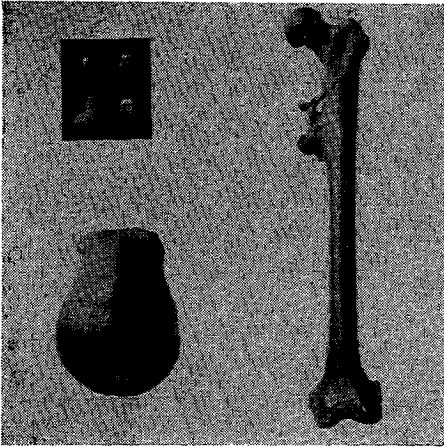
3. **BONES NOT FOUND IN SAME PLACE.**—The skullcap was found more than three feet from first molar; femur fifty feet from skullcap; and second molar, thirteen feet from skullcap, and thirty-seven feet from femur. Jaw fragment was 40 kilometers from where other specimens were uncovered.

4. **BONES FOUND "AMONG OTHER FOSSILS."**—Along with the supposed ape man remains were found twenty-seven different kinds of animals in the same bed. These animals were from recognized species and showed fossilization similar to the ape man.

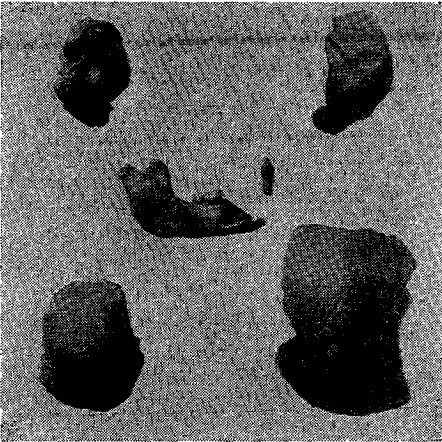
5. **SKULL NOT COMPLETE.**—The skull was a partial brain pan with nothing below the eyes or ear holes. The complete facial skeleton was missing.

6. **BONES NOT BURIED IN NATURAL CONDITION.**—The scattered condition in which they were found would indicate they were not buried in a natural way, but washed in by the stream.

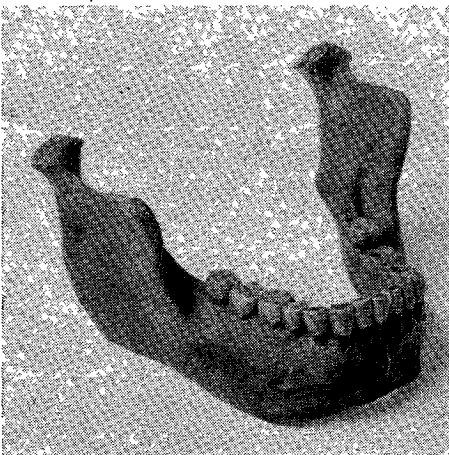
7. **BONES DIFFER IN AGE, ABRASION, SEX.**—The skull suffered considerable loss of parts as well as substance—conditions not present in femur. The skull also shows obliteration of all vault sutures, and indication of an elderly individual. Whether human or anthropoid, in such elderly beings, teeth are generally more or less worn. But in case of the three teeth asso-



1. Remains of Java Man



3. Remains of Pittdown Man



5. Remains of Heidelberg Man

ciated with Trinil cranium, the anterior left lower premolar shows practically no wear, the last right upper molar is a little worn, while the penultimate left upper molar shows a surface that is smoothly worn off. Skullcap plainly indicates a female. However, the femur corresponds to medium human stature of a male (165 cm.), considerably above that of a female average (153 cm.). These conditions inconsistent with notion that all the Trinil specimens belong to the same individual.

8. **SCIENTISTS DISAGREE ON APPRAISAL.**—There is considerable question whether all the remains belong to same individual. Some of the specimens are classified as human by eminent scientists; others are considered anthropoid.

Eoanthropus Dawsoni (Piltdown Ape Man)

In 1910-13 Charles Dawson, a lawyer of Lewes, Sussex, England, visiting Piltdown common, a moorland where workmen were digging in a small gravel pit, discovered several skeletal fragments which are alleged to be the remains of the earliest specimen of true humanity yet found. But note:

1. **COMPLETE SKELETON NOT FOUND.**—Two parietal fragments, a piece of the frontal bone, two fragments of occipital bone, a section of temporal bone, right half of lower mandible, two tiny nasal bones, and one apelike tooth comprise the total remains recovered.

2. **BONES NOT FOUND SIMULTANEOUSLY.**—The first fragment of the parietal bone was found in 1908. The section of the frontal bone was recovered in 1911. In 1912 another fragment of the parietal bone, the section of temporal bone, the occipital fragments, and the right half of the lower jaw were discovered. In 1913 the two nasal fragments and an apelike canine tooth were found. It took five years to gather together these few fragments.

3. **BONES NOT FOUND TOGETHER.**—The fragments from which the Piltdown ape man were constructed were "scattered some yards apart." Some were found in the gravel pit; others were recovered from the dump heaps.

4. **BONES NOT FOUND ALONE.**—The shallow pocket of gravel at Piltdown yielded not only the supposed ape man remains, but also in the same stratum were found fragments of several animals which were recognized species. One bone revealed definite human markings, slightly above the level of ape artistry.

5. **SKULL NOT COMPLETE.**—All the pieces of the cranium were fragmentary, and none of these parts "touched each other" at any point to reveal the contour of the skull.

6. **BONES NOT BURIED IN NATURAL CONDITION.**—All the bone fragments were found resting in stream-laid deposit, and their exact relationship from the standpoint of discovery is most difficult to determine.

7. **BONES DID NOT REVEAL SAME ABRASION.**—The section of jawbone did not manifest the same degree of abrasion as the skull fragments.

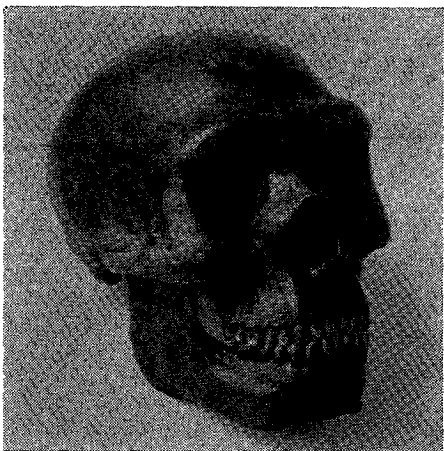
8. **SCIENTISTS DISAGREE ON APPRAISAL.**—There is disagreement on the size of the brain capacity, and many contend that the ape jaw does not conform to the human cranium.



2. Restoration of Java Man



4. Restoration of Piltdown Man



6. Restoration of Heidelberg Man

Homo Heidelbergensis (Heidelberg Ape Man)

On October 21, 1907, a workman, digging in an undisturbed part of an eighty-foot-deep sandpit by the little village of Mauer, about ten miles southeast of the university city of Heidelberg, Germany, unearthed an alleged primitive human jaw which is considered the oldest known human fossil from a geological standpoint.

1. COMPLETE SKULL NOT FOUND.—The Heidelberg ape man is represented only by a lower jaw. The mandible was recovered at a depth of eighty-two feet from the surface.

2. HEIDELBERG MANDIBLE NOT BURIED ALONE.—In the lower strata, at the same level in which the mandible was found, the remains of many different kinds of animals were also discovered. These were from recognized species.

3. MODERN JAWBONES SIMILAR TO HEIDELBERG SPECIMENS HAVE BEEN FOUND.—Dr. A. N. Burkitt, of Sydney University, has found jawbones of modern human remains from New Caledonia and the Loyalty Islands resembling in many details of structure the Heidelberg jaw.

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tion has been focused on the closing as a time to look forward to, rather than keeping in mind that God is in His house of worship and that it is a great and solemn occasion.

Please tell our ministers that we are hungry, so we come for food, not husks, and we do not want it served to us in the manner of the self-exalted style of the worldly lecturer, with the levity that drives away the Holy Spirit, for which we are praying. We need stirring messages by those who have earnestly sought guidance at the throne of God; by those who feel that woe is upon them if they preach not God's message to prepare a people to meet the judgment.

"It is the carelessness and looseness of professed ministers of Christ that gives them so little influence. There are many professors, but there are few praying men."—*Testimonies*, vol. 1, p. 434.

Could our ministers realize that they are not really the speaker, but only a means of communication, that God, the Creator, the Redeemer, is speaking through them at the sacred desk, surely the manners and the words would leave self in a humble position and Christ would be exalted. A LAYMAN.

Is Our Right Arm Paralyzed?

EDITOR, THE MINISTRY:

I wonder whether you cannot make an appeal to the ministers to teach health as we heard it forty years ago. Urge them to read *Counsels on Diet and Foods*, and try to stir them to a sense of their responsibility and the importance of impressing the members with the necessity of following health principles. Surely the right arm is almost completely paralyzed.

This is a work that Mrs. E. G. White says will have to be done before we are ready for translation. According to the testimonies, every worker should be a teacher and a practicing example of health principles.

Won't you try to awaken our ministers in order that our dear people can be helped? So very many are sick and dying. Many are now being brought into the church scarcely knowing there is such a thing as a health message, let alone being taught it in a way that they can incorporate it into their daily lives. I would not be alive today if I had not learned health reform when I became an Adventist.

I am in a large church and have not heard a health sermon or any mention of health for ten years. I frequently see ministers and members alike disobeying the laws of health laid down in the testimonies.

I am not a wicked faultfinder. I am a "bird with a broken pinion" deprived of strength. I so much need to work for the Lord. I sincerely desire to see others avoid my mistakes, and enjoy the blessings of health.

MRS. BERTHA STEWARD,
Seattle, Washington.

The Ministry, March, 1948

The Field Says

Echoes From Our Letter Bag

Don't Be Apologetic

EDITOR, THE MINISTRY:

My heart is troubled about some things. As I have prayed, I have felt impressed to present this question to you. I want you to know that this is from a heart filled with love and concern for God's people—not criticism.

There seems to be a spreading, a growing tendency, on the part of ministers to apologize to the congregation for taking their time to speak to them. Sometimes we hear trifling comments and promises about closing time. Thus at the opening of the sermon the atten-

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

The Sanitarium's Place in the Community*

By J. WAYNE McFARLAND, M.D., *Assistant Secretary
of the General Conference Medical Department*

I AM keenly interested in the program that you as directors of nurses have been studying here in Washington. There is nothing so important to our medical institutions as to have godly, consecrated doctors and nurses. The importance of a Christian nurse was vividly impressed upon my mind when a God-fearing nurse decided that she would go to the Lord and talk over some of the problems of her institution. She went directly to the throne of grace and began to pray for some changes to occur. She did not go to anybody, did not stir up any trouble, or find fault, but just prayed. What she was praying for occurred, and they had a change of management in that institution. One of those who came to take up the work joined the prayer circle, too. These two did not say a word to anybody. They just kept on praying. Soon various changes in departments occurred, all because the Lord was answering the prayers of nurses who knew how to pray.

There is nothing that can influence an institution so much as the nurses, for many times they have a much closer contact with the patients than the physician. They know just which ones are nearest to the kingdom of heaven. This is the work that doctors and nurses are to do in our sanitariums. They are to co-operate in the restoration of fallen man. I want to read a statement found in *Counsels on Health* that mentions the co-operation which is to take place between physicians and nurses in our medical institutions ordained of God:

"Christ is no longer in this world in person, but He has commissioned us to carry forward the medical missionary work that He began; and in this work we are to do our very best. For the furtherance of this work institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses."—Page 249.

This is the Saviour's way of continuing the work that He was doing while on earth. We are to be collaborators together with Him, and follow His methods of reaching people. A second statement that I think is very important epitomizes the work that we should be doing right now in our medical institutions: "The work in

the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed."—*Medical Ministry*, p. 304.

Now you might wonder just what part a physician and nurse in an institution could have in this important, essential work of city evangelism. I will only take time to read you one sentence from *Counsels on Health*: "This work [the medical missionary work] is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places."

True Purpose of Our Institutions

I do not have time to talk on the location, size, and number of our institutions, but I would like to mention the type of institution the Lord calls for. You will find a very revealing statement in *Medical Ministry*: "The purpose of our health institutions is not first and foremost to be that of hospitals."—Page 27. You may ask, "What does that mean? Are we not to have surgery?" Oh, yes, on page 26 it is made very clear that sanitariums are needed in which both medical and surgical work can be done. It must then be that there is some other objective to be kept in view when it speaks of the sanitarium work.

I have just mentioned one statement because it is pertinent to some of the practical things we will mention in a few minutes. "The light was first given to me why institutions should be established, that is, sanitariums were to reform the medical practices of physicians."—Page 27. This was written in 1898. What a tremendous statement!

The work that physicians and nurses are to carry on in our institutions is not to be a negative approach. It need never be that. But it will be such a positive approach that our patients and the medical world will know we have something entirely new, different, and vital. They will be knocking at our doors trying to get in. It was that way years ago.

Somehow I am afraid that we have been letting down the bars, and I wonder what we can do. The standards are down, and too many times the doctors do not help us keep them up. We have disregarded the very first principle—

* Address at workshop for directors of nursing, Takoma Park; May, 1947.

that our institutions are to be reformatory in character. That is a difficult test. It takes much tact; it requires courtesy and ingenuity. And it calls for more conferences such as you are having here today. We must study ways and means of getting together to see how we can do that which the Lord has requested.

Religious Element to Predominate

The Lord has ordained the sanitariums to be established in many places to stand as memorials for Him. By the wonderful restorations taking place in our sanitariums, many will be led to look to Christ as the healer of soul and body. That which we call psychomatic medicine is none other than helping the patient rid himself of his fears, his resentments, and his worries. We, as Seventh-day Adventist physicians and nurses, should not lose sight of the fact that God has placed within our hands the greatest psychomatic medicine there is, and that is to lead the patient to Christ. That is the only place where patients can get rid of their fears and worries. This is the only way to carry forward the program of restoration that is a part of our sanitarium work.

In your assignment you have asked that we mention the part the physician can play in helping to start the type of work that will bless not only the institution but the community in which it resides. Our sanitariums are to be so established and conducted that they will be educational in character. In this health-education program, I believe, the key will be found that will revive the fainting spirit of some who see no light in the great principles for which our sanitariums were established. I believe that it has in it the elements that will stifle the spirit of selfishness, the love for money that seems to be creeping into our institutions. Here is something that will help us to get our bearings, and we will find that in this type of work we can best carry forward the work that Christ left to us.

Now what are some of the things that the doctors and nurses can do in health education? Again I quote: "The only hope of better things is in the education of the people in right principles."—*Ministry of Healing*, p. 127. "It is far better to prevent disease than to know how to treat it when contracted."—*Ibid.*, p. 128. The world has seen that the emphasis for better living must be on a different level from that on which we now find it.

Recently I received a letter along with a manuscript from Dr. Jonathan Forman, who is editor of the *Ohio State Medical Journal*, also associate editor of *Geriatrics*, as well as president of the Friends of the Land movement. He points out that our approach to the health problem is all wrong, that we are only taking care of diseased bodies and racked minds, whereas actually the greatest thing is to show people how to stay well. We will have to get people

back to fundamentals, back to tilling the soil. Soil, food, and health are inseparable.

Some of the quotations from the Spirit of prophecy that I did not read state that our institutions should be located in retired places away from the homes of the rich, where people can learn a new way of life. These institutions were to be on farms, where the workers could get out and work on the land, away from the city with its smudge and turmoil. The proper atmosphere for carrying on our sanitarium educational program is to be found in a retired, country place. Even the world is preaching this now. I dare say that some will come along before long and say, "Isn't that familiar? Seems to me I read that somewhere." And we will begin searching through the Spirit of prophecy, only to find that years ago placing people in the right atmosphere for healing was a vital part of the Lord's program.

Stemming the Tide of Commercialism

We must do something, and we must do it quickly in order to help stem the tide of commercialism that is coming into our institutions. One helpful antidote would be an active program for every member of the sanitarium family. I believe that Miss Stoneburner has told you some of the things the nurses are doing here at the Washington Sanitarium. I never saw such a big correspondence band in all my life—made up largely of nurses, sending out health lessons to former patients, and then correcting the papers when they were returned. These lessons are to be followed up with the Voice of Prophecy lessons and Bible studies.

—To be concluded in April

Conversing Upon Bible Themes

By F. R. ISAAC, Bible Teacher,
Porter Sanitarium, Colorado

NATURE was smiling down upon us and beckoning us to serve God with a true heart, as we drove along. I was taking an eighty-year-old patient, who had been listening to my morning worship talks, to the railroad station thirty-five miles away.

As soon as we were on our way, she said, "Now, Elder Isaac, tell me, is my son, who died ten months ago, being tormented in hell? He was a good man, although not a member of a church. I want to know whether the torches of hell are turned upon him and whether he will burn forever?" We talked for an hour. I told her what the Scriptures teach on the subject. As we neared the station, she expressed her great joy in knowing that although her son was not in heaven, at least he was not being tormented in the blazing fires of hell.

Later, while teaching the nurses' Bible classes, I related the experience and asked them whether they did not think that every student

graduating from one of our Seventh-day Adventist colleges should be able to discuss Bible themes intelligently, either with fellow believers or with non-Adventists. They heartily agreed with me. So we decided that we would familiarize ourselves with a Bible theme, and then in an informal manner, first discuss the same with a fellow student; next with an institutional worker; then with some other church member, and thus be ready to present it to an inquiring patient. We took for our slogan the statement of Macaulay: "The only knowledge we have is the knowledge we can use." This is in harmony with the thought in the Spirit of prophecy that we learn the truth by talking it.

The objective is to become conversationalists on Bible themes, especially on the main doctrinal points of the Advent faith. We required that the following report be handed in after each conversation, so as to give essential credit for graduation.

Bible Reading Report

Name _____
Date _____

POINTS TO REPORT TO TEACHER

1. Name of person with whom conversation was held.
2. Amount of time used.
3. Subject.
4. How did you approach the subject?
5. Illustrations used to make the conversation interesting.
6. How did your conversationalist respond?
7. How many points did you discuss?
8. Bible texts used.
9. Books referred to.
10. What new thoughts came to your mind as you proceeded?
11. How did what you talked about become more real?
12. What response did you receive when you expressed pride in the fact that you belonged to this movement?
13. Did you have a desire swell up in you to help proclaim this message with greater zeal?
14. In what way were you benefited by the conversation?
15. How heartily did the one with whom you had the conversation enter into the discussion?
16. What showed that the listener too was benefited?
17. Has this conversation helped you to discuss points of truth more freely with believers?
18. On what points did you feel a lack of knowledge while carrying on the conversation?

Another plan is to render short programs over the public-address system, the students using hymns of the message and learning to give short, spicy, appealing talks on some health phase, and interesting talks on Bible themes. All this requires careful organization of materials and preparation before the students are able to give their own talks.

A series of lessons is being prepared by Bible instructors in nurses' training schools to be used in class work. These lessons are to be of a conversational type, about themes that the nurse may be called upon to discuss with her

patients. In other words, we seek to prepare our young people to meet the everyday problems of a Christian's life. Books are assigned for study, and at the close of each lesson, the student writes a fifty-word book review on the book dealing with the subject. Thus, he becomes acquainted with our various books and knows where to find additional helps.

When the lessons are ready and revised after several trials, they may be bound in a volume for future use. Thus they use it the same as any textbook to which a professional person refers when he needs to recall what he learned while in preparation for his calling.

Macaulay also said, "It is better to digest one page than to read a whole volume hurriedly." Therefore, our aim is to learn a little at a time thoroughly by telling it to others and add more, after we can use what we have learned, for "the only knowledge we have is the knowledge we can use."

Physical Habits and Spiritual Life

By DANIEL H. KRESS, M.D.,
Orlando, Florida

SOME years ago a seeker after truth attended one of our religious gatherings in England. He came with the expectation of hearing a rousing gospel sermon. It so happened on that afternoon that I gave a talk on health, dwelling especially on the importance of carefulness in the selection and combination of foods, and also the need of keeping the body temple clean by abstaining from the use of alcohol, tobacco, and other harmful things. At the close he came to me and said, "What has this to do with religion?" It did not take long to convince him that what we eat and what we drink has very much to do with good religion, that it is an essential part of the gospel to be preached in all the world as a witness before the end comes, and that it is one of the means that will prepare a people for that event.

This man became so thoroughly inoculated with the idea that not merely did he become a convert to our truth but through the financial aid he gave us we were able to furnish our first sanitarium in England. He later gave up his business and became our business manager. Still later he became a successful minister of the gospel, combining health teaching with his spiritual ministry. In a letter I received from him several years after his conversion he wrote: "I have not forgotten you or the great debt I owe you in having brought to me a saving knowledge of the truth. You may be glad to hear that this one convert in old England has multiplied to about four hundred and twenty. I trust that with God's divine blessing the number may increase yet more."

The combination of medical and ministerial work is not a modern idea. With God's people

anciently these two were combined. The priest looked after the physical well-being of the people as well as after their spiritual needs. He was able to diagnose the ordinary diseases that might threaten an epidemic in the camp of Israel, and also to give instruction as to what was to be done in regard to isolation and disinfection. The matter of diet was considered of special importance. God had purposed to make this people a kingdom of priests, or teachers. To bring this about necessitated reforms in their habits of eating. They were taught that what a man ate and drank had much to do with what he was, both physically and spiritually.

In the work of Christ these two forms of ministry were blended. He went about doing good and healing all manner of diseases among the people. He also instructed those who were healed in regard to the causes of their illness, and then sent them home to their friends as missionaries with the admonition: "Sin no more, lest a worse thing come unto thee." Again, in sending forth those who had received a special training from Him for their work, He said, As you go from place to place, "heal the sick," and tell them the kingdom of God is come nigh unto you. In their ministry, as in that of their Teacher, these two forms of ministry were combined. So closely were they combined that in reading the Gospel According to Matthew and the Gospel According to Luke it is difficult to determine which was written by the physician and which by the evangelist, so perfectly did these two phases of ministry blend.

There are many today whose palsied stomachs and livers can never be healed until the palsied mind is restored. Diet alone, or the best of medical treatment, cannot greatly benefit those living under the burden of guilt. First of all, they need spiritual help. On the other hand, we recognize that many are depressed mentally. They are discouraged and possibly think they have committed the unpardonable sin, but they are merely suffering the results of wrong habits of eating. They cannot be helped much spiritually without correcting their dietetic errors. This explains why the ministry of Christ, which combined these two forms of ministry, met with such success.

Someone afflicted with nervousness or insomnia can possibly have prayer answered by giving up the use of tea or coffee, if tea or coffee is the cause of the nervousness and insomnia, as it frequently is. Someone afflicted with impatience cannot be helped by the mere resolve to be more patient, if intemperance or error in eating or drinking is the cause of the impatience. The apostle stated, "*Add to . . . temperance patience.*" It is not usual for a person to possess a sour stomach and a sweet, amiable disposition at the same time. What we eat and what we drink has very much to do with what we are, not merely physically, but spiritually.

It is necessary that every missionary before he is sent forth should acquire a certain amount of knowledge along medical lines. Years ago the one going forth as a missionary without medical training often labored for years without making converts. The medical missionary is able to speak a language that all can understand from the very beginning, as he goes forth to minister to the people's ills. Where our medical missionaries are now located, people often come many miles to receive physical treatment. This forms an avenue to their souls, and enables the missionary to carry forward a double ministry—to heal the sick and to preach the gospel of the kingdom.

I fully believe that before the work closes in this world, this double ministry will again be combined as closely as it was in the life of Christ, and later in the lives of those whom He sent forth. I further believe that these two should never have been separated. What God hath joined together, no man should ever have put asunder.

Let the Liquor Traffic Pay

THE New York State Magistrates' association, meeting a few days ago in Saratoga Springs, heard a report from one of its special committees which appealed to the federal government for help in handling the problem of alcoholics.

The program proposed by the committee calls for a nation-wide system of hospitalization for those persons legally adjudged to be alcoholics. Psychiatric and medical treatment would be provided by the United States Public Health Service. The use of abandoned army camps and navy stations was suggested. Individuals to be treated would be those who had been committed directly by the courts, or those who voluntarily applied for treatment.

The figure of 750,000 has been variously suggested as the number of individuals in the United States who are actually "alcoholics," though the statistical process by which this estimate has been arrived at is pretty vague. It is an extremely fine line which separates the "occasional" drunk from the "chronic" alcoholic.

A vast number of occasional drunks, caught in the toils of the law because of crimes committed while under the influence of liquor would undoubtedly be committed to state or federal institutions for medical care if such agencies were available for that purpose. It is not inconceivable that as many as a million persons might have to be provided for throughout the 48 states of the Union.

The cost of such institutional care is very heavy. . . . That every patient would cost the public at least \$200 is an extremely conservative estimate, and this would bring the total cost to \$2,000,000,000. Such an amount of money, to be

paid by the non-alcoholic taxpayers, would be a staggering burden even in a day when we are accustomed to computing government costs in tens of billions. . . .

The Christian Advocate is in favor of the general principle of the proposals, and is of the opinion that the American public would support it providing the liquor traffic were taxed to provide the \$2,000,000,000.

The levying of such a tax would be comparatively simple. A gallonage tax could be imposed on all hard liquors, wines, and beers, this tax to be collected from the distillers, vintners, and brewers at the time of the sales to the dealers.

The tax so collected could be set aside as a special fund from which the costs of the medical institutions could be drawn. As an additional source of revenue for the project we suggest that all distillers, vintners, and brewers be taxed an amount proportionate to the sum they spend for advertising their product. It is to be assumed that advertising stimulates the sale of any product, and it would seem fair that the firm which spent the most to encourage the use of intoxicants should be required to pay the most toward the fund which was designed to care for those who used it most disastrously.

The fundamental principle of the proposal we believe to be eminently fair. It would require the traffic to carry its own burden instead of loading it off onto the shoulders of the non-alcoholic taxpayer.—*The Christian Advocate*, Oct. 9, 1947.

God's Health Message

I. INTRODUCTION.

1. God has health message for today. Ps. 67:2; Rev. 14:6, 7.
2. This message found in His Word. Ps. 107:20.
3. Warned not to be indifferent. Deut. 12:8, 28; Jer. 6:16.

II. OUR ATTITUDE TOWARD GOD'S HEALTH MESSAGE.

1. Good food should be enjoyed. Eccl. 3:13.
2. Purpose to follow God's ways. Dan. 1:8; Deut. 30:19, 20.

III. GOD'S HEALTH PRINCIPLES SOUND.

1. God's requirements based on reason. Rom. 12:1; Isa. 1:18.
2. Good health is to His glory. 1 Cor. 6:19, 20.
3. Eating and drinking a part of our religion. 3 John 2; 1 Cor. 10:31; (Compare Matt. 15:11).
4. Moderation today important. Phil. 4:5.
5. The Christian avoids fanaticism. Rom. 14:17.
6. We must be healthy to serve God aright. 2 Tim. 2:21.

IV. GOD'S DIET FOR MAN.

1. God's original diet fruits, grains, nuts, vegetables. Gen. 1:29; 2:16; 3:18, 19.
2. Man's diet changed after Flood. Gen. 9:4, 5; 7:1-3.
3. Israel's diet a test. Ps. 78:19.
 - a. Manna supplied daily. Ex. 16:15; Deut. 2:7.
 - b. Restrictions on flesh foods. Lev. 11; Deut. 14.
 - c. Diet as related to holiness. Lev. 11:43-47.
 - d. Priests not to use strong drink. Lev. 10:9, 10.
 - e. Warned against heathen practices. Deut. 29:17-20.
 - f. Israel tested on flesh food. Num. 11:4.
 - g. Flesh diet became snare. Num. 11:4-7; Ps. 69:22.

V. MODERN ISRAEL CHALLENGED ON HEALTH.

1. Ancient Israel failed on appetite because of weak leadership. Ps. 106:13, 14; Eze. 22:26.
2. We must not now fail. 1 Cor. 10:5-7; Heb. 4:1, 2.
3. Modern Israel called unto soberness. 1 Thess. 5:6, 7.
4. Surfeiting and drunkenness of last days. Luke 21:34, 35.
5. Babylon's climax of God—defiance. (Compare Rev. 18:2-4 and Isa. 66:15-18.)
6. Moderation now to be made known. Phil. 4:5; 1 Cor. 9:25.

VI. LAST-DAY HEALTH EMPHASIS.

1. God's children called unto sanctification. 1 Peter 2:9; 1 Thess. 5:23.
2. Sanctification of flesh as well as spirit. 2 Cor. 6:17, 18; 7:1; (Compare with Lev. 11:43-47).
3. God's messengers must lead out in holiness. Isa. 52:11.
4. Mastery over intemperance. 1 Cor. 9:25.
 - a. Swine's flesh. Isa. 66:15-18; 65:4-6.
 - b. Intoxicating drinks. Prov. 20:1; 23:29-35.
 - c. Stimulants and narcotics. (Deut. 29:17-20. See verse 18, margin.)
 - d. Overeating. Ps. 78:27-31; *Counsels on Diet and Foods*, pp. 47, 101-3, 131, 142, 244.

VII. SUCCESS OF LAST HEALTH MESSAGE.

1. A people sanctified in body, soul, spirit. Rev. 14:12, 1-5.
2. Cleansed by the Word. Eph. 5:25-27.

VIII. APPEAL.

1. Give God a living sacrifice. Rom. 12:1.
2. A more abundant life. John 10:10.

L. C. K.

AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

In the Face of Great Obstacles

(Continued)

By T. E. UNRUH, President
of the East Pennsylvania Conference

IN DISCUSSING the nature of the Advent Movement I have stated that in my opinion the greatest difference between us and other fundamentalist religious bodies may, after all, not be discovered in the field of doctrinal teachings. I have attempted to give a reason for that opinion. I now make bold to express the conviction that the one thing that makes this movement strikingly unlike all other spiritual movements is the unshakable conviction that as a people we have been raised up to take God's fully recovered truth to the entire world within a short space of time, because the hour has struck for God to finish His work and cut it short in righteousness. God purposes to settle the sin question now, and not in some future generation. This is God's vital hour.

Other Christian bodies have been content to offer God's salvation to lost mankind for many generations and see no urgency in this hour. As a denomination we, too, have been winning men and women to Christ for one hundred years. We could continue to do the same noble work indefinitely and still greatly displease God. Why? Simply because this movement was started to finish the work of God in all the world. We are to be the instruments in God's hand to cut His work short in this generation.

It is this conception of God's purpose for us as a movement, this conviction of our obligation, that not only makes us different, but is at the same time the basis of much of the opposition that we experience. We believe our message to be for all the world. That leads us to cut across lots. We cannot confine our activities to assigned territory. God's people are still in all the churches. They must hear the whole truth. The enemy will do his utmost to keep them from hearing the whole truth. This brings opposition.

I might say parenthetically that much depends on our methods of approach. If we would capture the interest of sinners and of God's sincere people in all communions, then we must establish our orthodoxy in the fundamentals of the Christian faith. To fail in this is to fail in everything. And in this most fundamental task we may have failed. I recall with considerable heartache an interview with one of America's leading Baptist evangelists. He mildly chided me with these words: "Brother Unruh, there is

something about you Adventist brethren that I cannot understand. When it comes to the matter of salvation, with you it is always Christ plus something else." I pleaded for a fuller explanation, to which he responded, "For you Adventists to be accepted, you must believe in Christ and keep the law of God."

Having assured him that this was not our position, that we kept God's law because we were saved and not to be saved, that our obedience stemmed out of a great love for Christ—"If ye love Me, keep My commandments"—he was more than amazed. I shall not soon forget his response: "If that is what you believe I can go with you. But the world does not know that this is your belief."

What a tragedy! Our orthodoxy in the fundamentals is unquestioned as far as we are concerned, but our methods of labor may well be a stumbling block to others. Our failure to meet the people of other denominations on common ground may have been a hindering cause. We would do well to examine critically our methods of advertising in our public campaigns. Possibly we should come to depend more fully on the intervention and miracle-working power of the Holy Spirit and less on human ingenuity. We should seek to be wise but not clever. Any method that smacks of deception merits God's frown and the disgust of the public. In religious work downright honesty and sincerity is basic. We must make no promises we cannot fulfill. To do so is to suffer irreparable loss.

The individual, the church, the conference, that really believes this to be earth's final hour, and that it has been given us to prepare, and to help lost mankind to prepare to meet God, will be greatly affected by such a belief. It will produce greater purity of life. For he "that hath this hope in him purifieth himself, even as He is pure." This belief will result in great earnestness in service. It will lead to almost unbelievable sacrifices to make the salvation of a lost world possible before God rings down the curtain on earth's history.

Yes, to this movement has been assigned the task of finishing God's work. It is a most solemn thought to me, in spite of the fact that I cannot understand it all, that it rests with God's remnant people to determine whether the tragedy of sin is to be prolonged or cut short in righteousness and thus climaxed. That we might have been in the kingdom ere this if we had done our appointed work is the message sent to this people by the Lord. This being true, I can but exclaim, "What loss we have sustained, what sorrow, what suffering, what heartache

have been prolonged because of the neglect of those called to finish the work!"

Few things to me seem more pathetic than the tragedy of arrested development. What a tragedy when a child, either through accident or disease, fails to reach maturity, and discharge those functions for which it was born. Yet, pathetic as is arrested development in the realm of the physical, in the realm of the spiritual it is even more tragic. And yet every great spiritual movement up to our own has had the experience. Let me illustrate: Christ started His church and sent it into the world to conquer the human family for God. But the objectives were lost sight of, complacency set in, and the great apostasy developed. What a picture we find in the book of Revelation. The Lamb opens the seals and the experience of the church is revealed. A white horse with an armed and crowned rider goes forth to conquer. But the white horse gives way to the red, and the red to the black, and the black to the pale horse, whose rider is named death and hell, and whose mission is to destroy the earth. Thus did the early church suffer the tragedy of an arrested development.

God, however, having made His work on earth dependent upon the co-operation of the men He redeems, knows no permanent defeat of His plans. A Luther, fearless and unafraid, discovers His God and strikes at the heart of the apostasy of which he himself was the product, and the great Reformation is born. Fully indeed did God plan that the reformation thus born should, through the recovery of all truth, restore the glory and the conquering power of the early church and set about once more to capture a lost world.

But again, the tragedy of an arrested development. The followers of this mighty man of God, content with the truth he had recovered, settled down and called themselves by his name. And so God raised up a Zwingli, a Calvin, a Knox, a Wesley, and others with the divine purpose that each should add to the recovered truth of those who had preceded them, and thereby raise up a single body of believers to whom the truth would be as a shining light that would shine more and more unto the perfect day. But again and again the tragedy of arrested development mars God's plans. And in the place of a single and powerful church, armed with the whole truth, we find Lutherans, Zwinglians, Presbyterians, Methodists, Baptists and others, each clinging to the portions of truth recovered by their leaders.

And what of the Advent Movement? There might never have been a necessity for it had not Protestantism developed into a house divided against itself. The Advent Movement is God's final attempt to give to the world the whole truth, that the honest in heart everywhere might find it and walk therein. That is why we must carry the message of mercy to all

the world before God rings down the curtain on a rapidly passing generation.

I now raise a serious question. What is to be the experience of the Advent Movement? To what degree or in what respect are we in danger of suffering the tragedy of an arrested development?

The dangers are great. The dragon is wroth with the church and has gone forth to make war with the remnant of her seed. That is the warning of the prophetic word. Our statistical reports reveal trends that are disconcerting. Adventism has come to maturity. We are now a hundred years old. We have become institutionalized, and we are well supported. We can take pride in the unshakable foundations upon which our faith is built.

I think we may truthfully say that all the fundamental truths have been recovered, and that the light of that truth is focused upon our generation. Not that every aspect of truth is now in our possession. Decidedly not. As we reverently study God's Book, new aspects of old truths will be discovered. The Sabbath is to be preached more fully. The implications of the atonement will be more fully understood and experienced. The righteousness of Christ and its possession by faith is now to many a meaningless set of phrases. It is to become a great experience.

Adventism at the Crossroads

I do not believe that our greatest danger is that we shall refuse to accept any fuller development of truth that is sure to come to us. And yet I am constrained to believe that, like every other spiritual movement, we have come to our own crossroads and that two distinct paths are open before us. These paths are plainly marked. There is no mistaking them.

The one—"BEHOLD, I COME QUICKLY."

The other—"MY LORD DELAYETH HIS COMING."

This much is certain. The message will increase its gripping power, and the movement will expand its conquests if we take the first of these roads. If we take the other, the message—no matter how complete and beautiful—will lose its virility, and the movement will halt before the smallest obstacles. The success of the Advent Movement will not be determined by the development of some new doctrine. The foundations of the movement have been securely laid. The enemies of truth have attacked that foundation in vain. Our destiny will be settled by our attitude toward the divinely determined objectives of this movement—the *finishing of the work now!* Abandon that objective in *thought* or in *planning*, and this movement suffers the tragedy of an arrested development, and we settle down to the existence of other great denominations. It was in his heart that the servant said, "My Lord delayeth His coming," and with what tragic results.

I have settled the question for myself, and I am positive that the denomination has settled it by saying, "We will arise and finish the work." That some church members, and some workers, and even some churches in the movement may take the wrong road is altogether possible and probable, but God's work will be finished. This movement is going through!

Pattern for Finishing the Work

To settle the question theoretically is one thing. To organize for the finishing of the work in all the world and to accomplish the task is quite another. We must be exceedingly realistic. The finishing of God's work is no child's play. It is a job that will require the strength and energy of all God's people, and all their resources, and ours as leaders. Think of the all-out program to win the last war. Think of its cost in suffering, in toil, in blood, in gold. Then let no one think that conquering a world for Christ will require less effort or sacrifice. It was as early as 1874 that the messenger of the Lord delivered to this people this warning:

"You are entertaining too limited ideas of the work for this time. You are trying to plan the work so you can embrace it in your arms. You must take broader views. . . .

"Your conception of the work needs to be greatly enlarged. . . . God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities."—*Life Sketches*, pp. 208, 209.

I now ask very seriously, Does God have a divine program for the finishing of the work? He most assuredly does! It is so plain, so simple, and so clear. No special commissions are needed to determine what that program is. God Himself, through His chosen messenger, has outlined it for us. Here are the essential features of God's program:

1. EVERY CHRISTIAN WORKING FOR CHRIST: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352.

This is impressive language. It is decisive. Without this feature of the program in operation a finished work is impossible. This, then, becomes a matter of serious concern to the leadership of this denomination. That the rank and file of our church membership should be organized and trained for personal service is undeniably the will of God. Hundreds and thousands were seen going from house to house with their Bibles under their arms. That for such service they need instruction is self-evident. But more than organization and training we need *motivation*. We have organization, methods, and plans in superabundance. But power, driving force, is lacking. This cannot be found in regimentation. Unfortunately, that is the direction in which we are inclined to move more and more. The source of motivation and power is divine, not human.

What a picture of church activity we have in the book of Acts! A church, deeply in love with the crucified and risen Christ, sensing the obligation to make Him known, is scattered through persecution—they "went every where preaching the word." Here is the source of our hope. More basic than method is *conversion*; more needed than plans is *revival*. All our artificial inducements to service are destined to be disappointing. Rewards ultimately grow stale. For the task God has given us to do something else is needed. Plant in a human heart a deep love for Christ, and fortify that heart with the assurance of His soon return, and then service will be assured. "The love of Christ constraineth us" is the way Paul puts it.

Our duty is perfectly clear. A "revival of true godliness" is the greatest of all our needs—not some new plan or method of labor. To what end is the imposing of some new activity when the power and the will to serve are absent. The passing of resolutions on methods of service can become a pleasant, but a dangerous, pastime. A spiritual revival is the great need of the church today. So, then, God's program for the finishing of the work calls for a spiritually alert church membership, actively witnessing for Christ. We now turn to another feature of God's pattern program.

2. A GREATLY EXPANDED WORKING FORCE: "Time is short. Workers for Christ are needed everywhere. There should be a hundred earnest, faithful laborers in home and foreign mission fields where now there is but one."—*Testimonies*, vol. 8, p. 229.

I suppose this is figurative language. Whatever else is indicated by this statement, it surely calls for an ever-increasing number of workers as the movement pushes its way into every corner of the world. It was in the plan and purpose of God that the work started so humbly should move forward and fan out until it would cover the earth. And this expansion of God's work—if it is ever to be finished—must go forward irrespective of the conditions that confront us in the world. As a matter of fact, since we have failed to do in times of peace and prosperity the work assigned to us, the expansion of God's work must take place when the world faces a great crisis. God's program makes no provision for retrenchment.

Lest I should be misunderstood by what I am about to say, let me hasten to assure you that I fervently believe that workers for God are worthy of their hire. It is a conviction with me that men and women who devote their full time to God's service are entitled to sufficient remuneration so that the needs of life can be cared for without undue anxiety. Economies can be practiced that need not affect the wages of workers. But when I have said all this I must confess that I am confused and perplexed by the talk of laying off workers in order that those that remain may receive higher wages.

God's blueprint for the finishing of the work

makes no provision for retrenchment in times of adversity—and we are facing an economic crisis. That is the hour for a display of the real spirit of sacrifice. That is what we talk to our people. As leaders may God grant us the grace to take the lead. In this Autumn Council we have been confronted by our world leader, Elder McElhany, with the challenge to give ourselves in utter abandon to Christ for the finishing of the work. We have responded to that call. We have had placed before us a pattern of evangelism that might well mark the beginnings of a finished work. Think of the disappointment that will come to the thousands of youth—fresh from a soul-transforming Youth's Congress, now crowding our colleges, eager for a place in God's work—when they hear that conferences are dismissing workers in order better to support those that remain. And that is precisely what many conferences will have to do when we return from this meeting, unless the spirit of Christlike sacrifice is manifested. I repeat, retrenchment is not in God's blueprint for the finishing of His work.

—To be concluded in April



A FUTILE MINISTRY.—There is a new type of minister whom we cannot admire. He is illustrated in the following: A woman was visiting recently in a small New England village. Returning from a walk, she found her hostess quite excited and all the usually closed windows in the living room wide open, despite the frigid weather outside. Explaining the situation, the hostess, a typical New England Christian woman, commented as follows: "The minister called—that new, young minister. You may think it strange, I am airing out after him. We never used to have to do that after the minister paid a call—but, once upon a time, when the minister called, he said a prayer. This new one smoked a cigarette." How futile and empty is that ministerial profession which debases itself so completely as to imitate the habits of a senseless and unethical world, and thereby failing to render that spiritual ministry which connects the home, through a pastoral call, with God.—*Watchman-Examiner*, September, 11.



Seventh-day Adventists in 1946

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

STATISTICAL summaries from each division field of the General Conference indicate that Seventh-day Adventist work throughout the world at the close of 1946 was being administered in 70 union conferences and union missions, 137 local conferences, 204 regularly

organized mission fields, and 535 institutions. There were 9,321 churches, and 598,683 baptized members.

<i>Organizations and Membership, 1946</i>	<i>In North America</i>	<i>Outside N.A.</i>	<i>World Field</i>
Union Conferences and Missions	10	60	70
Local Conferences	54	83	137
Mission Fields	7	197	204
Institutions	190	345	535
Churches	2,740	6,581	9,321
Church Membership	220,122	378,561	598,683
Church Membership Increase, 1946	7,608	14,697	22,305

The following tabulation gives the membership returns from the several division fields at the close of 1946:

<i>Division</i>	<i>1946 Membership</i>
Australasian	23,428
Central Europe	31,278
China	21,769
Far Eastern	38,743
Inter-American	59,378
North America	220,122
Northern European	18,599
South American	43,076
Southern African	50,310
Southern Asia	8,512
Southern European	46,148
Russian	16,513
Unattached Territories	20,807
TOTAL	598,683

WORKERS.—At the end of 1946 fields at home and abroad reported 14,972 Seventh-day Adventist laborers engaged in evangelistic and colporteur activities; and 17,428 more workers employed in publishing houses, medical centers, schools, and other institutions. Of these 32,400 workers, 19,198 were in the divisions outside of North America, and 13,202 in the United States and Canada.

<i>Seventh-day Adventist Workers</i>	<i>In North America</i>	<i>Outside N.A.</i>	<i>World Field</i>
Evangelistic Workers	4,161	10,811	14,972
Institutional Workers	9,041	8,387	17,428
TOTAL	13,202	19,198	32,400

TITHES AND OFFERINGS.—In 1946 Seventh-day Adventist contributions to church and mission endeavor in tithes and offerings totaled \$37,430,918.47, including \$1,414,390.69 for rehabilitation and famine relief. This sum was \$4,903,584.62, or over 15 per cent above the 1945 returns. Tithe in 1946 of \$21,793,606.74 was \$2,368,654.10, or 12.2 per cent, more than that of the previous year. Mission offerings of \$8,823,741.74 were \$985,873.74, or 12.6 per cent, higher than in 1945. Home mission and local church contributions in 1946 amounting to \$5,399,179.30 exceeded the previous year by \$1,121,064.70, or 26.2 per cent. During 1946 the North American field contributed \$1,414,390.69 for famine relief and rehabilitation. This was \$427,992.08, or 43.4 per cent above the relief donations in 1945. The distribution of funds in 1946 is given in the tabulation:

Funds Received in 1946

	<i>In North America</i>	<i>Outside N.A.</i>	<i>In World Field</i>
Tithe	\$16,356,618.45	\$5,436,988.29	\$21,793,606.74
Mission Offerings	6,652,525.75	2,171,215.99	8,823,741.74
Home and Local Offerings	4,913,035.75	486,143.55	5,399,170.30
Relief Offerings	1,414,390.69		1,414,390.69
TOTALS, 1946	\$29,336,570.64	\$8,094,347.83	\$37,430,918.47
TOTALS, 1945	26,155,868.62	6,371,465.23	32,527,333.85
INCREASE, 1946	\$3,180,702.02	\$1,722,882.60	\$4,903,584.62
PER CENT OF INCREASE	12.2%	27.0%	15.1%

Each church member throughout the world field in 1946 paid an average tithe of \$36.40; mission offerings, \$14.74; home donations, \$9.02; relief offerings, \$2.36; making a total per capita funds of \$62.52, which amount was \$6.09 more than in 1945. For each class of funds the membership per capita sums in 1946 are shown in the following table:

<i>Per Capita Funds Received in 1946</i>	<i>In North America</i>	<i>Outside N.A.</i>	<i>In World Field</i>
Tithe	\$74.31	\$14.36	\$36.40
Mission Offerings	30.22	5.74	14.74
Home and Local Offerings	22.32	1.28	9.02
Relief Offerings	6.44		2.36
TOTALS, 1946	\$133.28	\$21.38	\$62.52
TOTALS, 1945	123.08	17.51	56.43
INCREASE, 1946	\$ 10.20	\$ 3.87	\$ 6.09

DENOMINATIONAL RESOURCES.—At the beginning of 1946 the asset value of all Seventh-day Adventist denominational properties in the world territory was \$118,565,591.70. Of this sum, \$80,548,782.73 represented property investments in the United States and Canada, and \$38,016,808.97 material resources outside of North America. Property values were distributed among the several organization groups as shown below:

Conferences, Conference Associations, Bible Houses, etc.	\$ 58,505,253.97
Institutions—Educational, Medical, Publishing, Food	42,257,022.09
Churches and Church Schools	17,803,315.64
TOTAL PROPERTY INVESTMENTS	\$118,565,591.70

Departmental Activities

SCHOOLS AND COLLEGES.—In the world field in 1946 there were reported 3,341 elementary and mission schools with 4,772 teachers, and an enrollment of 128,877 pupils. These figures register increases over the previous year of 152 schools and 5,296 pupils. The number of elementary school pupils for each 1,000 church members in the United States and Canada alone in 1946 was 111. The highest proportionate registration in Seventh-day Adventist elementary school history was in 1920, with 183 pupils for each 1,000 members. The reported cost of conducting church schools in the United States and Canada in 1946 was \$65.75 for each registered pupil. This cost was \$5.88, or 10 per cent above the reported expenditure for each pupil in 1945.

Above the elementary grades, students in the

Seventh-day Adventist colleges and secondary schools throughout the world numbered 28,240, attending 290 schools with 3,356 teachers and other helpers. In the United States and Canada the college and academic enrollment rose from 17,844 in 1945 to 21,735 in 1946, an increase of almost 22 per cent. Advanced school property investments were \$18,226,292.87.

PUBLISHING INTERESTS.—Fifty-one publishing centers employing 1,542 workers were engaged in the preparation and printing of Seventh-day Adventist books and periodicals in 1946. In addition to the institutional employees, 2,666 persons were engaged in literature distribution, of which 888 were in the North American field and 1,788 in other division territories. Current reports show that 281 periodicals were being published, and that Seventh-day Adventist books and other literature were available in 188 languages. Retail sales of books and periodicals reported in 1946 throughout the world field amounted to \$10,332,186.28. This sum was \$1,040,591.49, or 11.2 per cent above the total for 1945, and constitutes the largest annual sales of Seventh-day Adventist literature ever recorded. Conservatively estimated, the pages of the books and periodicals published in 1946 placed end to end would encircle the earth at the equator almost eleven times. Publishing house assets at the beginning of 1946 totalled \$7,250,978.30.

HEALTH INSTITUTIONS.—In 1946 there were 167 sanitariums, hospitals, dispensaries, and treatment rooms reported in operation, caring for 112,904 patients staying in the institutions and giving 1,431,415 treatments or medical services to others coming to the institutions for attention. Connected with these health centers were 267 physicians, 1,708 nurses, and 4,480 other employees, not counting 1,242 nurses in training. In addition to the care of regular patients, \$514,239.91 of charity work was reported by these health organizations. Property investments in health institutions were \$15,843,184.74.

SABBATH SCHOOLS.—At the close of 1946, operating around the world were 14,443 Sabbath schools with 707,428 members. The Sabbath school membership increase over 1945 was 19,147, of which 6,491 were in North America and 12,656 in overseas territory. The Sabbath school membership of 194,882 in the United

States and Canada was 25,240 below the church membership, or 89 Sabbath school members for each 100 church adherents. The 512,546 members of Sabbath schools outside of North America were 133,985 more than the church enrollment, making 135 Sabbath school members for every 100 church members in overseas divisions.

Sabbath school offerings of \$4,198,516.62 in the world territory in 1946 were \$401,706.73, or 10 per cent above the amount for the previous year, and comprised 47.6 cents of every dollar raised for missions. In the United States and Canada alone the \$3,393,929.89 Sabbath school donations constituted 51 cents of each mission dollar.

MISSIONARY VOLUNTEERS.—In 1946 the world field reported 7,600 young people's societies, with 171,834 members. These reports represent a drop of 282 societies and 19,819 young people's members from the 1945 totals, owing partially at least to failure of some fields to file accurate data. Contributions for home and local society work for the year were \$77,750.47, all other donations and collections by the young people having been included in the regular church funds.

HOME MISSIONARY AND DORCAS ACTIVITIES.—A major undertaking promoted by the Home Missionary Department is the annual Ingathering campaign. In 1946, \$3,127,060.85 of Ingathering funds was raised or contributed by the Seventh-day Adventist members, and included in the regular mission offerings. The Dorcas and relief section reports that 402 tons of clothing were collected from the churches in the North American field in 1946, and that 399 tons of relief materials were sent from the warehouses in New York and San Francisco to Europe and the Far East.

In North America in 1946 there was received from church members and the listening public \$585,092.74 for the Voice of Prophecy broadcasting service. The Voice of Prophecy contributions from individuals in 1946 were \$56,267.14 more than in 1945.

In 1946, 370 workers were sent by Seventh-day Adventist home bases for mission service in other lands. This number did not include the children of missionaries or laborers returning to their fields from furlough. The 370 workers in 1946 was the largest group of mission recruits ever sent abroad by the General Conference in one year, the nearest to this number being 310 in 1920. Since 1900, 5,585 newly appointed workers have been placed in the mission service by the Seventh-day Adventist mission board. The 1946 *Yearbook* listed as in mission fields 1,011 workers who had been sent for service overseas, of which 659 were from North America and 352 from other home bases.

Seventh-day Adventists are carrying on their work in 226 of the 282 political and geographic areas of the world listed in the *British States-*

man's Yearbook and the *American World Almanac*. The latest reports from the division fields indicate that Seventh-day Adventist literature is being or has been issued in 188 languages, and that missionary endeavor is being conducted orally in 483 more languages and forms of speech.

As workers find their way back into mission fields that they had left several years previously, many discoveries of progress give assurance of the Lord's special blessing and watchfulness over His cause in regions of devastation and distress. The outpouring of God's Spirit and power is awaiting His people's demand and reception.

The Association Forum

Discussions on Methods and Problems

Is Atomic Fission a Miracle?

EDITOR, THE MINISTRY:

In Revelation 13:13, 14 the revelator is seeing in vision the final acts in the struggle between Christ and Satan, and the miracle working brought to view has its purpose to deceive the inhabitants of the earth into yielding obedience to someone other than God.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:13, 14.

This struggle began in heaven itself in Satan's rebellion against the government of God. (Rev. 12:7-9.) The first phase of the struggle ended in Satan's being cast out of heaven into the earth (Rev. 12:9), where he continued on through such agents as he could control.

When Eve and Adam had succumbed to Satan's sophistries and had been expelled from Paradise and deprived from access to the tree of life, a promise was made of a Seed who would bruise the head of Satan (Gen. 3:1-15), give victory and deliverance from the power of Satan, and restore man to Eden and the tree of life. (Rev. 2:7; 22:14.)

From the time of that promise it was Satan's prime object to destroy the promised Seed and make it impossible for Him to carry out the assured deliverance. (Rev. 12:1-5.) In this he failed utterly. Then Satan turned his attention to the woman, and sought to destroy her. (Rev. 12:13-15.) The woman is a symbol of the people of God. Again he utterly failed to accomplish his purpose.

Finally the enemy directs his wrath against the remnant of the woman's seed, the last of God's people on earth, and seeks to lead them astray. (Rev. 12:17.) It is in this warfare

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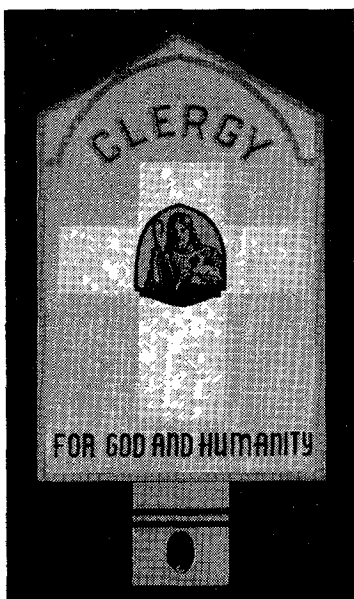
against the remnant that he makes "fire come down from heaven on the earth in the sight of men" that he might deceive them and lead them away from obedience to God.

There is nothing very new in this bringing of fire from heaven. We read the story of how Satan did so in the days of Job, when "the fire of God" was reported to have "fallen from

heaven" and burned up Job's sheep with his shepherds. (Job 1:12-16.) That was his work then, and he can do it again. The bringing of fire from heaven in the sight of men was made a test in Elijah's time, in the days of the apostasy of Israel, to prove that Jehovah or Baal was the true God, and it may now be considered a repetition of that proof. (See 1 Kings 18: 22-39.)

There is no connection between this bringing of fire down from heaven and atomic fission. Atomic fission is not made to deceive, nor is it intended to lead men away from the worship of God. It could hardly be said to be a work of Satan. The use made of the discovery may be satanic, as the use of any scientific discovery may be, but that only demonstrates the depravity of the men who use it, and is no evidence that the discovery itself is infernal. The discoveries of science may look miraculous. They are usually quite simple applications of known laws. But however wonderful, they do not necessarily lead men to obey some power other than God. There is no religious deception in them.

The lesson men should learn from the record of the struggle between Christ and Satan, as delineated in the Revelation, is that the Word of God is a more reliable foundation for faith in God than any number of the most wonderful miracles wrought by men, or by demons in the form of men. Miracles may deceive, but the Word of God is sure, and those who build on it build for eternity. Satan will once more fail miserably, for the remnant will keep the commandments of God and the testimony of Jesus. (See Rev. 14:1-5; 15:2.) **GEORGE KEOUGH.**



Special Clergy Insigne

MANY of our workers have clergy emblems on the license plates of their cars. By the very nature of our work there are times and conditions that require special courtesies, and a fitting clergy emblem on the car assists in obtaining those privileges. For instance, a car bearing a clergy emblem may have certain parking privileges around hospitals, funeral homes, and so forth. The advantages of an emblem have been recognized for some time by the majority of our men.

The standard emblems have not always fully met our needs. It has been the desire of some to have not only an emblem, but one that will at the same time identify one another as S.D.A.'s as we travel about, and for this reason we are making such an emblem available to our own workers.

It is of attractive design, measuring 3 x 4 $\frac{3}{4}$ inches, and its soft blending colors make it distinctive and rich looking. A delicate gray background, with a white cross superimposed upon it, immediately attracts attention. In the middle of the cross is placed the Ministerial Association's insigne of Christ as the Good Shepherd, with staff in one hand, and holding a lamb in the other. This figure of our Lord is done in blue enamel with a gold background. Above the cross is the word "CLERGY" in blue letters with a gold outline, and at the

foot of the cross in blue letters appear the words, "FOR GOD AND HUMANITY."

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M. K. E.

Music of the Message

Ideals, Objectives, and Techniques

Music, Its Power and Place

By OLLIE TAYLOR GANT, *Voice and Piano Teacher, Minneapolis, Minnesota*

THE Honorable Walter H. Judd of Minnesota, who spent ten years as a missionary in China, is responsible for the following World War II story. It concerns an American teenage soldier who was captured by the Japanese with five of his pals. They were marched to a Japanese camp through the jungle in slush and mud with bayonets to their backs. One by one he saw his companions mutilated, and torn limb by limb. As he watched them fall he knew it was a matter of very few minutes until his turn. He said the twenty-third psalm and the Lord's prayer. Trembling from head to foot, but determined not to show his fear, he began to whistle as loud as his trembling lips would let him. After a while he became conscious of what he was whistling:

"We gather together to ask the Lord's blessing;
He chastens and hastens His will to make known;
The wicked oppressing now cease from distressing,
Sing praises to His name; He forgets not His own."

Suddenly he realized that his Japanese captor behind him had joined him in the whistling of that hymn. The power of that hymn made them both relax, as he felt the bayonet fall from his back. Soon his captor was at his side, both singing together in English and Japanese respectively—"The wicked oppressing now cease from distressing, . . . He forgets not His own."

The Japanese captor began to speak in English. A conversation ensued. At his captor's request they knelt right there in the mud and prayed for suffering humanity and peace on earth.

The story goes on and culminates in great victory and a medal. For, as they rose from their knees in prayer, and at the Japanese's own request, he himself was taken back as prisoner to our American headquarters with many of

The Ministry, March, 1948

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Say you saw it in **THE MINISTRY**

his Christian buddies, gathered up from the foxholes. He said it was the only way he could live up to his Christianity, and thus help his own nation to become Christian.

And so, our teen-age soldier said, "I do not deserve the medal. But I never cease to wonder at the power and magnificence of a good Christian hymn."

"Sing praises to God because He has answered your prayers."—*Testimonies*, vol. 7, p. 274.

"The melody of praise is the atmosphere of heaven."—*Education*, p. 161.

"If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate your tongues to praise Him, and train your hearts to make melody to God, and when the evil one begins to settle his gloom about you, sing praise to God. When things go crossways at your homes, strike up a song about the matchless charms of the Son of God, and I tell you, when you touch this strain, Satan will leave you. You can drive out the enemy with his gloom; his dark shadow will be swept from your pathway by praising God, and you can see, O, so much clearer, the love and compassion of your Heavenly Father."—ELLEN G. WHITE in *Review and Herald*, Aug. 5, 1890.

"Song is a weapon that we can always use against discouragement."—*Ministry of Healing*, p. 254.

"The lovely birds making the air vocal with happy songs, . . . all testify to the tender, fatherly care of our God, and to His desire to make His children happy."—*Steps to Christ*, p. 10.

Because two youthful martyrs of Brussels burned at the stake for their new-found faith, Martin Luther became moved to write his first hymn. "A Mighty Fortress Is Our God," which in reality is a paraphrase of the forty-sixth psalm, has since that time had four hundred years of ever-widening service. Many martyrs have died joyfully with this hymn on their lips. Indeed, the Reformation was won by song.

Napoleon complained that his defeat by the Russians was due to their singing army as much as their cold winter. During the Civil War the Union officers sang much. The Confederate officers said to them, "If we had had your songs, we could have defeated you. You won the victory because you had the best songs."

However that may be, this much is true, that no other cause since the world began has inspired so many hymns of praise, love, and courage as has the cause of Christianity. And these hymns teach us the joy and happiness of sacrifice.

When the most notorious infidel of the century lay dead in his home on the shores of the Hudson, the telegraph message which bore the message to the ends of the earth, also gave this information concerning the funeral: "There will be no singing." Of course not; there are no songs for dead infidelity. But, thanks be to God, there are songs just as joyful and hopeful for the dying Christian as for the living Christian. The Christian is the only man in the world who can meet the struggles of life with a song.

It was Martin Luther who left this testimony

behind: "Next to theology I give to music the high place of honor. It is a discipline and a mistress of good order and good manners. She makes the people milder and gentler, more moral and more reasonable." And Sir Henry Coward has this to say: "Music is the mental vitamin. . . . It steadies the nerves, calms the mind, improves the personality." In this connection he speaks of the new beatitude, "Blessed are they who are pleasant to live with."

About seventy-five miles north and west of Minneapolis is an institution called the Reformatory of St. Cloud. There are about six thousand inmates. It has been found upon examination that not one has ever had musical instruction. A similar study of Sing Sing in New York revealed that no active professional musician has ever been committed there. And such results have been found true of similar institutions.

On the other hand, when "rightly employed, it [music] is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Messages to Young People*, p. 291. It should be included in the curriculum of every boy and girl and young person. It has been said that no one can hope to have a true culture and a broad education without the knowledge of music. "It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Ibid.*, pp. 291, 292.

After several hours of weary discussions at a meeting of the representatives of all the Allies during World War I, Lloyd George brought out the hymnbooks, and there for one hour those men played and sang hymns. Greatly refreshed and with a cleansed and brighter atmosphere, they then proceeded with their work. Truly, "music is the medicine of the troubled mind." It has also been said that Homer Rodeheaver's gospel songs have started at least a thousand sinners along the road to salvation.

Every great movement in God's divine appointment has been accompanied with music of the very highest type. And furthermore it "forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Patriarchs and Prophets*, p. 594. "Let all take time to cultivate the voice."—*Testimonies*, vol. 9, p. 144. "Let those refuse to sing who never knew their God; but children of the heavenly King may speak their joys abroad."

Only that music which pleases the heavenly Father is good music. Shall we not give our very best to the development of this most divine gift in our own lives, and in the lives of others? For, as God's message swells to its loud cry, we need more than ever this most powerful soul-moving means of worship, music that is

adapted to the power and dignity of God's last message of warning.

Just as our brethren of the early Advent Movement had a part of their songbooks designated as "Songs of the Loud Cry," so our songs must rise to the high plane of rhythmic prophetic warning of the approaching day when they shall blend into the song of the redeemed.

Let us surrender our hearts to Christ the Master Singer, that He may tune them to the vibrating praise of heaven. Music is "the only art of heaven given to earth, the only art of earth we take to heaven."



"SERVANT and master am I: servant of those dead, and master of those living. Through my spirit immortals speak the message that makes the world weep and laugh, and wonder and worship—for I am the instrument of God. I am Music."—Unknown.

The Religious Press

Valuable Current Excerpts

UNFINISHED TASK.—With few exceptions, the work of evangelism has scarcely begun in all these fields," he explained. "In Japan, with a population of 70,000,000 or more people, it is estimated that there are approximately 250,000 Protestant church members, and about half that many Roman Catholics. There are in Japan not more than 2,000,000 members, children and friendly constituency for both Christian groups.

In China proper, not more than 3,000,000 persons out of a population of 425,000,000 are Christians (536,000 Protestants and 2,541,000 Catholics). In India and Pakistan, the latest figures set their population at 389,000,000, of whom only 6,000,000 are Christians (Protestants 2,500,000 and Catholics about 3,500,000). While the Christians are growing faster than the population in percentages, the actual results in Christian adherents are small.

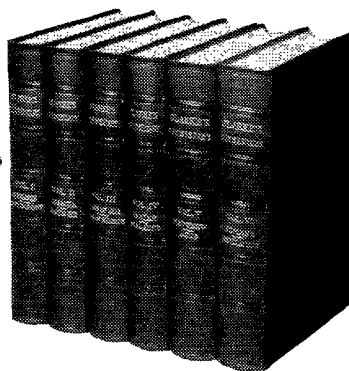
The Latin-American countries have usually been regarded as entirely, though only nominally, Roman Catholic. The Chilean government, during the past year, declared that 70 per cent of Chilean people chose to be classed as free thinkers, 25 per cent Roman Catholics and five per cent Evangelicals and others.

Christianity as yet has scarcely made a dent on the Moslem world. More recently we have been startled to realize that Europe can no longer be regarded as Christian.—*Christian Advocate*, Jan. 1, 1948.

CATHOLICS AND MORALS.—There has been so much boasting on the part of the Roman hierarchy, and so much publicity in newspapers and magazines about the number of Protestants who are becoming Catholics, that millions of people are being deluded into thinking that those who speak out the loudest are doing the most. The fact is: Rome knows very well that for every Protestant who becomes a Catholic there are ten Catholics who become Protestants. . . .

Bishop John F. Noll, of Fort Wayne, Indiana, declares that social evils are more common where Roman Catholics (not Protestants) live. We quote him:

There are only seven million members of the Protestant churches in the fifty largest cities in the United States, but there are twenty million of us. Eighty per cent of the Protestant affiliation is rural, and it is in



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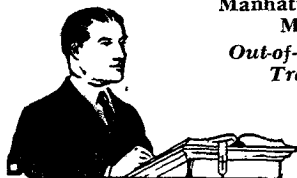
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rural America where family life is most wholesome and where the divorce rate is low.

Bishop Noll pointed out that where the bulk of Catholics live are located the motion picture houses, the filthy magazine racks, the taverns, and the gambling halls.—W. W. AYER in *Watchman-Examiner*, January 1.

MENNONITES' NEW NAME.—Delegates to the quadrennial session of the General Conference of the Mennonite Brethren in Christ, held recently in Potsdam, Ohio, voted to change the name of their denomination to United Missionary Church, Religious News Service reports.—*Christian Century*, Dec. 24, 1947.

S.D.A.'S TO THE FRONT.—More money was given to foreign missions by the Seventh-day Adventists last year than by any other Protestant denomination. The Adventist total was \$4,570,096. The Southern Baptists, with a membership twenty-nine times that of the Adventists . . . ran a close second by contributing \$4,498,413. The Methodist Church came third with \$3,858,553. The Presbyterian Church, U.S.A., 3,334,934; Assemblies of God, \$1,351,318; Protestant Episcopal Church, \$1,204,144; and the Congregational Christian Church, \$937,518. The total given by these and 96 other smaller Protestant mission boards and agencies came to \$32,829,804.—*Christian Life*, December, 1947.

MISSIONARIES IN JAPAN.—There were 1,340 Protestant and Roman Catholic missionaries in Japan as of October 30, 1947. Of this number, 1,120 were Catholic missionaries.—*Watchman-Examiner*, Dec. 4, 1947.

WASHINGTON'S ARCHBISHOP.—For the first time, Washington, D.C., has a Roman Catholic archbishop. Previously it had been combined in the Baltimore-Washington archdiocese. Religious News Service reports that Pope Pius XII has appointed as head of the new archdiocese Msgr. Patrick A. O'Boyle, who will also serve as chancellor of the Catholic University of America. Because the new area contains no suffragan diocese, the new archbishop will be "immediately subject to the Holy See," a situation unique in the United States.—*Christian Century*, Dec. 31, 1947.

SECTARIANISM, 1947.—The minority has been able to stir the church into a greater sense of unity. Sectarianism and denominationalism have become ugly words in 1947. Protestants are doing more things together now than they did even a year ago, and there is more vital concern for the union of free religion in the world than at any time since the Reformation. The healthy part of this spirit of unity is that it is leading to unity of purpose, and not organic uniformity. We still have high and low churches, liturgical and non-liturgical, pietistic and humanitarian, conservative and progressive, yet running through all of those varieties of churchmanship there is an obvious correlation and a united concern that Christ shall be made more vivid and certainly more important than any particular branch of His church.—*Zion's Herald*, Dec. 31, 1947.

RUSSIAN ORTHODOX ACADEMY.—Plans for the first Russian Orthodox Academy in America, where priests may be trained at the university level, have been announced by Bishop John, of Brooklyn, N.Y. The academy will be established with the intention of its becoming "one of the specialized schools" of Columbia University in New York.—*Watchman-Examiner*, January 1.

POPE ON EUCHARIST.—It is in relation to the Eucharist, in belief and in practice, that Catholics would most of all wish to be properly informed and to be at one with the mind of the Church. Even here, the Pope warns, errors have threatened to creep in, as he has observed from his divinely safeguarded tower of truth. We sketch, then, the Pope's message.

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Christ is the Victim-Lamb of God, here being offered in bloodless fashion as really as He was once offered on Calvary's height.—*America* (R.C.), January 10.

WORLD COUNCIL GROWTH.—New York, Dec. 23.—Thirty-four additional church groups have joined the World Council of Churches in the past 12 months to bring the total membership to 127 Protestant and Orthodox church bodies in 39 countries, according to the report given here this week at the meeting of the Friends of the World Council. Henry Smith Leiper predicted that at least 10 additional church bodies will have become members of the council by the time it holds its first World Assembly in Amsterdam next summer. Samuel McCrea Cavert of the Federal Council told the meeting that the Amsterdam assembly might usher in a "new era in Christendom." "[It] will mark the beginning of a continuing and organized fellowship between the churches of all lands," he said.—*Christian Century*, January 7.

SUBSIDY FOR CATHOLICS.—The Roman Catholic Church has been awarded \$524,950.55 by the Congress of The United States for war damage on Guam according to the *Currier-Express*, October 3rd, Buffalo, N.Y.

Is this the way it is to be done? Should we have asked Congress for the \$27,000,000 that the Methodists raised for reconstruction and relief? Does this mean that the Roman Catholic denomination will also send bills to the American Congress for other war damage to its properties throughout the world?

Long range thinking on the subject certainly indicates that if we are to keep church and state separate then we must see to it that the Roman Catholics as well as every other denomination shall pay their own bills.

Just how far the demands of one particular religious group will go for sectarian use of public tax funds will depend entirely upon how soon lovers of democracy will demand that church and state shall be separate not only in theory, but also in fact!—*Zion's Herald*, Dec. 31, 1947.

WEAK PROTESTANTS.—On Nov. 11, 1947, another Delegation of Protestant leaders called on the President to recall Myron Taylor from the Vatican. This has been going on for 10 years. These yearly pilgrimages, resolutions and petitions have proven fruitless. They will be repeated yearly during his term, for Taylor will still be at his post. Truman wants the Catholic vote and keeps Taylor there regardless of protests. He doesn't fear the Protestant vote for he knows that Ephraim loves his idol and will not vote as he prays.

The Bible says—be as wise as serpents but harmless as doves. Well, we are harmless as doves, and lack the wisdom of serpents. The Protestants are weak and mild and lack dynamic leadership to combat the stealthy Italian stiletto. The Vatican, with its priesthood of emissaries is the curse of Europe, and is becoming so to the United States. Its parochial schools will still increase for they are the cradle of Catholicism and will get more and more of the public funds, and the nuns will parade in the public schools.—*CHARLES T. MARSDEN in The Churchman*, January 1.

"DEAD" SEA.—For ages the Dead Sea was a hoarder rather than a giver; but of late it has experienced a radical change and has become one of the greatest givers of all time—if not the very greatest.

A pipe has been injected into the Dead Sea 200 feet below the surface. It is 30 inches in diameter and 2,800 feet long. Through this pipe, with the aid of enormous pumps, the Dead Sea is giving thousands of tons of useful chemicals. . . .

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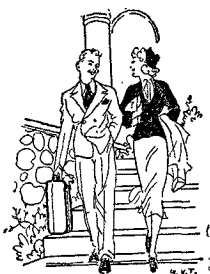
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ing forty thousand additional tons of potassium chloride, every year, into the sea. So as fast as it is taken out, the content is replenished—and there is no end of this process in sight.

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A learned doctor has said, "All the money ever minted since the days of Julius Caesar would not equal the cost price of this chemical treasure, if it had to be purchased in the mass."—*Watchman-Examiner*, January 1.

RELIGIOUS SLIDES.—Plans for an international conference of all organizations concerned with the field of religious motion pictures and slides on a large scale will be called in the spring by the World Council of Christian Education, formerly the World's Sunday School Association, it is announced by the North American administrative committee.—*Watchman-Examiner*, January 1.

Ellen White as a Neighbor

(Continued from page 7)

Likely as not she would stop and visit with the woman. No, she did not know her name, but that did not matter. She knew a mother's heart and a mother's problems. Oftentimes these visits rendered an opportunity for a bit of missionary work, either by word, or, in the case of the less fortunate, by deed.

Years after her death Ellen White was tenderly remembered by not a few of the residents of the Napa Valley as "the little old woman with white hair, who always spoke so lovingly of Jesus."

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Story of Ministerial Association

(Continued from page 20)

1941, enlarging and defining the scope of increased responsibility, and outlining the activities of the Ministerial Association of the future. R. A. Anderson and Louise C. Kleuser were elected by the session as the two new associates, to foster the special features outlined by the session mandate.

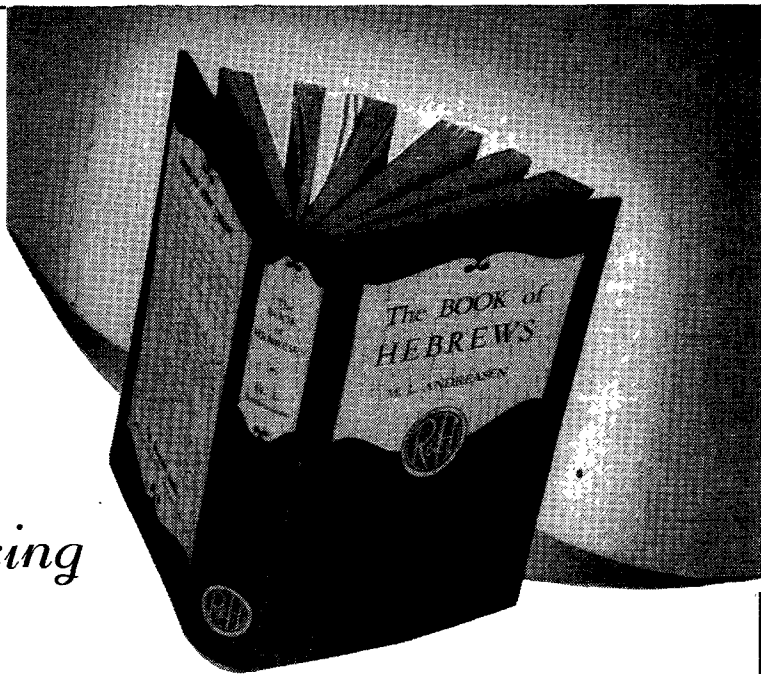
The work of the association secretaries during the past six years is well known, and need not be rehearsed here. Participation in institutes, workers' meetings, evangelistic efforts, personal and group counseling, Seminary teaching, helping in our colleges, and building up the Bible instructor and evangelism sections of THE MINISTRY, are all part of the record. *The Prophetic Faith of Our Fathers* volumes (two now available), and the long-desired manual for Bible instructors, just completed by Miss Kleuser, are all part of the over-all picture.

—To be concluded in April

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◀ THE difference between a prejudice and a conviction is that you can explain a conviction without getting mad.—*Baptist Message*.

The Ministry, March, 1948



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THE minister who has to share the sorrows and heartaches of his people must be vibrant with power—a personality sanctified and dedicated to one great purpose. He must be healthy as well as holy. His strength will be taxed to the limit, and yet he must come to the pulpit radiant with the joy of the gospel, fresh and full of vigor, his countenance bearing evidence that he has learned the secret of physical and spiritual health.

Much has been written in recent years about personality. Even in this machine age men are becoming more and more acquainted with the importance of this factor in human relations. Personality includes the whole man—physical, mental, social, and spiritual. It embraces his experience, his training, his temperament, in fact, his life.

After years of research in the Carnegie Institute of Technology, it was revealed that personality plays a much greater part in business than any other factor. Fifteen per cent of a salesman's success is due to his technique or his product, yet the startling claim is that eighty-five per cent is due to personality.

But the preacher, too, is a salesman, selling good news in bad times. His intelligence quotient is important, but his personality quotient is more important. His I.Q. reveals what he *knows* about things and people; his P.Q. is the measure of what he *does* about things and people. He must be a doer as well as a hearer.

Elizabeth von Hess speaks of personality thus: "When I met him I was looking down. When I left him I was looking up." It is the preacher's privilege to leave the people looking up.

Henry Ward Beecher stopped one day to buy a newspaper from a ragged little fellow shivering on the street. This big-souled man of God spoke these words: "Poor little fellow! Aren't you cold standing here?" Looking up, the lad replied with a smile, "I was, sir, before you passed."

A strong personality is not necessarily a noisy person. Far from it, for "in quietness and confidence shall be your strength." Empty cans make the most noise. The plunging cataract may be heard afar off, but it is running to waste. Capture it, put it in a pipe, and it will generate the power to light a whole city. Only when it is instrumented is it of force.

Personality is hard to define, for it is as elusive as the perfume of a rose. Yet it is a

most important factor in evangelism. Manner, not words, will win. And remember, a winning personality is always unselfish. R. A. A.

Heavenly Unction Greatest Need

THE great apostle declared, "Perilous times shall come," as he looked down to our own time. Yet it was not the peril of highway robberies, nor the ever-present peril of martyrdom, but rather the peril of future ease and self-complacency that alarmed this great Christian warrior.

When the church settles down to a mere program of performing its services as by rote, forgetting or failing to recognize that Christianity is in reality a revolution, that church is doomed, whatever its claims or profession. The religion of Jesus Christ is no placid program. Its message demands a revolution in thought, deed, and purpose.

It has been wisely said that the first preachers of Christianity "were either in a riot or a revival, and usually in both." To go through the rounds of empty ritual, to preach sermons that merely inform yet fail to transform lives, to stand before hundreds of listeners week after week, and yet to realize that in the large majority there is little holiness of life—that surely is a form without the power.

The need of the church today is not so much an elite membership as an evangelistic ministry. Even Adventist preachers can spend more time on programs than at prayer altars, and be more concerned about plans for a new church building than about quarrying living stones for the temple of God.

Our ministry today may not lack money, training, or ability; but we do lack power. It is reported that one day when Thomas Aquinas was watching a priest count the offering, the priest turned to him and said, "Brother Thomas, it can no longer be said of the church in the words of Peter, 'Silver and gold have I none,' because the church is richly endowed. She does not lack money." Which drew the reply: "Neither can she say to the lame in the words of Peter, 'In the name of Jesus Christ, stand up and walk.'"

It is that power to command the lame that is lacking in the church today. We need a baptism of power, an unction from on high. This will not be the product of plans or resolutions. It will come only as we surrender our lives to the will of God. R. A. A.