

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

August, 1948

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Notes and Notices

Information and Sundry Items

¶ ONE of the primary canons of sound research is that one should have all the material facts before he attempts to draw his conclusions. Yet many an amateur investigator in our colleges is assigned a

PRIMARY CANON OF SOUND RESEARCH

research topic in the field of historical or prophetic interpretation on which he cannot possibly get the essential facts, much less all the facts. The sources are so located geographically that only a few fragments are available in the college library, or even through interlibrary loan provision. So-called authorities are all too often biased, contradictory, and therefore untrustworthy in certain fields. Even encyclopedia leads are sometimes inadequate and misleading. Furthermore, most students are not equipped linguistically to handle the sources even if they were available. Many an assigned topic could be handled properly only by an experienced expert, and that without time limits to constrict the search. Because certain documents have not been found does not mean that they do not exist. Persistent search has discovered or recovered many so-called nonexistent items vital to sound conclusions. Many of these material sources are available in Europe only. Some fields of research simply cannot be conducted right in a given country. Even with unlimited access to the full facilities of the greatest libraries of North America, and with the special interlibrary loan provisions of the Library of Congress, it is still impossible to do sound or competent research work in certain fields in this country. We should not ask the impossible of inexperienced students, nor sponsor partial, faulty investigation, and therefore inaccurate and unsound conclusions that can only disappoint or mislead. There is a wide range of proper fields for investigation. Let us hold to these. Let us apply only sound principles to this vital matter of research.

¶ WHEN a church is down, you have a real opportunity to build it up. When a place is needy, you have a marvelous chance to meet that need.

¶ CREATE friends for the faith among men of affairs in your community—the mayor, other ministers, judges, lawyers, the governor, congressmen, and other civic leaders, as well as prominent business figures. The reason why many misunderstand, or are prejudiced against us, is that they do not know us. Become acquainted. Show them that you are friendly, that you are a Christian, that you are helpful, that you are interested in the welfare of the com-

munity and in mankind. Participate in the united endeavors of the community, where no principle is compromised. Win respect for the church. Win friends for the faith. That is our solemn obligation. We must correct wrong impressions by giving right ones. Let people see that we are not fanatics, freaks, or crackpots. Build friendships for the cause of unpopular truth. They will stand us in good stead in the time of need.

¶ God gave us heads to use, minds to exercise to His glory. He has endowed us with powers to devise ways and means of doing His work more effectively. We are not to be passive channels but active agents. We are to apply our minds to achieve great things for God. He can use a consecrated, trained, and brilliant mind far more effectively than a supine, untrained dullard. Christian service is no place for the lazy mind. Think, plan, devise. Consecrate your powers for the Holy Spirit to surcharge and use to the greatest degree possible. This applies equally to preaching, teaching, counseling, writing, administering, editing, and scientific, historical, or other research. God gave us heads to use. Let's use them.

Development of the Handbill Exchange

WE WISH again to call the attention of our brethren to the Handbill Exchange that the Ministerial Association has been sponsoring as an aid to a more free interchange of ideas so that our evangelism might be mutually helpful to one another as we plan our evangelistic program. We have been pleased with the excellent cooperation of many of our workers in this matter. In recent months some of our best evangelists have sent us copies of their advertisements, and in exchange we have sent them the material that others have supplied.

We wish to repeat this invitation to all our evangelists everywhere throughout the world field to participate with us in this free exchange of ideas. If you are in the midst of an evangelistic effort, many of your fellow laborers would appreciate seeing copies of your advertising material; and, in turn, you would like to have a glimpse into the advertising techniques employed by your fellow evangelists. Feel free to do this at regular intervals throughout the campaign. The oftener you do it, the larger our exchange will become.

If you would appreciate having in your files copies of materials used by fellow evangelists, why not send us a hundred copies of your advertising at regular intervals, and we will be very happy to do our part in return by forwarding on to you a selection of handbills, cards, and ideas which have been supplied by others. Your participation and cooperation will be greatly appreciated by evangelists throughout the world. Send your material to the Ministerial Association, Takoma Park 12, D.C.

M. K. E.



The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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Pioneers: Do We Still Have Them?

By THEODORE R. FLAIZ, M.D., *Secretary
of the General Conference Medical Department*

"In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11:26, 27.

ADD to this perils of travel by air and perils of civil war, and you have a fair statement of the conditions under which many of our workers in China are now laboring. In our brilliantly lighted and warm houses in the homeland, we cannot easily visualize our people in Hankow, Yencheng, Chungking, Shanghai, and many other places living under conditions so widely different.

Accustomed as we are in our home countries to being able to take a pleasant walk along a quiet street or in a park any time we wish, we may not be able to appreciate what such a privilege would mean to our workers in the mission compound or at the hospital in Chungking. Confined to a plot of ground little larger than the house itself, if these good people in the center of the city wish to escape from the monotony of their narrow limitations and get out into the open air, they step into a narrow, crowded, filthy street, beset with hawkers, rickshas, coolies, and beggars.

Yes, it is interesting the first time you see it, or even the third time, or the tenth. However, for a steady program, when you are looking for refreshment and pleasant change, it is of little help to brush elbows with poverty, misery, suffering, and filth. But these are their living conditions, not for the day, for the trip, or for a season. This is permanent—as permanent as the pleasant street on which you live, or the park across the way.

In many parts of this land large areas are constantly threatened by bandits, and by the civil war raging nearly everywhere. Miss Gertrude Green and Dr. R. W. McMullen and his family carried forward their medical work in

Yencheng in spite of constant threat of Communist attack. Recently this attack came right home to them, overrunning their station and their city. Connecting railways were torn up, trains destroyed, and these workers were forced to leave Yencheng.

Three hundred miles south of Yencheng, at the Wuhan Sanitarium, I found our staff there doing their hospital work in a temperature below freezing. Water was freezing in the basins of the patients' rooms day and night. Both nurses and doctors were doing their best in caring for patients, working in heavy clothing including overcoats. Attempt to visualize, if you will, doing under these circumstances such hospital procedures as surgery, obstetrics, and hydrotherapy. No, they were not attempting hydrotherapy, though they were well set up for giving hot and cold treatments—hot in the summer and cold in the winter. Working conditions at the Chungking hospital, where Miss Muriel Howe is holding forth, are little better.

Couple with these local living and working conditions the loneliness of the frontier outposts, the separation from family and friends, the absence of news from the outside world, the unavailability of usual fruits, vegetables, and other attractive foods, and we picture at least partially what is faced by the missionary in China today.

WE frequently hear comparisons made between the conditions known to the missionary of a generation ago and working conditions today. It is true that today in some areas of the world electricity has replaced the old Coleman gasoline lamp, permitting also a refrigerator, a radio, and other electric devices. In some places running water has become available. We could mention also that air mail has in many cases reduced the time it takes to communicate with the home folks. It

will be remembered, however, that a generation ago there was a security and stability in most countries which does not exist today. Furthermore, living costs in terms of local currencies and of actual gold values have mounted seriously.

While noting changes abroad, we must not forget that our own living standards at home are rising far more remarkably than in these foreign countries. This means just one thing. The worker who accepts a call to the foreign field today in many cases is accepting a more sacrificial situation relatively than his predecessor of a generation ago.

Do we have pioneers today? Do we have those at the front who could be compared with the founders of foreign missions who served fifty or a hundred years ago? These modern missionaries are not, as many think, overzealous idealists or romantic adventurers. They are the pick of our working force. They are our most consecrated ministers and Bible instructors. They are our most skilled educators, our most successful bookmen, our most self-sacrificing and capable medical men and women, and our most carefully selected administrators. These are the men and women who are making our foreign mission program possible. In spite of greater handicaps, smaller working force, less money, and most challenging circumstances, these men and women in Europe, Asia, Africa, the islands of the South Seas, and in South America are bringing in a larger har-

vest in souls than we are gathering in the home fields.

Would that our people in the home field could become more intimately familiar with this fine group of workers. They are our former schoolmates. They were our classmates in college. They were co-workers in our conferences, our churches, and our institutions.

These modern pioneers have volunteered to forgo home living conditions and comforts for a lower standard of living in definitely unfavorable surroundings and often in the midst of serious dangers. How does all this concern us at home? Can we change the physical circumstances of these co-workers? Perhaps not very largely. It is a great encouragement to these foreign workers to realize that their brethren at home are largely aware of the challenge found in these lands. It is an encouragement to them to know that their brethren at home are ready to share the same limitations and sacrifices, the same readiness to go or come as the need or the call may direct.

We should keep these workers and the work before our believers by frequent representation of our foreign missions in Sabbath school and church services. Above all, as times become more critical, it is not only a privilege but a duty to more constantly hold up this loyal band before God in our prayers. It will then be our happy lot, when Christ makes up His jewels, to share with them the rewards of faithful stewardship.

Effective Illustrations

For Use in Sermon or Song

A WORLD VIEW.—Hendrik Willem van Loon tells us that he wrote his intriguing book, *Geography*, with a ten-cent-store globe at hand. For him, the globe showed the relation of all the parts of the earth to each other more clearly than the finest collection of flat maps could have. Studying the distances, areas, heights, and depths, he pictured the influence of nature on men throughout the world.

We in the Christian church need to use a globe when we consider the influence of Christianity on men.

A globe will always show all its parts merely by spinning it about. Imagine one without the continent we call South America, the land we call China, or the body of water known as the Indian Ocean.

Let us try an experiment. Suppose we take a flat map of the United States. Concentrating on this picture alone, the horizon of our religion might be described in this manner: "For God so loved the United States, that He gave His

only begotten Son. . . ." That is flat denial of the gospel.

Let us consider, on the other hand, the completeness of a globe. The continents and islands, the oceans and seas—all are there. Now behold the sweep of the gospel's proclamation: "For God so loved the WORLD that he gave his only begotten Son, that WHOSOEVER believeth."—HOWARD E. KOELB in *Secret Place*, October-December, 1941.

FINDING GOD.—The biography of Madame Curie or the life story of Thomas Edison reveals the price of some of our discoveries and inventions. In contrast to that, watch some people as they "seek for God." A few hurried minutes with Bible and prayer, a few hours in worship—and they complain because God seems far away.

When a man wants God as the Spaniards under Cortez wanted gold, when a man wants God as Walter Reed or Jesse Lazear wanted to find the cause and cure for yellow fever—for such a person God is not far away. No, not far—only as far as his honest desire, backed by his willingness to serve that desire with the strength and passion of his life.—FRANK B. FAGERBURG, in *Secret Place*, October-December, 1941.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Responsibility in Church Business Matters

By LESLIE H. PITTON, *District
Leader, Alabama-Mississippi Conference*

IT IS a recognized fact in the business world today that every corporation and institution, from a vast army to a country club, from a great factory to a village church, must have a single directing head. As Christ is at the head of the church throughout the earth (Matt. 16:18), and the chief cornerstone of the household of God (Eph. 2:19, 20), so the pastor, as shepherd of the flock, is the only logical one to bear the responsibility of the progress or the failure of the church both financially and spiritually. (Ezekiel 34.)

The pastor devotes his life and time to the interests involved and the problems to be solved. No one else comes into complete and constant touch with the policies and needs and attitudes of all the organizations and individuals concerned. No one else has opportunity to see the entire work of the congregation without partiality, as does the pastor. He is the one to be at the head of all the affairs of the church, and accordingly, "If a church is hampered at any point by its finances, the officers usually blame the pastor."—ALBERT F. MCGARRAH, *Modern Church Finance*, p. 210.

There are those who feel like the pastor who remarked, "The money business of my church is no concern of mine. I am a spiritual minister and have nothing to do with its business."—*Ibid.*, p. 208. Those who take this attitude, will probably experience a setback in the progress of their church. After relating this experience, Mr. McGarrah states that "while the minister should be very tactful, he should share largely in the management of the church finances. Like every institution, and like the human body to which it is constantly likened, a church is a unity. Disease in any member affects the whole body."—*Ibid.*, p. 209.

As pastor of the flock, the minister should shepherd his people to greater pastures of sacrifice and blessing. It is his duty to see that there is not gendered a spirit of selfishness on the part of any of his members. As shepherd, he must organize the church for effectual work for the Lord. Responsible officers should be chosen to carry out the different activities and businesses of the church. "It is his responsibility to foster and carry forward all the lines of spiritual work in the church."—O. MONTGOM-

ERY, *Principles of Church Organization*, p. 161. He is at the head, and should see that the many branches of the organized church move smoothly and properly. It is not his duty to shoulder all the responsibility, but he should share it with the local elder and other officers. He is not to become so engrossed in the business of the church that he neglects the spiritual need. This is his chief work. On the other hand, he should be in such close touch with the business end of the church that is being carried forward by properly appointed officers, that he can guide it in the right way.

Boyd M. McKeown, in his book *Achieving Results in Church Finance*, states that "because a minister has a knowledge of church finance is no reason why he should allow himself to become immeshed in the detailed responsibilities of the business operations of the church."—Page 32. The church board should give this detailed responsibility to others in the church who have abilities to carry out the program under the supervision of the pastor.

As to the business of the church, the pastor is not the one to lay down the rules or decide the business. This work is the business of the church and is to be decided by the church board or an officially appointed committee. The pastor should either be a member of the committee or be invited to sit with it to give counsel, but the desire of the committee in the matter and the actions taken should be adhered to and followed by all concerned. The pastor, in this sense, is the servant of the church, and it is his responsibility to see that the action of the board or committee is carried out by those who are delegated for the business. (Claude Conrad, *Seventh-day Adventists Business and Finance* [Manuscript], p. 374.)

This also applies to action taken by the General Conference, union conference, or the local conference, affecting the work in the church that the pastor is serving. He should see to it "when policies have been formulated and adopted as a course of action," that "all concerned should regard them as binding upon themselves and their constituencies."—*Ibid.*

In the matter of building a church the minister is not to act upon his own judgment but rather in accordance with the counsel of the

other members of the church who can carry responsibility. Cooperation must be sought. There should be a working together between the pastor and the church. It is the pastor's duty to see that this spirit of cooperation exists, and that the desires of the church are carried out. Not that he is the one to do all the work, but it is his responsibility to see that proper officers are delegated for the work, and that they do the work that has been appointed to them. (*Counsels on Stewardship*, p. 262.)

In the matter of paying tithe and giving liberal offerings, it is the duty of the minister to instruct and educate his church to faithfulness.

"Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. . . . There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe."—*Ibid.*, p. 104.

"It is part of the minister's work to teach those who accept the truth through his efforts, to bring the tithe to the storehouse, as an acknowledgment of their dependence upon God."—*Ibid.*, p. 105.

"Some fail to educate the people to do their whole duty. . . . His people do not give Him in tithes and offerings that which is His own. This robbery of God, which is practiced by both rich and poor, brings darkness into the churches; and the minister who labors with them, and who does not show them the plainly revealed will of God, is brought under condemnation with the people, because he neglects his duty."—*Ibid.*, p. 87.

McGarrah says that the pastor "must give at least one annual sermon along the lines of stewardship and finance."—*Modern Church Finance*, p. 214. A faithful pastor, in caring for the spiritual needs of his flock, will not neglect this solemn responsibility. The church will not grow and prosper unless a well-rounded program of education is kept before them, in a tactful, loving way.

The apostle Paul, in speaking of Apollos, Cephas, and himself, said, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. 4:1. Here the apostle Paul makes it clear that a minister is a steward, and goes on to say in verse 2 that "it is required in stewards, that a man be found faithful." Webster defines *faithful* as firm in adherence to promises, firm and thorough in the observance of duty. A faithful pastor must not, cannot, and will not neglect these many responsibilities as he cares for the spiritual needs of his flock.

Church Sponsored M.V. Outings

By RUSSELL QUACKENBUSH, Pastor,
Hyattsville, Maryland

FOR the past several years our church has sponsored a number of M.V. outings. These are week-end trips, most of which have been held in the Government-owned camp near Triangle, Virginia. These trips have been primarily for older M.V. members and the young married couples of our church. About seventy have usually gone.

We leave Washington about three Friday afternoon and drive by auto to the camp; where each one immediately selects the cabin in which to stay. The cabins are arranged to accommodate four to six persons each.

The food for the meals is usually prepared by various ones before leaving, to save time at the encampment.

A large kitchen with army stove (wood), refrigerator, and other equipment is connected with the dining room, which serves as a place to eat, a recreation hall, and a meeting place for Sabbath school and church.

Friday night is the time for a campfire and M.V. meeting, which is usually in the form of a home-talent program (poems, readings, music, and so forth), concluded by a consecration service. This is one of the finest spiritual services possible.

Sabbath morning is similar to a Sabbath at home, with the regular Sabbath school and church services. However, the church service amplifies some particular field in God's great book of nature. The afternoon is a time for nature walks or study groups.

Saturday night is recreation time, with marches, games, motion pictures, and the like.

Sunday morning is recreation time again, with swimming, baseball, and other games. Sunday afternoon marks the homecoming, when hearts are filled with happy memories of a most enjoyable time.

The Undershepherd's Work

By RALPH B. HILL, Pastor,
Pittsburgh, Pennsylvania

OF FIRST importance in the matter of shepherding the flock is the need of vital connection with the Chief Shepherd. Indeed, it is essential to know and understand the points of faith and doctrine, but this will avail us little if our own lives are not made holy by the truth we present. Says the Lord's messenger: "We need a converted ministry; otherwise the churches raised up through their labors, having no root in themselves, will not be able to stand alone."—*Testimonies*, vol. 4, p. 315. Were the need of such a statement not apparent, the counsel would not have been given. Four years of college, or even the fact that we are in ministerial work, is no proof that we are shepherding the flock as we ought. The words of Christ to Peter are given to us as well: "When thou art converted, strengthen thy brethren." Not until he fully understood his own weaknesses and needs could Peter understand the needs of others.

Have we been attempting to do the work of an undershepherd without having another essential qualification—the qualification revealed in the question put to Peter by Jesus: "Lovest thou Me?" "Without the love of Christ in the

heart, the work of the Christian minister is a failure."—*Acts of the Apostles*, p. 515. The Chief Shepherd must be our Model, our Example. The true shepherd, discovering one sheep missing, is not content to say, "It is too much trouble to go in search of the straying one. Let him come back after a few hard experiences, and I'll open the door of the sheepfold and let him in." What grief and anxiety should be felt for one sheep that is lost—and what strong efforts put forth that he be found. When the shepherd finds the lost, he does not scold it with a tongue-lashing, or even try to lead it; but he places it upon his shoulder and bears it home. We must be touched with the need of each sheep.

Even as "Christ pleased not Himself," the faithful shepherd will not consider his own ease or convenience. He must forget self. His one aim must be to save the lost and wandering sheep. "His wages will not influence him in his labor nor turn him from his duty."—*Testimonies*, vol. 2, p. 341. One failure of shepherds was anciently portrayed in Isaiah 56:11: "They are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Surely the laborer is worthy of his hire, but the remuneration in dollars and cents cannot compare with the reward to the faithful shepherd. (1 Peter 5:4.)

What a solemn question is asked on page 370 of *Acts of the Apostles*. "Is not a neglect to work as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to God?" Jesus plainly drew the comparison between the sincerity, attitude, and character of the true shepherd and the hireling. The Chief Shepherd has entrusted to us the care of His flock. We must have the same interest and feel the same responsibilities in feeding the flock, strengthening the weak, and shielding them from evil, as He. The sheep under our care have cost an infinite price, therefore, we must be unwearied in keeping them in a healthy and flourishing condition. *All* will be called to render an account. "Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20.

Peter points out another important phase: "Neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:3. The true shepherd does not drive, but calls the sheep, going before them. "The minister is not to rule imperiously over the flock intrusted to his care. . . . God holds the minister responsible for the power he exercises, but does not justify His servants in perverting that power into despotism over the flock of their care."—*Testimonies*, vol. 4, pp. 267, 268. The manner in which Christ dealt with Peter is a lesson for us. Though Peter denied Christ, He still loved him. As Peter would be called upon to minister to others, he was to remember his own weakness and failure, and deal with the sheep as tenderly as Christ dealt with him. Are we as shepherds

given to some evil still? Does the possibility exist that we may stray a bit? Yet how often we perhaps deal untenderly with the tempted and erring.

The shepherd must do real personal work. Nothing else takes its place.

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. . . . To my ministering brethren I would say, By personal labor reach the people where they are. Become acquainted with them. This work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it. Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure."—*Gospel Workers*, pp. 187, 188.

"If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for someone else, his labors will not be acceptable to God."

"Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life."—*Acts of the Apostles*, p. 526.

"The work of a shepherd is not all done in the desk. He should talk with all the members of the flock; with the parents, to learn their standing; and with the children, to learn theirs. . . . Never enter a family without inviting them together, and bowing down and praying with them before you leave. Inquire into the health of their souls. What does a skillful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so, the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the great Physician to come to his aid."—*Testimonies*, vol. 2, pp. 618, 619.

What is one of the greatest sins of the shepherds of Israel? "'And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.'"—*Ibid.*, vol. 5, p. 346.

Are we so busy bringing people into the truth that once they are in, we have no time to care for them? Shall we take the attitude that a certain percentage are expected to drop out, or shall we strive to fulfill the desire of Jesus in John 15:16: "Ye should go and bring forth fruit, and that your fruit should remain"? We should seriously consider the result of our neglect in shepherding the flock.

"Some ministers who profess to be called of God, have the blood of souls on their garments. They are surrounded with backsliders and sinners, and yet feel no burden for their souls; they manifest an indifference in regard to their salvation. Some are so nearly asleep that they seem to have no sense of the work of a gospel minister. . . . The work of warning sinners, of weeping over them and pleading with them, has been neglected until many souls are past all cure. Some have died in their sins, and will in the Judgment confront with reproaches of their guilt those who might have saved them, but who did not. Unfaithful ministers, what a retribution awaits you."—*Ibid.*, vol. 2, p. 506.

Kindly Correctives

Correct Speech and Cultured Conduct

The Conduct of the Sabbath School

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

SO YOU are going to conduct the Sabbath school! Remember you are not a street-car conductor glumly collecting fares. You are not a symphony orchestra conductor giving the coordinating, peremptory downbeat. You are not a radio announcer employing the usual introductory patter of a fast-moving variety show. These negative similitudes are not idle, for each has its prototype in leaders whom you have heard and will recall as we proceed.

"I was almost late to Sabbath school this morning," the superintendent says. "I had a flat tire, and if I didn't have the *habit* of coming half an hour early, I would have been late." This may appear to be a good beginning—personal, informal, attention getting, with a clever hint that others should start early—but it is not for Sabbath school.

Consider the objective of the service—worship and study of God! Anything that calls the person's attention to the leader or any other participant in the service is out of place. God is the center of worship.

Beginnings and endings are difficult. How shall we begin? Following the principle just suggested, let us think of that which will direct minds to God, to the spirit of worship, and to the significance of the Sabbath. A well-selected verse of Scripture, a sentence from the Spirit of prophecy, a snatch of fine poetry, a challenging quotation from your general reading—these devices suggest themselves at once. If you use a preliminary song service or an organ prelude, you may choose to have the officers enter during a musical bridge and go at once into the Scriptural or inspirational reading over a soft musical background.

Another method is to ask the members to repeat together a Bible verse or sing a theme song. To stand or not to stand is not a point at issue here. Less disturbance will result from remaining seated, and all will stand for singing in a few minutes anyway.

All these partake of ritualism, and I hear some experienced Sabbath school superintendents at once object that such beginnings create a "dead" atmosphere, whereas, they say, the bright personal greeting and snappy discursive style wakes people up, creates a stir, and makes a lively meeting.

When any program descends to mere ritualism it is indeed dead. But ritual, rightly used,

is necessary to group worship in its highest phases. It means the subordination of the individual to the form and spirit of worship. Within that form real, deep religion can be found, as it cannot in the other type. The duty of the leader is to subordinate himself, to be possessed of the spirit of worship and the Holy Spirit. He can thus, within the *forms* of worship, create a depth of devotion he could never reach by putting himself forward. If he feels deeply the sacredness of the occasion and the meaning of the words he uses, the congregation will follow him and will be genuinely alive.

IF YOU have already had a song service or an "opening," don't open the meeting again by saying, "Let us open our meeting by singing —." Say, "Let us sing —." Better yet, plan a transition from your beginning to your song; and let it be a real, not a forced, transition. Select a song that fits the preliminary statement. Avoid saying, "In harmony with this sentiment, let us sing —." Instead, plan a carefully worded sentence possibly leading to a reading of some words from the song.

The old custom of "lining" has long been a vestigial remains, but an occasional reading of a stanza may well call attention to meanings that have been overlooked in the singing of hymns. Here again, whatever the method of announcing the song, let it be pointed toward worship and spiritual meaning, not toward persons or apparatus of any kind.

If we next say, "Brother Thomas will lead us to the throne of grace," that is a fine poetic expression for a most sacred act of worship. However, here is a caution: Figures of speech lose their effectiveness if repeated too often. The effect of the metaphor becomes lost and the expression becomes hackneyed or cliché. Therefore, if you use figures of speech, change the figure frequently. Otherwise depend on a simple, direct "will lead us in prayer."

Unless unusual conditions prevent, the congregation should kneel for prayer. That is the only proper position for worship. Should the one who prays audibly stand, especially when he is to use a microphone? Right here permit a digression on the subject of public-address systems.

Before the days of electronics, preachers either made themselves heard or quit preaching. Mrs. White said that with proper use of the voice one could speak to thousands as easily as to hundreds. She addressed audiences of many thousands with ease.

It may appear that the only change today is in the speaker—an exchange of the "proper use of the voice" for an amplification system. Unfortunately, the system has in many cases tended to defeat its own purpose. Speakers with inadequate voices use the microphone to boost their volume beyond that of the most powerful orator, with the result that the audience noise

creeps up and up until the back row still cannot hear. How many times have we sat distressed in a large meeting, the loudspeaker booming the program against the back wall over the great mass of noise from a shifting, murmuring audience! A tenth of the volume would accomplish its purpose in a quiet audience, and the message would reach more receptive ears.

Therefore, Sabbath school leaders, if your public address system is not really needed, dispense with it. If the audience does not exceed five hundred, you need no amplification unless the acoustics are unusually bad. If you use a system, have it continually monitored. Instruct the operator to keep the volume down. Make no concessions to audience noise. Amplify only enough to make the program heard by a quiet audience.

The leader in prayer, then, may best of all kneel, without benefit of microphone. Next best, he may kneel with an instrument in his hand. If necessary, he must stand to use a stationary microphone.

"The secretary will read the report of our last meeting." Some such literal statement seems best for announcing this item.

Now for the music feature. "We are very happy to have with us this morning Sister Helen Jones, a music teacher from Newport. She has kindly consented to sing for us, and she will favor us with a solo at this time." This is pretty bad. Of course we are happy to have Miss Jones with us, but not a bit happier than to have old Brother Smith who sits in the front row every Sabbath and never says a word; and we never mention him. Miss Jones's profession has nothing to do with worship. To mention it hints of commercialism. If Miss Jones had to "kindly consent" to sing, she should have no part in a religious service. A solo for Sabbath school should be offered humbly as an act of worship—not eagerly as a chance to display one's art, or grudgingly as a favor to the congregation.

Furthermore, "at this time" should be ruled out forever as repetitive and meaningless. How, then, shall we make our introductions? There are many ways. Just keep in mind the basic principle—not personalities, but worship. Three suggestive ways follow:

"Among our welcome visitors is Miss Helen Jones. She will offer our worship in song."

"In the heart of our lesson today, in the center of our own salvation, is the meaning of *Gethsemane*. Listen and meditate as Brother Brown sings for us '*Gethsemane*.'"

"As we have studied week after week on the ministry of Christ, have you tried to visualize the scenes—the multitude by the sea, listening to His words, the wooded glens where He spent His night vigils, the temple and the judgment halls where He stood witness? Let your minds create again these pictures as we hear the

song '*I Walked Today Where Jesus Walked*.'"

"Thank you, Brother Brown, for the lovely song. And now —" NO! The variety-show announcer has slipped in among us again. *Keep him out of the religious service*. He is racy and exciting, but we don't want him here. He knows nothing of worship. If you must comment on the song or the mission talk or the review, let it be about the substance, the ideas—not the persons. Brother Brown deserves no more thanks for singing than the congregation for listening. It was not a favor but an act of worship.

This does not mean that a leader should be unappreciative of the help given him in operating the Sabbath school, or that he should be inexpressive about it. But he should thank the helpers in private and in an impersonal way—not for helping him as a person, but for aiding the program.

Next come the mission talk and the review. How can they be announced with freshness and interest? "We will now hear —" "Next on our program —" "The mission talk will be given by —" "The review will be conducted by —" To jump up periodically with these "coordinating peremptory downbeats" seems monotonous and boring.

Some leaders resort to an interrogatory pattern: "How many remember what the opening song was last Sabbath? Anyone? Well, let's hear what the secretary says." "Who knows what field our Thirteenth Sabbath Offering goes to this quarter? Africa? No. That's right —to China! Now let's listen to what Brother Johnson is going to tell us about China." "Who can tell me the subject of last week's lesson?" This, too, can become monotonous and can direct attention to persons and apparatus instead of to worship.

THERE must be some principle to guide the harassed leader in announcing the items on a Sabbath school program. It is a simple one. *If you have nothing to say, avoid giving wordy evidence of the fact*. In some cases you may not wish to say anything. Merely introduce the participants at the beginning of the service or following the congregational song, and let the program proceed without interruption. You may have something of consequence to say just before the lesson study or after the school reassembles. But impromptu random remarks and thoughtless introductions can do much to bore the members of a Sabbath school. The remedy is preparation. Find out enough about the mission report and speaker to give a stimulating introduction. Think about the content of the review, and direct thought toward that by a few carefully worded sentences.

It has become customary to ask the teachers to stand for prayer before the lesson study. Cautions for this good practice are these:

Don't make it a meaningless ceremony. Don't call on one of the teachers to pray impromptu. Don't have someone pray who will not be heard.

Don't say, "The classes will now separate." They are not eggs or mayonnaise. Say they will "meet" or "convene," if you must say something. No word is needed, however, since it is obvious that the prayer for the lesson study is followed by the study.

Be sure that the reassembling of the school is worth the effort. Plan some feature that will gather attention as well as people, and close with dispatch. Ritual is not out of place here in the form of a song or a unison quotation.

One word more on proper atmosphere. It is created first of all by careful preparation and the consequent smoothness of production. Do your musicians know in advance what songs will be used? Are the ushers ready for birthday or expense offerings? Do all participants know when to stop? Do you know what you are going to say throughout the service? Are you sure of every part on the program, so that you never need to say, "I believe we are supposed to have a special at this time"? (Try to find a better term than *special* or *special music*. Use thought-directing introductions.)

Atmosphere is created most obviously by the demeanor or personality of the leader. Tension, embarrassment, or fear will disturb the audience. Egotism or a spirit of self-congratulation will antagonize the audience. Joviality, levity, or commonplaceness will destroy the spirit of worship. Only an unselfish joy in service will lead the audience to a Sabbath blessing. Prepare prayerfully. Review these vital principles: Worship is the objective; good wording is the technique; preparation is the secret. You can get the spirit; you can develop the skill. The Sabbath school is surely worth conducting well. Test yourself on these questions:

Do you know before taking the platform precisely what is on the program?

Do you care in advance for every detail so there will be no whispered conferences during the meeting?

Do you know enough about each part of the program to introduce it zestfully?

Do you plan the phrasing for each speech you are to make, avoiding inconsistencies, inanities, and clichés?

Do you instruct participants fully, so as to avoid any impropriety or awkwardness?

Do you know how to submerge self and center attention on worship?

Do you understand fully the distinction between the sacred and the common?

Do you pray with your officers for the success of the school?

✱ ✱ ✱

"If we curb crime in the high chair, we won't have to stop so much of it in the electric chair."

✱ ✱ ✱

"The bigger a man's head gets, the easier it is to fill his shoes."

The Association Forum

Discussions on Methods and Problems

Let's Have a Singing Ministry

EDITOR, THE MINISTRY:

If the inspiring plans for a more effective evangelism, which were discussed at the Fall Council, are carried out, it will mean a new day for the singing evangelist. The formation of evangelistic teams to hold efforts in the large cities of the United States would do much to develop a permanent singing ministry. This term has been used before, but it is still not very well defined. It must be admitted that to date we have not developed a very permanent group of workers dedicated to the ministry of sacred music. After a time some have felt the call to preach the Word, others have found themselves unsuited for the task, and still others have become the victims of circumstances or discouragement.

We believe that the time has come when serious study should be given to the creation of a well-defined and permanent singing ministry. The problem of proper recognition is something which would naturally enter such a study. One who gives satisfactory proof of his call to the ministry of the Word is eventually recognized by the church and ordained. If it is felt that ordination of the successful soul-winning musician is inappropriate, then we suggest that some other definite act of recognition should set him apart as a singing minister.

It should be understood by the church and the individual accepting such recognition that he is dedicating his life to the ministry of sacred music. In the past the fortunes of the gospel singer have been largely dependent upon the evangelist with whom he has found himself. To some extent this situation must remain, because the minister is of necessity the head of any evangelistic company, but this rightful advantage of the minister should be balanced by a certain security which the singing evangelist of long years of experience is surely entitled to enjoy.

It is my personal opinion that other progressive steps in the development of a more effective singing ministry should be taken now. Perhaps a convention or class for the exchange and study of progressive ideas might prove helpful. We have reason to believe that great days of soul winning are still ahead of us, and that more effective gospel singing will be an important note in the harmony of the loud cry of the message.

R. D. MOON. [Pastor,
Grand Rapids, Michigan.]

The Ministry, August, 1948

This Question of Pulpits

EDITOR, THE MINISTRY:

There is no doubt but that too little attention has been paid to the kind and size of pulpits. I have occupied many of them for a great variety of services. Many of them give good service. A large number of others are so constructed that, to my mind, they are unquestionably injurious to the effectiveness of the speaker. Either they are too high or too wide, or generally too large. The speaker is hemmed in, barricaded, and unable to maintain that free, continuous contact with his audience which is so essential to effectiveness. Austin, in his *Chironomia* (a treatise on rhetorical delivery), very properly has this to say:

"Freedom is necessary to gracefulness of action. No gestures can be graceful which are either confined by external circumstances or restrained by the mind. If a man were obliged to address an assembly from a narrow window, through which he could not extend his arms and his head, it would be vain for him to attempt graceful gestures. Confinement in every lesser degree must be proportionately injurious to the action of the advocate, and the inclosed and bolstered pulpit, which often cuts off more than half of the preacher's figure, is definitely injurious to the graceful action of the man of God."

The manner of some pulpits leads the speaker to become a teacher, a professor in a classroom. This may not be entirely condemnable, for good work can be done in a classroom. But classroom tactics differ entirely from those that should be employed in dealing with a large public audience, or an assembled group of worshippers. Furthermore, the preacher oftentimes becomes ridiculous in the view he affords his listeners from behind these oversized pulpits which come down to us from the Dark Ages. Let me quote on this matter from another eminent authority. Spurgeon, that greatest of modern preachers, had this to say to his students:

"Pulpits have much to answer for in having made man awkward. What horrible inventions they are! If we could once abolish them, we might say concerning them as Joshua did concerning Jericho—'cursed be [he] . . . that . . . buildeth this city Jericho,' for the old-fashioned pulpit has been a greater curse to the churches than is at first sight evident. No barrister would enter a pulpit to plead a cause at the bar. How could he hope to succeed while buried alive almost up to his shoulders? The client would be ruined if the advocate were thus imprisoned. How manly, how commanding is the attitude in which Chrysostom is usually represented! Forgetting his robes for the moment, one cannot imagine such a natural posture crouching over a sheet of paper, looking up very occasionally, and then revealing no more than his head and shoulders!"—*Spurgeon's Lectures to His Students*, p. 238.

In harmony with this thought, I would like to invite conference presidents, evangelists, and workers in general to give consideration to the type of pulpit they use. This is especially important when church buildings and evangelistic centers are planned. Let us break away from the old traditional idea of what Spurgeon calls "an upturned coffin in which pastors bury themselves alive." I am sure, if proper study is given

to this problem, our best speakers and most successful evangelists will adopt the slender, graceful type of pulpit, not too high. Let us avoid a fencelike barricade across the front of the platform, which conceals the speaker from view, and materially as well as psychologically separates him from his audience.

I dare say the speaker who adopts this type of pulpit and platform will soon develop a psychology that will transform his attitudes and tactics. He will be free, unimpeded, enthusiastic, and will establish with his audience that intimacy and effectiveness which can only arise from unhampered grace and naturalness.

W. R. BEACH, [President,
Southern European Division.]

Religious World Trends

Import of Leading Press Declarations

World Council of Churches— Amsterdam, 1948

By GEORGE E. VANDEMAN, *Associate
Secretary of the Ministerial Association*

OF MOUNTING significance, no issue stands more to the forefront of religious world affairs than does the forthcoming Amsterdam meeting of the first constituent assembly of the World Council of Churches. At this writing one hundred and thirty-six church organizations in forty countries have accepted the invitation to participate.

General church conferences and the religious press are teeming with discussion concerning this historic meeting, as witness the General Conference of the Methodist Church held in Boston beginning April 28, and the remarkably significant statements voiced by Bishop G. Bromley Oxnam on the opening day. The *Christian Century* and the *Watchman-Examiner* lead the religious press in favorable comment and promotion. For the benefit of readers of THE MINISTRY we shall also review the *Christian Advocate* and the *Zion's Herald*.

Powerful and apparently Christian and humanitarian arguments were used to support plans for church union. The consensus seemed to be that the time has arrived to arise and unitedly challenge and exert a telling Christian influence on international affairs. Seventh-day Adventists recognize the right of religion to exercise its influence in stemming the tide of religious oppression. However, when a united body of churchmen gather to speak before the governments of the world on behalf of basic Christian principles, that is one thing; but the actions taken, or the plans laid, to implement these suggestions involve grave danger. Power-

ful religious bodies may eventually speak for minority groups who do not wish to be spoken for. For when a great body speaks, it apparently speaks for all.

Among topics listed for discussion, both before and during this great gathering, to be held at Amsterdam in late August are the following:

"Is the church the only hope for the individual and society in the present troubled world?"

"Is the church the exclusive channel of salvation?"

"Does the church need a new spirit of faith and repentance if it is to fulfill God's will in this present world?"

"The redemption of the world from sin through the blood of Christ."

"The question of nominal Christians in the church."

—*Supplement to Federal Council Bulletin*, February, 1948.

Also listed among the sixty topics for discussion are many worthy problems on soul-winning methods and responsibility of the church in the present disordered world situation. There are, however, several subjects to be developed which we will need to watch closely:

"Can the church ever be united effectively in view of basic differences within it?"

"Is the Word of God an exclusive record of God's revelation to man?"

"Should the church bring political pressure to bear in the attempt to solve present political problems?"

Bishop Oxnham, speaking before the Council of Methodists in Boston, glowingly predicted the place of a united church in today's world.

"United action in many fields would follow rapidly. Our foreign or overseas mission could become one within the world organization and fellowship. We could have a common hymnal. There could be a Protestant daily paper. With that strength we could take up the modern media of radio and of television, and use them both for the glory of God! Visual education would cease to be the sorry attempt of amateurs who enter a field calling for the highest art. A united Protestantism could summon the talents of the greatest artists of the earth, and from the screen would come the message of our Lord. There could be a united system of higher education, unitedly supported, in which we would train the lay leadership of our church, the teachers of our colleges and universities, and, in united theological seminaries, the ministers of the church.

"The union of American Christianity would electrify the world and accelerate the trends toward union in every continent."—*Christian Advocate*, May 13.

A further excerpt of this significant address is here included as reported in the *Zion's Herald*, for May 5:

"The primary purpose that must lie beneath all attempts to achieve the reunion of the churches is that the Gospel may be preached and practiced more effectively, that salvation may come to man and to society. . . .

"The reunion of Christendom can never be achieved by one part of the Holy Catholic Church insisting that all other parts shall deny their Christian convictions and shall discard their creative contributions in order to return to a part of the Church Universal. First steps toward union must be taken by the Protestant communions. The Protestant churches must continue the present brotherly and inspiring co-operation with the Eastern Orthodox churches until such time as Protestantism is itself reunited. They may then consider union with Eastern Orthodoxy, which it is prayerfully hoped may be consummated. When the full union of Protestantism and of Eastern Orthodoxy is accom-

plished and the Christians of the world belong to but two great churches, the leadership of that day may be Christian enough and creative enough to kneel before a common altar, beg forgiveness of the Christ for disunity, and, sharing in the bread and wine of Holy Communion, rise in His spirit to form the Holy Catholic Church to which all Christians may belong."

Whatever merit there may be in the united church voice speaking in behalf of moral issues, there is always the danger that this power will be exercised on less humanitarian questions. We note two statements in the *Christian Century* which give some cause for concern:

"The World Council Assembly will have significance not only because of the statements it adopts; the program it fashions for continuing action may prove even more important."

"Plans to place the international activities of the churches in world affairs on a continuing basis will be considered."—O. FREDERICK NOLDE in *Christian Century*, May 5.

Clarence Tucker Craig reviews the Amsterdam conference in the May 15 issue of this same magazine. Here emphasis is laid upon the preparation of a doctrinal statement which would be mutually acceptable by the great Christian bodies. Although he recognizes that there are disagreements and fundamental differences among Christian organizations, he points out that this doctrinal statement would rather "concentrate upon the point where we are already in substantial agreement."

"On many aspects of the nature of the church there is fundamental agreement among Christian bodies, though there are areas in which disagreements are still strong. These differences have been studied during the past ten years under the auspices of the Faith and Order movement, one of the streams of ecumenical work which are flowing into the World Council. Amsterdam, however, will not deal directly with our differences. Rather it will concentrate upon the points where we are already in substantial agreement.

"Yet in the Assembly preparations some attention had to be given to the various emphases in the doctrine of the church. The first of the volumes written for Amsterdam sets forth five representative interpretations, the work respectively of a Swedish Lutheran, a Russian Orthodox, an American free church man, an Anglican bishop and a Swiss Reformed theologian. Each of them speaks out of the background of his experience for an ecumenical church of the future. If, on the basis of these statements, the Assembly can make progress toward a synthesis, the work of the Faith and Order conference which is to meet early in the 1950's will be considerably lightened."

Aside from the peril of church union to minority groups such as Seventh-day Adventists, whose very life and existence depend upon the promulgation of a distinctive faith, there is the attempt to circumscribe our missionary activities that will be imposed by the power of a united church. Dr. Craig fully recognizes these complications. He both asks and answers the question for us.

"Churches should therefore be represented in the World Council on a national basis. On the other hand, many churchmen feel that any Christian's primary tie is with those who share his insight into God's truth, not with those who happen to live near him. To this comes the reply, The task of Christian evangelism must be faced by *geographical religions*, and here

—Please turn to page 21

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Ellen G. White—The Human-Interest Story

8. As a Steward of Means

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

ADDRESSING the believers in Stockholm, Sweden, on October 19, 1886, Mrs. White reviewed briefly her past experience in connection with the cause, particularly in a financial way. Going back to pioneer days, she stated:

"We believed the message. We believed the warning that Christ was soon to come, and we felt such an earnest longing for those in sin that we were willing to make almost any sacrifice. We have known what poverty is, and it was the best experience of our lives. I have fainted more than once or twice with my children in my arms, for want of bread.

"As we went from place to place to proclaim the word of God, we suffered with heat and with cold; but God sustained us in the work, and at last He began to bring the means in for the work. When this means came in, we found many places for it.

"But affliction came into our house. My husband became a paralytic, but our prayers went up to God, and He raised him to health again. This long affliction brought us to want again. But the Lord told us what to do. We had a home and as we found those who were in affliction and had no home we would open our home to them and let them share our comforts. . . . I made the statement last night that we had invested \$30,000 in the cause. . . .

"When we went over to the Pacific Coast, many were raised up to obey God, and then we wanted means to build a meeting-house, but the people were poor, so we sent over to Michigan, telling them to sell all that we had, and there we invested our means, and a meeting-house was built in San Francisco and [another in] Oakland. . . .

"Now, I cannot afford to use my means for my own glory. I want it invested to God's glory."—MS 32, 1886.

One may rightfully ask at this point, How could James and Ellen White contribute thousands of dollars to the various interests of the denomination, when their early years were spent in the most stringent financial circumstances, and their later years were given to the ministry of the cause? It is in order that a brief statement be made on this point.

In the earlier years of the work there was no regular support for the ministry. James White turned his hand to various activities to sustain himself and his family. We read of his mowing hay, hauling stone for the railroad, and cutting wood. As he took hold of the publishing work, it brought some financial support, giving him a salary of from \$5 to \$7 a week at first, and up to \$12 a week in later years.

As leaders in the work, the Whites opened

their home to visitors at all times. James White also had to lead out personally in almost every interest or enterprise calling for means. To support his own family, to entertain continually, and to head every pledge list with a substantial gift were more than could be done on a salary of \$7 to \$12 a week, and Elder White was forced to find some form of income outside the meager pay he received from the publishing house.

As he traveled from place to place he discovered a need for Bibles and concordances. Of course, we did not at that time have Book and Bible Houses ready to supply the needs of our people. So he found in the agency for these books a supplementary income which was vitally necessary to meet the demands upon his finances. In later years royalties from his books also supplemented his regular income. Near the close of his life, when he looked back on the experience, he regretted that it had been necessary to devote a part of his time to work not directly connected with his ministerial duties; but under the circumstances it seemed the only solution to a difficult financial problem. The income was used, not selfishly, but for the upbuilding of the cause of God, and the Lord blessed his efforts.

Some may feel that Elder White's experience constitutes a justification for our ministers' today dividing their interests to increase their personal incomes. But any fair-minded person will readily recognize the great change in circumstances between the salaried minister today and those of the pioneers before the days of organization and wage scales.

Mrs. White's Income and Expenses

In the early days Mrs. White's only income was from royalties from her books. These yielded but a small sum. After the death of Elder White in 1881, she was paid the salary of an ordained minister. She continued to receive the royalties from her books, and at times some financial assistance for the help of a copyist in the preparation of articles she furnished our periodicals. These monies she was instructed she should administer as a stew-

ard for the Lord. Her perception of this responsibility is clearly reflected in the terms she used in wording a terse order appended to a letter concerning the providing of some financial help for a destitute widow:

"Battle Creek, Mich., March 28, 1889

"BROTHER C. H. JONES:

"Please pay to the order of _____ \$100.00 (One Hundred Dollars) as a gift from the Lord who has made me His steward of means.

"ELLEN G. WHITE"

(Letter 28, 1889.)

Six years later she wrote as follows, and the records bear testimony that she was faithful to her trust.

"I do not profess to be the owner of any money that comes into my hands. I regard it as the Lord's money, for which I must render an account."—Letter 41, 1895.

After the death of James White in 1881 the full financial burden fell upon Mrs. White. It was necessary that she meet her household expenses, continuing considerable entertaining. The expenses and salaries of her helpers were paid by her. She also met a large part of the initial expense in the publication of her many books. This included typesetting, the making of the printing plates, and the expense of illustrations. Often a set of printing plates was placed with each of the three publishing houses in America. These book-publishing expenses ran into many thousands of dollars. She shouldered the expense of translating her books into other languages, and there were many direct gifts to the cause.

Strict Economy Called For

To carry this heavy financial load personally called for careful planning, strict economy, and at times some borrowing. "We are economizing every way possible," she wrote from Australia in 1898. (MS. 173.) That the needs of the work of God were ever before her is indicated by the following:

"I study every pound which I invest in buildings for myself, lest I shall in any way limit the resources which I can invest in the upbuilding of the cause of God. I do not regret that I have done this. We have seen some trying times, but amid all we say, 'It pays.'" —Letter 130, 1897.

To be pressed financially almost constantly was not pleasant, yet Mrs. White saw in it some benefits which she mentioned in 1895:

"To be restricted for want of means is, as I can testify, a great inconvenience, but prosperity too often leads to self-exaltation."—MS. 29, 895.

This economizing to advance the work went back to very early days. We have the story of how, when they lived at Rochester, New York, she saved means out of her allowance for household expenses. Then when a crisis arose in the publishing house, with paper to pay for and no money in the treasury, she brought out a stocking containing money that James White knew not of. The bill was paid, and the work went on.

And so through their experience money was

entrusted to Elder and Mrs. White and it was used, not for personal comfort or pleasure, but to advance the work and to help others. Her attitude toward this experience is revealed in 1888 in these words:

"I do not begrudge a cent that I have put into the cause, and I have kept on until my husband and myself have about \$30,000 invested in the cause of God. We did this a little at a time and the Lord saw that He could trust us with His means, and that we would not bestow it on ourselves. He kept pouring it in and we kept letting it out."—MS. 3, 1888.

Investment in the Bank of Heaven

We will now turn to some of the incidental statements Mrs. White herself made in regard to helping the cause of God in a financial way. Often it was with money at her command; sometimes it was with borrowed money. Speaking in 1890, she said:

"I am a servant to the cause of God. Since I returned from Europe I have seen places where money must be raised or losses would be sustained. I donated one thousand dollars to the Chicago Mission and carry this debt, paying seven per cent interest. I saw that different churches must be helped, for they were under financial pressure, and I gave six hundred more. I had to hire the money and am still paying interest on this." —Letter 13b, 1890.

Of course, it was her expectation that the royalty income from the sale of her books would soon meet the obligations which she incurred. Actually she was pledging an assured future income to meet the urgent present demands of the work of God. In time these debts were all paid from these incomes, just as she intended.

While Mrs. White was in Australia she found the needs very great. The work was getting a good start, but there was depression and poverty. Some of her friends in California sent money to her to buy a comfortable chair. Just then there was need for a church in Paramatta. The money was donated to aid in the church building project. Some years earlier she had a similar experience with a dress. Here is her account of it:

"Years ago when the mission first started in Europe, some of the sisters thought they would do me a great favor and they bought me a good American silk dress that cost \$45. It was just at the time that Brother Andrews wanted means to use in the mission in Europe, and I took the dress and sold it for \$50.00 and sent the money to him to use in the cause, and it came just in the right time and I was so thankful."—MS. 3, 1888.

Then the Bible school was started in Melbourne, and many of our young people did not have funds to meet their expenses, but Mrs. White could not pass this need by. How she met it is described in her own words:

"I have already appropriated two thousand dollars of royalties on books, to help students to attend the school. They would never have been able to enjoy the advantages of the school unless some one did help them, and as no one assumed the responsibility, it dropped on me. I carried several through the first term of school, and am paying the expenses of six during the present term, and the number may swell to eight." —Letter 65, 1893.

Some of this money was expended to aid in clothing. Note these words in an order to the principal of the school:

"Will you please inquire of Brother — in regard to the clothing that he requires, and what he needs please furnish to him, and charge the same to my account. He has not received his trunk, and I fear he may suffer for the want of necessary changes."—Letter 100, 1893.

Helping students was not a new thing, for in the United States she had set up a fund from royalty income to help in this way; and many students in this country received help. The royalties from her books published overseas were often turned back for the education of worthy young people in other lands.

Writing to a friend about this in 1908, she said:

"A brother in Europe wrote to me, 'I have a thousand dollars that is due you on the sale of your books. Could not you let us have a portion of this to help in the education of young men, and fitting them to engage in missionary work?'"

"I reply I wrote, 'Keep it all, if you can only train young men to go out and labor as missionaries. I will continue to pay interest on money, in order that I may give this to you as a donation.'

"This is how Sister White is becoming rich. I have been laying up my treasure in heaven."—Letter 106, 1908.

Then there were workers in need of help. This was before the days of the Sustentation Fund. When she saw a need, that need must be met, even if it must be financed by herself. Thus we read of a certain worker:

"Brother and Sister A. have been laboring in Ormondville, about 100 miles from here, with good results. . . . I met him in Napier, and he told me I was the one who sent him to school in Healdsburg, paying his expenses to obtain an education. I was so thankful to see the result of this investment.

"We send Brother A. . . . to the Institute at St. Helena. . . . He is a great sufferer. I have appropriated \$300 to this case, although there are many cases where every dollar is needed, but I feel perfectly clear in helping in this case. It is a case where those who love and fear God must show their sympathy in a tangible manner, and bear in mind that Christ identified his interest with suffering humanity."—Letters 79 and 33, 1893.

Various Financial Transactions

It was not long after this that Mrs. White was borrowing \$50 so she could lend \$38 to a brother about to lose his property. A few days later she pledged \$25 to help in constructing a church at Seven Hills, then raised this to \$50, and then to \$125, so they might have a house in which to worship.

These were days when the conference resources were very limited. Note the financial transactions mentioned in the following statement made at a time when preparations were being made to erect the school buildings at Avondale:

"Our only course now is to prepare to build. I have hired, and am paying interest upon, one thousand pounds, which is drawing $4\frac{1}{2}$ per cent interest; one hundred pounds from another, which is drawing 5 per cent interest. I have loaned the conference one hundred pounds since 1895, from which I have drawn no

interest. That amount I wish to use at once in helping to build a meeting-house. . . .

"I wish to invest all that I possibly can in the advancement of the work in this country. What is done should go forward without delay. . . . Sister White is straining every nerve to advance the work in these countries that God may be glorified. She is not seeking to hoard money or live extravagantly. . . .

"In order to erect our school buildings, Mother Wessels loaned me one thousand pounds at 4 per cent interest. Brother Peter Wessels gave a donation of three hundred dollars. All this is invested in the work; every gift coming from any source has been put into the work."—MS. 80, 1897.

These heavy drains on Mrs. White's finances involved her in debt quite heavily, and gave her concern. Thus she wrote in 1903:

"I am carrying a very heavy load of debt, much of which I incurred in my effort to establish the work in Australia on right lines."—Letter 83, 1903.

It was not many months after this that we find her borrowing money that she might join Sister Gotzian in opening a sanitarium in California.

"I have recently added to my indebtedness by borrowing two thousand dollars from the bank to help in the purchase of the Paradise Valley Sanitarium property. I could not endure the thought that the opportunity to purchase this property for so low a price should not be improved, and Sister Gotzian and I clasped hands over the table in a resolution that we would purchase it and set the sanitarium in operation."—Letter 81, 1905.

"Is Sister White Getting Rich?"

Knowing of her incomes, some asked, "Is Sister White getting rich?" She answers the question thus:

"Sometimes it has been reported that I am trying to get rich. Some have written to us, inquiring, 'Is not Mrs. White worth millions of dollars?' I am glad that I can say, 'No.' I do not own in this world any place that is free from debt. Why?—Because I see so much missionary work to be done. Under such circumstances, could I hoard money?—No, indeed. I receive royalties from the sale of my books; but nearly all is spent in missionary work.

"The head of one of our publishing houses in a distant foreign land, upon hearing recently from others that I was in need of means, sent me a bill of exchange for five hundred dollars; and in the letter accompanying the money, he said that in return for the thousands upon thousands of dollars royalty that I had turned over to their mission field for the translation and distribution of new books and for the support of new missionary enterprises, they regarded the enclosed five hundred dollars as a very small token of their appreciation. They sent this because of their desire to help me in time of special need; but heretofore I have given, for the support of the Lord's cause in foreign lands, all the royalties that come from the sale of my foreign books in Europe; and I intend to return this five hundred dollars as soon as I can free myself from debt."—MS. 8, 1904.

Much more might be said of the messenger of the Lord as a steward of means. We are not, however, attempting to give a complete chronicle of her life and work. The few items here presented give a typical and accurate picture of this phase of her experience.

In these days of well-established institutions the Sustentation Fund, various reserves, and well-defined financial policies it may not be necessary for any individual to lead out as did James and Ellen White in giving to the cause.

Some may have wished that she had not borrowed money to be used in advancing the work. Under the circumstances and at the time, it seemed to be the right thing to do. We will leave others to judge as to whether or not Ellen G. White was a good financier measured by today's standards. She was, however, beyond all challenge, a faithful steward of means.

The Minister's Wife

By PRUDENCE HALSTEAD HILL, *Minister's Wife, Trenton, New Jersey*

WHEN a young woman accepts the proposal of a young minister, it is her responsibility to understand the requirements of his profession or calling before she becomes his wife, and determine to enter into his work with genuine interest and enthusiasm.

"God will require the talent lent her with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls. She should never . . . express a lack of interest in her husband's labor, or dwell upon homesick, discontented feelings."—*Evangelism*, p. 674.

The conference program should be of as much importance to the wife as to the minister. That is why she should be encouraged to attend workers' meetings and various conventions where possible. She needs the same spiritual boost and knowledge of the great needs of the fields. She must share the responsibility placed upon him if she is to stand by his side as a co-worker or helpmeet. How can a minister's wife enter wholeheartedly into the various church projects or be on fire with zeal for the Sabbath school work, for example, if she does not know anything about them? It is not her business to get up front and promote, but she can enter into her husband's feelings, and give him an extra pat on the back when he comes home beaming with the announcement, "We're over the top in Ingathering!"

The wife of a minister should live a devoted prayerful life. The family worship period, the heart-to-heart chats, the tears shed together over souls they are striving to bring to Christ—all play a part in making a minister a real success. To her, the minister's work should be paramount.

She should undertake no task or office in the church that detracts from the influence of her husband. If she is asked to teach a class, sing a solo, or give a talk, proper arrangements should be made for the care of the children lest the minister be relegated to the office of baby-sitter. As one minister expressed it, "There just isn't room in one home for two preachers." We sometimes see wives who are so overanxious for prominence, they allow their own zealous desires to hinder the influence of their husbands.

There is a very important place for the wife, but she must use great tact in filling it. She should be alert to detect strangers in the congregation, and express a warm welcome to them. The little old lady in the corner needs a smile as well as the more prominent member. The children and youth will love her if given the opportunity. Officers may need training under her direction. The Sabbath school departments will welcome her help. If there is no Bible instructor, she may conduct classes in various fields of endeavor. The Dorcas Society would welcome an occasional visit. But in all this she should keep her personality in the background, working to bring greater success to the calling of her husband. She should avoid expressing opinions in regard to church problems. That is the work of the church board. She may advise her husband, expressing her views freely and offering helpful counsel, but this should be done privately. She should not make engagements or appointments for her husband without his knowledge, because he may have other plans that would interfere.

There is absolute necessity for complete confidence in each other. Satan is making a great effort to tear down the Christian home and cause our ministers to fall. If she feels that there is someone paying too much attention to her husband, they should discuss it carefully and prayerfully, but in no case should she ever confide it to a member of the church. That is a sure way to start gossip. The average minister is consecrated to the Lord, however, and loves his family.

The home relationship is the most important phase of the wife's work. Home is her husband's haven. When problems become wearisome, criticism is scathing him, and discouragements mount—how wonderful to know that beside him stands a sympathetic partner always ready to encourage him. When everyone else misunderstands, she remains faithful. When he preaches a poor sermon, she finds some point on which to encourage, and in a tactful way shows him how he can improve his discourse.

If there are no children, she should spend much time visiting with the minister. The book *Evangelism* says: "She should be willing to accompany her husband, if home cares do not hinder, and she should aid him in his efforts to save souls. . . . A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot."—Page 675. If she keeps busy with missionary and soul-saving work, she will have little time for, or need of, social contacts. Avoid becoming too intimate with church members. Cliques are dangerous. It is much better to be on the Elder and Mrs. terms with members than the John and Mary salutation. Too great familiarity lessens influence for good.

If there are children, "then let her tend them with loving care. She is charged with the re-

sponsibility of showing to the world the power and excellence of home religion."—*Ibid.*, p. 676. I like this quotation from Margaret Sangster: "Baby's skies are mother's eyes: and when mother is cheerful, happy, and considerate, the household barometer stands at fair weather and there is less danger of storm and tempest." Her ministry of love makes the home a Bethel. The quiet hour at twilight is the most important of the day. Mother takes charge most of the time, listening to the problems of the children, studying the Sabbath school lesson, and telling them stories. The hour is closed with fervent prayers lisped by childish lips as they learn to talk with their heavenly Father.

Martha Evelyn Warner says, "A woman should be thankful for her home, and she should on certain occasions voice her thankfulness in tones loud enough to reach her husband's ears: For a few words of appreciation are the best lubricant I know of to use on the wheels of domestic machinery. Both husband and wife should use this lubricant freely and often."

She should do her best to keep things running smoothly, avoiding misunderstandings. No minister can do his best in the pulpit when his heart is heavy over a domestic tangle. She should never fail to offer a silent prayer as he begins his sermon, pleading that his mind be directed by the Holy Spirit.

"Thou shalt love the Lord thy God with all thy heart," and daily thank Him for a family to work for and a husband to work with.

I Was Once a Franciscan Friar

By ERNESTO FERREIRA, *Principal,
Portuguese Training School, Portugal*

AS A son of sincere Catholic parents, I spent my childhood in surroundings where religion held the first place. At ten years of age I went to Spain from a town in Portugal, near Lisbon, and entered a Catholic seminary, where at fifteen I became a Franciscan friar. I completed the theological course for the priesthood in Portugal at twenty-two, but as I was too young for ordination, I spent one year studying in the High Colonial School, in Lisbon. Then I served as a priest for three years.

Already from my theological studies, doubts had arisen about several Catholic doctrines. In 1938 I happened to come across some Ingathering magazines and a pamphlet by E. E. Andross about the second coming of Christ. This literature had been handed to my fellow priests by some ladies during confession. I felt a great desire to know more of this message, and on finding the addresses of the churches in Portugal in the Ingathering papers, I wrote to the pastor of the nearest church. A reply soon ar-

rived, accompanied by more literature to read.

At the first opportunity I paid a personal visit to this pastor, and after that I read many Adventist books. I can still remember the deep impression made by *The Great Controversy*, by Ellen G. White, and *Our Day in the Light of Prophecy*, by W. A. Spicer.

Then there began for me a very difficult struggle, resulting in sleepless nights when new ideas fought against the old. Although I accepted several doctrines immediately, I was unable to grasp others quite so quickly. The truth which opened the widest horizons and convinced me most definitely of the vanity of Catholicism was the state of the dead. This truth not only showed me the uselessness of worshiping saints and images, the fallacy of purgatory, and a particular judgment after death, but also revealed the plan of redemption, the destiny of man, and the necessity for the coming of Christ.

After that my sermons, my advices in the auricular confession, my use of a Protestant Bible instead of the usual Breviary, and my keeping company with a group who were already favorable to Adventists in Braga, where I was then living, all made me the object of much discussion. I was watched by the bishop. My Franciscan superior came to Braga expressly to talk with me. He knelt before me and begged me to abandon these new ideas. To this I replied that I would follow the truth wherever it might be found.

Finally I decided to leave the Catholic Church and to join the Adventists. I went to the same superior to say good-by. As a Franciscan, I was not the personal owner of what I was using; therefore I went without money, with only the clothes I was wearing, having left my watch, fountain pen, books, and so forth, in my room. He was surprised at my attitude, and insisted that I take some money to tide me over the first days. When I refused, he put it into my coat pocket against my will. After this, he wrote to my parents, saying that I had lost my mind, but that he hoped I would soon get better and return.

I was baptized on December 17, 1938, and am now rejoicing in the truth. There were many things I had to learn and just as many to unlearn. Instead of the human traditions I needed a knowledge of the simple truths of the Word of God. Instead of the intricate introductions to each book of the Bible I needed to study the Bible itself. So I improved very materially during the two years in the little Portuguese Training School in Lisbon.

In order to obtain an official diploma for secondary training, I had to secure a testimonial from the Franciscans. Sometimes I hear it said that none of the friars are good. I know that only God is truly good. Nevertheless they signed a document couched in very kind terms,

—Please turn to page 21

Fourth in a series on how ministers of other denominations were led to accept the Advent faith.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Advertising in Small-Town Evangelism

By J. ROBERT SPANGLER, *Pastor-
Evangelist, Bradenton, Florida*

THE messenger of God has told us, "The character and the importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice."—*Evangelism*, p. 128. The entire truth of this statement cannot be fully appreciated unless we carefully criticize and analyze our evangelistic advertising from every standpoint. It is well to remember that our main object in advertising is to make sure that our efforts to place this message before the public are in harmony with the majesty of the truth which we represent, as well as to gain the attention of the people.

In the evangelistic services conducted in Bradenton, Florida, we have tried to follow the counsel of the Spirit of prophecy by advertising our meetings in an open and representative manner. A number of efforts have been held in this section previously; therefore, Adventism is not new to the public. After studying the assigned territory, we definitely felt it was to our advantage to inform the people concerning our denominational affiliation from the very start of our work. As far as we know, this plan had never been tried here before. This method seemed to please the church membership, for many made remarks to the effect that they were so glad we were not going to keep our identity a secret.

In this section of the field, where our churches are well established, we feel we have benefited from this method of advertising. The Lord is blessing us beyond our expectations. After we had presented the Sabbath truth, our attendance did not decrease in the least but actually increased. We believe this was due to the fact that the public knew we were Seventh-day Adventists. Bradenton is a town of about 12,000 people, and our attendance for the first three or four months averaged from 350 to 450 on Sunday nights and 200 to 300 during the week. At this writing we have been holding meetings for over twenty-two weeks, and our attendance is still excellent. Since the people knew who we were from the very beginning, our presentation of the truth and our appeals have been made stronger. The work in the homes of the people has also been greatly strengthened.

The offerings have covered all our expenses,

thus making the effort entirely self-supporting. This open, frank way in advertising has also been applied in the matter of our financial budget. On Sunday evenings we prepare a slide to project on the screen, showing the people our expenses and offerings. This has a tendency to make the people feel that they are a real part of it, and must share in keeping the meeting going. Our methods of advertising are as follows:

1. NEWSPAPER.—We found that the best form of advertising in this town is the newspaper. Everyone reads the daily paper. Therefore they cannot help seeing our displays. We have used large advertisements consistently week by week. We used only three different handbills and felt that we could have dispensed with those, except for the first one. In our newspaper advertisements we used many cuts and always requested a twelve-point border. This made our advertisements stand out above all other religious ads.

2. POSTCARDS.—In a small town it is possible to mail printed postcards to all telephone subscribers. Thus we reach the better class of people. We secured a number of regular postcard headings made especially for postcards from the Cobb Shinn Cut Service, 721 Union Street, Indianapolis, Indiana. The nominal cost of \$1.50 for each cut more than pays for itself in a short time. Naturally one must adapt these cuts to evangelistic use, but this company handles many useful cuts for the evangelist's work.

3. SOUND CAR.—We converted a station wagon into an effective mobile sound unit. Two neat placards on each side gave the name of our evangelistic party, the location, and the time of meetings. This was lighted at night and made an attractive sound car. A loud-speaking system was used, between the playing of records, to announce our meetings. This was an effective and inexpensive way of advertising. In using a station wagon in this manner, it is well to install a police generator to give the battery ample charge. The music that is used must be of a high type, or the public will receive the wrong impression of the meetings.

4. WINDOW CARDS.—The attractive window cards that we purchased from the Religious Arts Company of Islip, New York, represented

money well spent. (See advertisement in each issue.—EDITOR.) These colorful display cards, placed in central locations, helped much in attracting the public to our meetings.

5. SPECIAL INVITATIONS.—These invitations were printed on cards similar to those used for wedding announcements. They were sent to friends, relatives, and former Adventists before the meetings began. The cards left over were sent to doctors, lawyers, and businessmen of the city. In this small town we used five hundred announcements.

Other ways of advertising were used, but we found the foregoing methods to be the best for this particular campaign. Naturally, the forms of advertising must be adapted to the locality in which an evangelist is working.

It is well to keep ever in mind that after advertising our meetings in various ways, the Spirit of God must work, or all methods combined avail little or nothing. The mechanics of our meetings must be secondary to the work of the Holy Spirit. We are to seek God's blessing above all else.

Visiting an Interest

By FORDYCE W. DETAMORE,
Evangelist, Shanghai, China

WE ARE in grave danger of making two mistakes in the matter of personal work. One is the danger of pressing one too far toward a decision who is not yet ready for it, and the other is failure in not giving enough help to one who is ready for the kingdom.

One who is pressed too soon for a decision will usually decide negatively. Some decide in the affirmative, but not having ripened on the tree soon wither up and fall to the ground.

If we let an interest ready for harvest pass the right moment, interest is often lost, and conviction vanishes. An avocado merchant said the other day, "If the fruit is picked too soon, it is very low in oil content and of poor quality. But if left on the tree too long, it becomes lumpy, fibrous, and valueless on the market." Souls are like that. They need to be hand-picked at the proper time. We need to give diligent attention to correct harvesting methods.

I have been asked to describe a typical visit in a home that has been referred to me by one of the workers as being an "interest." In personal work questions which draw out the individual and cause him to do the talking seem to be more effective than preaching and admonition. As the individual comes to the door, the minister takes a step forward, and introduces himself by saying, "Good morning, I just thought I would drop in a minute to see you. I can't stay very long." Nine times out of ten this will gain an entrance to the home.

After being seated by the host or hostess, the minister makes some casual remarks on the

children, the wallpaper, the flowers, or if desperate for a topic, the weather. After a moment or two of introductory remarks and getting one's bearings, the conversation can swing to the meetings—the good interest, the attendance, and the like. And then very casually I come to question Number 1: "Have you ever attended meetings like these before?" You will be surprised at the valuable information this simple question will bring out.

If the answer is yes, there will follow an interesting rehearsal of attending a series of meetings held in the same city four years ago. Sometimes a statement like this will be dropped, "And I almost joined at that time." Or, "One thing wasn't clear to me, and this stood in my way." Or, "I've thought a lot during these last four years about what I heard then."

Perhaps the interested one will recount attending such meetings in childhood and the impression made upon him. All these remarks will be invaluable in sizing up and helping the interested one. One who has attended another series of meetings, or gone to one of our schools, or has read our literature extensively is about seven times as definite a prospect as a wholly new interest.

If the person you are visiting answers that he has never attended a series of Adventist meetings before, your question then may take this form: "Are some of these topics quite a surprise to you—some different from what you have heard before?" All this is said in an off-hand way to leave the individual at ease so he will open up more freely.

My next question is, "Do you have any relatives who are Adventists?" If the answer is yes, and they do not make critical observations of that relative's religion, your chances of winning the interest are good. For if your prospects are related to some Adventists, they have a tangible background.

The third point might well be on the Sabbath: "The subject of the Sabbath is wonderfully inspiring and I'm so glad you heard it." The one questioned will then either open right up and admit that the Sabbath is the truth, or he will hedge a little and say that the subject is not quite clear. If the Sabbath is not clear, you may inquire what points are not clear. Ask for the Bible, and clear up the points. Have prayer and urge the individual to keep attending, reading, and studying, and then wait for future visits to put on any future pressure.

If the individual says he believes the Sabbath as presented, you are ready for the next step: "I believe you are ready to start keeping the next Sabbath." This brings it a little closer home, and yet puts no undue pressure on the interested one.

If the answer is, "No, I can't say that I am," then you will counsel him kindly and earnestly, urging him to give it study and prayer. You may then say before leaving, "I want to pray

for you that the Lord will help you in coming to the right decision as to what to do about this, and to know what He expects of you." Then prayer should follow immediately, and you leave the home.

If the person answers that he is ready to start keeping the Sabbath, then you may add, "That's fine. I certainly am thankful to hear that, and I know the Lord is going to help you in launching out. Many problems will arise in making the change, but God will help you through all of them. Just lean on Him, and start out in faith."

When you pray on these occasions, be specific. Mention the individual's request for the help of Heaven to go all the way. Claim the promises of God. Pray that the Lord will help this person to be out to the special service next Sabbath afternoon without fail.

Some people must be visited several times in order to help them in making a decision. It is imperative to discover the obstacle which holds the individual back from his decision to go forward. So the next night the question will be, "What is it that really stands in your way of taking this step to unite fully with Jesus?" The answer to this question will usually reveal the real problem, which must then be attacked individually and sympathetically, not in an arbitrary, dictatorial style, but rather with understanding, sympathetic, sincere interest in a soul whose eternity is at stake.

At times you must press some a little to get them to open up and tell you their position. This statement helps, "I wish you would just open up and tell me what stands in your way. You know I haven't come here to condemn you but to help. That's all I'm interested in. We meet all kinds of problems, but all I care about is to be of some help. You know I am your friend. Just say right out what it is that stands in your way of making a decision."

It may be the movies, rings, pork, relatives, an engagement, fear, or any of a host of other obstacles. Whatever the individual brings up, do not draw back in pious horror. Meet the sinner on his grounds and sympathetically lead him to see a way around his besetting obstacle.

When you come to the last visit, after all others have failed, and the last call is to be given, lead up to a question like this: "Is there anything more at all that I can do to help you to a decision, or to help you? I just feel desperate, for I know you believe the truth

and will be accountable in the judgment day. I feel that I cannot give you up—that I have failed somehow. This is my last visit, and I long to see you go all the way as never before. Don't you want me to pray that the Lord will help you to come to a decision and not put it off any longer?" Then follows the last prayer, mentioning the lateness of the hour in world's history, Satan's trap—procrastination—and an appeal for heaven's immediate help in this serious case.

The hour is late. We need more consecrated boldness in working for souls. We need to realize that all who do not finally decide for the truth will be lost. We need to pray for a greater burden for lost souls, and then for greater skill in leading them to Christ.

Bulletin Board Advertising

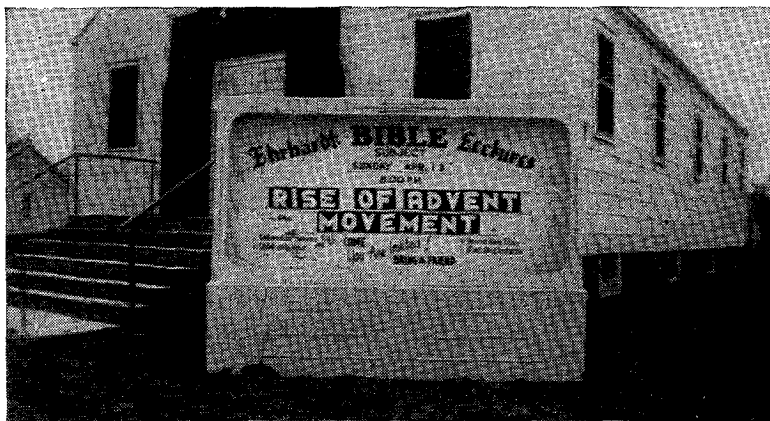
By L. J. EHRHARDT,

Evangelist, Great Bend, Kansas

ON ONE of my first appointments in this work I found myself in a strange district with churches that had no identification whatsoever. I shall never forget the feeling that came over me when I went about looking for the Seventh-day Adventist churches in that district.

Needless to say, I at once sensed the need for some identification. For how could people be expected to hear and learn of this message if two thirds of the people of a town of any size were not even aware of the fact that a meeting was being held in the building, which relatively few knew was an Adventist church.

I do not believe that I need to emphasize the fact among our more experienced ministering brethren that it pays to advertise, if it is done wisely and decently. Personally, I feel that gaudy advertising is out of order in this work. Yet I feel we should seek new and attractive ways of catching people's interest. Otherwise



we shall not succeed in getting the attention of the public.

The bulletin board you see pictured here is not very difficult to construct. In my work I found myself handicapped with a bulletin board that needed relettering each evening for the next service. Therefore I sought another way of approaching the problem. The lettering on this 5-by-8-foot board is all permanent, with the exception of the dates and the subject matter. These consist of letters painted on metal squares about 4 by 6 inches in size for the subject announcement, and about 2½ inch squares for the dates. I found some small plastic channels, generally used as household trimmings, which I used for the channels in which to place the lettering. In all it takes about four alphabets so as to have four each of the letters in order to place an ordinary subject on the board. It would be well to have six of the vowels to enable one to work more easily.

This board is illuminated by two forty-watt fluorescent lamps concealed behind the trimming of the board. Placing one lamp at the top and one on the bottom, using daylight bulbs, illuminates the board in a rather attractive way.

Perhaps I should say a word about the lumber and paint used. I had this board painted white with light blue trimmings. The lettering consisted of various colors of black, white, and blue, plus an occasional red touch. The lumber used is plywood and 1-by-4-inch trimming, with 1-by-12-inch ends, and two 2-by-4-inch braces in the rear, running to the ground.

In the cause of economy I plan to use this board a number of times. If it should become weatherbeaten, I plan to repaint it and continue its use. Consequently, the cost will be cut to a fraction.

Once a Franciscan Friar

(Continued from page 17)

outlining the studies I had taken, and adding that I had been a good student, always noted for good moral and civil deportment. In a Catholic country such as Portugal so great a spirit of toleration is not to be expected.

Besides the work in the Lisbon school I helped in bureau and evangelistic work until I was called into military service. Formerly, as a priest, I had enlisted in the army, as did the other young priests in Portugal, to serve as a chaplain in case of war. When I came out from the Catholic Church, I was subject to military inspection. Consequently, during 1942 and 1943 I served as a soldier in the sanitary or the medical departments in an army hospital. It would be interesting to tell how during that time I was excused from service on the Sabbath, but space forbids. God was to me a living God during my military experience.

The Ministry, August, 1948

When I came out of the army hospital, the Seminario Adventista (Portuguese Training School) was opened at Portalegre (having been moved from Lisbon) and here I have been since 1944 teaching and doing evangelistic work. I esteem it a high privilege to be a part of the Advent Movement and to work as a humble minister of God.

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World Council of Churches

(Continued from page 12)

there must be unity if God's word is to be effectively preached."

This geographical limitation, as well as apportioning radio time, would seriously circumscribe the work of a group which profoundly believes in the gospel commission to preach the message in every land.

Certainly Seventh-day Adventists would be the foremost in supporting moves to ensure religious freedom and a bill of human rights. We do not desire to misjudge noble motives on the part of fellow Christians, but our cause for alarm lies in the tendency of human nature to misuse power when once it is freely given.

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The Preacher's Wife

You may think it quite an easy task,
And just a pleasant life;
But really it takes a lot of grace
To be a preacher's wife.
She's supposed to be a paragon
Without a fault in view,
A saint when in the parsonage
As well as in the pew.

Her home must be a small hotel
For folks that chance to roam,
And yet have peace and harmony—
The perfect preacher's home!
Whenever groups are called to meet,
Her presence must be there,
And yet the members all agree
She should live a life of prayer.

Though hearing people's burdens,
Their grief both night and day,
She's supposed to spread but sunshine
To those along the way.
She must lend a sympathetic ear
To every tale of woe,
And then forget about it,
Lest it to others go.

Her children must be models rare
Of quietness and poise,
But still stay on the level
With other girls and boys.
You may think it quite an easy task,
And just a pleasant life,
But really it takes a lot of grace
To be a preacher's wife!

—Author Unknown.

(235 Precious Poems, Compiled by Clifford Lewis, Zondervan Publishing House.)



A Warning Message or a Saving Gospel?—2

Experts in Leading Folks to Christ

WE REPEAT: Our mission is not simply to proclaim the *third* angel's message. It embraces the *threefold* message, which is to be heralded through to the end. But this threefold message is only the expansion and progressive application of the everlasting gospel that we are to preach to every kindred, tongue, and people. That is our mission. It is the glad tidings, the good news of effective salvation through Christ. Our business is to rescue sinners from the prison house of sin. It is to transform them into victorious saints, saved by grace. It is to bring them into harmony with God's will. It is to cause men and women to abandon every apostasy and every wrong practice, to correct their departures from the faith. It is to inculcate true doctrine, to instruct in righteousness, to unfold the prophecies, to bring to pass the experience of the indwelling Christ in the soul. That is our mission on earth. He who gives a reformatory message, but neglects the giving of a saving gospel, is fulfilling only a part of his commission—and the lesser part at that.

When men and women really want to find Christ and to enter into the saving provisions of the gospel, they should be able to turn instinctively to Adventist ministers for such help. We should be known everywhere as vibrant Christians, able to lead men to experience repentance, remission of sins, and conversion, and to give a knowledge of the signs of the times, the doctrines, and the prophecies. But do sinners with troubled hearts instinctively turn to the Adventist ministers when they really want to find Christ? We should be able to lead them definitely to experience spiritual regeneration, justification before God, sanctification through the Spirit, and full adoption into the family of God, as truly and as ably as we explain the doctrinal articles of the remnant faith. Anything short of this is failure to meet God's expectancy of us as ministers of the remnant church. We are to be preachers of the full, saving gospel of Christ, not simply lecturers on the special tenets of our faith.

It is not to our credit that we are generally regarded as legalists, attempting to aid in our salvation by our own works, in other words, not saved solely by grace. Unfortunately, we are not without blame in this misconception.

When we are aware of a misunderstanding we should bend backward to avoid any justifiable misconception. We should go out of our way to prevent any misunderstanding of our real position. Yet, to read the list of subjects on some evangelistic handbills, one would get the idea that we are scarcely other than cold doctrinarians and hard legalists. We have been responsible for this regrettable impression. We should publicize and preach the saving gospel as the heart of every evangelistic series. There has been distinct improvement on the part of some, but there is still a long way to go for others.

We faced a crisis over this back in 1888. The solemn charges against the methods and emphasis into which we had drifted were brought sharply before us, and are matters of record—preaching the law until we were as dry as the hills of Gilboa, without dew or rain. And the unsatisfactory response of many was likewise set forth. There has been improvement, we repeat; but it is not yet as it ought to be. We should all restudy that crisis as set forth in the documented *Christ Our Righteousness*. And the pattern has been set for us in *Evangelism*, which should be sedulously followed. Christ is to be the heart and center of every sermon. He is to stand out in the forefront of our every message. We should be the foremost preachers of Christ in the world. "Christ is Christianity." Without Him our mere message is nought; indeed, it may lead to false security, and even to ultimate loss of the soul.

The Spirit of prophecy is itself an exemplification of this basic principle. The full gospel of God is set forth gloriously through these heaven-indicted writings. They are surcharged with the ideals that are set before us. Think of *Steps to Christ*. The predicted preaching of the Sabbath "more fully" has reference to a new and fuller emphasis, not simply to a greater extent. The assurance that righteousness by faith is the third angel's message in verity, indicates the same emphasis that heaven is waiting for us to stress in our preaching.

We are to be truly spiritual men. We all know preachers to whom we would not go for spiritual counsel, or when needing help to get right with God or man. Light and trifling, jokesters and cheer leaders, they seem fairly successful in leading the church in its "works." But they are barren of spirit. Or, argumenta-

tive and critical, they attempt to straighten out theological quirks and tangles. When one is approaching the valley of the shadow, no mere jokester, businessman, or efficiency expert is wanted, but a man who lives in close communion with God. When one has a vital spiritual problem he wants a spiritual man with whom to consult. We should be such men.

Theoretical Line Easiest to Follow

One reason why many preachers have drifted into theorizing sermons and philosophizing lectures is that such are much easier to prepare and to present. They do not take so much out of the preacher. Moreover, he cannot truly lead a soul to Christ unless he first knows the way himself. He cannot teach others how to live the triumphant life if he is not living victoriously himself—unless it is to be but a mocking theory. Many, to their credit, are unwilling to play the hypocrite, but those inhibitions should not be upon us.

We have been like Martha—cumbered with many secondary things to the neglect of the primary business of our ministry for God. It is obviously far easier to talk on the prophecy of Daniel 2 than to prepare the hearer effectually for full citizenship in the glorious coming kingdom of holiness. It is far easier to discourse on the prophecies concerning the first advent of Christ—time, date, place, circumstances, and all—than to lead a sinner to full acceptance of that Saviour born in Bethlehem, who died on Golgotha to provide our redemption, and who ascended to the Father's side to minister that grace. But that is what is needed to make the rest of the knowledge effective to the saving of the soul.

This all has a very practical aspect in the functioning and fortunes of the church. One of the real reasons for so many losses from our church membership is that all too many are intellectually convinced but not spiritually converted when they come into the Adventist Church. That is why so many of our stanchest members are to be found among those who come to us from other communions, and who were already stalwart Christians when they accepted the fuller message of the Advent faith. That very fact should give us concern. We need above all things a soundly converted membership, and soundly converted accessions. We are responsible for the condition of the church.

This whole issue is illustrated by a hypothetical tale that is going the rounds, of two intelligent men who had been attending an evangelistic series regularly some time ago. They were persuaded on the binding obligation of the law, convinced as to the seventh-day Sabbath, won over on the conditional immortality of man, persuaded on immersion, and so forth. But neither one was a Christian, never having accepted Christ or joined any church.

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Wanted: Giants in the Word

WE HAVE an acute shortage of real preachers of the Word. We lack masters of sound exposition. We have desperate need of giants in fundamental exegesis of the Bible. We have lecturers, entertainers, financiers, administrators, cheer leaders, regional leaders, commentators on current events, reflectors of the thoughts of other men on the Scriptures, philosophers and speculators, and compilers of choice Spirit of prophecy quotations aplenty. But where are real students of the Word? Where are the mighty teachers and preachers of the Bible itself, demanded and warranted by this movement—men who open up great vistas of truth before us, men who bring priceless treasures for the enriching of the soul out of the limitless storehouse of God, men who build us up in the fundamentals of the faith, men who reveal the heights and the depths of the matchless plan of redemption, men who make clear and practical the great provisions of personal salvation, who reveal the larger intent of the prophecies, who go to the bedrock foundation of our doctrinal platform.

Our colleges want men of this caliber and vision to teach Bible. They have specialists in science, history, mathematics, speech, and so forth. But there is desperate need for giants in the Word. Our Bible teaching should tower above all other departments in importance, power, and accorded respect. Our city church pulpits need giants in the Word—men who will become known as great preachers of the message of God, men who feed the people, men who give something of abiding worth, men who command the respect of other religious leaders because of their sound knowledge of the Word.

That can come only through intense, prayerful, continuous, systematic study of the Word. No mere spurt will suffice. But we are too busy for that—too busy with much serving to choose and follow the better part, too busy with the mechanics of running the church and directing our individual part of a great movement to seek its dynamics. Our emphasis is all too evident. We definitely need to readjust that emphasis.

Young man, here is the greatest field of study in all the wide world. There is little competition here and tremendous need, with an assurance of appreciation. Here are eternal values. There is too much of the superficial today—too much of the repetition of the ideas of others. There is too much contentment with well-worn proof texts, and a stereotyped approach and development. It is the Word that will make us mighty in the desk and the classroom. Here is the grandest, most illimitable field in all the wide range of study and investigation—the living Word itself. It is the most satisfying, the most abiding, the most certain, the most profitable, and the most needed area of study open to the reverent human mind. Try it. L. E. F.

Longing for Heaven

Words—Louise C. Kleuser

Music—Burrell Van Buren

Andante con espressione

The piano introduction is in 3/4 time, marked *mf*. It features a melody in the right hand with a descending line and a bass line in the left hand with a steady eighth-note accompaniment.

The first verse begins with a vocal line and piano accompaniment. The tempo is *Andante con espressione*. The piano part is marked *mp*. The lyrics are: "Oh, I'm long-ing for heav-en; this world holds no lure, for my long-ing for heav-en, there tri-als will cease, and God's".

CHORUS

The chorus begins with a vocal line and piano accompaniment. The piano part is marked *m-p-f*. The lyrics are: "home is with Je-sus, with an-gels so pure—I'm long-ing for heav-en, and yearn for that day balm for all heart-aches will leave His sweet peace.—".

The final line of the song features a vocal line and piano accompaniment. The lyrics are: "when my Saviour's dear face I shall see!— I'm long-ing for heav-en, where Je-sus has".

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gone to pre-pare a bright man-sion for me! — There are palms for the vic-tor, and

robes white and fair; there are star-stud-ded crowns for the saints o-ver there! — I'm long-ing for

heav-en, Oh, why should I roam? I'm just long-ing for heav-en my home! — I'm home! —

Music of the Message

Ideals, Objectives, and Techniques

Evangelistic Choir in Soul Winning

By LESLIE R. MANSELL,
Pastor, Roanoke, Virginia

WE HAVE been greatly encouraged in our evangelistic meetings to see numbers of our evangelistic choir members baptized into the message. This medium can become a potent factor in soul winning, if plans are made to bring guest singers into the choir, and then work to win them into the truth.

The evangelistic choir differs from the regular church choir in that singers outside our denomination are frequently invited to sing in the large volunteer chorus choir in the public

auditoriums, who would not so readily be asked to sing in the church choir. We find that the method of inviting singers not of our faith into our evangelistic choirs is of great value in contacting good singers, and serves as a means of holding these individuals night after night to hear the Bible lectures.

When the evangelistic effort is launched with a church choir already organized, we use this as a nucleus around which to build other singers. A card is prepared which the choir members can take to singer friends, and invite them to join the volunteer choir at the meetings. Then on the opening night at the auditorium, and frequently thereafter, we announce from the platform for any in the audience who would like to join the choir to come to the rehearsal at the close of the meeting.

We usually have a good response, and seldom have we been embarrassed with undesirable talent. We clearly outline certain rules and

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The "Chorus Song"

By HAROLD A. MILLER, *Professor of Music, Southern Missionary College*

THE more or less recent popularity of the "chorus song" may receive some comment to advantage. The variety of opinions regarding the type of song best suited to our evangelistic endeavor is governed by all shades of musical "taste," which may run from a low grade to the exclusion of all but the classical type of music.

No one can erect a standard that will meet the favor of all. The old-fashioned "spinach" type ("take it because it's good for you") is not a chorus at all to many. It is simply a pocket edition of a strict hymn, which does not invade the territory occupied by the so-called chorus. As in all music, secular and sacred, there is a long scale of quality, and it is the part of wisdom to give careful thought to the choruses we wish to use. Let us avoid those songs which lean too strongly toward the secular, where the emotional element, fired by ragged rhythm, asserts itself unduly.

To cover this question properly would entail a lengthy discussion of the borderland territory between the "shalls" and the "shall-nots," and would be too lengthy for general purposes. The best ideas of appropriate choruses may be had through actual demonstration. They may be played or sung in such a manner as to make them wholly unfit for their proper sphere of service. This is true of any form of music or any language. The inflection, emphasis, color, spacing, and so forth, may easily alter the meaning of passages that, when properly interpreted, are effective for good.

One of the best ways to arrive at, and hold to, the best standards, is to associate much with the dignified, strict church style of orthodox hymn. This frequent contact will color our ideals and uplift the use of these miniature songs—which otherwise might trail in the dust of the cheap—to a place of effective usefulness.

Many times the material which is designed for a special purpose may be easily overdone, and through this excessive use weaken itself considerably. Because of the pliable character of the chorus, if not advisedly applied, it may degenerate into an objectionable thing.

We have a serious message for a serious time in earth's history. And yet the dark clouds, so forbidding, have the silver and golden lining of the coming of Jesus, which should reflect its joy within our hearts, who through the power of God have been able to turn the dark clouds inside out. The joyousness and glory of His coming should never be shadowed by fear and the roll of thunder. Our songs should properly reflect this spirit of consecration, and glow with the peace and joy which are the Christian's heritage. A crepe may be hung on worldly

conditions, but it need not be pinned to our countenance, or color our songs. Ours are songs of deliverance!

Obviously there is danger of overdoing the use of the chorus song. It is easily memorized because of its simple message, its appealing melody, its simple harmony, and its brevity. All these characteristics combine to make its use effective in obtaining good congregational support in the shortest possible time.

That these songs should be of good quality goes without saying, for they will be carried out of an evangelistic effort into people's lives, and may serve as an uttered or unuttered accompaniment to the common duties of the day. This is one of the ideals for a chorus song to attain, so let us be choice in our selection of each one. It should be used as musical punctuation to a song service, and not too frequently.

There are many ways of teaching a song to an audience for the first time. Many choruses are of no greater length than thirty seconds. If it is of proper medium length, with good melodic form, the director may ask the audience to listen to the music as the accompanist is playing it through. As the music progresses he may refer to the musical phrases, their rhythmical similarity, or their melodic unity. He may speak of the climax as it is reached by the instrument.

The second time through, the words may be recited in pace with the music—with freedom, of course. The third time the director may sing while the audience hums the melody. Along with this last review it is well to use suggestive motions appropriate to the thought of the words. When the final trial by the audience comes; the gestures used in the preceding attempt will be something through which the audience may have warning of the words. All this takes very little time. Of course it should be clinched in the memory by repetition later in the same evening and at future services.

Try to present some interesting thing about the chorus as it finds new usage. For instance, it is well—effectively worth while—to comment very briefly on its mood. Do not hesitate to mention appropriate, pointed but cheerful, suggestions on diction. If your musicianship permits you to gather an insight into certain reasons why the composer did so and so, it enhances the song, gives it greater appeal, and frees the audience from the reserve many of them bring with them. There is a vast difference between freeing and freezing.

These songs are a bit like the few smooth stones that David selected from the brook when he walked out to meet Goliath. They will be effective if properly used and properly selected. Remember, David used a small *smooth* stone, a steady eye, a strong hand, and a definite mark with a definite purpose. The giant of audience fear may be overcome with this insignificant music form, when studiously given.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

¶ Doctors and ministers working together in

A Combined Work for the Cities

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

I DO not know how you feel, but I think it is very significant that we are having a medical-ministry meeting. There are two doctors who told us how disappointed they were that this meeting came on a night when they could not be here. I hope that what we see to-night will become a perpetual part of the program in this conference.

If we held more meetings like this, where the doctors and ministers with their wives could gather for prayer and the inspiration that comes from planning together, something would happen. We have been told plainly that this is the one thing Satan is afraid of—that the doctors and ministers will come together and will unite in meeting the people.

To begin with, I will read a few statements from *Medical Ministry*. (Incidentally if you don't have *Medical Ministry* in your library, I want to strongly urge that you get it, because it is written for both the minister and the doctor. It outlines the work that the doctor and minister can do as a combined unit, and I don't know where else you can find so easily all the statements that give the plan of cooperation as you will find it in this book.) There is one chapter which will take you only fifteen minutes to read (chapter 17), which tells about the work to be done in the great cities. You are near a great city, and Mrs. White has mentioned Baltimore as one of the centers which we should work.

The first sentence of chapter 17 says, "The Lord is speaking to His people at this time, saying, Gain an entrance into the cities, and proclaim the truth in simplicity and in faith." In the second paragraph we read, "We shall gain much instruction for our work from a study of Christ's methods of labor and His manner of meeting the people." The impression that you make the first night in an evangelistic effort

means a great deal. The approach that you make, the manner you use in meeting the people, many times means the difference between success or failure. We should, we are told, study Christ's method and manner.

The third paragraph begins with this sentence: "The Great Teacher laid plans for His work." I have been very much impressed with the fact that Jesus' labor was not haphazard, and although he was the Son of God, He still found it necessary to lay plans for His work. If Christ then in His earthly ministry left some plans, it appears to me that we should follow the admonition of the next sentence, "Study these plans."

This is perhaps the first time many of you have been to a medical-ministry meeting. Years ago we used to have such meetings, but I think that if we had studied the blueprint a little closer, we would have held more of them. We need humbly and prayerfully to ask, "Lord, what are your plans, and what would you do if you were here today?" May I call your attention to chapters 13 and 18? These chapters, along with 17, give us a clear-cut picture, a detailed plan, for carrying on the work in the large centers of population. Some of you have already stated that you read these chapters in preparation for tonight's meeting. Chapter 17 calls for us to unite as doctors and ministers. We do not need a new message. The Lord has given us a marvelous message, but what we do need is a new approach.

Let us see just how Jesus carried on His evangelistic work. How much time did He spend in preaching sermons as such? And how much time did He spend in His medical work? Jesus spent more time in taking care of the sick than in actually preaching sermons! You will recall that this thought has been expressed many times in the Spirit of prophecy. It was not that He would not have enjoyed preaching more sermons, but each one of His practical demonstrations was such a powerful sermon that He had only to say a few words and the people believed in Him. Jesus made every act of healing an occasion for implanting divine principles. It was His method of labor. If we would live like Christians, we would not have

Epitome of talk to Chesapeake workers' meeting at Catonsville, Maryland, last fall in joint session with the S.D.A. doctors of the conference for the purpose of making aggressive plans to meet the medical missionary challenge of their territory. Plans were laid for launching health and welfare units. Since that time two such units are now in operation, one in Baltimore and one at Williamsport, Maryland.

to say so much about it. People learn very quickly.

You have been discussing how to start medical missionary work here in this area, and that is excellent. "Now is the opportune time to work the cities; for we must reach the people there. . . . Many small centers must be established, rather than a few large centers."—*Medical Ministry*, p. 300.

God's messenger tells us that besides small centers being set up, companies should be organized and trained for city evangelism. (See *Medical Ministry*, pp. 300, 301.) We greatly need new skilled workers. This is where the doctor and the minister must unite in a very special work, for such a city evangelistic team will be able to continue working in spite of the difficulties in the cities.

Now notice the last statement, and this is on page 304 of *Medical Ministry*: "There is no change in the message that God has sent in the past. . . . 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." Put with this statement the one found in *Counsels on Health*, page 392: "This work [medical missionary] is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places." We should concentrate our efforts on the large centers of population.

Medical ministry is the door through which the truth is to find entrance to these large cities. That means the right arm is reaching out so the body can get in. You cannot get into the cities by going in backwards or by climbing in a window. You cannot open the door without the right arm. That arm should be so closely attached at the shoulder that you cannot tell where the arm ends and the body begins. When this happens, the devil gets frantic. You understand what I mean, I'm sure. We need to learn that cities have doors, and that an arm will help us open them.

Now, how shall we do it? I will tell you how our workers are doing it in other places. It does not have to be just this way, of course. In Southern California they started a radio health program, with a health correspondence school. The conference medical missionary department takes care of answering and mailing out the lessons.

The Washington Sanitarium is sending out health lessons to former patients, and in this case the nurses are doing the work in the correspondence band. After the series of health lessons is completed, they go on to Bible studies. You may recall the statement where Mrs. White says that if we will present health reform in its broadest aspects, people will then be ready to listen to us with regard to the Bible.

In places where we have doctors, why not put them to work? They can be of assistance

in both radio health talks and in evangelistic meetings. If you have no doctors, then it is up to you as workers to present the principles of healthful living. And that brings us to a very practical method of giving our message on health.

There is another wonderful chapter in *Medical Ministry* that you should read, and that is chapter 14 on "Teaching Health Principles." I believe that when you get started on that chapter you will not stop. One statement reads, "The lack of knowledge regarding healthful cookery must be remedied before health reform is a success." Wherever the truth is carried, the people should be given instruction in regard to the preparation of healthful food. This is something we need to give more attention to.

You can go to the priest, to the mayor, and to the very best people in the town, and tell them you are sponsoring a school of nutrition and cookery, and it works! People are interested in their health, perhaps from a selfish motive; but they are willing to come and learn, so be prepared to capitalize on this interest. You will find people coming out that never came to any other meetings. The new set of twelve lessons just published by the Pacific Press, entitled Home Health Education Series, makes an excellent series for a cooking school. They can also be offered as a part of a health correspondence course, as questions have been prepared for each lesson. From the *Life and Health* office you can order leaflets on "Tobacco and Health," "Conserving Vitamins and Minerals," "How to Relax," "Food Conservation and Vegetarianism," "The Fine Art of Being Parents." Look in *THE MINISTRY* and note their health talks and other helps. File them away. The General Conference *School Health Bulletin* contains a list of free pamphlets and posters on health that you may have for the asking.

In ideal city evangelism there should be a group of workers with an evangelist, a Bible instructor, a doctor, a nurse, and a dietitian, or someone who can conduct a cooking school, all working together as a team. There should be health lectures, a cooking school, and instructions on how to give simple treatments. If you are by yourself and do not have a nurse or a doctor, you can still give the people the message of health on living above sickness. That is preventive medicine. You can give out literature on health topics. For instance, you can say, "We are giving free literature away tonight concerning vitamins and minerals." You could use the Pacific Press Home Health Education Service tracts in a health correspondence school, or give one out each week after a brief announcement as to what is to be found in the lesson. This would carry them through twelve weeks. I am sure that you can find ways and means for presenting the gospel, or how to find release from suffering, if you will spend some time and effort.

Now a few words about a city reading room. We have not capitalized on this excellent idea. Here is a suggestive program for a city reading room—make it not only a reading room but also a health and welfare unit. In other words, have this place be the center for our Dorcas and welfare work. Then provide a room, or the same room where the Dorcas meets, to serve as a lecture hall for talks and demonstrations on health, nutrition, cooking, and home nursing. The reading room should be a closely integrated part of such a setup.

There is no doubt that you would be welcome by the community, for you would be providing a community welfare and health service. But the best part of it is that you have placed the reading room where it is easy for the people to see, read, and learn of our complete message. In other words, you have opened the door by the avenue of practical religion. In this plan you could invite one of our doctors or nurses to conduct a series of health topics, possibly to give one each month. This could be announced at your evangelistic meetings or over the radio, and by the colporteur as he goes from home to home.

Perhaps you are looking forward to a sanitarium. Never build a sanitarium in the city. (*Medical Ministry*, pp. 305-311.) This work is to be outside the cities. Find places where there is land. Enemies of the truth will invest in lands and property which the Lord will bring into the possession of His people for this very purpose. (See *Counsels on Health*, p. 227.)

We should live in the country, and work the city from outside. Our children should be out of the cities. The schools should be on the land. Farming industries and raising our own food are a part of the plan. You can read it for yourselves. (See *Evangelism*, pp. 534-536; *Counsels on Health*, pp. 220, 223, 242.) This plan is now working in some of our conferences, especially where the Lord has blessed them with God-fearing doctors who feel we should have "many small sanitariums just outside the cities."

When a consecrated young man graduates from the College of Medical Evangelists, and begins looking for a place in which to locate, he will be attracted to the conference that is on fire, where the churches are doing welfare work and are actively engaged in medical-missionary enterprises. The type of man who believes the Spirit of prophecy is going to locate where the conference is awake and the workers are sympathetic to medical missionary endeavor, where the church is alive to the glorious work yet to be accomplished by the right arm of the message.



ISRAEL'S CAPITAL.—The new Jewish state in Palestine has its administrative center at Tel Aviv, the only all Jewish city in the world. The new state has about 500,000 inhabitants and an army of 25,000 full-paid combat troops.—*Gospel Minister*, June 3.

A Noble Experiment

By ROLAND F. WILKINSON, M.D., *Staff Surgeon, Leland Memorial Hospital*

DURING the months of March and April of this year the Eugene Leland Memorial Hospital, Riverdale, Maryland, presented a series of lectures each Sunday evening for six weeks. These meetings were held in the gymnasium on the campus of the University of Maryland in College Park. The purpose of these meetings was a dual and co-ordinated presentation of the health and religious aspects of our message.

Early this past winter Dr. L. W. Malin conceived the idea of holding a series of meetings for the people of the community and for our patients. He was wholeheartedly joined in this idea by the doctors of the Malin Medical Group and workers of the Eugene Leland Memorial Hospital. Religious meetings had previously been tried in this community without much success. Whether this failure was due to prejudice or lack of interest in religious matters, we do not know. The group felt that a series of meetings in which health instruction and religious guidance were combined would be effective, and that the two together would be better accepted and more widely attended than the previous meetings. The Spirit of prophecy plainly states that the health message is the right arm of the gospel. Centuries ago this principle was exemplified by Jesus Christ in His combined teaching and healing among men.

We called these meetings the Life and Health Series. The first twenty minutes were given to a doctor, and the last thirty minutes to a minister, with a moderator harmoniously connecting the two subjects. This allowed the people to follow the purpose of the meetings—the relationship of the mind and body. When this relationship is skillfully established, the audience can easily grasp the importance of Christian faith in everyday living. We used such subjects as "The Fear of Cancer" and "The Cancer of Fear," "Heart Disease" and "Healing Broken Hearts," "Nervous Disorders" and "Your Peace of Mind."

The first meetings dealt with nothing controversial religiously but sought rather to bring the people to Christ. Later we presented "The Ten Commandments of Health" and cited the example of Daniel 1, which gave the minister an opening for Daniel 2. Obviously, the possibilities of a combination like this are endless.

We advertised the meetings by sending a personal letter to each of our patients. We also employed the usual methods of window cards and newspaper announcements. At our first meeting there were a few more than six hundred present, which we felt was a good response for the community. We had a good interest throughout all our series, although the attendance dropped off some with each meeting. I be-

lieve that the interest could have been even better had we followed our original blueprint more closely. But we gained valuable experience and information from this series of meetings, and greater success could be attained in the future by utilizing this information.

As a follow-up, a class was offered in medical instruction to be held at the hospital one night a week. Twenty-five enrolled in this class as a result of this series of six meetings. I believe it is quite obvious to everyone that a procedure of this type is one of very definite value and one which could be worked out skillfully and presented with a resultant good harvest.

A few observations may be in order, to conduct a series of this type effectively. The length of time given each speaker must be strictly adhered to. This was one of our mistakes. The doctor and the minister both should be held rigidly to their allotted time in order to keep the focal point of interest high, for the attention of the audience can be held only so long.

Second, I believe more stress should be laid on harmonizing the two talks according to the plan previously mentioned. We had four different religious speakers for the six meetings, and it would probably have been better if we had had just one. This point, I am sure, is open to question and debate; but it is my opinion, at least, that it would have been better to have the same minister for all six meetings. On some of the subjects in medicine, I believe a panel of doctors taking part in the discussion would be more interesting than having just one doctor present it. Also, a good public-address system should be used, because many of us doctors are not heard too well without one.

Everyone is interested in health, the most important earthly blessing that anyone can possess. With health instruction for better living as a drawing card, many will come to a religious service. The union of health and religion is a stronger combination than may at first appear. Today psychosomatic medicine is becoming paramount—*psyche*, the mind; *soma*, the body. The effect of the mind on the body is now generally recognized and accepted; likewise, a sick body affects the mind. Health is dependent upon a well-balanced and well-integrated life, free from fear and remorse, hate and hostility—one that affords peace of mind and freedom from the pangs of a guilty conscience. We know that the best formula for a healthy mental attitude is found in the sermon on the mount, and in the philosophy of "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

In this philosophy there is a *faith* and a *trust* in a divine power, which is necessary to see us through life's complex problems. Also in this philosophy one loses the feelings of hate and hostility which the medical profession now believes are the fundamental causes of many of

the psychoneuroses and organic diseases, such as high blood pressure and peptic ulcers. With these accepted facts and principles it is easy to present religion as a tangible and fundamental necessity in every life and everyday living.

Testimony Study on Health Principles

By RUTH LITTLE, Dietitian,
White Memorial Hospital, Los Angeles

A. HEALTH, THE RESULT OF OBEDIENCE TO LAWS.

1. "We cannot be too often reminded that health does not depend on chance. It is a result of obedience to law." MH 128.
2. Importance of observing health laws.
"The health should be as faithfully guarded as the character." Ed 195.
"The laws of nature are the laws of God,—as truly divine as the precepts of the decalogue. . . . Every careless or wilful violation of these laws is a sin against our Creator." Ed 196, 197.
3. Our duty to study and obey laws of health. MH 128, 125; 2T 522, 523.

B. Times in which we are living make special demands. Rom. 13:11-14; 2T 352.

- a. Reasonable service to God. Rom. 12:1.
- b. Our bodies the temple of Holy Ghost. 1 Cor. 6:19, 20.
- c. Duty to others. 1 Cor. 8:13.
- d. Willing ignorance regarding laws of health a sin. CH 40, 505, 506, 525.

C. Health reform right hand and arm of message. 1T 486; 3T 62, 161; 6T 327; CH 561, 562.

D. HEALTH IMPAIRED BY—

1. Anger, discontent, selfishness, or impurity. Ed 197.
2. Overwork. CH 98, 99; GW 243-246.
3. Intemperance in eating, drinking, labor, etc. CH 99; 3T 486.
4. Indulgence of appetite. 3T 486.
5. Remaining too much indoors. Not enough physical exercise. 1T 702, 703; CH 185, 186; 3T 150; 4T 264.
6. Sleeping in sunless room and unaired bed. MH 275.
7. Smoke and dust of cities. 7T 82.
8. Uncleanliness. MH 276; CT 303.
9. Wrong habits of eating and drinking. MH 334; GW 241; CH 117, 118, 564, 565, 595.
10. Wine and luxurious living. CH 65.
11. Depression, gloominess, sadness. 1T 702; MH 241.
12. Spirit of unrest. 2T 435.

E. HEALTH PROMOTED BY natural remedies. MH 127.

1. Temperance in all things. MH 127, 3T 489; CH 120, 121; Ed 206; 1 Cor. 9: 24-27.
 2. Regularity in habits. Ed 205, 206; 4T 264.
 3. Pure air, deep breathing, and voice culture. MH 272, 273; 1T 702; 2T 526; 7T 82, 85; Ed 198, 199.
 4. Sunlight. MH 127, 275; 7T 76, 77.
"This is one of Nature's most healing agents." 2T 527.
 5. Rest. 7T 247; MH 58.
 6. Exercise.
 - a. "The more we exercise the better will be the circulation of the blood. More people die for want of exercise than through overfatigue; very many more rust out than wear out." 2T 525, 526.
 - b. Walk in the open air every day. 2T 529; 3T 78; 7T 247.
 7. Correct dress. MH 291, 293, 382, 383.
 8. Useful physical labor. 1T 555; 3T 155, 159; 4T 265; CH 199, 200; Ed 215, 219, 220.
 9. Water, drink freely. MH 237.
 10. Scrupulous cleanliness. MH 276; CH 61; 3T 70, 71; Ed 200.
 11. Principles of sanitation. MH 277-281; CH 62, 63.
 12. Nature. "God's physician." 7T 76.
 13. Trust in divine power. MH 127; 1T 502; DA 270.
 14. Powers of mind exercised on eternal principles. 4T 417.
 15. Doing good to others. 2T 29; 4T 56.
 16. Courage, faith, love, gratitude, and a merry heart. MH 241, 251; Ed 197.
 17. Proper diet.
"Knowledge must be gained in regard to how to eat, and drink, and dress so as to preserve health." 3T 164.
"That which we eat cannot be converted into good blood unless it is of proper quality, simple, and nutritious." 2T 537.
"By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state." 7T 135.
- F. RESULT OF DISREGARD OF HEALTH REFORM.
"For every offense committed against the laws of health, the transgressor must pay the penalty in his own body." CH 595.
- G. REWARD OF FOLLOWING LAWS OF HEALTH.
1. If followed, all sickness would be taken away. DA 824; MH 127.
 2. "Health may be earned by proper habits of life, and may be made to yield interest and compound interest." CH 595.
- H. EDUCATORS NEEDED TO TEACH HEALTH REFORM.
1. Need of cooking schools. 9T 161.
 2. Need of dietitians.

"There is great need of instruction in regard to dietetic reform." MH 146.

3. Physicians should be educators. 9T 161; MH 125; 7T 74, 75.
4. Ministers should be educators. GW 231.
5. Missionary nurses needed. MH 144.
6. Every member of the church an educator. 7T 62; MH 148.
7. Sanitariums and institutions to teach health principles. 9T 168.
8. Wise instructors and broad principles needed. 7T 126.
"We should, however, consider the situation of the people and the power of life-long habit, and should be careful not to urge even right ideas unduly." MH 317.
"Hygienic reform is based upon principles that are broad and far-reaching, and we should not belittle it by narrow views and practices. But no one should permit opposition or ridicule, or a desire to please or influence others, to turn him from true principles, or cause him lightly to regard them." MH 324.
"In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul." MH 146.

The Power of Autosuggestion

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

IT IS generally recognized that worry interferes with the normal functioning of the various organs of the body. Every cell is influenced by the condition of the mind. Many of the diseases afflicting mankind may have their origin wholly in the mind. All diseases are influenced by mental conditions. Music, or anything else that produces even temporarily a merry heart, may do good like a medicine, since it leads to forgetfulness of cares, anxieties, and worries. Possibly this is one of the reasons why there is music in the dining rooms of the large hotels and restaurants, which are entered by businessmen who are desirous of throwing off their worries for a short period.

Very frequently in medical practice we find that attention must be given to the mind in order to make possible the healing of the body. "Son, be of good cheer"; "Daughter, be of good comfort"; "Fear not, little flock," are admonitions which have to be followed by some in order to make possible the healing of the body. The gospel brings good news. It is, in fact, frequently the real remedy for mental disturbances. There are a great many substitutes, however. The use of narcotics, such as alcohol or tobacco, may all lead to a forgetfulness of the troubles and worries for the time being, but when the influence of these narcotics wears off,

the worries appear in an aggravated form. This is why men seek something stronger and become addicted to certain drugs.

Many are mentally disturbed because of disappointments. Our disappointments are usually due to misinterpretation of God's providences. When Jacob's beloved son was taken from him, he felt that everything was against him. "I will go down into the grave unto my son mourning." "He refused to be comforted." But he lived to see the time when he could see clearly that which he had thought was against him was working in his favor. God had His hand on the lever of circumstances, and was in control.

There are those who are sick only because they think they are sick, who might be well if they could be made to believe they are well. We find here a partial explanation of the cures reported by various healing cults, or worthless remedies which flare up here and there from time to time. Each one of them has results which cannot be denied, and it really seems that the greater the delusion the greater are the results obtained. Almost every healing cult or remedy advertised can produce a list of witnesses as to the beneficial results obtained.

A great many digestive disorders are entirely due to errors in diet, but there are also digestive disturbances that can never be cured by diet alone. Some home troubles may be a responsible factor. Fear or the dread of facing an unpleasant task may cause mental depression and reveal itself in a disturbance of the various organs of the body. I have known of patients who were bedridden and unable to walk, who might have been able to get up if they had really believed they could. A tremendous shock, a fire alarm, or faith in some remedy works apparent miracles in such cases.

Several years ago I visited the island of New Zealand. Sir Dr. Pomera, health commissioner of the native territories, told me that the native doctors constituted the greatest menace to his people. The people believed them to possess supernatural power. He said that when one of these doctors visited a sick man he would tell him whether he was going to live or die, and invariably what he said would come to pass. Such faith had these simple natives in their medicine man! Naturally confidence was increased as results were witnessed. It was difficult to undeceive these innocent natives and persuade them these men were fakes. Cases almost as pronounced may be found among civilized people.

I have had under my own observation some very pronounced cases. I recall one especially. I was called out at midnight to examine a woman who had been in a streetcar accident. I found that she was unable to walk, apparently paralyzed in the lower extremities. The following day various examinations were made which revealed complete paralysis. A severe injury of the spine was naturally suspected, although

X-ray examinations revealed that the spine was in perfect alignment. She was under observation and treatment for three months, but no change for the better occurred.

A lawsuit followed. Specialists were employed by the streetcar company to examine the patient. All these specialists declared it was merely shock, similar to a shell shock, and that the patient would shortly walk. I thought these experts employed by the company were biased in their decision. In the courtroom one of these specialists declared that if she received the money she demanded she would shortly be able to walk. But based chiefly on my testimony that there was probably an injury to the spinal cord which the X-ray could not reveal, the jury rendered a decision in her favor. She soon received a payment of \$22,500, and in less than two weeks she was able to walk.

I recall another patient who was troubled with paralysis of the muscles of the throat. He had been unable to speak for over six months. He had consulted the best nerve specialists in America and in Europe before he came to our sanitarium. While at the sanitarium he was under the care of one of my associates about three months. During this time electrical and other treatments were given, but the patient made no headway. He was disappointed and decided to go home. The day before he expected to leave he had a bad spell. My associate rushed to my office, saying, "Dr. Kress, come at once. One of my patients is dying."

I went to him and felt his pulse and noticed symptoms which led me to believe his was purely a nervous condition. I gave him a sharp tap on the face and said, "Stop that." The patient then slowly opened his eyes.

The other doctor took the cue and continued to tap him, saying in an authoritative voice, "Say one!"

The patient responded by saying, "One."

"Say two."

The patient said, "Two."

The doctor continued this for a few moments, asking him to repeat sentences. The patient found he was able to talk, and continued to talk from that time forward. This was written up in the local papers as a marvelous cure brought about at the sanitarium. It related how the patient had been unable to utter a word for nine months, and had sought relief of the best medical skill, but not until he reached the famous sanitarium was he cured. No one who read the account in the paper knew how the cure was brought about. It was not due to the skill of any physician, nor was it due to the treatment administered, although these undoubtedly helped to build up his general health during his three months' stay at the sanitarium.

Taking advantage of some of these depraved mental states, various cults obtain results which appear to be almost miraculous. But we certainly are in danger of deception if we base our

decision of whether the cure is of God or of the devil on the results. Faith in anything, good or bad, may bring beneficial results. Marvelous cures have been brought about through auto-suggestion. No system of healing can therefore be judged by the results that may be witnessed. The origin of the system may be from above, or it may be from beneath.

Bible Instructor Council

Methods, Experiences, and Problems

Mennonite Bodies (Concluded)

By MARY NEUFELD, E. G. White
Publications Staff Member

DIVISIONS OF VARIOUS GROUPS AND THEIR WORK.—The Mennonite bodies are not united in one conference but are divided into a number of separate groups with considerable variation in religious doctrine and practice. Of the seventeen divisions, only six will be mentioned here.

1. *The Mennonite Church.* This group has taken on the name of "Mennonite Church." It is the largest body and the closest associated with the original history of this organization. It had over five hundred congregations and a baptized membership of about sixty thousand in 1945. When a schism was brought about by a man named Jacob Amman, who tried to bring the Mennonite Church more closely to what he interpreted as a literal meaning of the common confessions of faith, this group retained a conservative progressive plan, which it has followed all the way through. However, later, the more liberal Amish group united with them, leaving the Old Order Amish people as a separate organization.

The Mennonite Church follows a progressive program of missions, publication, and mutual aid to those in need. They have adopted the common confessions of faith, and in church polity they are in harmony with the general plan. They have 2,300 members in India, Argentina, and Africa, with a number of mission stations, hospitals, clinics, and schools. Their philanthropic work includes a hospital, three orphanages, and four homes for the aged. Aid societies are established for those who suffer loss of property by fire, lightning, or storm.

Their educational program includes a school at Goshen, Indiana; Hesston, Kansas; and Harrisonburg, Virginia. Their publishing work is cared for at the Mennonite Publishing House, Scottdale, Pennsylvania.

2. *Hutterian Brethren, Mennonites.* A group of Swiss Anabaptists went to Moravia in the sixteenth century with the hope that they would

enjoy more religious freedom. They were, however, ordered to leave unless they were willing to attend the service of the recognized pastors. When they refused this, a group of two or three hundred, under the leadership of Jacob Wiedeman, left and at the first encampment they "chose ministers of temporal needs" (deacons), and these stewards 'spread a cloak before the people, and everyone laid down on it his earthly possessions unconstrainedly and with a willing mind according to the teaching of the prophets and apostles.'" This was the birth of the Christian communism of the Wiedeman group. Jacob Huter joined the stricter group after a split occurred among them, and was chosen their pastor. He enforced strict discipline in the community of goods, which is the distinguishing feature of this group.

These people were driven from Moravia. Some settled in Hungary, some in Transylvania, and others scattered. After more persecution they went to Rumania, and finally a few were left to migrate to Russia. When they feared compulsory military service, they migrated to North America, settling in South Dakota and vicinity, and some went into Canada. They use a peculiar German dialect in their religious service.

During the first world war many moved to Canada, where conscription was not so rigidly enforced. A recent report shows another possible migration to South America from Alberta, Canada, because of the "Land Sales Prohibition Act" which was introduced in the Alberta government in 1942. The purpose of the bill was that land should not be sold to enemy aliens and Hutterites. This was to settle the feeling that had arisen because of the privileges this group enjoyed during the war. The rule was finally passed, and it may result in a migration to South America, where the government of Paraguay has promised complete religious liberty.

The Hutterites give special attention to the education of their children. Each community has a school for children three years of age and over where religious instruction is given; and when the child advances into higher grades, the common branches are also taught. There is no illiteracy among them. In doctrine they hold to the common articles of faith.

3. *Conservative Amish Mennonite Church.* This group came into existence when Jacob Amman insisted that the doctrines set forth at Dort, Holland, should be interpreted literally and more strictly. But some of the members became lax in this literal application, and insisted on a change in some of the customs. Instead of holding meetings in the homes as they were used to, they built churches and permitted Sunday schools as well as other activities. This group then became known as the Conservative Amish Mennonite Church. They hold to

the articles of faith and have about four thousand members.

4. *Old Order Amish Mennonite Church.* Many of the Amish members favored the more progressive group and some joined other groups, but there were those who remained strictly opposed to this. This resulted in the establishment of the Old Order Amish Mennonite Church. This group is opposed to church buildings and so the meetings are held in homes. They are held four hours in length and exclusively in German. On communion Sunday the services last from morning till night without intermission.

Several ministers take care of the groups. They use the old hymnal called *Aus Bund*, which was first published by the Swiss brethren in 1571. This is supposed to represent the original music, but the songs have never been put to music. The sermons are without text, setting forth God's leading from Adam down, the sinfulness of sin, and God's love for the obedient.

No church property is held except hymnals, plain benches, and utensils for simple meals. Houses are very plain. No carpets, curtains, or wall pictures are used. They observe a sort of community life. Their costumes are very plain, and they use hooks and eyes instead of buttons on coats and vests. The ban is enforced so strictly that it sometimes means the separation of husband and wife. Those under the ban are cut off from all friendly and church association and treated as outcasts. Their mode of baptism is for the minister to stand in the water while he pours the water on the candidate. They are about the fastest growing group, not because of their missionary work, but because of their large families.

5. *The Mennonite Brethren Church (Bruder-Gemeinde).* It was a revivalist movement that started the Mennonite Brethren Church in the Molotscha Mennonite colony in Russia in 1860. Eighteen families withdrew from the parent Mennonite body and ordained two ministers to lead their group. One, Edward Wuest, created a great sentiment regarding the spiritual coldness of the old church. Two years later a similar movement started in the Chortitza Colony. These revivals resulted in the establishing of the Mennonite Brethren Church. The outstanding difference in this group from the others is that they baptize by immersion. They stress the importance of spiritual life as an essential factor in the Christian life. They are also definite in their opposition to military training and service.

Even though they are called Russian Mennonites, they are of German extraction, and are well known by their industry and intelligent application to business. They have today about seventeen thousand members and believe strongly in missionary work. Their mission

work is carried on in Africa, India, and China, as well as among the Comanche Indians and the Mexicans on this continent.

6. *General Conference of the Mennonite Church of North America.* John H. Oberholzer, an eastern Pennsylvania ordained minister, started this group. He refused to wear a "plain" coat, and urged the keeping of minutes and writing up of a constitution, which was considered unorthodox by the Mennonites. He and fifteen other ministers and deacons were therefore charged with insubordination and disfranchised. These minor points were but symptoms of some larger issues which they had urged, such as allowing their members to go to court in a just cause. They also were more lenient in their own members marrying non-Mennonites, and in the holding of open communion. They discarded the worship veil and plain clothing. Their ministers were placed on salaries, and they used musical instruments, and organized church choirs.

They made good progress in the publishing work and pioneered the Sunday school program. This latter factor strengthened their mission work as well as their charity work. The spirit of this group is set forth in the following phrase: "In essentials unity, in nonessentials liberty." This group has enjoyed a fine growth, which was partly due to a large addition from the Mennonites who came to this country from Russia.

In 1946 their membership stood at 44,000, with about 200 congregations. They have 3,000 members in India and 2,300 in China. They work among the North American Indians of Arizona and Montana; in Africa; and in Colombia, South America. Their outstanding interest is in mission work and educational work.

GENERAL ITEMS.—The Mennonite bodies are organized into a number of district conferences. In 1898 representatives from each district or State conference were called together to decide on the advisability of organizing a General Conference for all Mennonite bodies, where the ministry could get together to discuss church problems. After considering this a number of years they finally voted to organize such a conference. It has given impetus to every approved form of activity, and there has been greater fellowship among them, and they are able to share their church problems and receive inspiration from one another.

The first years of the Anabaptist organization were filled with great zeal for missionary work, and in spite of severe persecution, they traveled from place to place and baptized members on confession of faith. When, however, the original leaders, who were in most cases priests and scholars, passed away, they were succeeded by men of less ability. This, together with the severe persecutions, was largely responsible for the decline in the zeal and membership of the Anabaptists. When limited tol-

eration came about, the remaining few who managed to survive in Europe had so much lost their earnestness to give the gospel to all the world that they were satisfied to be the "quiet people of the country."

After arriving in America, they did not have an awakening until several centuries had passed. The pioneer years were hard in a new country, and the interest and strength of these hard-working people was used up in making a living. The awakening witnessed the organization of Sunday schools throughout the Mennonite groups. This was a great factor in retaining their members, creating interest in Bible study, raising the spiritual and moral life of the members, providing religious activity, and developing leadership. A greater interest was also taken in missions, both home and foreign.

The revival of these important phases of work resulted in many new methods of church activities. Besides establishing Sunday school work, it strengthened their evangelistic, young people's, educational, publishing, and philanthropic work. Summer and winter Bible schools were also carried on. Renewed emphasis was given to nonresistance. The church, however, has never regained the spiritual enthusiasm of the Anabaptists, and their evangelistic program touches few outside the Mennonite ranks.

PERSONAL OBSERVATION.—After my recent study of the Mennonite bodies and my close contact with some of the groups, I wish to make a personal observation by way of an approach to them.

Mennonites as a whole are a sincere, thrifty, and hard-working people. They have been taught to revere their church and not to mingle with any false doctrine. Seventh-day Adventists are especially classed by them as a group to be avoided.

Some have held the idea that Seventh-day Adventists do not believe in Christ, and that they plan to be saved by the keeping of the law. When we study the Confession of Their Faith, we see how many points they have in common with our faith, and on these we may build. It would be primary, therefore, to emphasize strongly that Christ is the central theme of our whole doctrine, and that without Him we have no foundation. Since the New Testament is "The Holy Gospel" to them, and the Old Testament has reached its fulfillment, greater emphasis will have to be laid on the New Testament. For a theme in a series of studies, may I suggest a threefold outline as follows:

1. God's Original Plan
2. The Development of the Plan
 - a. Satan's part in the controversy.
 - b. Christ's part in the controversy.
3. The Accomplishment of God's Plan.

When we present No. 1, "God's Original

Plan," we may use such studies as the inspiration and importance of God's Word; the plan of salvation, and the necessity of the new birth; and Christ's second coming, clearing up His manner and signs. Then to develop and strengthen this line of thought, we may show the importance of the Lord's revealing to us how things are going to shape up, and thus bring in the prophecies of Daniel 2 and 7. Then we may conclude this by creating a deep desire to be with Jesus in the earth made new.

When this confidence has been established, we may develop 2. *a.* in the foregoing outline, and show Satan's unrelenting efforts to thwart God's plan, and how he is accomplishing this. Studies of such beliefs as we have in common—the persecuting power and the separation of church and state—may be developed. The two laws must be cleared up, and the change of the Sabbath brought in. Then we may bring in how Satan from the very beginning started his deceptive work on the state of the dead, and spiritism. This deception may be emphasized and corroborated throughout the series.

When developing 2. *b.* Christ's part, we may bring in the third angel's message and what it involved, the 2300 days, the sanctuary and the judgment, as well as God's guidance for His church through the Spirit of prophecy. Christ's untiring efforts to save the world must also be confirmed throughout the series.

When bringing in no. 3, we must include the accomplishment of the plan, the reader's relationship to the church, and the true church as set forth in healthful living, standards, tithing, ordinances, and baptism. This may be done in such an appealing way that the honest soul will not fail to see that he must take a progressive step and join the true church of which Christ is the head.

Of course, it will be hard in the majority of cases to persuade a Mennonite to study the Adventist faith, but the Lord has honest souls which His Spirit will touch. When these have been found and won, they will be valuable assets to the truth, and jewels will be snatched from the hand of Satan to shine in God's eternal kingdom of glory.

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Ye Are Christ's:

His by *donation*: The Father's gift of the Son.
His by *purchase*: Redemption by blood.
His by *dedication*: Consecration of ourselves.
His by *relation*: His name—Brethren.

I Am Christ's:

The answer to all temptation, the motive for every act.
—*Christian Digest*.

Outlines for Bible Studies

The Christian and Dress

By RUTH S. LAMB, *Bible Instructor, Pueblo, Colorado*

A. WARFARE OF THE CHRISTIAN.

1. A great warfare in progress. Eph. 6: 10-17.
2. Christ, Captain of salvation. Heb. 2:10.
3. Satan, a mighty foe. 1 Peter 5:8.
4. Our part in the conflict. 2 Tim. 2:3, 4.
5. In times of war armies of contending forces, identified by uniforms. We recognize postmen and firemen by attire. As representatives of heaven, engaged in great warfare between Christ and Satan, Christians should be recognized by attire.

B. FROM GLORY TO APOSTASY.

1. Man in Eden clothed with glory and honor. Gen. 2:25; Ps. 8:5.
2. Sin forfeited robe of glory; man made substitutes. Gen. 3:7; Eccl. 7:29.
3. God provided adequate clothing after fall. Gen. 3:21.
4. Israel to dress in harmony with commandments. Num. 15:38, 39.
5. Enemy also recognized by attire. Prov. 7:10; 2 Kings 9:30.
6. Dress apostasy of last days foretold. Isa. 3:16-23; 2:2; Rev. 17:1-5.

C. NEW TESTAMENT INSTRUCTION FOR OVERCOMING.

1. Christian to be distinctive from worldlings. 2 Cor. 6:14-18.
2. Gold, pearls, costly array prohibited. 1 Tim. 2:9, 10.
3. Paul's appeal to Christian wives. 1 Peter 3:1-5.
4. Standards for Christ's church. Eph. 5: 26, 27. (See also leaflet *Standards of Christian Living*, as adopted at the General Conference Session, June, 1946.)

D. VICTORY FOR OVERCOMERS.

1. Saints clothed in righteousness. Rev. 19:7-9.
2. Tribute to conquering grace. Isa. 61:10.

Radio Evangelism in Action

Plans, Methods, and Objectives

I. Visiting Our Radio Students

By O. B. GERHART, *Minister, Ontario-Quebec Conference*

I WILL be keeping my first Sabbath tomorrow" was the heartening response from a woman who had never met a Seventh-day Adventist until I called that Friday afternoon. Such a response, though gratifying, was not surprising, for, within the past eight months, twenty-nine others expressed such an intention after my first visit. Most of these said they had never met an Adventist before.

These decisions were not snap judgments, nor were they due to my special persuasive powers. They were the studied convictions of persons enrolled in one of our Bible correspondence schools but needing the personal touch to encourage them to take the stand they knew they ought to take.

Our radio programs and Bible correspondence schools are forcing us into a new type of evangelism. These new methods of proclaiming present truth have doubtless produced many thousands of potential Seventh-day Adventists throughout North America and elsewhere, and are in the process of bringing many more into sympathy with the three angels' messages. In a very special sense, these "are on the verge of the kingdom, waiting only to be gathered in." Because these new believers are so widely scattered, the standard method of localized public efforts cannot reach them. And because our city evangelists and district pastors and Bible instructors usually carry as heavy a load as possible, they cannot visit them. As a result this growing army of new believers has been left to struggle against great odds without the benefit of fellowship with God's church.

The Ontario-Quebec Conference, recognizing this new field of evangelism, freed me from pastoral duties last year in order that we might more fully explore the possibilities latent in personal work among radio correspondence students. The results have been most gratifying, and we are happy to share our findings with the readers of THE MINISTRY.

1. To mention one important result, entire neighborhoods can be warned with little expense. To illustrate: After visiting with a student I inquired whether I might show one of the lessons from a picture film in her home that evening. Permission was readily granted. When I returned, the woman and her husband, together with a married daughter and family, were waiting to see the pictures. All showed

good interest and agreed they would like to see another film the next evening. That night I found fifteen persons assembled. I found it possible to call on students in adjacent neighborhoods during the next three days, and I continued to return to this home each evening. The last night thirty people had crowded into the home and were seated on planks, and even on the floor, since there were not chairs enough. Most of those present enrolled in the Bible course that night, and are looking forward to my return in the fall, when a hall will be placed at my disposal at two dollars a night for as long as I want to use it.

Obviously, there will be little advertising expense. And many of those who attend will have already studied the message and will need only to be helped to make right decisions. Four rural communities have thus been opened up to promising efforts since we began experimenting in this direction three months ago.

2. As another result, our churches are being aroused. To illustrate: One of our Ontario churches with a membership of about twenty-five, secured six picture projectors, and began Bible studies in nineteen homes near by, largely as a result of the interest stimulated by the radio and Bible school.

Our experience has shown that about two of every three who begin the Bible course will open their homes to these pictured lessons. No conference employs enough salaried workers to begin to enter all the opening doors that this follow-up work discovers. But this is a work that many of our church members can and will do when we seek their cooperation and show them the way.

3. For a third result, I would say this type of evangelism adds impetus to the counsel to move out of the cities. Although we cannot as yet furnish any concrete example of this, as our city members are only now becoming aware of what is going on in the rural areas where most of these interests are found, yet several have spoken to me about such a move, and will doubtless be found heeding this counsel later. As new churches and church schools are established in country places, many of our faithful city dwellers will see their way clear to move to these centers and help build them up.

4. It transforms the pastors and their members into more successful evangelists. I can do no better than testify what this type of work has done for me. It has made the past year one of my most successful in twenty years of ministry, both from the standpoint of baptism and in inspiration to our churches. Further, scores of people enrolled in our Bible correspondence schools are now being prepared for baptism through the efforts of members who caught their zeal from a recital of the interests I was finding and the need for their help. This is a greater reward than the immediate results of

my own labors, gratifying though they have been.

I have made some regrettable mistakes in pioneering the harvest of this new field. In the next article I shall cite what they were, and the lessons learned from them.

The Book Shelf

Books, Reviews, and Discussions

¶ Reading guide for new book

Fruitage of Spiritual Gifts

READING, like writing, is a personal matter. Everyone must read the books of his choice, and read in his own way. Still, it is a common practice, when a new volume appears, for some member of the reading circle to write out a number of ideas to guide its perusal. It has been urged that some suggestion should be made concerning the new book *The Fruitage of Spiritual Gifts*, which is one of the volumes of the 1948 Ministerial Reading Course. The purpose of this book is to give information concerning the life and labors, messages and ideals, of Mrs. E. G. White, God's special messenger to this generation.

When we recommend a book to some of our workers, they say, "Yes, I read that book several years ago." Now, there are some books which are only to be read once and then put aside, but who would think that the Bible should be read but once? In like manner those collections of divine revelation, called the *Testimonies*, should be a part of our constant reading. Just as the Bible should be read every day, so all our members—and especially our ministers—should never pass a day without reading some of the Spirit of prophecy literature. *The Fruitage of Spiritual Gifts* is too large for a detailed study here, but we offer certain suggestions as to its contents and reading.

The first two chapters deal with the question of spiritual gifts and Christianity. Chapter 2 tells of false gifts that are common today. It is true to fact to say that the greatest religious racket in American and Europe at this time is the program of the Catholic Church to raise money through their doctrine of purgatory. Catholic literature today, both periodicals and leaflets, abound in appeals for money to pay the priest for praying souls out of purgatory. In these appeals visions or dreams are often referred to that people have had in which they have been besought by their dear ones in purgatory to pay liberally to have a mass offered for them. Another instance of counterfeit spiritual gifts today is seen in the so-called Pentecostal movement, or the Assemblies of God, as

they call themselves. They not only boast of the gift of tongues but claim the gift of prophecy, and chapter 2 of this book gives many reliable quotations as to the messages they receive through their so-called spirit of prophecy.

Chapters 3 to 5 give information concerning the personal life, mission, and call of Mrs. E. G. White. Many times people who have never seen Mrs. White or heard her speak (and today that comprises the great majority of Adventists) have the idea that she was far removed from the majority of our church members and held herself much above the ordinary type of Adventist. But the truth is that she was easy of access and loved the common people. She lived close to them and understood their problems. She was one of them. She laid no claims to infallibility, and had nothing of the haughty aloofness which so many self-styled prophets manifest. While she firmly believed that the messages she gave were revelations from God, her one purpose was to exalt the Lord, and she never boasted or exalted herself.

There are four chapters in the volume which contain writings by Mrs. White that many of our workers of today have not seen before. One of these is chapter 11, entitled "The Validity of the Visions." This contains the first Adventist publication ever issued—some of the early visions published by Mrs. White herself before she was married. Though we knew this sheet had been issued, for a long time no copy of it was on hand, but a few years ago we found a copy, of which photostats had been made, and the entire document is now printed in this book. In chapter 6 there are some personal letters written by Mrs. White to her three boys. Though these may seem old-fashioned today, we believe many mothers and other members will be glad to read them. They reveal her deep love for her own mother, as well as the burden she had for her children. In chapter 12, "The Excellence of the Pioneer Spirit," we have an account by Mrs. White printed in the *Review and Herald* years ago concerning a very long trip she made to attend a camp meeting in Pennsylvania. In this chapter she reveals the spirit and determination which meant so much to her through life.

We believe that chapter 17, on the Minneapolis Conference of 1888, will be read with unusual interest. We have all heard that conference mentioned. Some opponents have spoken of it as a marked defeat, but it was, in fact, the beginning of a great revival. But very few of our members today attended that gathering, and many have only the vaguest idea of what the Minneapolis Conference really was of and what it accomplished. We bespeak for this chapter a careful reading and possibly a re-reading. It is hoped that it might be the beginning of a much more detailed study, on the part of many teachers and ministers, of the vital message presented at that conference.

In chapter 18 the reader will find an extended statement concerning the mission principles that guide us in our conferences and institutions. Here is information on our present denominational wage scale, our institutional policies, and a discussion on the spirit of unselfish service that should actuate in our institutional activities. Some call this the most informative chapter in the book.

The Adventist Church has never known many doctrinal controversies, but there was one that should never be forgotten. This is described in the chapter called "The Peril of Pantheism." Many have heard that the Testimonies years ago informed us that the Alpha of apostasy had begun, and that the Omega was soon to come. But they do not seem to know just what the issues were. Those who read this chapter will readily learn, and they will see, too, the marvelous providence of God in preserving His remnant church from the delusions of pantheism and other spiritist tendencies.

In chapters 24 and 25 there is a fairly complete account of the removal of our denominational headquarters from Battle Creek to Washington, D.C. This, of course, came later, and there are many who remember it. Although it is well to read again the warnings given to our institutions in Battle Creek and the importance attached to the influence of headquarters' churches, we must never forget that the message was given for a church in an important center and contains timely lessons for our many headquarters' churches around the world today. The time may come, in days of war or revolution, when other headquarters may have to be moved. Up to this day Adventists have never made a move that meant so much to our work as the removal from Battle Creek to Washington.

Chapter 26, entitled "Observations Along the Way," answers many questions concerning the origin, influence, and proper use of the Testimonies. It also gives weighty reasons why the personal messages to individual leaders of years gone by need to be restudied today, and why the Conflict Series and other books by Mrs. White should be carefully read. There are principles set forth in these writings concerning the moral government of God, and the motives of the human heart that are not found in any other modern book outside the Bible.

The importance of advancing, with clearer light on the truth and blueprint of God, is a subject all need to study. The messages from the Lord to the Advent church have taught certain principles which, if adhered to, will lead us from glory to glory in the light of the Lord. Chapter 15 will enable us to discern between truths of lasting value and mere fancies and vagaries that weaken so many preachers today. The same may be said about chapter 19 on the history of religious liberty activities in our church. There is perhaps no one endeavor

in our church which gives us the prestige with some, and enmity with others, that our efforts in behalf of freedom of worship and conscience give. Many do not know how we were led into this work, nor how we have escaped the pitfalls along the road. Today we all, in every land, need to know what the separation of church and state really is, and how it stands related to true soul liberty.

We cannot refer to every chapter and topic in this book, but we would ask our younger ministers especially to study the questions and answers on several subjects as presented in chapters 10, 13, 14, 23, as well as 21 and 22. They deal with up-to-date matters that every worker in the Advent faith ought to be able to explain to others, and especially to our own youth. Now we would urge all to read the last chapter on "The Solidarity of the Advent People."

Evangelism in Sermon and Song,* Ernest O. Sellers, Moody Press, Chicago, 1946, 95 pages, \$1.25.

This book is a record of the author's intimate association with evangelists of the past generation. It is valuable because it gives a brief introduction to great and successful Christian soul winners of the past. The author has confined his remarks to men who have gone before, and those with whom he has had personal contact. He does not comment on evangelists still living.

Because the author's lifework has been primarily the promotion of the gospel song as an important soul-winning agency, this outline approaches the subject from a different viewpoint. Gospel singers have played and will continue to play an important part in evangelism. In this volume will be found hints on successful evangelistic methods.

The biographical sketches review six outstanding evangelists and five "singers of truth," with whom Professor Sellers was personally acquainted. One criticism is that the sketches, because of their absorbing interest, are too short. An interest is kindled that will lead to further study of these men, their lives, and their methods.

It is interesting to note that among men like Moody, Torrey, Major Whittle, and Billy Sunday, the author singles out J. Wilbur Chapman as his ideal of a cultured, thoughtful, and effective Christian evangelist. Likewise he chose from a list containing the names of Sankey, Alexander, Towner, and Gabriel the name of George C. Stebbins as that of a man more nearly his ideal of gospel singer, song leader, and composer.

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

* Elective, 1948 Ministerial Reading Course.

The Formal Wedding,* Judson J. McKim, Revell, New York, 1947, 96 pages, \$1.50.

One of these days I hope someone will write a Seventh-day Adventist handbook on the formal wedding. Until then we shall have to be satisfied with the best we can find in other books. The author of this little book, a general secretary of the Y.M.C.A., and a master of ceremonies for many formal weddings, packs in its pages many helpful suggestions and directions so sorely needed by parents, pastors, prospective brides, and grooms. Too often the plans of a formal wedding are thrown together by well-meaning friends and relatives, and at their best are poorly executed.

The sections of this book—"Preliminaries," "Planning the Wedding," and "The Great Day"—outline a series of time schedules and responsibility assignments which, if generally followed, will turn the rehearsal from the pandemonium of many voices into an orderly procedure. Even an adaptation of the suggestions and directions that the book contains will save the wedding party from some very embarrassing situations. In all, a careful reading of this book will help to make the wedding day and hour the happy and dignified occasion it should be. THEODORE CARCICH. [President, Illinois Conference.]

Holy Hours in The Holy Land,* Walter R. Alexander, Eerdmans, Grand Rapids, Michigan, 1946, 160 pages, \$1.50.

Few of us ever get to know the satisfaction, the joy, the profit, of tramping through Bible lands. If you want to feel you have been there, and seen the details you have heard of, read this book. You will join the author at each site, while he relives in retrospect the events of Bible story which were enacted there, from the days of Abraham to those of our Lord. He spans the years in vivid portrayal of persons and places. It is a delightful blending of the old and new Palestine, both as it was and as it is. Ancient customs and dwellings are shown side by side with modern architecture and ways of living. It is certain that Bible scenes and stories will live in your thoughts far more vividly after reading the book.

CARLYLE B. HAYNES.

Wanless of India,* Lillian E. Wanless, Wilde, Boston, 1944, 366 pages, \$3.

William James Wanless was not one boy, but three, according to his mother, for two sons had died before him, and so he bore the names of these two. Born May 1, 1865, in a village near Toronto, Ontario, Canada, he spent the first twenty years of his life in Toronto where an experience came into his life which led him to decide upon his lifework, and proved his mother's appraisal of his doing the

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work of at least three men. He founded three large institutions—a hospital, a medical college, and a tuberculosis sanatorium (later a leprosarium)—any one of which would have been sufficient for one man's career.

At eighteen years of age William was desperately ill with pneumonia. Two physicians had given a hopeless prognosis. His mother was on her knees in another room, pleading for his life in simple words that sought the throne of grace. The answer came quickly and as simply as the prayer. The older brother, Thomas, had learned how to give fomentations, and she recognized in the immediate improvement from his simple treatment the answer to her prayer. The young man recovered and definitely decided upon his lifework. He would study medicine and become a medical missionary.

He graduated from the medical college of the University of New York, and, with his young wife, a nurse from Toronto, was sent the same year to India by the Foreign Board of the Presbyterian Church in the United States of America.

And here we catch a glimpse of India's caste-ridden, disease-riddled, starving, hopeless,

helpless, motley population. Around his bungalow had gathered a bedraggled crowd, with sore eyes, running noses, tottering feet—the low castes and the outcasts. "Doctor-sahib! Doctor-sahib!" moaned suffering voices.

A million and a half patients passed through just one of the hospitals he founded before he retired. Sight was restored to 13,000 blind through eye surgery. There were 75,000 operations of all kinds.

E. Stanley Jones said, "I went a thousand miles in India to have Dr. Wanless operate on me, for he was not only the outstanding surgeon of Asia but one of the greatest in the world, and more than all he was a real Christian." An ignorant, low-caste villager from North India was asked, "Why do you pass by many large city hospitals and come to this one?" He replied, "Because the doctor prays before he operates."

Three times he received official honors from Great Britain. In 1918 he received his F.A.C.S. When on furlough he toured, preached, lectured, and spoke in churches and medical colleges.

Death-dealing epidemics had swept India from ancient times—dengue, malaria, and cholera. In an unguarded moment his wife, Mary, ate unwashed fruit brought by an appreciative native. Her death was a severe blow to Dr. Wanless. It was several years before he recovered from it and was his cheerful, optimistic self again.

In 1907 Dr. Wanless was united in marriage with Lillian Emery Havens, a Presbyterian missionary at Kolhopur. She was his devoted companion until his death in 1933. The work of Sir Wanless was an epic of most absorbing fascination, but it is Lady Wanless's charming literary style that makes of his life story such an absorbing theme.

The book stands with the life of Carey, Moffat, Livingstone, and other great pioneer missionaries as an incentive to Christian young men and women to give their lives to spread the gospel of a soon-coming Saviour to benighted lands.

G. K. ABBOTT, M.D.

God and the Cosmos,* Theodore Graebner, Eerdmans, Grand Rapids, Michigan, 1946, 453 pages, \$3.50.

This is the third edition of this book, which has been enlarged considerably. Dr. Graebner is professor of philosophy in Concordia Theological Seminary at Saint Louis, the Lutheran college which has received considerable attention because members of its faculty have actually participated in the Lutheran Hour broadcast.

The author explains the title by saying that "it is intended to suggest a treatise written in

* Second edition selected as elective in 1945 reading course.

the support of belief in a God, the existence of the soul, and creation as distinguished from evolution."

The volume is divided into three sections entitled "Atheism," "Materialism," and "Evolutionism." The reviewer feels that these arbitrary divisions have resulted in considerable back tracking. Perhaps this has been necessary, but the busy reader wishes that it could continuously present new material.

The book is printed on thick paper. This gives the illusion that it is a very large book. This is not an advantage to those persons who have crowded bookcases. And those who wish to carry it to the pulpit will wish that it were smaller.

In trying to show the importance of the race of human beings living on this planet, Dr. Graebner speculates that this is the only planet in the universe that is inhabited. (Page 93.) He quotes Wallace and Eddington to prove his position. Readers of *THE MINISTRY* will probably not be willing to accept this theory. In spite of these rather insignificant criticisms, the book is most valuable for the following reasons:

1. It is interesting, and the arguments are easy to follow. Our workers will be delighted to find a non-S.D.A. book which is so full of faith-provoking information and logic.

2. It contains such a mass of references that a worker who expects to handle such topics in the pulpit could find no other single volume that would be so helpful.

3. Many theological speakers and writers have such a meager scientific background that their stand on the evolutionary question is unimpressive, and in some cases ridiculous. Dr. Graebner, however, seems to know biology almost as well as he does theology, and speaks in a language that is more convincing than emotional.

The book has a well-prepared glossary, complete bibliography, and index.

B. H. PHIPPS. [Professor of Biology, Emmanuel Missionary College.]



I HAVE loved my job with a passionate and consuming love. I would rather preach than do anything else I know in this world. I would rather pay to preach, than be paid not to preach. It has its price in agony of sweat and tears, and no calling has such joys and heartbreaks but it is a calling an archangel might covet. Is there any joy like that of saving a soul from death? Any thrill like that of opening blind eyes? Any reward like the love of little children, to the second and third generation? I wish I had been a better minister, but there is nothing in God's world or worlds I would rather be.—SAMUEL CHADWICK.

The Ministry, August, 1948

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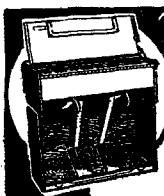
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The Religious Press

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WORLD WAR III.—Atomic horrors fade into insignificance before others that might have been, or may yet be used. The deadliness of atom bombs has increased, but the deadliness of new gases has become even greater.

There has been a corresponding progress in the deadliness of weapons, but an even greater menace in methods to distribute germs to accomplish mass murder. There are even still other ways to use climate to destroy.

For instance, there is still a chance that *Tabun* or *Sarin*, a gas with a double name invented by the Germans too late to use in the last war, may have a try-out. Unlike the earlier gases, which attacked the respiratory system, this attacks the brain.—JULIUS F. SEEBACH in *The Lutheran*, May 12.

WORSHIP OF GANDHI.—The terrible effects of Hinduism were obstacles enough to missionaries but Gandhi's assassination has given new impetus to this Satanic system. Prayer is now made in Gandhi's name. He is practically a god. Hindus garland his picture and worship before it.—*Prophecy*, quoted in *Gospel Minister*, May 20.

JEWS IN RELIGION.—To a large part of the 5,000,000 Jews in America, the Old Testament is an unknown book. Only twelve percent of American Jews are affiliated with their religious organizations. Not more than 50,000 of New York's 2,500,000 Jews actually attend the synagogue regularly.—*Times of Refreshing*, quoted in *Gospel Minister*, May 20.

BELIEF IN GOD.—In a poll taken in ten nations as to belief in God, Brazil led the list in the percentage of affirmative answers, and France was in last place. The United States was fourth. The tabulation of the answers is as follows:

	Yes	No	Don't Know
Brazil	96%	3%	1%
Australia	95	5	—
Canada	95	2	3
United States	94	3	3
Norway	84	7	9
Finland	83	5	12
Holland	80	14	6
Sweden	80	8	12
Denmark	80	9	11
France	66	20	14

—*Christian Digest*, June.

BURMA'S INDEPENDENCE.—On January 4, 1948, Burma became an independent nation. She is the first nation to leave the British commonwealth since the United States' declaration of independence in 1776. Most of the inhabitants are opposed to Christianity. It remains to be seen what policy the government will adopt toward Christian missions.—*Moody Monthly*, quoted in *Gospel Minister*, June 3.

VATICAN SUB-AGENCY.—Critics in Europe have declared that America is using the Vatican to further American interests. The contrary is true. It is the pope who uses the American administration as a sub-agency for Vatican world politics. The outstanding fact is that the Vatican, in close tie-up with international cartels, wields today a decisive influence over the . . . administration. The exchange of letters . . . last year committed this country virtually to the power politics and international conspiracies of the Vatican.—*The Churchman*, June 1.

LIBERAL GIVERS.—Last year more money was given to foreign missions by the Seventh-day Adventists than any other Protestant denomination. The total



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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 was third with \$3,858,553. The total given by 100 other smaller Protestant mission boards and agencies amounted to \$32,829,804.—*Christian Digest*, May.

MEMBERSHIP INCREASES.—According to figures published by the *Christian Herald*, the membership increase per thousand of the nation's leading denominations during 1946 was as follows: Latter Day Saints (Mormons), 124; Disciples of Christ, 117; Northern Baptists, 95; Southern Baptists, 73; Church of the Nazarene, 57; Christian Reformed Church, 44; Methodist, 43; Presbyterian, U.S.A., 33; Roman Catholic, 18.—*Watchman-Examiner*, May 27.

CHURCHES IN INDIA.—Episcopalian, Baptist, Methodist, Congregationalist and Presbyterian congregations have united to form the "United Church of South India" with a membership of more than a million Indian Christians.—*Church of Christ Advocate*, quoted in *Gospel Minister*, June 3.

CZECH CHURCHES.—Legal equality will be granted all church groups in Czechoslovakia according to the new constitution now being drafted, reports *Religious News Service* from Prague. . . . Legally recognized churches in Czechoslovakia have been receiving state aid in support of their pastors.

Articles 17 and 18 of the proposed constitution are: Article 17. Section 1. Everyone has the right of subscribing privately and publicly to any religious creed or to no religion. Section 2. All religious creeds and non-religion are equal before the law.

Article 18. Section 1. Everyone is free to carry on functions related to his religion or non-religion. The performance of this right, however, must conform with public order and good morality, and may not be abused for non-religious purposes. Section 2. No one may be directly or indirectly constrained to participate in any such activity.—*The Lutheran*, May 5.

MAGAZINE SURVEY.—William F. Tanner, head of the journalism department at the Oklahoma Baptist University, recently made a study of seventy religious magazines. Shortly he reported that most of them could not be understood by the average American adult.

"The average denominational publication is beyond the grasp of the non-college graduate," Tanner stated. He blamed the big words, long sentences and an impersonal approach as the reasons.—*Christian Life*, June.

BIGGEST RACKET.—The liquor racket is now the biggest racket in America. Manufacturers make billions. Distributors make billions. Salesmen make billions. Hospitals, doctors, Keeley Cures and like organizations, and undertakers make millions. The government makes billions in taxes and fines. Take the money out of liquor and within a year it would be banished from every state in the union.—*Methodist Challenge*, quoted in *Gospel Minister*, June 3.

GARB OF TEACHERS.—North Dakota, a predominantly Lutheran State, has been plagued by a disproportionately large number of Roman Catholic nuns as teachers in the public schools of the State. What particularly irks Protestant North Dakotans is the practice of these nuns of teaching their classes dressed in their full religious garb.

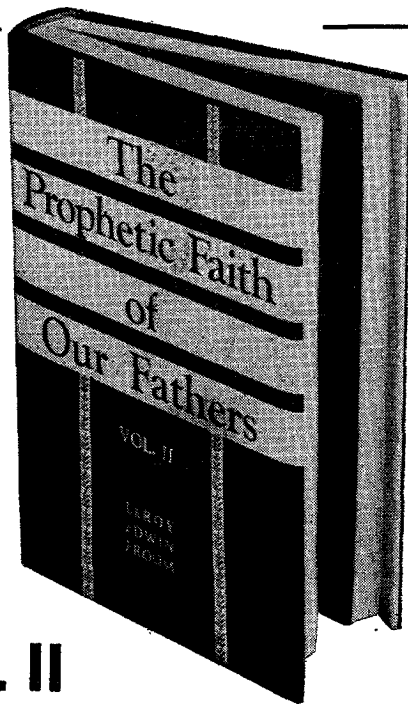
As a result of this, a measure has been introduced into the State Legislature, which will be submitted to the voters in the June primary elections, prohibiting teachers in public schools from wearing the garb of any religious denomination. It is held, and rightly so, that the display of a nun's garb with its dangling rosary beads, etc., in a public-school class room is obvious propaganda in behalf of the Roman Catholic religion.—*Converted Catholic Magazine*, April.

SCRIPTURE DISTRIBUTION.—During the past twelve months 9,310,439 copies of the Scriptures in 167 languages have been distributed by the American

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● By LE ROY EDWIN FROOM

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Bible Society. More than five million of these volumes were used in the ABS work abroad.—*Christian Digest*, June.

GERMAN PROTESTANT JOURNAL.—The new German Evangelical weekly *Sonntagsblatt* now has a circulation of 100,000. It treats not only church and theological questions but discusses current events from a religious viewpoint. Paper for the publication is supplied by the U.S. national committee of the Lutheran World Federation.—*Christian Century*, May 26.

A Warning Message

(Continued from page 23)

Suddenly they stopped coming to the meetings. The workers were distressed, for they had seemed such fine prospects. They were absent a full week. Then they reappeared and announced that they now wished to join the Adventist Church. They explained that they had gone to some revival meetings conducted by an earnest spiritual preacher in the neighborhood, and had been soundly converted. And now, having been convinced of the truth on the points of faith they had heard at our meetings, and having found Christ in the other revival meetings, they wished to join our church. What a tragic rebuke this tale affords. Let us think this whole principle through, and act as God expects us to act.

L. E. F.



Choir in Soul Winning

(Continued from page 25)

standards to the entire group, and they are usually willing to cooperate, or they will then gracefully withdraw from the choir.

In some campaigns where no church choir exists we have generally found a group of fifteen or twenty young people attending the meetings who sing reasonably well, and are willing to practice group numbers for the meetings. Many times these groups have grown into capable choirs of thirty to forty voices within a short time. These groups naturally bring enthusiasm to the meetings. In one city where no church choir was available, we organized a small group of singers from the audience, which eventually grew into a good choir of nearly fifty members. From this group we baptized twelve. In another campaign we baptized twenty as a direct result of their participation in the choir and the continual influence of the Holy Spirit at the lectures. Similar results have occurred in other places.

We certainly cannot afford to lose any opportunity to organize and foster a choir, or even a small musical group, in our evangelistic meetings, where this is at all practicable. But the greatest opportunity comes in making this choir a soul-winning agency for leading men and women outside our ranks to see the beauty of God's truth, and surrender their hearts to Christ.

News for You!

EASTMAN KODAK 35-mm. cameras with built-in range finders are available to all our workers at the exceptional price of only \$78.74. Cases and flash guns are also available.

INSTITUTIONS AND SCHOOLS

Saroma, a product made by Standard Brands, is available through this department at 68c a pound in 50 pound lots. This product is similar to Vegex and is used by many of our schools, institutions, and food factories.

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Kraft Foods, one of the largest food manufacturers in this country has now made available its products to our overseas workers at a very low price. At the present time whole milk powder in barrel quantities is 50c a pound when bought in five pound tins, six to a carton. The price is 62c a pound.

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TEMPERANCE!—This is our golden hour to press the temperance issue. The need is tremendous. Mankind is disillusioned, fearful, heartsick. It has been bruised through sorrow, harrowed by pain, and is concerned over the future. It has turned away from the solace of God and the true comfort and hope of the gospel. It is futilely seeking to drown its sorrows with the bottle. It wants relief. It wishes to forget for the moment. It wants the artificial stimulus of false optimism and synthetic happiness. As I traveled to England recently drink was flowing on the great ocean liner en route. Old and young, men and women, were seen everywhere with a bottle or a glass. The liquor quest is rampant in London. On short walks I passed dozens of "pubs." All other places were closed and dark. These alone were open wide and bright with lights. The stench was sickening, and the sight of so many women and girls among the men drinking deeply hurt and stunned me. This is the time to lecture on temperance—in churches, clubs, civic organizations, high schools, everywhere. Develop some supertalks with different approaches, and give them wherever you can. Make them sound, scientific, convincing, appealing. Bring temperance into every evangelistic series. Circulate *Listen*, our new temperance quarterly. Get signers to the pledge. And above all, lead men to the Saviour, away from sorrow, disillusionment, and drink. Let's do strong preventive work, and rescue work as well. The American Temperance Society will help you.

UNPROFITABLE!—There is no more incontrovertible fact in history than that the crushing domination of *paganism* under the Roman Government was superseded by the Roman *Papacy*, which was its religious counterpart. Every informed Adventist knows and teaches this unquestioned truth. There is likewise unassailable proof that the Papacy has substituted an earthy sacrifice, and earthly priesthood, and a fictitious sanctuary for the one true and only sacrifice of Christ and His heavenly priesthood in the heavenly sanctuary above. This is the essence of the supreme ecclesiastical perversion of the ages—the blighting mystery of iniquity. On this also all who believe the former truth are likewise united. The one point of difficulty and difference, with some, is whether it is the former or latter truth that is taught in the particular terms of Daniel 8. And the vast majority of workers see no need

for fruitless controversy over the textual interpretation of this scripture. Let us heed the admonition of the Spirit of prophecy not to make this point a test of one another's orthodoxy and of loyalty to God and His message.

PLAGIARISM!—Common honesty demands that credit be given when quoting another's words, or even when closely paralleling his thoughts. The apostolic situation of having "all things in common," does not extend to the appropriating of another man's literary production. We, as Christian workers, who honor and preach the binding obligation of the Ten Commandments—including the eighth, "Thou shalt not steal"—should be above reproach in personal honesty in the field of recognized literary ethics. The great majority of our men are careful and conscientious about credit to whom credit is due. But an occasional offender brings reproach upon the rest of the ministerial and journalistic fraternity, who are innocent. This is not a matter of individual judgment but of definite moral principle, recognized by all high-minded men, whether religious or irreligious. It is so clearly recognized as to be wrought into copyright laws whose infractions are punishable by civil penalties. Christian motives are, of course, higher than the deterrent of civil law.

SIDE LINES!—The call to the ministry is a summons to give oneself exclusively to the preaching and teaching of the Word and the work of the church. The response to that call involves acceptance of the clear principles and involvements implicit in such a call. It is a pledge to abide by the regulations governing singleness of conduct and right relationship to the church. A call to the ministry is not only a call to the renunciation of money-making as a business but is also a summons to refrain from dabbling in side lines to supplement one's income by selling automobiles, dispensing vitamins, dabbling in real estate, receiving commissions on sales, and the like. It is bad enough when our people sense that a minister is transgressing in these matters. But when it gets into the public press, and such proclivities are aired in the newspapers, it becomes more than ever a personal disgrace, an affront to the brotherhood of ministers, and a reproach upon the fair name of the church. Each of us is under solemn bond to the good name of the church.

L. E. F.