

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

February, 1948

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Notes and Notices

Information and Sundry Items

¶ It is conceivable that a clean, upright worker might be "framed" by some designing person or group, and wrongfully charged with undue familiarity or misconduct—though actually wholly innocent.

**BE YE CLEAN THAT
BEAR GOD'S VESSELS** That could be, and has been. But it is not conceivable that a continuing series of charges and suspicions of undue familiarity and unbecoming conduct, and of improper approach and indiscretion should arise time after time and place after place without some cause for such constantly recurring talk.

That could not be, and has never been. Where there is some smoke over a period of years, there is bound to be an unholy fire somewhere. When a malodorous scent follows a man from place to place, accentuated through the years, there is something unclean and unwholesome somewhere that occasions it. Why is there never a suspicion and never a word about most ministers—only absolute confidence in their moral integrity? It is because they conduct themselves so uprightly that they are above suspicion or reproach. Why is it that an occasional worker always has a question mark attached to him? It is because his carelessness gives occasion for talk. God expects much of His ministers, and so do the people. God expects those who bear His holy vessels to be clean men—clean in mind, in heart, in action. God expects them to be examples to the flock, upright in speech and model in conduct. Unbecoming words or suggestions, questionable attitudes or approaches of any kind, are not only unseemly but grossly wrong and inexcusable. We ministers should exercise such meticulous care that no one may have rightful occasion to question or to challenge our behavior. Youth should be able to trust us. Parents and other adults should be able to have implicit confidence in us as men of God, whose exemplary life and influence is irreproachable and uplifting. The minister of God should be a Christian gentleman in every place and under every circumstance. He can never rightly lay aside His holy office as minister and indulge in the cheap, the common, the borderline. He cannot take on the role of playboy, with its familiarity, hilarity, and lowered standards. Inexcusable in younger men, it is even more reprehensible for an older man who should have even better sense, and of whom much more is expected. Let us banish all looseness from the camp. Let us protect the good name of the brotherhood. If any will not heed, let him be separated from the ministry. It is too holy an office to be soiled with questionable conduct.

¶ In order to keep abreast of our expanding program, the Ministerial Association is eager to have at hand the accurate, up-to-date addresses of our evangelists and pastor-evangelists. If you have finished an evangelistic series and are moving to some other city or conference in a new campaign, will you kindly drop us a card to that effect? If you do this, we will be able to send you material that comes to our office that may be helpful to you in your work.

¶ WORD has just come from the Ministerial Association secretary for Inter-America giving the titles of the new 1948 Spanish Ministerial Reading Course for that field. These are:

Un Apóstol Contemporáneo by Claudio Celada.

El Mejor Camino para Hallar a Cristo y Su Iglesia by Juan Orts González.

El Mundo del Futuro by Daniel Hammerly-Dupuy.

These embrace the biography of Penzotti, a great Bible colporteur; a treatise on the teachings of the Roman Catholic Church in the light of Protestantism; and the third, written by one of our leading South American evangelists, should serve as a source book.

¶ THE Inter-American Division has just informed us that W. E. Murray has been elected ministerial Association secretary for the Division, succeeding L. H. Lindbeck, who will continue as Radio and Religious Liberty Secretary. Brother Murray has also been named as editor of *El Ministerio Adventista*, the Spanish Ministry, with Wesley Amundsen, associate editor.

¶ SOME seem determined to dominate anything they are connected with, whether it be an institution, conference, department, or line of work. With supreme confidence in their own judgment, experience, and knowledge, all they ask is that others follow them to success—the fewer questions asked the better, and the less information and explanation given out the better. Such a policy does accomplish things. But it is a one-man policy, and the weaknesses of that one man are definitely wrought into the work along with his strength. There is a better way—the democratic way—that leads by informing, inspiring, and drawing upon the collective strength and wisdom of all. This comports with the plan of God for the remnant church.

¶ CHRISTIANITY is a way of life and consists of a series of teachings concerning attitudes. Jesus warned his hearers against those states of mind which produce unhappiness and commended others which inevitably resulted in happiness. The good minister of Jesus Christ will endeavor to make his preaching helpful exactly at this point, and he who gets the reputation for being genuinely skillful in this regard need not worry about audiences. The people will forgive a preacher who is not an expert in solving the problems of the nation, if he is helpful in solving the problems of individual citizens.—*Christian Advocate*.



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Official Organ of the Ministerial Association of
Seventh-day Adventists

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¶ Finishing God's Work

In the Face of Great Obstacles*

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

AS SPIRITUAL leaders of this denomination we are confronted with three inescapable facts. I wish to state them briefly:

1. The finishing of God's work in all the world is our divine assignment. There is no escaping it. Multiplied resolutions cannot increase the certainty of this assignment, nor can disregard or complacency give us any release.

2. The task given us by God might already have been done except for the failure of God's people. We are here at this Autumn Council because of our failure, not our success, no matter how laudable our labors and our accomplishments. I know that it is unethical to talk of failure; it is psychologically unsound. I recognize, too, that a great deal of satisfaction can be derived from the continued acceptance of commendations for our good works. *But God says we have failed.* Please note the following from Mrs. E. G. White:

"If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory."—*Review and Herald*, Oct. 6, 1896.

"I know that if the people of God had preserved a living connection with Him, if they had obeyed His word, they would to-day be in the heavenly Canaan."—*General Conference Bulletin*, March 30, 1903.

"If every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Testimonies*, vol. 9, p. 29. (Similar familiar statements may be found in *The Desire of Ages*, pp. 633, 634; *Testimonies*, vol. 6, p. 450; vol. 9, p. 29.)

3. "The work which the church has failed to do in a time of peace and prosperity, *she will have to do in a terrible crisis*, under the most discouraging, forbidding circumstances, . . . under the fiercest opposition."—Volume 5, p. 463.

* Devotional sermon, Autumn Council, Grand Rapids, Michigan, November, 1947.

There is no escaping these three facts. The task given us by God *must* be done. It might have been done ere this, but we have failed. If we are personally going through with this movement, we must now do in a terrible crisis and under most forbidding circumstances what we have failed to do in times of peace and prosperity.

Familiarity Takes Off the Keen Edge

All three of these observations sound trite. They have a distinctly familiar sound. We have heard them uttered again and again in workers' councils. I have heard them for thirty years. All of us have undoubtedly woven them into our sermons as we have sought to impress our people with what *they* ought to *be* and what *they* ought to *do*. Any thoughtful observer, however, cannot but conclude that these three startling facts seem to have lost some of their former effectiveness. They fail to move us as they once did. We toy with them now with some measure of comfort and disinclination. We handle them almost carelessly in our resolutions—surely not with the deep concern that characterizes men of the world who must make some immediate disposition of the atomic bomb. And yet, these three facts possess a moral and spiritual explosiveness that measures well with the physical destructiveness of that deadly invention.

This much is a dead certainty—the secret of success for us as workers for God *lies in* REMEMBERING our divine assignment and the circumstances under which that task must be completed. Failure to do so will be most unfortunate; the results will be tragic. We regret to say it, but at times there are evidences of forgetting. This is clearly discernible in certain trends we find in our work. These trends, unless the root-cause is destroyed, will eventually form a pattern for our work. We cannot here

deal with these disturbing trends in detail. That is not the intent of this devotional study. However, a listing of a number of the more evident ones should alert us to the dangers that confront the movement.

1. The disposition to hold what we already have and to be satisfied with it. Brooding over churches and conferences that are static. Think of the scores of churches that have had no increase in membership in years!

2. The absence of venturesomeness, waiting for the return of normal times, when we know that a state of normalcy, as we have known it in the past, can never return.

3. The tendency to be "choosy" about our places of labor; seeking the best places and avoiding those spots that call for the endurance of hardship and sacrifice. This is particularly true of younger workers who have known nothing of the toil that has gone into the molding of this movement, but unfortunately the tendency is the temptation of us all.

4. The declining foreign mission spirit in our youth. I am heartened by the report of its recapture at the recent National Youth Congress.

5. The Peter attitude: Well, we have left our all and followed you. Now what are we to get?" Matt. 19:27, Moffatt.

6. Divided interest and loyalty, forgetting Paul's determination: "This one thing I do." This manifests itself in workers in the cause who buy and sell and operate side lines for gain.

7. The questionings and the waning confidence in leadership on the part of some of our people.

All these trends are the *results of forgetting*. And we have been told that we have nothing to fear except as we shall forget. All these can be avoided only by constantly *remembering* our divine mission and assignment.

In thinking about the task God has given us to do, two passages of Scripture merit our attention. The one sets forth God's eternal plan and purpose; the other summarizes Jehovah's message to leadership in every time of crisis. "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. "And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward." Ex. 14:15.

The Nature of Our Movement

The great Advent Movement is strikingly unlike any other divinely inspired movement the world has ever seen. The difference is to be found not only in the field of doctrinal teaching but also in its *objectives*. I am inclined to believe that the greatest dissimilarities are not to be found in the articles of faith, although I would not want to be too dogmatic about that. As touching the great body of Christian funda-

mentals, even now we are in substantial agreement with other fundamentalist Christian bodies. We hold in common an implicit faith in the existence of Deity, in revelation and inspiration. We hold in common a belief in the reality of sin and the need of a Saviour, the incarnation of the divine Son, the blood atonement through the substitutionary death of our Lord, Christ's resurrection and subsequent priestly ministry, the indwelling Saviour through the Holy Spirit, the possibility of communion through prayer, the return of Christ, eternal rewards and punishments, obedience to law (with a difference in regard to the day of the Sabbath). All these undergird the faith of all Christian believers who have barricaded their souls against the destructive influences of modernism.

The inherent nature of man is one major doctrine where we find ourselves in serious conflict with other fundamentalist Christians, but most other differences are in the realm of spiritual obligation and practice. Many well-informed Christians are willing to admit that the seventh day is the Sabbath, but in practice they do not take it seriously. To be sure, there are many peculiar teachings that characterize the Advent Movement, but other Christian bodies do not cling to well-defined teachings that are antagonistic to these. For instance, with us the investigative judgment is a bulwark of faith. Our Christian friends in other churches simply do not know anything about it. Take the practice of tithing. How many other churches wish their people could be induced to the practice! We make much of our understanding of the prophecies, while most other fundamentalist Christians lay no claim to an understanding of the prophetic books.

Recognizing the common ground between us and other Christians, the messenger of the Lord has made crystal clear our duty when first entering new territory. We summarize the instruction thus: (a) Seek out and become acquainted with the pastors of other churches. (Much has been lost by neglecting to do this.) (b) Put the emphasis, in our preaching, on the truths of the Bible that are dear to the hearts of all Christians. (c) Avoid the "sheep stealing" impressions. It might be helpful if we reviewed the instruction found in *Evangelism*, page 143:

"It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will.

"Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their true position and the object of their mission—to call

the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement."

Our failure to heed this divine counsel has given us a world reputation for disbelief in Christ as the only Saviour—a reputation that we will find difficult to overcome if we pursue our present methods of public work. Our success in reaching the masses with the everlasting gospel may well turn to this point. I raise a rather serious question: Is there not grave danger that we shall, in our eagerness to get before the world the startling truths of Christ's return, the binding claims of the law, and the coming judgments, confront the public in our preaching with messages that accentuate our differences only, and fail to recognize that these truths can be freely acknowledged and accepted by men and women without experiencing a corresponding transformation in their lives? Is not this the source of our weakness, the root-cause of church problems, the explanation for the increasing evidences of worldly conformity? To be convinced is one thing; to be converted is quite another.

There is only one source of salvation from sin. It is to be found in the mighty acts of God as evidenced in the incarnation, the crucifixion, the resurrection, and the priestly ministry of Christ. The history-disturbing announcement is that "Christ died for our sins" and that "God was in Christ reconciling the world unto Himself." And the secret of winning the world for Christ was decisively announced by Jesus Himself: "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. In view of these facts how meaningful becomes the counsel of God's servant:

"The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the 'Lamb of God, which taketh away the sin of the world.' John 1:29. Every true doctrine makes Christ the center, every precept receives force from His words.

"Keep before the people the cross of Calvary. Show what caused the death of Christ,—the transgression of the law. Let not sin be cloaked, or treated as a matter of little consequence. It is to be presented as guilt against the Son of God. Then point the people to Christ, telling them that immortality comes only through receiving Him as a personal Saviour.

"Christ crucified,—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the water of life. Do not be empty cisterns. If you reveal the love of Christ to them, you will lead the hungering, thirsting ones to Jesus, and He will give them the bread of life and the water of salvation."—*Testimonies*, vol. 6, pp. 54, 67.

This, then, is "common ground." This is

what sinners need—both inside and outside the church. There is no other hope for a sinful world. And those who first receive Him will readily accept and walk in all the light God has entrusted to us as a people for these latter times. It is on this "common ground" that we are to meet the people of other denominations. I am inclined to take the position that we ourselves are in danger of overstressing our differences, and thus by our unconscious attitudes foster antagonisms. It is exceedingly easy to develop the "insider" and "outsider" complex of the Jews. There is also the ever-present possibility that we may attribute insincerity to others simply because they cannot at first follow us all the way in all we believe, and thus fail to recognize that many who do not follow us all the way are in reality deeply sympathetic with our views.

The recovery of truth and its acceptance—not its discovery—is a slow and arduous process. We have now been a full century in recovering the truths of the Sabbath, the nature of man, the judgment, healthful living, and others for the world. Whether these truths will be believed and practiced by God's sincere children in other religious bodies and many not associated with other churches, *depends largely upon our attitudes and methods of labor*. The bulk of God's children are not yet in the remnant church. They must still be reached with the special truths for this time. Our methods of approach will largely determine our success. This much is a dead certainty, there are thousands on the border, waiting only to be gathered in. Of that we have specifically been assured by one who has spoken for this people as the messenger of the Lord. History records the same implications. Please note:

"Seventh-day Adventists . . . arose in 1845. They are a numerous society, and have representatives in many foreign countries. These are active in propagating their views, and have numerous sympathizers in all evangelical churches."—HURST, *Short History of the Christian Church*, p. 571.

"Numerous sympathizers in all evangelical churches"! How encouraging! How reassuring! They are waiting—waiting to be gathered in.

—*To be continued in March*

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"HEAVENLY CIRCULARS."—It's "heavenly circulars" rather than flying saucers over Mississippi. Dr. D. A. McCall, state mission secretary of the Mississippi Baptist Convention, drops packets of tracts from the "Gospel Flyer," the plane given him last fall by convention constituents. Dr. McCall is his own pilot. The packets are suspended from tiny parachutes and are dropped in remote sections, usually near farm centers or other places where people appear to be congregating.—*Religious Digest*.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Ellen G. White—The Human-Interest Story

2. The Homemaker

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

IT IS easy to picture Mrs. E. G. White as an indefatigable writer and an earnest speaker, but not often is she thought of as a capable housewife and mother, carrying many home responsibilities and caring for and training her children.

During the first years of their married life James and Ellen White had no regular income, for there was no systematic support for the ministry. They had no fixed place of abode, but they "resolved not to be dependent" (*Life Sketches*, p. 105), even though much of their time was given to the work of God. They found life not too easy, for the Lord allowed trials to come lest they "should settle down at ease," "unwilling to leave" a pleasant home. (*Ibid.*, p. 106.) Often entrusting the care of their children to others, they traveled from place to place, tarrying at times for but a few weeks or months at any one location. Sometimes they kept house in a spare room, or attic, with borrowed furniture (*Ibid.*, p. 123), and sometimes they boarded with the families with whom they stayed.

In establishing the publishing work at Rochester, New York, in 1852, a building was rented to serve both as home and office, but they were "compelled to exercise the most rigid economy and self-denial" to keep the enterprise going. The cheapest secondhand furniture, some of it badly needing repair, was secured, and the food budget was so restricted that for a time they used "sauce in the place of butter, and turnips for potatoes." (*Life Sketches*, p. 142.) Ellen White, however, counted it a pleasure to have a settled home where the entire family could be together.

Soon after moving the publishing work to Battle Creek, Michigan, in 1855, the Whites were privileged to have a home all their own; and although away much of the time, home life was maintained to provide their children with the proper environment. From this time until the death of James White, in 1881, they maintained a home in Michigan. They also had a home in California for a period in the seventies, dividing their time between the growing work on the Pacific Coast and the Battle Creek headquarters.

At Home in Battle Creek

Incidental references which occasionally occur in the records indicate that the White home was a cheerful, happy place, although stirring with activity. The first building of their own was a six-room frame cottage located on Wood Street at the western edge of Battle Creek. At the back was the garden and barn, and they had their own cow. They drew their water from the well which served the community. On a back corner of their land was a wooded spot providing a secluded place for prayer.

Since Mrs. White's time was much taken up with writing, preaching, and traveling, it was necessary to employ responsible domestic help; yet she did not surrender her position as manager of the household affairs, as mother and hostess. Her diaries reveal that during her time at home and while traveling, a large part of many days was devoted to writing, yet other activities were not neglected. When sewing was receiving special attention, we find her from day to day making "a pair of pants," preparing "a coat for Edson," and making "a mattress for the lounge," or working "hard all day on a dress to wear through the mud." (*Diary*, March 25, 28, April 26, 1859.)

This particular year the gardening season was inaugurated with the setting out of a "currant bush" late in March. It turned out to be "a cold, blustering day," and after fitting out departing guests with loaned "cloak, mittens and necktie to protect them," she jotted in her diary, "In the new earth there are no chilling winds, no disagreeable changes. The atmosphere is ever right and healthy." (*Ibid.*, March 24, 1859.)

In succeeding weeks, currant and raspberry bushes and strawberry plants were all set out. One entire day was devoted to "making a garden for my children," as she wished "to make home . . . the pleasantest place of any to them." (*Ibid.*, April 11, 1859.) Plants were secured from the neighbors, and exchanges of plants and roots are recorded. (*Ibid.*, April 11-13, 1859.)

Then there was the buying to be done. Shopping trips to town were made, not only to supply the family needs, but at times to assist

neighbors in the selection of merchandise, for Ellen White was known to be a good buyer.

One day she went downtown to buy some goods with which to make a pair of trousers. She asked Mr. Skinner, the proprietor of one of the dry-goods stores, to show her a piece of all-wool material. He threw down a bolt of goods on the counter and told Mrs. White he had just received it, and he believed it was what she was looking for.

"Is it all wool?" she asked Mr. Skinner.

"Oh, yes, Mrs. White, one hundred per cent wool," he assured her.

Without thinking, her hand felt for the rav-eled edge and she found a loose thread. She pulled it out, untwisted its strands, and discovered some cotton. Holding it up, she inquired:

"Is this wool, Mr. Skinner?" Much embarrassed, he admitted it was not, and then told Mrs. White that he had bought it for all wool.

This shows Mrs. White's knowledge of textiles, and her familiarity with the practical things of life. Her mother was a very sensible, practical woman, and had trained her girls well.

Sabbath and Home Routine

The Sabbath in the White home was a full day, spent in attending service, reading to the children in the afternoon, walking through the woods or by the stream, and visiting the sick or discouraged.

Mrs. White usually did her writing at home in a room set aside for her office, but for a period she shared her husband's office at the Review and Herald. Sometimes when she went over she found work pressing hard in the bindery, and there she would join others in folding or stitching papers, book signatures, or pamphlets. (*Ibid.*, Jan. 5, March 28, 29, 1859.)

Our ministers were not infrequently called to Battle Creek for general meetings. So it was in early March, 1859. The diary entry records a parting visit with one of these workers, the youthful John Nevins Andrews.

"It is a day when infirmities are striving for the victory. I suffer much pain in my left shoulder and lung. My spirits are depressed. Brother John Andrews leaves today, comes up to visit us in the evening. Have a pleasant interview.

"Get together a few things for him to take home. Send Angeline a new calico dress (nine shillings) and a stout pair of calf skin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews. I send the little boy a nice little flannel shirt and yarn to knit him a pair of stockings. I send Sister or Mother Andrews a nice large cape well wadded for her to wear. I make a bag to put them in of towel cloth. Write three small pages to Sister Mary Chase. In it write a recipe obtained from John."—*Ibid.*, March 8, 1859.

The White home was always open to visitors, and at times it seemed to the family that they operated a gratuitous hotel. Conference time in 1859 finds thirty-five eating at their home. The day after the conference there is but one brief entry: "We were all much worn out."—*Ibid.*, June 7, 1859.

The diary story for that and other years records many individuals and families who were welcomed to the home for a night or a day or two or longer. This brought a heavy strain on the family budget, increased the labor in the home, and deprived the family of much of that privacy to which they were entitled. What this entertaining sometimes meant personally to Mrs. White is revealed in a letter penned in 1873 to one of our workers:

"I have arisen at half past five o'clock in the morning, helped Lucinda wash dishes, have written until dark, then done necessary sewing, sitting up until near midnight; I have done the washings for the family after my day's writing was done. I have frequently been so weary as to stagger like an intoxicated person, but praise the Lord I have been sustained."—Letter 1, 1873.

The meals were simple, but there was ample wholesome food. After receiving the light on health reform, the table conformed to the instruction given. The cooking was usually well done except when new, untrained help first came to the home. Mrs. White wrote in 1870:

"I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. No butter or flesh-meats of any kind come on my table. Cake is seldom found there. I generally have an ample supply of fruits, good bread, and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with relish the bounties supplied by our Creator."—*Testimonies*, vol. 2, p. 487.

Those in the White home found a good latitude of freedom in the matter of their personal diet.

"I do not hold myself up as a criterion for them. I leave each one to follow his own ideas as to what is best for him. I bind no one else's conscience by my own. . . . There are those in my family who are very fond of beans, while to me beans are poison. Butter is never placed on my table, but if the members of my family choose to use a little butter away from the table they are at liberty to do so. Our table is set twice a day, but if there are those who desire something to eat in the evening, there is no rule that forbids them from getting it."—*Counsels on Diet and Foods*, p. 491.

Discipline in the White Home

Although heavily burdened with many problems, the busy mother did not neglect the training of her children. Home discipline was firm, but administered with understanding kindness and love. She endeavored to avoid crises, and sought constantly to lead the minds of the boys in such a way as to strengthen character and develop will power. Suitable and simple rewards encouraged obedience and good behavior. The inducements outside the home were often offset by innocent pleasures in the home. Very seldom was corporal punishment administered, and then only after a quiet talk and earnest prayer.

Of course problems arose. The White boys were not model children. But issues were dealt with promptly and with decision. Their mother testified:

"I never allowed my children to think that they could plague me in their childhood. Never did I allow myself to say a harsh word. . . . When my spirit was stirred, or when I felt anything like being provoked, I would say, 'Children, we shall let this rest now; we shall not say anything more about it now. Before you retire, we shall talk it all over.' Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely."—MS. 82, 1901.

The frequent absence of one or both of the parents tended to complicate the task of rearing the children. While on her journeys the mother kept in close touch with them by frequent letters. Her thoughts and her prayers were often concerned with the growing boys at home.

The Home in Later Years

After the death of Elder James White in 1881, Mrs. White continued to maintain her own home. By this time the children had established themselves, and her family consisted largely of her literary assistants, domestic help, and worthy young people she was assisting in school, and at times individuals—either workers or lay members—who were in need of care. More of the responsibilities of the operation of the home were now thrown upon the housekeeper, and Mrs. White filled the position of gracious hostess. After a busy day of writing the family worship service was often supplemented by Ellen White's recounting the experiences of the early days of the work.

In Australia the White home at Sunnyside, Cooranbong, was a busy place with the family numbering from ten to sixteen. (*Counsels on Diet and Foods*, p. 488.) The house, augmented with tents, served both as residence and office. One of the first buildings on the new school property, it was often the stopping place for visiting workers or those who were joining the school staff. Those were pioneer days, and the strictest economy was enforced of necessity, yet the table presented wholesome satisfying food. "Grains, vegetables, and fresh and canned fruit constituted our table fare," she wrote in 1896. (*Ibid.*, p. 489.) There was plenty of land, and Mrs. White planned the orchard and garden. Determined to make her "wilderness home blossom as the rose" (Letter 59, 1896), she set apart ample space for flowers. She wished her home to be made beautiful by the things of nature created by God. She purposed to make her orchard and gardens "an object lesson to those who would rather beg than work." (Letter 128, 1899.)

The Avondale home echoed with the clicking of typewriters busily engaged in copying letters and articles and book manuscripts. But on one Tuesday morning all this was silenced as the large dining room became the setting for a wedding. It was a pleasant, yet solemn, sacred

service, in which Mrs. White took part by offering the prayer. She records that there "was no light jest or foolish sayings." (MS. 23, 1894.)

At times adjustments had to be made in the rooming facilities to make a place for someone who needed treatment and good food, but could not afford care at an institution. One such person was a guest in 1898, "although we have to crowd up our family to do this," Mrs. White wrote. It is further stated that "she is treated as a member of my family without cost to herself of a penny. I thought Jesus would do just this." (Letter 68, 1898.)

At the Elmhaven Home, St. Helena

When Mrs. White took up residence at Elmhaven, near St. Helena, California, she was in advancing years. Her family consisted of her office and home helpers. Although her time and energies were given over almost entirely to writing and speaking, she found relaxation in the activities about the farm and the home. Much to the distress of her personal secretary, Sara McEnterfer, she occasionally slipped away to visit with the neighbors without telling the family where she was going. At the age of seventy-five she took a day to drive into the mountains "to get cherries—small black ones" to can. "Our carriages," she explained, "were drawn up under the trees, and I picked nineteen quarts, sometimes sitting on the carriage seat, and sometimes standing on it." (Letter 121, 1903.) At another time she drove out to the pasture with Brother James, her efficient farmer, "to see the black calf," for she was anxious to know whether it was "faring well after the long rain." (Letter 91, 1904.)

Mrs. White took joy in watching the progress of the vegetable garden and the growth of the fruit trees, but in the flowers she found special delight. Even in her advanced years she was not unmindful of the welfare of the members of her family and her guests. She was eager to have them comfortable, and she wanted to be assured that the food was appetizing and adequate.

During the last three years of her life less time was devoted to writing, and she was often found reading her Bible, her own books, and our denominational papers. The daily newspaper kept her in touch with world events which all pointed to the near Advent of her Saviour. This was Ellen G. White the homemaker.



¶ "CHRIST gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart."—*Counsels on Health*, p. 528.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

The Preacher's Multiplication Table

By HENRY J. WESTPHAL,* *District Leader, Holly, Michigan*

NEWSPAPER reporting of Seventh-day Adventist activities takes time. However, it pays for a district leader to dedicate some of his valuable hours each week to this kind of work, for the newspaper becomes the preacher's multiplication table.

During the half-year period from the first of December, 1946, to the last of May, 1947, with the Lord's blessing, 249 articles found their way into the two Holly, Michigan, weekly papers. These filled 1,575 column inches. Items of sufficient interest to out-of-town papers to warrant publication amounted to 25 articles, covering 191 column inches. This made a grand total of 274 articles extending over 147 column feet, requiring an average of half a day's work every week during six months. Were this space to be paid for at religious advertising rates, it would represent an investment of approximately fifteen hundred dollars. These papers go into nearly five thousand homes of Holly and near-by towns. To give an idea of the kind of material that went into these newspapers, a breakdown of the articles might be of interest:

Column Inches

72 religious items	304
7 articles on missions	48
8 church reports	73
51 write-ups on church and general news	279
18 articles on S.D.A. benevolence	146
6 open letters to editors	75
8 marriage and funeral items	28
72 articles on Adelpian Academy activities	581
7 releases describing social activities	41
25 out-of-town articles	191

Of what significance are these statistics to anyone but the one who wrote these items? There are a number of personal benefits to the minister that should be of sufficient importance to induce every district leader to give this phase of his work a fair trial. Among the advantages to the preacher we would suggest the following.

Personal Benefits to the Preacher

1. **INFLUENTIAL CONTACTS.**—It places him in direct contact with the editors. These are generally some of the most influential men in

town. They sway public opinion on important issues. We have found that by taking the editors into our confidence, they readily reciprocate. This is true in both small town and big city newspapers. Why be a "hermit" preacher when you can just as easily be in the swing of things, exercising your God-given right to help men of influence come to the right conclusions? Through personal experience we have helped newspaper editors in making their decisions on such issues as liquor, prostitution, gambling, religious liberty, and clergy pressures. Many unfavorable comments or news items regarding Seventh-day Adventists have been toned down or entirely eliminated as a result of these pleasant associations.

2. **INDUCES DEEPER THINKING.**—It awakens the minister and makes him concentrate. You cannot write acceptable newspaper articles and be a rambling thinker. Every word has to say something that will catch the reader's eye; otherwise he will look elsewhere for his reading material. Carry that same principle into the pulpit, and there would be less "dry as the hills of Gilboa" sermons that first irk the audience, and then lull them to sleep. Mere courtesy keeps many a member from leaving church when that same person would not spend five minutes reading that same dull sermon in print. Newspaper writing is a good antidote for this kind of preaching.

3. **DEVELOPS ORIGINALITY.**—It also teaches one to be interesting. You learn how to supplement your news releases with feature articles in getting your point across. Feature write-ups draw upon human experience to explain the news. Ministers have long found out that "windows" in sermons help to "ventilate" brains, both of the speaker and the hearers. You learn that in writing you cannot continually copy or paraphrase someone else without atrophying your own initiative. "Canned" sermons should also receive some extra spice every time they are warmed up if this principle of good writing is to be carried into the pulpit.

4. **DIPLOMACY AND PATIENCE.**—The greatest compliment I ever heard from an editor was that directed to a certain minister.

* Recently appointed superintendent of the Mexican Union Mission.

"Reverend, the reason we like you is that you are not trying to impose your viewpoints or your articles on us. We editors are an independent lot of men. Some preachers come in and try to make us print articles that we know will only cause dissension, and are of little interest to the public. Sometimes they make themselves so obnoxious that we print the article, shaded somewhat with our ideas, just to get rid of them. But when you come in you frankly tell us that if your articles are not of interest to the public, to feel free to throw them into the wastebasket. The result is that we like the way you trust us editors, and we'll give you every break we can."

Salutary Effect on Reading Public

Of far more importance than the benefits to the preacher is the effect our newspaper writing may have on the reading public. In the new book from the inspired pen, *Counsels to Writers and Editors*, page 141, this pertinent paragraph appears:

"Men will misrepresent the doctrines we believe and teach as Bible truth, and it is necessary that wise plans shall be laid to secure the privilege of inserting articles into the secular papers; for this will be a means of awakening souls to see the truth."

In many communities not only do doctrines become misrepresented but also our attitudes and practices develop prejudices which close hearts to the gospel. Perhaps a typical example of this may be seen in the experience of our work here in Holly. This church was founded over seventy-five years ago, and the Adelpian Academy had its birth at the turn of the century. A sort of *modus vivendi* has developed whereby there is no open animosity, neither is there any special manifestation of cordiality. The attitude is, "You go your way, and I'll go mine." Evangelistic meetings brought no newcomers to the lecture halls. The town was indifferent to academy happenings. Similarly, to a certain degree, 280 Adventists took no interest in civic affairs. Prejudices long established kept the two worlds apart.

Our newspaper work was begun to overcome this state of affairs, and to change the existing attitude. How well we succeeded only eternity will tell. But a few known outward manifestations encourage us to believe that it has not been entirely in vain. The following incidents give some indication of this.

1. PREJUDICE ALLAYED.—To break down the prejudices of our Catholic and one Baptist editor, we first approached them with articles on our benevolent work. I set up a Christmas tree on my front porch, dedicating it to European relief. I told about it in ten articles and open letters covering 97 column inches, over a period of nearly a month. By the time Christmas was past, 1500 articles of clothing and \$250 in cash had been deposited on our front porch by non-Adventists. But even more important, we had won the editors to our side, and when we began to approach winter, the people began asking us when we expected to begin another drive for clothing.

2. INGATHERING DOUBLED.—With hardly any more effort than had been exerted previously, the church proper, without counting the academy field day, collected twice as much this year in their Ingathering campaign as they did in previous years.

3. ACADEMY PUBLICIZED.—Academy news received over five times more space and made the headlines more often than did the local high school with five times more students. The township has become academy conscious. The names of our faculty members are better known than those of the high school. In a recent board of commerce banquet given in their honor by the academy, the president extolled the virtues of our system of education, and then said, "Within the last few months I have learned, much to my surprise, that this institution is the biggest proposition, both morally and financially, in this township."

In a recent issue of the *Holly Herald* I find this interesting editorial written and signed by the Catholic owner and editor:

"Adelpian Academy has been contributing much to the community of Holly for forty-two years. Its religious, moral, and cultural influences have encouraged many to seek for, find, and enjoy a fuller life."

"What Holly receives from this institution in indirect benefits are taken for granted—but there are obvious gifts, in which the whole community has an opportunity to share, and that cannot be overlooked. The lyceum program which it brings this week is one of the latter."

"Each year the academy presents a series of interesting and valuable programs, free to the public. The lecturers, musicians, and entertainers which appear could not be obtained by a civic group without the expenditure of hundreds of dollars. Few communities of Holly's size are financially able to support a lyceum course of this caliber."

"The first program of the current series is Saturday night. Our appreciation can best be registered by accepting the invitation to attend."

4. GETTING ACQUAINTED.—Social activities, academy programs, and the like, written up as interestingly as possible, portray a little-known side of Adventists to a world that has pictured us as austere and long-faced idealists. The present viewpoint here is well expressed in the society editor's conversation with one of our young men: "You know, I can't figure out how you Adventists, having such a strict religion, can still have so much wholesome fun in life. You don't have a 'morning-after-the-night-before' feeling as we do, and you're ready to go on with your strenuous program. You have something that makes you a happy lot, which I don't know how to explain."

5. ATTITUDES CHANGED.—One of the foremost businessmen in town, and the lady president of the Oakland County Northwest Teacher's Association, both mentioned in separate conversations with me a few days ago that they felt our newspaper work had wrought a remarkable change in their attitude toward us, and that of most everyone they know. In similar words they both said, "Our concept of you Ad-

ventists was that you were a straight-laced, narrow-minded people, aloof and with a superiority complex. But now we see that you are actually human beings who are getting a lot of enjoyment out of life without lowering your standards."

6. COPIED BY OTHER PAPERS.—Reporters of the Flint and Pontiac daily papers have asked us for copies of all the releases we hand our local papers. A number of our items are finding favorable locations and headlines in these papers.

7. WIDER SCOPE.—We believe that one of the outstanding successes in our relationship with the local newspapers is getting them to print out-of-town happenings for us. Outstanding among these have been the union conference session held in Grand Rapids, the music festival in Broadview, Illinois, the camp meeting in Grand Ledge, the Dorcas Federation in Flint, and the Youth's Congress just closed in San Francisco. Not only are our people kept in touch with all these events, but the public in general opens its eyes to the vast ramifications of our work.

Together with other churches, we have kept our allotted space for the church bulletin in the newspaper well filled with all sorts of church activities. This caused the Methodist minister to say to one of our sisters, "Where does your preacher get enough time and strength to keep so many things going at once? It makes me dizzy just to read his bulletin."

"Now people will swear that I've turned Adventist," said the Catholic editor to one of his employees. Four of our articles had made the first page that day, each with two-column headlines. Three of our pictures also appeared on that page. In spite of his religious prejudices, this man considers us one of his best friends in town.

"God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—Mrs. E. G. WHITE, *Review and Herald*, Nov. 10, 1885.

Without doing violence to the inspired word, may we suggest this little addition to these words, "and to what we get before them through the newspapers"?

II. Some Causes of Alcoholism

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

THROUGH ages on end man has been drinking alcoholic beverages. Not all who drink become alcoholics, even though they drink a great deal, while others very definitely develop the dread disease of alcoholism.

When was intoxication from alcoholic beverages first produced? No one knows. That moment is hidden far back in the days of little-recorded history. The first Biblical reference to an intoxicated person is regarding Noah, who became drunk after the Flood. He had planted a vineyard, and become intoxicated from the fruits of it—first agriculture, then wine intoxication.

So long as man was a nomad, he could not produce wine from grapes, because the raising of grapes necessitated agricultural practices. And yet alcoholic drinks were produced very early in history from grass (as in India), and also from milk. Even where there was no settling down to agriculture, man was able to produce alcoholic beverages.

But there were certain prerequisites even to these early drinks. One was a slightly warmed liquid of some depth which had some sugar content, and was exposed to the yeast germs which floated about in the air and acted as catalyzers when they came to rest within the liquid. All this necessitated a receptacle of some depth, so man first had to fashion a deep dish before he learned of the nature of intoxication.

The alcoholic content of these early beverages was not high. Even when the material used to produce the drink was grapes, the alcoholic content did not go higher than fourteen per cent. Beer contained even less alcohol—from two to five per cent. Many centuries after Noah the process of distillation was discovered, and with this discovery came "hard liquors," with an alcoholic content sometimes as high as fifty per cent.

Why should such a deadly thing as an alcoholic beverage have been permitted in this world? The following quotation gives a most interesting answer:

"Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds."—*Review and Herald*, April 16, 1901.

What ends did man hope to gain in drinking alcoholic beverages? A flight from reality, from the boredom of life, a release from tension, a drowning of the pricks and annoyances of life (as well as its sorrows), a gaining of a sense of importance. The temporary answer to all these needs (and many more) is found in alcohol. No drug or any other substance offers so quick a release from reality as alcohol. It is the effect of alcohol, rather than its taste, that is enjoyed. Today, surrounded with tensions greater than this world has ever known before, we think it not strange that thoughtless people are accepting escape via alcohol more and more readily.

In the developing life of the infant he early discovers that the whole world is not his apple. He finds that other people have to be considered, that there are certain things he cannot have, and that punishments follow when he tries to take them. He learns also that there are many things which he must not do. He begins to learn the process of inhibition. As he grows older he finds life is full of inhibitions; and when he learns this, it often causes tension to develop within him.

All personalities do not react alike to tension, because some are not so well integrated as others. Dr. E. M. Jellinek has made some diagrams to represent various types of personality. These consist of cleverly arranged circles. He represents the well-integrated personality by concentric circles, and says: "In this well-organized personality, any shock coming from outside is equally distributed and does not cause any undue stress on any component element of the personality, but is carried by all its parts as an equal burden, that is, as a minimum burden. Under severe conditions the normal personality may sometimes become slightly disturbed and the circles may not be quite concentric, but not to a degree of crossing each other. Furthermore, the tendency will be to return quickly to the concentric pattern. [See Figure 3.]"

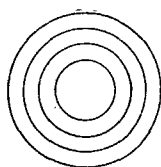


Fig. 3

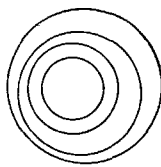


Fig. 4a

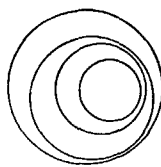


Fig. 4b

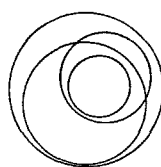


Fig. 5

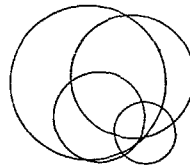


Fig. 6

"There may be then various degrees of less well-integrated but by no means abnormal personalities, and these may be denoted by a smaller or greater departure from the concentric pattern. [See Figure 4a.] If some stress from outside disturbs these patterns there may be a tendency of the circles to intersect, at least temporarily, and in the case of the pattern [in Figure 4b], there may be some difficulty in untangling the intersecting circles, in returning to the original status.

"Then there are the personalities which are so poorly organized that some or all of the circles intersect. The neurotic personality may be represented by a pair of intersecting circles [Figure 5], and the psychotic personality by a fully intersecting system of circles [Figure 6].

"When a temporary intersection of circles occurs, as in the less well-integrated normal personalities, or when the permanent intersections exist, as in the neurotic or psychotic personalities, the stresses coming from the external or internal environment place the whole burden on such an intersection and the functioning of the personality breaks down conspicuously."—*Alcohol, Science, and Society*, pp. 24, 25.

The greater the degree of disorganization, the less the personality is able to tolerate the stresses of life. Such a person looks for compensations and props. It is possible that alcohol may be this compensation, but this is not always

the case. An "escape mechanism" of some sort is resorted to—an escape from the reality that such personalities dread. They feel inadequate to meet the situations which life presents, and so they run away, sometimes by the route of alcohol.

Disorganized personalities supply forty per cent of compulsive drinkers, Dr. Jellinek says. Here is a definitely diseased personality. It is possible, however, for the person with even slightly irregular circles, through social drinking, to learn that alcohol smooths the way for him—makes him less tense. Repeating experience after experience, he uses more and more alcohol until he is definitely depending on this narcotic to resolve his problems for him. He, too, in time, may become a compulsive drinker, a diseased personality. According to Dr. Jellinek, "it is justifiable to speak of all compulsive drinking as a disease, but it is not justifiable to say that all compulsive drinking originates in disease." Dr. Robert Fleming, well-known Boston psychiatrist, says that anyone, given a sufficient quantity of alcohol over a long enough time, will become an alcoholic.

Early child training seems to loom large as a factor in making the well-integrated personality, or the weakling who later becomes an alcoholic, depending on whether this training is

wise or faulty. Mothers, nurses, and school-teachers, largely responsible for the training of the child in these formative years, are more to blame than they realize for many of the alcoholics who have cumbered this earth.

"What a sacred trust is committed to parents, to guard the physical and moral constitutions of their children, so that the nervous system may be well balanced, and the soul not be endangered! Those who indulge the appetite of their children, and do not control their passions, will see the terrible mistake they have made, in the tobacco-loving, liquor-drinking slave, whose senses are benumbed, and whose lips utter falsehoods and profanity."—*Testimonies*, vol. 3, p. 568.

Many an alcoholic can trace the beginnings of his disease to the training of his early years. Johnny learns that if he cries hard enough, he gets his own way. Later, if he teases long enough, he finds that his overindulgent mother will give in. Grown into a spoiled child, Johnny expects that if he implores it hard enough, the world will give him what he wants. He does not realize that things are gained by working, not by teasing. When the world refuses his de-

mands, he runs away from his disappointment via alcohol.

Any great sorrow or disappointment in life, any frustration, may be at the base of alcoholism in the poorly integrated personality. Here, again, it is the desire to escape from reality which furnishes the drive toward intoxication.

The introverted personality, quite as much as the spoiled child, is an easy victim for alcoholism. He drinks to expand his ego—to feel as important as anyone else. In reality, he probably has a bad inferiority complex. Here is a personality lacking normal integration.

Dominating wives quite literally “drive their husbands to drink.” How to deal with the dominating wife of the alcoholic was discussed at length recently by a group of ministers who were considering the alcohol problem. One said that he changed the psychology of the wife, and then all was well in the family. He maintained that the alcoholic with the weak personality turned toward the stronger personality of the dominating woman when looking for a mate. The minister explained that he showed the wife how important it was that the husband should be the one who made the plans and instigated family action. He taught the wife to suggest ideas in such a way that the husband thought he was the one who initiated such plans. Where the wife could do this the problem of alcoholism often disappeared.

In still other cases alcoholism may be a symptom of approaching insanity. Conversely, insanity, or psychosis, may develop because so much alcohol is used.

There is no given set of characteristics whereby the alcoholic may be labeled or discovered. It is impossible to foretell who will become an alcoholic among a group of persons just beginning to drink. Alcoholics are as divergent in their personalities as are other people. There is no definite alcoholic personality, but all drinkers are alike, in that alcohol has become a problem to them. Many want to resolve the problem. The person who wants to help the alcoholic probes kindly, carefully, but thoroughly until he finds the cause of the drinking. When this can be brought out into the light, when the alcoholic can see what is causing him to drink, the first step toward abandoning alcohol may have been taken. Sometimes simply resolving this condition results in the end of drinking.

The next article will point the way toward helping the alcoholic in his struggle to break the bonds of his habit.



☞ A LITTLE courtesy covers a multitude of sins.—*Christian Advocate*.

☞ NO CHURCH is really a Christian church until it gets something of a world vision.—*Christian Advocate*.

The Ministry, February, 1948

Music of the Message

Ideals, Objectives, and Techniques

Music and the Communion Service

By ARTHUR H. GRAUMAN, M.D., Minister
of Music, North Seattle Church, Washington

SINCE church music should have “beauty, pathos, and power,” the communion service would create one of the greatest opportunities for the selection of a music setting embodying this trio of requirements.

For a number of years this has been the rule at our church, with marked effect on the regular worshipers, and visitors have thought it worthy of description in the pages of THE MINISTRY. It is therefore being described in order that it may be given a trial in other churches, whose worshipers desire a more effective music medium as an aid in producing the spiritual attitude so necessary in partaking of the broken body of our Lord.

The opening hymn is introductory to the thought of the day. “Come, let us sing the song of songs— . . . ‘Worthy the Lamb, for He was slain!’” Not a line should be omitted, for the words of Montgomery are a unit which should not be divided.

When a second hymn is used, we sing the Charles Wesley gem, “O Love Divine, What Hast Thou Done!” When led well by choir and organist, few hearts remain untouched as they sing those lines of great beauty, full of pathos and power. The spirit of the supreme sacrifice is, therefore, more easily entered into by the worshipers.

On this day, with Christ and His sacrifice the center of interest, solos are not quite in keeping. It is better to have music by the congregation, or a male chorus, such as, “Go to dark Gethsemane; . . . Learn of Jesus Christ to pray.”

When the men and women are separating to partake of the ordinance of humility, our choir sings, “Behold the Lamb of God!” It reduces the usual talking and maintains the spirit of the day. As the congregation reassembles, it is effective for all to join in singing Number 475 in the *Church Hymnal*. If you are not familiar with this excellent hymn, study its text.

“By Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord,
Until He come.”

We are fortunate that we have an organ in our church. We have it played while the bread and wine are passed. While the bread is literally being broken by the ministers, prior to its offering to the people, we quietly play

"Break Thou the Bread of Life, Dear Lord to me." A solo stop is used, and the music is most effective if played in the tenor range.

Other hymns of similar vein are employed, until prayer is offered before serving the wine. As this is being passed to the people, we play "There Is a Fountain Filled With Blood." The meditative quiet which accompanies this appropriate music is an indication that the worshippers recognize and feel the relationship between subject and symbol.

"And they sang a hymn and went out." When we are about to leave the place of communion, what is more appropriate than that we should once more unite in singing a pledge of faith?

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me."

Music in the Smaller Church

By MRS. EARL WOOD, *Church Organist, Kingston, Ontario, Canada*

WE OFTEN read articles telling what song leaders do to make their song services attractive and inspirational, and these articles are very helpful. I am a young church organist with some training and Adventist musical background. In this short article I should like to discuss music in the smaller churches, from the ordinary church member's viewpoint.

To me the main object in our church singing is to give all the members a chance to express themselves and have a part in the service and feel that they belong there.

Needless to say, they should be able to take part in this exercise with fervor—whether they make mistakes or not. Usually a mistake in timing can be corrected by the time a couple of stanzas have been sung if the organist tactfully holds or quickens the offending note. Another method of indirect correction is to incorporate the hymn or part of it into a voluntary, so that the people hear it played over and over again and unconsciously absorb what is correct.

Of course, in choirs and in our school audiences such mistakes should not be tolerated, but in the small church congregation I believe it is best to ignore the mistakes until such time in the singing as they can be remedied. For to tell the average small congregation to quicken a certain eighth note, is just like bringing an iceberg into the church. Practically all the group will not know what is meant, and will suddenly feel afraid and guilty. They will sing cautiously or stop altogether, and immediately the good fellowship is gone, and they feel uneasy. But they should feel at home in church.

To meet a second objective in church music, we should always sing some hymns that the people can take away with them in their minds

and hearts. It is very pleasing to the ears of a trained musician to hear a hymn with majestic chords and variety of progression, but a great deal of this kind of music wearies the average congregation, and the beautiful object of worship in song is buried.

There is a growing tendency in our churches to eliminate those hymns that have repetition of words or music. But to do this defeats this second purpose of music, just mentioned. People need something that they can sing when in trouble. Every soul has sorrow. The ordinary mind is too bewildered to remember whole stanzas of hymns. So in illness or adversity or loneliness, people will remember, "Leaning on the Everlasting Arms," *Church Hymnal*, no. 611; "The Lord Will Provide," *Hymns and Tunes*, no. 1202; and "Never Alone," *Christ in Song*, no. 557. These hymns become their hymns of experience, and they enjoy singing them in the song service.

This brings me back to my starting point. People will want to go to church if they can take part in singing their favorite hymns. These may sound monotonous to the highly trained ear, but, after all, what we need is more songs of experience—songs that will help us as we journey along the road to the city of God. Angels loved to repeat over and over the words, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Ps. 24:7.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children to-day gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song."—*Education*, p. 167.

As I have read stories of pioneer days, I have noted that hymns were often sung by Elder James White and his companion just at the times they were needed. These melodies may not have been technically perfect, but they had the convincing ring of experience. Old hymns have accomplished a great deal in hope and inspiration. I believe some are still effective.

Ninety-nine per cent of the church members are in the seats looking up to the one per cent (the song leader) to help them in song. Let us really help them sing!



WHAT TO DO WITH OUR TROUBLES.

We give our troubles a shaking for fear they may go to sleep; we run them around the square that they may not grow weak from lack of exercise; we air them constantly lest they die for want of oxygen; we massage them and train them to keep them fit; we bathe them, shampoo them, marcel them, dress them, brush them and do all in our power to keep them always presentable; whereas a little wholesome neglect is what they really need.—*Alabama Baptist*.

The Ministry, February, 1948

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

A Frank Discussion on Revealing Our Identity

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

FREQUENT requests have come to the Ministerial Association for the further unfolding of an effective approach to the public in our evangelistic meetings, where our denominational affiliation is disclosed from the outset. What are the advantages and disadvantages of openly identifying the program as Seventh-day Adventist? Should we plainly declare our connection with the Seventh-day Adventist Church, or is the procedure too risky to adopt generally? Are there so many problems involved, and so many disadvantages in the identification of our program that we should be deterred from so doing?

A GREATER FRUITAGE.—It is quite apparent that our fruitage from evangelistic meetings too often is not commensurate with the expenditure of funds and the strength of personnel involved. We are not advancing as rapidly as we ought. Our net results are not satisfactory in many sections of the field. With augmented resources, an increase of technical skills, development of educational facilities, and the strength of our organized churches—all of which are designed to accelerate greatly the evangelistic tempo—we are sobered by the apparent meagerness of the net results. This condition exists in urban and metropolitan areas alike.

The problem, therefore, is a fundamental one. A frank statement of our situation should not dampen our zeal, but should challenge us to examine anew our whole evangelistic approach and procedure. It should spur us on to greater achievement.

OUR BASIC NEED.—Our basic need, of course, is for men of complete consecration, absolute self-abnegation, and powerful persuasion. God's ordination rests upon men, not methods; upon His people, not processes. Men of God will, however, work with such precision and fundamental basic soundness that, under the molding hand of the Master Potter, their work will be acceptable. Note the following statements, which could be multiplied manifold, all emphasizing the personal relationship of the worker to the challenge of preaching the message.

"Evangelistic work, opening the Scriptures to oth-

ers, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants."—*Evangelism*, p. 17.

"There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the Word to be looked upon as an inferior matter. It is not so. . . . There is no work more blessed of God than that of the gospel minister."—*Ibid.*, p. 23.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

The Charge Our Enemies Make

It is over the charge of subterfuge and alleged deception, made by our enemies, that the worker suffers particular difficulty and sometimes defeat. This was clearly recognized by the messenger of the Lord, who wrote concerning the colporteur evangelist: "If the canvasser pursues a wrong course, if he utters falsehood or practices deception, he loses his own self-respect."—*Colporteur Evangelist*, p. 43.

We should face up squarely to the issue that if the evangelist similarly attempts to deceive in order to catch men's ears, he is guilty of similar deception. Tact and deception are, of course, two entirely different and opposite principles. The cloaking of our campaign under some mythical title, or even under a nonexistent organization, is simply a form of ecclesiastical subterfuge. This our enemies are quick to exploit. They seize upon it to arouse the prejudices and antipathies of the people. As a consequence, our work is often hedged about by serious accusations, and opposers of the truth represent us before the public in the most unfavorable light possible.

Consequently we find ourselves challenged by calls to debate religious issues. The strength and energies of our workers are thus spent in combating these rumors, and our whole program is viewed in an unfavorable light by the majority of the public. Thus we are partly diverted from our real evangelistic charge and objective.

The Attitude of Our Laymen

Moreover, our own church members sense uneasiness in the searching question, "Who sponsors these meetings?" when it comes from someone in the audience. Many fair evangelists

have schooled themselves to answer in a supposedly tactful way. But the hidden, haunting sense of deception often seriously disturbs our faithful laymen. It is almost an affront to them when an evangelist tells them that at the meetings they should not act as though they knew him. As if to discover that the preacher and the laymen belonged to the same church would prove too much of a hurdle for the majority of people to overcome! Compare this approach to evangelism with the explicit and repeated instruction given in the Spirit of prophecy blueprint (*italics mine, for emphasis*):

"A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. *Let nothing be done to increase prejudice, but everything possible to make prejudice less*, by letting in light, the bright rays of the Sun of Righteousness amid the moral darkness. There is a great work to be done yet, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star, *and the Lord will give us favor before the world until our work is done.*"—*Evangelism*, p. 65.

"We are not to cringe and beg pardon of the world for telling them the truth; *we should scorn concealment. Unfurl your colors* to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of waverings: the world has a right to know what to expect of us."—*Ibid.*, p. 179.

"*God despises misrepresentation and prevarication.* He will not tolerate the man who says and does not. The best and noblest work is done by fair, honest dealing."—*Ibid.*, p. 132.

"The truth must not be hid, *it must not be denied or disguised, but fully avowed, and boldly proclaimed.*"—*Ibid.*, p. 281.

Wise Cautions and Directions

To these statements many more could be added, placing the emphasis upon this matter of sailing under true colors. This does not call for recklessness. It does not permit unwise, unwarranted, or brazen effrontery to the masses. It does not call for overemphasis or indiscreet approaches, or unpolished, rough introductions. In fact, we are given instruction concerning the necessity of not setting forth the challenged and misunderstood features of our message too early in the series. However, this instruction refers to *the order of subjects*, and in nowise contradicts the practice of carrying on our work aboveboard and laboring in an open way. Here again is the blueprint:

"Do not at the outset press before the people the most objectionable features of our faith, lest you close the ears of those to whom these things come as a new revelation."—*Ibid.*, p. 141.

"Be very careful not to present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible."—*Ibid.*

"Our ministers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises that had been

made of a Saviour, and over the prophecies that pointed Him out. After dwelling upon these until the specifications were distinct in the minds of all, and they knew that they were to have a Saviour, he then presented the fact that this Saviour had already come. Christ Jesus fulfilled every specification. This was the 'guile' with which Paul caught souls."—*Ibid.*

"Learn to meet the people where they are. Do not present subjects that will arouse controversy. Let not your instruction be of a character to perplex the mind."—*Ibid.*, pp. 142, 143.

"Do not arouse opposition before the people have had opportunity to hear the truth and know what they are opposing."—*Ibid.*, p. 143.

"We need far less controversy, and far more presentation of Christ. Our Redeemer is the center of all our faith and hope. Those who can present His matchless love, and inspire hearts to give Him their best and holiest affections, are doing work that is great and holy."—*Ibid.*, p. 172.

"A great and solemn work is before us—to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, 'We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the non-immortality of the soul;' and thus erect most formidable barriers between you and the people you wish to reach."—E. G. WHITE Letter 12, 1887.

Order of Subjects to Receive Attention

The cumulated intent of all these statements is summarized in the words:

"Do not at the outset press before the people the most objectionable features of our faith."—*General Conference Bulletin*, Feb. 25, 1895.

"We are not to misrepresent what we profess to believe in order to gain favor. God despises misrepresentation and prevarication. He will not tolerate the man who says and does not. The best and noblest work is done by fair, honest dealing."—*Evangelism*, p. 132.

It is consequently clear that the evangelist is given definite instruction to spend ample time with the people on subjects which are vital but noncontroversial, until they are able to receive the more weighty subjects. It is apparent that the instruction here given refers to the *order* of subject presentation, which was a cautious and wise restraint applicable to that day. When the Seventh-day Adventist evangelist spends more time preaching Christ, conversion, salvation by faith, sanctification, forgiveness, the meaning of the cross, the atonement, justification by faith, and the rest, he need never fear to let men know his church affiliation. Under these conditions we will soon be reaping a bountiful harvest from the seed sown, and people will know that the charge that Seventh-day Adventists do not believe in Christ is a fallacious and specious attack made by our enemies to confound the truth.

JOHN THE BAPTIST.—The work of John the Baptist was a type of this Advent Movement. He identified himself as a "voice of one crying in the wilderness," and he made no attempt to hide or submerge the fact. It is inconceivable that the disciples of John announced to the villages that he was to preach at a certain place in the wilderness and that the people trudged long distances to hear him without knowing of the work he was doing, or of his preparing the way for the Saviour. Our application of the

various types and shadows of this message should always be in harmony with the principles of sound exegesis.

EARLY ADVENT PREACHERS.—Early in our history the Advent preachers went forth boldly proclaiming their message. They did not hedge or dodge, conceal or subvert in their entrance to homes and cities. In fact, they were so blunt and bold in their approaches that special instruction came to them as to a proper and better way of appealing to the public. But, as indicated in foregoing statements, is it not a stretch of imagination to say that the Advent ministry was counseled to hide their affiliation? Rather, are we not urged to be more cautious and infinitely wiser in the *way we preach*, and how we develop the outline of our subjects?

In various sections of the field administrators indicate that our executives and evangelists are coming to the conclusion that we must alter our approach to the people and thus see a new day in evangelism. In the next issue of **THE MINISTRY** further material on this subject will be presented that will suggest a practical, technical application of the principles here set forth.

Rural and Small City Efforts

By WALTER C. MOFFETT, *President,
West Pennsylvania Conference*

THESE words of an ancient prophet come forcibly to mind as we consider our assigned topic: "Who Hath Despised the Day of Small Things?" The command to us today is to go out with a compelling message, not only in the highways but also in the by-ways. While we are putting forth the strongest possible efforts in our large centers of population, our message must also go quickly into the smaller cities and communities. The record of Jesus is, "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God."

A century after our message started there are still hundreds of cities and communities where no effort has ever been held, and where we have no representatives. That is one reason why we are told on pages 20 and 21 of *Evangelism*:

"Too much time has been given to those who already know the truth. In the place of spending time on those who have been given opportunities to learn the truth, go to the people who have never heard your message. . . . The places in which the truth has never been proclaimed are the best places in which to work."

The foundations of our work were laid by small efforts. I venture to say that most of us who are ministers today were brought in through small efforts. And who can measure the influence thus set in motion? One small effort held in a country village hall long ago was

regarded as a failure. Only two women took their stand. One of those women was my mother. My sister became a missionary nurse to China, and I say it not boastfully, but in the course of my ministry the Lord has given me the blessed privilege of winning hundreds of precious souls for Him. Many of these in turn are giving their lives to the work. One of the conference presidents is the fruitage of my labors in a schoolhouse effort in a little mining town in southeastern Ohio. His son in turn has caught up the torch and is dedicating his life to the ministry. The influence of that humble effort in my boyhood town will go on in ever-widening circles until earth's end. Many in our group of workers could tell a similar story. What a joy it will be to trace the heavenly records together as we lay our sheaves at the Master's feet. How insignificant will seem the hardships and sacrifices as we enter into the joy of our Lord.

Speaking of rural evangelism, we are told that "the people who live in country places are often more easily reached than are those who dwell in the thickly populated cities. . . . There will be some raised up to help support the cause of God by their means and their labors."—*Ibid.*, p. 46.

Illustrating this statement, years ago a young man, Carlyle B. Haynes, held a small effort in a rural community in Maryland. Twenty substantial men and women became charter members of the Blythedale church, and erected a church building in a cow pasture. The lives of our people had a profound effect on the community. In the course of years modest efforts built up a membership of two hundred. Sons and daughters have gone into the work, and the church is maintaining a steady flow of funds to support the work.

Every district leader should streamline his church work so as to hold at least two efforts a year. A good hall is preferable. Tent efforts are still producing good results. In some places it is possible to carry on a successful effort in our churches.

The cause needs more men with the spirit of Jonathan. Saul and Jonathan owned the only swords in the army, but with one of these swords, single handed, Jonathan scrambled up the mountainside and put the whole Philistine army to flight. All David had was a sling and a bag of pebbles, plus faith in God and a consuming zeal for his cause. But with that sling he felled the giant and led Israel to a glorious victory. John Wesley said, "Give me a hundred men on fire for God, and I will set the world afire."

We are living at a thrilling moment in the world's history. As the Archbishop of York succinctly puts it, "The writing on the wall of threatened doom and destruction can now be read clearly by all thoughtful men."

Over the world the atomic bomb, like the

sword of Damocles, hangs by a brittle thread. A tidal wave of crime and violence is sweeping the world to chaos and ruin. Our civilization is rapidly going to pieces. Men turn in vain to the popular churches for help, but they have no message. Dead forms and lowered standards mock the cry of anguished souls. People are turning to us in such numbers as I have never seen before in all parts of the field.

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting to be gathered in."—*Acts of the Apostles*, p. 109.

We have the last message of mercy—a message that meets the longing of the sin-burdened heart, that comforts the sorrowing, that delivers men and women from bondage to sin, a message that proclaims the coming of the King of kings to put an end of war and sin and suffering and sorrow, and to set up His kingdom of everlasting joy and peace.

It is time for a new era in our work. We have bogged down under the weight of our top-heavy machinery. Our pastors are swamped by the flood of plans and campaigns and goals turned loose by batteries of industrious secretaries. Let's have a moratorium. Let's give our preachers a Sabbatical year, devoted to soul winning. Let our departmental ministers go out and conduct an effort. Nothing would so inspire our people as to see our presidents leading out in an effort. If the work will never be finished till we harness the latent talents of our laity, why not launch the greatest laymen's movement in all history? And if our most urgent need is a heart-searching revival and reformation that will bring the outpouring of the latter rain to finish the work, why not definitely plan and work and pray for it?

If we put the same prayer and effort into this all-out soul-winning movement that we put into raising Ingathering goals, Pentecost will be repeated, thousands will be converted in a day, and the work will be cut short in a mighty display of divine power. The hour is late. The time is short. Why further delay? "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

Effective Illustrations

For Use in Sermon or Song

DR. BEECHER ON PREDESTINATION.
—"The deep-seated conviction that human beings are free, and not pawns in the grip of some vast impersonal force is well illustrated in the case of Lyman Beecher, the father of Henry

Ward Beecher. Lyman Beecher was a great figure in the New England of his day—a century ago. One week end he was to exchange pulpits with a neighboring pastor who held to a very stiff and rigid theory of predestination, while on that point Beecher was fairly liberal for his time.

"Came Sunday morning, and both men started from home, each headed for the other's church, and they met midway. They paused a moment to exchange greetings, and just as they were to continue on their way, the neighboring minister, taking a one parting shot, said, 'Dr. Beecher, I wish to call to your attention that before the creation of the world, God arranged that you were to preach in my pulpit and I in yours on this particular Sabbath.'

"Is that so?" said Beecher glaring at him. 'Then I won't do it,' and he turned his horse around and went to his own church. Whether you call it predestination or determinism, we rebel heartily at the suggestion that man is completely at the mercy of forces over which he has no control."—Quoted in *Radio Continuity Types*, SHERMAN PAXTON LAWTON (*Expression Company*, Magnolia, Massachusetts, 1938), p. 173. Contributed by C. A. Rentfro.

THE SHIPWRECKED BIBLE—Alexander Duff, the great missionary sailed for India on the *Lady Holland*. His clothes, his prized possessions, his library of eight hundred volumes, were all on board. And then within a few miles of India, a shipwreck occurred.

The passengers were all saved. But the possessions of all the passengers were lost at the bottom of the sea. On the seashore, Alexander Duff looked out to sea, hoping against hope that some part of his possessions might be cast up on the shore.

Then they saw something—something small, floating on top of the water. Nearer and nearer it came, while anxious eyes watched it. What would it be? The missionary waded into the water, got hold of the floating object and returned. What was it?

The Bible! Of all his books, of all his possessions, that single Book was worth saving! Alexander Duff took the rescued Book to be a token from his Lord—took it to mean that this one Book was worth all his books, and all his possessions.

So, heartened, Alexander Duff began his career as a missionary in India. The very next day, reading from the Bible, he began his first class—a group of five boys meeting under a banyan tree. A week later the class had swelled to three hundred listeners!

And several years later a beautiful tree stood on the spot where the banyan tree had been—and one thousand students of the Gospel raised their voices in prayer and hymns to Jesus Christ.—*Youth's Comrade*. Reprinted in *Sunday School Digest*.



Greater Evangelism Keynote of Autumn Council

THE striking words of the General Conference president, in his opening address at Grand Rapids, Michigan, made all aware that the 1947 Fall Council promised something out of the ordinary. He declared, "The first item on the agenda at this Autumn Council will be the consideration of a report from a special commission on evangelism."

Having been associated with a group of more than forty, comprised of a special council in evangelism, who had met in Kansas City, Missouri, a few weeks previous to the council, Elder McElhany was still deeply moved by the urge of that committee. It was felt that in this modern time we must make new plans for the advancement of the message. The leaders who gathered there were studying the possibilities and problems of evangelism in this postwar period, and it was keenly felt that we must now revise our plans to meet the needs of the changing condition of our day.

Yes, a new day has dawned—a day of difficulty, to be sure, but withal, a day of glorious opportunity. To discover methods of meeting the opportunities of this hour; to find our way through the unparalleled problems of these times; to maintain the work that we have, and yet reach out to evangelize unentered territory—these were the questions before that Kansas City commission.

"Nothing we could possibly consider at this council could be of greater importance than the subject of evangelism," declared our president. "We must plan a program of soul-winning endeavor that will eclipse anything we have ever before attempted. The times demand it, and we dare not fail our God in this great hour." As we listened to this appeal we recognized it as a clarion call to the ministry and leadership of the Advent Movement in all the world. A chorus of amen's rang out over the congregation of delegates. It was a moment of high expectancy, climaxed in an impassioned appeal for consecrated, Spirit-baptized service.

All reacted to the challenge, and at the close of his message hundreds—yes, the entire congregation—moved forward, coming down the aisles in response to an altar call. That rededication service will long be remembered. A Christian businessman of another denomination, and one who attends many meetings and conventions, remarked that he had never before witnessed anything like it. God was certainly

answering prayer, and a spirit of revival had gripped the hearts of all. Heaven was near, and it was evident that Elijah's God was speaking again through the still small voice.

Next day the committee's report came before the delegation. It was enthusiastically received, and some of the most moving speeches we have ever heard at an Autumn Council gave backing to the recommendations. One or two features were referred to the committee on plans for further study, clarification, and adaptation, but every item of the report was finally accepted.

When the recommendations appeared in their final form they were prayerfully adopted. (The recommendations appear at the conclusion of this editorial.)

Some features of this series might seem a repetition of former actions, yet other features are different, even revolutionary. Through the years we have developed evangelistic methods which, in a measure at least, have met the needs of other days, but our world has changed. The generation to whom we now minister is different from all generations of the past. In recent years whole nations have been dislocated. Empires have crashed, and everywhere is the debris of disillusionment.

Surely the president was right when he declared that the most important question for this council or any other Fall Council to consider is how to evangelize this broken, disillusioned world of more than two billion judgment-bound souls—the largest population of all time. The demands of this hour cannot be met by the patterns of other years.

Of course, every one of the plans voted has already proved successful. In a number of places short, intensive evangelistic efforts, as recommended in numbers 7 and 8 of the series, have been held, and with excellent results. A plan of this kind enables us to sound the message in towns and districts, which if they had to wait for a complete evangelistic campaign, would be waiting for years to come. But an evangelistic group can drop into such a place and after one, two or three meetings succeed in awakening such an interest that at times hundreds will enroll in our Bible courses. And how many neglected areas there are! We were informed by one union president that in his territory there were over *seven hundred towns* which had never had a visit from the living preacher. Think of it! And this in only one

section of the United States! What is the picture in other lands? Only God has the answer to this sobering question.

Statistics reveal some startling facts concerning the religious life of these United States. There are more than 10,000 villages without a church, and more than 30,000 villages and towns without a resident pastor of any kind, and some 14,000,000 children receiving no religious instruction whatsoever. In fact, 65,000,000 United States citizens are not connected with any church or religious organization. Surely we must do something to bring Christ and His message to the people!

In some places where we have a work established, our churches need a new awakening. To have an experienced evangelist come for only a week or two and proclaim the message in power, has resulted in great good to the church itself. But more. Interests have been awakened that have kept the local pastor and his church hard pressed to answer the many calls for Bible studies. Through this means some weak churches have doubled their membership in a very short time.

Nearly fifty years ago the messenger of the Lord urged the establishment of evangelistic centers in large cities. Such a plan permits of a continuous evangelistic program. In these days halls are difficult to obtain, and in some places it is impossible to hire them, or even to pitch a tent or tabernacle. The council tried to face this problem realistically, hence the recommendation that the union conferences plan for the establishment of such centers, where by the rotation of evangelistic teams, a continuous program of public meetings can be maintained.

This may be a somewhat new method to us, but for many years other Christian groups have carried on just such a program in some of the great cities. Sixty years ago Dwight L. Moody preached Christ to the multitudes in Glasgow, Scotland. He pitched a large marquee in a downtown section of that old-world city. His methods were new, and somewhat of a shock to that staid religious community, but he awakened the city by fearlessly preaching the Word.

Instead of closing his work when the cold weather came, Moody moved his interest into a large auditorium seating over four thousand, just a block away from the tent site. That "Tent Hall" as it is still called today, has remained an evangelistic center for sixty years and a continuous evangelistic program has been carried on there. Thousands have been and still are being led to Christ in that very place.

In many other cities such centers are in continuous operation. What opportunities open to us for radio evangelism, health evangelism, and youth evangelism by the establishment of such centers! To meet the need of this hour, we must be prepared to make adjustments, and even dare to change some things.

But changes are often difficult. In fact,

changes are even dangerous. Only one thing is more dangerous, and that is not to change. To play safe in order "to stay put" is a deadly delusion. We dare not do that. We must move with these moving times, even if it means taking steps which have not been taken before. This was the clear conviction of the council, and we are confident that the world field will respond to the call. During recent months we have seen our workers and people in many countries, and the picture is ever the same. Ministers and members alike are eagerly waiting, listening, and praying for just such a call to be sounded.

The recent Youth's Congress in San Francisco was an inspiring gathering, one of the most unique in our history. It was a spiritual meeting from the opening moment. Many encouraging things were revealed, but perhaps the most encouraging was when Elder McElhany, at the close of a stirring missions rally, called for the youth who would be willing to enlist and give their lives in full consecration to God for service in the cause of missions. He made it clear what such a decision might mean. He told of some who had paid the supreme sacrifice.

The response was tremendous. Thousands of clean living Adventist youth rose quietly to their feet, declaring their willingness to pay any price, to undertake any task, to go anywhere to serve or sacrifice. It was a privilege to witness the quiet moving of the Spirit of Christ over that vast congregation of twelve thousand. The words of the psalmist were truly fulfilled, "Thy people shall be willing in the day of Thy power."

Not only were the youth responding, but among the thousands of signed cards received that day was one which read: "I am old, but I am willing to go anywhere for Jesus." Alongside that signature were these touching words of a little lad. They told the story of youthful surrender. He wrote, "I am willing to go anywhere grandma goes." Yes, that is the spirit of our dear people. It is everywhere the same. It has gripped all of us, the aged as well as the youth.

To be a leader in the cause of God in such an hour is both a privilege and a responsibility. As leaders we must take the lead. God is going before us. The cloud is lifting, and we must strike camp. The wisdom of this people will be revealed, not in our ability to hold the *status quo*, but rather in our willingness to enlarge our vision, to adjust our plans, to revise our programs, and even to change our methods as we go forth to capitalize on the opportunities and meet the demands of these changing times.

When, in the upper room, the Master promised His peace to those first leaders of the Christian church, it was not the peace which comes from an unchanging life. Far from it! These men were plunged into a whirlpool of cultural, economic, political, and spiritual up-

heaval. No other age or condition, except it be the upheavals in Western Europe during the sixteenth century, is so like our own. Men were bewildered then, as they are today. But the very disillusionment of our day is in reality the raw material of the Christian's hope. Despite all calamities and fears, the seeds of spiritual revival are germinating in many lands. While some may deplore the deadness of the age, those with spiritual insight see in these very things the evidence that we have reached destiny's hour. Are we ready to move into it, or are we glued to the pattern of the past?

Not the absence of change, but rather the spiritual stability that will carry us through these dramatic changes—this is our need, our greatest need and our only need. The words of David Livingstone, "I will go anywhere—provided it be forward," might well be our motto today. Forward in faith, forward in consecra-

tion, forward with God, must be our watchword. The cry of *laissez-faire* in spiritual contentment must give place to an advancing leadership.

Our movement has come to the kingdom for such a time as this. We are in sight of home, and yet what a tremendous task faces us! The despairing cry of the lost in hundreds of villages and towns where the Advent message has never sounded must stir our hearts, and we must pray for the anointed vision of our Master, that seeing the teeming millions in the great unwarned cities, we may be moved with compassion as we behold the unsaved multitudes. Before the darkness of earth's long night settles down, let us pray for grace and wisdom to lead these blood-bought souls into the light of eternal day. This is our task. It demands larger thinking, broader plans, and a faith that will not shrink.

R. A. A.

Report of the Commission on Evangelism

Your Commission on Evangelism, meeting in Kansas City on October 6 and 7, has carefully studied our rate of advance in connection with our task of world evangelism in the light of the lateness of time's hour; the fast-fulfilling prophecies; the still unfinished task of giving our commissioned message to mankind; the searching admonitions and oft-repeated counsels of the Spirit of prophecy; the definite expectations and urgings of our God; the appeal of unsatisfied multitudes for the light of life; and particularly the untapped resources of that divine power that alone will finish the work. We are convinced that too much of our time and effort does not minister directly to soul winning. We are preoccupied with maintaining what we already have under way. We are encumbered with too many tasks that are secondary to our basic purpose as a movement. We have utilized a disproportionate amount of our man power and talents in the organizational and functional phases of the movement.

These considerations, together with other facts and features, sobered and challenged us. They produced certain deep convictions, and led to certain united conclusions. They became a mighty summons to us to seek, first of all, for that endowment of divine power that alone will enable us to meet the expectations of God for this hour. Secondly, they summoned us so to adjust our fundamental emphasis that the finishing of our mission on earth will have first place in all our endeavors. A great soul-winning advance must mark the days before us. We must arise as one man to finish the task. To this end we respectfully submit the following recommendations:

A Call to World-wide Evangelistic Advance

WHEREAS, World conditions clearly indicate that the Advent Movement has now reached the hour when the final witness of the Advent message is to be given in power and fullness to all the world; and,

WHEREAS, Our present evangelistic advance is manifestly not measuring up to the needs and the challenges of the present hour quickly to herald God's last message of salvation to men; therefore,

Resolved, That we, in Autumn Council assembled, here solemnly covenant with God and with each other that we will endeavor to double our accessions to the faith in 1948, and that in order to achieve this high and holy objective we summon the church to universal action in soul-winning endeavor, calling upon both

our full worker force and our laity alike—experienced and beginner, adult and youth—to unite as one in the various forms of public and personal evangelism; further,

We recommend, 1. That more of our ministers, ordained and licensed, be directed by our conference committees to devote their full time to public evangelism.

2. That conference budgets be so revised as to provide for this greater and more continuous public evangelism.

3. That the rank and file of our church membership be called upon to engage in all-out soul-winning endeavor; and that we call upon our ministers to undertake the responsibility placed on them by both the Bible and the Spirit of prophecy to train and to lead the laity, including our youth in training, in this soul-winning advance.

4. That local church officers be given greater responsibility in shepherding the flock and caring for campaigns, thus permitting more of our ministers to engage in public evangelism in unentered places, and to raise up new churches in new territories.

5. That every ordained and licensed minister, irrespective of the nature of his responsibility, engage annually for as long a period as possible in some form of direct evangelism.

6. That conference committees plan the work of all their laborers with a view to utilizing their talents to the utmost advantage, both as regards location and the lines of endeavor for which they are best fitted and which will contribute most to direct soul winning.

7. That short evangelistic spearhead campaigns be conducted in the cities, for the purpose of securing names for personal follow-up for workers and laymen, Bible Correspondence Course enrollments, openings for community Bible schools, and regional public efforts by the local pastors.

8. That our experienced city evangelists be encouraged between their major efforts, to hold such spearhead efforts in our cities and towns, in close co-operation with the local workers.

9. That the same general plan be followed by lay evangelists and capable young people in unentered towns and rural communities, for the purpose of securing enrollments in Bible Correspondence Courses, and that short repeat efforts be held to bind off ripened interests, and to secure additional names of interested persons.

10. That we fully exploit the great possibilities of evangelism for our own youth, urging not only our Missionary Volunteer secretaries but other workers as well to engage in frequent evangelistic efforts for our own youth and for those not of our faith.

11. That conference committees, in harmony with the actions of the 1946 Autumn Council, use their ministerial interns more directly in the various forms of evangelism.

12. That our evangelists be asked to continue their evangelistic campaigns for a period sufficiently long to ensure the maximum harvest of souls.

13. That the Sabbath services be simplified in such a manner as to give our ministers time really to feed their flocks, frequently utilizing the Sabbath services for revival and evangelistic meetings. We also urge that they be conducted in a way that will enable our members to feel free to bring with them their interested friends and neighbors; all campaigns being handled in a dignified, spiritual manner, so that there will be no reason for offense to anyone.

14. That our preaching emphasis be upon the everlasting gospel and God's special message for this last hour, and that there be no recourse to sensational, speculative, or political topics, and extravagant claims concerning the speaker and his qualifications, but rather in uplifting of Christ as the center of every sermon, and His imminent advent as the theme of our message to men.

15. That we decry unwarranted expenditures in public evangelistic efforts, and commend especially for the less experienced workers the more constant use of low-cost evangelism by means of the tried and fruitful program of Bible studies, cottage meetings, and personal evangelism.

16. That the distribution of message literature by our colporteur evangelists be recognized as a vital part of the over-all evangelistic program; and that colporteurs be encouraged to pioneer our work in unentered counties and cities, in preparation for appropriate evangelistic campaigns which should follow their pioneering endeavors.

17. That in view of the physical suffering that everywhere prevails, we urge a renewed emphasis of medical evangelism as a means of soul winning, encouraging the co-operation of medical and ministerial workers in this important field of evangelism.

Identification as Seventh-day Adventists

WHEREAS, Seventh-day Adventists today are increasingly recognized as interpreters of Bible prophecy, and there is on the part of the public an increased interest in respect to the meaning of present-day events, and the study of the Bible; and,

WHEREAS, A tactful introduction of our work to the public, by announcing that we are Seventh-day Adventists, has been demonstrated as most effective in counteracting charges of misrepresentation; and,

WHEREAS, Such a frank and open approach to the public is enthusiastically welcomed by our people; therefore,

We recommend, That in North America our evangelists and pastors be encouraged to consider the plan of tactfully identifying their ministerial and evangelistic program as Seventh-day Adventist.

Use of Missionary Literature

RECOGNIZING, That missionary literature is essential to every successful soul-winning endeavor, and that its proper promotion in all our churches should be encouraged;

We recommend, 1. That all workers and church members be urged greatly to increase the use of our missionary literature in the soul-winning endeavors of the churches.

2. That, in presenting and promoting in our churches literature for the use of our members, care be exercised to preserve the spiritual, worshipful atmosphere of the church service, by emphasizing the missionary purposes of the use of our literature, by avoiding

undue emphasis on goals or amounts, and by eliminating the competitive element and anything that savors of the sales or auction method of presentation.

3. That care be exercised in the preparation of literature promotion material, so that the true missionary objectives of the church will be maintained by a dignified and spiritual presentation.

Care in Ordination of Ministers

RECOGNIZING the honor, dignity, and sacredness of the gospel ministry, that men are called of God to enter this holy calling and that a man should demonstrate his call before being ordained to this sacred office;

We recommend, 1. That conference committees recommend for ordination only those who have given clear evidence of the call of God to devote their lives to the ministry of the Word; and further that we counsel such committees against the premature ordination of those who have not yet given full proof of such a call.

2. That committees charged with recommending ministerial credentials and licenses re-issue such papers only after a careful review of the soul-winning experience and activities of the workers concerned.

Evangelistic Centers and Evangelistic Teams

WHEREAS, The shortness of time and the immensity of our unfinished task of world evangelism call for a markedly increased tempo in our evangelistic program, especially for the large cities in our midst; and,

WHEREAS, It is becoming increasingly difficult, in many cities, to obtain halls or auditoriums, or even tent or tabernacle sites, where evangelistic meetings can be conducted over any extended period of time; and,

WHEREAS, This results in an inability to utilize fully the services of our experienced city evangelists; therefore,

We recommend, 1. That study be given to the establishment of evangelistic centers in the larger cities of our various unions of North America in which a strong program of continuous evangelism could be maintained.

2. That consideration be given to the formation of evangelistic teams, organized within the various unions, and composed of at least a preaching evangelist and a singing evangelist, and which, if desired, could rotate among these evangelistic centers of the union.

3. That the union and its local conferences be encouraged to formulate a plan of finance in respect to these evangelistic teams in which these local conferences and the union could join.

4. That the respective union conference committees direct the movements of these evangelistic teams.

5. That, because of the urgency of the hour, this program be started without undue delay with whatever facilities are available, such as church buildings that are suitably located, and halls or auditoriums that could be secured.

6. That the work of adequately evangelizing certain great metropolitan areas be recognized as being beyond the unaided resources of a local or even a union conference, and that it be regarded as a denominational problem.



THE most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculation, neither are they to enter into business enterprises with unbelievers; for this would hinder them in their God-given work.—*Testimonies*, vol. 9, p. 19.

Echoes From Kansas City Council on Evangelism

AT THE 1946 Fall Council the General Conference Executive Committee was authorized to call a special group together to study the question of how to organize our church program in order to make opportunity for more soul-winning evangelism. That committee, or commission, met last October in Kansas City, Missouri. It consisted of more than forty brethren, including some General Conference officers, the union conference presidents of North America, several local conference presidents, some experienced evangelists and pastors, as well as certain departmental leaders and the secretaries of the Ministerial Association.

Those who attended will not soon forget the spirit of earnest consecration and prayerful study that marked every meeting during those two intensive days. Many questions challenged our thinking, and the discussions revealed the concern of all, for we were made to realize the inadequacy of our present program in meeting the needs of the hour.

In an endeavor to share the spirit of this important council with our workers throughout the world field, we bring you some of the observations and questions thrown into the discussion, that you may ponder them prayerfully.

The result of this committee's work is contained in the series of recommendations on evangelism passed at the 1947 Fall Council and appearing on page 21.

Questions by Leaders at Kansas City Council

“AS A DENOMINATION, are we placing the emphasis on evangelism or organizational mechanics?”

“ARE WE SATISFIED with the tempo of our movement, or is it challenging us to make some changes?”

“WAS THERE EVER such a time as the ‘good old days’?”

“ARE WE FAILING to recognize that new times call for new approaches?”

“IS OUR MINISTERIAL training program truly practical, or are we placing our emphasis more on academic attainment than on real soul-winning qualifications?”

“ARE WE ALWAYS conscious that our power is in prayer rather than equipment and organization?”

“SHOULD WE NOT, as workers, set our eyes on the value of a human soul?”

“DO WE SENSE the fact that we have a dying world on our hands?”

“SHOULD NOT the times in which we live challenge us to do much more with less money in less time?”

“ARE WE PLANNING properly, to save the twelve hundred of our own youth who reach the age of accountability every year in North America?”

“DO WE INDIVIDUALLY have the assurance that we are in the place where God wants us to be, or would He have to work a miracle, as He did with Jonah, to get us onto our field?”

“ARE WE NOT holding too many men in settled pastorates who should be out evangelizing in new places?”

“ARE WE PERSONAL soul winners, or do we try to do our evangelism by proxy?”

“IN OUR EVANGELISM, do we start where the people really are in their thinking, or where we think they ought to be?”

“HAVE WE FORGOTTEN that individual evangelism was the big thing in the life of the Master?”

“DO WE STUDY to use men to the best advantage, placing them where they can make the largest contribution of their talent to the cause?”

“SHOULD WE NOT combine *highway* and *byway* evangelism in an effort to reach all classes?”

“IS THERE a sufficient proportion of tithe money being used for definite evangelism in unentered territory?”

“SHOULD WE SIMPLIFY our denominational program in order to permit our ministers to devote more time to public evangelism?”

“ARE WE SATISFIED to be ordinary men when the times demand extraordinary men?”

R. A. A.



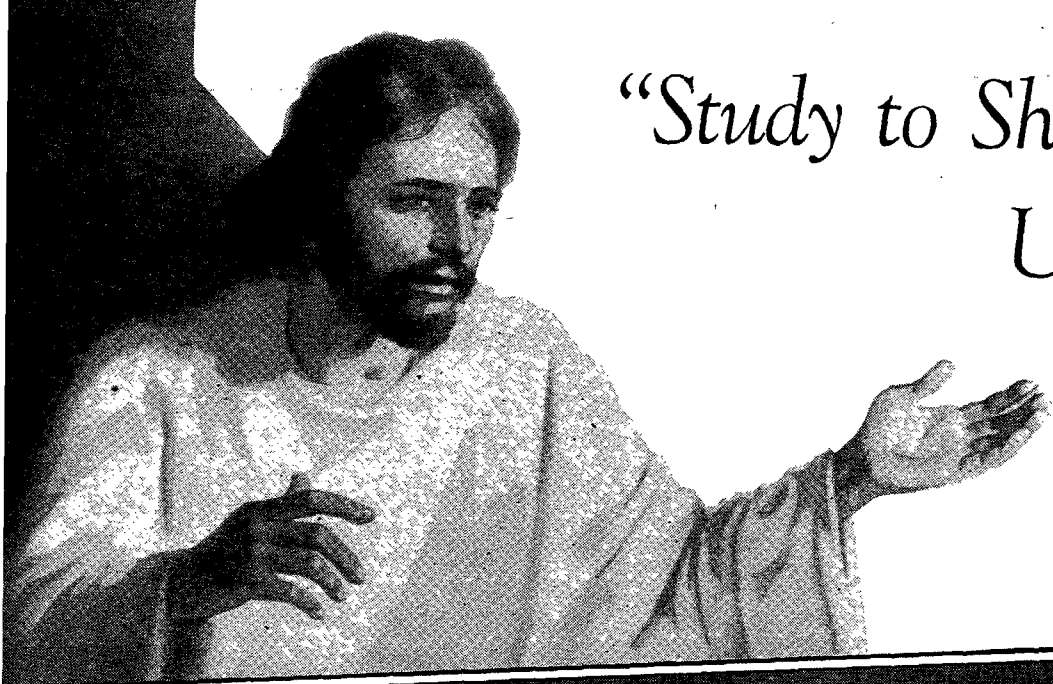
“C. O.’s” Recognized

THE following statement is taken from the *Ladies Home Journal* of August, 1942. Mrs. Roosevelt answers the enquiry: “How do you think our boys who have gone to the war and risked their lives should treat conscientious objectors after the war?” She says:

“I should think that the boys who go through the war, and who believe in what they are doing, would have a respect for a conscientious objector who had an equally strong belief that he should not kill other people.

“We have put these conscientious objectors to work in the war. They are clamoring for more dangerous work. Some of them are already doing work which requires great courage, but not the taking of another man's life. It would certainly seem a curious thing to me if a boy were not able to understand, having deep conviction himself, that other people have a right to equally deep convictions, and that they should be respected.”

F. A. ALLUM. [Minister,
New South Wales, Australia.]



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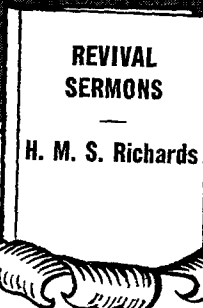
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HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Health Reform and Character Development

By D. A. DELAFIELD, Assistant
Editor of the "Review and Herald"

IN THE treatment of the sick, as well as in the maintenance of good health, a firsthand knowledge of health principles is essential. Add to this knowledge a generous portion of good sense, and you are well equipped.

Once upon a time a little boy visited his ailing grandmother's bedroom with a toy medicine kit. "How are you feeling, Grandma?" he asked.

"Oh, not so well," she replied mournfully. "I have a bad headache."

"I know what you need," replied the little fellow. "You need vitamin B, and brain pills."

If it were possible for those who care for the sick to learn the art of healing, and to protect themselves from faddist notions and extreme positions in teaching health reform by taking "brain pills," then we should all take "brain pills." If common sense is needed in educational and Sabbath reform, uncommon sense is needed in health reform. This is especially true because of the fanaticism that has been demonstrated again and again during our history as a church.

Theodore Roosevelt once said, when he was launching a great reform in American political life, that there is "the lunatic fringe in all reform movements." And we have had our health lunatics. So much so, in fact, that many of our good Seventh-day Adventists have come to regard sensible health principles as fanaticism, but this attitude is wrong. The change of our physical and mental habits of life are as much a part of character development as our change from Sunday observance to Saturday observance, or our change of fellowship from the Baptist Church to the Seventh-day Adventist.

If we are to be prepared for translation, the flesh must be cleansed from all filth and pollution, for nothing that defiles shall enter into the city of God. He that is filthy will be filthy still when probation closes, and the divine decree goes forth from the lips of Christ. Liquor, tea, coffee, tobacco, and other evils must cease to pollute the body temple. The contaminating hold of self-pollution, fornication, worry, and guilt upon the minds of the candidates for immortality must be broken. Health reform embraces all these negative propositions, but at the same time it is positive.

Something better is the watchword of life. The Lord calls the Christian to the more abundant health life by the intelligent use of natural remedies—sunshine, proper diet, fresh air, exercise, rest, water, trust in God. In mental discipline, proper social life, and unselfish service for the Master, the Christian is to find health and peace.

In no other field of human experience has there been such woeful ignorance as in the field of the prevention and treatment of disease. It will be interesting to note briefly man's tragic attempts to combat disease through past centuries.

Dr. Logan Clendening, in his *Source Book of Medical History*, suggests the treatment employed among ancient tribespeople in the cure of epilepsy. The living victim was held to the ground while the village trephiner was summoned to bore a hole in his skull through which the demon held responsible for the ailment might escape.

Scrofula, according to popular tradition, was only to be cured by the king of the realm. Sufferers begged for the king to touch their necks with his fingers, confident that the affliction would disappear in response to the touch of the monarch. The disease was known as "King's Evil," and was treated in this spectacular way as late as the seventeenth century.

D. E. Robinson, in his good book *The Story of Our Health Message*, tells the tragic story of the fatal illness of George Washington. Bleeders removed fourteen ounces of blood from his veins when it was realized that he was in a serious condition. Later it was agreed to try another bleeding, at which time thirty-two ounces of blood were drawn, without the slightest change for the better.

"This debilitating treatment was supplemented by the application of blisters, the administration of calomel, repeated doses of tartar emetic, and frequent inhalations of 'vapors of vinegar and water.' It is not surprising to learn from a contemporary report that Washington's last request, understood with great difficulty because of his weakness, was that he might be permitted to die without further interruption."—Page 13.

In this same book is a most interesting account of Elder Loughborough's experience in his childhood home where "sarsaparilla, syrups,

medical discoveries, and pain killers" were considered indispensable to health and the well-being of the family. "In the spring of the year," wrote Brother Loughborough, "we resorted to sharp pickles, horse-radish, mustard, pepper, and the like, to 'sharpen the appetite' and tone up the system."—*Ibid.*, p. 22.

The health message was revealed to the early Adventists soon after the disappointment of 1844. Elder Andrews, Joseph Bates, and Elder and Mrs. White were largely instrumental in bringing to the attention of the church the reforms—many of which were beginning to be advocated by such prominent physicians as Dr. Jackson, Dr. Trall, and others. Mrs. E. G. White states on page 66 of *The Story of Our Health Message*, "It was at the house of Brother A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of Health Reform was opened before me in vision." And on page 67 of this book we have this quotation:

"I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind,—intemperance in working, in eating, in drinking, in drugging, and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, for luxury. . . . I saw that we should not be silent upon the subject of health, but should wake up minds to the subject."

"The more perfect our health, the more perfect will be our labor."—*Ibid.*, p. 69.

It takes strength of character, will power, and courage, to practice the principles of healthful living. On the other hand, he who obeys the laws of nature contributes to his own character development. He becomes purer in thought and action, more patient, with nerves that are calm, and a clear mind. It is impossible to estimate the importance of practicing what we preach on the subject of health reform.

Many who now laugh at the sacred light from heaven on this vital subject will be surprised and horrified to find themselves shut out of heaven because they have neglected the sanctification of the body as well as the soul. Let us determine with God's help to bring courage and consecration into our study and practice and teaching of Christian health principles!

Medical and Evangelistic Work

(Concluded)

By DONALD H. ABBOTT, M.D., *Medical Director, Kendu Hospital, East Africa*

THIS is both an indictment and a plea. It is made with the full knowledge that the medical work is not the only phase of our mission program that is understaffed. We realize that the staffs of many mission stations and schools are taxed to the breaking point. All are so busy endeavoring to compass the routine day-to-day round of activities—meetings, classes, study periods, correspondence, discussion and settle-

ment of church problems, reports to governments and to our own organizations—that many have no time left for providing spiritual food to the church members and Bible class members, let alone taking an active part in field evangelism.

The seven hospitals in this division that employ doctors have a total of four full-time African evangelists. None have a European evangelist. One employs an African Bible instructor. The other two have no full-time spiritual workers, though both make use of part-time employees. Thus is seen how few full-time workers in spiritual ministry are employed in the hospitals of this division to care for their more than three hundred inpatients, to say nothing of the outpatients. In addition, two of our hospitals, which are not located in connection with a general mission station, have no chapel, though one of them has recently received \$1,400 for the erection of a chapel. The employees and patients of these two institutions are, therefore, left without a convenient place of worship. One would naturally expect this situation to have an adverse effect on the spiritual life of the institution.

These are the figures concerning the evangelistic staffing of our medical missionary institutions in the Southern African Division. They are not presented as an excuse, for God accepts no excuses. They are presented as an indictment—a charge that we are not doing what we should, not planning as we should, for the prosecution of the work of the right arm of the message. Yes, we are busy, too busy, "here and there."

Let us now make plans to use our God-given medical missionary program to its utmost. If any have the slightest qualms about whether such an investment and such plans might better be used on other phases of the mission program, let them consider this statement from the Spirit of prophecy:

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening."—*Counsels on Health*, p. 533.

Lest any should feel that the work in Africa should be smaller in scope or lower in quality than elsewhere, the messenger of the Lord has written this:

"The same work must be accomplished in . . . Africa . . . as has been accomplished in the home field. . . . We are to follow where God's providence opens the way; and as we advance, we shall find that Heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. . . . The purposes and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality. The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible."—*Fundamentals of Christian Education*, pp. 208, 209.

With this understanding of what is being done and of what should be done, let us proceed to a study of how to accomplish our task. The following suggestions are made by the medical workers, after prayerful consideration of the problems, and after discussion with a number of evangelical and educational workers, as a practical means of making our medical work into a real medical missionary program.

If soon there will be no work done along ministerial lines save medical missionary work, we certainly must train an army of medical missionaries to cover this subcontinent of the Southern African Division. We find it difficult to conceive of this army's being made up of European missionaries from the home bases, but we can picture an army of Africans trained in medical evangelism, who could set this field alight with the gospel. The only problems we must solve are where and how they should be trained, and how to instill into them a zeal for souls that will make them effective in their role of medical evangelists.

It would seem feasible that several medical evangelistic training centers would be required, because of differences in countries, customs, languages, diseases, educational standards, and governments. Each training center should be located at one of our hospitals, but with its entrance requirements, curriculum, and program closely integrated with that of one of our evangelists' training schools. Entrance requirements would need to be high enough to ensure that students entering the medical evangelists' course would have an adequate knowledge of English, or some other European language in which the course would be taught. This insistence upon a knowledge of a European language is based on the fact that textbooks and vocabulary are entirely inadequate in the African languages. An added advantage would be that all the wealth of our denominational literature, as well as scientific literature would be open to them.

The course itself, insofar as its scientific content is concerned, would be patterned after those for dressers, medical assistants, or orderlies, as these men are called in various places. In addition, considerable work in evangelism, Adventist health principles, and other denominational features would be emphasized. These would add one or two years to the length of a course containing only the scientific studies, since it is manifestly impossible to compress enough of them into a course of the same length, and still turn out real medical evangelists.

One of the most important features of any such medical evangelists' course would be its integration with the regular evangelistic program of the field in which the school is located. We envisage the active participation of these students in field evangelism. Their part would be that of assisting in the evangelistic work it-

self and giving Bible studies, in addition to the dispensary work and health-education features. It should also be planned for the training hospital to have a staff adequate enough to provide assistance in field evangelism. We are firmly convinced that at least one well-trained, full-time spiritual worker should be on the staff of every hospital in the division. The training centers would require more than one such worker if the proper instruction, supervision, and assistance are to be given the students in the field and in the institutional evangelistic program.

That brings us to the question of the staffing and equipping of the training hospitals themselves. It is out of the question, in our opinion, for a hospital with a European staff of one doctor and one nurse to handle such a program as this. The staff must be large enough to ensure regular classwork and practical instruction in the wards, plus the active participation of the staff in the field, as well as the institutional evangelism. Further, the hospital itself must be large enough to provide the students with a complete training in the diseases and problems of the area in which they will serve after graduation. This rules out, as training centers, hospitals of only thirty beds or so. We regret to say that very few, if any, of our hospitals are really equipped at present to put on this program of training. A hospital should approach a capacity of seventy-five to one hundred beds in order to give an adequate training, and be well enough equipped to care properly for the cases it receives. These statements are based upon the requirements of nursing and educational bodies of various countries.

Right here is an appropriate place to call to your attention the proposed School of Tropical and Preventive Medicine of the College of Medical Evangelists. This school will be a great help to all our tropical missions and workers. An article concerning it appeared in the February, 1947, issue of *The Journal* of the Alumni Association of C.M.E. It states:

"The faculty members of this school will be required to spend a portion of their time in tropical mission fields, and medical problems of the tropical mission stations will be their problems. More determined efforts will be made in interesting individuals in mission medicine because of the very nature of the school; it will be possible to expose the problems of mission medicine in a good co-ordinated exposure program. At the present time the greatest weakness of the College of Medical Evangelists is that there is no direct contact between the teaching staff of the medical school and our outlying medical institutions in the tropics. We do not have a mutual understanding of each other's problems. How can we expect the undergraduate to dedicate his life to mission medicine when the instructor has never seen the fields that he is attempting to interest others in? . . . The School of Tropical and Preventive Medicine will make accessible to the medical school funds which would not be available in any other way. Tropical medicine is of international importance and is not limited in its scope by either national or denominational boundaries. Foundation grants are available from various organizations throughout the tropical world. We should take advantage of them."

These plans of the College of Medical Evangelists will provide an impetus to the training program under study now. It will give us much-needed scientific assistance and probably funds for equipment, treatment, and research. It will also supply a long-felt need for closer co-operation between the mission fields and our source of supply for medical workers. It should be a means of inspiring more medical students with an interest in the mission fields.

This may sound like a very ambitious program. It is; but we believe that it is sound, both spiritually and scientifically. This is no attempt to build up larger institutions as such. Contrary to some recent impressions, *we are not overinstitutionalized; we are overdepartmentalized.* When our institutions are exploited fully by and for evangelism, they will be found to be one of the most fruitful sources of souls. But this cannot be done by the medical workers alone. The union and division leaders in evangelism and education must take an active part, undoubtedly the leading part, in sponsoring this inspiring evangelistic program. Nor shall we be setting out upon uncharted and turbulent seas, for this institutional field evangelism combination has and is being used successfully in the home fields. It only needs to be transplanted and adapted for use in the mission field.

This program is a definite effort to remedy some of the faults of our present set-up, and to provide an army of medical evangelists against the day when work along strictly ministerial lines will be closed. It will open doors for evangelism. It will awaken the workers in our medical institutions to a new zeal for souls, and with the active assistance and co-operation of our brethren in the evangelistic and educational work it will prove a great blessing throughout the field. Let us, then, progress along the inspired lines so clearly laid down in the Spirit of prophecy, and exemplified by the life and work of our Saviour, the Great Physician.

"To send missionaries into a foreign field to do missionary work, unprovided with facilities and means, is like requiring bricks to be made without straw."

"Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring the sin-sick souls the leaves of the tree of life, which will restore to them peace and hope and faith in Christ Jesus. Forbid not those who have a desire to extend this work. Let the light shine forth. . . . Forbid them not. The Lord would have all opportunities to extend the work taken advantage of."

—*Medical Ministry*, pp. 330, 325.

"We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."—*Ibid.*, p. 317.



❧ It will be impossible to keep patients from inquiring in regard to our faith. There are those who hunger and thirst for truth, and such ones will find it.—*Evangelism*, p. 541.

The Ministry, February, 1948

Sabbath Evening at Loma Linda

By NINA M. MUNSON, R.N., *Medical Historian, Loma Linda Sanitarium*

IN THIS eventful age youth are urged to prepare, prepare, prepare. At no other time in the history of our denomination have conditions been so favorable for this preparation. Educators, realizing that "so little time" remains to perform for the Lord the service He will have completed before His return, press forward to prepare Seventh-day Adventist youth for positions of responsibility, that there may be no faltering, but ever an onward, broadening march, to the day of victory.

The College of Medical Evangelists is just such an educational center. The name Loma Linda, as the College of Medical Evangelists is often called, is synonymous with doctors, nurses, dietitians, and technicians; synonymous also with young people who have consecrated their talents, health, and youthful vigor to the service of the King of kings. Graduates from its seven schools flow out as streamers of light to brighten the darkest corners of earth with a message of hope and order to replace despair and chaos.

To illustrate how well known is Loma Linda: Over in Borneo, at our training school in Sarawak, a sixteen-year-old Chinese girl, one of the recipients of some clothing shipped from the Loma Linda Dorcas Society, penned a letter of gratitude. Not knowing to whom to direct it, she wrote on the envelope, "Miss Loma Linda, S.D.A., California." The letter reached Loma Linda intact and in record time.

The College of Medical Evangelists was founded to produce medical evangelists as the activities of Friday evening show. Throughout the week the student's time is systematically filled with studies, work, and week-day duties of varying types. But all secular business is laid aside as the Friday afternoon sun, like a great red ball, balances on the rim of the western hills and pauses for a moment before slipping into the night. Over all rests a quiet, extravagant splendor of mountains and valley and evening sky, that swells the heart with praise to the Creator. Writes Genevieve C. Norton, a former patient at the sanitarium, who is now a Sabbathkeeper:

"The setting sun drops behind the western hills, and the quiet of the coming Sabbath settles down, as evening draws her curtain of amethyst and blue and purple haze over the distant hills. Then it is that the chimes of Loma Linda ring out in their beautiful harmony, 'Nearer My God to Thee.' Then it is that God is nearer to me, and in that quiet garden whose very beauty expresses God's love, God seems to walk and talk with me, and there it is that I consecrate my life more fully to service for Him. All is quiet—the stars come out in the heavens, one by one—as I listen—and I hear not the sound of a footstep around me, save God's, and my own."

This brief moment of quiet is broken by ac-

tivities as different from week-day transactions as day is from night. Truly the dial is turned to another "broadcasting station"—even a heavenly.

Groups of students, supervised by experienced leaders, rotating week by week so that all may have opportunity to gain experience, take part in the sunset service, the inspirational service for patients in the sanitarium lounge which is carried by public address to the rooms and wards of the sick, and the Missionary Volunteer meeting—without which it could scarcely be Friday evening in any Seventh-day Adventist community.

On a Friday evening a few months ago the sunset service, under the leadership of Dr. L. H. Lonergan, associate professor of therapeutics at the medical school, was held as usual in Cutler Hall on the college campus. The main feature was "A Call From India," presented in motion pictures by A. E. Nelson, pioneer missionary from India. This made real the stubborn fact that a thorough preparation *before* one goes to a foreign mission field cannot be overemphasized. Concluding, Elder Nelson said, "India is a wide-open land for your services."

On another occasion a silent and thoughtful audience of young people made their way across the campus to *Burden Hall* and the M.V. Society's meeting. It so happened on this Friday evening that thirteen graduate nurses were to present "Opportunities for Missionary Nurses at Home and Abroad." From the hills of the deep South, to Central America, to historic Nyasaland, and back to our own halls and wards at Loma Linda, they carried us in symposium and song. The speakers were returned missionaries or nurses active in the homeland. They pointed to the door, which may appear small, but which opens on a view of wide opportunities for the Master. "Lord, in even the smallest tasks may we see Thy leading," was the prayer stimulated by these talks.

If through the grind of week-day study and work a student may temporarily lose sight of his reasons for being at Loma Linda, his mind is brought back to the plan for his life by such clear-cut inspirational programs with which Loma Linda is so especially favored. Each experience, though clothed in dull routine and tiresome repetition, is tutelage for the future.

Nor could Friday evening be complete without prayer and literature bands, choir practice, and students who repair to the quiet of their rooms to add finishing touches to the part they are to take in the Sabbath services in small churches near by.

Thus another Sabbath is ushered in. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet and let all thy ways be established." Prov. 4:25, 26.

Said the parents of one nurse, as they bade

her farewell at the pier where she was to embark for a foreign mission station: "Of course, we mind having her leave us! But when we sent her to a Seventh-day Adventist college we expected her to do this!"

When young people, backed by parents with a vision, come to the College of Medical Evangelists for a preparation as leaders in the service of the Master, they need not fail of attaining their goal. Skilled instructors are dedicated not only to keep this goal before them but to help them reach it.

Fuller Memorial Sanitarium

By LAURENCE A. SENSEMAN, M.D.,
Medical Director

THE Fuller Memorial Sanitarium was established in June, 1937, as a result of a gift from the late George S. and Mary Fuller Estate to the Seventh-day Adventist Layman's Benevolent Association of New England. It is situated on highway number one, just north of Pawtucket, Rhode Island, in South Attleboro, Massachusetts. This beautifully situated country estate has completed its first ten years of service to the community.

The institution includes about twenty-one acres of land and a large stucco building with red tile roof. The main building is about thirty years old, and at the time of its completion was the very latest in modern equipment and furnishings. When it was turned over to the Benevolent Association, Dr. Julian S. Gant, now of Madison College, Tennessee; and Irving S. Yelland, of Boston, who were instrumental in securing the property, laid the foundation for our present work. These two men deserve the credit for the important organizational work which has secured for us one of the finest institutions of its kind in New England.

When the sanitarium was opened in 1937, there was a capacity of twelve beds under the direction of Mr. Opkyke, who, with his wife, a graduate nurse, admitted the first patients. Since this date the sanitarium has grown steadily until at the present time it has a capacity of thirty-seven beds, twenty-six full-time workers, and three part-time workers. During the past ten years we have admitted over twelve hundred patients who have been mostly neuropsychiatric, convalescent, and medical problems. During the past six years we have trained twenty-seven attendant nurses, giving them a course of fifteen months' training in the basic principles of nursing. Had it not been for these faithful attendant nurses, I am sure we would have had a much more difficult time in surviving the nursing shortage during the recent war.

In all our efforts to serve our patients we have stressed Seventh-day Adventist principles, a fact which has been appreciated by most

of our patients. I am also happy to say that a number of patients have been baptized into our faith through the influence of the sanitarium.

Another feature of our work is the self-supporting basis on which this institution has operated. Since its beginning we have had no endowment whatsoever. The income from our patients has paid for the improvements that have been made in increasing numbers during the years. There have been, however, a number of gifts to the sanitarium which have been greatly appreciated. We have been richly blessed in our endeavor during the stressing years of the war.

At the present time we feel that our sanitarium is well equipped for the type of work we are doing. We have established a hydrotherapy department in the basement which includes an all-tile wet room, fully equipped and furnished for this type of work. We have also been able to equip a nurses' dormitory. This was made from a very large garage, and has six private rooms and three apartments. Because of the housing shortage we have utilized several other buildings already on the property as homes for our workers. This has been accomplished largely through the untiring efforts of our present business manager, Walter Spady.

In the past ten years this small but growing institution not only has supported itself and a large number of faithful workers but has contributed materially to the financial success of our local church. In dollars and cents we have passed the quarter of a million mark for tithes and offerings. Truly we can say, "Praise God from whom all blessings flow."

The Fuller Memorial Sanitarium has not neglected the spiritual side of its program. Our chaplain, Frank Cummings, visits all patients shortly after admission, and becomes acquainted with them and their needs. Each patient is given an appropriate gift booklet with the compliments of the Fuller Memorial Sanitarium. *Steps to Christ* is frequently used. Once a week a small booklet on a Bible message is left so that patients will have access to some of our message. There is also a Bible in each room. Denominational tracts and papers are given out frequently.

Devotional services and worship are conducted each morning in the sanitarium parlor. This is attended by the workers and many of the patients. Numerous patients have complimented us on these devotional periods. Many have expressed their appreciation for the spiritual strength which they have gained through them.

There are in addition to the worship periods one or two evening services each week where an opportunity is given to patients who request special prayer. At times these programs are conducted by our nurses or outside speakers. Choral groups from other churches have assisted in making these programs successful.

A patient's Sabbath school class is conducted Sabbath afternoons in the parlor, using our regular Sabbath school *Quarterly*, and a number of patients are studying their lessons each day. All patients are provided with a *Quarterly*. Some who do not come to the class study in their room. Our oldest patient, aged ninety-three, studies her lesson each week. This class has given over \$50 this year for the Sabbath school offering to missions.

Not only the chaplain but also the nurses make a practice of offering prayer at the bedside of the patients who express their desire for it. The nurses and workers are encouraged to read to the patients from the Bible, or from books and magazines. Some patients have requested to visit our church in Pawtucket, and transportation is secured for them. A number of them have visited on various occasions. It is encouraging to notice that some of our patients have expressed their belief in the Sabbath and have a real desire to keep it. Others have expressed the desire to join our church, and we have already baptized a few as a direct influence of the sanitarium.

Many patients have spoken favorably of the spiritual atmosphere which exists at the sanitarium. Our present aim is to continue to educate patients in the matter of good health and proper standards of living, and to discourage the bad habits which are so prevalent today. We have sent out five hundred *Life and Health* subscriptions to former patients, friends, and physicians. We also aim to encourage more Bible studies, and to arouse an interest in our own distinctive doctrines. This is readily accomplished in the atmosphere which exists at the Fuller Memorial Sanitarium. We plan to use more books and denominational literature in our book rack during the coming year. Our immediate aim is to win at least one convert to Christ this year.

This type of program is consistent with our denominational principles, and its value cannot be denied by any of those who have visited our institution.

Testimony Study on Proper Diet

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

I. EATING HABITS.

1. Eat slowly. MH 305; Ed 206; CH 120.
2. Eat regularly. Ed 205.
Allow at least five hours between meals. MH 304.
3. Eat moderately. Sin of gluttony in same catalog with drunkenness. 4T 454.
"Overeating has a worse effect upon system than overworking." 2T 412-413, 364; CH 119.

4. Avoid eating between meals. MH 384.
5. Have few kinds of food at meals, but variety from meal to meal. MH 299, 300.
6. Avoid eating after violent exercise. MH 306.
7. Avoid late suppers and eating before sleeping. MH 304; CDF 174.
7. Eat good breakfast, but light evening meal. CDF 173, 156.
8. Fasting one day a week of incalculable benefit to some. 7T 134.
9. Fruit diet for few days of benefit to some. MH 235.
10. Adjust diet to individual needs. 7T 133, 134.
11. At meal time cast off care and taxing thought. GW 241.

II. CORRECT DIET.

1. Fruits, grains, vegetables, and milk. CH 115, MH 295.
2. "These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—MH 296.

III. INCORRECT DIET.

1. Much liquid with meals. CH 120.
2. Very hot or very cold food. MH 305.
3. Fruits and vegetables at same meal not best, particularly for those with weak digestion. MH 299-300.
4. Too much sugar ordinarily used. Avoid free use of milk and sugar. MH 302; 2T 369, 370.
5. Rich pastries, cakes, desserts. CDF 87.
6. Mixed and complicated foods. CDF 113.
7. Poorly prepared foods. 1T 682-7; 2T 363, 337.
8. Highly seasoned foods, spices, and condiments. Ed 203, CDF 339-342.
9. Stimulating foods, tea, coffee, alcoholic beverages. MH 326-7; 7T 135.
10. Ripened or strong cheese.
11. Excessive use of butter.
12. Soda and baking powder. (Harmful and unnecessary.) MH 300.
13. Pickles and vinegar. MH 325; CDF 345.
14. Hot breads. MH 301; CDF 316-321.
15. Flesh foods. MH 311-317; CDF 363-416; CH 575-576; 2T 486; 9T 156.
 - a. Needs of system better supplied without. MH 316.
 - b. "Concerning flesh-meat, we should educate the people to let it alone. Its use is contrary to the best development of the physical, mental, and moral powers."—7T 134; 9T 156.

- c. Disease of animals. MH 313-314; 7T 135; CH 70-115, 116, 133; MH 315.
- d. Not to be a test of fellowship (9T 159), but will eventually be excluded from diet of those awaiting Christ's coming. CH 450, 575; MH 317.
16. Impoverished diet brings reproach. CDF 92.

Challenge of a World Task

Mission Problems and Methods

"They Must Increase"—No. 2

By DENTON E. REBOK, *President of the S.D.A. Theological Seminary*

LET us examine the question of the world-wide psychological revolution as it relates to China, for here is a typical situation which we can study without prejudice, because China and the United States are on the best of terms. But even so there are facts which must be understood and appreciated, for the relationships of the future must be based on understanding and co-operation. For the Westerner to grasp the full significance of what is taking place in the Chinese mind today, it is necessary to go back into Chinese history and bring to light a few pertinent facts:

1. China is the oldest nation in the world today.

2. China had reached a very highly developed civilization and culture centuries before the Western nations were nations.

3. The Chinese invented some of the most useful things in modern life.

4. Chinese literature, art, and architecture are among the finest in the world.

5. China has always been to the Chinese the "Middle Kingdom"—the center of the earth, and to them all other peoples and nations were on the periphery of enlightenment. In common words, the Chinese had a superiority complex which made other peoples but barbarians in their sight, and they were not needed nor wanted in the Celestial Empire.

Illustrations of the Chinese Mind

This attitude of the Chinese mind is best illustrated by the letters, or mandates, from Emperor Chien Lung and Emperor Chia Ching to the king of England. Concerning these, Bertrand Russell has said, "What I want to suggest is that no one understands China until this document has ceased to seem absurd." In connection with Lord McCartney's mission to China in the 1790's Emperor Chien Lung wrote:

"You, O king, live beyond the confines of many seas, nevertheless, impelled by your humble desire to partake of the benefits of our civilization, you have dispatched a mission respectfully bearing your memorial. . . . I have perused your memorial; the earnest terms in which it is couched reveal a respectful humility on your part, which is highly praiseworthy. In consideration of the fact that your ambassador and his deputy have come a long way with your memorial and tribute, I have shown them high favor and have allowed them to be introduced into my presence. To manifest my indulgence, I have entertained them at a banquet and made them numerous gifts."—MACNAIR, *Reading in Modern Chinese History*.

Of equal interest and importance is the letter, or mandate, written by Emperor Chia Ching. Concerning Lord Amherst's refusal to kowtow, these very significant words were sent to King George:

"Such gross discourtesy is utterly unprecedented; nevertheless, I administered no severe reproof, but confined myself to ordering their immediate departure from Peking. . . . Your envoys are alone to blame for their gross breach of respect; I fully recognize the spirit of reverent submission which animated you. . . . Your envoys, are, however, wholly ignorant of Chinese ceremonial procedure, and the bickering which follows their arrival is highly displeasing to my ears. My dynasty attaches no value to products from abroad; your nation's cunningly wrought and strange wares do not appeal to me in the least, nor do they interest me. . . . If you loyally accept our sovereignty and show dutiful submission, there is really no need for these yearly appearances at our court to prove that you are indeed our vassal. We issue this mandate to the end that you may perpetually comply therewith."—*Ibid*.

Here is presented what some historians call the traditional Chinese "superiority complex." The Chinese as a race are a proud people. They are absolutely self-satisfied. They like what they have, and have what they like. They have their own ways of doing things, and like their ways of doing things.

This attitude must be understood by Westerners, and it is possible that the Chinese way of carrying on the Christian mission enterprise in China may be as good for them as Western ways, or better. Their ways may bring even greater and better results among the Chinese people than would those ways which Westerners might greatly desire to see put into effect.

After all, it is not so much a matter of method as it is a matter of a message which concerns the cause of God in all parts of the world. Uniform methods around the world are good but not absolutely essential for the success of the work in any particular country or nation. In most things Chinese ways are best suited to the Chinese people and Chinese conditions. Here is a matter which calls for the most careful study and most sincere sympathy on the part of both Chinese Christians and Western missionaries.

During the nineteenth century there was a series of conflicts between the Chinese superiority complex and the Western superiority complex, which resulted in open military clashes. Those unfortunate clashes of ideas and of military forces were called The Opium

Wars. Out of them came a military defeat for China and the "Unequal Treaties, which caused the Chinese to suffer psychologically for many years. Extraterritoriality resulted, by which Europeans in China were exempted from Chinese judicial jurisdiction and police control. The "Battle for Concessions" resulted in sections of Chinese port cities' being turned over to various nations to administer as special concessions. The "White Man's Supremacy" in political and military affairs led to some very unhappy incidents, for he was frequently domineering and often unbearable in the way he pushed or kicked the native people around.

Two Conflicting Groups of Foreigners

Such a condition produced a rather peculiar situation, for in China one group of white men were there to get out of China all they could, while another group of white men were there to put into China all they could. This latter group conducted mission schools and churches and hospitals in order to lift China nearer to the Christian way of thinking and living. They were there to teach the Chinese youth all that they could from science, literature, and religion. Chinese boys and girls are not dumb, but rather keen, bright, and clever. They can learn to do whatever the white man can teach them. A look at the Chinese students in American and European colleges and universities will convince even the skeptical that they have ability, and can hold their own with the best the West can produce.

Of course, we recognize at once that only the best Chinese students come to our schools in the West. It is likewise true that only the biggest and best beans come to the top. The Chinese themselves are first to recognize the great gap which exists between their intellectuals and their coolies. Education means everything, and becomes the criterion by which the Chinese are divided into two great classes. It becomes the measuring rod of many values; and enters into every consideration of financial remuneration, and of responsibility in leadership and administration. Westerners cannot overlook this fact with impunity.

Mission schools made it possible for many of the less fortunate classes to enjoy the privileges of higher education formerly enjoyed by the favored few. Some could take it, and made the necessary adjustments. Others could not. Education became to them a dangerous tool.

After many years the Sino-Japanese War came to disturb the Orient and upset the equilibrium and tranquillity of the whole world. Soon World War II was in full swing, and Japan saw her opportunity to carry out a long-cherished plan and purpose. During 1942 and 1943 her military machine rolled onward throughout the Far East, pushing over the white man's colonial house of cards and upsetting treaties. The white man retreated, and his feeble resist-

ance was overcome on every hand. The Orientals were amazed, bewildered, and then jubilant, for the superiority complex of the white man crumpled and bashed in like an old hat. After all, they concluded, he must have been mostly bluff and bluster. He caved in so quickly and so easily that his old status was gone forever. The white man had apparently double-crossed his best friends, for he seemed willing to sell scrap iron, oil, gasoline, copper, brass, and machinery to one nation, while pretending to give aid and comfort to traditional friends of another nation. The Oriental mind had a difficult time trying to harmonize such a policy. They soon came to see that the dollar figured prominently in the materialistic philosophy of Western men and nations.

White soldiers and sailors retreated or surrendered everywhere. The white man with all his superiority complex was on the run. Chinese took over positions of responsibility in business, in the government of former concessions, and in missions. They occupied foreign homes and business establishments. They moved in, took charge, and carried on. The white man surrendered his extraterritorial rights and immunities, he canceled the unequal treaties, and paid billions of dollars for bases and footholds by which he might make a comeback. And come back he did, with his superior planes, ships, and guns. But he will never come back psychologically. The days of the white man's supremacy are gone. It was during the days of the white man's humility that the book *China's Destiny*, by Generalissimo Chiang Kai-shek was penned. In it can be seen a resurgence of the old-time psychology of the Chinese people.

The Psychological Revolution in China

A psychological revolution is in full sway right now in China and the rest of the Orient. Its significance cannot and must not be overlooked or underestimated. Westerners with interests of any kind in the Orient must stop and study this aspect of the situation in the Far East today, or they are doomed to disillusionment and disappointment. They must stop, take cognizance of the facts, rightly appraise and evaluate the factors, and make whatever adjustments are needed.

Speaking for China, her leaders have said that she needs foreign missionaries, but not of the same variety as heretofore. Foreign missionaries are welcome as associates, as advisers, as counselors, as *friends*. They are not welcome as tyrants, dictators, domineers. The UNRRA-CNRRRA relationships have furnished a modern example of what we are stating. The Chinese customs and the Chinese postal organizations are using foreign helpers, but not in the same way as they did prior to December 7, 1941.

Naturally, the Chinese in their new role are

making mistakes. But so did the white man. They need the assistance of white men of experience to guide and counsel while they are learning to carry their new burdens. Furthermore, the men who carried on during the war years now know their deficiencies. They did the best they could in positions for which we had not trained them. The marvel is that they did so well especially under such handicaps of war and crises of all kinds.

What It Means to Adventist Missions

Now we must ask in all seriousness, what does all this mean to Seventh-day Adventist mission work? Let us turn to that familiar chapter in the book *The Desire of Ages*, and there find the answer under the heading "He Must Increase." John the Baptist is an outstanding example of a man who rose to great heights of popularity and power. He preached with such power that thousands and thousands of people flocked from the cities out into a desert place to hear a message which gripped their hearts and stirred their souls. He had a tremendous following, but just when the normal man would have been overwhelmed by such results John the Baptist faded out of the picture in favor of another.

"John had risen to the height of self-abnegation. He sought not to attract men to himself. . . . With joy he accepted silence and obscurity, that the eyes of all might be turned to the Light of life.

"Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. No rivalry will mar the precious cause of the gospel. . . .

"So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self."—Page 180.

The same spirit of unselfish service was seen in Jesus Himself, for He too was aware of the problem of relationships between Himself and John. He knew that the disciples were watching to see what two great men would do with an everyday problem in which the human element is often so strong. A failure to adjust themselves to the situation might have had very serious repercussions on the work of our day as well as on theirs. Concerning Jesus in that situation *The Desire of Ages* says:

"Wishing to avoid all occasion for misunderstanding or dissension, He quietly ceased His labors, and withdrew to Galilee. We also, while loyal to truth, should try to avoid all that may lead to discord and misapprehension. For whenever these arise, they result in the loss of souls. Whenever circumstances occur that threaten to cause division, we should follow the example of Jesus and of John the Baptist."—Page 181.

The relationships between foreign missionaries and national workers in 1948 can and must be resolved in the same spirit as that manifested by both John the Baptist and Jesus Christ. Without a doubt the missionaries will reach a place in the development of their work in every overseas mission field where the national leaders, by virtue of their training and

experience, will be ready to take greater responsibilities. At that time the missionary should, and will, with John the Baptist say, "He must increase, but I must decrease."

"The same dangers still exist. God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. But, like John's disciples, many feel that the success of the work depends on the first laborer. . . . The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, through whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, 'He must increase, but I must decrease.'"—*Ibid.*, pp. 181, 182.

The work of God must be finished. The gospel must be preached in every nation, every state, every county, every city, every town, and every village. To accomplish this stupendous task, the Christian workers and believers in every land will have to bear as many financial and leadership burdens as they possibly can. The missionaries must be prepared to move on from one frontier to another. As fast as they establish the work in one place and train national workers to carry on that work, the missionaries should turn over to the native people the financial and administrative duties and burdens there, and thus be released to move on to newer fields, and repeat the process till the whole world shall have been warned, and "this gospel of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come." Matt. 24:14, Weymouth.

The present world situation is not hopeless, for the God of heaven, who has His hand on the lever of circumstances, has permitted things to become what they are, in order that His work may be finished in all the earth. It is not for us with vision and insight so limited by time and space to ask the reason why. It is for us to look up into the face of the Master and, placing our hand in His, make the best of every circumstance and say, "Lord, here am I; I'll try." Every man in the place God has for him, doing whatever comes to his hand with all the might at his command, will bring about the completion of the task.



❏ "WHY are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has intrusted to us, we should be in the forefront of every true reform. . . . Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth to-day. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"—*Counsels on Health*, p. 432.

Bible Instructor Council

Methods, Experiences, and Problems

What Is Bible Conversion?

By BESSIE MOUNT, Associate Secretary,
Sabbath School Department, China Division

I. MAN'S LOST CONDITION.

1. All have sinned. Rom. 3:10, 12, 23.
2. Under death sentence. Rom. 5:12; 6:23.
3. Righteousness as filthy rags. Isa. 64:6.
4. Helpless to change. Jer. 13:23.
5. "Who shall deliver?" Rom. 7:18, 19, 24.

II. WHAT IS SIN?

1. God's law His standard. Rom. 7:12.
2. Transgression of law sin. 1 John 3:4.
3. All unrighteousness sin. 1 John 5:17.
4. Disobedience. Rom. 5:19.
5. Sin is rebellion. Dan. 9:5.

III. GOD'S PROVISION FOR MAN'S SALVATION.

1. Gave His Son. John 3:16.
2. Died for our sins. 1 Cor. 15:3.
3. Wounded for our transgressions. Isa. 53:5, 6.
4. Bore our sins. 1 Peter 2:22, 24.
5. Death paid penalty for sin and purchased life. Rom. 5:17-21.

IV. MAN'S PART IN THE TRANSACTION.

1. Conviction of sin. John 8:9; Rom. 7:7; 2:4.
2. Repentance. Acts 5:31; 2 Cor. 7:10, 11.
3. Contrition, sorrow for sin. Ps. 51:17.
4. Belief in Christ. Confess and receive forgiveness. John 3:16; Heb. 11:6; Ps. 51:3, 4; 32:5; 1 John 1:9.
5. Forsake sin. Prov. 28:13; Isa. 55:7; Eze. 18:31, 32.
6. Be converted. Acts 3:19.
7. This accepting Christ as Saviour and turning away from sin is new birth. Baptism sign. John 3:3-7; Rom. 6:3; 1 Peter 1:22, 23.

V. A NEW LIFE IN CHRIST.

1. Past sins covered by Christ's righteousness. Rom. 3:24, 25; 4:6-8.
2. Righteousness of law (written in heart, Jer. 31:33) to be fulfilled in life. Rom. 8:3, 4.
3. Dead to sin, alive to righteousness. Rom. 6:3-8, 12-18.
4. Christ dwells in heart, living His life again in human flesh. Eph. 3:17; Gal. 2:20; Col. 1:27.
5. Christ our advocate. 1 John 2:1.
6. Faith the victory that overcomes. 1 John 5:4.
7. Can do all through Christ. Phil. 4:13.
8. Thus Christ delivers from penalty and power of sin—an all-sufficient Saviour.

The Yoga System of Philosophy

By MARIAN OFFER, *Bible
Instructor, Orlando, Florida*

THE possession of radiant health, happiness, and the ability to solve every problem, win every goal, and overcome every obstacle appeals strongly to every intelligent person, particularly in these days of universal tragedy. Add to these qualities the promise that he who follows in the footsteps of Christ will receive a spiritual power that will unite him with the Godhead, and a magnetic ability that will attract all things to himself, and you can readily realize that many of earth's intellectuals, as well as those in more mediocre walks of life, will yield without resistance. For this open door apparently brings all the human heart could desire within easy reach.

The fact that this sounds inconsistent and untrue in accordance with the recorded experiences of the apostles and other Christian characters of the Holy Bible, as well as those who followed with a faith in Christ so sincere that they gave their lives as martyrs to the cause of truth, should arouse questions in the mind of one who is a thoughtful student of the Inspired Word of God.

MANNER OF PRESENTATION.—It is not uncommon in these days for health lectures to be given in hotels or public halls. Many people innocently and eagerly go there in search of better health, and sooner or later they are favored with personal counsel from the speaker if they so wish. This appeal seems almost as innocent as the one the serpent made to Eve. In a short time the speaker is likely to tell an interested listener that he will be healed of his malady if he will continue to come to the meetings. The same teacher may also declare that through his power he will cause many in his audience to awaken at a definite early hour the following morning.

What is this strange power? Is it the power of Jesus, as claimed? Many of the public at large can be so persuaded, for frequently the same speaker will be scheduled to address a large church gathering, sometimes in the most prominent church in the city, on such subjects as "Interpretation of the Miracles," "How to Read and Understand the Bible," "World Prophecies," "Origin of Our Earth as a Planet," "The Origin of God and Creation of the Universe." To the casual observer, these are legitimate and interesting subjects.

A more than human power is recognized when one attends the meetings, but the question is, "Whence cometh this power?" A dynamic personality and persuasive speaking convince many that it is the power of God, as claimed, for "the existence of evil and misery [are] . . . thought [to be] incompatible with the notion of a divine creator and ruler of the

world."—*Encyclopaedia Britannica*, vol. 19, p. 969, subhead, "Philosophical Systems." Hence, the conclusion is that there is but one source of power, and that from God. How cleverly the "father of lies" has inculcated truth with error! How subtle his appearance and how smoothly the net of deception is spread to gather souls whom the Saviour longs to gather into His net for salvation.

Frequently we are inclined to think of some great and outstanding manifestation of spiritism, when we read Christ's prophecy concerning the deceptions of the last days, but let us not forget that the elect are almost deceived. Deception must of necessity have an appearance of the genuine; therefore, in the modern cults that are gaining recognition some fine points of truth are cleverly interwoven with error. Perhaps the most important of these is the suggestion to allow some time each day to meditate upon the wonders of God. As Christians this is worthy of emulation. Truly all will do well to heed and follow this practice, as did the saints and godly men of old. But further study into the customs of cultists reveals that all the thoughts suggested are not in accordance with Christian principles, for their practice of concentration consists of "fixing the attention on one chosen point or subject, so that the mind passes through different stages of absorption or self-hypnotization."—*Ibid.*, vol. 4, p. 326d, art. "Buddha."

PHILOSOPHY.—It may prove profitable to acquaint ourselves with the Yoga system of philosophy, for it is often introduced and proceeds in the manner mentioned. The Yoga system is a branch of the Sankhya Hindu philosophy. From the following quotations it is easy to understand how readily all who do not believe the Bible truth concerning man's condition in death may quickly accept their philosophy of heathen origin.

"By its practices of hypnotism and self-mortification the Yogi could attain miraculous powers and control of nature itself. Siva was essentially the great Yogi."—*Ibid.*, vol. 23, art. "Yoga."

"This system was founded by Patanjali who claimed that eight distinct stages were necessary in the development of the soul before it reached the condition in which it was exempt from further transmigrations. Seven of these stages are:

1. Self-control.
2. Religious observation.
3. Breath regulation.
4. Restraint of senses.
5. Making the mind firm.
6. Meditation.
7. Deep contemplation.

"Owing to the difficulty of the attainment of all these successive stages of perfection the adherents of the Yoga believe that it is very rarely that anyone reaches them all in this life and that consequently most persons must pass through several births and existences in the attainment of the final goal. In the course of this path, however, one is believed to acquire wonderful powers. He is enabled to make himself light or heavy, at will, to acquire a knowledge of

the past and the future, to understand the language of animals, to penetrate the thoughts of others; to remember all that has happened to him in supposed former stages of existence; and even to transcend all this and to attain the knowledge of what is going on or has taken place in the stars and in all other worlds. To these powers the believer in the Yoga adds that of the ability to transport oneself anywhere suddenly at will. These wonderful powers are gradually acquired and finally result in the complete separation of the soul from the corporal body in the ultimate triumph of the former.

The Yoga believes in a primordial soul. . . . Its devotees can acquire even in this world entire command of elementary matter by certain ascetic practices, such as long-continued suppression of the respiration, inhaling and exhaling the breath in a particular manner, . . . endeavoring by force of mental abstraction to unite themselves with the vital spirit which pervades all nature and is identical with Siva. When this mystic union is effected the Yoga . . . can equally know the past, the present, and the future, and can animate any dead body by transferring to it his own spirit. It is claimed that the whole doctrine of Yoga works toward the establishment of the Supreme Being; and that it claims that it possesses the means by which the soul may become finally united with the Creator from whose hand it came.—(See *Encyclopedia Americana*, art., "Yoga.")

KRISHNA AND OTHER GODS.—The name Krishna is of particular importance in Hinduism and also to the Yoga system. Krishna is identified with Vishnu, a deity. Krishna is a deified hero whose consort Radha filled the capacity as mother of mankind. (EDWARD J. JURJ, *The Great Religions of the Modern World* [Princeton University Press, 1946], p. 68.)

The legend associated with Krishna is that he was slain at Puri while wandering. The criminal who killed him is believed to have left his body to beasts, birds, and decay; a pious person placed his bones in a casket which was deposited within an image of Vishnu; the image had neither hands nor feet, but two penetrating eyes, by divine provision, and a potent soul. This combination, the Jagannatha-Krishna-Radha, became very popular and was worshiped by all clean classes. (*Ibid.*)

Mahadevi, the great goddess, was consort of Shiva, of whom people asked if she were father or mother and glorified her as Supreme Principle, worshiping her under the names of Krishna, Rama, and Shiva. Shiva is dear to Yogis, and those whose dependence is on works. (*Ibid.*, p. 82.)

In the fourth century B.C., the Gita sings of Krishna the divine. Krishna as Bhagavata-Vasudeva is known as the supreme, the absolute, the all, the universal savior who minimizes works and rewards men by his grace. Men are supposed to set their minds on him. (*Ibid.*, p. 85.)

Various versions of the Veda give the basic revelation of the Yoga philosophy, the oldest of which antedate 1000 B.C. (*Ibid.*, p. 53.) It is well to know that this and similar philosophies claim adherents who still maintain their membership in Protestant churches; therefore, when one claims a denominational affiliation it

is not surprising to find that these strange teachings also may have been accepted.

These theories are not new, although they may fascinate many people. Their origin is from ancient pagan days. Very likely some of the same demonstrations were witnessed when Jesus was on earth, but today such philosophies are more subtle because they appear to approve of His teachings, whereas in reality this is only a net to attract souls who are eager for a new experience.

This information would lose its importance if it did not serve to assist in making an intelligent approach to those entangled in such a philosophy. God's greatest gift, His gift of love, is the only power that can draw these precious souls from the darkness of deception into the presence of His eternal light. Fundamentally, it is essential to present the love of our heavenly Father as revealed in His continuous power to uphold the universe and maintain life every moment of the day. This quality of love in God's character may also be employed to establish the primary truth that God is a personal being, and not simply a transparent power pervading all that exists, for no mere power could know love, truth, purity, perfection, and the other attributes of God.

It is of utmost necessity to accept the Bible as the Word of God without so-called spiritual commentary, and also to realize that God speaks of literal places and experiences. The reality of Satan, sin, and death, with salvation through the blood of Jesus, must be presented with exceeding thought and care, always giving honor to the personality of a loving God and Saviour who has a personal interest in each individual. The reality of heaven may then be successfully presented. General doctrinal subjects may follow and hold the attention, but without this background or foundation, one who is indoctrinated with such strange teachings seldom sees the importance of our special truths as we know them.

To those who have received an elementary knowledge of the teachings of the Scriptures in their early years, it is necessary only that light be added. To such the presentation of God's message for these days adds to a foundation of light, but to those who are steeped in darkness the first rays of light must be emitted slowly and carefully. Satisfactory response comes more slowly from those who adhere to such philosophies, but we must remember that they too are not without hope, and that they also are precious souls for whom our Saviour died.



❧ "EVERY human being is to work with his life thread, weaving it into the fabric to help complete the pattern."—*Medical Ministry*, p. 177.

❧ "GREAT minds discuss ideas, average minds discuss events, and small minds discuss people."

The Book Shelf

Books, Reviews, and Discussions

Color and Conscience,* Buell G. Gallagher, Harpers, New York, 1946, 244 pages, \$2.50.

The author's thesis is this: "Historians of the future will look back upon this generation and record that the social tensions of racism with conscience became too great, and that Americans moved, for the second time within a century, toward an irrepressible conflict. The social crisis is revealed in the straining of relationships between racial groups in every part of the nation and throughout the world. The conflict is coming. We move toward it with acceleration and crescendo."

This is a significant book. Its contents are informative. Teachers, and particularly ministers, should read it. However, its recommendations and basic philosophy will not be accepted by those who know their Bibles. Mr. Gallagher, as do so many others who venture to write on this subject, assumes as true the wholly false doctrine of the universal fatherhood of God and its corollary, the universal brotherhood of man, and declares that this "is our greatest affirmative religious resource for attacking the caste system. It is a belief that is triumphantly affirmed by every branch of the Christian church. It stands at the heart of the teaching and life of Jesus. All of which is wrong. There is no such thing as God's universal fatherhood or man's universal brotherhood. It simply does not exist. Nor did Jesus teach it or live it. Rather He completely demolished it by pointing out that most of mankind were of another family altogether than that of God. There is no hope that the race question will ever find a solution in a visionary theory which is wholly false.

Nevertheless, the analysis and factual presentations of this book make it more than usually valuable.

CARLYLE B. HAYNES.

Foundations for Reconstruction,* Elton Trueblood, Harpers, 1946, 109 pages, \$1.

This is a study of the Ten Commandments in the light of the modern world and its needs. Each commandment is given a separate chapter, and is restated in everyday terms.

The first commandment, under the chapter heading "The Allocation of Priority" is a forthright polemic for religious liberty and for separation of church and state. It is also a strong appeal for humility and bravery in our attitude toward God and His requirements.

Every minister will be inspired by the reading of the second chapter, "The Necessity of Intolerance." The reasons why Jehovah must

be a jealous God are set forth. What the world needs is not an easy tolerance, or broad-minded liberalism, but a burning faith substituting "the spirit of the true missionary for the spirit of easy tolerance."

Explaining the third commandment, the author says, "The worst blasphemy is not profanity, but lip service." The fourth and fifth commandments do not have as strong an argument as might be developed. This is due to the fact that his exegesis is largely a plea for a revival of the churches and institutional religion.

The last five commandments are given very fine treatment. They are discussed under the following headings:

VI. The Cultivation of the Uneasy Conscience.

VII. The Achievement of Fidelity.

VIII. The Dignity of Ownership. (Perhaps somewhat weakened, as the author goes out of his way to slap both capitalism and communism.)

IX. The Requirements of Veracity.

X. The Counterpoise of Greed.

Dr. Trueblood contends that the tenth commandment is the logical climax for God's law. The author does his best work in dealing with this commandment. The expression of love as outlined by Paul in First Corinthians 13 is the antidote for greed. "Love completes the law." "The power of greed is so great that it cannot be handled, in the end, except by a still greater power—the redemptive power of Almighty God."

The author is editor of *The Friend*, the oldest Quaker periodical in the world. He is also professor of philosophy at Earlham College. He has written a book that not only is timely, but has an impelling sense of urgency.

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

The Church in Our Town,* Rockwell C. Smith, Abingdon-Cokesbury, Nashville, 1945, 190 pages, \$1.50.

"This is a book for churchmen; it is written for the men who are concerned that the little church shall express in its life the will of God." So says the author of this book in his preface.

However, the book is more than a text on how to conduct the work of the church in our town. It is a book which sets forth, as few books have, the essentials of rural living on the part of the minister. Quoting the author again, he states that he has "attempted to bring together in these pages materials from the academic disciplines of rural sociology and agricultural economics as they bear upon the work of the rural church. While the book is written with the churchman in mind, the social scientist may discover certain values in it."

Rockwell C. Smith is associate professor of Rural Church Administration and Sociology at the Garrett Biblical Institute in Illinois, and has had wide experience in his field of teaching. In many places the counsel and information

* Elective, 1948 Ministerial Reading Course.

which he gives is quite applicable to the plans which Seventh-day Adventists are now endeavoring to formulate for the educating of city dwellers for life in the country.

The attitude of the author toward the soil is reverent. For example, notice this line from page 47: "The earth is the Lord's," and we are His stewards as we till the earth."

Some of his chapters have interesting headings as well as informative and helpful material. Here are some of the chapter titles: "Land: Bread and Butter," "Land: Yours and Mine," "Rural Welfare," "The Rural Church," "The Community—an Opportunity for the Church."

Speaking of the training of young couples in the art of farming, and then helping them to become established on the land, he says: "They are to regard themselves as much missionaries as if they were sent to do evangelistic work in a foreign country. Their missionary task is to proclaim by example as well as by word the holiness of the earth and our stewardship of it under God."

The appended notes and bibliography will prove helpful to any who may be interested in following this line of thought further.

WESLEY AMUNDSEN. [Departmental Secretary, Inter-American Division.]

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

Dr. Allis is both a Bible teacher and an editor. He has taught in the department of Semitic philology at some of the leading seminaries of our country. He has championed the Mosaic authorship of the Pentateuch, and has written helpful articles on dispensationalism. These were published in a leading religious journal. *Prophecy and the Church* represents his further study on dispensationalism. It is by far the best treatise on this subject that we have read. We marvel at the author's clear convictions regarding the law in its relationship to the gospel. Here are some real arguments we too may capitalize on. His disposition to find a thorough Scriptural background for all points inspires our confidence. The value of this work especially lies in the fact that the writer holds to Scriptural argument, and is not sidetracked by either the logical, finespun fallacies of Darby and Scofield or dispensationalists of more modern times.

While teaching the prophetic books of the Old Testament to his theological students, Dr. Allis had to face the time-tested belief of the church in the historic interpretation of prophecy. The relatively new and decidedly revolutionary teachings called dispensationalism must be rejected. These declare that the prophecies skip over the church age and will be literally

fulfilled in the Jewish kingdom age to follow. His findings are set forth in *Prophecy and the Church* with a thoroughness that leaves no room for questioning.

We believe that every evangelist and Bible instructor, every minister and college Bible teacher will find this work to be of lasting value. Because of its trenchant nature, teachers of present truth cannot side-step dispensationalism; it must be met with the type of argument Dr. Allis sets forth. He understands the issues of futurism and does not confuse facts with tradition. He deals with the parenthesis problem of the church in a forthright way, and his methods suggest many a fine teaching point for us. It is a most thorough presentation of the various phases of dispensationalism confusion, and yet simple enough to hold the interest of all.

L. C. K.

Jehovah's Witnesses; an Expose of Russellism,* Dan Gilbert, Zondervan, Grand Rapids, Michigan, 1946, 61 pages, 35 cents.

ANOTHER one of the Dan Gilbert pamphlets, containing ten chapters with significant and wholly adequate titles, namely: "Sabotaging the Scriptures," "Slandering the Name of Christ," "Belittling the Cross," "Falsifying the Word of God," "Spiritual Nazism," "Treason to God and Country," "Revolutionary War Against Christianity and Democracy," "Saluting Sovietism While Insulting Americanism," "The Bolshevik Brotherhood of Reds and Russellites," and "Spiritual Anarchism." This is a pamphlet you will be glad you sent for.

CARLYLE B. HAYNES.

Minister in the Making

Plans and Methods for Theological Students

Associate Youth With Experience

By H. J. DETWILER, *President of the Potomac Conference*

TO BECOME a skilled workman in an ordinary trade, one is required to spend a stipulated amount of time as an apprentice. The apprenticeship is the essential part of the training given, and determines the value of the workman's labor and the demand made for his services. Classroom training and preparation for the ministry may be ever so perfect, but it cannot take the place of actual field experience. It is in the field, during the internship period, that the real test of one's pastoral and evangelistic ability, development, and fitness is determined.

The Spirit of prophecy gives definite counsel to the effect that the young ministerial intern

* Elective, 1948 Ministerial Reading Course.

should at first be associated with an older, experienced minister.

"The Lord has not called young men to work among the churches. They are not called to speak to an audience that does not need their immature labors."—*Testimonies*, vol. 6, p. 415.

"Efforts must be made to fit young men for the work. They must come to the front, to lift burdens and responsibilities."—*Ibid.*, vol. 5, p. 585.

"Let young men of ability connect with experienced laborers in the great harvest-field. . . . Let them seek help through prayer and the diligent study of God's word."—*Ibid.*, vol. 6, p. 415.

"By associating with our ministers and experienced workers in city work, they will gain the best kind of training."—*Ibid.*, vol. 9, p. 119.

The excellent results that follow when this counsel is carried out in training young men are clearly illustrated in the content of the following letter written by a conference president:

"I can see a great improvement in Brother ——— [a ministerial intern] since he has been associated with Brother ——— [an experienced and successful pastor and city evangelist]. The fires of evangelism are burning in his breast. He has caught the vision, and I am certain he will make a good worker. All our interns need such association. It is not fair to them to put them out by themselves. They need the experience that they can gain in no other way than by being with a successful evangelist. In this way they catch the vision and learn how to apply themselves."

After securing the training that comes by association with ministers and workers of experience in city work, an intern will be equally prepared to conduct rural efforts successfully. Getting a training in a more difficult field will enable one to do a larger work in conducting rural efforts. Field training in evangelistic techniques and procedures is highly important and as necessary for ultimate success and development as classroom instruction, and follows in logical sequence.

Kindly Correctives

Correct Speech and Cultured Conduct

Season With Salt—Not Pepper

By L. LAMBERT MOFFITT, Associate
Secretary, Sabbath School Department

"Let your speech be always with grace, seasoned with salt."

GRACIOUS speech will not be overseasoned with verbal condiments. Beware of the careless use of superlatives. Guard against the unjustifiable use of those all-embracing statements. You do not need to corral all time and space to make your utterances impressive. Don't say *invariably* when you mean only customarily, usually, frequently, or even occasionally.

Before using the word *invariably*, pause a moment. Does the positive statement you are about to make admit of any possible variation? Might there be at least one exception? Are

you certain that it is absolutely uniform, constant, unalterable—everywhere and eternally the same? When we stop to consider how unstable, insecure, unreliable, undependable, and variable most things are in this world we begin to realize how little use we have for such expletives as *invariably*. If you feel that you must use *invariably* then bring it a little nearer the facts by saying *almost invariably*.

Doubtless is a word that is also bandied about rather carelessly. Try using *presumably*, *probably*, *perhaps*. The probabilities are that your statement will be the more impressive and convincing because of its moderation. If there can be any possible trace of question, uncertainty, or doubt, then do not say *doubtless*. Even though there is not a shadow of doubt, your statement will usually be stronger if you eliminate *doubtless*. Notice the difference in these two statements: "John did it." "Doubtless John did it." All too often when you say *doubtless* you raise a doubt. If there is no doubt about it, why suggest doubt?

Again, take the expression, "Nothing could be more distressing." Are you sure? Are you competent to judge the utmost degree of distress? Isn't it barely possible that there might be at least one situation more distressing than the one to which you refer? Remember, *nothing* is a very exclusive word. If you feel that you must be emphatic, try saying, "Few things could be more distressing." You will still be taking in plenty of territory.

Some time ago in reading a document, I came to the statement, "It is the only method possible." Pretty sweeping isn't it? Would it not have appeared less dogmatic, aroused less resistance, and have been a more truthful and forceful statement to have said, "This is probably the best method now known," or, "This is perhaps the best procedure under most circumstances"?

Quite is another badly abused word. Be guarded in its use. Frequently people say *quite* when they mean fairly, moderately, ordinarily, tolerably. Someone asks you, "How is your father these days?" You answer, "Quite well, thank you. He complains some of rheumatism; he has a bit of a cold, and a touch of laryngitis; and the other day he sprained his ankle, but on the whole and in general he keeps quite well." Brother, you mean he is more or less average, about like the general run of us mortals, certainly not totally well as the word *quite* implies. Do not say *quite* when you mean *not quite*. *Quite* means completely, wholly, entirely, totally, absolutely.



☛ "THE world reflects the observer. Look at it meanly, and it reflects misery; smile at it with clear vision, and it reflects sunshine and happiness."

Is Your Congregation Comfortable?

By J. PARKER LAURENCE, *Licensed Minister, Lake Region Conference*

THE mannerisms of a minister can put a congregation on edge and make people feel uncomfortable. Excessive handling of the church bulletin and other papers, the convulsive batting of the eyes, nervous bodily movements, tapping with a pencil, and other manifestations of nervousness on the part of the presiding minister are transferred to the congregation, and can cause the people to lose much of the spiritual benefit of the service.

Another thing which congregations find quite tantalizing is the way some of us can overwork a few of our English words. Sometimes people can predict our response to almost any situation because of our very definite speech habits. I do not suggest that we use an exuberance of unusual words and bewilder an audience, but I do say that a perfunctory use of the common words can be just as bad as the so-called big words and equally as monotonous.

Ministers should be specialists in the use of English. To them no idea should be *splendid* unless it glitters. No day is *nice*, unless it can be proved to be delicate in detail. They should not say *assure* for *promise*, *transpire* for *happen*, *fix* for *prepare*, *party* for *person* (except in a contract) or *guess* for *suppose*. Failure to use care in the choice of words disgusts, confuses, and bores the listener.

Some ministers are also guilty in their use of inaccurate material. When people hear statements that they know to be incorrect—and our church members do know a few things—it breaks down their confidence. Many times in our enthusiasm over a new bit of information we are often careless in our checking on sources. Inaccuracy of material is an earmark of poor scholarship, and should not be found among us. I remember well, as a boy in high school some years ago, how our debating coach insisted that we be sure that every single bit of information we uttered was correct. If not, he demanded that we qualify the statement as being uncertain. And in no case did he permit us to quote unless we knew that the quotation was unquestionably authentic.

Before entering the ministry, I had begun to study toward becoming an electrical engineer, and had pursued a few of my engineering subjects. One of the emphasized points was accuracy. Why? Because in electricity very small errors could result in much loss of life and property. If such great care must be exercised in secular pursuits where only temporal life is involved, what about the ministry where issues of eternal life and death are involved? Good is the advice of the apostle Paul: "Prove all things; hold fast that which is good."

The Ministry, February, 1948

G-SUITING THE BODY

A Secret of Poise

By RALPH M. HARPER

REVISED EDITION OF 32 PAGES, including 10 illustrations, is based on the unpublished study of Phillips Brooks' voice teacher.

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***The Moravian, Bethlehem, Pa.*:** "Here is a self-service means of refreshment, a check for the clergyman, teacher, singer, or student who may be creating habits of bad delivery, a handbook for rehearsing and rehabilitation. Professor Hynson used to advise all public speakers to return to professional schools every five years for just such a service as this book provides to avoid deterioration."

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G-SUITING THE BODY is used in classwork at Pacific Union College and the Theological Seminary, Washington, D.C.

An examination copy will be sent by the Author on receipt of 25 cents. Address: St. John's Episcopal Rectory, Winthrop 52, Mass.

The Religious Press

Valuable Current Excerpts

S.D.A.'S AND LABOR.—A series of agreements reached between the Seventh-day Adventists and thirteen labor unions constitutes a highly significant advance in recognition of the right of individual conscience to have scruples against violence and coercion. The church in question holds that its members may not participate in measures of coercion, either by employers or by unions. So its council on industrial relations took the issue to the United Automobile Workers, the largest union in the country, and to a dozen other labor organizations affiliated with both the A.F. of L. and the C.I.O. To its surprise, it got a sympathetic hearing and eventually worked out agreements which are mutually satisfactory. The union supplies members of this church with identification cards which permit them to work in unionized industries without being obliged to submit to union discipline in measures of coercion. On their part, members of churches undertake that they will not serve as strikebreakers and will pay the equivalent of union dues into sick-benefit or other funds used for benevolent purposes. This achievement is a credit to both the church and the unions. The rise of labor organizations to their present position of great power has repeatedly brought them into conflict with the religious conscience. In this respect the unions are faced by the same problem which confronts the modern state in relation to conscription. The solution which they have reached is much more democratic than any which the United States Government has yet proposed.—*Christian Century*, Dec. 3, 1947.

CHURCH OF SOUTH INDIA.—A new church organization involving the union of three bodies of

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similar beliefs, principles, and practices has been consummated at Madras, India. This ecclesiastical combination consists of Anglicans of the South India dioceses of the Church of India, Burma, and Ceylon, the South Indian districts of the Methodist Church (British), and the South India United Church. The last-named communion represented an earlier union of Presbyterian, Reformed, and Congregational bodies, both American and British. The new organization has 1,100,000 members.—*Watchman-Examiner*, Nov. 27, 1947.

MEANING OF PROTESTANT.—During the past two years there has been a notable and encouraging emphasis on the celebration of Reformation Sunday. It is interesting to see that the special services held on these occasions draw large numbers of people. Also, preachers are putting the right kind of emphasis on those basic truths for which all Protestants stand—particularly on the fact that the word "protestant" is a positive, not a negative, word. Too much, in popular parlance, even Protestants themselves have come to think of the word as representing protest *against* something rather than protest in behalf of the truth. When this proper meaning of the word has been pointed out to Protestants, many have expressed surprise. "Why, I have never thought of that before," is unfortunately a common reaction. The great movement which ultimately brought millions of people out of the stultifying darkness of mediaeval superstition needs increasing emphasis in these days when so much of the murk of that mediaevalism is creeping back into both our theology and our religious practice.—*The Churchman*, Nov. 15, 1947.

EVERLASTINGLY AT IT!—The American Tract Society reports a steadily increasing stream of requests from the war-devastated areas of Europe for evangelical reading matter. Among the recent free shipments sent out by ATS, which has pioneered in the distribution of free Gospel literature since 1825, were 600,000 tracts to the Sudan, thirteen large cases of Italian language Protestant books to Rome, 35,000 tracts and booklets in various languages to Central Europe, and 100,000 more tracts to the Koreans in their own language.—*Christian Digest*, December, 1947.

REPORT ON YUGOSLAVIA.—The signed report of the visit to Yugoslavia last summer by seven Protestant clergymen . . . declares that instances of government assistance were found to be so numerous in that country that they "indicated a general policy of help to the churches of all faiths at the same time that the principle of separation of church and state is observed."

The members of the delegation met with 300 of their fellow clergymen last Friday at Broadway Tabernacle [New York City] to discuss their findings. Jean Nussbaum, European official of the International Association for the Defense of Religious Liberty, who was present, corroborated their testimony, stating that careful investigation on the spot has revealed that there is more religious freedom in Yugoslavia today than before the war. He declared that for the first time Jewish, Moslem, Protestant, Roman Catholic, and Orthodox churches enjoy equal rights.—*Christian Century*, Nov. 26, 1947.

REFORMATION DAY.—In New York City, Washington, D.C., and Cincinnati, large Protestant gatherings were held in observance of the 430th anniversary of Luther's theses. Until three years ago Reformation Day celebration had been almost unknown except in the Lutheran churches. This year the observance was world-wide.—*The Lutheran*, Nov. 19, 1947.

SECTS IN POLAND.—A new government decree, signed by President Boleslaw Bierut and published in the official gazette, gives full legal status and recognition to three non-Catholic sects which had either been discriminated against or had occupied a minor status under former Polish regimes. They are: the Evangelical Reformed Church, the Moravian Church, and the

Old Catholic Church.—*The Churchman*, Nov. 15, 1947.

SUPERSONIC SPEED.—Recent experiments made in Great Britain and this country with military planes that would travel at five hundred miles an hour or more have brought astonishing results. The supersonic speed of a thousand miles an hour was attained for a few minutes by a British unmanned plane. On October 8 a speed of one thousand five hundred miles an hour is now claimed for some of its models. Similar claims are being made in this country by the National Advisory Committee for Aeronautics. All the public knows of the current British and American experiments is summed up in the terms "subsonic," "transonic," and "supersonic." No man has yet traveled at the speed of sound. Only projectiles and rockets have so far traveled as fast as, or faster than, sound. The velocity of sound is seven hundred and sixty-one miles an hour at sea level.—*Watchman-Examiner*, Nov. 13, 1947.

PROTESTANT FILMS.—Preview audiences here [New York City] gave an enthusiastic reception to *Beyond Our Own*, produced by the Protestant Film Commission as the first feature-length motion picture ever sponsored jointly by major Protestant denominations in the U.S.

Keyed to the 1947-48 mission study theme, "World-wide Evangelism," the 40-minute film, in the words of Paul F. Heard, executive secretary of the commission, "is designed not only to give a concept of the world outreach of the Christian church, but also to awaken in each individual a new sense of his own personal Christian mission."

Mr. Heard revealed that the Protestant Film Commission's second production, *Christianity in China*, a 30-minute documentary picture that was filmed last summer, will be released on Jan. 28. In all, seven films are planned to present the message of the church through the medium of the motion picture.—*The Churchman*, Nov. 15, 1947.

RUSSIAN BIBLES.—Ten thousand copies of the first Russian-language Bible to be published in this country were presented by the American Bible Society of Metropolitan Gregory of Leningrad and Novgorod of the Russian Orthodox Church at Bible House here this week. The gift also included 5,000 Russian Testaments and Psalms, 100,000 Russian Gospels and 1,000 Greek New Testaments. Metropolitan Gregory, on a special mission in this country, will shortly return to Russia. The copies of the Scriptures are a Christmas gift from the society to the churches and people of Russia.—*Christian Century*, Nov. 19, 1947.

VATICAN EMBASSY.—Constant efforts are being made to persuade President Truman to abandon his official appointment of Mr. Taylor as his representative to the Vatican. A group of five nationally known Protestant leaders called on him at the White House recently and discussed the necessity of such an action being taken. Some suggestions were made by the group which the President promised to take under consideration. Meanwhile, the President reaffirmed his statement made to the delegation on June 5, 1946, that the appointment of Mr. Taylor was a "temporary expedient." Owing to the domestic political factors involved, it will take far more pressure than has yet been brought to bear to have any influence. Were Mr. Taylor's appointment to be canceled, it would be certain to alienate considerable Roman Catholic votes. At any rate, the hierarchy would be incensed at such action. Only by unity among Protestants and church people will sufficient strength be amassed to undo a political innovation which is contrary to the high principles of separation of state and church dear to us all.—*Watchman-Examiner*, Nov. 27, 1947.

BIBLES IN AIRPLANES.—The Gideons, International, at their recent forty-eighth convention, announced plans for the placing of Bibles in airplanes. Eddie Rickenbacker, president of Eastern Airplanes, has asked that Bibles be put in all planes of his com-

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pany and has provided racks for them. Arrangements have also been made to furnish Pan-American Airlines with Bibles.—*Christian Digest*, December, 1947.

EX-PRIESTS IN ITALY.—An evangelistic center, with the special object of counseling priests who wish to leave the Roman Catholic Church, has now been established right in the heart of Rome. This center, located in the Baptist Church building on Via Urbana, was formally opened in October as a result of Mr. Caliendo's efforts when he visited Italy during the months of July and August. Its official Italian name is *Fratellanza della Riforma* ("Brotherhood of the Reformation").—*Converted Catholic Magazine*, December, 1947.

POPE ON CHURCH-STATE.—Church and state have different aims, but cannot be entirely separated, Pope Pius XII declared in an address at the inauguration of the new juridical year of the Sacred Roman Rota.

"Who would so understand as correct the doctrine that the church and state are two different, perfect societies," Pope Pius said, "would fall into error," and "would not, above all, take account of the fact that church and state go back to the same font, God, and that both have charge of the same man, of the same natural and supernatural personal dignity."—*The Churchman*, Nov. 15, 1947.

CATHOLIC EVANGELISM.—Father John Delaney, S.J., so aptly describes the duty of every Catholic in this regard: "Himself, having Christ, he cannot be satisfied to have Christ in a private, exclusive way. He must want to share Christ with others. Himself, having Christ, he must make the influence of Christ felt in home and office, in factory and neighborhood, in business and professional service. He must be so thoroughly Christian in his words and deeds; in his relationships and dealings with others; in his acceptance and judgments of conditions and problems of life that others will be drawn to seek for themselves the same source of that inner assurance; that inner spiritual serenity and supernatural strength that is part of our possession through the grace and truth of Christ."—*The Tablet*, Nov. 29, 1947.

PROTESTANTS IN ITALY.—Protestants in Italy have shown a general increase of eight per cent since the end of the war, with the Seventh-day Adventist and Pentecostal sects claiming the largest individual membership gain—20 per cent—according to a survey made by Protestant leaders here. . . .

The comparatively large increase in the number of Adventists and Pentecostals, now totaling 23,000, is attributed in part to increased contact by Italians with American members of the sects belonging to Allied occupational forces, especially in southern Italy, where the two churches have their largest congregations.

Meanwhile, according to the survey, Italy's oldest and largest Protestant group in Italy—the Waldensian Church, with about 50,000 members—is encountering "great difficulties" because of the lack of adequate means to publish religious books or literature or to pay pastors' salaries.—*The Churchman*, Nov. 15, 1947.

WHAT'S NEXT.—Once in history we needed denominationalism. But many of the evils which led to its rise have been corrected. We no longer fight the church-state issue by running away from it. The church is now facing social problems. Snobbery in the church is vanishing. Men seldom join a church because of its theological beliefs. They join the church to which their parents adhere, or the ones which their friends attend, or the denominational home which is most convenient. The day of theological and social differences between the denominations is approaching midnight. When that day ends, shall we be ready to meet the new day with a United Church of Christ?—*Presbyterian Tribune*, November, 1947.

VICTORIES IN TWO STATES.—In two states the courts ruled recently against the use of public school buses for the transportation of pupils to parochial schools. On October 14 the Iowa supreme court

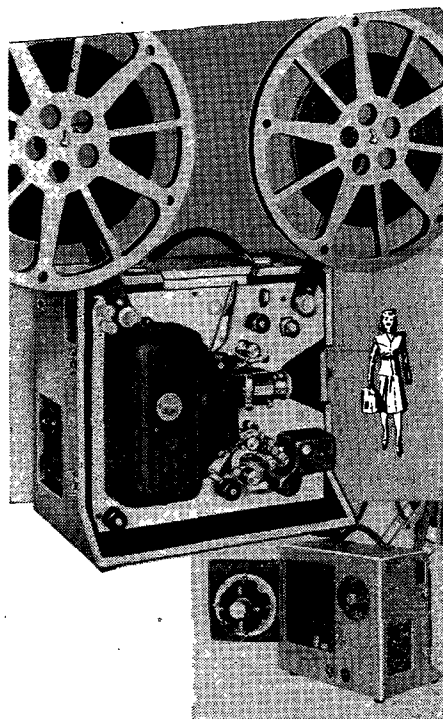
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decided without a dissenting vote that public school buses may not be used to carry private or parochial school pupils. . . . The second case originated in the state of Washington. A member of the Christian Reformed Church sought to compel a local school authority to transport his children to a parochial school maintained by his religious body. . . . The action of these two widely separated courts answers a question frequently raised since the United States Supreme Court handed down its 5-4 decision on the New Jersey bus law last spring. The question: Were the arguments of the majority which permitted the use of public funds in aid to private school more persuasive than the dissenting opinions of the minority, which denied it? The answer: No! The principle of separation of church and state is still our best assurance that public money shall be reserved for public schools only.—*Christian Century*, Oct. 29, 1947.

MOTION PICTURE CENSORSHIP.—The need for community censorship of movies is increasingly apparent. . . . The warning by J. Edgar Hoover should be heeded:

"Today's movies, many of them dealing with crime, exert a tremendous influence upon pliable young minds. Law enforcement files are replete with the stories of juvenile offenders who confess to having derived the idea for their crimes from motion pictures. After having seen a particularly atrocious crime picture which had been skillfully exploited as the enactment of a "public enemy's life," fourteen-age boys emulated the examples; their car ran out of gas; they needed money, so one of the group snatched a purse. In another instance, two boys nine and ten were observed throwing lighted matches into the gas tank of a car, said they got the idea from the movies. Still another case—the arrest of four boys, age fifteen and sixteen, solved a wave of burglaries—each boy had a good school record and came from a home of good repute; each boy said he got the idea from the movies.

"This country is in deadly peril. We can win this war and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation. I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed. *The arrests of teen-aged boys and girls, all over the country, are staggering.* Some of the crimes they are committing are almost unspeakable. Murder, robbery, rape, attempted train wrecking, prostitution. These are ugly words. But it is an ugly situation."—*Watchman-Examiner*, Sept. 25, 1947.

SURETY OF PROPHECIES.—We may be sure the prophecies concerning His second coming will be exactly fulfilled, so there need be no speculation that this or that is the fulfillment of prophecy. Deceivers there will be, claiming to be He, but Jesus warned of them. Unwise interpreters there will also be, and some of the most careful may make mistakes, but this does not mean that the prophecies should not be studied. They have been written for the instruction of God's people, and we do well to consider them.

Whatever people may say about prophecy and the uselessness of studying it, the fact remains that all orthodox Christians must recognize the fact that we are living at a time when there are indications that the coming of the Lord is drawing near. Not only Christians but intelligent people of the world recognize that we are approaching a crisis of some kind. What can that crisis be but the end of the age which will be characterized by the coming of the Lord? He said He would come back, and that His coming would be preceded by events such as we see now happening on the earth.—*Prophecy Monthly*, January, 1947.

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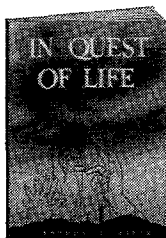
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FRIENDLINESS!—Friendliness is a tremendous asset to the gospel worker. It costs so little and pays such rich dividends. It finds expression in the cheery countenance, the infectious smile, the hearty handclasp, the obvious interest, the desire to help. Who wishes to seek counsel from a cold, preoccupied, ostensibly uninterested, expressionless, or sour-faced person? It is easy to manifest friendliness if it is in the heart, and it helps in hard situations. It even moves mountains. Friendliness is an imperative to success in all public and personal ministry. It is based on genuine interest in the other person—interest that is anxious to help, willing to be inconvenienced, to sacrifice time and effort, to be expendable. True friendliness is genuine, never simulated. It is based on concern for the well-being of others, especially the welfare of the soul. It is quick to detect a need. Genuine friendliness is altruistic, not selfish. It is friendship for friendship's sake, and for Christ's sake—not for personal advantage. The difference is easily detected. It will go out of its way to help another. It will go the second mile. It will share another's burdens, sorrows, and fears. It will rejoice in another's joy, success, and laughter. It will lighten and ennoble the pathway through life. Personify friendliness. It is simply applied Christianity.

ANTITHESIS!—The very principles of more formal church worship advocated by some are in full operation in nominal Protestantism, and have been for centuries. More than that, they reach their climax in the worship of the Roman church. The present swing in Protestantism toward Catholic Pre-Reformation music of the late Middle Ages is part of the over-all picture. The emphasis that is urged is simply a call to adopt one of the established characteristics of Babylon. If that be true worship, then why are not those who exemplify it in its essence the true worshipers of God in these last days, rather than the remnant church? The fallacy that would lead on inexorably to such a conclusion must be apparent. It is based on the misconception that the church is an institution for mutual edification and social and aesthetic uplift. It is involved in the postulate of the world's conversion as the goal of the church. On the contrary, our mission is to evangelize. It is to prepare a people to meet God—to hasten them out from a world that is doomed. Our goal stands out in direct antithesis, and our mission becomes apparent in our music as well as in our preaching.

Gossip!—If gossip were only trivial, and innocuous in its content and effect, it would not matter much. But all too often it hurts, and slanders character. Gossip is nearly always built on hearsay, partial evidence, and distorted understandings. It grows with repetition until it assumes, at times, amazing proportions. It presumes to read the heart and to penetrate the motive. It thrives on innuendo and breeds on suspicion. It brazenly judges and condemns. It is often simply plain character assassination. Bad enough when confined to layman busybodies around a church or institution, but more reprehensible when workers, supposed to know better and to be fair and judicial in dealing with the human soul, relay and give wings to the poisoned daggers that wound and scar. God will not hold us guiltless for participating in the spread of lies. "Thou shalt not bear false witness" includes gossiping. When indulged in, it is a sin calling for confession and for rectification as wide as the injury done to a fellow being. Let us rebuke and expose this wicked thing.

DRAMATICS!—One cannot envision Christ, the Model Preacher, indulging in frenzied gestures—posing, storming, and strutting, prancing back and forth on the platform, and engaging in pulpit calisthenics, almost to the point of acrobatics. One cannot conceive of Christ as ranting and haranguing in the Hitlerian-Mussolini type of perfervid declamation, to whip up the emotions of the hearers. One cannot fancy His resorting to the tricks of cheap political oratory, playing upon the emotions instead of the intellect, and capitalizing upon the fears and prejudices of mankind. One cannot imagine Christ screaming His message in high, piercing notes, or enforcing His enunciations of great truths in rough, guttural tones. He was never uncouth or rude. His voice was refined and gentle. All appeal to the public should harmonize with the innate dignity and winsomeness of the message we herald. Our speaking should ever accord with the high plane of God's reasoning with man. It can be impressively forceful without being cheap, and arresting without descending to vaudevillian dramatics. This is an appeal for dignity, power, and persuasiveness, along lines that harmonize with the ideals of the gospel of Christ, and that conform to the clear counsels of the inspired Blueprint. Let us as workers put the frown of emphatic disapproval upon all misrepresentative attitudes and antics.

L. E. F.