

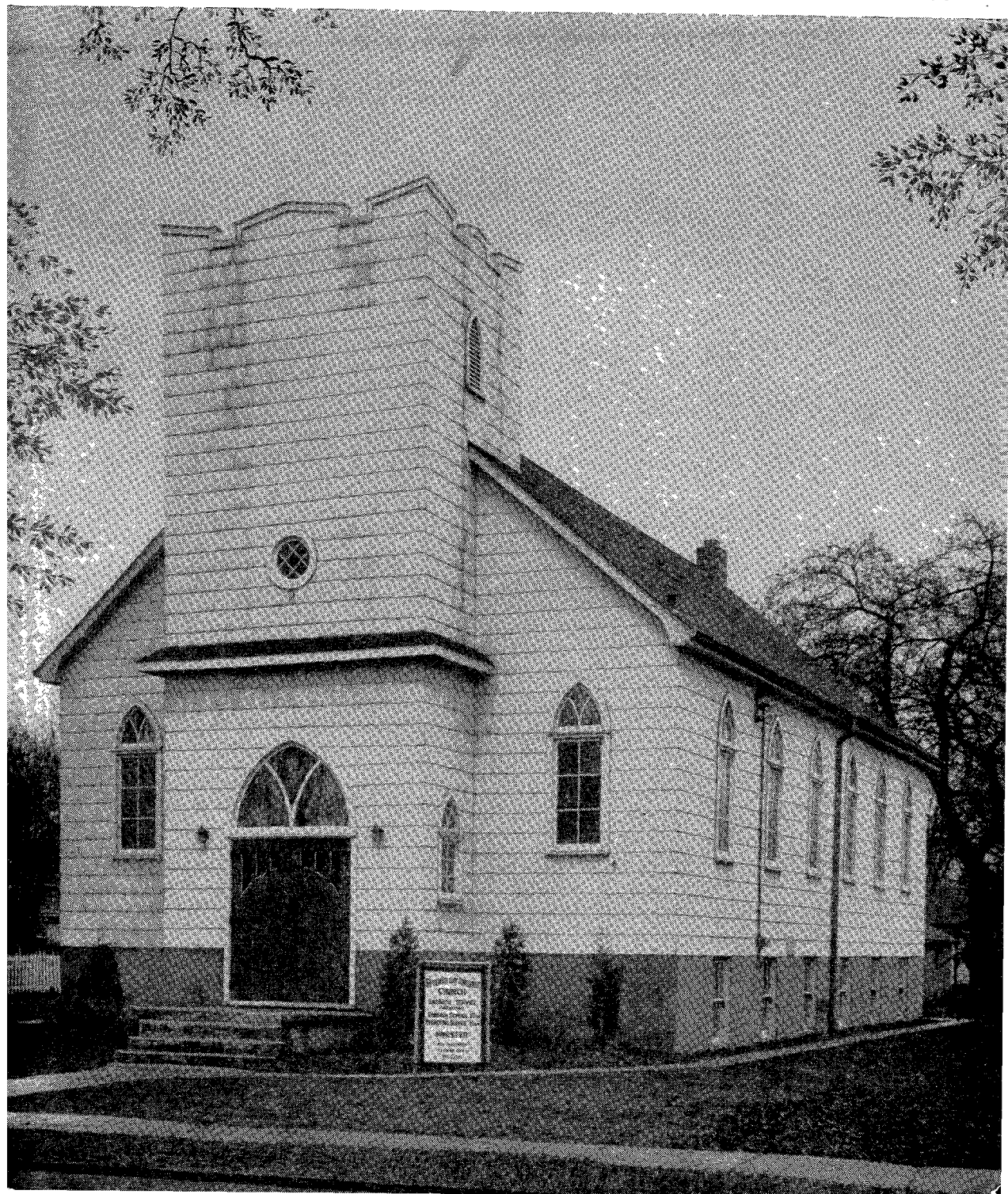
THE MINISTRY

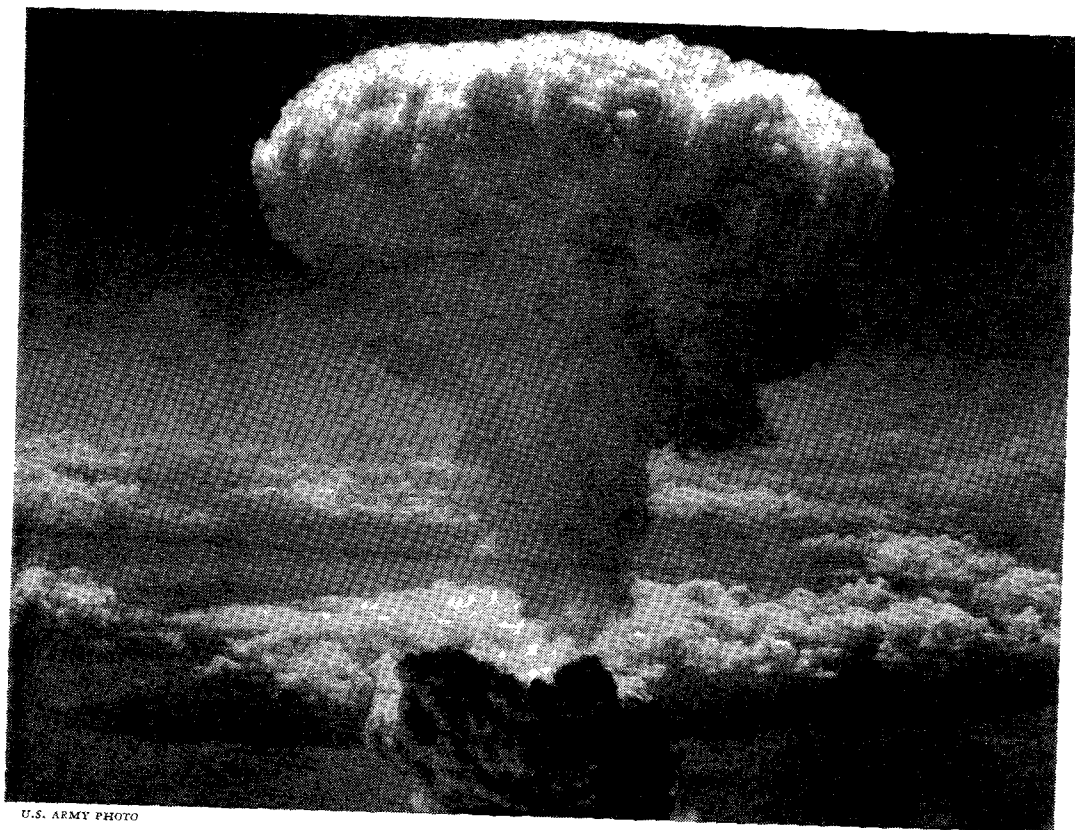
FOR WORLD EVANGELISM

VOLUME XXVIII

JUNE, 1955

NUMBER 6





U.S. ARMY PHOTO

Atom Bombs vs. Faith

Sir Ernest Rutherford, dean of British nuclear scientists, has calculated that $1/450$ th part of a pound of radium contains sufficient energy to lift the British fleet, totaling several million tons, to the top of the highest peak of the Alps, a distance of three and a half miles.

The Man of Galilee told his disciples that if they had faith the size of a mustard seed—about $1/5,000$ th part of a pound—they could hurl a mountain, totaling several hundred million tons, into the midst of the sea, representing a distance of hundreds of miles.

Our power-conscious age has been so preoccupied with releasing the gnat-size forces of atomic energy that we have ignored the elephantine power of the spiritual.

—JOHN R. SAMPEY
in *Your Life*.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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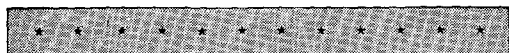
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JUNE, 1955

In This Issue

A VERY outstanding article on "The True Function of a Local Church," by John Heuss, rector of Trinity Church in New York City, appears on page 27.

Many of our male readers have told us that they frequently read the Shepherdess section of THE MINISTRY first. This month it is featured on page 10, beginning a series of reprint articles by Mrs. S. M. I. Henry on "A Woman-Ministry."

On page 15 appears a new arrangement of the song, "What a Friend We Have in Jesus." Our musicians will appreciate this and many pastors will want to draw the attention of their choir leaders to it.

"Sons of Strangers Shall Build Up Thy Walls," by J. Lee Neil, appears in its second installment on page 22, and will be read with real profit by all of our readers for the vital and fundamental principles it sets forth which should be kept paramount in all our church activities.

Cover—Chatham, Ontario, Canada, Church

IN THE summer of 1897 the first Ontario camp meeting was held in Chatham. Because of the interest aroused, tent meetings followed. Later in the year a wooden tabernacle was built, and the meetings were held in it during the following winter.

The interest continued, and in 1899 a church was organized and a small white church built. That very year the Ontario Conference was organized, and the Chatham church became one of the charter churches of the conference.

The "little white church" served for many years through many changes of membership. In 1942 there was a noticeable increase in membership when several families moved in from Manitoba. With added members the church became overcrowded, so it became necessary to obtain a larger place.

On December 21, 1949, the sod was turned for the present church. With the enthusiasm of the local elder, W. E. Parrish, the church rallied, and the work continued until the project was fully completed. On December 18, 1954, the church was dedicated free from debt. Brother Parrish lived to see the realization of his dreams, but passed away just two weeks after the dedication. The church for which he worked so diligently will be a light and a blessing to many, as further plans are in the making for the advancement of the cause in this corner of the Lord's vineyard.

M. H. PHILBRICK, Pastor.

What Lack I?

ARTHUR W. SPALDING



LET me not ask, as the rich young ruler asked Jesus, "What lack I yet?" That "yet" intimated that he was pretty good, that he had developed a nearly perfect character, that he was about fit for the kingdom of heaven. He did not stop with an intimation; he stated it: "All these things [Ten Commandments] have I kept from my youth up: what lack I yet?"

Schooled by persistent Christian teaching, I am a little hesitant to echo that young man's boast; but yet the temptation overcomes me. Brought up among those who "measure themselves by themselves, and compare themselves among themselves," I have by nature a desire to prove, if I can, that I am as good as or better than other men. So in some pride, with near-sighted vision, I preen myself before the mirror of the law:

First commandment: I acknowledge Christ and God the Father and the Holy Spirit; I have no other gods before the Trinity. *Second,* I do not make me graven images, nor bow down to them. *Third,* I do not blaspheme. *Fourth,* I keep the Sabbath of the Lord, the seventh day. *Eighth,* I do not steal; I pay tithe and offerings. *Ninth,* I have been an honorable man, telling the truth. *Tenth,* Having sufficient, I do not covet any man's possessions; at least I try not to.

Having been born a Seventh-day Adventist, all these things have I kept from my youth up. I am not so far behind the rich young ruler after all. Indeed, I am a little better; for, speaking religiously, I know more than he. I am rich and increased with goods, and have need of nothing, except, indeed, some more of the same tomorrow, and that will be given me, like my daily bread.

About a hundred years ago the message began to come that we are the Laodicean church. A hundred years of hearing this message from God!

Thou sayest, I am rich, and increased with goods, and have need of nothing; and

knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

We the Laodicean church! Why, Lord, what do I lack? I have gold, which is the truth; I have good raiment, finespun and varicolored, the righteousness which comes from keeping Thy law; my eyes are open, I see the wickedness of the world, and even the errors of my brethren. Tomorrow I shall need more of this heavenly fare. Indeed, I shall need a mighty increase; for the wickedness of the world waxes greater every day and the defects of my brethren appear larger every day; it is going to take a great outpouring of Thy Spirit to lift us over the breakers into the heavenly harbor. But constantly I pray, "Give us this day our daily bread." Sufficient unto the day is the evil thereof.

"And knowest not"! "AND KNOWEST NOT"! "I counsel thee to . . . anoint thine eyes with eyesalve, that thou mayest see."

The Laodicean church is the last in the seven-epoch history of the church. There is no church beyond, in time. There is no call from Christ to "come out" of Laodicea, as there is to come out from Babylon. Whoever belongs to the church of Christ today belongs to Laodicea. *We* are the Laodicean church.

(A little eyesalve, Lord!) *We? We? WE?* *We* is the plural of *I*. It is not the plural of *thou*. So far as I am concerned *we* means *I*. If, brethren, you want to join with me in this "we," come; but remember that so far as each is concerned, *we* means *I*; it does not mean *you*. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (A little more eyesalve, Lord!)

Says the True Witness:

"Come, then. Come look into the Law with the new vision I have given you. FIRST

COMMANDMENT: *You honor as many gods before Me as you have preferences and habits that keep you from perfect obedience. Second: You have graven images upon your heart that make it a temple of idols. For instance, amusements and games of rivalry."*

(Lord, give us faith! Anoint mine eyes with heavenly eyesalve, that I may see as Thou seest.)

"THIRD COMMANDMENT: *You take the name of the Lord in vain when you profess the truth but do it not, as in diet, dress, work, recreation, reading, radio, television, Bible study, prayer, missionary service, love, and whenever you pray, 'Lord, Lord,' and do not the things which I say. FOURTH: You lay aside your secular work, indeed, on Saturday, and that is the seventh day. But do you have Sabbath 'rest' in your heart, the indwelling of Christ, who gives rest to the spirit of those who come to Him? Do you commercialize the Sabbath day, as did the money-changers in the Temple? Is this the rest that I have chosen?*

"FIFTH COMMANDMENT: *You honor not your parents when you obey not God, when you depart in any degree from the law. SIXTH: Go to the Sermon on the Mount! Do you envy, slander, hate your fellow men? SEVENTH: Is there never impurity in your thoughts? Do you never prostitute the gift of life to the urgings of carnality? EIGHTH: You steal no money or lands or substance; you pay your tithe. But do you steal time, talent, ministry, from the service I have appointed, service to your fellow men and to God?*

"NINTH COMMANDMENT: *You do not forswear yourself in court or cottage; but do you show that disturbance of spirit, that absence from Christ, which is manifest in expletives, bywords, exaggeration, or in jesting and joking? TENTH: Look again! Look again! Look with new vision. Do you never covet the rich man's fare? the smart man's wit? the great man's fame? Do you never overextend yourself, and risk your credit, and curtail your benevolence, to ape the favorites of fortune in house, and car, and clothing? Is Christ so much your sufficiency that you gladly share with Him His poverty, His ministry, His love? Finally, is the law not merely your outer garment, but rather your inner self?"*

Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law.

The law of the Lord is perfect; I am imperfect. The judgments of the Lord are true and righteous; I am a sinner, wretched, miserable, poor, blind, and naked. All my gold is tinsel; all my righteousness is as filthy rags.

What lack I? All!

I, the Laodicean, through the opening of my eyes under the eyesalve of the Almighty Saviour, recognize and acknowledge my evil estate; I face the fearful judgment:

"Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Then I hear from those same lips:

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

What lack I? Christ! And who is Christ? Christ is God. And who and what is God? God is love. What is my lack? My lack is Christ within. My lack is the love of God. Love is the mightiest power in the world; love is the mightiest power in the universe, in the earth below and in heaven above. We cannot separate love from God; for God is love. The worlds were created by the love of God; they are sustained by the love of God; their high destiny, beyond our ken, is determined by the love of God. Man was created by the love of God; man, fallen, is redeemed by the love of God; the new man in Christ is sustained by the love of God; his high destiny, which eye hath not seen nor ear heard nor heart comprehended, is ordered by nothing less than the love of God.

Lord Jesus, I open the door of my heart. I am a Laodicean, wretched, miserable, poor, blind, naked. Enter my heart, cleanse it, dwell there, commune with me, feed me, clothe me, give me the riches of Thy love. I cannot let Thee go tomorrow, or I lose my all. I cannot say, when Thou dost dwell within, "I am rich and increased with goods, and have need of nothing," else I shall be a lost Laodicean, spewed out of Thy mouth. Today I am a redeemed Laodicean, loved, rebuked, chastened, enriched, clothed, enlightened, only by Thy presence. Thou dost overcome sin in me; Thou wilt fulfill Thy promise to seat me

with Thee in Thy throne, as Thou hast overcome, and art set down with Thy Father in His throne. "Not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

What need, then, have I for any other power than the love of Christ? There is no other power that can conquer sin in me; there is no other power that can conquer in the fight without. Shall I turn to the base elements of the world, to the false motives, the puny incentives, that move men who know not Christ? Shall I turn

my back upon His command, and fall to competing with my fellow Christians for the little goals that mark no progress toward the heavenly land? Shall I consume the heart of Christ upon an altar of my envy and ambition?

Forbid it, God! While selfishness, rivalry, and strife eat up the church, there can be no outpouring of the Holy Spirit. And I am the church. Banish, then, from my heart, O Christ, all by Thy perfect love. In Thy presence there is peace; there is power. Thou ridest forth by the power of love conquering and to conquer: may I follow in Thy train!

Our Stewardship of Missions

H. L. RUDY

General Conference Vice-President



THE century of the Second Advent Movement is today being recognized as one of the "great ages" of Christian faith, ranking in importance with the period of the early church or the Reformation. This is true because

in the nineteenth and early part of the twentieth centuries the geographic extension of the gospel of Christ has reached to the ends of the earth, penetrating every continent and reaching almost every tribe and people. This period is known as the great century, or the age of the expansion of the Christian faith.

One of the major products of the great century is the rise and expansion of the Second Advent Movement. Throughout their history Seventh-day Adventists have considered the whole world as their mission field. They accepted the great commission to go "and teach all nations," to witness for Christ "unto the uttermost part of the earth." "The vineyard includes the whole world, and every part of it is to be worked. . . . The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples."—*Testimonies*, vol. 6, p. 24.

The unbroken rhythm of the missionary's foot beats has been the impelling in-

spiration pushing the Advent Movement onward into more and ever-expanding areas of the world field. Moreover, this rhythmic march through open doors has kept the spirit of love and sacrifice alive in the homelands of the foreign missions enterprise. All along the journey it has been recognized that the surest way to advance God's work at home is to hasten it onward in fields abroad.

"To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of all power. . . . That which is given to start the work in one field will result in strengthening the work in other places."—*Gospel Workers*, pp. 465, 466.

John A. Mackay has given very pointed expression to this important consideration in the life of the church:

"The church's place is the frontier. Its destiny is bound up with a frontier life, for that is the life to which God has called it. When the Christian church belongs too completely to any civilization or culture, to any generation or era, it ceases to be its true self and fails to fulfill its destiny."—*Christianity on the Frontier*, p. 41.

One of the greatest privileges that comes to a Seventh-day Adventist worker is to

share in the worldwide mission program of the church. This is a very vital phase of our stewardship in God's work.

"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 great want of the field open before us, should appeal to all to whom God has intrusted talents or means or ability, that they may devote themselves and their all to God. We are to be as faithful stewards, not only of our means, but of the grace given unto us, that many souls may be brought under the blood-stained banner of Prince Immanuel."—*Fundamentals of Christian Education*, p. 209.

What does it mean to be faithful stewards "of the grace given unto us, that many souls may be brought under the blood-stained banner of Prince Immanuel"? This is not empty expression. God has given us as a people a message for the whole world. He has given us a plan for carrying this message to the world. This message and this plan become the serious concern of every worker and every church member. It is just as important for the minister of the gospel to promote the giving of mission offerings, as it is to call for the offering for church expense, or the returning of the Lord's tithe. Every grace that has been provided for the advancement of the gospel of salvation, both at home and abroad, is to be administered faithfully by the workers in God's cause.

The temptation to place the interests of the church at home above the needs in the great uncultivated areas of the Lord's vineyard, must be met with a resolute course of action that will keep God's people moving forward along the frontiers of the great Second Advent Movement.

The president of Princeton Theological Seminary, quoted previously, wrote several years ago:

"The end of the Christian Church is not merely that God should be worshipped and that the brethren should be loved. The worshipping community must carry the inspiration of worship beyond the precincts of the sanctuary, and the spirit of Christian love to the places where men live beyond the pale of the Church and its privileges. The worship of God must pass into the work of God. . . .

"Bared feet that have stood in the holy ground of the sanctuary must be shod again with 'the preparation of the gospel of peace,' thereafter to tread the wilderness trails and penetrate the haunts of human need."—*Theology Today*, January, 1949, p. 464.

Surely we are a most favored people. To

be stewards of the grace given us should inspire us to the greatest degree of faithfulness in every endeavor that has been set into operation for the rapid advancement of God's last message of mercy to this world.

[The Midsummer Offering for foreign missions is to be received in all our churches on Sabbath, July 9, 1955. We appeal to all our pastors to emphasize the importance of this offering. Greater effort must be put forth to maintain and advance the ever-expanding work in the foreign mission fields.—EDITORS.]



The Power of Negative Thinking

THERE is keen interest among our brethren in the present controversy over certain popular religious books and the philosophy they contain. Simeon Stylites is the pen name for Halford Luccok, the writer of many thought-provoking letters to the editor of the *Christian Century*, and he has recently written one on the power of *negative* thinking. While recognizing the fundamental benefits of clear, positive thinking, he warns:

"We are in danger of much confusion if we are led to believe that 'positive' thinking is the only kind of real value. Too many people today regard 'positive thinking' as a form of self-assertion, an act of will, which demonstrates what Powerful Boys and Girls they are. That type is pictured in the classic verse:

"There was a young man of Kilpeacon
Whose nose was as red as a beacon.
But by saying "It's white!"
Thirty times, day and night,
He cured it and died an archdeacon."

"When positive thinking is identified with a psychological pep talk to oneself, the best things of life and of true growth of mind and heart are left out. We see that in the title of the French translation of one of the most popular of the pep-talk roads to salvation, Dale Carnegie's *Stop Worrying and Start Living*. It came out this way: *Triomphez de Vos Soucis. Vivez! Que le Diable!*"

—which, being interpreted, means: 'Overcome your troubles. Live! What the devil!' [literal translation.] Just a bit thin!

"So in these positive days we may well turn to some pictures of the Power of Negative Thinking, found in an old book that is still read in some quarters—the Bible. The beginning of Christian experience is not in confident self-assertion, but in very negative self-depreciation. The first Beatitude, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven,' describes the root from which true blessedness grows. The blessed are those who remember their dependence and enter life through the door of humility. That is negative thinking which is the prelude to fruitful living."

Dr. Erich Fromm, noted psychoanalyst, also believes that much of the present spiritual revival is due partly to a new slant on the ideas of Dale Carnegie. He contends that "religion is being debased for secular purposes," and that "the general idea of most of these books on religion is simply that if you have faith in God, it is good for your soul and your business—with the emphasis on business."

"The recent religious revival is trying to combine the idea of the Judeo-Christian religion with the ideas of Dale Carnegie. One is encouraged to use the Bible to sell one's self, *rather than to see the profound cleavage between the teachings of the Bible and the materialism by which everyone lives today.*" (Italics ours.)

With the popular volume *The Power of Positive Thinking*, written by the pastor of the Marble Collegiate church in New York, approaching an all-time-high sale (next to the Bible) of two million copies, and soon, it is rumored, to be printed in Biblelike limp leather, an examination of its basic philosophy is imperative. And there are other similar volumes that invite our scrutiny.

Spiritual Discernment Necessary

In the present conflict between truth and error, or more rightly expressed, truth and near-truth, spiritual discernment is essential equipment. The men who bear the responsibility for the eternal interests of the remnant church must stand able to discern the fundamental weakness in any doctrine or philosophy affecting the laity. As watchmen for the modern house of Israel it is our positive duty to guard our people from accepting the appealing counterfeits of true Christian experience and a translation character.

These masterful yet innocent-sounding near-truths pose too great a problem of identification for the average man in the pew. He reads—be very sure of that. Many of us are reading too, but is there a danger that some of us

have been reading without thoughtful discrimination? A surprising dependence upon these superficial volumes as the basis for Sabbath morning preaching is the alarming fact prompting this caution.

Briefly, we believe there are two dangers in such "get changed quick" literature. The first danger lies in the tendency of such writing to fixate popular ideas of faith at the infantile or childish level. It is one thing to simplify the operation of faith. It is quite another thing to dwarf its saving significance. The redemptive process is something far more searching and realistic than the "turning of a switch to contact the current of physical and mental energies from a spiritual transformer."

Attempting to find permanent peace and growing Christian experience through "suggestion," even though the suggestion be wholesome or even spiritual, does give one a "lift." But the mechanics of such achievement leaves one with the definite impression that *he* was the manipulator. While we recognize latent powers within us to be awakened and used for the purposes of the kingdom, we must ever know that such awakening does not in itself "purify the whole nature." A stroke of omnipotence must be invited, a new moral power must be implanted. *Self-realization*, however necessary at one stage, is not the goal to be reached; rather, the aim is a *new nature*.

Second, and perhaps basic, such philosophy is too self-centered to be redemptive. Its very self-centeredness is intoxicating and, we believe, one understandable reason for the phenomenal following it enjoys. Beneath the piety and religious phrases, or even its emphasis on prayer, is the fearful appeal to a human drive that brings "miracle" results *for a time*. But let us remember Luccock's evaluation, "The beginning of Christian experience is not in confident self-assertion, but in very negative self-depreciation." It is still true that "he that findeth his life shall lose it; and he that loseth his life for my sake *shall find it.*"

The Battle of Ideas

The true force of Isaiah's eleventh chapter is the sevenfold equipment brought to Christ by the anointing of the Holy Spirit. As under-shepherds we too must seek "quick understanding in the fear of the Lord." The margin makes this crystal clear with the use of the words "scent, or, smell." So clever were Satan's attacks on Jesus that our Lord dared not depend on "the sight of his eyes" or "the hearing of his ears," but a sensitiveness to evil not unlike "scent, or, smell."

We are witnessing a decisive era in the battle of ideas. The cruder forms of satanic attack so often castigated in our sermons are not our worst enemies today. Paul's word to the Ephesians is clearly a message for today. "We wrestle not against flesh and blood, but against principalities, against powers, . . . against spiritual wickedness in high places."

The issues so clearly revealed in the last pages of *The Great Controversy* should absorb our minds as never before. The enemy is moving into the field of the intellectual, and from there into the supernatural—the above normal—the parapsychological. Without the spiritual discernment promised the worker for God, we stand an easy prey for the enemy. Note this startling warning:

"Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him."—*Testimonies*, vol. 2, p. 442.

Many workers have been requesting thoughtful consideration of the proper place the mental sciences hold in the work of the church. THE MINISTRY is addressing itself to these problems, and at the present time several respected leaders in the field of the mental sciences and religion in our own ranks are preparing articles for its pages. There are a growing number of educational psychologists and students in kindred fields who have won a deserving place in our esteem as fellow workers. They will share helpful insights and will stimulate our thinking in the right direction.

It was God who made the mind, and the Scriptures and Spirit of prophecy are masterfully replete in the study of its use and operation. Ignorance in this field will only lead to unsuspecting subscription to many superficial, though popular, philosophies of the day. A careful rereading of certain apropos chapters of *The Ministry of Healing* points the problem and places direct responsibility upon every undershepherd to become thoroughly acquainted with the actions and reactions of the human personality.

GIVE GOD A CHANCE It is my firm conviction that the greatest need of our churches today is an understanding of God's Word. I believe we will find the explanation of our weakness at this very point. Why do we pray so little? Why do we give so little? Why do we do so little? Largely because we know so little about his will and way, and the only source of this knowledge is the Book. The Holy Spirit waits to illumine our minds and hearts, but we must give him a chance. —LOUIE D. NEWTON.

Spirit of Prophecy Reprints on "The Influence of Diet"

IN FIVE consecutive issues of THE MINISTRY, from January to May, 1955, there appeared a series of Spirit of prophecy compilations on "The Influence of Diet," under the following headings:

Part I: "Diet and Physical Health."

Part II: "Diet and Mental and Moral Health."

Part III: "Diet and Spiritual Health."

Part IV: "Blessings Promised to Diet Reformers."

Part V: "Health Messages to Workers and Leaders."

This series will be made available in mimeographed form if there is sufficient demand from the field. The price will be 50 cents per copy, including all five parts as outlined above. Please address your orders to the Ministerial Association, General Conference of S.D.A., Washington 12, D.C.

Reprints of Dr. Hardinge's Review Articles

Many inquiries come to the Medical Department of the General Conference from ministers and laymen asking for material representing the scientific reasons for our position regarding the nonmeat diet.

In the April 7 and 14 issues of the *Review and Herald* there appeared an article by Dr. Mervyn G. Hardinge entitled "Is a Nonflesh Diet Adequate?" giving the results of his research work at Harvard University. This material in the *Review* is a condensation of the report of the doctor's research as it has appeared in current scientific journals. As this article deals with the subject purely on a scientific basis, it constitutes one of the best treatises on the subject we have seen, particularly for the non-Adventist reader.

Ministers, doctors, and laymen alike will wish to avail themselves of this convenient and concise representation of our position on this matter.

The cost will be 1½ cents per copy on orders of 50 copies or more. Please let us know of your needs as this will determine the size of the printing order. Those interested should write at once to: Medical Department, General Conference, 6840 Eastern Avenue, Washington 12, D.C.

T. R. Flaiz, M.D.

Institute of Scientific Studies for the Prevention of Alcoholism

THE sixth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 11-22, 1955,

(Continued on page 46)



SHEPHERDESS *Her Vital Partnership*

A Woman-Ministry

MRS. S. M. I. HENRY

Part I



I SHOULD have been stricken with silence before the greatness of the work to which God has called me in this last-day message, and my sisters with me, but for the fact that with the call there has come what I should have considered, under other cir-

cumstances, a reckless daring, but which is only an expression of my faith in the voice through which God spoke to me, and through me to my sisters in this precious truth.

I know that I can only be understood as God shall take these words of mine and translate them to you, so that they will mean the same to us all; but I trust Him to do that, for He knows how necessary it is that we should all see eye to eye concerning the interests of His kingdom.

There is a great necessity upon us as a people,—the same which has been upon the church in every age; the same as that which God laid upon womanhood more than twenty-five years ago when He called the Woman's Christian Temperance Union into existence.

It was an imperative command which the Lord gave to the church,—“Go ye into all the world, and preach the gospel to every creature.” “Every creature?” But who is he? where is he to be found? how recognized?

He is in every home. Through this gateway he enters the world, and with him comes everything which concerns human life. Every human need, everything which helps or hinders, originates in the home with him. The salvation which was to go to the whole world began to be manifested in the person of Jesus in that humble home in Nazareth.

A perfect salvation, it was to be a perfect alleviation of the sorrows of a world groaning under a most painful sense of need. It was winged Bread for the starving, and was

moved by Almighty power; but how slow was its progress! Generation after generation passed and yet it seemed to stand still, like a train with a stalled engine, while the world was perishing for the provisions which it had on board, and no one could locate the point of weakness. Many of its hindrances have been recognized; and for each there seemed to have been provided a remedy in the gospel itself. Then why did it not go? Why was not “Every Creature” reached?

About thirty years ago the burden of this question fell heavily, with the sorrows of the heathen world, upon the missionary. He found himself unaccountably handicapped. There was a hindrance to the progress of the gospel which he could not locate. In India, in China, and every heathen country the experience was the same. A man might acknowledge the truth of the new religion, but he was for some reason strangely slow to embrace it.

At last this hindering cause was discovered where it had been hidden for centuries in the harem and zenana. The wife and mother might be a slave, but she had the power to make it very difficult for the men in her family to become Christians. She whom the missionary had never seen, whom he could never be allowed to approach, had the ability to prevent the progress of the gospel, to make it practically fruitless; for back of all this that, in woman and the home, hindered was also that same divine power, and God insisted that both the home and the woman in it should become understood and appreciated to their full value. So He allowed the gospel of His Son to come right up against them to a point from which it could go no farther while it ignored God as represented in this center of influence.

It is almost everywhere true that what the mother believes and lives in her home, her children will believe, and, if necessary, fight for; and her husband will at least reverence.

After the discovery of the heathen mother

and wife as a hindering cause, the question came to be, How was she to be reached and changed into a helper? Every ancient custom, every hallowed thought and habit of life, seemed to have been for centuries kept busy in building a hedge about her for the very purpose of keeping her away from Christ and of retaining her as His chief antagonist when the day for the deliverance of the captives should fully come.

The manner in which the first little break in this wall of prejudice was effected is very suggestive. The wife of a missionary had embroidered, and at Christmas presented to her husband, a pair of slippers. These were very

much admired by a Hindu visitor, and he wished that his wife might be taught so that she could make him a pair just like them. The missionary's wife promised to make the attempt, and with some trepidation called upon her heathen neighbor for that purpose. She, delighted at what promised to be an agreeable change from the monotony of her life, and as glad to please her husband as a wife would naturally be, welcomed the offer. The material was purchased and the work begun; and it was during the hours that these two sat together in that zenana boudoir over their embroidery that the Christian woman saw and seized the first opportunity of the gener-

ABOUT MRS. S. M. I. HENRY

PERRIE L. COBB

FROM a semi-invalid condition at the time of her husband's death in 1871, Mrs. S. M. I. Henry, through prayer and vital, primitive faith, grew in physical strength and spiritual power to become one of America's farthest-heard voices in her day, the first to occupy the post of national evangelist of the then newly organized Woman's Christian Temperance Union. The power of the Spirit attended her meetings in an outstanding way, resulting in remarkable conversions and changed lives of both women and men, many of whom had become grossly depraved through drink and passion. In the strength of the Lord God she ministered to these lives, grappling with their most difficult problems and bringing about their solution in a vital spiritual experience.

After years of strenuous work, her heart gave way, and with a last hope she went to the Battle Creek Sanitarium, only to have the original diagnosis, incurable organic heart condition, confirmed. It was while at the sanitarium she learned of the Sabbath; in her own words, "That had come . . . as by a flash of light." Her life being one of habitual simple faith and determined obedience, she was baptized into the Seventh-day Adventist Church in April of 1897. Not long thereafter, in answer to prayer, she miraculously arose from a condition of complete helplessness to again take up the work of God in health and vigor, continuing for a time as national WCTU evangelist, then giving unstinted measure in service to the church she had so recently joined.

The Women's Gospel Work department of the General Conference was organized, with Mrs. Henry as its head, and space in the *Review and Herald* was given for the promotion of its ideals and to bring inspiration to women throughout the denomination. From

the year 1897 through March, 1900, Mrs. Henry's articles appeared in 151 out of 169 consecutive issues of the *Review and Herald*. She traveled constantly to camp meetings, giving voice to women's responsibilities, and occupied a prominent hour during the 1899 General Conference session, the power of her message moving the entire assembly.

Her concept of the place and work of women raised the sights of homemakers throughout the ranks. She established correspondence with many, answering questions, helping solve problems, in a manner free from blame, prudery, or self-righteousness; showing the love and insight of Christ toward Magdalene; inspiring confidence that, despite discouragement, they could rise above overwhelming circumstances and, through the ministry of the Holy Spirit in their hearts and homes, become a sustaining strength to their husbands and save their children.

Mrs. S. M. I. Henry joined her voice with that of Sister White in uplifting womanhood and the Christian home, and although separated by the waters of the Pacific (Sister White being in Australia) the two felt a close friendship and carried on extensive correspondence.

Today we hear many in our own number voicing the urgent need of the Holy Spirit in the church. Mrs. Henry's stirring words contain a solemn message for Seventh-day Adventist homes. Its challenge is more timely now than ever. This series should become an abiding inspiration to our ministers' wives, who likewise should carry the burden for the women of the church.

[EDITORIAL NOTE.—A stimulating biography of this remarkable woman has been written by her granddaughter, *Whirlwind of the Lord*, by Margaret Rosister White, is available at your Book and Bible House.]

ations to reveal Christ the Liberator to her enslaved sister, whose whole nature, body, soul, and spirit, was galled by the chains that bound her. And as the missionary lady opened up to the heathen woman's wondering comprehension her own happy domestic life, the starved heart that had never tasted nor even dreamed of such possibilities in a home, and was yet instinctively able to recognize at sight this bread of heaven for her soul, threw herself upon the breast of her teacher, and begged with tears to be taught how to become a Christian, and how to make a Christian home.

It was not long thereafter before the husband came to his missionary brother to be instructed in the same things; and from that home made new, the gospel began to go to the homes of India.

But the customs and habits of centuries could not be overcome in a day or a year; nor could the conversion of one man and woman bring social liberty to the home-maker of that or any heathen land. But the eyes of the church were opened, and an immediate demand was made for a change in mission methods such as should meet this newly discovered need.

The compass of this booklet will not permit a narration of that most interesting chapter in the history of the progress of the Kingdom, which details the efforts to organize a woman's work for woman.

In many churches there was a sharp and bitter conflict at the first proposition to organize woman's missionary societies. It was feared that these societies would draw funds and interest from the parent boards; but since it was evident that the gospel must go into zenana and harem, or all was lost; that it could not go without woman, but that she could take it; and that the hand of the Lord was upon her for that purpose; since the conflict was with an imperative need; since God and every conviction were all on one side; although the controversy was sharp, it was short and decisive; and to-day there is no denomination that would think of doing without its organized woman's work.

In our own land there was discovered at about the same time a kindred evil. Something that did not appear to ordinary vision, hindered the work of every church among every people, and seemed to nullify the gospel on every hand.

A young minister came to my home to say to me, "I am afraid that the gospel is losing its power." He was consecrated and zealous. He knew the power of Christ in his own life, and

could but marvel that that body of Christ called the church was so helpless before the world. I was then able, although ignorant of much that has since been made clear, to say things that gave him comfort and brought a rested look to his face. But his trouble was a living one. The cause of it is not yet dead. But it has been located, which is half the battle.

It, however, took years, and the moving of the Holy Spirit to locate it; for no human mind could have reasoned it out, no "water-witch" with his enchanted willow crotch could have found it; and when found it must always be by the individual for himself and not for another. Its discovery is always a personal shock; and like the tremulous quiver of the earth, and the low muttering of its voice as if in pain, it means more than anything else anywhere.

The lack was found in the HOME, where, as has been before said, everything both good and bad must originate; and we have come to believe that when for any reason any existing cause must needs be discovered, it is perfectly safe to turn for it directly to this book of Genesis which we call the home life.

If a minister makes a confession of sinful infirmity; if a sister complains of intolerable burden; if a child grows up into unbelief; wherever there is a show of weakness, although the cause may appear to lie out in the world, it will sooner or later be traced through all the ins and outs which are so like a worm-hole, back to the secret place of power in the home, and in the lack of a right appreciation and use of woman in it.

The Work of Women

It was in 1873 that we first discovered that there were people in our own land who could not be reached without a woman-ministry; men in the saloons; women known as profligates, who had long ago lost all confidence in man, in whose hearts God had, however, preserved one little spot of fruitful soil for Himself, in the instinctive confidence of the human being in motherhood, if not in his or her own mother; and it was the effort of aroused motherhood to reach those lost souls who could not be reached by man-made efforts that produced the Woman's Christian Temperance Union.

That organization was called into existence by the Spirit of God, to do a certain specific work. It should have carried the whole gospel

Enthusiasm is a fire of the Spirit that burns down obstacles!—*Silver Lining.*

for the whole man to the whole world in the twenty-five years since it was inaugurated; and would have done it if the Holy Spirit could have had control of it without the interference of men, who, trying, as they have been wont to say after Paul, to "help those women," have unquestionably hindered its God-appointed work.

There is a prophecy in Ps. 68:11 which reads: "The Lord gave the word; great was the company of those that published it." In the Revised Version it reads: "The Lord gave the word; and the women that published it became a great host." In the Jews' Bible it reads: "The Lord gave happy tidings; they are published by the female messengers, a numerous host." I fully believe that that prophecy referred especially to woman's work in the church; that all these efforts by women have been in the line of its fulfilment, but that its real accomplishment is still future. All former efforts have led up and prepared the way; they have been in the nature of a John the Baptist to the last proclamation by the great host of woman-messengers which shall prepare the world for the return of our Lord. This last work must be done by women who have been trained both in the knowledge of, and in obedience to, the truth; who can be trusted to stand against the wiles of Satan, the lusts of the flesh, and any flattering suggestions from ambitious men; but supported by the practical sympathy of men who are so true to principle as to be able to recognize that woman alone can do the work of woman.

I believe that in this message to my sisters God has made a call for a company who can be trusted with the very heart of the third angel's message; who will stand against the temptations and perils of the last days; who will with patient endurance and cheerful self-renunciation take this gospel to those who cannot be otherwise reached.

We are not called to attempt any work that is already being done, nor to step into any field sufficiently occupied by any teacher of the truth. We do not need to go abroad to search for a "cause," nor for a "sphere," in which to display any gifts that may be in our possession.

While the lanes, the byways, and highways must be searched, that every creature may be found and brought to the light; yet we do not need to *search* in order to find souls to save,

a work to do, nor for a field to sow for our reaping by and by.

The Lord who knew how to put the food for beasts within reach of lambkin and giraffe, and who had said of man that if he would not work neither should he eat, knew also where to place the implements of labor so that they should be within reach of all, and how to arrange his work so that no man need forfeit his food from lack of employment. Under the system of divine economics, the least as well as the greatest; those who must creep and those who can fly; those who are hedged in and those who know no bounds; those who are under heavy burdens, and those who are stripped for the race; the old and the young; the learned and the unlearned; the uncouth and the cultured,—can each have his and her own place and work, and share in the final triumph of our King.

The motto is, "To every man his work" in his own place, and to every woman also. There is an individual place and opportunity for every one; and the needs are very great.

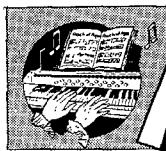
In the little time that has elapsed since the commission was given me to "set in motion lines of work by which our women could work together," I have had a revelation of that need through the letters which are continually pouring in. Through this medium I have been given to see into multitudes of homes. There has been uncovered to my eyes the sore place in the heart of our Zion; and I have realized as never before the relation of the home to every good or evil in the world.

The Home and the Church

In its relation to the church, the home is as the heart in the body, and the mother in the home is its life center. What the mother is, so is the home. What the home is, as a rule, so is the husband and father either in his strength or in his weakness. What the home is, what the father and mother are, such, other things being equal, are the children in their ability to resist, or in their certainty to fall under, the power of temptation. It can not be otherwise without some special manifestation from the Spirit of God. It is therefore necessary that a work should be done in the home such as has never been attempted. It must go from our women to all homes the world over. And when each woman among our people shall come to appreciate her opportunity, and rejoice in it, realizing not the burdens that she must bear, but the abundant strength that is given with which to carry them, seeing not the danger from the lions in the way, but how they quail

(Continued on page 45)

"Kindness has converted more sinners than zeal, eloquence, or learning."



MUSIC

In Worship and Evangelism

Special Arrangement of "What a Friend We Have in Jesus"

LEROY EDWIN FROOM

General Conference Field Secretary

WHILE participating in the Seminary Extension School for the English-speaking workers of the Inter-American Division, held last summer at the Caribbean Training College in Jamaica, B.W.I., I was greatly impressed by the soulful singing of "What a Friend We Have in Jesus." This was because of an effective descant arrangement. (A "descant" is a melody in counterpoint, sung along with, and higher than, the original melody. It is a paralleling melody, with variations of the musical air.)

This particular descant was rendered as a sort of vocal obbligato. In one stanza it was sung in unison by the women's voices while the men carried the regular air in unison. In another stanza the song leader would simply divide the congregation into two parts, using the center aisle as the dividing line. The resultant groups blended in a moving chorus that lifted the soul. (The group not carrying the descant sang in four-part harmony.)

Inquiry at the college brought the information that this form of the hymn had been sung for years on the island, but had not been put into print. Upon request, the vocal teacher, Olive Edwards, wrote out the score, which was edited by Harold A. Miller, and is now published in accordance with the promise made in a recent issue of THE MINISTRY.

There are rich possibilities here for wider use. This arrangement should become popular for choirs and choruses, and even congregations, in the various lands of earth, wherever the story of Jesus our Friend is sung. Now a word as to the origin of the original hymn, knowledge of which greatly enhances interest on the part of the listener.

Origin of the Hymn

Joseph Scriven, of Dublin, Ireland, author of the words of "What a Friend We Have in Jesus," was born in 1820. He was a graduate of Trinity College of that city, and was a young

man of training and culture. He was engaged to be married to a young woman he had long known and deeply loved. But his fiancée was drowned just a day or two before their wedding day. Joseph's life plans were shattered, and he was plunged into deepest sorrow. But this tragic loss led him to consecrate his life to God. And out of this sad experience came a new sense of his dependence upon Christ. In 1845, when he was only 25, he migrated to Canada, finally settling at Port Hope on Lake Ontario, where he lived the rest of his busy life.

Now in 1845 life was not as easy in Canada as it is today. Scriven lived with different families, sometimes as a guest and sometimes as a teacher. His heart was deeply touched by the hardships of the poor. So he made up his mind to dedicate his life to helping others. Though a man of culture and refinement, he chose humble tasks that would serve the unfortunate and needy, giving his means and often his clothes to help those more needy than he. He was a true philanthropist, a real friend of the poor, gladly ministering to those unable to pay for his services. His heart was full of brotherly kindness and sympathy, though he himself was a lonely man.

By some he was called eccentric, but to him nothing was too much trouble for bed-ridden unfortunates. One afternoon he was walking down the streets of Port Hope dressed as a plain working man and carrying a saw and sawbuck, on a mission of mercy.

A resident of the town, seeing him, asked a friend, "Do you know that man's name, and where he lives? I want some wood cut, and I find it difficult to get anyone to do that sort of work faithfully."

"But you can't get that man," was the reply. "That's Mr. Scriven. He won't cut wood for you."

"Why not?" queried the gentleman.

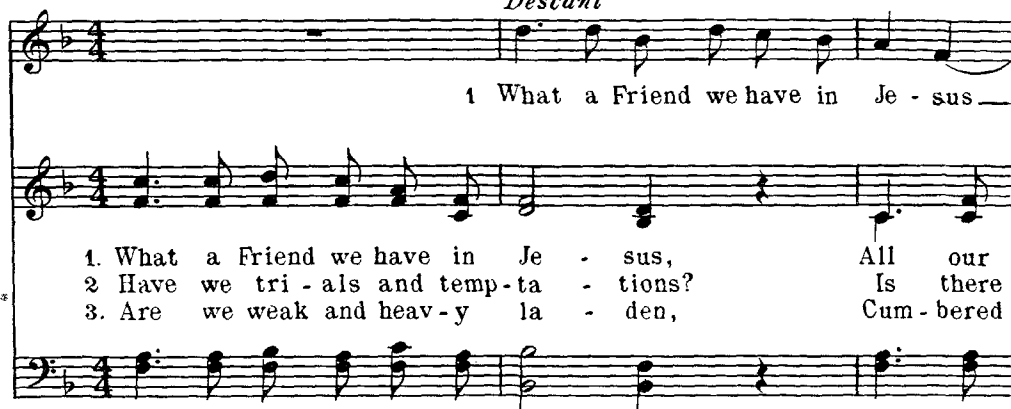
"Oh, because you are able to pay for it. He only cuts wood for poor widows and the sick."

What A Friend We Have In Jesus

Joseph Scriven

Charles C. Converse

Descant



1 What a Friend we have in Je - sus —

1. What a Friend we have in Je - sus, All our
2 Have we tri - als and temp - ta - tions? Is there
3. Are we weak and heav - y la - den, Cum - bered



— All our sins and griefs to bear!

sins and griefs to bear!
trou - ble an - y - where?
with a load of care?

What a pri - vi - lege to
We should never be dis -
Pre - cious Sav - iour, still our



What a pri - vi - lege to car ry Ev'ry thing to God in pray'r!

car - ry Ev' - ry thing to God in pray'r!
cour - aged, Take it to the Lord in pray'r!
re - fuge, Take it to the Lord in pray'r!

O what peace we oft - en
O what peace we oft - en for - feit,
Can we find a Friend so faith - ful,
Do thy friends de - spise, for - sake thee?

for - feit, O what need - less pain what need - less pain we
O what need-less pain we bear,
Who will all our sor - rows share?
Take it to the Lord in pray'r;

bear, All be - cause we do not
All be - cause we do not car - ry
Je - sus knows our ev - 'ry weak - ness;
In His arms He'll take and shield thee,

car - ry Ev' - ry thing to God in pray'r!
Ev' - ry thing to God in pray'r!
Take it to the Lord in pray'r!
Thou wilt find a sol - ace there.

Thus it was that he came to be known as "the man who saws wood for people who are unable to pay."

The only communication Scriven had with his family in Dublin was by slow-traveling letters. In 1857 his mother became gravely ill. A great sorrow had come into her life, and Joseph was far away. He could only write in his endeavor to comfort her. So he enclosed some inspiring verses he composed just for her, to renew her strength and dispel her fears. These were the now-familiar words:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer.

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer!
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness;
Take it to the Lord in prayer!

"Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge,
Take it to the Lord in prayer!
Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In His arms He'll take and shield thee,
Thou wilt find a solace there."

Knowledge of the existence of this poem remained a secret until a friend, sitting up with Scriven during an illness, happened to come across a manuscript copy of the words. He questioned Mr. Scriven concerning them, and Scriven answered that he had composed them years before to comfort his mother in a time of special sorrow. A little later another neighbor asked if it were true that he had composed the hymn, and he replied humbly, "The Lord and I did it between us."

One sad day his body was found near Rice Lake, where, evidently, he had accidentally drowned. No one ever knew just how it happened. But he was so highly esteemed in the community that the townsfolk erected a monument in memory of this friend of the poor.

When the words were first published is not known, but they floated around in the religious press until the gospel composer, Charles C. Converse, picked up the stray poem and set it to a simple but appropriate tune. With this tune for wings the hymn flew around the world, adding

to the devotional spirit, and inspiring faith in prayer in millions of church services, prayer meetings, and revival services.

The following historical episode will illustrate how it turned one man to Christ. Back in the days when telephones were new, a man in the mining regions of Lake Superior was conscious of his spiritual needs, but he was fighting those convictions. Desiring to test the telephone in an office where it had been newly installed, he put his ear to the instrument and was startled to hear four little children singing sweetly and clearly,

"What a friend we have in Jesus,
All our sins and griefs to bear."

The very unexpectedness of the song, and the mystery of the phone, sent home the message to his heart, and he then and there accepted Christ as his Saviour.

The circumstances by which the hymn was circulated are these. When Ira D. Sankey, Moody's song leader and soloist, returned from England in 1875, he was associated with P. P. Bliss in the publication of *Gospel Hymns, No. 1*. After the compilation was completed, Sankey picked up a paper-covered Sunday school hymnbook, published at Richmond, Virginia, and

(Continued on page 42)

[It has been my privilege to use this arrangement in two evangelistic campaigns to date, and we have found it very effective. In one campaign we had a large choir with enough first sopranos to use on the descant as a fifth part. The choir and the people appreciated the message of an old and favorite hymn in a new arrangement. In another campaign we had a small choir, and this time we simply had the men sing the melody in unison, with all the ladies singing the descant. This also proved effective, and was appreciated.

This descant has the same melodic line as the tenor part of the quite popular chorus, "Ev'rybody Ought to Know," but it is much better musically when used with "What a Friend We Have in Jesus." The first part of the chorus, "Ev'rybody Ought to Know," is rather carelessly rhythmic, and hardly in keeping with the atmosphere that should be maintained in Adventist evangelistic services. Yet many have used this chorus because of the pleasing tenor part in the last section of the chorus. Now we have, in this new form on pages 15 and 16, the same pleasing part in the descant without the overly rhythmic objectionable section of the aforementioned chorus.

For a limited time only, reprints of this arrangement of "What a Friend We Have in Jesus" will be available in printed form. Price, 25 cents per dozen copies; or \$2.00 per hundred copies. Be sure to order immediately from the Ministerial Association, General Conference of S.D.A., Washington 12, D.C.—B.C.]

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- 15L—Shall We Gather at the River?
- 16L—There Is a Gate That Stands Ajar
- 17L—Watch, Ye Saints
- 18L—Lift Up the Trumpet
- 19L—The Golden Morning Is Fast Approaching
- 20L—How Sweet Are the Tidings
- 21L—When Jesus Shall Gather the Nations
- 22L—Beneath the Cross of Jesus
- 23L—In a Little While We're Going Home

- 24L—I Sing the Mighty Power of God
- 25L—Is Your All on the Altar of Sacrifice?
- 26L—Jesus, I Came—Out of My Bondage
- 27L—Jesus, I My Cross Have Taken
- 28L—Jesus Is Tenderly Calling
- 29L—Jesus, Keep Me Near the Cross
- 30L—Jesus Saves
- 31L—Just as I Am
- 32L—Marching to Zion
- 33L—Master, the Tempest Is Raging!
- 34L—Jesus Paid It All
- 35L—No Disappointment in Heaven
- 36L—Softly and Tenderly
- 37L—Sweet Hour of Prayer
- 38L—Throw Out the Life Line

- 39L—'Tis So Sweet to Trust in Jesus
- 40L—We Are Nearing Home
- 41L—We Have an Anchor
- 42L—What a Friend We Have in Jesus
- 43L—What a Gathering of the Faithful
- 44L—I Will Follow Thee, My Saviour
- 45L—America
- 60L—Alone
- 61L—Can the World See Jesus in You?
- 62L—He Lifted Me
- 63L—He Ransomed Me
- 64L—He Whispers His Love to Me
- 65L—I Come to the Garden Alone
- 66L—I Shall See the King
- 67L—I Walk With the King

- 68L—I Want to See Jesus, Don't You?
- 69L—I Would Be Like Jesus
- 70L—Jesus Took My Burden
- 71L—Just When I Need Him Most
- 72L—Living for Jesus
- 73L—O That Will Be Glory
- 74L—Since Jesus Came Into My Heart
- 75L—Tell Me the Story of Jesus
- 76L—That's Why I Love Him
- 77L—The Old Rugged Cross
- 78L—The Way of the Cross Leads Home
- 79L—Walking With Jesus
- 80L—Where the Gates Swing Outward Never
- 81L—You Must Open the Door
- 82L—He Lives

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MEDICAL EVANGELISM

Let's Capitalize on Health!

CLIFFORD R. ANDERSON, M.D.

Washington Sanitarium and Hospital

EVERYONE is interested in health today. Popular magazines all over the world are featuring articles on health in every issue. The latest discoveries of medical science are now common topics of conversation. People everywhere are anxious to learn how to preserve their health. Books on health and diet are selling by the millions. Health lectures are very popular. In spite of atom bombs, people are still anxious to stay alive as long as possible.

This is a wonderful time for us to capitalize on this great issue of health. To no other people has such a comprehensive message been given. Our viewpoint on health is up to date. It is completely in harmony with the teachings of modern medicine. Years ago we were laughed at for our stand on such things as tobacco. But not today. The medical profession now agrees with us on such issues as the smoking of a cigarette. Cancer research workers are continually bringing more evidence to light, demonstrating the close relationship between lung cancer and smoking. In January, 1954, the American Medical Association banned all advertising of tobacco and alcohol in its journals. This is very significant.

For half a century there has been a steady rise in the sales of cigarettes. But all this has suddenly changed. The tide has turned, and for the first time in twenty years there has been a marked decline in the sale of cigarettes. Smokers are getting scared. The tobacco salesmen are now talking about the "health protection" of filter cigarettes, and some are even claiming "double health protection," whatever that might be. The great disgrace of the radio and television networks is the advertising of alcohol and tobacco to the children and youth. Surely this is the time when we as a people should be tactfully telling the other side of the story. People are wanting to know the truth. We should be telling them that the more they smoke the sooner they will die.

Take a brief look at the meat industry. No

article of diet has seemed through the years to be more secure. And yet nearly every magazine today carries full-page advertisements extolling the "virtues" of meat as a food! Why? Could it be that people are finding something better? We should be guarded in what we say on this debatable issue. It is mentioned here only to show how intensely interested people are in health today.

Health Lectures Break Down Prejudice

Long ago we were told that "medical missionary work is the *pioneer work* of the gospel, the door through which the truth for this time is to find entrance to many homes," and further, it "will do much toward *removing prejudice against our evangelical work.*"—*Evangelism*, p. 514. (Italics supplied.) This was our Lord's method of approach. He won the hearts of His hearers by a message that brought healing to both body and soul. Such methods will bring success today.

There are some favored cities, such as Los Angeles and Washington, D.C., where we have large medical institutions. In such places our work is well known to the public. But there are great cities all over the world, where the public have had little or no contact with us as a people. We can hardly hope to establish medical institutions in all of these large centers. The cost of building hospitals is almost prohibitive today. And yet these vast areas all have to be reached before the work is finished.

The "Entering Wedge"

How can we hope to break through in these great centers of population? How can we reach these large Catholic, Moslem, and pagan cities with all their restrictions and prejudice? We may never be able to build fine medical institutions near most of these areas, but we can reach their hearts with a spiritual approach reinforced by an attractive health message over the air. Listen to the servant of the Lord:

"I can see in the Lord's providence that *the medical missionary work is to be a great entering wedge*, whereby the diseased soul may be reached."—*Counsels on Health*, p. 535. (Italics supplied.) Multitudes everywhere are searching for a better way of life. Many of them are indifferent to spiritual things. They need the "entering wedge" to awaken their interest and bring them to God.

What type of health message should we present? Should we outline a long list of prohibitions concerning diet and bad habits? No, this would only confuse and annoy many of those whom we might reach. Over the air it is best to avoid anything that might be interpreted as narrow-minded or fanatical. There is so much that we can say on the positive side. It is wise to avoid negatives in general. There is nothing evangelistic in a negative approach. We need a broad-minded, soul-winning program with a positive message. Our listeners are looking for something different, something that is practical and uplifting. Let's capitalize on *health*!

"Your Radio Doctor"

About two years ago A. E. Rawson, radio secretary of the Southern Asia Division, was in America on furlough. Like all good missionaries, he and his wife were thinking how they might enlarge and strengthen their expanding radio ministry in Southern Asia. While in Washington, Mrs. Rawson had to have a major operation. During her recovery from surgery, Elder Rawson felt impressed to try a new approach in helping to reach the hundreds of millions in that vast Southern Asia Division. Many listeners are prejudiced against Christianity, but he thought that some might listen to a message on health. It was his plan to approach Radio Ceylon with a half dozen health lectures, with the suggestion that they might be broadcast as a public service. So a few sample lectures were prepared and recorded on tape and mailed to Southern Asia. Elder Rawson is a superb salesman. "Your Radio Doctor" has now been on the air with a new program every week for well over a year, and the listening response has been most gratifying.

To avoid raising prejudice, we were instructed to omit all references to such things as

alcohol, tobacco, tea, and coffee. These items are advertised over Radio Ceylon to listeners all through the Orient and the Middle East. It was also definitely stated that no mention was to be made of the Bible or Christianity.

At first it was not easy to comply with these restrictions. But soon we found that they were a blessing in disguise. It was not difficult to answer a question about lung cancer, and then drop in a word about cigarettes! And in discussing nervous tension, what was more natural than to offer a little medical advice about the excessive use of tea and coffee? An indirect attack is often a much more effective way of handling such controversial topics, and it does not raise anyone's blood pressure!

Having to omit any specific references to Christianity was no great problem. We found there was no objection to our speaking of Daniel as that great prime minister of Babylon, and then casually mentioning his name. We can speak freely about the great lawgiver of Egypt (Moses), and the greatest philosopher of ancient Rome (Paul). We have often quoted the words of Jesus and referred to Him as the Master and the Great Teacher. No objections have been raised thus far. We have also been able to introduce Ellen White by name to our listeners, and have described her on a number of occasions as an outstanding authority on health. We have told the story of her childhood accident and how she was healed by prayer. Many people have sent in for copies of this story in printed form. Our listeners are familiar with her book *The Ministry of Healing*, for it is quoted frequently.

This indirect approach has brought many interesting and unexpected results. Pastor T. R. Torkelson writes that many Catholics are listening to these programs. One listener from Pakistan even stays home from the movies rather than miss these health talks. Another writes:

"I was suffering from a nervous breakdown, having been told that the valves of my heart were destroyed. This affected me for almost two years from the time of my son's death, a boy of eighteen who died of tuberculosis. After a time I heard your talk on 'Heart Trouble and Your Nerves.' I began to take courage, and am now quite O.K.—thanks to God and the Radio Doctor. I have a large family of seven children, and I am now able to work as before. Please send the written talks soon, as I am sure I will derive comfort and courage from them instead of going from one quack doctor to another."

Other listeners have written asking for quantities of our literature for use in community centers, Red Cross centers, and clinics. The most unexpected recognition has come from

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doctors and public health officials. One of the leading doctors of the World Health Organization, a subsidiary of the United Nations, was asked by their representatives in India, Pakistan, and Ceylon to contact us and express their personal appreciation for the Adventist "Radio Doctor" program. In medical circles we could hardly hope for higher commendation. We humbly thank God for this wonderful opportunity of helping to carry the message to the unreached millions of Southern Asia.

Identified With Our Church

No attempt is made to camouflage our identity. Each broadcast is introduced as a special presentation of the Voice of Prophecy. At the close the announcer states that this program originates at the General Conference of Seventh-day Adventists, and is presented for the benefit and uplift of humanity. All this advertising, as well as the radio time, is given to us absolutely free. The worth of this free time has been estimated at more than ten thousand dollars per year.

These programs are broadcast each week over short-wave to nearly half the world, without any cost to the Southern Asia Division. People as far away as the borders of Russia are writing in to the Voice of Prophecy in Southern Asia, expressing their thanks for the free medical advice. No technical terms are used in these lectures. Each program is given in simple language, suitable for all types of listeners.

The present leaders of the Government of Burma are not favorable to Christian missions, and yet they requested the "privilege" of broadcasting our radio health program each week over their network, both in English and in Burmese, at their own expense—and they are doing the translating for us! More recently, C. R. Bonney has begun using these programs on Radio Luxembourg, beaming them to the British Isles. The brethren in Indonesia are translating these lectures for use over their network. This material is also being used by B. O. Maxson in his radio work in Mexico. At present this is the only type of program we can put on in that country. And we now have the opportunity of broadcasting also over the Canadian network.

Radio stations everywhere are on the lookout for programs that have genuine listener appeal. Well-prepared health broadcasts are usually acceptable. Many stations might consider putting them on free of charge, as a public service. Perhaps the stations over which our ministers are broadcasting might be glad to carry such a program in connection with their work. Lis-

teners can be invited to send in for free copies of these health lectures, and then urged to take the Bible correspondence courses. All such broadcasting should be tied in with the soul-winning agencies of the conference.

Transcriptions of our Radio Ceylon broadcasts are available for any broadcasters who may find opportunity to use them. We believe it is better if such programs advertise either the Voice of Prophecy, Faith for Today, or the local broadcast. Wherever possible, we feel that such a health program should be identified as a special service to the community, presented by the Seventh-day Adventist Church. This will help to break down prejudice and make people feel that we are not as odd as they might have been led to believe.

Radio and television are two of God's wonderful agencies for the finishing of the work throughout the world. They are reaching out into almost every home today. What a privilege it is to be able to appeal to people directly in their own homes! Millions of them are perplexed and sick with fear. In their anxiety over what is happening in the world around them, they are destroying themselves with such evil things as alcohol, cigarettes, and harmful drugs. We have a definite responsibility to tell them the truth. We should tactfully present the dangers of such evil habits, and show them how to live right.

When Jesus was here He used a healing approach to open minds to receive spiritual things. This is still His chosen method today. When rightly used, the ministry of healing will break down prejudice and win friends in high places. People everywhere today are longing for guidance and counsel. They want to know how to live right. To us has been given a wonderful, life-giving message. Are we making the most of this entering wedge?

Our Lord has shown us how to reach the people of our generation. Why not take advantage of His methods? The right arm can open many doors that are now closed. Let us give the world the ministry of healing. Let's open the minds of the people to receive the message that will prepare them to meet their Lord and Saviour.

Let's capitalize on health!

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More About the "Prayer and Perspiration Plan"

J. LEE NEIL

Pastor, Potomac Conference

PART II

THE fact that so-called hardheaded businessmen, when touched by the Spirit of God, will do for love what they would not do for money, has been shown among the "sons of strangers" repeatedly. In last month's MINISTRY some experiences given suggested such results, but this month we wish to illustrate them more fully and make clearer just how and why.

We noted last month that nothing is equal to love as a motivating power and that substitutes are offensive to God; love is not a common commodity available by the peck or pound, or even through feasts of pies, cakes, and ice cream. Love, unselfishness, to a modern businessman is a spectacle, a scarce article, a rare gem. A manifestation of love is very attractive and refreshing to men who are contending constantly with the grasping spirit that presses them so sorely from every side. When given an opportunity to witness an exhibition of "pure religion" and undefiled, they pause and ponder—and respond.

A Man With Moist Eyes

While plans for our currently proposed church in Washington, D.C., were being prepared, a topography survey was greatly needed. Because of a deep fill in our building site dating back quite some time, we were sent by the architect to the only civil engineer who he thought had the necessary data to make our plat. We were not encouraged to think he would respond to our volunteer plan* of developing

this project. Since an exception to the volunteer plan in the early stages would handicap our appeal all the way through, we were very anxious about this single prospect. In both prayer meeting and the Sabbath service the matter was presented to our members for united prayer.

We found the man very busy and unable to do the work in less than three weeks' time. The fee of \$500 to \$700 would be about the same as for his work on a Catholic church two blocks down the street, which he had done originally and was at that time extending. When we showed him pictures of our church school being completed without paid labor (more about this next month) and said we hoped to build our church the same way, he asked if we did not think we were "getting off on the wrong foot." We replied, No, we thought it was the right foot. He asked whether the people who helped us did not have to meet their bills the tenth of every month, and pay for everything they received. We said, Yes, everything but one, and that is the air they breathe. We said their air is furnished free by the "company" we work for. (See quotation on free, donated labor on page 27 of last month's MINISTRY, taken from *Child Guidance*, pp. 314, 317.)

We left him with that to think over for a couple of days, then we returned, after more prayer, with additional information he needed. The second interview started off rather coolly. We told him we would like to give him some reasons for working as we did, reasons that were not economic. (At that time we did not know that he was a staunch Catholic and that his brother was head of one of the large departments in the Catholic University.) We asked him if this world would not be a better place to live if people were more Godlike. He went

* The successful working of the 100 per cent volunteer labor plan has recently resulted in the establishing of an all-masonry, four-teacher elementary school in the Potomac Conference. More about this in next month's MINISTRY. Many of our readers will also recognize the tremendous possibilities for good public-relations publicity that can grow out of such a plan.—EDITORS.

along on that. We then asked if there was any way to make men Godlike without making them *great givers*. He thought perhaps not. We then told him that besides our effort to get men and women to give of their time and talent to build a house for God, we were also getting them to give themselves to uplift their fellow men. At that point we showed him our welfare service information leaflet and related some current experiences in ministering to some of the poor in Washington.

We could see when the Spirit of God touched him. His eyes moistened, his voice became mellow, and he said, "I want to help you." We had told him that we would rather withdraw our request than to have him grant it without feeling he could be blessed in so doing.** He delivered the plans within two weeks with no charge. He did for love what he would not do for money. Today he is our good friend.

Bible Building Projects

Building projects of the Bible are among the most impressive examples of God's desire to be yoked with His people. Union of the human and the divine in Bible building efforts resulted in material monuments to spiritual grace and power. Every *material* building project for God should also be such a *spiritual* monument. Thus men, through their own active experience and participation, are furnished constant reminders in the form of houses for God, which actually become "visual aids" for the building of a spiritual house after the Pattern *on the mount* and *among the multitude*.

The portable tabernacle, so wisely adapted to wilderness wanderings, was wonderful in its representation of cooperation between the human and the divine. Divine architecture and divinely aided human construction in which "men, women, and children" took part (*Patriarchs and Prophets*, p. 344) combined to make a beautiful movable monument. This tabernacle monument symbolized a union of the human and the divine as it was to be revealed in the person of Christ tabernacled in human flesh. Later the same wisdom and union was seen, without sound of hammer, in the marvelous Temple structure built by Solomon.

** Repeated experience has proved that frequently even the most callous businessmen of the world find it a refreshing experience to be addressed frankly and with a simple directness about their relationship and responsibility to God. This is especially true when they can be pointed to some definite project or activity through which they can discharge that responsibility. In these contacts Elder Neil endeavors to help the prospective givers among the "sons of strangers" to see that the blessing of God alone is of infinitely greater value than money, pointing out also the personal satisfaction that can come to the human heart in doing good to others and for a sacred cause.—EDITORS.

"By faith the walls of Jericho fell *down*," and by faith, under the leadership of Nehemiah, the walls of Jerusalem went *up*!

"Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their *hands* for this good work. . . . Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build. . . . Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; . . . and set up the doors of it. . . . And next unto him builded the men of Jericho. . . . So built we the wall" (Neh. 2:18, 20; 3:1, 2; 4:6).

The "prayer-and-perspiration" plan, used with determination by priest and people in rebuilding the walls of Jerusalem, comprehended being "workers together with God" in a most tangible way, "for the people *had a mind to work*" (Neh. 4:6). Therein lies the basic element of success. *It should be the Spirit of God, and not an appeal to substitute motives, that gives the people "a mind to work."*

In the work of Elisha and the schools of the prophets, when the place became too straight for them, we again find distinguished precedent for miracle and man (divine and human) being associated with hard work. When the "iron did swim" (2 Kings 6:6), could not the same stick used to make the iron swim as easily have been used to make the walls of the school arise before their eyes? Here we see the healthy respect our Maker has for *work*. The miracle was worked, not to *stop* the flow of perspiration, but to enable it to *continue*!

In all our building for God, whether it be character or cathedral, it is His plan to encourage us with help in the things that we can see, thus enabling us by faith to grasp the greater values that we cannot see. The tangible things of time and sense, intelligible only to our natural perceptions, thereby assist in developing that spiritual sense that alone can qualify us for eternity.

"His Glory Shall Be Seen Upon Thee"

"And the glory of the Lord filled the tabernacle" (Ex. 40:34). In these last days God is more anxious to glorify His temples—"which temple ye are" (1 Cor. 3:17)—than ever.

"We are witnesses for God as we reveal in ourselves the working of a power that is divine. . . . It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others."—*The Desire of Ages*, pp. 347, 348.

God greatly desires to give as much evidence of the divine in our work today as can glorify His name and cause. He is not afraid of miracles. "The Lord working with them, and confirming the word with signs following" (Mark 16:20) is still His plan. "In no less marked a manner than He wrought then will He work now *wherever* there are hearts of faith to be channels of His power."—*Education*, p. 256.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, be-



Harry J. Bentley, S.D.A. contractor of Trenton, New Jersey, shows by his smile the happiness and satisfaction that came to him as a result of donating a year's time to building the Lord's house. In a recent letter to the editors of *THE MINISTRY* he wrote: "Our church building was begun in early 1946 under the inspiration and guidance of our pastor, Elder Neil. As we rallied to this new project, and I was asked to oversee the actual building of the church, I felt impressed to make a contribution of one year's full time. As I faced this year, knowing that my personal earning power would cease, and that my three men must be kept employed at regular jobs; it was a test of faith, and I had to trust God to keep my business together and my men employed. When my 1946 income tax declaration had to be made, I asked the Lord to bless the year, and by faith I estimated that my income would be the usual amount. At the close of the year I discovered that my income, in spite of a year's absence from my regular business pursuits, was almost exactly what my 1945 income had been! During that year also my three men were kept very busy, and more work came to me than was necessary to keep the men busy. I considered this experience one of the richest blessings of my life, and I learned that the Lord does bless us richly when we work according to His instructions."

hold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and *his glory shall be seen upon thee*" (Isa. 60:1, 2). Then follows the promise, "the forces ["wealth," margin] of the Gentiles shall come unto thee" (verse 5) and "the sons of strangers shall build up thy walls" (verse 10).

What Is "His Glory"?

But what is this light that moves moneyed men? What is the *glory* that is in such contrast to the gross darkness (selfishness) of the world? It is nothing other than love—love revealed in service and sacrifice; love that has heart and home for unfortunate people; love that feeds hungry people and clothes naked ones. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the *glory* of the Lord shall be thy rereward" (Isa. 58:8).

"It will be seen that the *glory* shining in the face of Jesus is the *glory of self-sacrificing love*. In the light from Calvary it will be seen . . . that the love which 'seeketh not her own' has its source in the heart of God."—*The Desire of Ages*, p. 20.

It seems to all add up to the fact that self-love is our greatest obstacle, that we cannot share very largely in God's glory until self is submerged and the cankering sin of covetousness is cured.

Self-reform precedes Sabbath reform in Isaiah 58:5-14. The rest from self must be a part of the Sabbath rest. That is why the glory and power of preaching the Sabbath more fully must follow a response to Isaiah's appeal to the "house of Jacob" to recognize and repent of what constitutes "their transgression" (Isa. 58:1), namely, covetousness (Isa. 57:17), our greatest sin (see *Testimonies*, vol. 1, p. 194). Building up the former desolations and repairing the breach comprehend far more than a return to worship on the seventh day. It also includes raising "up the foundations of many generations" (Isa. 58:12) in the "weightier matters of the law, judgment, mercy, and faith" (Matt. 23:23). The sign of the Sabbath must be preceded by another sign, which has not only a public relations potential, but also a covetous-curing, heart-conditioning potential. That sign is declared to be "the test" between true and false religion:

"True sympathy between man and his fellow man is to be the *sign* distinguishing those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ

expressed in coming to this world to give His life a sacrifice for a dying world! His religion led to the doing of genuine medical missionary work. He was a healing power. 'I will have mercy, and not sacrifice,' He said. This is *the test* that the great Author of truth used to distinguish between true religion and false."—*Medical Ministry*, p. 251.

In the following reference, that "sign" promises (1) to bring about a return of apostolic days, (2) to put His people in possession of good, (3) to win the confidence of the world, and (4) to bring in resources.

"The experience of apostolic days will come to us if men will be worked by the Holy Spirit. The Lord will withdraw His blessing where selfish interests are indulged; but He will put His people in possession of good throughout the world, if they will unselfishly use their ability for the uplifting of humanity. His work is to be a *sign* of His benevolence, a *sign* that will win the confidence of the world and bring in resources for the advancement of the gospel."—*A Call to Medical Evangelism*, p. 22.

When will we ever *believe* and really *try* to understand what God is waiting for in His people before He can issue large accessions of power?

"How slow men are to understand God's preparation for the day of His power! God works to-day to reach hearts in the same way that He worked when Christ was upon this earth. In reading the word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us?"—*Medical Ministry*, p. 246.

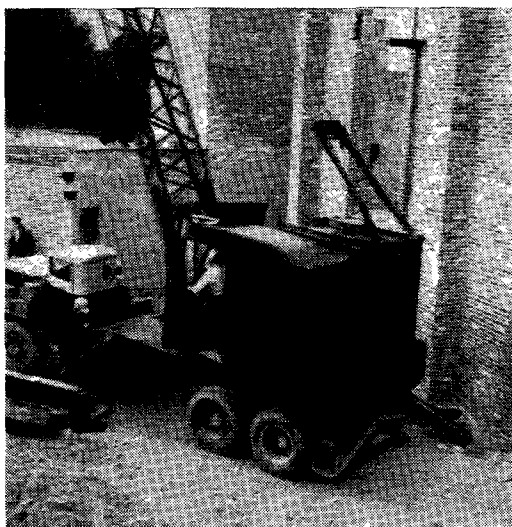
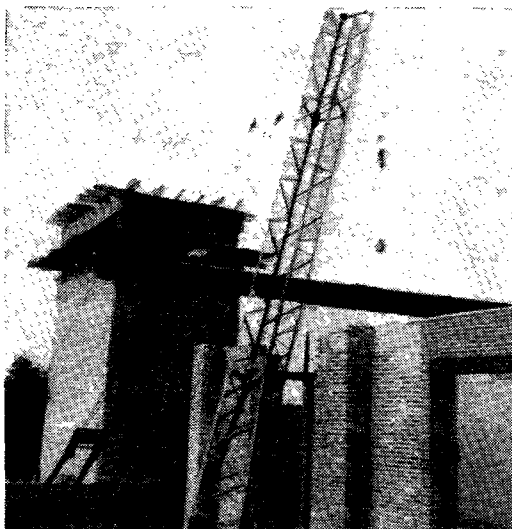
"Christ's Method Alone Will Give True Success"

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*The Ministry of Healing*, p. 143.

Christ's *practicing* program took more of His attention than His *preaching* program.

"The poverty of the people to whom we are sent is not to prevent us from working for them. Christ came to this earth to walk and work among the poor and suffering. They received the greatest share of His attention. And today, *in the person of His children*, He visits the poor and needy, relieving woe and alleviating suffering.

"Take away suffering and need, and we should have no way of understanding the mercy and love of God, no way of knowing the compassionate, sympathetic heavenly Father. Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute



Jewish beams lifted by a Catholic crane operated by a Protestant rigger and placed in a Seventh-day Adventist church. The upper view shows the beam being placed by the crane. In the lower view we see the Protestant rigger operating the crane. "I've been feeling good about that experience ever since," said the rigger.

regions. Then it is that its light shines forth with the clearest radiance and the greatest power."—*A Call to Medical Evangelism*, p. 23.

Jewish Beams, Catholic Crane, Protestant Rigger

The Lord has been very, very generous in His effort to encourage our feeble faith in the use of His methods. For our Trenton, New Jersey, church [pictured on last month's *MINISTRY* cover] materials were received from far-

away places and from varied sources. From a factory in Toledo, Ohio, we obtained glass blocks at a time when for scarcity they were seldom obtainable. From Pittsburgh, Pennsylvania, came our radiant-heating plans and pipes. A Jewish firm contributed steel beams.

Our builder contacted a man to erect the first three beams. For \$310, as a special price to the church, he would put up the three beams, but would not include a heavy window lintel, which could be placed by hard hand labor. Harry Bentley (pictured on page 24), the Adventist builder who was contributing his talent, time, and tools, counseled with us, and we had a season of prayer in the toolroom.

(During this building experience we were frequently drawn to our knees in these tool-house prayer seasons, and at times we were encouraged by almost daily answers to prayer. In the light of such experiences the *perspiration* part of the "prayer-and-perspiration" plan takes a secondary place, and it becomes quite plain what the Master Builder meant, in a sense at least, when He said, "My yoke is easy, and my burden is *light*.")

We took our prospectus (letters, pictures, et cetera) and went over to see this big, strapping, nominal Protestant, six feet four inches tall. After telling him some of the blessings we had received in our building experience, we began to tell him of some of the families we were helping in our work for the poor. He was very attentive. It was quite evident that the Spirit of the Lord entered his huge frame and reached his large heart. Moisture filled his eyes as he

said, "Do you know, if there was more of this kind of spirit in the world, it would be a better place? Yes, I'll come over and help you." He helped us get in touch with the Catholic owner of the crane, which was used without charge. He then put up the three beams and the large window lintel, and did not charge a dime. Before we finished the church he had put up twenty-one beams and lintels without charge.

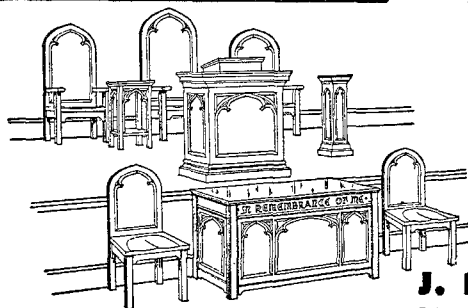
On a home-visitation day a year or two later our union conference home missionary secretary from Washington knocked at this man's door. When he was identified with the Adventists, he was most welcome. The big man of the house told our brother of an experience he had had with an Adventist preacher some time before. He said the Adventists were building a church and the preacher came to see him about putting up some beams. He said, "Before I knew it, in about five minutes, that preacher had me willing to do anything he wanted me to do. You know, I've been feeling good over that experience ever since." He added, "You people are doing a wonderful work."

In the picture on page 25 you see Jewish beams lifted by a Catholic crane operated by a Protestant rigger and placed in a Seventh-day Adventist church—in response to an appeal to the universal language of love. [Emphasis in quotations ours throughout this article.]

(Continued next month)

I have never heard anything about the *resolutions* of the apostles but I have heard a great deal about the acts of the apostles.
—Horace Mann.

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The True Function of a Local Church

JOHN HEUSS

Rector, Trinity Church, New York City

FOR a long time I have had an uncomfortable feeling that we churchmen are working industriously away in our churches without asking too many critical questions about what we are doing or why we are doing it. The conviction grows stronger and stronger that much that we take for granted in church life is so contrary to those goals, it actually prevents God from reaching men savingly.

It may well be that most of those things upon which we usually congratulate ourselves—statistical increases in membership, erection of new buildings, larger collections of money, cleverly contrived promotional ventures—as pleasant as they are for us to behold in our human pride, if viewed as the sole ends for which our churches exist, are repugnant to a holy God.

If this be true, we need to pause abruptly amid the mad day-to-day business of the average successful church and remember the wisdom of the 127th psalm: "Except the Lord build the house, they labour in vain that build it" (verse 1).

It is customary for all of us to lay the blame for public indifference to religion at the door of the secularism and materialism of our age. It is my personal opinion that neither of these does as much harm as does the fact that the church program speaks with no commanding voice to the multitudes perishing for lack of certainty.

Perhaps, then, it would be well for us to ask, "Where have we gone wrong in our leadership of the American Christian church?" If I am correct in my attempt to understand our situation, we have gone wrong precisely along those lines that our native talents as Americans would most strongly tempt us to go. The local church in America is a remarkable and a unique institution. There has never been anything like it in the history of Christianity, and there is nothing like it in other countries abroad. Its remarkable-ness consists in its amazingly successful organizational and financial accomplishments. Its uniqueness lies in the fact that it has a constant uncritical tendency to mistake its promotional

activity for religious accomplishment. It consistently thinks of itself as a church, and gives the largest amount of its time and energies to its business affairs.

As Americans, we share the national trait to "make a go of things." The leaders of our churches and their congregations are willing to work hard for success. What is more, we enjoy doing it, and have a lot of fun together most of the time; but the net effect of all this has been that it is now difficult for us to distinguish between promotional activity and religious activity. We have all gotten so caught up in the successful running of the church that it is common for many to think that business activities are identical with religion. To pay mortgages, to build new parish houses, to put on a drive for new members and more funds, to work away in circles and associations of one kind or another—all of this is admirable, but it is not religion. To confuse it with religion is the ever-present temptation of the activist American.

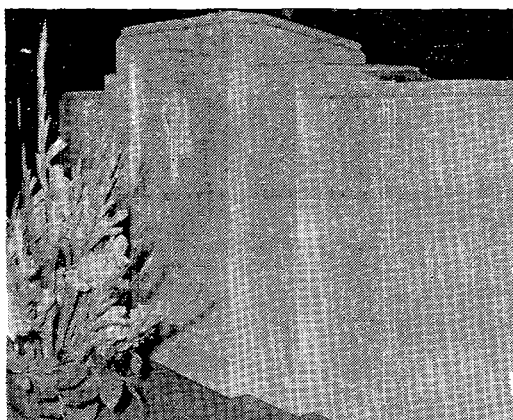
To a great number, their real church life, as they look at it, is this activity. If the church is well run and successful, it is a pleasure for everybody. It contributes to neighborliness. It gives man a sense of doing something worth while. It certainly contributes to the church's prosperity. You do not have to be a changed person to participate in it. No inner spiritual demand upon your values or your motives need be made. You will not be asked to look out from this fellowship of busyness upon the world around you with a critical eye. We have gone wrong in our leadership by overemphasizing the promotional aspect of the church's life to the point where nearly every church fits neatly into the culture of middle-class community life. The true nature of the Christian church can no longer be easily grasped, because the conventional pattern of the local church's life constantly gets in the way.

The Church After Pentecost

If the absorption in promotional activities is not the true function of the local church, we have the right to ask, "What should its true function be?" It is fairly easy to put this down in an idealistic way. It is no easy thing to change a modern church over so that its true

Excerpts from an address given before the 29th annual meeting of the National Religious Publicity Council in Riverside church, New York City.

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function is predominant. I make no claim that I know any secret that will magically accomplish it, but I am sure of one thing! We shall never get near to realizing the true function of a local church until there is a wide restudy by the clergy and by lay leaders of a Biblical theology. We all need to get a clear grasp again of what the Spirit-filled fellowship was like that came into existence immediately after Pentecost. What it did to people, your church and mine should be doing to people now. Its peculiar qualities should be the qualities that distinguish our churches from the world around us. Its all-absorbing emphasis should consume our thought and energies. Its motivating spiritual dynamics should drive and dominate us. We should take it as our model and be sharply critical of anything in our church life that does not conform to its predominant characteristics.

If we look at this first church, what were the marks which distinguish it?

1. It was a fellowship which had had a soul-shaking personal experience with Jesus Christ. Living, walking, working, talking, eating, arguing, daily Christ had stamped Himself upon the disciples' minds. They knew that in the days of His flesh, He was like nothing they had ever known before. When abruptly He was torn from their midst by crucifixion, and miraculously restored to life by the resurrection, they could

give Him no other name than God. No matter what else happened to them, they could not forget Him. He had polarized their lives.

Now compare this with today's average church fellowship. Is not one of our dreary troubles the fact that hardly anyone, not even the clergy, has any remotely similar personal awareness of the reality of Jesus Christ? The true function of a local church begins with the difference Jesus as the living Christ makes. Until the experience of the disciples actually becomes our own experience, as indeed it can, nothing much of any religious significance will happen to any modern church.

2. The second quality that distinguished the Pentecostal fellowship was the genuineness of its trust in God through Christ. It was a believing fellowship, and its belief was so powerful that it was willing to commit its ways in confidence to God. It did not worry much about its own self-preservation. It worried about getting God's will done. Because it believed, it had no fear. Without fear it was enabled to confront the world with a challenge. Because it challenged, it was listened to. All of this was possible because it had simple, unswerving faith in God.

3. The third mark of this first church was that it knew itself to be a Spirit-filled community. The Holy Ghost had come. Nothing was now impossible. The task of the church was like a beehive in reverse. There was much coming in and going out; but the coming in was to get renewed strength from fellowship, prayer, and the breaking of bread in order to take the precious Word of salvation out to the uttermost parts of the earth. It did not waste time erecting buildings, gathering funds, or providing good companionship. Its job was to preach Jesus Christ, crucified and risen from the dead. Everything else was subservient to the proclamation of the good news of God's salvation.

4. The fourth characteristic of the Pentecostal fellowship was its glad awareness of the forgiveness of sin. Trust in God through faith in Christ brought with it a remarkable new sense of being free. The burdens of anxiety, dread, and guilt were lifted from the believer's heart. It was somehow easier to overcome temptation and be good. One felt not only clean, but restored to fellowship with God.

How conspicuously lacking this awareness is in our modern churches. Not only is there no sense of the forgiveness of sin, but there is hardly any awareness of sin. In many places it is not thought good taste to mention the idea. Yet the Christian of the early church knew that his freedom from sin had been won. His faith

and God's forgiveness made of him a new man in Christ. Most of us are the same old men we always were; and there is hardly anything in our church life that would suggest we could be something better.

5. Lastly, it was a fellowship that placed very little value on any organization or activity that did not contribute directly to the three important things. What organization it boasted was for worship, for teaching, and for the collection of alms for the needy brethren. Being a member of the fellowship did not mean committee work. It meant a changed relationship to God. It meant a new quality of life between believing Christians. It meant a joyous expectancy that the future could not be bad. These are the five basic qualities that have so largely disappeared from our churches. To provide this is the true function of a local church. Until these are provided, the most successful church by our statistical standards is before God a failure.

Some Positive Suggestions

I said a bit earlier that it is no easy thing to change a modern church so that its true function becomes predominant. I have tried to set the deeper purposes of our true religious task over against the unpretty picture of what our activist American churches have almost unconsciously become.

In view of my comments, I lay before you with much soul searching and hesitation a number of positive suggestions:

1. It seems to me that one of the places to begin is with a critical examination of our Sunday worship services. For the most part, they are much too cold, and impersonal, and suffer from professionalism. The worst thing about them is that they tend to generate a spectator attitude on the part of the people. Whenever this happens, the full power of the worshiping, participating fellowship is destroyed. Simplicity and congregational participation should be the keynote. We need to eliminate unsingable hymns, showy musical performances by choirs, and strange or sloppy articulations by clergymen. We need to instruct our people in many different ways about the meaning, method, and experience of corporate worship. I am firmly convinced that every effort a local church makes to increase the meaningfulness of its worship will do more than anything else to restore that church to its true religious function.

2. The second place it can improve matters is in a fresh appraisal of its teaching opportunities. The whole church program is a great unused opportunity to teach the good news of the gospel. What a pity that so many churches

think of teaching only as something that takes place in the Sunday school, the confirmation class, or an adult study group. Our worship services are opportunities for instruction. The weekday organizations are rare chances to proclaim the gospel and to make its meaning clear. Pastoral calls upon the sick, the convalescent, and the shut-in, open doors of teaching as natural as we could ask for. Baptisms, weddings, funerals—all should be used for interpretation and instruction. Counseling periods, when people bring their troubles and their joys, are invitations to make religion relevant. The annual canvass is not so much useful as a money-raising device as it can be a device to teach canvassers and, through them, those on whom they call, many aspects of the church's faith and life. In short, the total program of the local church ought to be looked at as a teaching program. If the gospel of salvation is proclaimed through every part of it, it will not become so much "sound and fury, signifying nothing."

3. I would like to suggest a third and perhaps more revolutionary thing that can be done. I believe there needs to be some thoughtful group made up of lay men and women in every church that has the responsibility of asking three questions and finding the answers to them.



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a. What is the true religious job of this local church?

b. How can all that is done in this church set forward that true religious task?

c. To what extent is everything we are doing changing the lives of the people involved?

In the average church nobody ever asks the basic questions. It is generally assumed by the lay people that this is something the pastor is taking care of.

It is not possible for him to do it by himself. If he is the only one caring and thinking about it, it will never happen. This is the job of the lay people. It should be the most widely discussed subject at all gatherings of the church leadership. The entire church program should be judged by the answers given to these three questions. In a number of churches where such a group of lay people are doing this, startling things are happening in a religious way.

4. My final suggestion may also startle you a bit. It is a growing conviction of mine that no church can fulfill its true function unless there is at the very center of its leadership life a small community of quietly fanatic, changed, and truly converted Christians. The trouble with most churches is that nobody, including the pastor, is really greatly changed; but even where there is a devoted self-sacrificing clergyman at the heart of the fellowship, not much will happen until there is a community of changed men and women.

We want quiet fanatics, men who will outlive and outsuffer the worst sufferings of the slums, and within their little community reveal to others a kind of Christian relationship that is so different and so acceptable that it cannot be resisted. That little changed community must be ever anxious to admit those who wish to share its life, whatever their race or condition may be. I can assure you that it is startling, indeed, to see how the most unlikely people are drawn to a real fellowship in Christ, when they see it for the first time.

These, then, are a few stumbling suggestions of one who would be the last to claim that he was in possession of any formula that will cure our spiritual maladies. Many among you will doubtless be able to find far more effective ways of restoring our local churches to their true function than I have yet found. My only plea is that thoughtful clergymen and thoughtful lay leaders will pray and think and talk about these things.

IN THIS day of running "to and fro," grass-root communities are more and more having their roots disturbed. Sleepy, third-and-fourth-generation towns are finding their fifth and sixth generations restlessly venturing beyond the comfortable surroundings of home to shape their lives in seemingly more attractive places. Partly the result of widening horizons through travel, partly in response to attractive salaries and career opportunities, perhaps largely because of restlessness bred by insecurity in a high-tension society, there are few areas—city, town, or country—that do not feel the come-and-go of a shifting population.

These changes touch the whole community, including the church. There are churches that realize as much as a one-half to two-thirds turnover from transfers alone during a brief ten-year period. In some instances these transfers are made by newly won converts and those who are weak in the faith. It has been observed that in the North American Division from three to seven hundred members are lost per quarter—merely "missing."

We believe many of these missing persons might never have been "missing" had faithful care been given them from the time of transfer until they became established in a church at their new home. This thoughtfulness would serve, not only to encourage the believer to unite himself in fellowship with the new church, but also to ease his adjustment in relocating.

To sense the unbroken interest of his shepherd back home would give him assurance in establishing relationships with the new pastor and church members. Confident of continued fellowship with the former church, the believer would feel assured of finding this same spirit of warmth and interest in his new church home.

There is one convenient way of keeping a transferring member conscious of his former pastor's care; that is by mail. (And it would be rare to find a person whose new address could not be found with some friend in the church.) A letter to the departed member, regretting his absence, directing him to his nearest church, and explaining the procedure for transfer of membership, is an effective means of following him with pastoral concern. A carbon copy of that letter with an explanation of the individual's standing, and other information vital to his spiritual welfare, would be helpful to the new pastor in shepherding this newcomer within his fold.

It is the daily dying of self that makes room for the living of Christ.—Meade MacGuire.

One pastor wrote this letter to a member who had transferred during his absence:

DEAR SISTER——:

We are certainly missing you here at——. Mrs. —— and I were surprised upon our return from General Conference in San Francisco to find that you had moved to——. Probably by now you have found your new church home in the nearest Adventist church.

In checking the directory I find one listed at——, on the corner of—— Avenue and—— Place, just off Main Street. The plan is to request of the clerk of the church there to send to our clerk, in care of the above address, for a transfer of membership. We are so anxious that you become well settled and happy in your new church home, as we know you will.

May the Lord be very near to you in continued health and strength, both spiritual and physical. We are praying that somehow the Lord will awaken in your fine husband an eager interest in Bible truth. Please give him our personal regards.

Sincerely your friends,
(Signature)

This note of explanation was included with the carbon copy sent to the pastor:

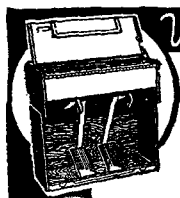
DEAR BROTHER:

This letter is to tell you of Mrs.—— who has recently moved to——. She was baptized March 12, 1954, and therefore is just a "babe in the truth." In the event she is not yet attending your church, her address is—— Broad Street. Your careful shepherding of her into faithful fellowship with the Lord and the believers there will be eternally profitable. We also believe you will find her husband increasingly interested.

Cordially your brother,
(Signature)

Another means of providing a sense of continuity in church-family relationship is by a letter of introduction to the new pastor, to be taken along with the individual who is leaving. At times an additional letter mailed to the pastor might be helpful.

Letters such as these inspire a continuing sense of fellowship. They encourage traveling believers to seek out the church, and at the same time provide adequate background, enabling the pastor to work wisely with the new arrival in his flock.



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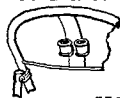
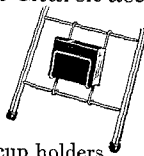
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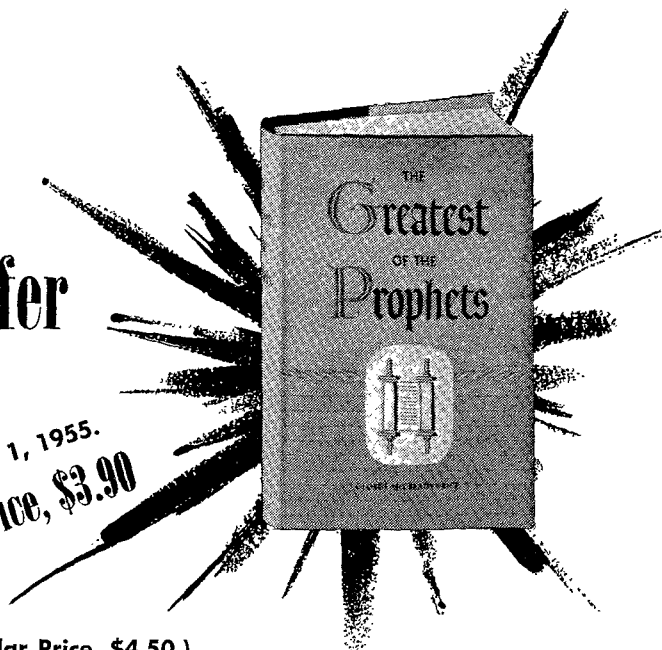
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PULPIT *Pointers for Preachers*

Persuasive Preaching

J. L. SHULER

Yucaipa, California

PERSUASIVE preaching involves two main points—instruction in the way of truth; persuasion for believing and obeying the truth. The object of the sermon is to inform the understanding, and to influence the will in behalf of the truth of God. Preaching should be evaluated according to how it instructs and moves the hearers. There is nothing more needed in the pulpit than preaching that is constructed and delivered in such a manner that the hearers are instructed and moved for God.

Preaching is the science of persuasion in things divine. It instructs for the purpose of moving, or for securing belief and action. Our preaching commission from the Chief Minister and Supreme Preacher is to teach and make disciples (Matt. 28:18-20). Jesus' concept of preaching revolved around the all-important purpose of instructing for the purpose of moving to obedience.

Homiletic teachers have framed variously worded definitions of preaching, but I know of none more apt and pertinent than this: Preaching is "the spoken communication of divine truth with a view to persuasion."—T. HARWOOD PATTISON, *The Making of the Sermon*, p. 3. The second greatest preacher of all time defined the purpose of preaching in three words: "We persuade men" (2 Cor. 5:11). Preaching may be said to succeed or fail according to the extent it persuades. If persuasion is the dividing point between success and failure, surely every preacher ought to give special study to the science of persuasion.

The objective of every sermon should be the same—to instruct and to move. The preacher should plan, pray, and preach that his hearers will be moved to high decision for God—the converted ones to undertake more for Christ; the unconverted to accept the Saviour. Dr. George Campbell was right when he said, "I acknowledge that the whole of preaching, either directly or indirectly, points to persuasion."—*Systematic Theology and Pulpit Eloquence*, p. 197.

Seventh-day Adventist ministers need to study the science of persuasion more than any other ministers. It is likely that they have the task of persuading people to do ten times more than any other evangelists persuade people to do. They must persuade people to keep a different day, to eat and drink differently, to dress differently, to relate themselves differently to the pleasures, the recreations, and the associations of the world, and to believe differently about the nature and destiny of man and of the world. Someone has said, "If you want to make enemies, try to change something." The task of making Seventh-day Adventists by our preaching, Bible studies, and personal work demands an application of the science of persuasion to the fullest extent possible.

Our aim, like Paul's, is "by all means" to save some (1 Cor. 9:22). Hence we must call to our aid all the proper means of persuasion, both divine and human. We must bring to bear upon this problem of persuasion the appointed divine agencies, such as the Holy Spirit, the Word, the love of God, the cross, and prayer, coupled with the use of those principles of the working of the human mind by which the hearer's mind and heart are led to make decisions for God. Every factor by which people can be led to respond to the call of God must be allowed to contribute its part to the high and holy purpose of securing decisions.

If Adventist preachers analyzed the content of their sermons in relation to the factors of persuasion, many would be apt to find that their basis for persuasion is unscientific and inadequate. Adventist preaching is too often based on this sort of formula: the citing of proof texts, or the setting forth of arguments, will produce an apprehension of the truth in the minds of the hearers, and the resulting acknowledgment of the truth will move them to act on the truth. But this is not an adequate basis for persuasive preaching.

Such a formula, if reduced to its simplest terms, is: *we know—we act*. But this is not fully


in keeping with the manner in which human nature works. Every person is probably convinced by logic and reason of a number of items upon which he does not act. Man is an emotional being as well as a creature of reason. People are moved by their psychological drives, or their basic motives of conduct, rather than by reason alone. In fact, a person's emotions seem to race ahead of his reason when his will moves into decision and action. This condition has been aptly called "the leap of feeling and the lag of thought."

Here is the true basis on which the preacher must build for persuasion—*decision and action spring out of the interplay of the hearer's thinking and emotions*. The wisest of men recognized this when he said: "As he thinketh in his heart, so is he." What a man is, and what he does, is the cumulative result of his thinking and emotions. Hence it is settled that persuasive preaching that moves people to action must be an artful interweaving of the logical evidence with a heart appeal, or motive appeal, which brings about this interplay of reason and emotion, which in turn produces intelligent decision and action. Or reduced to its simplest terms, the formula is: *We know—we feel—we act*.

This means that the preacher must talk to the head and the heart at the same time, and the only way he can do this is by an artful mixture of the doctrinal and the practical in the same discourse. Such a mixture arouses the emotions of the hearer, as it convinces his intellect and guides his reason, so that his will is moved or enlisted for the preacher's proposal.

By an emotional appeal we do not mean the mere telling of stories to make the hearers laugh or cry. Rather we mean appeals to the motives that control human behavior; appeals that touch the universal action tendencies of man; motive appeals that move the will to action for truth.

Persuasive preaching is truth energized with the right emotional significance. It is a subtle mixture of logic and motive appeal that causes impelling conviction and propelling desire to stem forth into action from the hearer's convinced intellect and aroused feelings.



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Preachers Going On to Perfection

CARLYLE B. HAYNES
Takoma Park, Maryland

IN OUR most recent discussion of the great things of the Christian ministry, it was my privilege to present to you that the most powerful and convincing preaching of the Word of God is that which is supported by a life. Doctrine is not merely to be taught; it is to be lived. The truth taught is to be accompanied by the truth lived. Every truth we teach from the living Word of God is to find its form in a sermon, a public presentation; it is also to find its form in a vital, living experience. We teach men most effectively and most convincingly the great truths of salvation by the way we live more than by what we say.

There are phases of our great subject that would be of great benefit to us; there are none, in my opinion, of greater importance than the inner life of the preacher himself, the kind of a man he is, the sort of a life he lives.

I have emphasized the truth that the design of Christian doctrine is to be shaped into life and experience, and not to stop at being shaped into words and creeds. To hear what a preacher of this message *says* should be sufficient to make a man know what God would have him believe in these last days; to see the way a preacher of this message *lives* should be sufficient to make a man know how these beliefs will work out in living experience. If a preacher's life fails to do that, he cannot be a success as a preacher of truth. If he is content with preaching truth, and does not live it, he is only sounding brass and a clanging cymbal. To be a Christian preacher is not only to *know* truth, and *believe* truth, and *teach* truth; it is to *LIVE* truth.

This brings me to a consideration of two great words of our Lord bearing on this matter in which there are basic principles of supreme importance. The first was spoken by Him to His disciples on the occasion of the institution of the communion supper, at the time when Jesus was soon to leave them. You will recall the circumstances of the service of foot washing. The words I would explore with you are spoken in connection with that service.

"I have given you an example, that ye should do as I have done to you. . . . The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy [blessed] are ye if ye do them" (John 13:15-17).

Sixth and last in a series of addresses to the faculty and student body of the Theological Seminary.

There it is—the statement of an eternal principle that always works; never fails.

Knowing—doing—happiness, or blessedness. It is as simple as that. Keep in mind that this was spoken by the most authoritative teacher the world has ever known, the Teacher sent from God. It was spoken in connection with the establishment of a Christian ordinance, but it is true of all knowledge of God's truth.

There is something about knowing that which is true, knowing the truth, that makes all life different, that alters our attitude and relationship to all aspects of human life.

No one who has ever understood and believed the truth of God can ever again be the same. No one ever really gets away from, manages to free himself of, God's message of truth, having once believed it. He may not live it, may not do it. But it remains with him, a continual ferment in his heart. Either he will be better for it, or worse. His life cannot possibly be the same as it would have been had he not known it.

And if, once *knowing*, he does not *do*, does not realize his ideal, does not reach his standards fixed by his knowledge, his whole life will sink to a lower level from that time onward. If he *knows*, and does not *do*, he is not happy. He cannot be.

"Christian Life Begins With Knowledge"

The Christian life begins with knowledge: "If ye *know* these things." Knowledge is a primary necessity. It does matter what we believe. Knowledge is always one of the springs and sources of action. "Conduct," Matthew Arnold says, "is three-fourths of life." Very well, the remaining one fourth is the motive power of the three. A train is always much longer than the engine, but it is the engine that produces the motive power. Every building is larger than its foundation, but the foundation is more essential. There could be no superstructure without it. The tree may be much wider than its roots, but it is the roots that give life.

In all his writings Paul emphasized this basic need of knowledge, mature, right knowledge, "sound doctrine." It preserves us from error of every kind. A clear conception and perception of Christian truth will constitute our greatest protection from error. To know is to have a solid foundation, a motivating power.

What, then, coming to yourselves, do you know? Do you know that you are a Christian, that Christ has forgiven your sins, that everything is clear between you and God, that Christ is your Lord and Master? Do you know that Christ *for* you is your atoning sacrifice; that

Christ *in* you is your living power; that Christ *under* you is your sure foundation; that Christ *around* you is your wall of fire; that Christ *beside* you is your perfect pattern; that Christ *over* you is your blessed Master; that Christ *before* you is your everlasting heritage? Then, indeed, you are happy.

Knowledge Proceeds to Action

But the Christian life does not stop with *knowing*. It proceeds to ACTION. "If ye know these things, happy are ye if ye *do* them."

Christianity is more than a creed; it is a life. If knowledge is the spring of action, action is the end of knowledge.

It is just at this point that so many Christians fail, and fail, and fail. They are not doing what they know, all that they know. Consequently, habits are not forming, character is not being made. They know so many things that they do not do.

Will you stop here and ask yourself, how many things you know that you are doing, and, how many things you know that you are not doing?


If we do what we know, all we know, then action develops into habit, and habit becomes easy. In this way prayer becomes easy, or, as we say, habitual; meditation on the Bible, easy; making time for prayer and Bible study, easy; surrender, easy; obedience, easy; because of habit, the walk of life, the second nature.

And—it never fails—so doing, so walking, the Christian life culminates in *happiness*. "If ye know these things, *happy* are ye if ye *do* them." O the happiness, the blessedness, of spiritual peace, power, provision, permanence, obedience, putting into practice what we know! What happiness it is to exert the influence of an obedient and right life!

What do you know? Many things, many truths, I am sure. Are you *doing* them? All of them? *All* that you know? If you are not doing what you know, elements of weakness and failure are being built into your ministerial life and destroying your efficiency. If you are doing what you know, elements of strength and success are coming to you day by day. If you are not doing what you know, you are not happy; you cannot be.

Will you examine yourself just now? Bring into review what you *know*, and what you *do*. Do you know any duty to God, *any* duty, mind you, that you are neglecting? If so, God help you, for you are failing to get ready for the tasks ahead of you and you are bringing ruin to your ministry.

Let me now direct your thought to two Bible



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definitions of sin in addition to the one you already know, "Sin is the transgression of the law." This is the first: "Whoever is not of faith is sin" (Rom. 14:23). Here is the second: "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Will you look closely at this analysis of sin, and then ask yourself the question, In the searching light these passages throw upon the matter, and with respect to the thing I know I should do and am not doing, am I committing sin?

Obedience Leads to Larger Knowledge

As you do this, I would bring before you a basic principle laid down by our Lord, Jesus Christ. It is set forth in John 7:17, and its words are: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Jesus was teaching in the Temple. The Jews were astonished at the profound truths He uttered. The reason for their astonishment was that He was not educated. Unlike the rabbis and scribes, he had never enjoyed the advantages of scholastic training, never been educated in their schools, was unlettered. They considered Him to be destitute of the mental discipline and power of address that come, ordinarily, only as the consequence of years of patient devotion to books and study. They put their amazement into words: "How knoweth this man letters, having never learned?" (John 7:15).

Notwithstanding what they considered His lack of education, they discovered that He was the very prince of orators. His knowledge of divine truth surpassed that of their wisest and most renowned teachers. His manner of expressing and proclaiming that truth was of singular and thrilling power. Even those who opposed Him were forced to admit, "Never man spake like this man."

Amazed at this impressive display of wisdom and knowledge and truth regarding divine things, they exclaimed: How is this? Where does this Man get His knowledge? How does He know letters, having never learned?

Jesus answers their questions. He tells them there is no special mystery about it. First, He is divine, the Son of God, expressly come from God in order to reveal these great divine truths. "My doctrine is not mine, but his that sent me" (John 7:16).

Being divine, He, of course, knows these great truths; and His very ability thus to speak of divine things, having never been taught, is itself proof of His deity, and authentication of His Messiahship.

But quite apart from all this, and considering Himself only in His human nature, as only a man, there is, He adds, a second explanation of His marvelous knowledge of divine things.

(And it is here I would have you pay the most scrupulous attention, for He proceeds to lay down a profound and universal law that applies to you as well as Himself. If you desire to enter into the fullness of the knowledge of divine truth and understanding of the divine will, this is the infallible rule for doing so.)

"If any man will do his will, he shall know of the doctrine" (John 7:17). This knowledge displayed by Him, so much astonishing them, has come to Him in His human nature, He declares, as the result and reward of His cheerful and constant and instant obedience to God. That is, insofar as He in His human nature knew the will of God, He also promptly did it. That, He says, is the whole secret.

As He had and knew His Father's commandments He did them. He did not brace against them, or object to them, or advance arguments against them. He carried them out in His life, and conduct, and practice.

As He possessed the truth, He loved, cherished, spoke, and lived it. And by doing all this, by thus constantly putting and keeping Himself in a receptive and obedient relationship to God, and to the revelation of His will that God was thus making to Him, He was always, also, as the moral result of it all, coming into clearer and clearer assurance of the truth, as well as into a fuller and firmer apprehension of God.

That is, obedience to God is the way by which in His nature, considered merely as a man, He had come into His deep and wonderful knowledge of God. It is the only way, the one certain way, by which you may more and more fully come into the secrets of the mysteries and knowledge of the Infinite One.

The words He uses in explaining His secret of divine knowledge constitute a universal law that will hold good in the experience of every human being who will avail himself of it and put it into practice.

Every person may know God, and the revelation that God has made and is making of Himself, by obeying God. In divine things obedience is the way of knowledge, of saving knowledge. Divine truth, if and when obeyed, as far as already divinely revealed to a soul, so far as already known, will authenticate itself, demonstrate itself, prove itself, to the soul as divine and as true, and will disclose itself to the obedient one and lead him out and onward into the possession of other and greater and larger and more important truth.

The soul that knows anything of God, and obeys what he knows, putting it into practice, living it, doing it, shall ever also know more of Him. Moreover, by obeying the truth that he knows, he shall ever, also, go on to a larger knowledge, an increasingly mature knowledge, thus advancing even eternally into greater and still greater knowledge and into deeper and still deeper apprehensions of the infinite preciousness and fullness of divine and eternal things.

If any man, therefore, wants to know the truth, let him obey the truth he already knows, and let him put it to the one simple test of personal practice. As a result of such personal test of truth, as the witness of his own experience with it, as he carries out the truth in his life, he will come to know more and ever more of God and of His infinite love and grace.

The great truth, or fact, then, which the Saviour of the world here teaches us, is that, in respect to spiritual or divine things, we attain our truest knowledge and certainty by doing them, or, in other words, obedience is the most direct, and best, way to knowledge.

Throughout all the Scriptures this truth is disclosed: "The secret of the Lord is with them that fear him, and he will show them his covenant" (Ps. 25:14). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

These passages—and there are many others like them—are God's declaration of this law of His spiritual kingdom, or rather of the fact that God is ever eager to reveal Himself to the

seeking, humble, sincere, and obedient soul, to all whose eyes are turned heavenward, whose spiritual ears are divinely attuned, who listen and wait to hear what God, in His Word, and by His providence, says to them, and who then, instantly and fully and joyously, do what they believe to be the will of God, saying, as did the child Samuel who at midnight, talked to God in the darkness, "Speak, for thy servant heareth."

Obedience Results in Happiness

The Bible is more than a book of teaching, of doctrine, of truth. It is also a book of illustrations. It not only sets forth divine truth in systematic statements, it also illustrates these truths. And so the Bible illustrates this divine law or fact or principle that divine knowledge and blessing always come to us in the way of obedience. Such illustrations fill the Bible.

Consider the children of Israel as, in obedience to God's command, they come trustingly right to the edge of the Red Sea. As in obedience they step into the waters, the waters recede, the sea opens, and they pass through.

The priests, in obedience to God's directions, step into the river Jordan. The waters part.

Abraham, in absolute and unflinching obedience, actually binds his son Isaac to the altar and raises his knife to make the sacrifice complete. God provides another victim.

Naaman, in obedience to God, was in the act of washing himself seven times in Jordan. He was healed.

The man with a withered hand actually tried to stretch it out when Jesus told him to do it. In the very effort to do it he received divine strength to do it.

The woman who desired to anoint the Saviour, came in the gray dawn of the resurrection morning to do so. The great stone had been rolled away.

Peter was liberated from his bonds, led to the iron gate of the prison, and it opened of its

(Continued on page 42)

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Is There a Relationship Between Luther and Seventh-day Adventists?

DANIEL WALTHER

Professor of Church History, S.D.A. Theological Seminary

PART I

LUTHERANISM and the third angel's message are both reform movements. Neither the teachings of Luther nor ours are intrinsically original. A study of ideas, especially revolutionary ideas, reveals that they are original in that they are conceived in new terms and are put forth with new vigor, at the right time, in the right place, and by the right man. Ideas appear new when in reality they have been forgotten or overlooked.

Luther's message, like God's special message for this generation, produced a reform movement in an era of apostasy. Lutheranism appeared at a time of great doctrinal confusion and corruption in the Roman Catholic Church. God's message today has also come at a period of liberal Protestant apostasies. Scripture has foretold the "falling away" and the appearance of the "man of sin" who would eventually endeavor to usurp God's place (2 Thess. 2:3, 4; Dan. 8:9-12). Both movements recognize the Roman apostasy as the Antichrist; it is true that Luther saw also in the Turks an application of a "physical" Antichrist. (This will be discussed further in the next article.)

"Luther rebuked sinners, from the Pope in Rome to the ordinary listeners in Wittenberg."¹ Adventism announces the judgment hour. It proclaims this message of Revelation 14 to include the Roman hierarchy as well as the ordinary listeners the world over. It calls the world out of Babylon. "Those who accept this reform message to-day must do so under a genuine conviction."²

Both movements are truth restoring, and both have been announced in Bible prophecy: the seven churches and the seven seals. Luther was the monk who shook the world and set it ablaze with a new vision. "Zealous, ardent, and devoted, knowing no fear but the fear of God,

and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him, God accomplished a great work for the reformation of the church and the enlightenment of the world."³

On these basic evangelical teachings, Luther and Seventh-day Adventists hold similar views and establish the essential postulates of Protestantism.

The Universal Priesthood of Man

God's grace is open to all. Grace is not confined within a church that teaches salvation by faith and works and conceives of a heavenly treasury where supererogatory works are stored up, from which saving graces may be dispensed at the volition of the pope. Luther was convinced that, in order to be saved, a man needs no church ritual. Nor need he assent to the divinity of the Virgin and the meritorious works of the saints. His contact with God should be direct, immediate, and total.

Seventh-day Adventists teach the priesthood of Christ. If there is one original teaching with us, it concerns the High Priest in the heavenly sanctuary. Luther also believed in the priesthood of Jesus. To him, Christ is our priest in the New Testament; thus we no longer need the earthly priest. "Christ is a spiritual priest for the inner man; and He sitteth in heaven and maketh intercession for us as a priest. . . . [He] does everything a priest should do in mediating between God and man."⁴

While our view goes further in its present-day application, both points of view have a similar aim. Luther stressed the thought of the universal priesthood of *man*—that is, that every man may have direct access to Christ. That was fundamental in Reformation thought. We hold exactly that view, although we particularly emphasize the priesthood of *Christ*. The end result is the same in the sense that both believe that

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an individual can come directly to Jesus Christ. We have defined this doctrine more correctly. But a more important question is whether we value it and appreciate it as much as Luther did.

The Bible

Like Luther, we hold that God's Word is available to every man without the priest's interpretation. No church need edit the Sacred Canon for us. The Holy Scriptures in their entirety are accessible to us. For Luther, the Bible was the only standard by which all dogmas and all teachings must be valued and judged. It is so with us.

While he was a student at Erfurt, Luther was told by an Augustinian professor: “Brother Martin, let the Bible alone. Read the old teachers. They give you the whole marrow of the Bible—reading the Bible breeds unrest.” Later, as a teacher of the Word and a church leader, Luther would teach nothing outside of the Word of God. “Not even an angel shall establish articles of faith,” he declared with Paul.

We need not try to prove that Luther read, loved, and defended the Bible. No one, even from among his enemies, has any doubt about this. Luther translated the Word of God so well that its beauty and clarity, unattained by anyone else, have enshrined it in the hearts of his people. “It is worthy of notice that in no other modern language have so many Biblical words and phrases come into the use of common life as in ours [German].”⁵ There is no doubt, either, that Luther considered the Word of God as final, everlasting, and unimpeachable. As it is said in the Smalcald Articles:

“God will not deal with us except through His external Word and Sacrament, and whatever

proudly introduces itself as the Spirit instead of the Word and Sacrament is the very devil.”⁶

Catholics have also given credit to Luther's endearing contribution. Audin, for instance, said:

“Luther's translation of the Bible is a noble monument of literature . . . which seemed to require more than the life of man, but which he accomplished in a few years. . . . Both Catholics and Protestants regard it an honor done to their ancient idiom.”⁷

Luther had peculiarly personal views on the New Testament. To these, Seventh-day Adventists cannot subscribe. He openly pointed to some books as more important than others. Some, he felt, could even be left out entirely. He held at first that the Revelation was obscure and that it was “neither apostolic nor prophetic, . . . therefore I stick to the books which gave me Christ clearly and purely.”⁸ Later he revised this opinion and said that the Scriptures, “although they were written by man, are not of man, nor from man, but from God.”⁹ Luther did eventually, however, before the end of his life, come to see Christ even in the book of Revelation, and in the second edition of 1545 he used the book of Revelation much more because he was being more drawn to prophetic interpretation. To him the book of Revelation was the supreme consolation that Christ will overcome all tribulations, evil angels, and be generally triumphant.

He first rejected allegorical interpretations as indulged in by some of the church Fathers. However, he forgot his statements on this point and later used allegorical interpretations of his own. But he did reject Augustine's spiritual interpretation of creation and preferred to believe that Moses meant just what he said, “six literal days.”¹⁰

In one of the great Reformation tracts, *The Babylonian Captivity*, of 1520, commenting on the method of studying the Holy Scriptures, Luther said:

“No violence is to be done to the Word of God whether by man or angel. They are to be retained in their simplest meaning wherever possible and to be understood in their grammatical and literal sense unless the context plainly forbids; lest we give our adversaries occasion to make a mockery of all the Scriptures.”¹¹

“Yes,” says the historian Philip Schaff, “with a Bible in his hand, head, and heart, he went forth to fight his battles against the Pope and the devil, being assured that ‘one little word’ of the Almighty can slay them.” That was especially true in Luther's finest hour, the Diet of Worms.

It need hardly be said that Seventh-day Adventists have the same absolute confidence in the Word of God. With Luther we believe that the Old and the New Testament were given by inspiration of God. Seventh-day Adventists, "the people of the Book," endeavor to carry the Bible in its entirety to the ends of the earth. They put forth every effort to open the Word to the people in cooperation with Bible societies. They have had some part, though modest, in translating portions of the Sacred Scriptures. The Bible is the foundation and the very life of our movement. It has been studied and is studied ceaselessly and with an open mind. A. G. Daniells, speaking of Uriah Smith at the time of his funeral, said that "in the early days of the message, he stood with James White, J. N. Andrews, and J. H. Waggoner in the diligent, thorough, critical study of Bible doctrines."¹²

Justification by Faith

It has often been claimed that Luther was the most eloquent and persuasive preacher of justification by faith since Paul. To quote Luther on this, we would have to go to all his commentaries, sermons, and postils, his private conversation, his catechisms, and his correspondence. Justification by faith was to him the breath of life. It shaped his thinking. It was the key that solved his own personal salvation. "No marvel," said Cardinal Newman, "that he has given us the clearest, fullest, joyfulest exposition of saving faith extant in Christian literature."¹³

To Seventh-day Adventists this teaching of justification by faith is just as important.¹⁴ It was somewhat neglected in the early years of our movement, but at the Minneapolis General Conference of 1888 we came to rather a crisis on this point, and our movement was saved from extreme legalism by the warnings given by some leaders, and especially by the clear counsels of the Spirit of prophecy. Sister White deplored the spiritual dearth of our movement. The reason, she felt, was "because Jesus was not in it." She declared that "the principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin."¹⁵

Justification and forgiveness of sin, which are the work of God, can be obtained by man only through faith in Jesus Christ, without the deeds of the law. When we stress obedience to law, we mean it as the result of a regenerated

nature. Like Luther, we hold that good fruits do not make a good tree; it is the good tree that produces good fruit.

We certainly agree with Luther when he says, "The law makes us sinners, and sin makes us guilty of death. Who has conquered these twain? Was it our righteousness or our life? Nay, it was Jesus Christ . . . bestowing on us His merits."¹⁶ We too recognize that we can never attain to the righteousness of God through our own efforts to keep the law.

Baptism

As with some of his other teachings, Luther had contradictory views on baptism, especially as to the mode of the rite. In the early days of his ministry, he held immersionist views, for he writes in 1519:

"Baptism is called in the Greek language *baptismos*, in Latin *mersio*, which means to plunge something entirely into the water so that the water closes over it. And although in many places it is the custom no longer to thrust and plunge children into the font of baptism but only to pour the baptismal water upon them out of the font, nevertheless the former is what should be done; and it would be right, according to the meaning of the word *Taufe* [German word for baptism] that the child, or whoever is baptized, should be sunk entirely into the water and then be drawn out again."¹⁷

A year later in *The Babylonian Captivity*, he says:

"I will have the candidates for baptism completely immersed in the water, as the Word says and as the sacrament signifies, not that I deem this necessary."¹⁸

It is too bad that Martin Luther did not continue to deem this mode of baptism necessary. He later partly rejected the practice of immersion because it became the dominant practice and teaching of the Anabaptists. In 1523 he still conceded that immersion might be



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allowed, but did not directly commend it. From then on he was more interested in stressing, in the sacrament of baptism, the expression of faith, and indicating that all "works" connected with this sacrament, including the mode of baptism, were immaterial.

Whatever his practice was regarding baptism, Luther held that baptism might be administered to infants as well as any believer. He never disapproved of infant baptism. In the Augsburg Confession of 1530, Article IX, it is taught that baptism is necessary "because thus grace is accorded, and that children also should be baptized so that they could be placed under God's guardianship. For this reason the Anabaptists, who teach that infants should not be baptized, are rejected."

Baptism, for Martin Luther, signified death and resurrection. It was a work of justification and meant regeneration and inner birth. It conferred a spiritual grace and was an everlasting covenant with God. Obviously, Seventh-day Adventists do not go along with Luther in his belief that infants should be baptized, nor do we accept his changed view on the mode of baptism.

(Concluded next month)

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Preachers Going On to Perfection

(Continued from page 37)

own accord, moved by invisible divine power.

The Bible teems with such illustrations. That obedience is the way of blessing, of knowledge, of spiritual growth and development, is one of the great lessons which God, everywhere and in every way, and at all times, all through His Word, is seeking to teach us.

So we can now add another ingredient to the formula we have been studying: knowing—doing—happiness. This we found in the words of our Lord: "If ye know these things, happy are ye if ye do them."

From the further words of our Lord we now learn something more. "If any man will do his will, he shall know of the doctrine." Not only does happiness result from doing what we know, but also greater and ever-enlarging knowledge. As we walk in the light that we have there is ever-increasing light. Knowing—doing—happiness—enlarged knowledge.

And to that there is no end. Knowing—doing—happiness—more knowledge—additional doing—greater happiness—ever-widening horizons of knowledge—and so on and on endlessly.

It is a never-failing law. It works. It comes from God. The sure road to happiness, to blessedness, the way to knowledge of God's will.

I leave it with you. I would have you apply it soberly to your own life and to your own present condition. Are you doing everything that you know? Are you living up to all the light that God has so graciously given you? Are you living the truth? In this way, and this way alone, do you grow. In this way, and this way alone, are you qualified to preach God's Word. The message you preach is to be the message you live. Not only do you have a message to preach; you are to be that message.

What a Friend

(Continued from page 17)

found the hymn with the words erroneously attributed to the famous Scottish preacher and hymn writer, Dr. Horatius Bonar. (Bonar later informed Sankey that he was not the author, and a search finally disclosed the writer to have been Joseph Scriven.) Sankey sang it through and was deeply impressed. So he withdrew one of the other songs and substituted for it "What a Friend We Have in Jesus." Thus the last hymn to go into the new book became one of the first in abiding favor. Few hymns have been more widely published or more frequently sung.

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***The Recovery of Family Life*, Elton and Pauline Trueblood, Harper and Brothers, New York, 1953, 127 pages, \$1.50.**

Amid the catastrophic changes in every sphere about us we see omens of a day of doom. One of the prime agencies in the prevention of such changes is the home. To say that all too often the home has "gone on the rocks" is putting it mildly. The realistic approach of this book to the basic problems of rebuilding the superstructure of our greatest institution is timely. It should be most helpful to those who have the dedicated responsibility of reshaping the thinking of broken lives and building for posterity.

The book has unusual value for these times when family life is rapidly being destroyed. This is a factor that involves Adventist homes as well as those of non-Christians. The authors bring out of their own family experience many valuable suggestions and practical lessons.

Surely the perusal of this contribution toward the re-establishment of sound, sure ties will build for a stronger church and community. It would be worth while to pursue the counsel given if just one family recovered.

It is a pleasurable experience to read the three stimulating chapters: "The Withering Away of the Family," "The Idea of the Family," and "The Sources of Family Strength."

Perhaps one of the most timely chapters in the book is the one on "The Vocation of Married Women." The trend that grew out of wartime expediency is a dangerous one, threatening trouble for our ministerial homes. Here is factuality, the very problems we have become acquainted with in our churches as well as in our homes. The authors' cautions are not radical; they are basic alarms, which, if not already too late, should be warnings to us.

The chapter "Responsible Fatherhood" will furnish excellent material for parent gatherings in our churches. Here is sound wisdom based on Bible principles. The whole book is slanted toward the Christian home.

A strong emphasis is placed on the Christian faith in God as being the golden cord that will hold and mold a family for Christ and eternity. Actually, this volume is an excellent antidote for "parental delinquency," often misnamed "juvenile delinquency."

To say that this book will bring you a blessing and be a sharp tool in your hands to help the flock you feed, is speaking conservatively. My own soul has been blessed and I see my family life and responsibilities in a brighter, golden light. You will be more than amply repaid by studying this book of merit.

FENTON EDWIN FROOM.

***On Living With Yourself*, Charles M. Crowe, Abingdon-Cokesbury, 1952, \$2.50.**

This book of eighteen interesting and very readable chapters is built on the premise made at the very outset: "Be honest enough to accept yourself as your biggest problem." The author deals with such vital problems as prayer, patience, inner release, happiness, spiritual healing, growing older, et cetera, and illustrates his counsel with a wealth of original episodes drawn from a wide variety of sources. The critical reader will immediately notice that the author quotes surprisingly few Scripture references; nevertheless the book breathes a reverent Christian spirit and offers concrete, down-to-earth advice on how to realize the joys of abundant living. Each chapter suggests several verses which, though not quoted, have been nicely illustrated and illuminated.

Being fully aware of the basic difficulty and homiletic evil of "stealing" sermons, this reviewer, nevertheless, believes that our workers will find it pleasant and rewarding to build sermons and prayer meeting talks around any or all of the chapters that already have enjoyed an enthusiastic reception in radioland.

PAUL K. FREIWORTH.

***The Art of Effective Teaching*, C. B. Eavey, Zondervan Publishing House, Grand Rapids, Mich., 1953, 298 pages, \$3.75.**

Here is an exceptionally helpful aid for Christian teachers. If you care to be challenged, inspired, instructed, read this book. If you want to teach with superior effectiveness, this book will show you the way.

The author, formerly the chairman of the Department of Education and Psychology at Wheaton College, and the author of *Principles of Teaching for Christian Teachers*, puts the pertinent question, "What do you teach—pupils or subjects?" From that point he proceeds to lay it on the line, clearly and unmistakably—the difference between ordinary teaching and effective teaching. He sums up his estimate of what makes a good teacher in a rather startling fashion: "One good measure of the effectiveness of any teacher is the rate at which he makes himself unnecessary to his pupil."

This is a fascinating discussion of exactly what goes into "the art of teaching." It is more than that. Sometimes a vigorous jolt is a most salutary thing. If you feel the need of anything like that, here it is.

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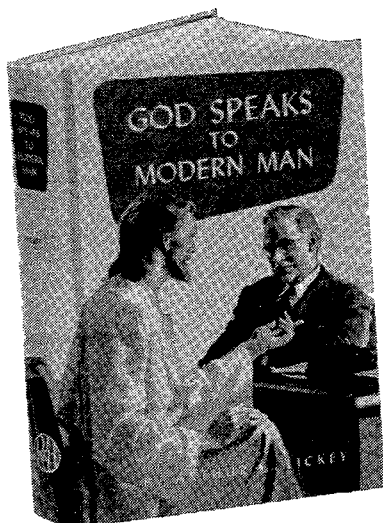
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N EWS....

From Current Journals

[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ Teen-agers of various denominations drag themselves from bed 20 minutes early every Wednesday to attend a before-school prayer session at Calvary Baptist Church in Youngstown, Ohio. They stop at the church at 7:45 A.M. for a 20-minute devotional period before going on to classes at the nearby high school. Calvary Young people initiated the service as their answer to juvenile delinquency and because they felt a need for youth to join in prayer. An informal service is devised and conducted by a different participant each week. The sessions began in January with an attendance of 14. This more than doubled in a month, and has stayed at about 30.

¶ An Indianapolis church with 252 members gave more than \$55,000 to foreign missions in 1954 and has budgeted \$165,000 this year. Each member of Hope Church of the Christian and Missionary Alliance gave an average of \$226 for missions. Russell R. Kauffman, pastor, said the congregation directly supports 17 missionaries and contributes also to the general work of the alliance.

¶ Arrangements for the Golden Jubilee World Baptist Congress, to be held in London, England, July 16-22, have been completed. Theme of the assembly will be Hebrews 13:8: "Jesus Christ the same yesterday, and to day, and for ever." The congress will commemorate the 50th anniversary of the founding of the World Baptist Alliance in London on July 17, 1905. The last Baptist world meeting was held in Cleveland, Ohio, in 1950. Regular sessions will be held in London's Royal Albert Hall, which has a seating capacity of 6,000. Overflow audiences will be accommodated in Westminster Central Hall nearby. Evangelist Billy Graham, who is an ordained minister of the Southern Baptist Convention, will close the congress with a sermon to a mass rally in the 50,000-seat Arsenal Football Stadium.

¶ According to the latest Bureau of Census reports, there are now 6,777 women ministers in the United States. Of those serving as pastors of local churches, about a tenth are in denominations affiliated with the National Council of Churches. Almost two thirds of all women clerics are affiliated with four denominational bodies: Church of God, International Church of the Four-Square Gospel, the Methodist Church, and Volunteers of America. Women make up 4.1 per cent of all ministers in the nation, as compared with 23.2 per cent of college teachers and administrators, 6.1 per cent of physicians and surgeons, and 3.5 per cent of lawyers. —*Watchman-Examiner*.

A Woman-Ministry

(Continued from page 13)

and fawn before the courage of even a weak woman's mighty faith; then shall our ministry go abroad in their work, strong, refreshed, victorious.

Every man, as he steps over his threshold to stand before the people with the gospel message, will be strong or weak, according to whether or not he knows that everything is secure in his own home, among his own children, in the atmosphere which he has left behind him.

Wherever something in the home is continually chafing and fretting; wherever the children are growing up morally crooked; wherever the home is pervaded by a spirit of controversy with God; wherever the fragrance of heaven is lacking from the home atmosphere, there will be weakness and infirmity. No man can go out from a home in which such a lack exists strong to proclaim or to live the gospel; no woman can there live a healthy Christian life; in the midst of such an emptiness, no family of children can grow up to be true, and pure, and of good report.

Our women taught in the theory of the truth must be equipped with the power of the Holy Spirit so that they will be able to live this message of a domestic gospel; until from our homes it shall reach every church, and from thence overflow into all the world.

Many a man in business life, professing to be an unbeliever, hardening his heart against every tender thing such as might lead him to a confession of his need, is such because he feels that faith would be hopeless. He is sure that there is no really practical power available for the life of men and women such as the Christian profession claims. He has noted the difference between these professions and the lives lived, and judges Christ accordingly; and having thus lost the faith with which he perhaps started out, he is at sea, rudderless. Such a man is like one fumbling about in the dark for means to strike a light: and the world is full of him.

"I would like," said such an one, "to see the life of Christ really lived once. I would like it in my home. It is a beautiful dream which, if it could be realized, would be welcome. But it is a failure everywhere, and I have no use for even a beautiful failure *there*. I want no *sham* in my home."

Many a man has said in effect, "If I could only see Christianity so lived out that the homes of the church and the ministry would

be in harmony with the profession they make, I would be glad to seek it and accept it. I would be glad to teach it to my children, and to help my wife to live it."

All that can be hoped for such a man is that somewhere the light of the one true Life will fall upon his path, and that he will learn, as we all must, that truth can defend itself against even its own votaries, and so himself learn to stand alone with God.

Before the gospel can be taken to every creature there must be an equipment of power from those who stand in and go forth from the center of this work which will make the home a testimony to the truth. The time is already at hand when those who represent the truth will be set before all the world in the strongest possible light; where every blemish will appear, where every act will tell for or against it.

In that coming day when everything shall be tested and proved, every Christian home (of which God will have a few as a witness) must be able to stand a crucial test. The eyes of heaven and earth will be upon it; the telescope of criticism will be turned upon it; and the principles of which it must be the exponent—the mother who, under God, made it—will be obliged to be so hidden in God, so true to Truth, that, like an innocent suspect who is shadowed by detectives, she will always be caused to triumph in Christ, and to make manifest the savor of His knowledge in every place. All criticism and questioning will be only opportunities of laying bare the principles upon which a true home must be built, and her children must, wherever they go, and by what they are, vindicate the methods by which they have been trained in the love of the truth.

(To be continued)

Institute of Scientific Studies

(Continued from page 9)

according to announcement by W. A. Scharffenberg, chairman of the Board of Directors.

Dr. Winton H. Beaven, formerly of the University of Michigan, associate secretary of the National Committee for the Prevention of Alcoholism, will serve as the director of the Institute.

An outstanding program, consisting of lectures, forums, and field trips, has been planned for the sixth session. The lectures will be devoted to a scientific presentation of the physiological, neurological, psychiatric, social, economic, moral, legal, and educational aspects of the alcohol problem. Visits

to the Norwalk State Hospital, the program under the auspices of the Los Angeles Police Academy, and the Los Angeles courts will correlate with and supplement the lectures presented at the Institute. As the trend in modern medicine is toward prevention rather than mere curative procedures, emphasis will be placed on a practical discussion of public health, religious, and educational measures that will effectively prevent the rise and spread of alcoholism.

The Institute of Scientific Studies is conducted under the auspices of the National Committee for the Prevention of Alcoholism. Dr. Andrew C. Ivy, chairman, Dr. Haven Emerson, vice-chairman, and other distinguished physicians, judges, and educators will participate in the Institute.

An announcement and application form may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, Washington 12, D.C.

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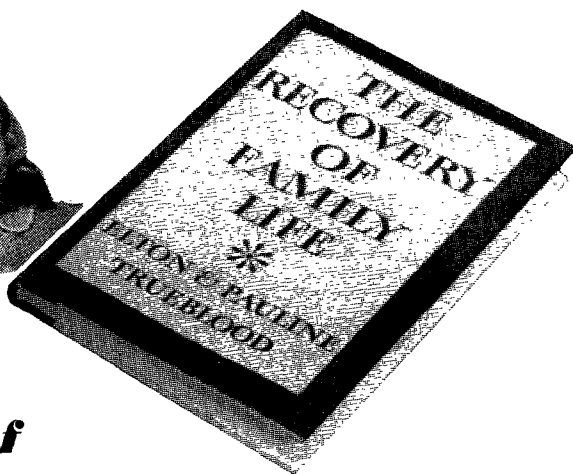
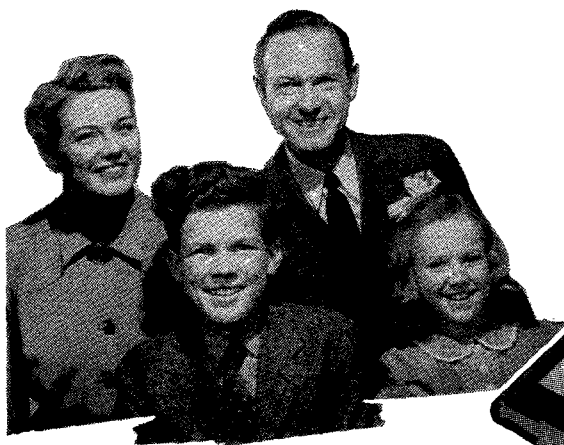
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SUPPOSE, just suppose, God poured out His Spirit in your next campaign and 500 people in one day accepted the message. Or, suppose He entrusted you with the gift of healing, and as you prayed for men dying from otherwise incurable cancer, a number arose from their beds and were found to be bodily sound again. Could you guarantee that you would not begin to swagger a little, and to wear an affected expression of almost painful piety, expressing subconscious pride anxious for publicity? Or, could you guarantee that your wife, with pitying condescension, would not sympathize ingratiatingly with the wives of other workers not having "the divine power" entrusted to her husband?

The time will come again when, through the "foolishness of preaching," large numbers will accept the message. Likewise the time is overdue when God's men should have again the gift of healing. However, these divine gifts will only be manifested among men God can *trust*. Let us be humble men, recognizing that "of ourselves we can do nothing." "Our sufficiency is of God."

Could God trust you?

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"During the afternoon, a radio announcer making a plea in behalf of cancer research, said: 'One out of every eight people will die from cancer—so, donate to this vital cause.' (One out of eight people dying from cancer is an arresting fact.)

"Later in the day, another announcer made the same statement in a little different way: 'One out of every eight *people you know* will die from cancer.' ('People you know' made this a more personal and effective message.)

"But in the evening, a celebrity appeared on television, looked directly into the camera, and said this: 'Take out your address book. *Cross out every eighth name of a friend of yours.* Now realize that because every eighth person will die of cancer, every eighth friend in your address book probably will die the same way.'

"Three ways to say the same thing. Each an improvement on the other. A good example of how to dramatize and humanize any basic appeal.

"An arresting statement (the first) is good. Putting the *you* into it (the second) is better. Dram-

atizing it (using your own address book) really puts a punch into it, brings it home."

Not long ago one of our evangelists was speaking on the text James 5:3. In illustrating the immense wealth of some of the multimillionnaires of this century he stated that during the height of his career John D. Rockefeller's holdings were so immense that the financial value from his interest, stocks, bonds, *et cetera*, increased by \$883 *every time he took a breath!* The evangelist was simply dramatizing cold figures in such a way that the audience would ever after remember how tremendously rich just one man has been in these last days.

HONEST CONFESSION

WHEN the other man attempts something and fails, of course some say there's a reason. He doesn't work, doesn't preach correctly, uses wrong advertising methods, and a thousand other weaknesses can be seen.

But when *we* fail in some project, how many perfectly good reasons we can find for our failure! The weather, counterattractions, the conservative nature of the people, *et cetera*. What a healthy thing it would be if someone occasionally would say, "I did my best, but seem to have failed miserably. I rejoice that Brother Blank has been so richly blessed of God. I will restudy my own approaches to find my weaknesses. In the meantime my courage is good, and I am determined with God's help to break through."

STORYTELLERS

AS MEN called to the sacred work of the gospel ministry we should ever remember that we should feed the flock of God on the "bread of life" and the "sincere milk of the word." There is as much power in the Written Word as there was in the Living Word when Christ walked among men. One of the greatest sources of power in our preaching is the frequent use of the Word of God backed up by the divinely inspired commentary as found in the Spirit of prophecy.

As a ministry there is danger that we might depart from this. We have heard whole discourses presented in which no scripture at all was used or only a casual introductory reference to the divine Word of God. The rest of the discourse was little more than a succession of well-told stories with an emotional bias. Such preaching might entertain the people and make the preacher temporarily popular, but it does not strongly feed the flock of God. Let this ministry be preachers of the "everlasting gospel."