

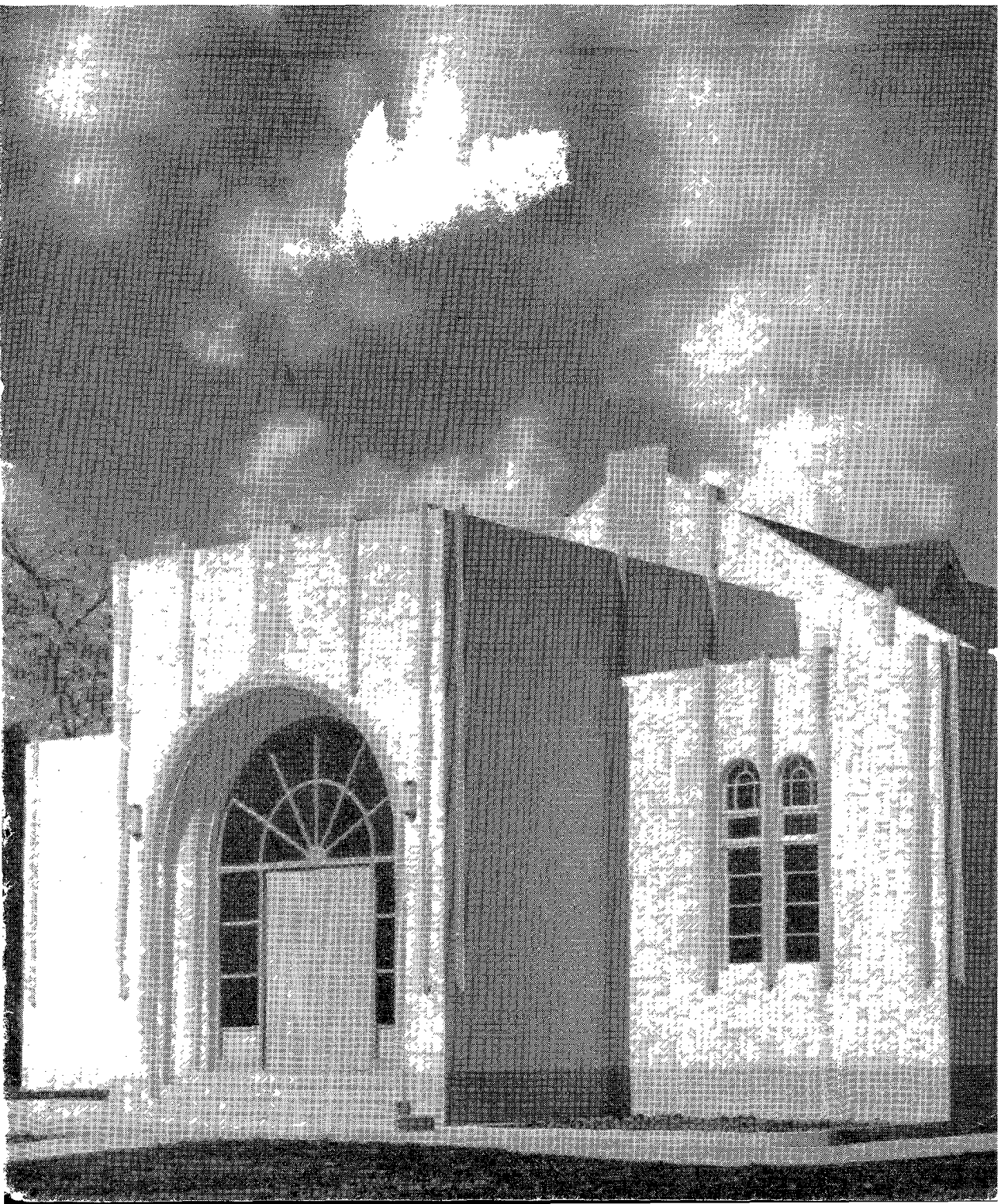
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIX

NOVEMBER, 1956

NUMBER 11



A Week to Decide . . . ?

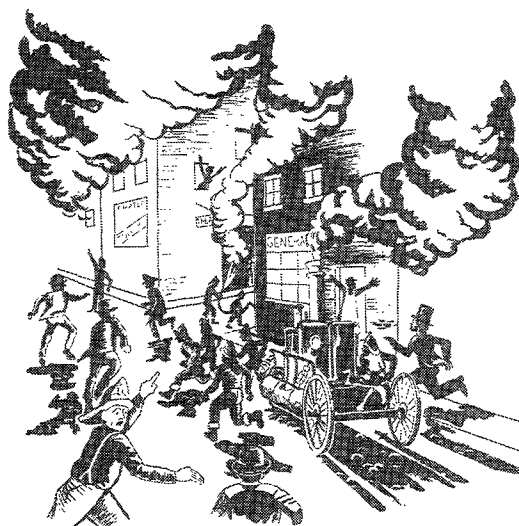
ON SUNDAY night, October 8, 1871, Moody preached to the largest congregation that he had yet addressed in Chicago. His text was, "What shall I do then with Jesus which is called Christ?" At the close of the sermon he said, "I wish you would take this text home with you and turn it over in your minds during the week, and next Sabbath we will come to Calvary and the Cross, and we will decide what to do with Jesus of Nazareth."

Then Sankey began to sing the hymn:

Today the Saviour calls;
For refuge fly;
The storm of justice falls,
And death is nigh.

But the hymn was never finished, for while Sankey was singing, there came the rush and roar of fire engines on the street outside, and before morning Chicago lay in ashes. To his dying day Moody regretted that he had told that congregation to come next Sabbath and decide what to do with Jesus. "I have never dared," he said, "to give an audience a week to think of their salvation since. If they were lost they might rise up in judgment against me. I have never seen that congregation since. I never will meet those people again until I meet

them in another world. But I want to tell you of one lesson that I learned that night, which I have never forgotten, and that is, when I preach, to press Christ upon the people, then and there, and try to bring them to a decision on the spot. I would rather have that right hand cut off than give an audience now a week to decide what to do with Jesus."—CLARENCE E. MACARTNEY, *Preaching Without Notes*, pp. 24, 25. Used by permission of Abingdon Press.



THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
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VOLUME XXIX

NUMBER 11

AT A GLANCE

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NOVEMBER, 1956

In This Issue

OUR brief preview of November's MINISTRY reveals that surprises are in store for the reader. At last there have been gathered potently helpful Spirit of prophecy statements regarding the conduct of public appeals for decisions for Christ. Follow these through—both the Editorial and the Counsel sections.

Our feature articles this month are highlighted by the stimulating challenge of T. E. Unruh in "A Look at Promotion."

Every thoughtful worker will be interested in Part III of Arthur White's contribution, dealing this month with hypnosis.

And in the place of our usual Pointer page, quietly think through "The Stonecutter's Problem" with us.

Cover—The Suva, Fiji, Church

IDEALLY situated near the center of the tropical city of Suva stands a beautiful and representative church building, dedicated to the glory of God on June 12, 1955.

Sixty-five years had elapsed since 1890, when the little mission ship *Pitcairn* set sail from America to call at Pitcairn Island and Tahiti, eventually sailing into Suva harbor to establish the work in the South Pacific.

In 1892, John I. Tay, one of the first to labor there, laid down his life to rest and wait in the lovely garden cemetery of Suva. The message has now spread to every island group in the territory of the Central Pacific Union Mission, from lonely Pitcairn in the east right across to the New Hebrides in the west.

The architect and builder was Pastor A. J. Gathercole, who believed in producing work of which he would not be ashamed before the Master Carpenter. The building is declared to be one of the finest examples of craftsmanship in Suva. The distinctive paneled rostrum and its furniture are made of richly grained native wood. Service rooms include a glassed-in and amplified soundproof mothers' room, social hall, and Sabbath school classrooms.

Unfortunately we have no pastor to especially care for the needs of this important unit. But Pastor Branster, as first elder, shoulders the load in so far as the heavy responsibilities of union president will allow. He first came to Fiji about thirty-five years ago and has spent the major portion of that time in the Pacific Islands.

Separate language sessions in English and Fijian are held continuously during the Sabbath from 9:45 A.M. until 5:00 P.M. May this church, set at the crossroads of the Pacific, ever be a signpost directing the honest in heart to the One who is the way, the truth, and the life.

W. H. SIMMONDS, Secretary-Treasurer
Central Pacific Union Mission

A Look at Promotion

T. E. UNRUH

President, East Pennsylvania Conference



MINE IS a wholehearted belief in the departments of our denominational organization. God has guided us in establishing them. They have been responsible for much of the progress that this movement has experienced. Though some of us have viewed with some concern a trend to draw a line between the administrative and the departmental functions, yet certainly our departments cannot be separated from the administrative functions. On the conference level I look upon the departmental secretaries as my associates in administration. Their activities and burdens must always challenge my interest. It is the responsibility of the conference officers to make possible the effective operation of the departments within the scheme of our organization. The conference as a whole can register progress and success only as each department contributes to that progress and success.

One Great Need

The one great need, it seems to me, is to properly coordinate all of our activities so that their real potential may be brought to bear upon our one ultimate goal. There appears to be an ever-increasing tendency for each department to function *not as part of a great whole* but as *the whole*. There are many evidences of this tendency—conflicts of interest, duplication of effort. Witness the claims made at the close of the year by departmental statistics of the baptisms reported by the conference. Almost invariably the sum of these claims exceeds the total actually baptized. The increasing demands on the denominational calendar surely can be made only by organizations and departments that fail to see themselves as *part* of a whole, oblivious to the fact that the sum of all our demands must ultimately focus on the church—its mem-

bership, its time, and its financial ability. This tendency or trend, if continued, can bring only increasing perplexity.

Are we in the process of forgetting that the essence of religion is fellowship with God, and that fellowship is expressed in prayer, Bible study, and service? Is it a matter of little concern that in our denominational life we find too little time for prayer and study? Even in our councils, on all levels, we have time only for "a moment of prayer" or for "a word of prayer." We need so much time to talk with one another that we have not time to talk with God.

We are a people of intense activity. And activity demands promotion and promotional material for survival. Obviously we are bent on the survival of all our activities, for it has become increasingly apparent that in developing our denominational program we have no experts in the field of substitution or deletion, but we have developed an army of supermen in the art of addition. This is evident to all who take time to think.

May I offer at least this one suggestion, that we frequently revive the memory of the warning that we beware lest we "make a savior of our activity." This warning is found in *The Desire of Ages*:

In the estimation of the rabbis it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases and men become *successful* in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to *pray less*, and have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to *make a savior* of our activity.—(1940), p. 362 (Miss. ed., pp. 340, 341). (Italics supplied.)

And may I share with you too, without comment, several pungent paragraphs from *The Way to Pentecost*, by Samuel Chadwick, the reading of which book [Now out of print.—Ed.] could be profoundly helpful to all of us charged with administrative responsibilities:

[A paper presented at the Presidents' Council, Kansas City, Friday, January 13, 1956.]

The church is helpless without the presence and power of the Spirit. The church never talked so much about itself and its problems. That is always a bad sign. The lust for talk about work increases as the power for work declines. Conferences multiply when work fails. The problems of the church are never solved by talking about them. The problems arise out of failures. There is no need to discuss the need of reaching the masses, so long as the masses are being reached. There is no problem of empty churches, so long as the churches are full. There is no class meeting question, so long as the class meeting throbs with life and ministers to the manifold needs of heart and life. The power to attract is in attractiveness, and it is useless to advertise the banquet if there is nothing to eat. We are acting as though the only remedy for decline were method, organization and compromise. . . .

The church knows perfectly well what is the matter. It is sheer cant to seek the explanation in changed conditions. When were conditions ever anything else? The church has lost the note of authority, the secret of wisdom, and the gift of power, through the persistent and wilful neglect of the Holy Spirit of God. Confusion and impotence are inevitable when the wisdom and resources of the world are substituted for the presence and power of the Spirit of God. . . .

The command to tarry in the city until there came endowment of power from on high proves that the one essential equipment of the Church is the gift of the Holy Ghost. Nothing else avails for the real work of the Church. For much that is undertaken by the Church He is not necessary. The Holy Ghost is no more needed to run bazaars, social clubs, institutions, and picnics, than He is to run a circus. These may be necessary adjuncts of the modern church, but it is not for power to run these things we need to tarry. . . .

The Spirit has never abdicated His authority nor relegated His power. Neither pope nor parliament, neither conference nor council is supreme in the Church of Christ. The church that is man-managed instead of God governed is doomed to failure. A ministry that is college-trained, but not Spirit filled works no miracles. The church that multiplies committees and neglects prayer may be fussy, noisy, enterprising, but it labors in vain and spends its strength for nought. It is possible to excel in mechanics and fail in dynamics. There is a superabundance of machinery; what is wanting is power. *To run an organization needs no God.* Man can supply the energy, enterprise and enthusiasm for things human. The real work of the Church depends upon the power of the Spirit.—Pages 7, 8, 11, 12. (Italics supplied.)

All of this sounds much like the appeals we have so often read from the Lord's messenger:

The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train.—*The Desire of Ages* (1940), p. 672 (Miss. ed., p. 662).

It is not because of any restriction on the part

of God that the riches of His grace do not flow earthward to men. If the fulfilment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude. Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it?—*The Acts of the Apostles*, p. 50.

Now back to our topic. I am not sure that the leadership of the movement, on all levels, is concernedly aware of the fact that the promotion of specific activities is demanding an ever-increasing, disproportionate share of our time and attention. But of one thing we can be reasonably sure—the forgotten men among us, the pastors of our churches, are sighing and crying for the promotion that is done in Israel.

Two Observations

Please permit me to make at least two very elementary but profoundly important observations:

First: Unless promotional activities are kept geared to well-defined ends they can become a dangerous snare. It must always be kept fresh in memory that promotion is a *means* to an end and never an *end* in itself. Seventh-day Adventists should have but one ultimate objective, one aim and purpose, in all promotion and activity—the releasing of the power that is inherent in the gospel of Christ to win men and women to the divine way of life. Any promoted activity that does not in some substantial and assured way contribute to this objective should be abandoned.

There is a subtle danger inherent in promotion that oftentimes, without purpose or intent, transforms itself from a means to an end, into an end in itself. And thus we get our satisfactions out of the *act* of promoting rather than from the *results* achieved. So it is that we see an increasing competition between departments and between conferences in the issuing of bulletins, circular letters, leaflets, directives. There was a time when these means of communication were simple and brief, setting forth vital information. Now these bulletins

pile up on our desks from every corner of the country, filled with cartoons, color, et cetera. All of this is costly in time and money. Effective? Who knows. Are results proportionately greater? The records must speak. It is to be feared that the commendation that comes to the one who produces the best bulletin is considered substantial reward for the activity. Hence promotional materials are sent out to scores of individuals or organizations not at all concerned with the activity promoted. Why? Too often we seek to find out the effectiveness of our promotion not from those we should inspire to service but rather from those in the organizations above us. All the while we hear rumors from the churches that they are the recipients of promotional materials in quantities far beyond their ability to digest. Then for whose sake is all of this done? I recall having received thirteen separate pieces of mail promoting the same activity. These came from the union and General Conference departments concerned. A number of them came by air mail. Why? A single communication setting forth the need and the time and the method would have sufficed.

So I repeat that there is a subtle danger in promotion that, without purpose or intent, transforms itself from a means to an end, into an end in itself. And what we say of bulletins holds true of other promotional activities, such as rallies, councils, and conventions. It is altogether possible to get our satisfaction out of the mere attendance of a gathering, and then substitute that satisfaction for the thrill that should come from real achievement. As a matter of fact, the time thus spent is often offered as an excuse for the lack of time to do the thing the gathering was designed to inspire us to do. Too frequently some who accomplish little or nothing boast of having attended such or such a gathering. We feel like asking, "So what?" Is not this making our activities an end rather than a means to a worthy end?

We are near enough to the end of the year to recall with profit the New Year guest editorial in the *American Magazine* some years ago by the eminent physicist, Dr. Mikkelson. He said in essence:

We have reached the end of another year. The statisticians are at work. Statistics are being assembled. Soon we will boast of those things that presumably make America great. We will announce that we have travelled so many millions of miles

during the year just closed. But, really, that is not the vital question. What did we do when we got there? We will pride ourselves because we made millions of telephone calls. So what? What did we say when we made them? We will proudly announce that during the year under consideration we performed in America billions of hours of labor. That is not what counts. What monuments of lasting worth did we erect?

How true. How very, very true!

The promotion of any activity that does not result in an increase in membership or in the deepened spiritual life of the church should be regarded with suspicion if not with alarm. There is no time or money for mere *pastime* activities in these final hours when it is *past time* for the Lord to come!

My second observation is this: We should seek with great earnestness and with a prayerful spirit to greatly simplify our denominational program. The Lord's messenger has stated:

God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the *simple means* that He will use to bring about and perfect His work of righteousness.—*Evangelism*, p. 118. (Italics supplied.)

I think this simplification of which we have read is imperative both for the sake of the ministry and for the sake of the membership. Let me explain.

Our people are becoming increasingly bewildered by the multiplied activities they are requested to support. No sooner has one piece of literature been introduced than another is coming off the press. And for all this our people must pay. Instead of covering the entire conference or division with the same piece of literature over a period of several years, which incidentally could be produced at less cost in larger quantity, we keep our people running over the same territory with the latest editions. And what we say of constant changes in literature could also be said of changes in plans, methods, equipment, and gadgets. Our people are not naïve. They are beginning to ask embarrassing questions. A simplified program, brethren, is the need of this hour. It will be welcomed by the church. It will result in deeper spirituality. I could cite many experiences to support this appeal. Time will not permit. Believe me that this is true.

But an even greater tragedy than the bewilderment of our people is being enacted. The increasing pressure of the pro-

AN INTERN'S PRAYER

WAYNE GRIFFITH

*Lord, give me grace to find the souls
That look toward heaven as they pray
And wait and long for one to come
With promised light. Send me today!*

*Send me, and in me Heaven's balm
For sin-tired hearts that wait. But first,
My own heart needs to drink again
That I may take to those who thirst.*

*My words so faulty. Take them, Lord,
Imbue them, fire them from above.
The hearts that seem but stone may be,
Tomorrow, gardens of Thy love.*

And I shall give Thee thanks!

motion of our denominational program is reducing the indispensable man, the local pastor, the man whom God has designated as the shepherd of the sheep, the one designed to be a mighty man of God, whose chief weapon against sin should be the two-edged sword of the Spirit, the Word of God—this man is being reduced to the role of a mere program director. This may be regarded by some as a bold assertion. It is not meant to be an indictment. It is offered as a warning for us to stop and consider. There are too many people telling this man what to do. For an ever-increasing number of Sabbaths his program is prepared, his messages supplied. Someone far removed from his congregation has determined what the people need and what they should do. That a limited number of general programs are necessary to keep the movement united and the general needs supplied, no one will gainsay. But to feed the sheep for nearly six months of the year on promotional fodder is bound to have its reaction. I have just consulted my little black book and scanned the calendar for 1956. For twenty or twenty-one of the fifty-two Sabbaths, programs are prepared, with six of these programs calling for special offerings. Seven additional Sabbaths are tagged with special offerings. Eight other Sabbaths are assigned to special campaigns.

Add them up, brethren, and then think of the demands of the local conference and the local church that must also be cared for. How many hours of worship remain for the vital and restful preaching of God's Word? For the few Sabbaths that remain, this forgotten man has little time and less incentive to become a man mighty in the Scriptures.

And what is even more significant is the fact that almost unconsciously we have come to evaluate the effectiveness of the pastor's ministry in terms of goals reached and campaigns successfully promoted. I have been impressed with the response from fellow administrators to an inquiry concerning the labors of one for whom a call or exchange was contemplated. Almost without exception the evaluation runs something like this: "Well, he gets all his goals; his campaigns are successful." Seldom is it affirmed that the one under discussion is a man mighty in the Scriptures, a man of faith whose ministry sinners cannot resist, or that his congregations are characterized by unity and devotion, by a joyous liberality that exceeds expectation, and by a boundless passion for the lost.

I do not imply that pastors should not be expected to reach their assigned goals. I think they should. My appeal is for a simplified denominational program, for a halt to the multiplication of activities that demand promotional pressure, for fewer men who spend all their time developing plans for the lone pastor to carry into effect. Let congregations be given time to demonstrate the effectiveness of a plan of labor before new plans are proposed.

To all of this some may cry, "Fantastic! I object!" I affirm that our crowded denominational calendar is bewildering to the man who stands between God and the congregation. If his ministry is ineffective, the fault may not be all his own. The promotional materials that come to the pastor are not for his information merely, to be filed in the circular file if he wishes. They are his assignments! The activity of every department focuses upon him and his congregation. This reduction of the pastor to the role of a program expeditor must concern us as administrators. If Pentecost is to come, then the pew must again hear the voice from the pulpit, echoing the words of the ancient prophets, "Hear ye the word of the Lord." And if Pentecost does not come, there can be no finished work!

Is the Standard Too High?

MEADE MAC GUIRE

Sonora, California



AMONG the subjects frequently discussed by our people is the question of standards, relating to the true ideals of Christian character, conduct, dress, recreation, eating and drinking, et cetera. In these discussions we have observed quite a diversity of opinion regarding proper and necessary standards in all these matters. Sometimes we hear the remark that a certain worker's standards are too high, and that they cause people to be discouraged. Again, we hear of another worker whose standards are too low, bringing reproach upon the cause. We cannot deny that this is a vital matter, and worthy of careful consideration.

The question of first importance is this: Do we have any definite criterion by which we may determine just what are the right standards for true Christians? To this we may give the positive answer that God has set His own standards of Christian character and deportment, and He expects His children to decide these matters on the authority of His Word.

Some may suppose that locality and circumstances enter into the picture, and that a standard that would be acceptable to God in Africa, or China, might not be acceptable in America. While this might be true of some particular style of dress, or form of recreation, we should realize that Christian standards are determined by Christian principles, which do not vary, but are the same in all the world.

It is important to have clear convictions of what is right, and to refuse to be influenced by the personal opinions of others, for our safety lies in seeking earnestly and humbly to learn the principles God has given us, and in adhering to them at any cost.

Christ's Standard for Us

In His wonderful Sermon on the Mount, Jesus gave the command: "Be ye therefore perfect, even as your Father which is in

heaven is perfect" (Matt. 5:48). Has anyone standing as a representative of Christ the right to set before men a lower standard than He did? His messenger to His people in these last days has stated: "God's ideal for His children is higher than the highest human thought can reach."—*The Desire of Ages* (1940), p. 311 (Miss. ed., p. 286).

From the Saviour's own words we cannot conclude that His standard for us is anything less than perfection of character. Yet when someone presents the plain teaching of the Bible regarding a life of victory over sin, some will come with the plea, "Your standard is too high; it discourages the people. We all sin every day. We overcome some sins, but others keep coming up and probably always will as long as we are in this poor, weak humanity."

When we quote the precious assurance, "Thou shalt call his name Jesus: for he shall save his people from their sins," they say, "Oh, yes, He always forgives our sins when we repent and confess them." But if that is our understanding of being saved from our sins, we have no assurance that we shall ever stop sinning. If we keep on sinning, and the Lord continues to forgive, and finally takes us to heaven without any change in our character, we are really saved in our sins, not from our sins.

Would it not seem that one who claims to believe the Word of God, and to be a sincere Christian, yet who keeps right on sinning every day, is really witnessing against Christ? Jesus says, "Give yourself to Me, and I will save you from your sins." This man says, "I have given myself fully to Him, but I keep right on sinning." Others say, "I have gained the victory over some of my worst sins, but of course I still have some little sins. I am trying to overcome them, and believe that with His help I shall get the victory—sometime." Strange it would be if the God of heaven could give us victory over the big sins, but could not save us from the little ones!

I believe that many who are having this sad experience would have a wonderful

transformation of life if the teaching of God's Word regarding deliverance from the dominion of sin were made plain to them. Let us read a statement the Lord has sent us, and pray for the Holy Spirit to make clear to us God's plan for complete victory over sin.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. . . . There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God. The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life.—*Ibid.*

God's Plan for Us

According to this statement, the words of Jesus, "Be ye therefore perfect," are a *command*. Does any worker for God have a right to set before His people a standard that is not in harmony with the command of Christ? Let us thank the Lord that the command is a *promise*. Would it not be utterly inconsistent to read the command of Jesus, and then say to Him, "Lord, that is impossible; surely You know that I cannot be perfect"? How important it is for each one of us to study His Word and to learn just how the promise enables us to obey the command.

We are familiar with the words of Jesus spoken to Nicodemus, a ruler of the Jews, and we think that we understand them. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). Many are baptized and unite with the church, and seem quite satisfied, though they lack the evidence that they are born again. Herein lies a serious danger.

Many years after Jesus spoke these words to Nicodemus, John, the beloved disciple, was inspired to write, "We know that whosoever is born of God sinneth not" (1 John 5:18). This is one of those triumphant certainties that the loyal apostle of Jesus declares so enthusiastically again and again. "Whosoever abideth in him sinneth not" (1 John 3:6). "Whosoever is born of God doth not commit sin" (1 John 3:9). We all know that no one stops sinning who is not born of God. But why do so many who

claim to be born of God keep right on sinning, yet do not seem to be much concerned about it?

It seems to us that the answer is simply that they do not understand what is involved in being born again. Nicodemus did not understand Christ's statement, and he asked for an explanation. He questioned the possibility of a man's returning to his parents and being born again. Certainly a second birth of the same parents would not change the situation at all. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Every human being born in this world since Adam and Eve disobeyed God, has been born of the flesh, inheriting the fallen, sinful, impure, degenerate nature of his parents. Our nature controls our lives; it is the source of all our thoughts and actions, and determines our character. From this inherited nature springs every sin we commit. As the psalmist says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Since our nature controls our life, no human being can stop sinning while controlled by a fallen, sinful nature; and no one can change his nature by an effort on his part.

We hear people say that they do not drink, or smoke, or steal, and that they endeavor to treat others as they would like to be treated, and so they feel confident that they will get to heaven. Doubtless such reasoning is very pleasing to Satan. Such people do not realize they have a nature that God could never admit into heaven.

Look at Your Nature

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man" (Mark 7:21-23).

Every child born of human parents has this kind of heart, and therefore cannot of himself live a sinless life. This is why we must be born again. We cannot be children of God until we are born of God. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of

God" (John 1:13). When born physically of human parents, we inherit the fallen, sinful, unholy human nature of Adam after he sinned. When born again, we are born of God spiritually, and we inherit the pure, holy, divine nature of God. "It is by means of these that He has granted us His precious and wondrous promises, in order that through them you may, one and all, become sharers in the very nature of God, having completely escaped the corruption which exists in the world through earthly cravings" (2 Peter 1:4, Weymouth).

It is not difficult to understand that when one is released from the control of the fallen, sinful, corrupt human nature, and surrenders to the control of the pure, holy, upright, divine nature, a great change will take place in the life. Here it is graphically described: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

How unfortunate it is, how really tragic, for one to believe the doctrines of God's Word, be baptized, and be taken into membership of the church without being born again. Because of this sad experience many church members are not witnessing by their lives that Jesus saves "his people from their sins," and their example and influence are a stumbling block to others. It is quite evident that "old things" are not "passed away," and "all things" have not "become new." Someone may say, "The experience you speak of is just what I long for, but I fear my case is hopeless." Do not forget that the command to be perfect is a promise. Let us cooperate with our Saviour.

The messenger of the Lord has told us that "the blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God."—*The Desire of Ages* (1940), p. 173 (Miss. ed., p. 145).

The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself.—*Ibid.* (1940), p. 176 (Miss. ed., p. 148).

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change

is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world.—*Ibid.* (1940), p. 324 (Miss. ed., p. 301).

Thus it is made plain that the experience of deliverance from the dominion of sin, the experience of complete victory in our lives, depends upon this miracle of a change from the sinful human nature to the holy divine nature. It may help to make this clear if we look again at the statement in 1 John 5:18: "We know that whosoever is born of God sinneth not." We notice that this word "whosoever" is changed to "whatsoever" in 1 John 5:4: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." The miracle of transformation is not a physical but a spiritual change, brought into our lives by the exercise of faith in God's Word.

We have not been born again physically, and the natural desires of our mortal bodies are not changed, but the Holy Spirit has created in us "a new being in the image of God." We are now partakers of the divine nature, which brings a "supernatural element into human nature."

We know that two natures cannot control us at the same time. When the old carnal nature controls, we cannot be pure and righteous and victorious. When the new divine nature controls, we cannot do wrong. That makes it plain that "whatsoever is born of God"—the divine nature—sinneth not.

Now the important question is, What am I to do to make sure that the divine nature controls, and that the old nature is powerless? The Bible says we are to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22). And then we are to "put on the new man, which after God is created in righteousness and true

"Trouble is the sieve through which we sift acquaintances. Those too big to pass through are our friends."

holiness" (verse 24). It is evident that this is a matter of our own choice, and involves the action of the will.

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends upon the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him. . . . Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers.—*Steps to Christ* (Pocket ed.), pp. 47, 48.

Perhaps we are now prepared to understand what seems to be a very perplexing question arising from the apostle's statement, "We know that whosoever is born of God sinneth not." Many believe that they are sincere, earnest Christians who have been born again, yet they sometimes do wrong. And they incorrectly understand this statement to mean that if a person sins, it proves that he is not born of God. When we notice other statements of John, it is evident that he did not mean that it is impossible for one who is born again to sin. Notice 1 John 2:1: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." In addressing "my little children" he is evidently writing to God's people.

It is necessary for us to understand what our attitude should be toward these two natures—the human nature, with which we are born physically; and the divine nature, which comes with spiritual birth from God. The instruction is "that ye put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts. . . . And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). How are we to put off this old man, or the flesh? "They that are Christ's

have crucified the flesh with the affections and lusts" (Gal. 5:24). The only way to escape the control of our inherited, sinful nature is to crucify it. That is what the apostle Paul meant when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

When we are born of God by a definite act of faith, we place our old sinful nature on the cross to die with Him, and we enthroned Christ in our hearts to reign.

So Paul was saying, "I crucified self, and enthroned Christ, and now He lives in me." It was beautifully and simply expressed by Martin Luther, who said, "When the devil knocks at the door of my heart and asks, Does Martin Luther live here? I reply, No, Martin Luther is dead; Jesus Christ lives here."

This is not an act performed once for all, but a daily experience with the true Christian. Paul said, "I die daily" (1 Cor. 15:31). A well-known writer has said, "In every human heart there is a cross and a throne; when self is on the cross dying, and Christ is on the throne reigning, we see a true Christian."

Let us notice how plainly this is set forth in Romans 6:1, 2: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" We are controlled by our nature; and if our old nature is hanging on the cross dying every day, and the divine nature is on the throne reigning every day, we shall not sin. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6:6, 7).

Now the important thing for each one of us is to make this practical, in our teaching and in our own lives. Every day we are assailed by temptation through our different senses and faculties. Many plans are devised by the enemy to arouse evil thoughts, appetites, lusts of the flesh, desires of the fallen nature. When such a thought enters the mind, instantly there flashes into the mind the realization, "Ah, that is the old nature—but it is dead. I nailed it to the cross today." And we are thrilled as we realize that the evil thoughts are gone. Faith is the victory, and our mind is reaching out after the higher attainments of Christian perfection.

"He who digs holes under somebody else, usually falls into the holes himself."—
Polish proverb.

THANK GOD FOR TODAY

O Lord of life—I thank Thee for today.
 The yesterdays are gone; tomorrow is not here;
 Today the golden link of that long chain—the year.
 Today is mine! No prince can better fare.
 There are no millionaires of this pure gold of time;
 I have as much, no more, than he who begs a dime.
 Coin of the realm it is that all must use,
 And in the spending do I prove me king or slave—
 For it must all be spent. This gold no man can save,
 It must be spent; but it may be redeemed,
 Bringing us wealth to which the Croesus treasures pale,
 Riches of mind and heart and soul that shall prevail.

—Elsie De Witt Johns

Growing in Grace

Jesus gave us the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The apostle John declares, "Whosoever is born of God doth not commit sin." The Lord through His messenger has caused further light to shine upon these wonderful truths, making it plain how this experience is to be attained. Should we not study this counsel carefully?

He came to show man how to obey, how to keep all the commandments. He laid hold of divine power, and *this is the sinner's only hope*. He gave His life that man might be a partaker of the divine nature, having escaped the corruption that is in the world through lust.—*Messages to Young People*, p. 165.

It is only through becoming partakers of His nature that we receive power to obey His commandments.—*Testimonies*, vol. 7, p. 194.

Christ came to make us "partakers of the divine nature," and His life declares that *humanity combined with divinity does not commit sin*.—*The Ministry of Healing*, p. 180.

But Christ came in the form of humanity, and by His perfect obedience He proved that *humanity and divinity combined can obey every one of God's precepts*.—*Christ's Object Lessons* (C.H.L.), p. 314.

Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus *humanity and divinity are combined*.—ELLEN G. WHITE in *The Review and Herald*, July 1, 1890.

We want to see the King in his beauty. Then let us daily keep our eyes fixed upon Christ, the perfection of human character, and laying hold of his divine nature, we shall have the strength of divinity to overcome every evil tendency and desire.

—ELLEN G. WHITE, quoted by W. C. White in *The Review and Herald*, Jan. 13, 1910.

Not even by a thought did He yield to temptation. So it may be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, *that we may attain to perfection of character*.—*The Desire of Ages* (1940), p. 123 (Miss. ed., p. 98).

Brethren, can the world see the character of Jesus in us? Do our members see in us the ideal we hold before them? Are our lives an irresistible attraction to the lost? If not, is it because we ourselves have not yet laid hold of the promised power to overcome sin? We are His people, His ministers. And the Saviour came to "save his people from their sins."

Surely God would be pleased if we should kneel humbly before Him and pray: "Father, Thou art reaching for my hand of faith, to direct it to lay fast hold of the divinity of Christ that I may attain to perfection of character. By Thy grace I now place my hand of faith in Thine, and relying wholly upon Thy infinite love and mercy and the merits of Jesus, I now determine to set perfection of character through Christ as my goal. Lead me on till the goal is reached, and Thy purpose is fulfilled. Amen."

(All italics supplied.)

Christ the Answer

[This article is actually a letter, one that we feel will bring joy to the hearts of many of our readers. The writer of the letter never had a thought of its being published, for he was simply opening his heart to one of our leaders. It comes from the deep convictions of one who at present is doing strong work as a soul winner and leader of an evangelistic team. We have eliminated all names and places, but the sentiment expressed here is important to us all.—EDITOR.]

SO MANY of our folks see no difference between righteousness by faith and righteousness by works. I believe the Lord is calling for a reformation in our preaching if we are to participate in the loud cry, which in my opinion is even now beginning. My story is long, but I will endeavor to give it briefly.

Although reared in a home where Christianity was given only lip service, Mother says my preaching began with a dictionary and an apple box for equipment. (We had no Bible.) I drifted far during my youth and when the Lord called me I was married to a girl of Adventist parentage. Well-meaning friends from the church tried to point out the physical and mental requisites to release from habits, but they did not avail.

I was converted in a forest, with a light rain falling as I felt crushed in spirit, lost, and helpless. It was then that Jesus came into my heart. I was later to learn the difference between intellectual assent to well-formulated doctrines, and a heart broken on the Rock of Ages.

As I entered the ministry after finishing college I felt ill-equipped to present Christ. Through the years the conviction grew that I had never learned to preach Christ. I tried more earnestly to mention the name of Christ in my sermons, but that was not it. I became so depressed that I came to the Lord and told Him that if I did not have the burden lifted and receive the assurance that I was uplifting Christ in every sermon, I must give up the ministry. The next Sabbath brought a thrilling answer to tearful prayers. After the service a soldier expressed it: "I have touched my Jesus." Those who knew him and his unselfish ministry during the war in ———, affirm that he did touch Jesus. From that time on, I pledged myself with Paul of old to know nothing among those for whom I labored but Jesus and Him crucified, risen, and coming again.

Nothing critical is intended when I say that I have heard many sermons among our brethren in which the name of the Saviour was not even mentioned. Divine worship has in some instances become sales promotion, a concert, or a campaign spring-board. All these things are important, but I can never feel that they belong to the worship hour. In my experience I have found that when men fall in love with Christ, there are no promotion problems or doctrinal difficulties. It is the unregenerate heart that is willful and selfish. Evangelists are sometimes blamed for losses, but I believe these losses would be minimal if we as ministers, both pastors and evangelists, would leave the barren hills of Gilboa and, breathing the fragrance of the Lily of the valley, trace His steps through Gethsemane to Calvary.

During my years in the Orient I have stood in heathen temples to watch men bow before gods of wood and stone. I have gone with the multitudes into Roman Catholic churches, made my way afoot beside those who inched forward on bended knee to the bier on which lay the image of the Crucified One, hand outstretched and red with blood. My heart has felt near bursting as hundreds with tear-stained cheeks knelt to kiss that nail-pierced hand. I longed to cry out, "He is not here, but is risen!"

Many times I have wondered whether, even yet, I am successful in presenting the righteousness of Christ. After your letter came I talked with ———, who was pastor in ——— at the time that a series of meetings was held there. With tears in his eyes, he said that what impressed him most during the meetings was the way in which Jesus was exalted, no matter what the subject. My tears of joy mingled with his, because it was further evidence that the Lord is leading.

We have heard a great deal about making Christ the center of every sermon, but that, to me, is not the answer. We do not so much need Christ in the center of every doctrine as we need the doctrine centered in Christ. The difference may not be readily apparent to some.

In the early part of our series we en-

GOD'S GIFTS

God gives such gifts to His children
 That money could never buy:
 The song of a bird at daybreak
 As he soars through the boundless sky,
 A jewel from the starry heavens,
 A sunset at close of day,
 The silvery shimmer of moonbeams
 As on the waters they play,
 Hearts full of joy and gladness,
 Souls full of faith and cheer,
 Love to brighten life's pathway,
 And trust that destroys all fear.
 And I pray that the Lord forgive me
 When the beauty I fail to see,
 When my heart grows cold and forgetful
 Of the joys He has sent to me;
 When faith has been turned to doubting,
 And love and trust grown cold,
 May I see and perceive the wonders
 Of His gifts more precious than gold.

—*Author Unknown*

deavor to secure decisions for Christ quite apart from the doctrines, although they are, of course, woven in. When we present the Sabbath, man's condition in death, et cetera, we do not proceed in a controversial manner. These duties are but additional, though sometimes new, steps in following Christ. Features of our message that might offend those who may perhaps attend for the first time the night they are presented, are handled in the baptismal class rather than in the general meetings. When men are truly converted we have no difficulty with diet, dress, conduct, et cetera.

Surely the Lord has laid it on your heart to bring these things to the attention of our ministering brethren. The masterful deceptions of the last days are upon us, and many, contrary to the counsel given us by the servant of the Lord, are using the methods of other churches unwittingly. Some are emphasizing psychology and the counsel "chamber." With some reservation, for they do have their proper place, surely the Master would say to the counselee, "Go not forth!"

Recently I went into the home of a couple interested in our message. They had been attending our meetings, and in company with the pastor I called in their home. The lady told me that for

years she had been seriously ill. Doctors had been unable to help. She felt impressed that if she gave her heart to Christ all would be well. She subsequently called on the pastor and explained her plight. As she related the experience to me she pointed her finger at the pastor and said, "I went to him for help and he tried to send me to a psychiatrist! But I told him I did not need a psychiatrist. I needed Christ!"

Thank God she found Him and was completely healed. Her husband marveled, and likewise accepted Christ; together they were baptized and united with the church. But what a stirring indictment of the Advent ministry was this unfortunate incident. I was embarrassed for the pastor, but it drove home with new clarity the need for the reformation in our preaching that you have stressed. May the Father of lights awaken us to give the trumpet a certain sound and to lead His people on to victory.

My heart is full as I contemplate the lateness of the hour, the hunger of God's people for living bread, and the apathy that characterizes so many in the sacred ministry. We have emphasized organization, the claims of the law, and health reform, but that emphasis has produced only criticism, strife for supremacy, professional jealousy, and a Laodicean torpor productive only of eternal death. I trust that you will join with me in prayer for myself and our brethren that we all may labor disinterestedly for the lost, counting all things loss that we might gain Christ. With Him ever before us we shall discern the dross that parades as gain: pride of position, denominational bigotry, literary degrees, theological superiority, and self-satisfaction.

May God bless you as you use your gifted pen to bring these important themes before our brethren. I have presented nothing new to you, but out of a full heart have expressed only a little of what I feel. A Jehovah's Witness preacher challenged me during a meeting recently, asking why I emphasized the second coming of Jesus so much in my sermons. I replied, "Because Jesus is coming again!" The time is at hand, yet so few believe it with heart and soul. The Lord is laying upon our hearts the need for a greater emphasis on the great truth of righteousness by faith, which "is the third angel's message in verity."

Ellen G. White Writings and Current News Releases

ARTHUR L. WHITE

Secretary, The Ellen G. White Publications

PART III

ALL AMERICA, these days, is terrifically excited over the new miracles being performed by hypnotism in the fields of medicine, dentistry and psychiatry." So says Lester David in his article, "What Really Happens When You Are Hypnotized," in the August, 1956, issue of *Coronet*. And this is no understatement.

To Seventh-day Adventists the numerous news releases and well-written articles aimed at informing the public concerning hypnosis take on particular significance because of the clear-cut counsels given to us so many years ago by the servant of the Lord—counsels by which we may appraise these new discoveries.

In addition to the popular magazines, the technical journals also carry new and startling announcements of marvelous accomplishments employing hypnotism, and forecast the important place that hypnosis will soon have in the practice of the healing arts.

Time magazine for February 7, 1955, reports in an article, "Hypnosis for Burns," on the work of "a five-man team from the University of Texas' Southwestern Medical School," enumerating the phenomenal results in the treatment of cases of severe burns in which "hypnosis has brought six difficult test cases around." The article closes with the conclusions of Psychologist Harold Crasilneck, the coach of the team, that "as we see it now, hypnosis has a very definite, specific role in medicine."—*Time*, Feb. 7, 1955, pp. 48, 49.

A few months earlier *Look* carried a well-illustrated article, "Hypnotism the Cinderella Science," and opened with the announcement, "Without fanfare, a few doctors and dentists are practicing hypnotism."—*Look*, June 29, 1954, p. 32.

As the story is unfolded in picture and text, the reader is told that "in recent years, reports have been appearing in the scientific journals recounting growing success for hypnotism in medicine, surgery

and dentistry. It has been used as an aid in childbirth. . . . Psychiatrists have found that hypnotism can shorten the long process of psychoanalysis. Dentists report that hypnotism is fine for children or adults who dread the dentist's chair. Rather than use hypnosis as a substitute for novocain or gas, dentists use it to relax the patient and to help him overcome his fears."—*Ibid.*, p. 35.

The reader will recall other articles, too numerous to mention here, that have appeared in the public press in the past two years, but the climax seems to have been reached in the report appearing in *Newsweek* of June 25, 1956, as follows:

Surgery Under Hypnosis

The first case of major lung surgery under hypnosis was described at the AMA meeting in Chicago last week by Dr. Milton J. Marmer, anesthesiologist of the Cedars of Lebanon Hospital, Los Angeles. A tumor was removed from the lung of a 25-year-old woman under deep hypnosis, aided by preparatory drugs. During the two-and-a-half-hour operation, she obeyed all instructions except the command to hold her breath, so a drug had to slow down respiration. A week later, she went home in "excellent condition."

Hypnosis, observed Dr. Marmer, "is the only means of anesthesia that carries no danger for the patient." In skilled hands, the process "makes him unafraid before surgery, painless during it, and comfortable afterwards."—Page 88.

"Take away the hocus-pocus," says Lester David, "wipe off the theatrical grease paint, and hypnosis emerges at long last as a major boon to humanity."—*Coronet*, August, 1956, p. 79.

That hypnosis should be so highly praised and introduced to the general public as a science which is a "boon to humanity" comes as no surprise to Seventh-day Adventists. Fifty years ago and more, when hypnosis was in ill repute and had no standing in the scientific world, Ellen G. White termed it "a science" and wrote

of its use in the practice of medicine as a "science" that "may appear to be something beautiful," something "very valuable." (See *Medical Ministry*, pp. 111, 112.) In other statements she designated it as a "so-called science" (*The Ministry of Healing*, p. 242).

But it is not alone in this advanced appraisal of hypnotism as "a science," or "so-called science," that these counsels in the form of solemn warnings are of outstanding significance to Seventh-day Adventists. These counsels found in her first book and her last, and in many in between, constitute safe guidance in our present relationship to hypnosis from the standpoint of both the medical practitioner and the layman.

Let us begin with the first reference to it in the Ellen G. White writings, which takes us back to 1845. We need hardly mention that what we today term hypnotism was then known as mesmerism.

A physician who was a celebrated mesmerizer told me that my views were mesmerism, that I was a very easy subject, and that he could mesmerize me and give me a vision. I told him that the Lord had shown me in vision that mesmerism was from the devil, from the bottomless pit, and that it would soon go there, with those who continued to use it. I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least.—*Early Writings*, p. 21.

The contest in this experience was over the control of Mrs. White's mind by the operator. She resisted his attempts, and so she was not affected. In the successful employment of hypnotism, the essential factor recognized both in secular literature today and in the writings of Ellen White is the cooperative submission of the subject to the hypnotist.

A number of careful writers have attempted to define what takes place when a subject is hypnotized.

Norman Carlisle sums it up this way:

Being hypnotized has the effect of putting your subconscious mind in control without interference from your conscious mind, which usually monitors your thoughts and actions. Then, instead of receiving orders from your conscious mind, you take them from the hypnotist. For some reason, however, your mind does not know that instructions are now coming from outside.—"What Is Hypnotism?" *Coronet*, December, 1954, p. 151.

And Lester David says of hypnotism:

Put briefly, it is the ability of one individual to place another in a kind of trance during which the subject is incapable of doing anything except under the direction of the hypnotist.—*Coronet*, August, 1956, p. 75.

John Pfeiffer in his *New York Times Magazine* article condensed in *Science Digest* of September, 1956, explains:

The brain tends to perform as much as possible automatically, and it takes an act of will to concentrate. If our will-power is weakened, as in hypnosis, this tendency has free play. The monotony of repeated suggestions . . . produces a kind of half-sleep or trance during which we may become high-grade robots.—Pages 43, 44.

In another way this same basic factor to successful hypnosis is expressed in a recent *Newsweek* article in question-and-answer form:

Can a subject be hypnotized against his will?

No one can be hypnotized unless he (1) wishes to be and (2) cooperates fully with the hypnotist's suggestions.—April 9, 1956, p. 110.

It is in the light of this basic principle of absolute submission of the subject to the practitioner that the Ellen G. White counsels take on particular importance. Note this pointed warning sounded in a Sabbath morning sermon at one of our sanitariums in 1901:

No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. . . . It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind.—E. G. White manuscript 105, 1901 (*Medical Ministry*, pp. 115, 116).

Lest there be any question as to just what she referred to when she spoke of one person taking control of another person's mind, we turn to another warning sounded a few years later in a communication addressed to leading workers of the denomination in which she employs the terms "mesmerism" and "hypnotism."

"A saint is too often a person who lives with a person who thinks he is a saint."

Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism,—the science of the one who lost his first estate, and was cast out of the heavenly courts.—*Medical Ministry*, pp. 110, 111.

In *The Ministry of Healing* published the same year, 1905, after writing of true “mind cure,” Ellen White delineates the hazards of mind controlling mind as follows:

There is, however, a form of mind cure that is one of the most effective agencies for evil. Through this so-called science, one mind is brought under the control of another so that the individuality of the weaker is merged in that of the stronger mind. One person acts out the will of another. Thus it is claimed that the tenor of the thoughts may be changed, that health-giving impulses may be imparted, and patients may be enabled to resist and overcome disease.

This method of cure has been employed by persons who were ignorant of its real nature and tendency, and who believed it to be a means of benefit to the sick. But the so-called science is based upon false principles. It is foreign to the nature and spirit of Christ. It does not lead to Him who is life and salvation. The one who attracts minds to himself leads them to separate from the true Source of their strength.

It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. He is not to look to any human being as the source of healing. His dependence must be in God. In the dignity of his God-given manhood he is to be controlled by God Himself, not by any human intelligence.—*The Ministry of Healing*, p. 242.

Explaining the basic principles more fully in a warning sent to the medical superintendent of one of our large sanitariums, Ellen White wrote, and we quote at considerable length:

I am so weighed down in your case that I must continue to write to you, lest in your blindness you will not see where you need to reform. I am instructed that you are entertaining ideas with which God has forbidden you to deal. I will name these as a species of mind cure. You suppose that you can use this mind cure in your professional work as a physician. In tones of earnest warning the words were spoken: Beware, beware where your feet are placed and your mind is carried. God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce

himself as the chief worker, to put human philosophy where divine philosophy should be.

No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. . . . There is something better for you to engage in than the control of human nature over human nature.

I lift the danger signal. The only safe and true mind cure covers much. The physician must educate the people to look from the human to the divine. He who has made man's mind knows precisely what the mind needs.

In taking up the science you have begun to advocate, you are giving an education which is not safe for you or for those you teach. It is dangerous to tinge minds with the science of mind cure.

This science may appear to you to be very valuable; but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and Spirit of Christ. This science does not lead to Him who is life and salvation. . . .

Dabble not in those things which now appear to you so attractive, but which do not lead to Christ. Let your ambition ascend higher, to pure, true fellowship with Him in whom you may safely glory. Then your religion will be a power for good. You will not then communicate that which will prove a snare unto death.—E. G. White letter 121, 1901 (*Medical Ministry*, pp. 111, 112).

So concerned was Ellen White over the case of this physician as it was revealed to her that she emphasized the essential points somewhat by repetition and by a recital of past experiences. We present more of the communication as it reflects the matter in its great importance:

At the beginning of my work I had the mind cure science to contend with. I was sent from place to place to declare the falseness of this science, into which many were entering. The mind cure was entered upon very innocently—to relieve the tension upon the minds of nervous invalids. But, oh, how sad were the results! God sent me from place to place to rebuke everything pertaining to this science. I wish to speak plainly to you. You have entered upon a work which has no place in the work of a Christian physician, and which must find no place in our health institutions. Innocent though it may appear, this mind cure, if exercised upon the patients, will in its development be for their destruction, not their restoration. The third chapter of Second Timothy describes persons who accept error, such as one mind exercising complete control over another mind. God forbids any such thing. The mind cure is one of Satan's greatest sciences, and it is important that our physicians see clearly the real character of this science; for through it great temptations will come

“A fanatic is a man who redoubles his energies when he has forgotten his aim.”

to them. This science must not be allowed a particle of standing room in our sanitariums.

God has not given one ray of light or encouragement for our physicians to take up the work of having one mind completely control the mind of another, so that one acts out the will of another. Let us learn the ways and purposes of God. Let not the enemy gain the least advantage over you. Let him not lead you to dare to endeavor to control another mind until it becomes a machine in your hands. This is the science of Satan's working.—*Ibid.*, pp. 113, 114.

Another interesting phase of this study is the shift that is observed in the declarations concerning the extent to which a person under hypnosis may be led to perform a wrong act. The *Newsweek* article deals with this question as follows:

Can a hypnotized person be forced to perform criminal acts?

No. A hypnotic subject will never do or say anything that conflicts with his moral or ethical code.—*Newsweek*, April 9, 1956, p. 110.

On this point John Pfeiffer disagrees, for he writes:

It is commonly believed that a person will not commit crimes under hypnosis, that he will perform only those acts which do not run counter to his standards of lawfulness. But this notion is not entirely true. In fact, experiments have been conducted by Syracuse University and Brooklyn College which indicate that moral judgment may be suspended.—*Science Digest*, September, 1956, p. 44.

Lester David also asserts that "experiments have shown that hypnotized persons may perform a wrongful act that is actually in conflict with their personality."—*Coronet*, August, 1956, p. 78.

But Seventh-day Adventists were informed half a century ago:

Fearful is the power thus given to evil-minded men and women. What opportunities it affords to those who live by taking advantage of other's weaknesses or follies! How many, through control of minds feeble or diseased, will find a means of gratifying lustful passion or greed of gain!—*The Ministry of Healing*, p. 243.

Noteworthy as it is that Ellen White wrote many years ago depicting what we see clearly today in the revival of hypnosis and sounding a clear-cut warning that gives safe guidance in what would otherwise be a very perplexing situation, it is equally remarkable that many decades in advance of scientific research she also set before us affirmatively the proper place of psychosomatic medicine. Writing in 1872 the messenger of the Lord declared—and the words are seen to have much greater

significance today than they did eight decades ago:

To deal with men and women whose minds as well as bodies are diseased is a nice work. Great wisdom is needed by the physicians at the Institute [Battle Creek Sanitarium] in order to cure the body through the mind. But few realize the power that the mind has over the body. A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health.—*Testimonies*, vol. 3, p. 184.

And again in *The Ministry of Healing* we find the counsel published in 1905:

In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease.—Page 241.

As it is not the purpose of this article to deal with the positive side of this question, we will but refer the reader to the chapter "Mind Cure" in *The Ministry of Healing*, pages 241-258, and Section Six of *Medical Ministry*, "True and False Systems of Mind Cure," pages 105-117.

Satan skillfully uses this knowledge of the laws that govern the operation of the human mind. Writing of this, Ellen White penned in an article published in 1884:

In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy souls.—*The Signs of the Times*, Nov. 6, 1884.

The advantage he [Satan] takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God.

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences, laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders,—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader; for the conflict between Christ and Satan is not yet ended.—*Ibid.*

(End of Series)



Altar Calls in Our Early Evangelism

THE ADVENT MOVEMENT came into being in the midst of a strong and vigorous evangelism. The cause we represent was built by preaching. Before we had a church building or a school, a hospital or a printing press, we had preachers who under deep conviction moved forward in faith, claiming the promises of God. Their assets and financial standing were almost nil, but they went ahead, and marvelous indeed were the results.

Among those early evangelists none were more ardent and self-sacrificing than James and Ellen White. And their labors were greatly blessed of the Lord. It was a real loss to the work when James White was called to his rest. But he had set a noble example of true, consecrated leadership. As a writer, organizer, administrator, and tireless evangelist he was unsurpassed by his associates.

Through those vigorous years a firm foundation was laid, and on that we have built the superstructure of our present work. Evangelistic techniques in those days were simple, yes, very meager in comparison with the kind of equipment that seems to be regarded as essential today. But one thing dominated the lives of the evangelists: They must preach and bring souls to decision. They sensed that there was a message to be given; there was urgency about everything that they did.

Singing was a vital part of their program. But their music, like everything else, was simple and unaffected. This was characteristic of their whole program. One thing mattered—their hearers must be prepared for the coming of the Lord! Their messages were saturated with a conviction of

the nearness of the end, and at the close of their addresses earnest appeals were made for men and women to break from sin and accept the great provisions of grace. Not always, but very frequently they invited the people to manifest their decisions, urging them to move forward and thus give evidence of their acceptance of the Lord and His message.

This technique, of course, was by no means an innovation, for in the great evangelistic movement of the Wesleys a century earlier, altar calls were a vital part of the art of gaining public decisions. It was under the influence of the Wesleys that the expression "altar call" came into use. Those Methodist preachers began their work in the atmosphere of Church of England houses of worship. And the altar, being the place where the communicants came to receive the Lord's Supper, seemed a very natural place for the new converts to make their decisions for full consecration. Thus the altar call became a technique that was understood to be a very definite part of evangelism.

Not only the Methodists but others followed more or less the same pattern. No one used it with greater effect in early Adventist evangelism than did Ellen White herself. Not only did she use this method in the United States, but when she went to Europe she followed the same pattern among the most conservative groups. Some declared that such techniques would never be acceptable in Europe, but she found, as many others of us since her day have found, that the human heart is about the same anywhere, and souls are as ready to respond across the ocean as they are in the United States. When she went to Australia and to South Africa the same methods were used.

In recent years there seems to be a reticence on the part of a few in regard to the use of this method. There may be reasons for hesitancy, but every successful evangelist recognizes the value of some such method as this. It enables people to register their decisions while they are still in the atmosphere of the meeting, and that is important.

No hard and fast rules can be laid down for the making of altar calls, but some things are vital. The evangelist himself must not only be convicted of the importance of the method, but he also must understand when and how to make the ap-

peal. His own soul must be very sensitive to the impressions of the Spirit of God. And nothing is so important as the atmosphere of the meeting itself. Success or failure will depend upon that being right. But who is it that creates the atmosphere? Is it not the preacher himself? Not only *what he says*, but *how he says it* is important. If in his presentation there has been a light or frivolous attitude, if there have been unkind remarks or criticism during the discourse, then the atmosphere is definitely wrong for an appeal. The Holy Spirit can never bless anything foreign to the Spirit of Jesus. But all other things being equal, it can be said without hesitancy that (1) if the atmosphere of the meeting is favorable, and (2) if the preacher himself is under real conviction by the Spirit of God, and (3) if his mind is alert to the movings of the Spirit of God and he has already been impressed that there is a need for such a call, then there is nothing else for him to do but to give opportunity for souls to manifest their decisions. To invite them to draw nearer is natural. The very fact that one makes a move, if only a yard or two, will mean a great deal to the one who is seeking God.

In the early beginnings of our work in Australia Ellen White played a vital role, not only as a counselor but also as a preacher. And out there she followed the same pattern of evangelism that she and James White used so effectively through so many years of their united labors. Nearly all of her meetings were climaxed by an invitation or an altar call. After one such meeting she wrote a letter to O. A. Olsen, at that time president of the General Conference, in which she reported some experiences then recent, and one in particular. That letter was published in the *Review and Herald* under date of July 30, 1895. We quote from it here because in it some vital things are revealed that not only are interesting, but that give an insight into her utter dependence upon God. The experience she reports indicates the clear leading of the Spirit of the Lord.

Several things should be noted: (1) her willingness to respond to the impressions of the Spirit, (2) her faith in God's ability to do great things in spite of circumstances, (3) her willingness to follow the Lord's leading, even to changing her whole sermon and expounding a passage of Scripture which came to her mind when she

rose to speak (this is something we do not recommend unless one has a real background of experience from which to draw), and (4) the success of the altar call and the recognition that the fruitage was God given.

We believe our readers will be interested in reading this letter, not only because it reveals an evangelistic technique, but also because of the circumstances of the sermon reported. If your editor seems to reveal a special interest in this letter, you will pardon it, because the persons referred to happen to have been his own parents and his aunt and uncle. It was in this particular meeting that my own mother and my aunt both took their stand for the truth. My father and my uncle had made their decisions a year before and had gone forward in baptism. But their wives were very hesitant. Having been reared in the conservative atmosphere of a Scotch Presbyterian church did not help the situation, for evangelistic fervor was not a part of the program there. Of course the Advent preachers were enthusiastic, and one was even a woman! The situation is different today, for the Presbyterian Synod recently conceded the value of the service of women and actually recommended the ordination of women to the regular ministry. But in those days such a thing was unheard of.

All the persons referred to in this letter are now awaiting the call of the Life-giver, for sixty years have passed since this evangelistic report came to the General Conference president. We publish the major portion of the letter just as it appeared in the *Review and Herald* under the title "Interesting Experiences in Australia."

[The following letter from Sister White to Brother Olsen, we are permitted to present to the readers of the *Review*. The brethren everywhere will be interested in the happy experiences which it records.—EDITOR.]

North Fitzroy, Australia
May 27, 1895

On Sabbath, May 25, we had a precious meeting in the hall where our people meet in North Fitzroy. For several days before the meeting, I knew that I was expected to speak in the church on Sabbath; but unfortunately I had a severe cold and was quite hoarse. I felt inclined to excuse myself from this appointment; but as it was my only opportunity, I said, "I will place myself before the people, and I believe the Lord will answer my earnest prayers, and remove the hoarseness so that I can present my message to the people." . . . Christ says,

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

The word of God is sure. I had asked, and I believed that I would be enabled to speak to the people. I selected a portion of Scripture; but when I rose to speak, it was taken from my mind, and I felt impressed to speak from the first chapter of Second Peter. The Lord gave me special freedom in presenting the value of the grace of God. How much is His grace to be appreciated! The apostle says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." . . .

I was enabled by the aid of the Holy Spirit to speak with clearness and power. At the close of my discourse, I felt impressed by the Spirit of God to extend an invitation for all those to come forward who desired to give themselves fully to the Lord. Those who felt the need of the prayers of the servants of God were invited to make it manifest. About thirty came forward. Among these were the wives of the Brethren A.*, who for the first time made manifest their desire to come near to God. My heart was filled with unspeakable gratitude because of the movement made by these two women. I could see then why I was so earnestly moved to make this invitation. At first I had hesitated, wondering if it were best to do so when my son and I were the only ones whom I could see who would give us any help on that occasion. But as though some one had spoken to me, the thought passed through my mind, "Cannot you trust in the Lord?" I said, "I will, Lord." Although my son was much surprised that I should make such a call on this occasion, he was equal to the emergency. I never heard him speak with greater power or deeper feeling than at that time. He called upon Brethren Faulkhead and Salisbury to come forward, and we knelt in prayer. My son took the lead, and the Lord surely indited his petition; for he seemed to pray as though in the presence of God. Brethren Faulkhead and Salisbury also presented fervent petitions, and then the Lord gave me a voice to pray. I remembered the Sisters A., who, for the first time, were taking a public stand for the truth. The Holy Spirit was in the meeting, and many were stirred by its deep movings.

At the close of the meeting many pressed their way to the platform, and taking me by the hand, requested me with tears in their eyes to pray for them. I answered heartily, "I will." The Sisters A. were introduced to me, and I found that their hearts were very tender.

I will tell you a little more definitely about the situation of these A. brothers and their wives. Brother Somerville was the first one who interested these men in the truth. He requested the help of Brother Starr [G. B. Starr] in giving them Bible readings, and through these influences they were led

to come upon the Brighton camp ground.* They were delighted with the cotton city, and decided to have a tent for their families, and thus be able to receive the benefit of the meetings. The wives could be on the grounds whenever they chose, but the husbands could only attend the meetings when their business permitted. But they did this, placing themselves in the channel of light where the heavenly current could flow to their souls. They were converted and baptized. From that time they closed their music-store on the Sabbath. . . . They had to suffer the affliction of opposition from father and mother and relatives. The mother of one of the sisters who has now taken her position on the truth, has been a most bitter opposer, and has threatened that if her daughter did become a Sabbath-keeper, she would not allow her to enter her home; for the mother would look upon her as a disgrace to the family. Mrs. A. had often made the statement that she would never join the Seventh-day Adventists. She had been brought up in the Presbyterian Church, and had been educated to think that it was very improper for women to speak in meeting, and that for a woman to preach was altogether beyond the bounds of propriety. She enjoyed hearing Elders Daniells and Corliss, and thought them very clever speakers, but she would not listen to a woman's preaching. Her husband had prayed that God would so arrange matters that she might be converted under the ministry of Sister White. When I made the appeal, and urged those to come forward who felt their need of drawing nearer to God, to the surprise of all, these sisters came forward. The sister who had lost her little one, said that she was determined that she would not move forward, but the Spirit of the Lord so forcibly impressed her mind that she dared not refuse. When the Brethren A. saw their wives going forward, they said they felt like leaping and praising God. They could hardly believe their own eyes. These men have proved God's promise true; for in asking they have received, and their faith has been greatly increased in Him who has made every promise sure in Jesus Christ.

My faith also was regarded, and although difficulty was brought upon me by the prevailing epidemic, the Lord sustained me, and lifted upon me the health of His countenance. I feel so grateful to my Heavenly Father for His lovingkindness in bringing these two precious souls to unite with their husbands in obeying the truth. They have counted the cost before they have entered upon the Christian warfare. For some time these sisters have been attending the Sabbath School. They brought the little children with them that they might receive the benefit of the instruction in the smaller classes, while they themselves have felt that they have gained much instruction in studying the lessons of the senior division. They were much nearer belief in the truth, nearer the kingdom of heaven, than they themselves had thought.

* [These two men were A. W. Anderson, who later spent fifty-five years in the Advent ministry as editor, educational secretary, religious liberty secretary, et cetera, and R. G. Anderson, who became the first officer in the health food work in Australia. In the characteristic way of her letters such persons were mentioned by the initial rather than the name.]

* [Brighton is a suburb of Melbourne about ten miles from the Civic Center. This was the first camp meeting to be held in Australia.]

This Sabbath day was a precious day. Was there not joy in heaven over these two souls who had received Christ? John says, "as many as received him, to them gave he power to become the sons of God, even to them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fullness have all we received, and grace for grace."

There is something very impressive about the recital of this Sabbath morning evangelistic service sixty years ago. Would it not be a good thing if we could see that same earnestness, that same passion for souls today? If our Sabbath services had more of the real spirit of evangelism surely it would be a breath of life to our congregations.

The letter concludes with references to the need of another camp meeting in that city. Some were evidently concerned about the expense of another such meeting, although *three different churches* had been raised up as the result of that one camp meeting. Would that we could see similar results today! The Lord's servant certainly provokes our thought on this matter of camp meetings, for after emphasizing that "hundreds are reading their Bibles with heartfelt desires to know the truth" the letter concludes with this earnest appeal:

Some will say that these camp-meetings are very expensive, and that the Conference cannot afford to support another such meeting; but when we look at the three churches that have been organized, and are prospering in the faith, can we hesitate in answering the question, Will it pay? Shall we not raise our voices in decided affirmation, It will pay? ELLEN G. WHITE in *The Review and Herald*, July 30, 1895.

The all-important thing that mattered was the winning of souls. Evangelism was the keynote of every discussion, and the altar call was largely the index of the evangelistic success. "After meetings" were encouraged and preachers were expected to call for public decisions and then follow up those interests by personal house-to-house instruction. Are we becoming too well organized to need such evangelistic techniques? Or are we just plain nervous?

"Revival services should be carried from the beginning to the close of the meeting" is a vital piece of instruction from that inspired source, *Testimonies*, volume 6, page 64. And again: "At the close of every meet-

ing, decisions should be called for."—*Ibid.*, p. 65.

These familiar words may well have meaning for us today:

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us.—*Testimonies to Ministers*, p. 31.

R. A. A.

News and Announcements

Pitcairn Islanders to Have Church Ambulance Unit

DESCENDANTS of the celebrated mutineers of the *Bounty* are to have their own unit of the St. John Ambulance Association under the supervision of Seventh-day Adventist officials.

An Adventist leader who returned to Wellington, New Zealand, from a tour of the South Pacific said the 130 inhabitants of remote Pitcairn Island had applied for permission to form a brigade of the organization, which is similar to the Red Cross.

All persons living on the tiny (2 sq. mi.) island are descendants of the nine *Bounty* mutineers who settled there in 1790 with the twelve Polynesian women they brought from Tahiti after setting Capt. William Bligh adrift in a small boat. All Pitcairn Islanders have been Adventists for many years.

The ambulance group's first-aid and home-nursing program was extended to the South Pacific in 1953 through the joint efforts of the association and the Adventist Mission Board.

It was aimed primarily at training people of some of the more primitive islands in the basic principles of modern medicine, simple surgery, and sanitation. The more advanced—and remote—Pitcairn Islanders heard of the program and now have asked to be included in it.

The Reverend R. E. Hare said that during his South Pacific tour he gave examinations to one home-nursing and 11 first-aid classes and awarded certificates to 417 islanders. Of this number 240 were New Guinea natives, 113 Solomon Islanders, and 64 Cook Islanders.

"These once primitive—and in some cases cannibalistic—people are getting a new grip on the realities of life," Mr. Hare said. "And, strange as it may seem, as they learn the mysteries of their bodies and what to do in an emergency, a latent instinct seems to be aroused in them and they forget self in the desire to do something for someone else."

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The Place of Special Appeals in Public Ministry

Basic Instruction

Miss Not the Golden Opportunity.—"It is the work of the Holy Spirit to convince the soul of its need of Christ. Many are convicted of sin, and feel their need of a sin-pardoning Saviour; but they are merely dissatisfied with their pursuits and aims, and if there is not a decided application of the truth to their hearts, if words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth, farther away from Jesus and never take their stand on the Lord's side.

"Now the minister is not merely to present the Word of God in such a manner as to convince of sin in a general way, but he is to lift up Christ before his hearers. Christ's claims upon them are to be made plain. The people should be urged to decide just now to be on the Lord's side."—*Evangelism*, p. 283.

Frequent Public Calls.—"Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds, with all their affections, to Christ Jesus."—*Ibid.*, pp. 284, 285.

Commendation of Public Calls

Securing Audience Response.—"Elder Simpson has had wonderful success in this series of meetings. His method has been to make scripture explain scripture; and the Holy Spirit has convinced many hearts of the truth. The people can but accept a plain Thus saith the Lord. . . . He has lectured only in the evening, when men are released from their work and can come out to hear. After a few

weeks of labor he presented the Sabbath, again making the Bible prove every statement.

"The first meeting on Sabbath was held in the large tent. After Elder Simpson had finished speaking, there was a social meeting, and then he asked all who were convinced of the truth and were determined to take their stand to obey the Word of God, to rise to their feet. Fifty responded; their names were taken and a meeting appointed in which they should bear their testimony. Many had excellent words to speak. . . .

"After several weeks had passed, another call was made for those who had decided to obey the truth. Between twenty-five and thirty responded. Several ministers were present at this meeting and bore excellent testimonies."—*Ibid.*, pp. 283, 284.

Audience Response to Truth in 1844 Movement.—"This is the manner in which it was proclaimed in 1842, 1843, and 1844. . . . No unnecessary words were uttered by the speaker, but the Scripture was clearly presented. Frequently a call would be made for those who believed the truths that were proved by the Word, to rise to their feet, and large numbers would respond. Prayers were offered in behalf of those who wished special help."—*Ibid.*, p. 284.

Ellen G. White Calls for Audience Response*

As She Begins Work in Switzerland.—"Sabbath and Sunday were precious seasons. The Lord especially blessed in speaking Sunday afternoon. At the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, that we might unite our prayers with theirs for the pardon of sin, and for grace to resist temptation.

* Ellen G. White frequently employed the public appeal calling for audience response. Reference to this is found in her diaries and letters and in some instances in reports of her sermons. We assemble here some typical statements that illustrate how she effectively employed the call for decision.—ARTHUR L. WHITE, Compiler.

"This was a new experience for many, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put away sin, and to engage most earnestly in the work of seeking God. After prayer, one hundred and fifteen testimonies were borne. Many of these showed a genuine experience in the things of God."—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, "Notes of Travel," p. 173. (Service held Sunday afternoon, Sept. 13, 1885, at the Swiss Conference at Basel, Switzerland.)

At Christiania, Norway.—"We spent two weeks in Christiania, and labored earnestly for the church. The Spirit of the Lord moved me to bear a very plain testimony. At our last meeting especially, I presented before them the necessity of a thorough change in the character if they would be children of God. . . . I urged upon them the necessity of deep repentance, confession, and forsaking of the sins which had shut away the sweet spirit of Christ from the church. We then called for those to come forward who would take a decided position on the Lord's side. Many responded. Some good confessions were made, and earnest testimonies were borne."—*The Review and Herald*, Oct. 19, 1886.

Called Forward in San Francisco.—"Friday, December 21 [1900], I went to San Francisco, where I was to spend the Week of Prayer. Sabbath afternoon I spoke to the church there, although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from Rev. 2:1-5.

"The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne. After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward are persons who have recently heard the Advent message, and are in the valley of decision. May the Lord strengthen the good impression made upon them, and may they give themselves wholly to Him. Oh, how I long to see souls converted, and hear them sing a new song, even praise to our God!

"Sunday afternoon I spoke to a large audience, many of whom are not of our faith. My strength was renewed, and I was able,

without clinging to the desk, to stand before the people. The Lord's blessing rested upon us, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. The Lord came very near as we sought Him in prayer."—*Ibid.*, Feb. 19, 1901.

In Early Days at Battle Creek.—"We have had another precious season with the church at Battle Creek. We find this dear people holding on their way, and growing stronger and stronger. They have a living, growing interest in the cause. . . . On the evening of the 12th, eleven came forward, and all bore a good testimony. Ten of these were interesting youths and children. Twelve or fifteen more are candidates for baptism. God bless the church in Battle Creek, still more and more abundantly."—*Ibid.*, Jan. 21, 1868.

The Closing Call at a Workers' Institute.—"Will those who are determined to cut loose from every temptation of the enemy, and to seek for heaven above, signify such determination by rising to their feet. [Nearly all of the congregation present responded.]"—*Ibid.*, July 16, 1908. (Workers' Institute, Oakland, Calif., March 7, 1908.)

A Similar Work in Every Church.—"Since coming to America, my labors have been constant, and I have felt much of the sustaining power of the Lord. . . . Sabbath, November 10, I visited San Francisco, and spoke to a church full of people who had ears to hear and hearts to understand. . . .

"After I had finished speaking, Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred persons came forward. Men and women, youth and children, pressed into the front seats. The Lord would be pleased to have a work similar to this done in every church.

"Many could not come forward, because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, 'I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard.'"—*Ibid.*, Feb. 12, 1901.

Response at General Conference of 1909.—"My brethren and sisters, seek the Lord while He may be found. There is a time coming when those who have wasted their time and opportunities will wish they had sought Him. . . . He wants you to keep in the line of reason, and in the line of labor. He wants you to go forth to our churches to labor earnestly for

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E VANGELISM *Winning Men for God*

"Ye Are My Witnesses"

VERNON FLORY

Home Missionary Secretary, Lake Union Conference

IN THE ultimate of brevity, God's plan for finishing the work in the earth is given in Isaiah 43:12: "Ye are my witnesses, saith the Lord, that I am God." God's plans are always simple plans. Much is covered in those few words, "Ye are my witnesses." A witness must know by experience what he is talking about. We cannot successfully witness for God without first having an experience ourselves. We cannot tell about the thrill of knowing Jesus as our Saviour unless we have experienced it. Can we extol the value and strength of a prayer life unless we are living that experience? No doubt one of the main reasons our witnessing for God is not as effective as we would like it to be, is because we do not know God as we should.

Pilate once asked Jesus, "Art thou the King of the Jews?"

"Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?" (John 18:34). "Pilate, are you saying this because you have a personal conviction regarding me, or are you just saying it because someone told you that I was King of the Jews?" As witnesses for the Master we must speak from our own experience. When we do that, it will carry tremendous weight. Merely repeating what we have heard someone else say about God is not witnessing.

God can use anyone as His witness, if that one is consecrated and knows God. This fact we as ministers need to reflect upon. How many times we pass by some dear brother or sister, thinking that we cannot use him. Perhaps he is not the progressive or aggressive person we like to include in our plans. It makes no difference how humble or backward he may be, God can use him to His glory if he is consecrated to Him. Read the story "An Angel Fills the Wood Box," which appeared in the *Review and Herald* of December 22, 1955. God used in a wonderful way a woman who

had just recently become an Adventist. She was His witness.

Jesus in His ministry used as witnesses some folks that we would surely pass by as unusable. Read again the story of the two demoniacs. None of us would choose them and send them into a city to prepare the way for successful evangelism. Jesus was asked to leave. The citizens didn't want Him around. When the demoniacs sought to stay with Jesus as He was leaving, notice what He said to them: "Return to thine own house, and shew how great things God hath done unto thee" (Luke 8:39). These men were His witnesses.

But notice what happened the next time Jesus went there. "And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him" (verse 40). The difference in the attitude of the people was the result of the witnessing of those men. These demoniacs didn't know much about Jesus. They had heard no sermon. They had seen Jesus only once, and had been with Him but a few hours at the most. They did not go out and give a series of Bible studies. They just did what they could. They witnessed as to what Jesus had done for them. This was their own experience. How wonderfully effective it was.

It is interesting to notice in the concordance how many times the words "witness" and "witnesses" are used in the book of Acts alone.

"Ye are my witnesses." Sometimes we get the idea that we are God's lawyers. Lawyers are the ones who, after all the witnesses have given their testimony, argue the fine points of the law and endeavor by argument to secure a decision in their favor. God never has called us to be His lawyers. We are called to be His witnesses. We may be able to argue ever so logically, but argument only produces argument.

The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.—*The Acts of the Apostles*, p. 511.

Here, then, is Heaven's simple plan for carrying a knowledge of the living God and a loving Saviour to the world. "Ye are my witnesses, saith the Lord, that I am God" (Isa. 43:12). The servant of the Lord puts it this way in *The Ministry of Healing*, page 100:

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. . . . These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power, that works for the salvation of souls. . . . 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.

Notice another statement:

The followers of Christ are to be the light of the world; but God does not bid them make an effort to shine. He does not approve of any self-satisfied endeavor to display superior goodness. He desires that their souls shall be imbued with the principles of heaven; then, as they come in contact with the world, they will reveal the light that is in them.—*Ibid.*, p. 36.

The world needs today what it needed nineteen hundred years ago—a revelation of Christ.—*Ibid.*, p. 143.

This is what we as ministers and church members must work to accomplish. We will need the help of every church member. It is a challenge to us as workers to find the place where each of our church members can be the most effective witness for the Master. This is not easy. Perhaps that is why it is not often done. It is easier just to preach.

Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives.—*Ibid.*, p. 352.

Not all the books written can serve the purpose of a holy life.—*Ibid.*, p. 442.

There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. . . . In order to convince others of the power of Christ's grace, we must know its power in our own hearts and lives.—*Ibid.*, p. 469.

The badge of Christianity . . . is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian.—*Ibid.*, p. 470.

If we will in some way lay the challenge of witnessing upon our church members, it will work untold good. It will make the church alive. Our internal church problems will be greatly minimized. Our own pastoral work will be far more successful. Let us encourage all to be His witnesses.

Brethren, here is God's plan. Our human plans sometimes get pretty complicated. But God's plans are always simple, and if under His guidance we could convey this thought of witnessing to our people, what a tremendous power for the saving of souls it would be. It calls for a real revival in the church. This is where all evangelism should start.

All our denominational plans will fall into their rightful places when we correctly understand our place as witnesses for God.

An Unusual Ingathering Contribution

R. E. FINNEY, JR.

Editor, "These Times"

TO DWIGHT S. WALLACK, now district superintendent in Grand Junction, Colorado, Ingathering has always been a pleasant task. He looks upon it as an opportunity to make friends as well as to get money for the cause. In addition he believes that one often sees the leading of God in making and influencing new acquaintances for God's work. This is illustrated by a recent experience that took place in Kalamazoo, Michigan.

The local elder, J. E. Groves, has always been active in Ingathering and has been glad to introduce each succeeding pastor of the church to his business acquaintances in the city. One to whom he introduced Pastor Wallack was a man we will refer to as Mr. Allen, secretary of a large pharmaceutical manufacturing firm, the annual contribution of which at the time had been ten dollars.

The first time they called on Mr. Allen he increased his donation for the company to twenty-five dollars. Some time later in a conversation with the pastor at a Ministerial Alliance luncheon, Mr. Allen stated that he had always felt Seventh-day Adventists to be somewhat distant and uncooperative in community affairs. He further stated that he was glad to see what seemed to be a new attitude on the part of the church as evidenced by the establishment of the church's excellent welfare center. He was also favorably impressed by the pastor's work in the local civil defense organization and

by the fact that he was vice-president of the Kalamazoo Ministerial Alliance.

During the year Pastor Wallack made a few friendly calls on Mr. Allen. When the 1955 Ingathering call was made, Mr. Allen was in a board meeting, making it necessary for Pastor Wallack to call back a few days later. At that time Mr. Allen said that the company had changed its policy and that henceforth he would be unable to make a contribution. Since the company had increased its gift to fifty dollars, this was something of a blow. But this call had been made a matter of special prayer, and surely all would work out for the best.

In his Ingathering folder that day Pastor Wallack carried a picture clipped from the local paper, with an accompanying write-up about Dr. and Mrs. Edwin Brooks and their family. Dr. Brooks had just been appointed to the staff of the new Taiwan Sanitarium and Hospital, and since he was a Kalamazoo man, this had made a good story for the local paper. Mr. Allen noticed this clipping in the folder, and since mission work has a special appeal to him, he was much interested. After examining it further he remarked that perhaps his company could make another kind of donation direct to this institution in the form of medicine, and that, doing it in this way, they might be able to make it as much as three or four hundred dollars. Naturally Pastor Wallack was thrilled at the prospect.

He wrote immediately to Dr. Brooks, asking him to send all the pictures and information available about the hospital. He responded immediately with a fine assortment of pictures and news stories about the opening of the hospital and a more recent story about his giving his own blood to save the life of an Indonesian woman who had no money or friends. This gift on the doctor's part had greatly impressed the Chinese, and there had been a full-page report of this in the Chinese newspaper. The story was headed: "Gold and Silver Have I None, but What I Have I Give Unto Thee."

This material was given to Mr. Allen at once. A day or two later he called Pastor Wallack, greatly thrilled over the pictures, particularly one of Madame Chiang Kai-shek and another of Ambassador Rankin, both of whom had attended the opening of the institution. Most of all he appreciated Dr. Brooks's kindness to the native woman. He took the pictures home to show to his wife, and shared them with his fellow executives. He said to the pastor, "I am trying to get Dr. Brooks a really good donation of medicines, and I will let you know in a few days how I come out."

A few days later a letter arrived stating that the firm had voted to send \$7,000 worth of antibiotics to Dr. Brooks. Pastor Wallack thought there must be a mistake in the typing, and called to check on it. He was assured that there was no mistake, but that the amount stated was the wholesale price, making the retail value more than \$19,000.

It took a good deal of negotiation to get this gift through customs duty-free. Regular duty would have been 50 per cent, which would have been quite out of reach of the Taiwan Sanitarium. Incidentally, the medicine was finally cleared through the Catholic Welfare Committee of China!

Later on, Mr. Allen spoke of the possibility that there might be a further gift at a later date. During the summer Pastor Wallack was transferred to Colorado, and shortly after arriving there he received more startling news. Mr. Allen wrote that at that time his company was sending to the hospital a further gift of \$50,000 worth of antibiotics at the base wholesale rate, or more than \$100,000 in retail value. Surely this makes one of the largest Ingathering gifts on record!

Pastor Wallack feels that Ingathering should not be considered a difficult task, but instead a marvelous opportunity for us to work with God and let Him work with us for the furthering of His world program. We need to remember that the work does not depend on our personal ability, but on our willingness to work with the Lord. His is the ability to influence the minds of men. Unexpected blessings will come to all of us if we show more friendship the year round with our business acquaintances and give willing cooperation in our communities.

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Drive-in Church at Livingston

JAMILE JACOBS

Pastor, Greater New York Conference

THE ADVENTIST HOME at Livingston, New York, is the realized dream of kind and energetic laymen who became concerned about the aging members in the Greater New York Conference. It is a laymen's project receiving the guidance of the local conference and the union. It is managed on Adventist principles. The property when bought provided most suitable dormitories for the needs of the aging. Situated in the scenic Hudson Valley with the Catskill Mountains beyond, this peaceful farming community is a delightful contrast to the noisy, bustling life to which its members have been accustomed in the past. Here one finds a homey, friendly atmosphere, and those in the home are very happy in their sunset years.

Our Seventh-day Adventist church in Livingston was organized a year ago, with members from other places—those who had come to be residents or workers in the Adventist Home. Hardly anyone in the community was aware that we existed as a church until we decided three months ago to make ourselves known by conducting summer drive-in church services on Sunday mornings.

The manager of a nearby drive-in theater made his theater available without cost. He suggested that others might be interested in this program. We were not acquainted with even one other minister in the area. Realizing, however, that much good could come by showing a spirit of cooperation, I sought out the president of the county ministerial association, with an invitation to that organization to sponsor the services. This they were happy to do "if the Adventist pastor would act as coordinator through the summer."

Cars are the pews for those who attend these outdoor services, which are conducted at 8:45 A.M. each Sunday.

Attendance was small at first, but has increased week by week. People come as they are. Elderly folks who cannot attend regular church services enjoy the comfort of the car. Small children relax in the back seats without disturbing parents or nearby worshipers. Some who plan a day of recreation come prepared for their outing. The ministers have been encouraged by the regular attendance of a number from the upper level of society.

Working together with the other Protestant churches has produced far better results than we could have realized by working alone. The

other ministers have taken a very favorable interest in our church and in the Adventist Home. The county-wide publicity and advertising of this project have brought us into acceptance with the other churches. Contacts with the newspapers, with the radio, and with men of influence have suddenly opened the way for further efforts to improve our public relations.

Indirectly, and in a way that is a blessing to all, a group of people in our area who would not otherwise listen are becoming acquainted with Seventh-day Adventists, and are being favorably impressed by what they learn. Please pray for the work in this county, that many souls may be won.

Put Your Church "Up Front"

HOWARD B. WEEKS

Secretary, General Conference Bureau of Public Relations

WHETHER your church is prominently situated in its community or tucked into an obscure corner, it can be "up front" through the judicious use of the new roadside signs available through the General Conference Bureau of Public Relations.

Traffic to and from your town is funneled through comparatively narrow arteries. Once inside the city it can disperse in many directions and be hard to reach, but while it is still on those narrow arteries—there is your chance to speak.

Thus an attractive sign is really an extension of your church. Figuratively the church is brought even from the back streets and put on the high road where all can be aware of its existence and receive its welcome.

Whether you post the inexpensive sign that costs less than a five-dollar bill, or use the glowing Scotchlite model to speak to travelers through the night, any church can now be "up front" witnessing for the faith.

Here are some practical suggestions on getting started with the roadside-sign project in the communities where you have churches:

1. Show the large poster, sent to all pastors, to your church or church board, getting necessary approval to order the signs. Appoint any necessary person or committee to see the job through. Your press secretary may be just the one.

2. Survey the approaches to your community. Determine whether other churches, and which ones, have signs already posted. See whether these are out of town, on private property, or

on the right of way inside the city limits. Spot good locations for your own signs.

3. With this orientation, call your city street commissioner (if the right of way in city limits is involved) or the State highway department (if out of town on the right of way). Tell the responsible person that you have a neat informational sign you would like to post and want their permission before going ahead. If there are prohibitions or restrictions, this is the time to discover them. Often special privileges will be granted churches for posting small signs on the right of way even where commercial signs are forbidden.

4. If it is necessary to post your signs on private property off the right of way, contact the owners and get their permission. Usually there is no objection and no charge involved here if the sign does not create a nuisance. If the sign is to be off the road a long way, give real consideration to ordering the larger size (35 by 48 inches). This will seem small enough unless it is right on the roadway.

5. Order through your conference treasurer the number of signs you need to do the job. For double-faced signs, order two single-faced signs.

6. While you wait for the signs to come, you can find mounting material. A 4- by 4-inch cedar or redwood post is perfectly acceptable in most places. Judge the height according to the environment, allowing two feet to go into the ground. Paint the posts white, with the base black about a foot above the ground (to reduce the effect of splashing). If metal standards seem more appropriate, regular channel-iron mounting posts can often be purchased from city or county sign shops. Other materials often used are ordinary one- or two-inch angle iron, iron pipe, or regular metal fence posts. Any of the iron posts should have a crosspiece in the ground to prevent twisting. Be sure any mounting you use is neat and rigid.

7. When the signs are up, let the church members know about it so they may share in the satisfaction of this new witness. It may even be interesting to them to see the actual signs before they are posted.

8. Make note of any comments you may hear from townspeople, or any contacts you may make as a result of the signs. And please pass these on to your conference public relations secretary for mutual edification and inspiration.

**"Whenever a light starts making a noise,
it's getting ready to go out."**



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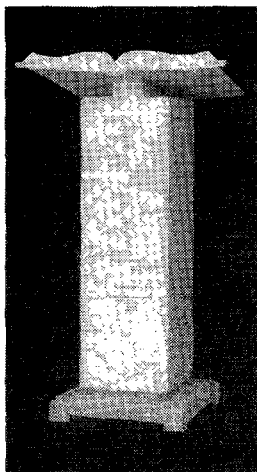
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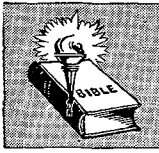
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BIBLE INSTRUCTOR

Talking It Over

HOW I would like to chat personally with each of our Bible instructors! That, of course, is impossible. But suppose we do the next best thing and talk over in this way the Bible work that is so near to our hearts. May I set the mood by saying that I have before me a map of the world. Perhaps distance lends enchantment—at least I am endeavoring to visualize many of you at your far-flung posts of duty.

Since Bible work is largely built around evangelism, let us begin on this note. Patterns of evangelism are constantly changing with newer trends, but there remains a strong emphasis on public meetings. The giving of the gospel requires a preaching ministry, both at home and overseas. In this connection the services of the personal worker are always in great demand. Gospel visitors and teachers are indispensable. In many areas the present emphasis may be on our Bible correspondence schools, where we find Bible instructors helping to organize this teaching medium for speedy soul winning. Those of you who have come from the field into correspondence schools already know the value of personal home contact. The making of Seventh-day Adventist Christians is hardly done alone from an office. It is the worker in the home who must develop the interest and reap the harvest. But the blending of contacts through the mail and in the home produces wonderful results in souls won to the Saviour and to the message.

There is still a dire need for a larger evangelism in the great cities of the world. Here the challenge to evangelize cannot be met by the timid, faithless, and conservative approach. We might compare the task to the erection of a skyscraper, which calls for dynamite and the noise of blasting and drilling. Giant bulldozers must do a work of preparation. Teams of skilled mechanics and workmen must cooperate before such a skyscraper stands complete. Some Bible instructors fit into this more intensive service of large city evangelism. Not all are qualified for this particular type of building for the kingdom, but how we do respect those

who labor so strenuously to erect these great monuments for the message. Often they turn up enough interest to keep hundreds of laymen busy for the Lord long after a city campaign is ended. Let us speak courage to these workers!

Many cities and towns must carry on a less spectacular, more general type of evangelism. It is very popular among us at present, for it is less expensive for the conference, and uses the services of more of the church members. Here under the skilled direction of the pastor-evangelist and his Bible instructor our laymen are helped to develop a soul-winning personality. They are taught sound Bible reasoning and good teaching methods. Such efforts materially strengthen our churches, and are successful just to the extent that the message for this hour is carried appealingly into the homes of the people. Those leading out will see the fruit of their toil long after they are transferred to other fields of labor. In this type of evangelism many Bible instructors develop into skilled teachers of public Bible classes. This, we say admiringly, is no mean ability. Such teachers will be growing in influence in their communities.

Health Principles in Evangelism

Our prophetic message progresses as a sanctifying force that stresses personal holiness. This must embrace the teaching of health principles. There is a decided awakening among the medical men in our ranks to the opportunities of using their professional approach and influence in the proclamation of our special truths. Their wives and assistants join in this type of evangelism. And some of our doctors find it profitable to assist the conferences in employing Bible instructors acquainted with health-evangelism techniques. Real progress is being made in the use of special films and other interest-developing visual aids. Personal workers in these teams are most enthusiastic in their work. Their service breaks down prejudice and wins many friends for our work. At present it is a very productive phase of medical evangelism.

As our medical institutions expand there is an increasing need for the more skilled Bible instructor who becomes a chaplain's assistant as well as a Bible teacher to the sick and the nervous. Young women with nursing skills and perhaps some psychiatric training are in great demand. We must consider these urgent needs in the education and training of Bible instructors with special gifts. The few who are functioning so ably in such a capacity are enthusiastic about their work, different though it is from that of the Bible worker of past decades. A new emphasis must now be given to the training of institutional Bible instructors.

Bible Background in Office Work

During the past decade the expansion of industry and commerce has placed a premium on a thoroughly trained office worker. Many of the skilled office workers today are women. Our smaller conference and school offices have already taken on larger proportions in every respect. Because our denominational work requires more than a basic knowledge of the Bible, the intelligent secretary today is versed in Bible information. She understands research techniques as well as spelling and sentence construction. A Bible instructor course is a very helpful preparation even for those who are training for many types of office work in our cause. Bible instructors should be enlarging the vision of students preparing for work in our offices. Here we can show a guiding interest.

As a point of information we might here mention that a few Bible instructors are being lent to our schools in this present crisis in the capacity of teachers and school home deans. The ability to be so adaptable is praiseworthy, but we do appreciate the assurance that the hearts of these workers are still in the Bible work. One trained in reaching non-Adventists with the message has acquired a peculiar skill through years of service. This is our paramount need in evangelism. Bible instructors now temporarily teaching in our schools will be coming back into the field of personal evangelism. And in the meantime they will guide consecrated young people to choose Bible work as their life calling.

Bible Work Highly Respected

Bible work may not appear to be the most spectacular service in our cause, but it certainly is most effective and highly respected. Thousands have been won to our message by noble Bible instructors. This humble service bears heavenly credentials. The Bible instructor is one who will "contend for the faith

which was once delivered unto the saints." She is the essence of pure religion, and the last to compromise on standards and doctrines. Let us draw into the work consecrated youth who will loyally uphold these standards.

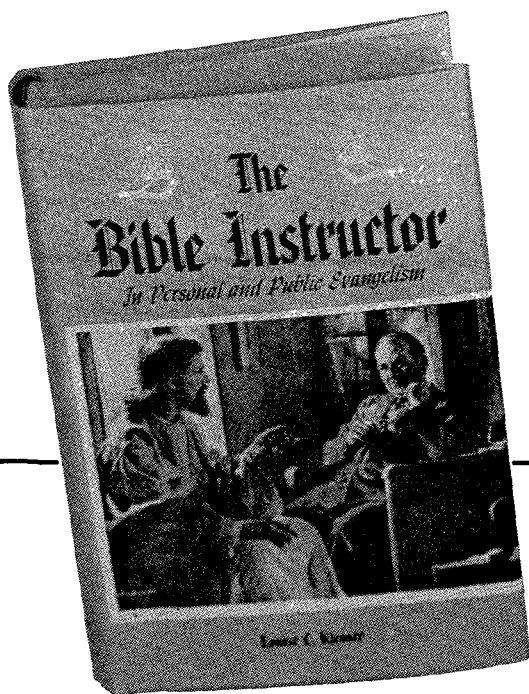
Only the other day I was reminded by a Bible instructor whose heart is still young that Bible work isolates a worker. The thought was expressed that the Bible instructor knows more loneliness than those whose professions center in our institutions and offices. True, the very nature of our service as Bible instructors means that we must live somewhat separated from our church members. Again, in our relationship to those who are learning the ways of Adventism, we also live with certain cautions and restrictions. To them we are spiritual leaders and teachers, lifters of spirits, and ever-helpful benefactors. Our own difficulties are never enlarged upon, if mentioned at all, to prospective members. While there is much to be said about this "isolation," yet this same Bible instructor mentioned how joyfully it is accepted because of the deep satisfaction that comes when souls are born into the kingdom of God. And how very true is this testimonial!

On rare occasions a Bible instructor may have heartaches over some misunderstandings arising in the circle of her associate workers. Although this can happen in any group of workers, our women are likely to suffer more keenly under strain. Fortunately these soul testings are few and far between, for workers in our ranks enjoy a true fellowship. Bible instructors have exceptionally well-poised personalities; they are also wise workers who forestall difficulties of any kind whenever possible. However, the enemy of souls has many discouragements, inducements, and attractions to deter us individually from performing such a necessary service for God. In God's school of character training we will find at times that the benches are hard. But nothing can separate us from the love of God. Each worker who is called to serve is accountable for the use of his talents. Firmly confident that right eventually triumphs, let us courageously and forgivingly stand by until the work is completed.

Growth and Progress

We are constantly searching for new means to make our soul winning more successful. The recent appearance of the *Pictorial Aid for Bible Study* has been welcomed everywhere. What a blessing this device will prove to be in presenting prophecy to our readers! May we kindly suggest that our workers teach our laymen

(Continued on page 44)



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HEALTH EVANGELISM

Health Facts Important to You

T. R. FLAIZ, M.D.

Secretary, General Conference Medical Department

THERE are certain health considerations of more immediate concern to us than others.

Generally speaking, the more important causes of death might be classified under three principal groups: (1) acute and contagious or infectious diseases, (2) cancer, (3) cardiovascular diseases.

The Epidemic or Contagious Diseases

The first group includes those epidemic diseases that in time past have been great killers, such as smallpox, cholera, typhoid, diphtheria, scarlet fever, measles, plague, polio, dysentery, influenza, meningitis, also tuberculosis, leprosy, pneumonia, and many other diseases caused by specific organisms or viruses. It will be recognized that most of these contagious or infectious diseases are well under control in many parts of the world. Since the first of this century the most dangerous of these diseases have been brought under control by public health measures, sanitation, inoculation, and education on health matters. Malaria, tuberculosis, leprosy, and certain tropical diseases still remain serious problems in some of the less-developed parts of the world. However, with the newer antimalarial medications and the widespread mosquito control, malaria is losing its reputation as the world's first killer. In the treatment of tuberculosis the newer medications, with appropriate use of surgery, are making such progress as to make it possible to dispense with some of our tuberculosis hospitals in Western countries. Even leprosy, whose bacilli can scarcely be distinguished from those of tuberculosis, is likewise yielding to the newer treatment. For the first time since the healing of lepers by the Saviour nineteen centuries ago, the pathetic victims of this loathsome disease have the prospect of restoration to family and society, thanks to modern medicine.

The Degenerative Diseases

As the proportionate number of those dying as a result of this first group of diseases dimin-

ishes, it becomes inevitable that certain other causes of death will become more significant. And thus cancer and arteriosclerosis, the degenerative diseases, are coming into the limelight as the cause of the great majority of deaths in most of the countries with the highest standards of living.

We hear much discussion concerning this spectacular increase in cancer and heart failure. It is true, of course, that when people survive the hazards of childhood, youth, and middle age, they are inevitably brought into that period of life when cancer and other degenerative diseases are naturally more frequent.

The question that comes to many in the face of these facts is whether anything can be done to eliminate or delay the approach of these hazards in the experience of each individual. Many feel that since these diseases are the result of advancing age, they are therefore inevitable and must be accepted with fatalistic resignation.

Perhaps this acceptance of the supposedly inevitable is one of the reasons for the tragically high incidence of these diseases among those of middle age. Those who believe that heredity and other factors beyond our control are the cause of these conditions are inclined to neglect their responsibility in facing these hazards. If, for example, cancer is thought to be hereditary, or is accepted as inevitable in certain people at a certain age, and if it is an incurable disease, then why be concerned before the time?

Cancer

Cancer in the body might be compared to a dangerous fire in a building. If the fire is not detected till it has spread beyond control in inflammable material, the chances are the building cannot be saved. The fire extinguishers and water hoses will be of little effect. If the fire is detected early while the flame is localized to an area where available means of fighting will be effective, the blaze will be eliminated and the building saved. Cancer is fre-

quently not detected till it has advanced beyond certain defensive barriers, where available forms of treatment are not effective. As in the case of the fire, early and adequate treatment is our only defense.

Let us notice one of the more common forms of cancer—cancer of the breast. Unlike cancer of some other parts of the body, this form is so located as to be easily detected at an early stage of its development. If a woman observes a lump in the breast, however small, or if she notices the skin drawn in, or the nipple retracted or depressed, it is cause for consultation with a competent physician. If taken early, surgical removal of such cancer is a life-saving procedure. Neglected, the cancer, like the fire, will spread and become destructive.

Regular physical examinations will often reveal these cancers sufficiently early to make effective treatment possible. Cancer that has spread beyond a certain point ultimately takes the life of its victim. There are certain well-publicized “cures” for cancer. These have in many cases led people to refuse surgical treatment till such was too late, and thus their very trust in the “cure” has become the cause of their death. There are some forms of cancer that may yield temporarily to certain medical treatment or that may be retarded in growth, but any sure remedy for cancer is not now in sight. Regular physical examination is our first and most effective line of defense against cancer.

Cardiovascular Diseases

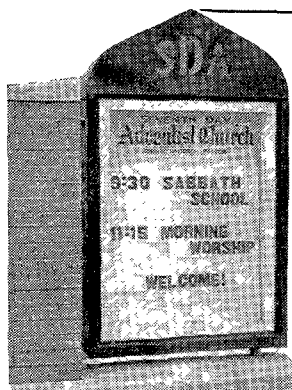
Coronary heart attacks and strokes are basically manifestations of the same disease in different parts of the body. The underlying disease is usually arteriosclerosis, or more accurately in the early stages, atherosclerosis.

To understand what happens in this condition it is necessary to take a look at the struc-

ture of the arteries, which are the immediate tissues involved in this disease. Our arteries range in size from the very small ones—in fact, smaller than a hair—to the large blood vessel carrying the blood from the left ventricle of the heart, the aorta. This largest artery is the size of the middle finger. Some of the more critical arteries of the heart and the brain, which may by their failure cause death, are approximately the size of a matchstick or smaller. The coronary arteries of the heart, which are so frequently in the news as the cause of the death of important, busy people, are of matchstick size and branch into smaller and still smaller sizes as they spread into the muscular wall of the heart to supply the fresh blood necessary to the continued function of this vital organ. The meningeal and cerebral arteries of the brain also are a little larger than matchstick size and branch out into the meningeal coverings and into the various sectors of the brain through smaller and still smaller vessels to carry the life-giving blood to every one of the millions of cells of these structures.

Disease Changes Arteries

In our study of arteriosclerosis—literally, hardening of the arteries—our interest is in the inner or lining layer. It is this inner layer that undergoes changes that are potentially so dangerous. When certain nutritional and metabolic conditions exist within the body, there begins to be laid down between this lining and the rest of the artery wall a fatty material called cholesterol. This material, at first only in slight amounts and perhaps in scattered areas increases in extent and in thickness till considerable areas may be affected. The separation of this lining from its natural base removes its principal source of support and strength. Gradually it becomes weakened and may now be easily torn.



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Possibly in the natural flow of the blood, or perhaps with a sudden exertion, such as running to catch a bus, or in a moment of unusual emotional stress, such as anger or fright, the extra flow of blood may loosen a portion of this fatty material, cholesterol, which then moves along the blood channel freely so long as the channel is large enough to permit its passage. This clump of matter, called an embolus, may be in a part of the body where the blocking of a blood vessel is not a serious matter. But if it is channeled into the coronary artery or into an important artery of the brain, there may be serious trouble ahead. All arteries become smaller farther from the main aorta. If the coronary is involved, this embolus may go to the point where the vessel divides into right and left branches and be small enough to pass on into one of these branches, ultimately lodging firmly in a point where a comparatively limited portion of the heart wall is involved. In this case the result will likely be a critical illness, but the patient will probably survive. If, however, the area supplied by the vessel is extensive or if the embolus lodges at the point where the artery divides into right and left main branches, the result is immediate stoppage of the heart action with instant death. If the artery involved is in the brain, the occlusion will result in destruction of the function of a portion of the brain, with accompanying paralysis or death. In many cases the fatty or cheesy matter in these blood vessels may not be loosed from

its place of formation in the artery, and the body defense mechanism sets about the replacement of the cholesterol, which is soft, with calcium (lime), which is hard and brittle. This is a process comparable to the calcification of the scars of tuberculosis in the lungs. This calcification, when well advanced, gives to the artery a hard, resistant feeling and the condition known as hardening of the arteries, or the true arteriosclerosis.

Related High Blood Pressure

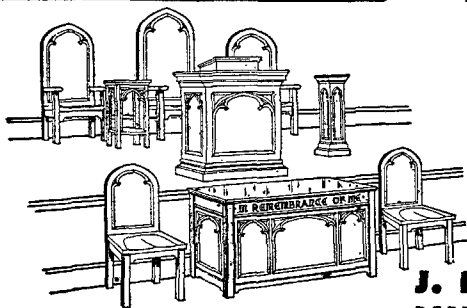
In addition to hardening the arteries this process of laying down cholesterol and later calcium under the lining of the vessel may tend to cut down the size or caliber of the passageway. This reduction of size may continue till the tube is but a fraction of its original size. As the flow of blood through certain organs of the body must be kept fairly constant, the heart is impelled by stimulus from the brain to work harder and raise the pressure of the blood flow through these smaller caliber blood vessels, thus bringing about higher blood pressure, or hypertension. This higher blood pressure working against these damaged blood vessel walls constitutes an increased hazard both from the standpoint of breaking loose an embolus and also from the possibility of bursting some weak spot, possibly in the brain, where the accident may result in death. It will be apparent that these serious accidents—the heart attacks and the strokes—result directly from the changes

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in the blood vessels, the formation of the cholesterol under the lining membrane of the arteries.

Sources of Cholesterol

We have now observed that the cholesterol is usually the immediate cause of these tragic accidents. The source of this strange fatlike substance now is a matter of special concern. Is this blood vessel change something mysteriously inevitable at a certain age, or is it the result of conditions known and controllable?

Free cholesterol is found in certain foods. It is found in highest concentration in egg yolk, 3 per cent; animal fat, 1 per cent or more; and milk fat and butter, 6 per cent. These foods—eggs, fat meat, fish, fowl, and game, also dairy products, except those from which the butterfat is removed—contribute this cholesterol directly.

Research now indicates that any fat, animal or vegetable, is a source from which the body synthesizes cholesterol, if this fat is in excess of the body needs. Just how significant the free cholesterol of animal origin is in the degenerative changes of the blood vessel, as compared with the fats in general, or even with vegetable fat, is not fully known. It is, however, fully accepted by recognized medical authorities that animal fats are a major consideration in the development of blood vessel change. It is observed statistically that in areas and in circumstances where the standard of living is high and the diet contains liberal amounts of fats in general, and specifically, large amounts of fat of animal origin, cardiovascular disease (heart attacks and strokes) are of higher frequency.

During the recent war when the British people were greatly restricted in all animal products, including eggs and dairy products as well as fats in general, coronary disease was of much less frequency. So, also, the people of Holland suffered practically no heart attacks or strokes when their animal produce and much of their other food was being shipped to Germany. This was also true of the people of Leningrad when for eighteen months the siege of the city cut off food supplies from the outside. With the return of normal supplies of all foods after the war, the incidence of this disease returned to the former average.

From observable facts it becomes evident that this blood vessel disease, now responsible for more than two thirds of the deaths in lands and among people with a high standard of living, is directly related to eating habits. We would not claim that diet alone is responsible. Stresses of high-pressure work, serious emo-

tional stress, lack of exercise in sedentary workers, heredity, and doubtless other factors are concerned. As the great majority of professional workers today die with either heart attack or stroke, and in most cases at an unnecessarily early age, it is evidence of dangerous neglect or ignorance when such people continue to disregard known precautions in this matter.

Specific Suggestions

What are some of the practical precautions that could well be observed in guarding this phase of our health? Accepting generally approved interpretations of our present knowledge, the following suggestions will be beneficial:

1. If past the age of forty, sharply limit the use of eggs and, of course, meat, and use only in limited quantities dairy products containing butterfat.
2. Particularly those in the upper-age groups limit the use of fats of either animal or vegetable origin.
3. Use only a limited amount of fried foods, rich gravies, pastries, and desserts.
4. Restrict total food intake to required calories according to age and occupation.
5. Develop habit of free use of fresh fruit, fresh vegetables, leafy vegetables, and salads in place of starches, fried foods, heavy or rich roasts, heavy desserts.
6. Generally avoid the use of sweetened bottled drinks and candy bars.
7. Develop the habit of some vigorous exercise daily. Walking or hiking is one of the best exercises and probably the most available.
8. If you know you are working beyond your legitimate physical capacity, change your gait or, if necessary, your job.
9. Do not neglect your regular recreation or your vacation. Self-inflicted martyrdom confers no great halo.
10. Relate yourself to your moral obligations and your conscience in such a manner that there will be no just cause for worry; then refuse to worry.

In the practical application of these suggestions, success is much more likely to accompany the efforts of those who apply them with intelligence and reason. Under the first suggestion the person who feels that if a little limitation is good, complete avoidance is better, will probably find the plan burdensome and soon be back to his unrestricted earlier diet. The occasional use of eggs or the use of some eggs in cooking is probably a reasonable interpretation of this caution. Any person who has a poor heredity in the matter of cardiovascular disease should,

however, after fifty years of age be very cautious in the use of eggs as well as fat meats. In the average diet, milk is desirable. Those in the upper-age group will be well advised to use skimmed milk, cottage cheese, and other protein of low fat content. Butter or margarine will be used sparingly. The fond housewife who drops large chunks of butter in the peas, carrots, spinach, and the soup, or who prepares other foods such as fried potatoes and hot cakes with liberal quantities of butter or other fats, is not serving her family well, particularly her fifty- or sixty-year-old husband. These foods can be made attractive with much less cooking fat than is used in the average household.

Under caution number three, if one makes a general practice of moderation, or of generally avoiding these foods, it is obvious that on occasion deviation from the general rule is not going to be of serious significance. There are those who have taken a most rigid stand against any use of ice cream, cake, or sweets for either themselves or their children. It is doubtful that either the physical or moral merit attained in such an extreme course is adequate justification. Children held to such restrictions will only welcome the time when they are old enough to throw off not only the objectionable don'ts of diet, but also the religion to which these prohibitions have been related.

Under sections four and five, the burden of those suggestions is that the total nutrition of the body be held down to the point where the weight is slightly below the average for build and height, yet without neglecting the proper nutrition of the body as to minerals and vitamins. Those who find this a difficult matter will be helped by the practice of a larger use of salads made of the low-calorie vegetables and the use of salad dressing rather than mayonnaise.

The exercise mentioned in number seven should not be initiated too suddenly if it has not been a habit in the past. If you are over fifty years of age, somewhat overweight, and accustomed to go even short distances by car rather than by walking, your blood vessels are probably in no condition to take any vigorous exertion. The muscles, including the muscle wall of the heart, are probably flabby and weak. The arteries are developing plaques of the cheesy cholesterol ready to slough off under undue exertion and form a possible fatal embolism. This is why physicians advise against very much exertion by people over fifty. If you are in this class, it is highly desirable that you

(Continued on page 44)

IMPORTANT NOTICE

To Ordained and Licensed Ministers

Social Security coverage recently made available by Congress to ministers of churches does not automatically apply. To be covered a minister must sign a waiver certificate, which is Form No. 2031, and send it to the District Office of the Internal Revenue Service nearest his place of residence.

Those who were ordained or licensed ministers during the year 1955 cannot now secure coverage beginning with the year 1955, but have until April 15, 1957 to sign the waiver certificate electing social security coverage starting with the year 1956. After this date, the time is forever passed for these ministers to elect to have their earnings from the ministry under social security coverage.

Ordained and licensed ministers of the church who are American citizens residing outside of the United States on April 15, 1957, have an automatic extension of the time to June 15, 1957.

Ministers are urged to give this matter their careful consideration. It is entirely possible that many of those who make the irrevocable decision to reject coverage will regret their election in years to come.

For information, necessary forms, etc., contact the nearest Social Security District office. Ministers residing outside of the United States may secure information from their American consular office, their division treasurer, or direct from the General Conference Treasury Department.

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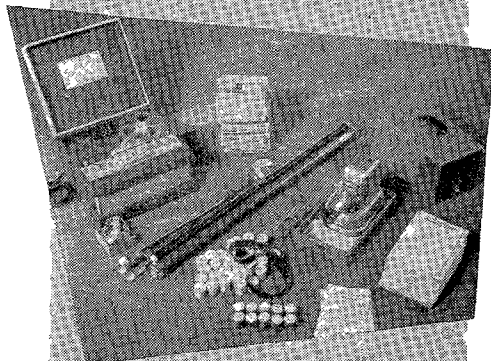
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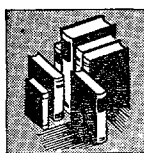
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BOOKS ... *For Your Library*

***The Cup of Fury*, Upton Sinclair, Channel Press, Great Neck, N.Y., 1955, 190 pages, \$3.00.**

The author of this volume is too well known to need any recommendation. Upton Sinclair's writings have held first rank for a generation. But *The Cup of Fury* is entirely different. It unmask a section of our twentieth-century civilization that is tragic. The writer is a teetotaler, and a Methodist by church affiliation. He relates how he lost his father through drink, and how that led him to hate the liquor traffic. He lost not only his father but scores of friends, outstanding men and women associates of his, some of whom were geniuses in their field of literature, but all cut down by drink in the very prime of life.

This is a fascinating portrayal, and it is destined to have a tremendous influence upon the rising generation. "It could become an epochal book, doing for us in this day of liquor evil what *Uncle Tom's Cabin* did in the evil time of slavery," is the way the editor of the *Watchman Examiner* describes it, and we agree. He further declares that "every senior in high school, every undergraduate in college, every Sunday School teacher and all preachers" should read it as a must.

The statistics given in the closing chapter are enlightening, but the portrayal of personalities that come to life throughout these pages makes compelling reading. The author has done the world and the church a great service.

R. A. A.

***Expository Outlines on the Whole Bible*, Charles Simeon, Zondervan Publishing House, Grand Rapids, Mich., 1955-1956, approximately 500-600 pages per volume, 21 volumes, \$3.95 per volume.**

Recent years have produced an unusual number of new commentaries. This is not a new one. It is another Zondervan Reprint Classic, coming out of the eighteenth, rather than the twentieth, century, and all the better for that. It is the result of a lifetime of one man's consecrated Christian living. No words of mine can convey the richness of the treasure it contains. It was thirty years ago that I read Bishop Moule's biography of Charles Simeon. Saints are sometimes unpleasant people to have around, but Simeon was a sane saint, with no affectation of piety, and no self-conscious sanctimony. He was a manly, godly, sincere, and robust Christian. He lived from 1759 to 1836. These Outlines constitute the great work of his life. Here is a chapter-by-chapter commentary on every book of the Bible.

It has material for a lifetime of expository preaching, for sermons, devotional talks, young people's

meetings, prayer-meeting talks, Sabbath school lessons, and personal Bible study. It is exhaustively indexed by title, topic, and Scripture reference. It has 56 funeral sermons, 67 resurrection sermons, 35 children's sermons, 61 ordination sermons, 84 missionary sermons, 51 sermons on the passion and death of Christ, 30 sermons on the second coming, 33 for the Lord's Supper, 69 Thanksgiving sermons, and hundreds of others.

Eleven of the 21 volumes have already appeared, the other ten will come out during 1956, and the final volume is to be released in November. It is thoroughly sound, true to the Bible, completely conservative and evangelical, and a great comfort to any minister who may be fortunate enough to have it in his possession. It will be wonderfully helpful in the library of any academy or college.

CARLYLE B. HAYNES

***History of Christianity 1650-1950: Secularization of the West*, James Hastings Nichols, The Ronald Press Co., New York, 1956, 493 pages, \$5.00.**

Nichols' stimulating book is an informative account of developments within and around the Christian movements after the turbulent period of the Reformation and the major religious wars and up to Evanston. The volume is more a commentary and an analysis than a recital of facts. It is not pedagogically fully suited to the beginner; Nichols seems to have presupposed that the reader has acquired the basic facts of modern and contemporary church history beforehand. The stress is not on doctrinal development or on the inner life and thoughts of modern Christians but on polity and the relations between church and society and between church and state, as would naturally be expected of the author of *Democracy and the Churches* (Westminster Press, Philadelphia, 1951).

The author's manner of writing is decisive; his analysis is penetrating and sure. The Adventist reader will find some sections superficial, but Nichols' survey brings general church history up to date as no other book currently on the market. The scholar will deplore that the book is not documented. The extensive bibliography has missed certain significant works, but is in most respects fairly adequate.

LEIF KR. TOBIASSEN

"Truth and sincerity have a certain distinguishing lustre about them which cannot be perfectly counterfeited; they are like fire and flame that cannot be painted."
—Franklin.



NEWS *From Current Journals*

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

¶ Greater consecration on the part of Christians and "strong, courageous Biblical preaching" are among America's prime needs, according to a joint statement issued in Oklahoma City by four Protestant clergymen of as many denominations.

The statement summarizing "faults in modern day preaching which need correcting" was signed by Rev. J. Clyde Wheeler (Disciples), Rev. J. C. Segler (Baptist), Dr. McFarrin Stowe (Methodist), and Dr. C. Ralston Smity (Presbyterian).

"More forceful presentation of hard-and-fast Biblical rules with a 'thus saith the Lord' emphasis, instead of man's opinion, is needed to meet modern world needs," they said.

"People have heard the word of man, now they want the word of God because they've tried everything else and it hasn't worked."

Among the faults the statement pinpointed were:

1. Vague rambling in sermons with no clear-cut point—often done to please congregations instead of enlightening them.

2. Pretentious and highly colored delivery, either with little or no real feeling or an ostentatious amount of it.

3. Increased cutting of sermon length to "make it easy on the congregation."

4. "Toning down" of the spiritual message to "please people" or make the Word of God "flexible."

5. Timidity in stressing the harder demands of religion in action.

¶ A Netherlands-born artist, who was converted to Roman Catholicism at ten and was a fighter in the Dutch resistance movement during the war, has today, at 41, probably painted more pictures of Christ than any artist in the world. He is Willem L. Van Dijk, a direct descendant of the famous seventeenth century Dutch master, Sir Anthony Van Dyck. The artist arrived in New York from Rio de Janeiro on his first visit to the United States.

Mr. Van Dijk, who has traveled throughout Europe and South America and now lives at Petropolis, near the Brazilian capital, disclosed he has painted a *Cristo* every Sunday of his life since he was given a box of paints at the age of four.

¶ Thousands of Japanese who do not belong to any church are still Christians, according to Dr. Toyohiko Kagawa, noted Japanese Protestant evangelist and labor leader.

Speaking at the Pacific Area Conference of the World's Christian Endeavor Union, Dr. Kagawa said his conviction was based on the fact that the

volume of Bible sales in Japan is "immense" and that "certain secular magazines with a Christian emphasis" have a widespread influence.

He called upon American religious bodies to send to Japan fewer missionaries whose main concern is controversial doctrine and more who are "filled with the love of God and believe that the spirit of Christ is the core of faith."

¶ Subway riders in New York are reading the Ten Commandments these days. Because a Brooklyn stenographer was able to fulfill a long-cherished dream, every train on the BMT (Brooklyn Manhattan Transfer) carries a black-and-white advertising card on which the Decalogue is printed. Adelaide O'Mara, who has been riding the Brooklyn subway for thirty-two years, long ago thought it "might do some good" if people saw the Ten Commandments among the advertising carried on subway trains. She saved \$400 to pay the cost of advertising for a month. A Roman Catholic, she emphasized that neither her church nor any other organization or person had sponsored her action or contributed money. "It's something personal I always wanted to do," she said. "The Ten Commandments are for all of us. Lots of people on the subway may never have read them."

¶ Distribution of Gideon Bibles in the public schools of Harrisburg, Pennsylvania, was ruled a violation of the State and Federal constitutions by Deputy Attorney Gen. Elmer T. Bolla. The opinion was rendered at the request of Charles H. Boehm, State superintendent of public instruction. Mr. Boehm asked for a ruling by the State department of justice on the matter after Spencer Cox, of the American Civil Liberties Union, had questioned a proposal by officials of Haverford (Pennsylvania) High School to permit the Gideon Society to place New Testaments on a table in the principal's office, where students wishing to do so could pick them up.

¶ President Eisenhower signed into law a bill authorizing commercial airlines to grant reduced fares to the clergy on a "space available" basis. The new legislation permits airlines to offer lower rates on a stand-by basis, where the clergyman will not be able to make reservations, but will have to wait at the airport to see whether space is available at departure time. Although airlines will not be required to lower plane fares, most domestic carriers have indicated they will. The reduced rates will not go into effect until the Civil Aeronautics Board and airline representatives have drafted regulations for the application of the clergy air fares. Earlier the President signed a bill making "In God We Trust" the official motto of the United States.

¶ Church-related colleges and universities were urged in Nashville, Tennessee, to lay more stress in their public-relations efforts on the campus as a "sacred ground for the development of the mind and spirit."

J. J. Gerber, Chicago fund-raising specialist, told some 100 representatives of Methodist schools over the country attending the 12th annual Methodist Institute on Higher Education that they should make every effort to publicize the real story of their institution. "By all means take parents or guests to the football games," he said, "but be sure that you also give them an opportunity to look at the academic and religious life of your institution. Remember that many parents have never been to college themselves. When they go home, what they think of your institution will depend upon what they have seen."

Mr. Gerber charged that most institutions of higher education do "too much talking about the cost of bricks and bricklaying and too little about the meaning of cathedrals of learning." He appealed to the educators to work up a long-range development program for their schools, which would make the institutions aware of their distinctive place in the church's life, and at the same time interpret for the denomination's members the unique function of their colleges in the church and in society.

¶ State and municipal laws prohibiting the sale of motor vehicles on Sunday were declared violations of both the U.S. and Colorado constitutions in a 4-3 decision handed down in Denver, Colorado, by the State Supreme Court. The State law was passed by the legislature last year after a concerted drive by church groups—with the support of many automobile dealers. The Denver ordinance was enacted by the city council in 1917. The major opinion, written by Justice O. Otto Moore, also said that earlier rulings the high court had made in favor of such laws should be re-evaluated "to determine whether we have contributed to that creeping paralysis which seems to have permeated the once deep-rooted concepts of constitutional freedom that protected the citizens from unreasonable governmental restraints."

¶ Minnesota's Governor Orville L. Freeman has carried his campaign for highway safety to the clergy of Minnesota. He announced he was sending letters to all clergymen in Minnesota asking them to urge their congregations to mind "the Golden Rule of driving—drive unto others as you would have others drive unto you." He acted at the time when the State's fatality toll for the year reached 290—only 25 less than was recorded at the same time last year, despite a vigorous safety campaign.

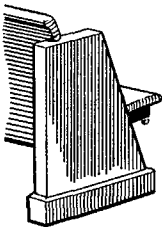
¶ Religion cannot be separated from government without "converting government into a monstrous thing," Gov. Theodore Roosevelt McKeldin said recently. "Americans have established a more just and reasonable relationship between church and state than exists anywhere in the world," the governor said. "This is a great achievement in the art of self-government." Noting that some people have "fallen into the error" of believing that—in separating church from state—we also have separated religion from public affairs, he said that "the state from which justice and mercy were separated would be a horrible tyranny and the damnation of the men who created it."

¶ The air force has ordered discharged two members of its women's corps who refused to salute the flag on grounds it violates their religious beliefs. The two WAFs were recent converts to the Jehovah's Witness sect. After their conversion they announced that they could no longer salute the flag or their superior officers.

¶ A warning that the Roman Catholic Church's growing concern over the rising toll of traffic deaths might lead to the imposition of ecclesiastical penalties upon those judged guilty of causing them, has been sounded by a Catholic editor. Joseph Matt, of St. Paul, Minnesota, editor of *The Wanderer*, told the 101st national convention of the Catholic Central Verein of America that he believed the church might issue an edict including specific penalties for racing, speeding, and other dangerous practices.

¶ An ordinance calling for the closing of all retail business establishments on Sunday was submitted

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to the city council in North Little Rock, Arkansas, by Alderman Joe M. Donnell as a substitute for a recently adopted one applying only to groceries. Recalling the fact that several council members had spoken of "the moral obligation to close groceries so their employees could attend church," Mr. Donnell said he proposed the new ordinance to "see how morally sensitive they really are." He said, "I'm giving them a chance to close all the businesses so all the employees can go to church. If they were sincere in voting closure for the groceries, they cannot do other than support this proposal."

¶ A State education department official announced in Tallahassee, Florida, that a guidebook for the teaching of moral and spiritual principles will be used in Florida public schools on a test basis during the coming academic year.

Rules laid down in the guidebook include:

1. No teacher shall use the classroom as a means of proselytizing students for any particular religion.

2. The atmosphere of the classroom shall be such that no student feels rejected because of his beliefs or disbeliefs.

3. If a student asks questions that require theological interpretation, the teacher shall refer the pupil to a minister, priest, rabbi, or some other religious leader acceptable to the parents.

4. Teachers shall deal with moral and spiritual subjects as they arise as an integral part of classroom instruction and experience and shall avoid giving any sectarian slant to the instruction.

¶ Discovery of a new Biblical scroll about a mile from the caves where the highly publicized Dead Sea scrolls were found in 1947 was reported in dispatches reaching Jerusalem from the Jordan-administered section of Palestine. The scroll was found by an Arab and is said to contain the five books of the Pentateuch—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

¶ The rector of an Episcopal church in Galveston, Texas, has come up with a new method of recruiting female members for his choir. He published in the church's bulletin an observation that women who sing stay younger looking. A singer's cheek muscles are so well-developed, he stated, that her face will not wrinkle nearly so soon as that of a nonsinger.

¶ Abbe Henri Breuil, a French Roman Catholic priest, has staked his international reputation as a prehistorian and archeologist in affirming the authenticity of prehistoric cave drawings uncovered in southwest France. The genuineness of the drawings has been challenged by local cave explorers, who claim there were no signs of them in 1948 when they investigated the cave. They even allege that the drawings were burned onto the cave walls with an acetylene lamp. The controversy has aroused keen interest because of the extent of the find, said to include more drawings of mammoths than all previous finds put together.

¶ A commission to study the advisability of establishing a full-time Bible institute for the training of

lay workers in the Lutheran Church-Missouri Synod was authorized by its national meeting in St. Paul, Minnesota. The commission was proposed because of "a desperate need" for full-time lay workers in the church.

¶ Religion by telephone enjoyed a remarkable, but brief, success in Little Rock, Arkansas. Little Rock residents cannot dial MOhawk 6-8828 any more and hear a recorded inspirational message from Dr. T. B. Hay, pastor of Pulaski Heights Presbyterian church. The special number rang so frequently the day it was initiated that several telephone circuits were jammed in the area. Southwestern Bell Telephone Company disconnected the machine after it had been in operation for 24 hours.

¶ David Livingstone will soon be walking the shores of Lake Victoria and ministering to the needs of the African people. No relation to the famous English explorer-missionary of a century ago, he was commissioned in a service at the 68th international convention of the Church of God in Anderson, Indiana. He will go to Africa in September.

¶ A theology student taking advanced studies at the University of Chicago has received a \$10,000 grant from the General Service Foundation of St. Paul, Minnesota, to undertake research in religious counseling. Lowell G. Colston, a student minister affiliated with the Disciples of Christ, will conduct the research under the supervision of Dr. Seward Hiltner, of the university's Federated Theological Faculty. Dr. Carl Rogers, of the university's counseling center, will be cosponsor.

The project will study the effectiveness of religious counseling in comparison with secular counseling. To facilitate the study, Mr. Colston will serve half time as pastoral counselor with the Bryn Mawr Community church and half time as counselor in the university counseling center. It is expected that two years will be required to gain enough information from these two sources to allow significant comparisons to be made.

¶ Representatives of nine Protestant denominations met in Berea, Kentucky, in a unique conference designed to improve religious and cultural conditions of the more than 8,000,000 residents of the Southern Highlands.

The week-long Interdenominational Conference of Religious Workers in the Appalachian Mountains was attended by more than 100 church leaders from several Southern States. Denominations participating include Baptist, Methodist, Disciples of Christ, Presbyterian (U.S. and U.S.A.), Church of God, Church of the Nazarene, and Seventh-day Adventists.

¶ Citizens of South Holland, Illinois, a Dutch-settled, onion-growing community south of Chicago, have voted to ban all business on Sunday. They approved, 1,345 to 173, an ordinance that would keep motels, restaurants, service stations, and drug-stores from operating on the Sabbath.

William Jacobs, village attorney, noted that the Illinois Supreme Court had upheld the Sunday-

closing ordinance of Evanston, Illinois, which permitted certain business and amusement establishments to remain open. "But there is no Supreme Court precedent for an ordinance this stringent," he said. "There may be a lawsuit to test it."

¶ The United States Supreme Court declined to review a Federal district court decision that the Railway Labor Act does not interfere with religious freedom by requiring workers to join a labor union. The court rejected an appeal by two Southern California railroad workers, who are members of the Plymouth Brethren sect. They lost their jobs after railroad unions obtained closed shop agreements with the railroad for which they worked. The workers told the high court that their sect teaches literal interpretation of the Biblical injunction: "Be ye not diversely joined with unbelievers" (2 Cor. 6:14). They argued that by obliging them to join a union after a closed-shop contract had been negotiated, the law denied them freedom of religion.

¶ IN BRIEF—A large stone monument inscribed with the Ten Commandments will be erected in a landscaped setting on the Montana capitol grounds in Helena. . . . People in Japan are "begging for Bibles" in greater numbers than Gideons International can supply them, according to its representative in that country. . . . Officials of the World Council of Churches in Hungary were authorized to consider plans looking toward merger of their agency and the International Missionary Council. . . . The Council of Evangelical Christian Baptists of the U.S.S.R. has published a hymnal containing 580 Baptist hymns, the Moscow Radio reported. The station said "many other Baptist books are to be published shortly." . . . A Protestant minister will help write President Eisenhower's speeches during the fall campaign. . . . Dr. William Nicol, government administrator of the Transvaal Province, said recently there is no reason why "black children should not have Bibles with black angels." . . . The United States Supreme Court has been asked to rule on the legality of property tax exemption of nonprofit private and parochial schools in California. . . . Establishment of 1,000 new churches annually for the next three years was adopted as a goal by the Southern Baptist Home Missions Board at its semiannual meeting in Ridgecrest, North Carolina. . . . A Lutheran congregation for the deaf broke ground in Minneapolis, Minnesota, for a church. . . . The Cana Conference, Roman Catholic marital counseling service (Chicago), will give teaching nuns a course on marriage and family life. . . . The first monastery to be built in France since the eighteenth century has just been completed by the Franciscan order at Orsay, in the beautiful woodlands of the Valley of the Chevreuse, near Paris, France. . . . Ministers who use the language of generations ago were warned by Dr. George A. Buttrick, professor at Harvard Divinity School, in Northfield, Minnesota, that such speech is "powerless." . . . A Congregationalist churchman declared recently that while there is almost complete freedom of wor-

ship in the Soviet Union, freedom of religion does not exist there. Some 100,000 Bibles will be distributed this year in the Soviet Union, the Reverend Richard H. Ellingson, New York, a secretary of the American Bible Society, told delegates to the national convention of the Lutheran Church-Missouri Synod. . . . A Dominican scholar has discovered fragments of the hitherto virtually unknown Gospel of Gamaliel, an apocryphal work dealing in some degree with the acts of Pilate, it was announced in Geneva by KIPA, Swiss Roman Catholic News Agency.

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Talking It Over

(Continued from page 31)

their new skills in the use of this visual aid. With us, they yearn to become more capable in leading people into our message.

With joy we may report that today we are meeting a new experience in Adventism, for many leaders of other Christian groups are looking at our special doctrines with new interest and tolerance. God is giving us favor as we uphold the fundamentals of the Christian faith. We do well to emphasize our teachings concerning the Godhead, and to build solidly on the righteousness of Christ as our only means of salvation. We also do wisely to emphasize the work of the Holy Spirit, letting Christians know that as a people we earnestly long for a copious outpouring of His power before Christ's return. The Spirit of God is being poured out upon all flesh, and many are receptive to the message. God is opening hearts and homes to the personal worker. What a glorious hour for soul winning! Bible instructors, both men and women, let us press the battle for God to the very gates of the enemy's domain, finding and gathering in every honest soul we can for His soon-coming kingdom.

L. C. K.

Health Facts

(Continued from page 37)

immediately adopt the general program here suggested and gradually over a period of six months to a year return to a program of healthful exercise appropriate to your age and physical condition. There is no better exercise than walking. Get plenty of it; it is not expensive.

The observations under eight and nine are too obvious to require much comment. Why should you insist on making your wife a widow before the time? By going on day after day and month after month with no recreation, and year after year without vacation, you will surely accomplish this earlier than you think. In doing this your motives may be good, but your judgment is bad and your prognosis worse.

The question is frequently asked, "When these blood vessel changes are well advanced, perhaps to the point of danger, is there any prospect of a return to normal?" Yes, there is a good prospect, and in this fact lies the explanation for the return to good health by some who have had near-fatal heart attacks. Experimentally, laboratory animals have been placed on a high cholesterol diet—a diet rich in fat and excess calories. After a period of six months, examination reveals advanced blood vessel

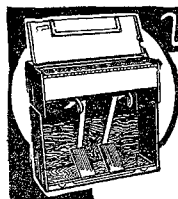
changes similar to those causing heart attacks. Now after returning the surviving animals to their normal diet it is found at the end of another six months that the blood vessel damage is cleared up and normal circulation is restored. Even though through careless dietetic habits one has developed fairly advanced atheromatous changes in his blood vessels, by returning to an abstemious diet and wholesome adequate exercise he may reasonably hope that within six months or a year the dangerous condition will have receded and he will be well along on the road to recovery.

From these observations it becomes evident that among the most significant health counsels ever given to our people is that recommending an abstemious diet. See *Counsels on Diet and Foods*, p. 189.

Most of the diseases of the digestive system including the stomach, liver, and related organs, are the direct result of the wrong food and too much food. Liver and gall-bladder trouble is usually the product of too much "good food"—rich food, fried food, pastries, highly shortened and highly seasoned food. While these dietary indiscretions are the cause of most organic disorders of the digestive system, they more significantly contribute to the far more dangerous blood vessel disease, which may take the life suddenly and without notice through heart attack or stroke.

Paul has aptly observed that "every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25). He goes on to point out: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

In the light of this newer information on diet, how very appropriate his conclusion to this discussion: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).



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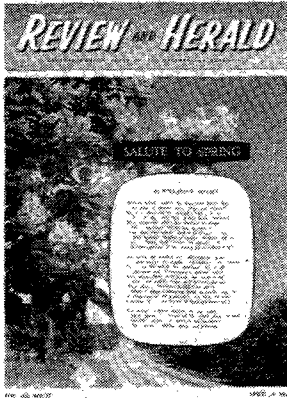
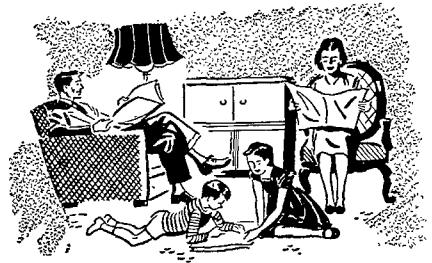
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Pitcairn Ambulance Unit

(Continued from page 22)

The clergyman said many of "these erstwhile savages" are doing deeds that are "little short of miraculous."

"In the Solomons," he said, "a white man with a faint scar on his cheek where it had been laid open in an accident told me it was the only visible remnant of his wound after one of the natives we trained had stitched it up.

"Any surgeon would have been proud to claim the completed job, yet the islander had used a thorn for his needle, raffia for the suture, and half a coconut shell for his sterilizer."—*Religious News Service.*

The Place of Special Appeals

(Continued from page 24)

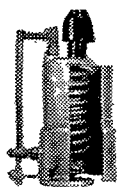
Him. He wants you to institute meetings for those outside of the churches, that they may learn the truths of this last message of warning. There are places where you will be gladly received, where souls will thank you for coming to their help. May the Lord help you to take hold of this work as you have never yet taken hold of it. Will you do this? Will you here rise to your feet and testify that you will make God your trust and your helper? [Congregation rises.]

"[Praying] I thank thee, Lord God of Israel. Accept this pledge of this Thy people. Put Thy Spirit upon them. Let Thy glory be seen in them. As they shall speak the word of truth, let us see of the salvation of God. Amen."—*General Conference Bulletin*, May 18, 1909.

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THE STONECUTTER'S PROBLEM

(Continued from back page)

talk of putting it in Uncle Andrew's crown because Lydia read the *Signs* for so long.

"What difference—"

"Oh, it makes a lot of difference to those folks down there. Were you watching on Sabbath a few weeks ago when dear old Brother Thomas was taken into the church after so many years?"

"Yes, and the pastor asked the one responsible for his conversion to come forward. And it was embarrassing, really, for half a dozen people started forward. One had been taking him literature, one had been bringing him to church, one had sold him a book, and one—. Well, you remember."

"What did you do about the gem?"

"We took one of those big diamonds and divided it. It's all right, just so we don't get an order to change it again."

And another angel steps up. "I must tell you about a conference where I was on duty two months ago. The department heads were giving their reports. That is, one was giving his report, and the others were whispering together. It was such a glowing report, telling of the thousands baptized in one field through the work of that department. But another department head whispered, 'We gave them the names in the first place.' And another, 'They couldn't have done that if we hadn't done what we did.' And another said almost out loud, 'It isn't fair for us to do all the work while they get all the credit.'"

"The statistical secretary was in the meeting. And I heard him say he had a headache, he was so confused. And he said he was afraid they were more interested in his figures than in the crowns we are making."

The angels all look sad. One of them changes the subject just a little. "We're getting many orders from India these days."

"Yes. What is bringing in so many?"

"Evangelists Peter and John are working down there. And they're really getting results."

"I'm so glad. But what will we do about their crowns? They won't hold many more gems."

"That's right. And so many more souls could be won if Timothy and his evangelistic company would go over from Japan to help them. But Timothy told the conference committee he wasn't going to go if Peter was going to get the credit."

An angel who has been listening to the conversation steps up now. "Timothy doesn't know this, and it is my first opportunity to

tell you. But Peter and John have both sent word that they don't want any more diamonds cut for their crowns. They want them added to the Saviour's crown. They say they all belong to Him anyway."

And the angels are silent and glad.

"We're getting many orders from the laymen down in America," says one. "They've been reading the *GO* magazine."

"Yes; I've been on duty with a group of them. I felt sad the other day at camp meeting when the pastor took the credit for all the work they had done."

"Didn't that discourage them?"

"No. They said it didn't matter at all, just so the souls were won. I was so proud of them."

"That makes me think of Pastor James. He was ordained just last year. He gave a fine sermon at Titus' church last winter, and Titus asked him for a copy of it. Then Titus signed his own name to it and sent it to David for the *Review*."

"Wasn't that quite a test for James when he saw his sermon in print under Titus' name?"

"No, it didn't seem to be. He said he was glad the sermon was good enough that Titus wanted to sign his name to it. I wish there were many more young ministers like James."

Just then an angel walks by on the golden streets. And in surprise they call out to him, "How is it that you are here today? Aren't you one of the angels commissioned to pour out the latter rain?"

"Yes, I am," he replies, it seems a little sadly. "But we haven't been very busy lately. We hope it won't be long until we can do our work."

"What is causing the delay? Aren't they praying for the latter rain?"

"Yes, they're praying for it. But they aren't ready. And of course if we had the latter rain now, it would make a big problem for the stonecutters. You see, there would be so much confusion about who should be credited for all the conversions and all the miracles. We can't do our work until all the evangelists and pastors and teachers and doctors and laymen send up word, like Peter and John, to put all the gems in the Saviour's crown."

And the angels look at one another in understanding and in sadness. And one of them says, "I wish I could go down there and preach a sermon. Just one!"

I wonder. Could it be that today in heaven has been like that?

THE STONECUTTER'S PROBLEM

IN THE evening hour, as you look back at the day with its problems solved and unsolved, have you ever wondered what sort of day heaven has had? Have you ever let your imagination make pictures of some of heaven's conversations, some of its problems? I wonder, sometimes, whether something like this might be taking place:

Picture heaven with all its waiting beauty, and with all its activity in preparation for the day not far distant when every angel will come with the Saviour to escort home all those who have chosen to spend eternity with Him.

And over here, what is this place? Certainly the angels here are very busy. It looks,

shall we say, like a heavenly factory of some kind. Oh, these are the stonecutters. They are preparing the precious stones—the diamonds and all the rest—and placing them in the crowns ready for those who soon will wear them. But listen:

"I don't quite know what to do about this gem. It will be worn down if I change it many more times."

"How is that?"

"Well, you see it represents Lydia. She was baptized the other day, and I put it in the pastor's crown. But then a request came in to change it because Lydia took Bible studies from Martha. And now it seems there is some

(Turn to inside back cover)



HARRY BAERG, ARTIST

THE MINISTRY