

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

June, 1948

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THIS MONTH

CHALLENGE OF A WORLD TASK	3
Christian Missions in a Postwar World	
THE LARGER OUTLOOK	5
Ellen G. White, the Human-Interest Story (6. The Counselor)—I Was Once a Universalist Minister—Creating a Favorable Impression	
PULPIT AND STUDY	10
A Bible Study on Tithing	
BIBLE INSTRUCTOR COUNCIL	11
What About the Trained Bible Instructor?—How to Observe the Sabbath (study outline)—The Baptist Church	
THE ASSOCIATION FORUM	15
The Dearth of Bible Teachers—Fees for Funeral Service	
RADIO EVANGELISM IN ACTION	17
Radio Work and Results in Mexico	
RELIGIOUS WORLD TRENDS	19
New Drive for Church Unity	
KINDLY CORRECTIVES	20
Effective Stones for Your Sling	
EDITORIAL KEYNOTES	22
We Function in a Representative Capacity	
EVANGELISTIC TECHNIQUES	24
Visualizing the Sanctuary Service	
HEALTH EVANGELISM	27
Relationship of Doctors to Ministers—Harm-laden Beverages—The Bal- anced Diet (health talk)—Exercise in Worker's Program—Health Foods and Evangelism	
MUSIC OF THE MESSAGE	34
What the Pianist Can Do in an Effort	
THE BOOK SHELF	35
Two Worlds, U.S.A. and U.S.S.R.—The Southern Gardener—Remaking the Modern Mind—Religious Progress Through Religious Revivals—Seven Religious Isms—The World and Africa—The Oxford Book of Christian Verse—Collectivism Challenges Christianity—Things Surely to Be Believed —Movies and Morals	

Notes and Notices

Information and Sundry Items

☪ No one is compelled either to enter or to continue in the gospel ministry. If its restrictions seem too close and its sacrifices appear to require too much for one to be happy and content, then he should

SUPPLEMENTAL SIDE be manly and frank
LINES DEFINITELY OUT enough to decline the call. There are others

who will gladly accept these conditions. And if, having accepted and responded to the call, he finds that exclusive ministry for God is too constrictive and its financial provisions too irksome, and wishes to engage in side lines that offer hope of additional emoluments—but which can come only through violating the established principles of exclusive ministry in the church—honorable withdrawal is still possible. If that be the situation, common honesty and Christian ethics clearly call for withdrawal from the service of the church so as to permit someone else to have that place who will gladly and freely abide by our operating policies. Paul had no stated income, no assured salary. "This one thing I do" was his motivating principle and practice. It was a glorious concept, a magnificent attitude. It stands for all time as the matchless ideal. There is so much to do in wonderful ministry for God that the true minister does not have time for side lines, even if it were ethical to have them. He is not his own. He has made solemn commitments. He has voluntarily pledged his time, his talents, and his efforts exclusively for the service of God in the church. If he takes time out for personal ventures in finance, he is cheating the church out of part of the oneness of time and singleness of interest due her. He has broken his ordination vows. He is neglecting his appointed work to that extent. He is thereby violating the stipulations of the church governing personal conduct and relationship. If these inhibitions seem unjust, he should in honor withdraw, and make way for another who would count it a supreme privilege so to serve. We who teach obedience to the standards and regulations of the church should ourselves be examples of meticulously living up to our governing regulations. But the sad part is that side-line infractions sooner or later bring reaction and reproach not only upon the individual involved but upon his family, his fellow ministers, and the cause. Those who indulge usually begin to overreach in order to make a little more—and trouble comes back upon one's own head with compound interest. If it ended there, that would be enough. But it frequently creeps into the public press, besmirches the fair name of the church, and be-

comes a public scandal that involves the reputation of the cause and jeopardizes the standing of the brotherhood of the ministry. That invites disciplinary action. A word to the wise is ample. "One thing" we do. Side lines are out!

☪ Two hundred enrollments for the 1948 Ministerial Reading Course have just been reported from the Philippine Union alone in the Far Eastern Division, by association secretary E. M. Adams, of the union. Splendid progress! And association secretary George King, of the British Union, gives some highly interesting facts about the 100 enrollments for Great Britain (reported last month) distributed on the following percentages throughout the union: Union conference staff, 100 per cent; Irish Mission, 86 per cent; Welsh Mission, 78 per cent; Scottish Mission, 78 per cent; South England Conference, 75 per cent; and North England Conference, 74 per cent. This is in addition to enrollments from the various institutions—the publishing house, sanitarium, and the college. And the hint is dropped that additional enrollments may yet come. Again we say, "Excellent!"

☪ IN this age, He has given His people much light and instruction in regard to how His work is to be carried forward,—in an elevated, refined, conscientious manner; and He is pleased with those who in their service carry out His design.—*Review and Herald*, Sept. 14, 1905.

Announcing

The Course in

HEALTH EVANGELISM

July 7 to August 31, 1948

at

Loma Linda, California

THE special course in health evangelism as recommended by General Conference action will be offered again this year at Loma Linda. It is particularly designed for ministers and their wives, Bible instructors, and gospel workers employed by our conferences or institutions. For particulars write the Medical Department of the General Conference, Takoma Park 12, D.C., or H. N. Mozar, M.D., College of Medical Evangelists, Loma Linda, California.



The Ministry



FOR GREATER POWER  AND MORE EFFICIENCY

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Christian Missions in a Postwar World

By JAMES I. ROBISON, *Associate
Secretary of the General Conference*

IN MANY lands today there is a growing antagonism between different races, political ideologies, and religious groups. The aftermath of the war has intensified these differences, and as a result men are looking more and more to their race or creed or nation to determine their behavior and to guide them in their thinking. Even in countries which we have thought of as semi-civilized or even uncivilized there has sprung into life a new nationalism with an intense race or creed consciousness that gives little room for an international movement like Christian missions.

These facts demonstrate clearly that the church in its missionary endeavor faces a different situation today from which it did a decade or two ago. We must grapple with new problems and try to find new methods in our efforts to direct these race-conscious peoples away from their new ideological loyalties into the cosmopolitan church of Christ. Or at least we must correlate the world-wide nature of Christian missions with the intricate situations which are found in many lands where the nation, race, or creed is being virtually deified.

The message of Christianity is above all an international one. "The field is the world." The child of God is first a citizen of the kingdom of heaven, and after that a citizen of the land of his birth or adoption. It is the task of the Christian missionary to develop in the hearts of Christian converts a dual citizenship—first a loyalty to the King of heaven; and second, a national loyalty honoring the historic cultural and social inheritance which is his by birth, but which must always be secondary in the heart of the follower of Christ. As an ambassador for Christ the missionary must bear witness to a superior fellowship that transcends all national and racial boundaries in which there is neither Jew nor Greek, African nor European, Asiatic nor American.

This is no easy task. Missionaries are but

human. They too have national and inborn race prejudices. They have a cultural background that is entirely foreign to that with which they come in contact in their new fields of labor. It therefore takes a wisdom born of heaven to discern between the legitimate cultural traditions of a people and those habits or customs that are a violation of God's law. It takes tact and wisdom to lead a people into a loyalty to Christ and His law, and yet not destroy those legitimate national or racial loyalties that are not opposed to Christianity. Paul set forth this principle when he said, "I am made all things to all men, that I might by all means save some." 1 Cor. 9:22.

To accomplish this, the missionary must analyze his own inner motives, and determine what are the true objectives of mission service. He must be prepared to forget for a time his own nationality and racial consciousness, and try to understand and sympathize with the viewpoint of the people among whom he labors.

Christ is our example. He was the perfect foreign missionary. When He came to this sin-cursed world, He laid aside His glory; He emptied Himself of all that marked Him as belonging to another world. He divested Himself of whatever might give Him superiority in the eyes of men, and took the human form and the status of a servant. He became a Jew among the Jews, and lived their life and kept their laws. The apostle Paul in contemplating these amazing facts exhorts, "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. The foreign missionary should above all other Christians renounce the presumption of superiority. He should place himself in the position of the nationals and try to catch their viewpoint of things. He must, as Bishop Crawford expressed it, "think black."

The missionary who continues to think just as he did back home, and who feels that the customs and habits of the people must largely

be changed because they are not like the Christian civilization he has known, will build up a wall of separation between him and the people, and give unnecessary offense to the very ones whom he has gone out to win to Christ. Much of our boasted civilization is anything but Christian. Modern life is built around gadgets and machines, which have no relation to Christianity whatsoever. Our message is one of salvation from sin through the precious blood of Christ. We are to make disciples of all men and acquaint them with our Lord and Saviour. Our task is not to overthrow any nationalistic ideology or expose its socialistic contradictions or applaud its success. We have but one task—that is to finish the work committed to us, to prepare a people to meet their God.

To accomplish this, the missionary must lay aside all disposition to play the part of lord and master over the national people for whom he is called to labor. With a growing nationalism and race consciousness in all lands, the missionary who assumes the attitudes and prerogatives of a "boss" will surely fail. As a true shepherd he should be a leader and a guide, but never an overlord. The worker who has the privilege of laboring for a few years now in some foreign land, should put forth every effort to develop and encourage the national workers and build them up into leadership, for they will, without doubt, be called upon to bear heavy responsibilities and be the leaders of the indigenous church after the missionaries are gone.

The successful missionary will respect the judgment and knowledge of the national workers, and recognize that when taken into his confidence they can be a great asset to him in his work. He will therefore seek their counsel and renounce every show of superiority, remembering always that, even as our Lord, he has gone to that distant land to be a servant of all and not their master.

Love is the measure of success in the mission field as at home. He who, constrained by the love of Christ, takes up his appointed task in some foreign field will find that under the saving power of love national differences will fade into insignificance. The native church will respond to such loving ministry, and there will be built up a Christian community that will hold forth the light of truth in a dark land.

Such leadership is especially necessary for Seventh-day Adventist missionaries. We know that as the perils of the last days thicken about us, we shall be cut off from our national churches in many lands. We should therefore build now upon such a solid foundation, and with such a complete spirit of co-operation, that when our overseas missionaries must leave the field, there will be a strong, efficient, loyal group of national leaders who will step into the breach and lead the indigenous Advent church on to its final triumph.

This world is suffering untold agony today, and dissolution is threatening. The problems of racial antagonisms are almost insoluble. Into this suffering, confused world we are sending thousands of our young men and women with a last message of hope, and it is the only hope in this tragic hour. May these missionary recruits catch the new spirit of missions and take to a troubled world the light and hope of a better citizenship in that kingdom which will endure when "the fashion of this world passeth away." 1 Cor. 7:31. This is our task.



☛ A RECORD price of 22,000 pounds (about \$88,000) was paid at auction in London, England, for volume one of the famous Gutenberg Bible. The purchase was made by Ernest Maggs, London bookseller, on behalf of a private buyer.

"This Book has been refuted, demolished, overthrown, and exploited more times than any book you ever heard of. Every little while somebody starts up and upsets this Book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overthrow it again, it is still right side up."—H. L. HASTINGS.

New Male Quartet Book

THE Review and Herald Publishing Association, in response to suggestions from some of our musicians, is desirous of co-operating with our Seventh-day Adventist composers in the publication of a book of male quartet selections, and thus make available many of the inspiring songs which are now in the files of the composers in manuscript form. It is suggested that the book be made up largely of original compositions, and that most of the songs should set forth the distinctive truths of our message. New arrangements of other appropriate hymns and gospel songs would be acceptable.

Because of the high cost of music composition and the comparatively limited circulation of such a book, it will not be possible to purchase the songs or pay for permission for their use. The songs would remain in the ownership of the composer, and the publisher would expect permission to use them in this particular book only. If desired, the songs would be copyrighted in the name of the composer at the expense of the publisher.

Several song writers have shown their enthusiasm for this project by sending in a number of manuscripts. We solicit the interest of our composers everywhere in submitting songs for publication in this new book. All manuscripts and correspondence should be addressed to the Song Book Committee, Review and Herald Publishing Association, Takoma Park, Washington 12, D.C.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Ellen G. White—The Human-Interest Story

6. The Counselor

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

"I shall go forward as Providence and my brethren may open the way before me. In the name and strength of my Redeemer, I shall do what I can. I shall warn, and counsel, and reprove, and encourage, as the Spirit of God dictates, whether men will hear, or whether they will forbear."—*Testimonies*, vol. 4, p. 232.

THUS wrote Ellen White in the year 1876. Although a large part of her work was public in its character, there was much which must be done in personal interviews, working with individuals who were seeking guidance, or were in trouble or in danger of pursuing a wrong course. This personal work was very taxing and called for much wisdom, tact, and divine aid. From almost beginning days Mrs. White's counsel was eagerly sought.

Of the three communications from her pen which appeared in 1847 in James White's initial publication, *A Word to the Little Flock*, the first is a letter of counsel. In this communication Mrs. White acknowledges Mr. Curtis' invitation to write to him, and then takes up certain doctrinal views which he has set forth: "I have been much interested," she states, "in your writings in the Dawn and Extra; and fully agree with you on some points, but on others we widely differ."—*A Word to the "Little Flock,"* p. 11.

With her visions as the basis for her comments, she then proceeds to take up one point after another and to specify which of his positions are correct and which are incorrect. On the two resurrections, she agrees. She agrees also on the new heavens and the new earth. But she differs on salvation for those who worship at the saints' feet after the one thousand years. She was shown that they would be lost. She differs with him on the time "when Michael shall stand up." She believes the sanctuary cleansed is the New Jerusalem temple. She recommends the "Day-Star" Extra containing the Crosier article on the cleansing of the sanctuary as presenting the true light on that subject.

From the time of this letter, written before she was twenty years of age, through her long, busy life, because of her unique position men and women came to her for counsel. Now let us turn to a certain committee meeting held on the campground in Australia in 1895. The workers were called together to study problems

which had arisen in a new field of labor. Mrs. White was present and gave counsel. Note from her words the basis of this counsel:

"This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. *Of some of these subjects I could speak because at sundry times and in divers places many things have been presented to me. . . .*

"As my brethren read the selections from letters I knew what to say to them; for this matter has been presented to me again and again. . . . I have not felt at liberty to write out the matter until now. . . . The light that the Lord has given me at different times. . . ."—*The Southern Work*, p. 97. (Italics mine.)

At such times Mrs. White's words were positive. When she spoke it was with conviction. Of this she wrote in 1911:

"The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things?"

"I speak thus because they flash upon my mind, when in perplexity, like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past, has been recalled to my mind forcibly."—*Writing and Sending Out of the Testimonies to the Church*, p. 24.

But frequently advice was sought of Mrs. White on matters regarding which she had no light. At such times she purposely refrained from giving counsel. Thus to one man who wrote to her regarding his future work, she penned this message:

"I am not at liberty to write to our brethren concerning your future work, for the Lord has not given me this to do. I have received no instruction regarding the place where you should locate, or what should be your future course. . . .

"At the present time my mind is greatly burdened in regard to several letters that I must write. Messages have been given me for certain of our brethren, and these messages must be borne whether those to whom they are sent will hear or will not hear. But concerning your future labors, the Lord has given me no instruction.

"I dare not even take the responsibility of advising you in this matter. But I would say to you, my brother, You have a counsellor in the Lord Jesus. Counsel also with your brethren; they can advise you.

"If the Lord gives me definite instruction concerning you, I will give it to you; but I cannot take upon myself responsibilities that the Lord does not give me to bear."—Letter 96, 1909.

From time to time Mrs. White was pressed by individuals who came personally to see her and seek her counsel. Although at times she had no definite message for the one seeking light, she could, nevertheless, lay down certain general principles. Thus it was when a certain man called to see her in 1891. Here is her reference to this interview:

"Brother — was introduced. He is an intelligent man, and, I should judge, one who could do a good work if sanctified by the Spirit of God. I spent an hour in conversation with this brother who was very anxious to know whether it was his duty to preach. I could not tell him this. I laid down general principles, and pointed him to Jesus."—MS. 20, 1891.

Another interesting picture is found just a few years later, while Mrs. White was still in Australia. The president of the General Conference, G. A. Irwin, was visiting that field and had several interviews with her. She writes of this:

"He has with him a little note-book in which he has noted down perplexing questions which he brings before me, and if I have any light upon these points, I write it out for the benefit of our people, not only in America, but in this country."—Letter 96, 1899.

But Mrs. White did not encourage the people to come to her for counsel. She pointed them to Jesus:

"Frequently I receive letters from individuals, telling me of their troubles and perplexities, and asking me to inquire of God as to what is their duty. To those for whom the Lord has given me no light, I have often replied: I have not been appointed by God to do such a work as you ask me to do. The Lord Jesus has invited you to bring your troubles to One who understands every circumstance of your life. . . .

"I shall not dishonor my Lord by encouraging people to come to me for counsel, when they have a standing invitation to go to the One who is able to carry them and all their burdens."—*Testimonies to Ministers*, p. 487.

Of course, there were many times when it was necessary for her to take the initiative in giving counsel. Then she was impelled to speak. She often refers to this. Here are two such allusions:

"The Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony."—MS. 22, 1890.

"God has given me a testimony to bear to His people that He has given to no other one and I must bear this testimony which is like fire shut up in my bones."—Uncopied Letter 36, 1878.

It was no light task to stand as one to give counsel which often cut across the fond plans or determined efforts of individuals or committees, and at times for those who were esteemed associates in the work. She expressed this in 1894 in these words:

"The work is not always easy to perform. I have to take positions not in harmony with men whom I believe to be God's workmen, and I see that I must do this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it."—Letter 64, 1894.

These messages of counsel were not to be accepted or rejected at will. They were not just a personal opinion, but the counsel was based upon, or called into being by, light from heaven. Thus she wrote to one who had failed to heed the message given, but whose usefulness would have been tenfold greater had he heeded the light:

"Do you suppose I would have given you such advice if I had had no light upon the matter? Be assured no such counsel would have been given you without good reason."—Letter 1, 1883.

We may ask then: Did Mrs. White have no opinions of her own? Were all her utterances inspired? Mrs. White, as an individual, held personal opinions and used her reasoning powers. She conversed freely with those about her upon any topic of interest. While undoubtedly the revelations and her long experience often had a bearing upon her train of thought and even her ordinary conversations, yet neither those with her nor she herself took the position that everything she said or thought had its origin in divine sources. If you were in her home, you would no doubt converse with her about general world conditions, or regarding the orchard and garden, the members of her family, the progress of the work of God; and no one would consider such conversation as of particular significance. Discussing this in 1909 she said:

"There are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under the special inspiration of the Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered. We converse about houses and lands, trades to be made, and locations for our institutions, their advantages and disadvantages."—MS. 107, 1909.

It is not strange then that at times Mrs. White would be pressed for an opinion in ordinary matters or even in the plans for the carrying forward of the work of God, even though she had no direct light from God on the question. Nor is it strange that at times, in the absence of direct light, she might, upon urging, express her opinion in such matters, basing such an opinion upon good sense and experience. It is of interest to note that in one such case when her advice was not what it should have been, God sent a message to check the unwise action that would have resulted upon her assent to plans laid by the brethren. It was so also in the case of Nathan and David. (See 1 Chron. 17:1-15.)

When God Reversed the Counsel

In the year 1902 the newly established publishing house in Nashville, Tennessee, was sustaining steady heavy losses. A. G. Daniells, president of the General Conference, was deeply concerned, and in an interview with Mrs. White sought her assent to plans to dis-

continue the publishing work there because of these losses, which the brethren did not know how to check. Elder Daniells tells the story:

"She agreed that it must be put upon a basis where there would be no such losses, and said, 'If it cannot be, it had better be closed.' Not being able to give us a sure remedy, she assented to our proposal to discontinue the printing, to turn the building into a depository, and to purchase the literature from other publishing houses. This seeming agreement with our plans brought great relief and satisfaction to many who had been struggling with the baffling problem.

"Brother Crisler wrote out a part of the interview, and, with this in my pocket, I departed with a light heart. On arrival at Battle Creek, I lost no time in telling the other members of the Committee of our interview, with the assurance that Mrs. White was with us in our plans to close up the Nashville office in a very short time.

"A few days later, a letter was received from Mrs. White, stating that she had spoken according to her own judgment in agreement with the presentation we had made to her. But she was now instructed by the Lord to tell us that she had been wrong in giving this counsel, and that the *printing house in the South should not be closed*. Plans must be laid to prevent further indebtedness, but we were to move forward in faith."—*Abiding Gift of Prophecy*, p. 326.

Now let us give Mrs. White's account of the reversal of counsel as she writes to Elder Daniells: "During the night following our interview in my house and out on the lawn under the trees, Oct. 19, 1902, in regard to the work in the Southern field, *the Lord instructed me that I had taken a wrong position*."—Letter 208, 1902. (Italics mine.)

Such an experience, rather than lessening our confidence in Ellen G. White as a counselor, should strengthen our faith, for we see so clearly the hand of God overruling in His work so that a mistake should not be made.

Recognizing, however, that Ellen G. White did have her own personal opinions, some might fear that these were intermingled with the counsel she sent out in personal testimonies or set forth in her writings. Perhaps we should let her speak of this also. First we present a statement written in 1909: "I receive letters asking for advice on many strange subjects, and I advise according to the light that has been given me."—MS. 107, 1909. From this let us turn to a statement regarding her early experience on this point as given in her answer in 1874 to certain false charges.

"With my brethren and sisters, after the time passed in forty-four I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted. And am clear and free to state no one has ever heard me say or has read from my pen statements which will justify them in the charges they have made against me upon this point."—Letter 2, 1874, quoted in *Testimony of Jesus*, p. 105.

She was very careful in interviews, and especially in her articles and books, to refrain from setting forth as counsel and instruction that which did not have its basis in revelation. Thus she testified of her articles and letters:

"I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.

"You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me."—*Testimonies*, vol. 5, p. 67.

The same care was exercised in giving advice in personal interviews. In 1869 she wrote to a sister who had sought counsel on a certain point:

"Yesterday . . . I could not readily answer your question. . . . I cannot give counsel in the dark. I must know that my counsel is correct in the light. Great advantage is taken of my words; therefore I must move very cautiously. After careful reflection, seeking to call up things which have been shown me in your case, I am prepared to write to you."—*Ibid.*, vol. 2, p. 565.

Her distress is not to be wondered at when her counsel was laid aside unheeded. To a certain one she wrote:

"I have much to say to you; for I love your soul. But will it do you any real good? Will it simply be received as Sister White's opinion? The position that has been taken by some of the erring brethren makes my words simply the expression of an opinion, and this view has been advocated and has had a leavening influence in our ranks."—Letter 22, 1889.

At other times she could write of the hearty reception of the counsel given. Note this cheering word: "At times matters come up for decision, when all are not of the same mind. Then I read to them the writings given, and they accept them, and become one in their decisions."—Letter 118, 1898.

Questioners Directed to Her Writings

As our denominational work advanced and our church membership grew, there was a steady increase in the numbers of those who sought counsel either by interview or by letter. In her later years, when questions were laid before her, Mrs. White often stated that she had written on that subject, and she would request her literary assistants to turn to her books, to her articles in the papers, or to her manuscripts for the answers to the questions presented. In many cases letters of inquiry were answered by one of the secretaries, stating that the matter had been placed before Sister White, and she had directed that such and such an answer should be given. Of course, the letter was the production of, and bore the signature of, the secretary writing the letter. At other times she asked her secretaries to tell the inquirer that she had not received light on the question presented.

Near the close of her life, when asked about the future, she often directed attention to the cabinets holding her books, periodical articles, and manuscripts, stating, "Here are my writings; when I am gone they will testify for me." (Reported by W. C. White, July 9, 1922.)

At one time reference was made to the many letters of inquiry, and the relation of her published works to the answers of questions:

"We receive many letters from our brethren and sisters, asking for advice on a great variety of subjects. If they would study the published Testimonies for themselves, they would find the enlightenment they need. Let us urge our people to study these books and circulate them. Let their teachings strengthen our faith.

"Let us study more diligently the word of God. The Bible is so plain and clear that all who will may understand. Let us thank the Lord for His precious word, and for the messages of His Spirit that give so much light."—MS. 81, 1908.

For seventy years Ellen White stood as a counselor. At times she was given instruction and messages of counsel which she was bidden to hold until certain developments had taken place. At other times she labored along, carefully opening the way for the presentation of the message; at still other times individuals sought her words of counsel in planning for the work or in meeting issues, and in all this she was able to testify: "I have not wittingly withheld from any one the instruction that the Lord has given me."—MS. 156, 1901.

I Was Once a Universalist Minister

By PAUL P. FELT, *District Leader, Lexington, Kentucky*

MINISTERS and evangelists of the Seventh-day Adventist Church should feel a greater burden for bringing their message to ministers in other churches. I say this as one who has himself served as an ordained minister in two other Protestant denominations. Today I have a great burden on my heart for men in the ministry of other churches, who, like me, are only waiting to see God's light for our times. I believe one helpful way to make a beginning is to join the ministerial association of the city in which we labor. I believe that many of the ministers, even among our most outspoken opponents, are as sincere as I am.

My childhood environment, although intensely religious, was one in which the teaching of doctrine was all but taboo. It was believed that each person ought to work such things out to his own satisfaction, and that agreement in theology was unimportant. I was trained, however, always to think of God as a loving Father, of Jesus as the one who had most fully revealed the love of God to men, and of the importance of a life of sacrificial service to my fellow men. The Bible, though the greatest religious book, was still considered the product of human minds, and subject to all the limitations of sincere religious people. Neither its history nor its predictions were in any sense divinely inspired.

Nevertheless, like the blind man whom Jesus healed, I can say that I believed in Him even

though I did not know who He was. Anything I was sure Jesus had taught was always to me like an axiom of geometry—too obvious to require proof. I was ready to learn that Jesus was truly the Son of God, and wanted only to have sure reasons for my faith. It seemed impossible that I should ever think of the Bible as essentially different from any other human book. Yet I was ready, even eager, to be shown that I was wrong.

I became a Universalist, and was ordained into the ministry of that denomination chiefly because this was one church in which the ministers professed openly what they actually believed. They had carefully discarded the "sheep's clothing" of traditional Protestant Christianity by which many ministers of other communions seek to veil their radicalism. The blood of Christ was erased from the hymnal, and trinitarian hymns were revised to teach only the unity of God.

In the fall of 1942 I resigned from my pastorate in the Universalist Church, determined to study more deeply in some conservative seminary into the great facts of Christian faith. This led to my acceptance of a supply pastorate in a Methodist church, together with attendance at Drew Theological Seminary, one of the great Methodist schools. In this way I came to believe in the divinity of Jesus, in salvation through His blood, and in a final judgment. The basis of my belief, however, was not the Scriptures so much as reason, history, and the needs of human nature. Under Prof. Edwin Lewis, of Drew, I was taught to reverence the Scriptures because they contained the great facts of Christian faith, rather than to accept the doctrines because of finding them in the Bible. I was encouraged to believe that whereas John, in his gospel, presents most fully the faith once delivered to the saints, I should not rely on that Gospel for an accurate presentation of New Testament history. The Bible itself was still considered the same human, fallible, self-contradicting collection of writings.

Considering this background, I continue to be amazed and grateful at the means the Lord employed to bring me into His remnant church. The background for this radical change includes, first of all, a growing question in my mind as to the soundness of what I had been taught in the Methodist seminary about the Scriptures. Why did Jesus speak so often of the Old Testament, in all its parts, as pointing toward Him in type and prophecy, if its authors were not divinely guided in what they wrote?

There were other factors too. I was more convinced of the need for upholding high standards of membership in the church. During the war years I became even more deeply disturbed than before over the need for finding a way out of the terrible "tailspin" into which human events had plunged. I was still seeking,

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

though less consciously, a firmer foundation for my faith.

And so it was that in the first week of 1945 I met a former Seventh-day Adventist who had come as a visitor to our interdenominational ministers' meeting. This chance acquaintance ripened into friendship, and Mrs. Felt and I were soon enjoying long and fascinating Bible studies with this independent missionary. His evident sincerity and devotion to the gospel as he understood it, together with his long and deep acquaintance with the Scriptures, enabled him to lead us far along the road to acceptance of God's prophetic message for our time. It was through him that I made my first acquaintance with Seventh-day Adventists.

By the time of our Methodist Annual Conference in April of that year I was ready to resign my pastorate. The reason, as announced from the pulpit, was to be free to make a thorough study into the question of the Bible itself, its inspiration and authority. I could not finally accept or teach even one of the distinctive Seventh-day Adventist doctrines until this fundamental problem was solved. Several months later we moved to Takoma Park so that I could study at the S.D.A. Theological Seminary part time while working at the Library of Congress. Lack of time for study under these circumstances limited me to one hour in class each day. This hour was spent with Lynn H. Wood, in his interesting course on archaeology and the Bible. It went far to establish my faith in Bible history, and whetted my appetite for more. Six months of full-time study at the Seminary followed.

In June, 1946, I was buried with Christ in baptism, and became a member of the Seventh-day Adventist Church. My wife followed in December. I have since been privileged to assist in two large evangelistic efforts.

This story leaves out far more than it tells. The human agents the Lord has employed to help us find our way into His truth and work have won our everlasting gratitude. It is my earnest prayer that now I shall not fail the Lord as He seeks to use me to bring many more of His people out of Babylon to keep the commandments of God and the faith of Jesus Christ.

Creating a Favorable Impression

By DONN HENRY THOMAS, *Director of Press Relations, Pacific Union Conference.*

I DO not know how many thousands of dollars are spent to advertise public efforts each year, but I do know that the total is considerable. Generally speaking, we do not spare the advertising budget, and a large proportion of this money is used to buy display space in newspapers.

The Ministry, June, 1948

I have yet to meet the minister who does not believe in newspaper advertising, but the value of publicity—free publicity—is something which is not understood by many. The fact that publicity in such form is far more valuable than display advertising is easily proved by a newspaper rate card. There is a certain kind of advertising, known as a reading notice, which is set to look like news stories. These are distinguished from straight news by the word *advertisement*, usually set in small type at the top or bottom of the ad.

A comparison of rates for this kind of advertising and straight display ads will show what a premium the newspaper puts on reading notices. If you were to place a conventional ad on the church page of the Los Angeles *Examiner*, you would pay \$5.04 a column inch. However, if you wanted to buy space for a reading notice, the charge would be \$17.50 a column inch.

Now, it is not true that we can substitute free publicity for paid advertising to promote our efforts, because actually this is the most difficult kind of publicity to attain. Yet I firmly believe that if we would educate the public with more widespread denominational publicity of a general nature, our advertising dollars would bring a far greater return. Moreover, we ought to identify ourselves in our advertising. Then if we have already broken down prejudice with the right kind of publicity, we can expect a far greater return in conversions.

We have not reached more people because more people do not know enough about us. To be sure, it is the Lord's Spirit working in the individual that leads him to the truth, but we must do all we can to direct the individual into the desired path.

Long in the message, many of our ministers understandably lose sight of the variety of influences which stimulate the interested and the new converts who come into Adventism wide-eyed with expectancy and surprise.

My own conversion has been recent enough for me to recall the little things that heightened my interest in the beginning. This will sound foolish to many, but to make a point I am willing to admit that a huge Fruehauf trailer truck, rumbling into the campgrounds at Grand Ledge, gave me quite a thrill at my first Michigan camp meeting. And when I learned that the denomination's holdings were valued at more than a hundred million dollars, I wrote excitedly to my father, who is an auditor and a Presbyterian, to tell him the news.

In analyzing my seemingly childlike enthusiasm over a truck and the value of Adventist property holding, I soon realized that this reaction resulted from my previous lack of knowledge of the denomination. Although I had not actually been misinformed about Seventh-day Adventists I had gained the mistaken impression that this denomination was a run-down-at-

the-heel, insignificant sect which held to very queer customs. Beyond that I knew nothing.

Then came the first light about Adventism and an entirely new concept of the church—built upon its beliefs and teachings, of course, but greatly enhanced by physical and material aspects which created in my mind a new impression and opened the way to an entirely new attitude toward life and God.

In my own case I made the contact with Adventism, and then happily assimilated the impressions which increased my interest in the message. This is putting the cart before the horse, for actually we want to stimulate people—materially and statistically, if you will—to induce them to make the contact with Adventism. How can this be accomplished? A great opportunity rests in newspapers and magazines which will inform the public for us.

Certainly all Adventists agree that the public has misconceptions and often false ideas about us, but we do not seem to realize that this can be corrected by a stepped-up public-relations program, using secular publications to full advantage.

We should have followed the advice of Ellen G. White, who wrote in 1875: "Wise plans should be laid to secure the privilege of inserting articles into the secular papers."—*Counsels to Writers and Editors*, p. 141.

Worldly enterprises have long seen the advantages of publicity; yet years late, we are just awakening to its full significance. Let us inform the public about Seventh-day Adventists through increased publicity, and then boldly announce our meetings to an enlightened public.

Pulpit and Study

Biblical Exposition and Homiletic Helps

A Bible Study on Tithing

By B. A. SCHERR, *Departmental Secretary, Kansas Conference*

A. GOD'S OWNERSHIP OF WORLD.

1. He created it.
2. The earth is Mine. Ex. 19:5; 1 Cor. 10:26.
3. Gold and silver are Mine. Hag. 2:8.
4. Beasts, cattle, fowls, etc. Ps. 50:10-12.

B. WE ARE STEWARDS OF HIS CREATION.

1. God requires a tenth.
2. Required of stewards to be faithful. 1 Cor. 4:2.
3. Tithe on seed and gardens. Deut. 14:22; Matt. 23:23.

4. Fruit of all trees. Lev. 27:30.
5. Flocks and herds. Lev. 27:32.
6. Salary. Hag. 2:8.
7. Board, clothing, and all that God shall give. Gen. 28:20-22.

C. NO LOSS IN PAYING TITHE.

1. Example of Abraham.
 - a. Paid tithes of all. Heb. 7:1, 2, 4, 5, 9; Gen. 14:18-20.
 - b. Famine in the land. Gen. 12:4.
 - c. Abraham preserved during famine. Gen. 12:5-10.
 - d. Became very rich and had many servants. Gen. 13:1, 2, 6; 14:14-17, 23.
2. Jacob vowed faithfulness in tithes. Gen. 28:20-22.
3. Hezekiah's Reforms.
 - a. Cleansing house of God. 2 Chron. 29:3, 15-18.
 - b. Restoration of priests. 2 Chron 29:4-11.
 - c. People commanded to pay tithe. 2 Chron. 31:4.
 - d. Immediate response. 2 Chron. 31:5-9.
 - e. Lord blessed abundantly. 2 Chron. 31:10.
 - f. Storehouse had to be built. 2 Chron. 31:11, 12; Hag. 1:6, 9.
4. Nehemiah's tithe reform.
 - a. Cleansing of house of God. Neh. 13:6-9.
 - b. Restoration of priests. Neh. 13:10.
 - c. People commanded to pay tithe. Neh. 13:11.
 - d. Brought tithe into treasuries. Neh. 13:12, 13.
5. Malachi's Tithe Reform.
 - a. Tithes and Offerings. Mal. 3:8.
 - b. All tithes in storehouse. Mal. 3:10.
 - c. The reward. Mal. 3:10-12.

D. USE OF TITHE—FOR THE MINISTRY.

1. For Levites. (Old Testament) Num. 18:20, 24; Deut. 10:8, 9; 18:1, 2; 14:27.
2. For the ministry. (New Testament) 1 Cor. 9:13, 14.

E. JESUS ENDORSED TITHING.

This ought ye to have done. Matt. 23:23.



☛ We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question. We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform.—*Review and Herald*, Oct. 21, 1884.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

What About the Trained Bible Instructor?

THE question as to what becomes of the college-trained Bible instructors seems to receive periodic emphasis by some who regret that there are not more of these useful workers entering conference employment after completing their college Bible instructor training. Fortunately, this is not an isolated inquiry focusing on just Bible instructors. Other professional groups at times meet the same plight in experiencing a dearth of workers. One of our leading denominational journals recently sent out urgent pleas for candidates for the nursing profession. In the same issue was the announcement of a series of forum discussions intended as an appeal for stenographers. Our department of education most audibly regrets its lack of teachers all the way from elementary to college level. And so we might continue to elaborate on the needs of various professions in our ranks where a periodic worker shortage is apparent.

The Master Himself made a prophetic statement that should be weighed well in answering our query regarding the dearth of trained Bible instructors. He said, "The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of harvest, that He will send forth labourers into His harvest." So it is not simply a call for more Bible instructors, but rather it is a challenge to our youth to consider a place in God's work the most attractive goal. Again, we must be realistic in recognizing that the less sacrificing professions will always attract the majority who are bent on ease and temporal remuneration.

It is in the individual homes where parents must first receive a vision of God's claims on the children's talents. Because there are today too many divided homes in our ranks, perplexed or confused parents should be educated into counseling with their spiritual advisers, especially when the higher education of their children must be considered. Parents should be impressed with a sense of their responsibility. The choice of a lifework should not be left entirely to the decision of inexperienced youth. There must be close co-operation between the home and the church. Parents should be guided by the godly counsel of the ministry, who should be setting before the church the needs of God's cause for the proclamation of this last message.

Let us next study this Bible instructor problem from the angle of the local church from

which these youth come before they enter college. Here an interest in the young people and a proper guidance for their training must find expression in more ways than a farewell party and good wishes for the student's success upon entering college. If the pastor and his church officers are doing their work wisely for young people entering training, they can help them crystallize their thinking and choose their future profession. Example in this respect speaks more eloquently than sermons. Some ministers with unbiased vision are setting the right pattern in their own families by guiding their children into professions for which they individually show aptitude, and into those fields of service that must be filled in the balanced development of God's work. Such ministers will instill true principles of service in the youth of their churches. These offset the tendency to seek glory, ease, and remuneration in one's chosen vocation.

THE challenge to serve in the rough furrows of life's harvest field, with a willingness to spend oneself in winning souls to Christ, is the true spirit of the Adventist worker. Even in God's service there should be equality of wages, but the right vision for one's chosen profession will cause our youth to study more than wage brackets. The influence of the Missionary Volunteer Society for guiding youth into proper vocations is also powerful. Programs planned to give guidance to our young people should climax in youth's dedication to serve God wherever He leads. We will now consider our colleges, where Bible instructors receive their initial training. Here we must candidly face the fact that fewer young people are being directed into the Bible work than into some other professions. Teachers naturally popularize the courses they teach. But they are not alone at fault. We must all share in the college's larger responsibility for symmetrically developing the professions that must continue to function in the proclamation of our message. Since the cause of Adventism should remain a balanced work, an overemphasis upon building one phase of it at the expense of the instability of others should bring concern to our leadership. Students entering upon college courses are usually strangers to the matriculation committee, and the fatherly pastor makes certain that the prospect for Bible work, or some other

profession, is not diverted into another course by an indiscriminating faculty.

Believing wholeheartedly in the fine work that our colleges are doing, and knowing their determined spirit to build a strong Bible instructor course in their schools, we bring the cheering word that our colleges are earnestly endeavoring to succeed in their Bible instructor training. We might point to scores of fine young women, well prepared for larger Bible work, who have entered conference employment during the last year. As we today catch the vision of a greater evangelism in our midst, the services of many more of this type of worker will be in even greater demand. Judging by the many urgent pleas for Bible instructors placed with the General Conference, we know that a new day has dawned for the Bible work.

NEXT let us follow the young prospect for the Bible work into her senior year at college. She is no longer a child, but looks into the future. The consecrated young woman now considers how she may best fill her place as God designed it. For some, as is true in other professions, marriage enters into their immediate plans. These plans are usually expedited by the pressing plans of the young intern ministers. Together they have sought the counsel of godly teachers who have guided them into partnerships in the Lord's service. And thus some of the prospects for conference Bible work are married.

Let us follow this young couple for the next few years, and then decide what has become of one particular type of Bible instructor. She is now the alert wife of a budding evangelist, well prepared to co-operate with him in every phase of evangelistic endeavor. She functions admirably, mainly behind the scenes. Together this couple visit scores of homes week after week as the interest is being developed. At home the wife answers endless telephone calls. She must often write the script for her husband's radio sermons. He may even count on her to interview publicity men of the city. Because of a pressing need she may also supervise the radio correspondence school. At the meetings she helps with her musical and artistic talents. At times she may conduct health and dietetics classes. In the local church she is the counselor of childhood, youth, and maturity. Need we still ask, What has become of the college-trained Bible instructor?

But not all Bible instructor prospects of college days immediately plan for marriage. More than a few young women have a strong conviction to make the Bible work their career, either temporarily or as a life dedication. These women have consecrated themselves to Christ completely, and service to Him is undivided with any other purpose. Considering that their decision in this respect is utterly from choice,

do they not belong in the very front ranks of heaven's nobility? Only the records above will furnish the complete story of their sacrifices and the price paid for their noble exploits.

The Bible instructor's working day cannot be measured by the clock. No eight-hour system has ever fitted into Bible work. Neither is the usual record of their lives of short duration; generally the decades find them accelerating their pace and adding to their burdens. They bear these alone, except for their Master's help and comfort. Such women are too often obscured by the more conspicuous talents of the evangelists with whom they labor. Some have laid down their mantle of service with a very brief and casual obituary to mark that their labors were ended.

While in some sections of the field the pressing needs of evangelism have drawn some lay Bible instructors into conference work, the average Bible instructor today is the product of our own schools. Those who have access to accurate information are happy to furnish this report. Many women who have entered our work from the lay ranks soon found their way into one of our schools for at least a short period of training. Ministers and Bible instructors are to be developed according to God's pattern of training. And the Bible instructor who is drafted into conference work from the lay ranks soon needs more in her preparation than a brief and greatly simplified course of instruction. A work comparable only with that of the ministry must set a high standard for its profession.

BEFORE ending our discussion on the status of the Bible instructor we should introduce another profitable type of worker in our midst—men Bible instructors. In many countries our brethren called to the ministry of personal work are doing a most noble service. They are not an insignificant group; hundreds of them are today the evangelists' right-hand men. There is now a strong emphasis on the place of men Bible instructors since both men and women are much needed for our more intensive city evangelism, and for the outpost areas of the world field. In some countries these men Bible instructors are classified with ministers, and in other fields as Bible instructors.

As we review the question, What becomes of the trained Bible instructor? we may lift our heads with renewed courage, believing that the cause will not lack for such workers. They are still an integral part of the evangelistic program of our day. Although the number of prospects training in our colleges is steadily on the increase, we will all do wisely to continue to stress the needs for an enlarging Bible work, and keep on steering promising prospects into this profession.

L. C. K.

The Baptist Church

By A. C. STEBBINS, *Missionary Layman, Takoma Park, Maryland*

How to Observe the Sabbath

By MRS. EDITH SAWYER, *Bible Instructor, Fullerton, California*

A. SABBATH A TEST OF LOYALTY.

Since the time of creation the observance of the Sabbath has stood out as a great test of loyalty to the Creator. (*The Great Controversy*, p. 605.)

1. "Remember the Sabbath day, to keep it holy." Ex. 20:8.
2. "All through week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment. . . . All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom." —*Testimonies*, vol. 6, p. 353.
3. Sabbath to be kept from sunset Friday to sunset Saturday. (Lev. 23:32; Mark 1:32.) "We should jealously guard the edges of the Sabbath, Remember that every moment is consecrated, holy time." —*Ibid.*, p. 356. Begin and close Sabbath with prayer and praise.
4. No secular work to be done on Sabbath. Ex. 20:8-11; Lev. 23:3.
5. Even in harvesttime we should rest. Ex. 34:21.
6. Not to buy or sell on Sabbath. Neh. 13:15-19.
7. A threefold miracle marked Sabbath for forty years. We should prepare our food on sixth day, Friday. Ex. 16:22-30.
8. The preparation day. Mark 15:42; Luke 23:55, 56.
9. Not even to plan our work on Sabbath. Amos 8:5.
10. Not to do our own pleasure or talk business on Sabbath. Isa. 58:13, 14.
11. Those within our gates should rest. No duty pertaining to six working days is to be left for Sabbath. Ex. 20:10.

B. A DAY OF HOLY JOY.

1. He who made Sabbath said, "It is lawful to do well on the Sabbath days." He healed sick, went about doing good, and made Sabbath a day of joy and happiness. Matt. 12:10-12.
2. Sabbath to be a delight to us and to our children. View beauties of nature; spend time in meditation and prayer. Sabbath is for our spiritual and physical well-being. Isa. 58:14.

I. BAPTIST TEACHINGS IN EUROPE.

The beginning of the Baptist Church is shrouded in doubt. The first record we have of a group called Baptists is found in England. They were thought peculiar in those days because they baptized by immersion instead of sprinkling. We have good reason to believe some of them came from the early church and school of Columba in Ireland and northern Britain. Some kept the seventh-day Sabbath.

CALLED MENNONITES. In Europe they were known not as Baptists but as protestors against sprinkling. The first society was called Mennonites, named from a Catholic priest by the name of Menno Simons, who joined them in 1536. He became the leader of this group of Bible students.

They were very literal in their interpretation of the Scriptures, and strict in their practice of every detail of life. It is thought by some that their belief in immersion may have come from the Waldenses who settled in Switzerland. This sounds very reasonable. They went everywhere in Europe preaching and baptizing converts, and suffering persecutions and martyrdoms. They came to England during the reign of Henry VIII, and there worked in the factories.

ANABAPTISTS IN REFORMATION. Early in the Reformation they became known as Anabaptists, because every convert, even though already sprinkled, was also baptized. This was rather a nickname for the Mennonites.

They brought with them to England the truth of individual religious liberty. They stood staunchly for liberty of conscience and separation of church and state.

In Switzerland they became very prominent. Educated leaders joined them, but the Zwingli Reformers persecuted them to destroy their leaders.

In Germany they were associated with the peasants in the Thirty Years' War, and here too they were persecuted by the Reformers. One of their number, Melchor Hoffmann, preached the prophecies and the second coming of Christ in 1533. After him Jan Matthys preached the coming of Elijah and a new dispensation. The Baptists in Germany went into fanaticism.

SEPARATIST BAPTISTS. Baptists in England were found among the Separatists, and lived in the villages of Scrooby near Gainsboro. William Bradford and Brewster were prominent members who came to America. Here they were first named Baptists, and with the Separatists of Scrooby because of persecution, had

left England for Amsterdam where they formed a regular church. Their belief was the same as the Mennonites of Holland. When persecution ceased in England, churches soon sprang up. They claim to have started in 1555, but records go back only to 1700.

GROWTH. In 1650 their connection with the Mennonites ceased, and they became a strong influence for religious liberty for every individual and religion, as well as for themselves. Presbyterians held out for liberty for themselves, but not for others. Under Cromwell they prospered and grew in numbers to 20,000, but persecution came again under Charles II. The act of toleration was passed in 1689.

SIMPLICITY OF LIFE. Baptists were of the common folks, and dressed plainly like the Friends. The common dress of that time was like that of modern Quakers, but they varied it in some details. Their ministers were called elders, and had to engage in secular work for support. Fasting and washing of the feet was generally practiced, and anointing of the sick was the rule.

They had strict discipline, not allowing any to marry out of the church. Very few amusements were allowed. Close watch was kept on manners and morals. Extravagance and luxury was sternly rebuked.

Bunyan was a Baptist and had been imprisoned for preaching, when he wrote his wonderful book.

DIVISIONS. It was impertinence to invite a sinner to believe in Christ, for this was the office of the Holy Spirit. Their idea was that they were to comfort the saints and warn the sinners, but to invite them to be saved was useless.

As they grew into a larger church, discussions on doctrine divided them into the Congregationalists and Unitarians. Then a period of stagnation came when the churches did not grow. They did not yet have the vision of missions. They had hardly any great preachers for nearly one hundred years (1689-1789). Then came the Wesleyan revival. The year 1790 ushered in an era of missions, and the churches began to grow again.

The Baptists were divided into those of the Calvinistic doctrine, and the Arminian Baptists. Arminius, professor in Leiden, Holland, was a great preacher of freedom of belief to all men; Calvin held all men to one belief.

Although there had been people of the church and school of Columba who taught immersion and kept the seventh-day Sabbath, and had been dispersed earlier by the pope, some Baptists at a later date also received the Sabbath truth. Seventh Day Baptists were started by Francis Bampfield, a graduate of Oxford, in 1676. One church still survives in Whitechapel, London.

II. BAPTIST BEGINNINGS IN AMERICA.

In America they settled in Rhode Island, and also in Alfred Center, New York. Later some accepted the Adventist faith.

Baptists grew rapidly in America. It was a period of great spiritual revival and of prominent preachers, influenced by C. H. Spurgeon, of England. Our best spiritual songs come from this period, and this revival prepared the way for the third angel's message.

Roger Williams and Henry Ward Beecher kept individual liberty alive in contrast to that of the Puritans, whose liberty was for themselves only. But in harmony with the experience of every church, large numbers brought in worldliness and a dangerous trend in the last century. Open communion is now allowed to any Christian. Any believer in Christ may become a member, whether baptized or not. During the Revolution, Baptists prospered greatly because every member was a loyal Patriot, whereas among the members of the other churches there were Tories.

MISSIONS. Baptist missions started in 1810, and grew with the westward settlement of America. Baptist missions in England began with William Carey in 1793.

ADVENT MESSAGE. The Advent message came at a time of great advance in Protestant denominations. It was when spiritual life was at its best. The message was first given to the Baptists, but they rejected it, and spiritual decline came in, for they were left to be deceived by the papal power.

MEMBERSHIP. The growth of the Baptists was phenomenal, but they could have doubled their membership had they reached the rich. They missed opportunities for lack of money.

DIVISIONS. At first American Baptists required that only believers with a strong emotional experience should be baptized. Then the Campbellites taught that an intellectual belief was sufficient. They felt Baptists exalted the emotional side of religion too much, also that remission of sins was not confined to the rite of baptism. This discussion of belief started among the western Baptist churches and became a hindrance to their growth. At times whole churches were lost because of it.

Agitation was also started over membership in the Masonic Lodge. This and the slavery question caused division in the church.

EDUCATION. The first attempt at education for ministers was at the Rhode Island State College, and it was a failure. A theological school was then established at Hamilton, New York, in 1817, and one at Newton Center, Massachusetts, in 1825. Later there was formed a Baptist Young People's Union in 1891.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Contributions of value are invited for these columns.

The Dearth of Bible Teachers

EDITOR, THE MINISTRY:

In a recent issue of THE MINISTRY you refer to the great dearth of Bible teachers, and give as one cause the attacks to which our men in this line of work are exposed in matters of doctrine.

As you mention, this charge is almost without exception based upon interpretations in secondary and relatively minor fields of thought. But you might be surprised to know how prevalent is this type of sniping. Generally the critic sets up as the standard of orthodoxy those beliefs which he has firmly held for years. Any deeper, broader meaning, any better explanation, is "new," and *ipso facto*, questionable. He even overlooks the peculiar circumstance that what in some cases is labeled "new" is older than the so-called "old" idea that he propounds.

But there are other factors that make the profession of Bible teaching less attractive than it should be to many a promising student. Financially speaking, the Bible teacher, at least until recently, has suffered in comparison with those of his brethren who are engaged in very similar work outside the educational sphere. Whereas the district worker, the pastors, and the departmental men all get a yearly depreciation rate on their automobiles, the Bible teacher has had to get along without this help, or with considerably less.

No one can deny, for obvious reasons, that our workers generally drive their cars many miles each year in the interests of the Lord's work. Nor should it be forgotten that these men carry the brunt of the work in building and maintaining the basic structure of the denomination. Nevertheless, the Bible teacher is engaged fundamentally in the same type of activity. He is active in all church relations, assists at camp meetings, aids in field plans, and does a great deal of promotional work. In spite of this, the financial help given him has been relatively low. My point is not that he expects to get as much as his noninstitutional brethren, but that he is tempted to feel that since either field of endeavor is the Lord's work, and both types of activity require a car, he might as well be engaged in the field ministry. Students coming up along the line, and having that car hunger that is peculiar to Americans, are inclined

to decide against the occupation in which the advantages in this category are less.

Next, take the matter of the work load. The student who is contemplating entering either the ministry or the teaching profession sees that the Bible teacher is busy seven days a week. Since he is expected to be a pillar of the school church, and one of the mainstays of the Sabbath school, his Sabbath responsibilities almost equal those of week days. Again, he has a fixed load of hours to teach, a program which holds him to a set schedule month in and month out. There are practically no days off, for he works Sundays too. The vacations that come in the course of the school year hardly compensate for the constant overload that is so much a part of the pattern.

The conference worker, on the other hand, has a more flexible program. Seldom do you find one who is not able to take off a few days here and a few days there. Some are actually able to manage a day off a week. There is, in short, no rigid accounting for time, as must be the case with the teacher who meets a fixed and unvarying schedule. Therefore the student often feels drawn to the freer, more independent type of service.

If the prospective worker is somewhat ambitious for position—and unfortunately many are—he needs to reflect but little before choosing the ministry in preference to teaching. He sees that membership on conference committees and institutional boards and "promotion" to important executive positions are far more likely to be attained as the rewards for successful administrative work in pastoral or district work, than as a recognition of successful teaching experience, and rightly so. He sees that the teacher is usually not included in the important policy-making and money-voting groups. Personal and selfish ambition often furnishes the basic motivating force in the careers of young people who make their own decisions as to their future, and leave nothing for the Lord to indicate.

Again, as to qualifications. The theological student sees that a bachelor of theology degree will usually carry him as far as he aspires to go in the denominational organization after graduation. Common sense, an attractive personality, leadership, executive ability, a good "business head"—all mellowed and seasoned by

experience—these are the Open Sesames. But the Bible teacher, on the other hand, must go on to higher levels of study in order to speak with comparable authority. And here he faces a dilemma. In order to be of full value in an accreditation sense, he needs advanced work, generally his doctorate in philosophy.

Church history, archaeology, and Biblical languages offer relatively safe fields of activity. But even though his interests do not lie in these directions primarily, a degree is necessary, if only for window dressing. So to avoid the taint of heresy, he must earn his degree in a relatively unrelated field. Then the greater the distance from his central subject—Seventh-day Adventist theology—the safer he is, and the more likely to be passed by his examiners, who might look askance at anyone naïve and unobjectionable enough to accept and practice primitive Christian ethics. Whatever might be argued in connection with this point, it must be conceded that even *minimum* requirements in this direction take time and effort and money. The young minister travels a short cut by comparison—not for him is the journey through this labyrinth, with all of its attendant risks and dangers.

Another dilemma arises from the attitude of his brethren. If he takes advanced work bearing definitely on theology in undenominational institutions, this, naturally, makes him rather "suspect." If, on the other hand, he attends our own seminary, he fails, according to many, to meet what is considered the ideal desired by accrediting associations.

Furthermore, the idea persists in some quarters that Bible teaching is a type of work that anyone can do. If there is no one to carry this department, the subjects are farmed out among the rest of the staff. Bible is easy to teach! If one has been in the truth a few years and has gone to one of our colleges, he is automatically qualified to present the most important part of the school's curriculum! But just because our teachers have all spoken English from childhood, we do not feel justified in having any of them carry our English classes, except in emergency.

First cousin to the foregoing is the idea that Bible teaching is a line of work to be engaged in only when there is nothing else to do. That is to say, men should spend the best years of their lives in the ministry or in evangelism, and then, when age or ill health slows down their progress, they should then enter the field of teaching. The impression is gained that no ambitious young man, no promising student, should give first consideration to this profession. This is wrong. It cannot be stated often enough that the best is none too good for this responsible service.

This dearth of Bible teachers, it seems to me, lays us open to serious criticism as to our whole system of education. That a people dedi-

cated first, last, and always to the Bible; that a people whose only reason for existence is the carrying of the Advent message to every nation, kindred, tongue, and people; that a people who expect to be tested and measured, individually and collectively, by the doctrines and practices they derive from this Book—that such a people should today be without an adequate force of men trained in the teaching of the Book, is one of the gravest indictments of negligence and spiritual myopia that can possibly be brought against us.

What would the messenger of the Lord say if she were alive today? Can we wonder that young people have shown so little interest in this field when we as a denomination have failed so miserably in recognizing its high importance, and come so far short in meeting its paramount claims? It is time that our own sense of urgency should impel us to give to the whole matter of Bible teaching the same attention that accreditation has forced us to pay to educational matters in general. If we had always acted in accord with our professed aims, we should not today be a people robbed of a portion of our birthright.

We need a master plan for the training of first-class Bible teachers, a plan that will attract some of the finest young people in the denomination. We need college textbooks in denominational history and doctrinal courses. Teachers could write these, but they would need sabbatical leave to handle the assignment acceptably. Some of the energy now being dissipated in earning degrees of doubtful value might be more profitably spent in producing such books for our educational system. Not many of the Bible textbooks we now use could be handed, without embarrassment, to any critical accreditation committee.

Administrators at large ought to see how greatly the success of the whole work is dependent on an immediate improvement in this field. *More able Bible teachers will help to train more able ministers.* Fewer and poorer Bible teachers will produce fewer and poorer ministers. It is almost that simple.

My discourse has been largely negative in character, since it seeks to point out, rather amateurishly, what to my mind are some of the factors which have hurt the profession to which I have, for one, dedicated my life. It is hardly necessary to state that there are wonderful compensations and a deep satisfaction for the man who feels He has been called to serve in this capacity. Certainly no man who is influenced by the negative phases pointed out should ever enter this portion of the vineyard. The shortage is acute, and will continue to be so for some years. It is imperative that we explore the situation thoroughly and suggest long-range remedial measures.

CHARLES E. WITTSCHIEBE. [Instructor in Bible, Southern Missionary College.]

Fees for Funeral Service

EDITOR, THE MINISTRY:

Following a recent funeral which I conducted, the daughter and son-in-law of the deceased, who were both Adventists, wished to know what they owed for my services.

"You owe me nothing," I assured them. "Adventist ministers do not accept money for such service." They urged me to accept, but I insisted that that was not our policy. When the son-in-law was assured that I was serious, he exclaimed rather emphatically, "Well, that isn't the policy of *all* Seventh-day Adventist ministers."

"I think it is," I tried to convince him, "for as I remember it, the *Manual for Ministers* advises us accordingly."

"I don't know what your handbook says," he countered, "but I do know that my wife's nephew was charged, yes *charged*, \$5 by the Adventist preacher for a funeral in their immediate family. I was there, and I know. It didn't help the young man's Christian experience either. He's almost out of the truth now. And a sister in our church was also charged when her mother passed away.

"I always thought that we laymen supported the ministry by our tithes," he continued, "and then when we needed help it was rendered free."

We were agreed on that. I had been of the opinion that Adventist ministers were not to accept any fee for funerals. Needless to say it was shocking to hear of some of our ministers who *asked* for money for such a service. Was not that layman correct when he said that the ministry is supported by the members? In time of grief, when those same members need comfort, consolation, and every aid that their pastor can give them, should not that service be rendered freely?

To my mind it is out of harmony with our message, contrary to the principles of Christ, and not even ethical, to charge for conducting a funeral service. But you say, "When people offer money for the funeral service, isn't it all right to accept it?" To my mind it is not. Suppose we trade places with the bereaved. Wouldn't we, if we were in their place, appreciate having our minister refuse to accept money for the funeral? Would we not like to feel that his sympathy and conduct were not being influenced by thought of money? And if the minister who served us was not of our belief, yet refused to accept money, would not our opinion of the message that minister represented rise immediately?

If the funeral director insisted on paying for our services, and we knew that refusal to accept the money would mean that the family would be charged anyway, perhaps we could take the money from the director saying, "It is my policy to accept no fee, but I shall be glad to return this to the family."

Says the *Manual for Ministers*, "It is *not* the practice for ministers to expect or receive a fee for conducting funerals."—Page 84. It continues with this exception: "If a trip of some distance is made to conduct such a service, and the family desires to pay the traveling expense, it is proper for the minister to accept such. If this is not offered, the minister should report the expense to the conference."

Why should there be any need of exceptions? Remember we receive mileage for the traveling necessary in our ministerial duties. It has been my experience that if fees are refused, and some distance has been traveled, the local conference is glad to pay the extra mileage. How much better this plan is than that of accepting money from the heartbroken members, who have troubles enough at such a time. And what if the conference does not pay the few dollars it may cost us to make the trip to the funeral and back?

As one of our leading evangelists puts it: "Don't take money for a funeral. I know many will disagree radically on this, for they seem constrained to reach for money whenever it shows its head. This is no time to be taking rewards. Preachers already have the nickname of 'ambulance chasers.' Let it not be so among us." Would not this policy make our ministry more benevolent—more like the Master?

ROBERT L. OSMUNSON. [District
Leader, Almena, Kansas.]

Radio Evangelism in Action

Plans, Methods, and Objectives

Radio Work and Results in Mexico

By H. A. B. ROBINSON, *Radio
Secretary, Mexican Union Mission*

WE HAVE sanitariums, treatment rooms, clinics, health books and magazines in Mexico, and for the same reasons as in the States—to acquaint the people with the best ways of healthful living and to prepare their hearts and minds for the full truth of God. We have the health program on the radio in Mexico, and also a home and health correspondence course. Experiences are beginning to show that this medium will bring in just as many souls as the other means we have been using for so many years.

The health program is being presented to the public on thirty stations once a week, mostly on Sunday mornings at nine o'clock, for fifteen minutes. We know we have thousands of listeners, and every day brings letters from some of them asking for copies of the programs

given, or desiring the free correspondence course offered. If they do not ask for the lessons, we send the first one anyway, inviting them to take the course, and many do.

The programs begin with a verse of "Home, Sweet Home" and organ music, followed by a talk on some phase of home and health, liberally interspersed with actual experiences which make the programs very practical for mothers and young people. There is nothing like it on the air in Mexico, so we have no competition. Some call it the "only" program.

The first lesson is sent out with a letter and a radio log, and upon its return the student is then put down as "active." Those who do not reply are followed up after a month with the second lesson, and a letter with some voluntary testimonies from other students, expressing satisfaction and gratitude. Those who lag behind are invited to continue their study and get their diploma, and the next lesson they should have is then sent to them. When three months have passed, we send a card asking whether they wish any more lessons or help in studying them, or if they wish to have the lessons stopped.

Two government stations in the country present the health programs free of charge as a public service, because they are convinced that they help the people, and almost two dozen local stations are now doing the same. The enthusiasm and appreciation of the students know no bounds. One says, "Your fine programs should reach all Latin-America." Another states, "These programs should go around the world." Still others say, "These lessons are worth more than the finest gold in all the world." "They are a cauldron of wisdom." "With your cultural work we shall soon see a new race of men in Mexico—strong, healthy, happy men." "You are contributing to make of Mexico a better Mexico." "Had I known of these lessons before, we should now have a model home."

The lessons of the course are now being used in ladies' clubs, schoolrooms, mothers' societies, and other places. We are just now beginning to invite those finishing the health course to begin the religious course, called Christian Culture Course, believing that the confidence and good will gained by the first course will help in making the second course popular and satisfactory to all classes.

We are seeing some good results from personal visits to those whose interest is at the boiling point. One lady has a daughter who is a nun, but she has bought a health book and wants some studies, as well as more views of gospel truth to throw on the screen in her home. I visited another who was not in her office, but her employer was, and while talking to her discovered that she had almost been baptized ten years before, when studying with Doctors Ritchie and Baéz in the very rooms where

we now have our radio offices. Five years ago she began publishing a family magazine, and now wants to take our Voice of Prophecy as well as the health course. She plans to attend our meetings and bring her children so they will come to our church in the future. One of the hundreds of students in a government agricultural school became interested in the Voice of Prophecy Course, so we asked the worker near by to try to see him. He did so and found others interested who had Bibles. The teacher took part also and gave him time to talk to all the boys at dinner. The result was that seventy-one enrolled for the juvenile course and forty for the health course. Many of these boys will soon be going home on their vacations and will doubtless tell others of this course. Who knows where their influence will stop, for they will be living in widely scattered sections of the country!

The possibilities of the radio work are really limitless. Correspondence from merchants; manufacturers; bank clerks; professors; teachers in rural, public, and private schools; soldiers; and others—all show a wonderful interest in what they have heard and what they expect to learn. Their voluntary testimonials prove that a fine class of people are getting acquainted with our work, feeling that it is patriotic, humanitarian, and a godsend to Mexico. As we pass them on to the course with the message, we feel sure that many will be brought to a knowledge of the truth, will accept it, and be saved in the kingdom.



Love Divine

By ROBERT HARE

Love divine, control my will,
Shade the visions of life's sky,
Bid grief's pulsing waves be still,
Let me know that Thou art nigh.
When the tempest bids me fear,
Send the whisper, "I am near!"

Love divine, dispel the gloom,
That would hide Thy smiling face;
Light the darkness of the tomb
As I share Thy sweet embrace.
Touch my weakness, make it strong;
Bid faith triumph over wrong!

Love divine, my footsteps guide,
Hidden paths before me lie.
Dark, deceptive pitfalls hide,
Where my weakness passes by.
Gild the darkness with Thy light,
Whisper, "There is no more night!"

I have wandered, Lord, forgive;
Calm my wearied soul to rest.
Let me in Thy presence live,
Pillow grief upon Thy breast.
Through the heavings of earth's tide,
Draw me closer to Thy side!

Religious World Trends

Import of Leading Press Declarations

New Drive for Church Unity

By FRANK H. YOST, Associate
Secretary, Religious Liberty Department

THE noted Methodist missionary, Dr. E. Stanley Jones, who served many years in India, is traveling over the United States, urging church unity among Protestants. This is no new thing. From the time that Luther and Zwingli met at Marburg in 1529 to settle their differences—an effort which proved futile—there have been recurring attempts to bring this or that Protestant body or bodies into unity with others.

Currently, the efforts at unity are operating at the present time in three areas: (1) The community plan busies itself with uniting congregations of various denominations in a single town, into one community church. (2) Another method concerns itself with uniting subdivisions of denominations into one large organization. An illustration of success with this method is found in the recent union of the entire Methodist Church into one organization. (3) Some success is being achieved in uniting denominations. For instance, the Christian and the Congregational churches have united in one body, although with a rather loose organization. There is strong advocacy on the part of both Episcopalians and Presbyterians to bring these two large bodies into closer unity of organization.

Aside from these organizational plans, however, there has been in existence in this country for over forty years a functional union of churches, called the Federal Council of the Churches of Christ in America. This is a voluntary union of those Protestant churches which desire to unite in operations with other churches on such matters as world peace, labor problems, living standards and conditions of employment, the handling of the liquor traffic, and services of like nature which appear to belong in the category of the "social gospel."

Some of the interests of the Federal Council take it into areas which many have thought of as belonging exclusively to civil government, but the executive committee of the council insists that these are proper functions for a live twentieth-century Christianity. The council has committed itself on the side of religious liberty, and advocates the maintenance of the separation of church and state. Membership in the council is open to all who wish to join, with a willingness to co-operate in the program the council has outlined for itself. Very small denominations, the influence of which is less than

national, have not been accepted for membership in the council.

The council assumes no jurisdiction over, and takes no interest in, doctrinal differences, but concerns itself only with bringing together the activities of its member churches for the sake of avoiding overlapping and duplication, and of gaining the weight of united strength. There is a similar organization in the United Kingdom, and in some other countries. There is also a World Council of Churches, seeking to operate along similar lines.

The Seventh-day Adventist Church has never been a member of the Federal Council of Churches. It has not been refused membership; it has never asked for it. Seventh-day Adventists have always felt that there lies in union of churches both a spiritual danger and a threat to full religious liberty. This can be readily accounted for by our interpretation of the thirteenth chapter of the book of Revelation, particularly those passages referring to the formation of an "image to the beast." We unhesitatingly identify the beast of this chapter with the Roman Catholic hierarchy. For an image "of this beast to be formed" seems to us to require a uniting of churches.

"Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth'—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term 'Babylon'—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories."—*The Great Controversy*, p. 383.

Therefore, any beginning of unity, even though only functional, seems to us to offer a potential menace. Well-known statements from Mrs. White's writings bear out our fears. For instance, there is the statement:

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*Ibid.*, p. 588.

It seems to us that already we have seen tendencies growing out of the work of the Federal Council which justify our feelings concerning church union. The Federal Council has encouraged the formation of local church councils, and there seems to be good evidence that these councils have at times interfered with freedom of religious radio broadcasts, and even with freedom in the building of churches here and there by certain sects.

We are definitely taking alarm at the kind of church union being advocated by Dr. Jones. His is a plan for "federal union." What he wishes to do and his method are clearly set

forth in an article in *The Christian Century*, of January 14, 1948. We quote: "Denominations, as separate sovereign entities, cease to exist under federal union. They become subordinate branches under a single sovereign union." He closes his article with the words: "We can have church union in five years; at the most, ten."

Dr. Jones compares his plan of federal union of churches with the union existing among the States of the United States of America. The States continue to function in their peculiar way, but there is a definite over-all union, and the national government is an organism of itself, with a certain amount of control over the States, and with a vast amount of common action and understanding, law, and custom among the States and the citizens of the United States, and this is manifested through the Federal Union. This plan would indeed do away with all denominations.

Seventh-day Adventists are not advocates of disunity. They have no desire to see perpetuated the differences in belief and practice existing between Presbyterians, Baptists, Adventists, Roman Catholics, and/or any other churches. There will be only one church—the united body of Christ—in the earth made new. We are very sympathetic with the efforts made by the Disciples of Christ, under the leadership of Alexander Campbell, a century and a quarter ago, to rally all Christendom into a great Christian union. But the efforts of Mr. Campbell and his followers resulted simply in the formation of another denomination, because it failed to rally to it the members of the other denominations. Like the Disciples of Christ at the inception of their movement, Seventh-day Adventists have certain convictions concerning methods of work, beliefs, and hopes for eternity, and they will work with any individual or bodies which share with them these convictions. We believe that our convictions are based upon, and are found expressed in, the Bible as the Word of God, and we must test the program of any others with whom we are to unite by this basic standard.

It seems to us that to join Dr. Jones' federal union of churches would involve yielding important convictions before joining, or compromising them and probably diluting them in the joining. We recognize that if this union is formed, any denomination left out would make it appear unique, if not odd, and we are conscious of what it would mean for a small minority to be omitted from such a large movement. We would welcome every opportunity to sit down with representatives of any of the agencies looking toward union, to find with them in the Bible a common basis for union, in preparation for the kingdom of which Christ is king. But until union can be found on Bible terms, we must take the risks involved in declining to unite.

Kindly Correctives

Correct Speech and Cultured Conduct

Effective Stones for Your Sling

By WESLEY AMUNDSEN, *Home Missionary Secretary, Inter-American Division*

THE experience of the Israelitish champion, David, in his combat with the champion of the Philistines provides food for thought for the minister who is seeking to be effective in his warfare against the spiritual forces which are destroying the lives of men today.

We recall the experience of David, how he went to carry food to his brethren who were in Saul's army encamped over against the army of the Philistines. There was a stalemate between the two armies. The giant Goliath had for days been bombarding Israel with threats and challenges, and in the camp of Israel there were fear, dismay, cowardice, and loss of confidence in God. Even Saul was contaminated with the inferiority complex which had overtaken his followers.

Then came David, the shepherd. It is true that he was but a "youth"; nevertheless, he was not just "little David," as some would make him out to be. Hearing the blasphemous mouthings of the giant Philistine, David began to ask questions, which finally resulted in his offer to go and fight the man who dared to defy the God of Israel.

His conversation with Saul offers an insight into the character of this valiant young man. When asked whether he thought he could overcome Goliath, he offered as testimony the fact that he had killed a lion and a bear, which had robbed the flock over which he had oversight. He said, "I took him (the lion) by the beard, and delivered the lamb from his mouth, and so I killed the lion and the bear." Such an exploit called not only for great daring but strength and skill also.

Saul finally consented to the idea of this intrepid youth's going out to battle against the giant, and offered him his own armor and sword. David did not reject this offer at once. He tried on the coat of mail, the gauntlets, the helmet. He took the shield and the sword, and tried wielding them in defensive and offensive maneuvering. Finally he laid down the sword and the shield, took off the heavy steel headgear and dress, laid them all aside, and said, "I cannot go with these; for I have not proved them."

There was nothing wrong with the armor or the other equipment for war. All these things had served Saul well. He had conquered many of the opposition in warfare while utilizing all

these accouterments of war. But David had never used them.

The next step needs to be watched carefully. David went down to the brook that lay between him and his adversary. A prayer was on his lips and in his heart. It was no light undertaking, one slip would prove fatal. At the brook he stopped and selected "five smooth stones." Not just one or two ordinary stones, but "five smooth stones." He knew stones, the right kind of stones. He knew that a stone which had jagged edges, or to which some earth was adhering, would not fly swift and true to the mark. His own life, the honor of God and of Israel were at stake; he could not afford to be careless.

We know the result. The fight was almost too one-sided. In a short time the dreaded giant lay headless upon the field of battle, all because a young man knew how to select stones for the conflict.

A lesson from this experience follows. It is for ministers who preach the Word. We live in an age in which the word *selectivity* is common parlance in connection with radio. But do we know what significance this word has in the field of preaching?

There is a decided lack of originality among many Seventh-day Adventist preachers today. Our Ministerial Reading Courses point us to men who have been great in the field of evangelism, and so, oftentimes men seek to emulate those individuals. Or, young ministers associate themselves with some of our stronger evangelists, and ere long we see and hear of copyists spreading themselves over the land. One can almost detect just which preacher the young man has been associated with by the sermons he preaches, yes, and even the titles used for sermons.

It would seem that herein lies a great weakness. We have been told that older ministers with whom the younger ones are associated in labor are to say to them: "You must not copy my gestures, nor the tone of my voice, so that nobody will know whether you are speaking or whether I am speaking. You are to stand in your own armor, with your own phase of character, sanctified by God. You are not to take my phase of character, nor my gestures, nor my tone of voice, nor my expressions, nor my words."—Quoted in *Evangelism*, p. 684.

If our young ministers would do as David did even after putting on the armor of the older minister and looking it over, they would say, "No, I cannot use these, I must use that which God has given to me," and then they would choose their own "five smooth stones" for the conflict. We would have an army of preachers with breadth of thought, nobility of purpose, and ability to do a great work in building up the kingdom of God.

How well I recall my early ministry. It was my privilege to be associated with an outstand-

ing evangelist in a large city. The evangelistic meetings were successful. The preaching was with power, and souls turned to God. I admired my mentor and took notes on all the sermons. His illustrations had special attraction, for they were quite original.

Later on I found myself in a large city, on my own. We conducted an effort, using a big tent. The attendance was good. How powerful the preaching was is not for me to say. One night I put on a strong program using an illustration that had been especially effective when used by my former evangelistic hero. But somehow as I proceeded through the sermon, weaving in the illustration which I felt sure would have the people sitting on the edge of their seats, the idea kept prevailing on my mind, "This is not for you. This illustration is not your style." However, I carried on through.

After the meeting one of my dear friends, who had also been in the city where we started out and who knew the other evangelist, said to me. "Brother Amundsen, that illustration did not quite fit you." No, it was Saul's armor, and I could not use it, nor have I attempted to since.

Another thing that is noticeable in some of our present-day preaching is that too many sermons are "bookish." By that I mean that they savor of some of the Crisis Series books which are prevalent among us today. One can read off the name of the book which has been partly digested by the speaker, while the sermon is being preached.

Heaven-born Sermons Needed

Why do we succumb to this level of preaching? Is it because we do not have enough originality within our own beings to guide us in sermon preparation and sermon presentation? Or is it because we are too indolent to study? It is well for us to read good material which is related to the subject we are to present, but there is danger of doing too much of that even. Elijah received his sermon material from heaven. John the Baptist watched the events taking place around him and combined the topic of the day with Biblical knowledge of the times. He preached the most powerful sermons of all time. Luther, Wesley, Moody, Spurgeon, and a host of others were great preachers, because they studied for themselves. Their sermons were heaven-born, not man-made.

It is time for Seventh-day Adventist preachers to cease trying to use the well-fitting armor worn by others, humbly seek God for guidance in sermon preparation, and then slip off alone down to the brook, there to select the "five smooth stones," which will fit their own sling. God will breathe upon such men the power of the Holy Spirit, and they will go forth clothed with power. Sinners will be converted, and we will not have a spiritless ministry, but a living, dynamic, successful, effective ministry for God.



We Function in a Representative Capacity

OUR evangelists differ radically from those of the popular churches about us. Other evangelists are virtually independent in expression and action. They say and do and write about as they wish. They present and represent their own views, and have no unified front. Baptists or Methodists, for example, range all the way from ardent fundamentalists to the very opposite, and freely declare their variant views. Their evangelists frequently support themselves—or at least supplement their earnings—from the offerings received in their public meetings. They may have been ordained perhaps by two or three local ministers, but not by denominational authority. When they speak they speak not for a denomination but for themselves. They arrange their own itineraries and set their own patterns. They are decidedly individualistic, and do not form our model in any sense.

Ours is a vastly different relationship all around. Seventh-day Adventist evangelists are ordained by conference action, in concurrence with union and General Conference approval. Their salaries come from the conference, not from the local church or the public offerings of their meetings. They are amenable to the conference organization. They hold their meetings where arranged by the conference committee. They travel and conduct their work under conference supervision. Moreover, they speak not for themselves, but in a unique sense constitute the public spokesman for a world movement. That is a vastly more weighty relationship. They not only present their own views but are commissioned to give the message of the remnant church to the world, which is a distinct safeguard.

Ours is a representative capacity, like that of an ambassador to another land. We are an integral part of a united program—a unified world message, with all that that implies. We work not for our own interests but for the common interests of the cause. We are soldiers, under orders, in the army of the Lord. We speak and act in harmony with the master plan and the over-all strategy. We are not our own.

This gives us a backing and an authority unknown to independent evangelists. But it also involves certain obligations, and inevitably imposes certain restraints upon us. We do not

have the liberty to go where we will, to preach whatever we wish, and to publish whatever we may fancy. Such independent prerogatives we surrender when we become public ministerial representatives and official spokesmen for the Second Advent Movement. We operate under supervision and are accountable to our directing committees for our words, our acts, and our influence.

Consequently, our ministers do not have liberty to conduct their work in such a manner as to bring reproach or reflection upon the cause through gaudy sensationalism, or methods of work that are disapproved. They are not authorized or empowered to misrepresent either the spirit or the message of the church whose credentials they bear and whose support they accept. They do not have freedom to teach whatever they will in such representative capacity. The public declaration of personal theories and individualistic ideas out of harmony with our recognized teachings has no lawful place when one labors in an organization that operates under policies adopted by the church in representative assembly, and which are therefore binding upon all.

The Adventist minister, however, gains vastly more than he yields. We can all be grateful for our organizational setup and the advantages it gives us. Few men would accomplish anything noteworthy if they functioned as independent popular evangelists of the day. It is the power of the message of God that gives us persuasiveness with men, and the close-knit organization and affiliation of this movement that lends us our backing and makes us effective for God.

THE entire movement is judged, rightly and logically, by the public utterances and attitudes of our ministers; and their fellow ministers are similarly adjudged by their declarations. No man lives to himself in this cause, and no man absorbs all the blame for any misrepresentation he may make. It reflects upon the cause at large. That is the serious part. These reproaches are spread out and encompass one's brethren in the ministry. Hence, we cannot operate in our form of organization without certain well-defined limits.

Our spoken utterances should therefore be

guarded and considered. We should always speak under the consciousness of this representative capacity. This obligation obviously increases with the widening of the scope of our ministry. It is patently more serious for one to make a blunder before three thousand than before three hundred, or thirty. To reach three hundred thousand or three million over the radio, increases the ratio of responsibility for our utterances. And he who teaches, or trains, others must be doubly careful. By the same token, the misstatements of a prominent worker are more serious than those of an intern or novice. These, of course, are but axiomatic principles.

Inadvertence in oral utterance can often be explained as extemporaneous inexactness, a slip of speech, or as having been misunderstood. This will usually be accepted. But when such a statement is committed to paper, and is down in black and white, inaccuracies and errors cannot so easily be explained away. Whatever goes out to the public, even in mimeographed form, is taken seriously and stands on record as a definite commitment. It should therefore be painstakingly checked by associates of experience for expressions that might mislead or be misconstrued.

In public estimation mimeographed material is considered as hurriedly prepared and more or less temporary. But when it comes to printed sermons or books, then such explanations will no longer avail. The damage of printed errors of fact is vastly greater than that of transient mediums. A book is regarded as a considered and finished permanent product by which the writer may be justly judged. And when he speaks representatively, as one of our public men, then the movement itself is judged, logically and legitimately, by his published product. That is where all the rest of us are unavoidably involved.

That is why we have explicit denominational regulations—Autumn Council actions, imbedded in the heart of our *Constitution, Bylaws, and Working Policy*, pages 59 to 62, and therefore binding upon every worker bearing denominational papers—which provides that all publications from our men shall pass through the safeguarding provisions of issuance inherent in publication through one of our regular publishing houses. That means, first of all, that the members of a competent reading committee will read the manuscript, and if found suitable and representative, will recommend it to the book committee of the house. After due consideration, if approved, the manuscript is recommended to the board for publication, subject to the editorial corrections and improvements recommended by the readers.

If the board authorizes publication, the manuscript then passes through the hands of experienced book editors and competent copy

editors to check on facts, dates, quotations, arguments, and lines of thought, in order to bring it into acceptable printing style and in harmony with denominational positions. It is painstakingly proofread by trained proofreaders in a series of revisions—six in all. Then the corrected proofs of the pages are read for the last time by both author and book editor, to eliminate all possible errors and to ensure a representative product. Even then, with all these screening safeguards, some errors still slip through and must be corrected in any subsequent edition. All this is done to perfect the printed product and to protect the denomination and the public from incompetent and irresponsible publication, and to make it truly representative literature of our common cause.

No experienced writer or editor, with all his literary training, background, or competency, would wish to take the risk of private publication and consequent misrepresentation and comeback. He is keenly aware of the aforementioned principles. No man is fully informed in all fields—doctrinal, prophetic, historical, scientific, archaeological, artistic, and literary. That is why group work in publication is needed to protect and to eliminate inaccuracy. That is why such safeguarding regulations came, because some forgot these principles, and issued unrepresentative products that misrepresented the cause and cheapened us in the eyes of the world.

These principles have a foundation stronger than mere human wisdom or expediency. They have the explicit counsels of the Spirit of prophecy behind them. These permeate the book *Counsels to Writers and Editors* (particularly the chapters on "Independent Publishing" and "The Book Committee," pp. 152-161). And Mrs. White's own general practice and insistence on the issuance of her own books through the protective and authorized channels of our regular publishing houses are examples for us all. Once, back in 1907, when Mrs. White was urged to authorize publication by outside firms, for greater sales and lower cost, she wrote to one of our prominent pioneers:

"We must be careful not to work for disorganization. We must not get out of line. I am fearful regarding any plan that would take the work out of the hands of our publishing houses; for this might lessen the confidence of our brethren in these important agencies for the dissemination of present truth. . . . Regarding my books, I feel that I cannot take them into my own hands, and thus weaken the work of the office of publication. It would not be wise for me to make a move that would look as if I did not have confidence in our leading publishing houses. We must do all things in a righteous way. We must not weaken the hearts and hands of those of whom we expect so much. . . . We must press together, and take no step that will bring confusion to our publishing work. . . . I have concluded to have my books handled just as they have been in the past. I shall encourage our brethren to scatter them like the leaves of autumn, but I shall leave my books to be handled by the publishing houses."—Letter 70, 1907.

—Please turn to page 26

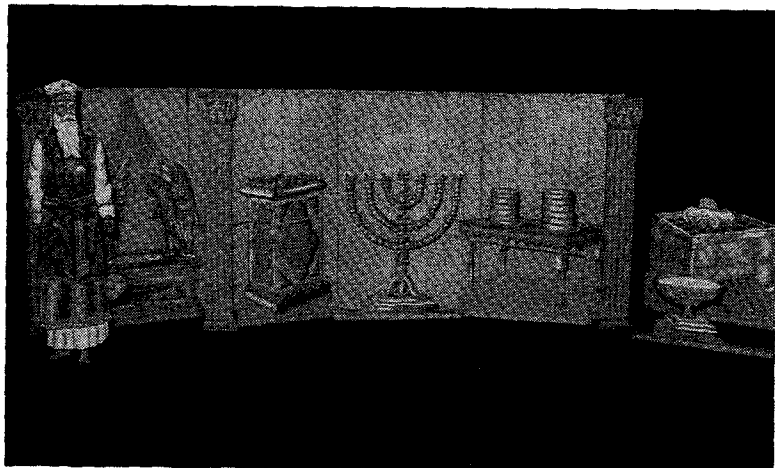
THE ancient sanctuary and the entire ceremonial system were given to Israel to enrich their understanding of the fundamental principles of the plan of salvation from sin. How God deals with iniquity, the blood atonement, the ministration of mediation through our heavenly High Priest, our hope in the day of judgment—in short, all the mysteries of redemption are made clear and realistic in the sanctuary service. The sanctuary graphically demonstrated the everlasting gospel to be given to the world through all times, and especially in the days of the giving of the threefold message of Revelation 14.

If the children of Israel needed an object lesson to make clear the plan of salvation from sin, how much more are we in need of visual aids in our proclamation of the glorious truths concerning the ministration of Christ in the sanctuary above, where our High Priest and Mediator is closing His work for the redemption of mankind? We should give a very clear exposition of the sacred judgment-hour message, for "the correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith."—*Evangelism*, p. 221.

DEMONSTRATION: After a short introduction I emphasize that without an understanding of the sanctuary we cannot fully comprehend the plan of salvation. Everything in and about its sacred precincts, its rituals, and every animal that was slain—all pointed to the Lamb of God and forgiveness of sin. I invite the audience to come with me on a trip to the old encampment of Israel. Several pictures are then flashed upon the screen showing the tabernacle in the midst of the camp, giving a general idea of the situation, and a view of the court and the tent itself. Brief, interesting facts, as to dimensions of the court and tabernacle, the four coverings, how the tabernacle was transported, et cetera, are presented.

Then, with the lights on, I suggest we come a little closer and enter the court and go into the tabernacle itself. We now come to the actual visual aids upon the platform. Using painted backdrop and veil we see an exposed sideview of the court and sanctuary. The only visible aids at the beginning are the altar of burnt offering, a laver, a lamb, and two priests. One is Aaron, the high priest, the other a regular priest. The latter is about to offer a sacrifice, his hands outstretched.

Aaron is on a small rubber-wheeled dolly, easily moved about. I take his arm and walk



VISUALIZING THE SA

By ANDREW C
Evangelist, Camd

around with him as he goes from place to place in the sanctuary. (For this type of presentation the speaker will need to be skillful in handling conversational dialogue, for he speaks for Aaron as well as himself.)

Aaron has a golden censer in his hands, and upon his beautiful garment a breastplate representing the twelve tribes of Israel. We stand there a little bewildered, but Aaron graciously offers to show us around, describe the articles of furniture, and explain their meaning. We carry along with us the New Testament, especially the books of Hebrews and the Revelation. As Aaron talks and tells us the story, we occasionally look into the New Testament to see how the earthly pattern actually does shadow the sanctuary in heaven. Aaron shows how each piece of furniture represents some characteristic of Christ and His ministry. We discover that the Christian Messiah was in the Jewish sanctuary.

No furniture is set up as yet in the tabernacle. For example, we wait until Aaron comes to the golden candlestick before it is lifted from the floor into position in the groove of a two by six. Some might want to have all the furniture in place on the platform before the beginning of the presentation; however, I prefer to keep all attention focused upon the specific article under consideration, and not have the eyes wandering to the other furniture. Details as to size and description of the furniture are given in the accompanying article by Richard Harris.

After we have been shown through the entire tabernacle I inquire of Aaron, "What happens to that little lamb we saw outside, and how does a sinner receive forgiveness?" Back



Sanctuary Device

By RICHARD E. HARRIS

THE sanctuary system was, in the period of the Old Testament, the pivot around which all social, educational, and civil, as well as religious, life revolved. It was a divinely instituted visual aid to teach the Israelites the plan of salvation and the plan of life-sustaining love. Its heavenly counterpart forms the basis of our religious faith today.

Evangelists are now asking: How can I make this vital truth become an

integral part of the philosophy of those I am teaching? A forward step in helping to answer this question was the life-size sanctuary model made for Elder Fearing by Washington Missionary College when it had a visual aids department. This set has now been tested in the field, and its effectiveness has been proved.

Composed of six articles of furniture, two priests, and a backdrop, it is portable and can be set up in fifteen or twenty minutes. The furniture and priests are life size, except in a few minor details.

One of the most impressive parts is the large ark with its ornate trimming, hovering angels, and golden mercy seat. It stands about six feet high and is four feet wide. It, as well as the other furniture, is painted with a dimensional effect on three-eighths-inch plywood. A slotted two-by-four on the floor holds the articles upright in their respective places about the tabernacle.

The side of the ark, when removed, shows the pot of manna, Aaron's rod, and the Ten Commandments on the inside. A place is provided in the side of the ark to hold a scroll containing the law of Moses.

The candlesticks, having been cut out in detail, add to the third-dimensional effect. As specified in the Bible, but usually omitted by most artists in their conceptions of it, the table of shewbread has a second shelf. The laver, also, is designed differently from the usual drawings, but more in harmony with the blueprint. Besides an upper pool, it also has the lower wherein the priests washed their feet before entering the sanctuary.

The large altar in the courtyard is, in perspective, proportionate to the other articles; but because of the immense size of the original article, it has had to be made somewhat smaller. Its reduced size, however, makes it not only more portable, but more easily and attractively displayed.

SANCTUARY SERVICE

E. FEARING,
New Jersey

we go to the court as Aaron grippingly tells the story of a sinner. Our hearts are touched as we hear how the repentant one comes to the court with a spotless lamb, which is slain. Our guide shows us what is done with the blood and explains its significance. Then he outlines the solemn ceremony which takes place on the tenth day of the seventh month—the Day of Atonement, the cleansing of the sanctuary.

(In the lecture preceding this one, the 2300-year prophecy has been presented. The climax was reached with the date 1844. The importance and deep significance of "the cleansing of the sanctuary" that should begin in 1844 was emphasized. The audience was urged to return to hear the next lecture for an understanding of what happened in 1844.)

With this presentation of the pattern and shadow of heavenly things (Heb. 8:5) we learn what Christ, our High Priest, is doing now in the heavenly sanctuary. From this point on we leave Aaron and step to the front of the platform to read portions of Hebrews 8 and 9, linking the whole precious truth with Revelation 14:6, 7—the judgment-hour message.

It is vital that we present the subject of the sanctuary attractively, realistically, vividly, for we read in *The Great Controversy*:

"The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them."—Pages 488, 489.

A cross-section view of the tabernacle is obtained by the backdrop. This part, six feet high and sixteen feet long, is painted golden yellow with simulated partitions of the boards. Three pillars stand out thirty inches from the wall, and a scarlet-purple velvet drape forms the first veil, the second veil, and the rear of the sanctuary, thus partitioning off the courtyard from the tabernacle and the holy from the most holy place.

The drop is constructed of four-by-six-foot beaverboard, reinforced with one-by-three-inch strips of wood. Three-cornered braces hold it upright. One may insert additional sections for use on the larger stages. The pillars are of three-eighths-inch plywood ornately painted with a contemporary Egyptian design on the capital and base.

Two life-sized one-quarter-inch plywood priests minister in the sanctuary. These figures are movable cutouts and can be placed anywhere desired. The low priest, who stands with hands outstretched in blessing, can be placed by the altar in the courtyard. A little cutout lamb is made to be used with this altar, and he can be shown officiating over it. The high priest, robed in the splendor of his sacred office, carries in his hand a censer suspended by golden chains. Some evangelists have placed him on a dolly and moved him about the tabernacle, asking him questions and thus explaining the various pieces of furniture and the rites.

This tabernacle set is adaptable to varying sizes of halls and auditoriums. By drawing the curtains of the larger auditoriums and theaters to about thirty feet, and then displaying the set slightly back from the drawn curtain, a centralized, focal point is obtained. For smaller halls and tents a section of the four-piece background may be omitted, so that only about twenty feet are necessary for a good display of the set. It may thus be seen plainly by thousands, yet displayed equally well in auditoriums with fewer than a hundred.

The simple construction and easy portability of a set of this type on the sanctuary make it a practical asset to the evangelist in any locality. Its usefulness is realized many times when it is displayed with other visual aids. The twenty-three hundred days and the investigative judgment, the law, the two covenants, the two laws, and other illustrated subjects may be used conjointly.

Other new ideas can be developed with this set as a basis. One could indicate by tabs the specific features in Christian teaching, of which the particular articles of furniture were types. Parallels may be drawn on a blackboard, and additional realities regarding the tabernacle may be added for effect.

If the evangelist wishes to, he may install small lights on the candlesticks, the altars, and the mercy seat. By subduing the house lights and adding a few colored footlights, a very real,

impressive, and awe-inspiring scene is presented. Smoking incense may be burned in a receptacle behind the small altar to add to the realism. A small piece of yellow blotter may be pasted to the mercy seat and the horns of the altars. By using red ink or colored water in a basin, the minister can demonstrate the different rites performed.

As the sacred service of the atonement is performed in heaven, how fitting that our ministers should "make it plain upon tables" by visually illustrating with a device of this type the judgment-hour message!



In a Representative Capacity

(Continued from page 23)

Again in 1908, when she was urged to concur in a plan to print and sell privately a large quantity of *Early Writings*, Mrs. White reiterated her position in these words (as found in Letter 94):

"It would be a great mistake to follow methods in the publication and sale of your books that would injure your influence. . . . I cannot give my consent to have any of my books handled at the present time in the way you suggest. It would make upon the minds of some of our brethren an impression that would not be desirable."—Letter 94, 1908.

ALL who wish to function in harmony with denominational principle and procedure will gladly follow this plan. No worker who has a worth-while manuscript that ought to be published will hesitate to subject it to this selective, perfecting process. It will be recognized and approved. And no one whose manuscript cannot pass these reasonable requirements should want to have it accepted. If a worker is conscious that a manuscript probably would not pass a reading committee, publishing house board, and the editorial processes, and, therefore, places it with an outside firm for private printing, where it may slip through in its rough, original form, he has not only violated our established policy but has tacitly confessed that his manuscript would probably not pass the test, and is therefore not representative of this movement. That is a fair deduction.

Ministry in the Advent Movement is truly more serious and weighty than in other Protestant churches generally. Utterances from the desk, particularly when put down in printed form, involve the good name of a whole movement—God's final message to men. Our men wish to operate in such a way as to protect their own names, the names of their brethren, and the fair name of the cause we love. Then let us observe the spirit and the letter of these wise provisions. Ours is an exalted task and a solemn responsibility. We are to work cooperatively, wisely, and well.

L. E. F.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Relationship of Doctors to Ministers

By ALFRED J. GORDON, *District
Pastor, Bellingham, Washington*

THE Washington Conference is blessed indeed to have so many fine Christian physicians as members of its churches and practicing within its territory. With so many of our doctors possessing the proper vision of the task that has been given to the church, the amount of good that they are capable of giving to the cause we all love is of inestimable value.

In this connection one is reminded of that challenging gem of inspiration, that "there is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, p. 250. Surely, none are able to comprehend fully the depth of meaning found in such a statement. But I believe that all will agree that the Christian physician who is willing to put self aside truly opens the way to a life where his usefulness is without limit.

In Matthew 4:23 we learn that the ministry of Jesus while on this earth was threefold. He ministered to others through the avenues of teaching, preaching, and healing. He mingled in a most beautiful way the physical with the spiritual.

"During His ministry, Jesus devoted more time to healing the sick than to preaching. . . . As He passed through the towns and cities, He was like a vital current, diffusing life and joy wherever He went. The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless."—*Ibid.*, p. 350.

Entire communities were left without an afflicted person because Jesus had passed through. These healings proved to be, over and over again, the entering wedge that brought soul-healing in the wake of physical healing. God is honored indeed when the Christian physician performs this double service. Sometimes the doctor is in a position to do this double service without the help of the gospel worker. At other times he is closely associated with the minister. But the objective must ever be sought—the healing of body and soul.

The messenger of God makes repeated reference to our medical work and the health message as being the "right hand" and the "right arm" of the message. I believe these statements

are significant. They are not just so many pleasant-sounding words. The right hand and the right arm are very necessary to help serve and protect the body. Most people would be greatly handicapped without them. I am sure that my fellow ministers are agreed with me that the work of our churches is greatly strengthened and blessed by our God-sent medical missionaries at home and abroad. Without their services the body would truly be minus the right arm and hand.

Any gospel worker so situated as to have one or more clear-sighted, missionary-minded doctors in his church or district, is most fortunate. I am blessed with two such men in my district. Although I am associated more closely with one than with the other, they are both greatly appreciated. Our doctors are men of more than average intelligence. When they believe in the church program and are willing to co-operate with the conference on denominational plans, they are in a position to exert a very wholesome and helpful influence on the lives of those in the congregation who are looking for leadership that will lead.

Many of our doctors act as church elders or as deacons in the churches. This gives them a fine opportunity to give spiritual strength to the work. Their counsel is usually very timely and helpful on the church boards. Often these persons make excellent Sabbath school superintendents or teachers. Some are gifted with music or have some other talents. They are in a position to give constructive, as well as instructive, health and temperance talks. I have found these men willing to give their services to our church schools, by giving helpful talks, as well as being on the alert to watch for the health of our boys and girls. The consecrated doctor can leave a fine impression as he visits the sick in the homes, by revealing the love of Jesus, teaching the sick to believe in the Great Healer, and pointing the sick to Calvary.

One of the doctors in my district has recently been directly responsible for bringing a man and his wife and three children into the message. Two of the children are attending the church school for the first time in their experience, and are happy to be in our school.

I think of still another doctor friend, who in

days gone by brought a minister of another faith into this truth by the skillful use of his hands, the tactful use of literature, and the example of a godly, consistent Christian life. That minister is now preaching the last message of truth for the world.

The greatest days for the giving of our message are not the days behind us, but today and the days yet before us.

There is no intimation that these blessings of miracle working and healing the sick will be carried out by any one class of individuals, such as preachers, but rather, by "servants of God," which takes in doctors and preachers and many others, and they are to be so empowered.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God."—*The Great Controversy*, pp. 611, 612.

The blessing of the latter rain should soon be felt everywhere, for during the time that Christ is in the sanctuary "while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry. . . . At that time the 'latter rain,' or refreshing from the presence of the Lord, will come."—*Early Writings*, pp. 85, 86.

Yes, the "medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties." As preachers we thank God for the missionary-minded and the missionary-trained doctors who have been sent to bless our churches. May God continue to strengthen us and use us as every member of the body of Christ functions to the glory of Christ, the Head.

Harm-laden Beverages

By H. W. VOLLMER, M.D., *Medical Secretary, Pacific Union Conference*

THE following timely words of warning and admonition were given the remnant church many years ago, when the members were admonished to lay aside such stimulants as tea, coffee, and flesh foods.

"The use of unnatural stimulants is destructive to health, and has a benumbing influence upon the brain, making it impossible to appreciate eternal things."—*Testimonies*, vol. 1, p. 549.

"Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul."—*Counsels on Diet and Foods*, p. 425.

"We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of

God from impressing us with the sense of our duty. It is a masterpiece of Satanic skill to place men where they can with difficulty be reached with the gospel."—*Counsels on Health*, p. 432.

Side by side with the foregoing, place the following words on habit-forming stimulants from well-known medical authorities. Note also that they place Coca-Cola beverages in the same class with tea and coffee.

"Coffee is a drug. Those who are addicted to its use are *drug addicts*."—DR. W. A. EVANS, former health commissioner of Chicago, Illinois.

"Tea and coffee as well as most other drugs in common use are *habit forming*; all such drugs are nerve foolers and often their chief harm consists in misleading the user to think he is well and rested when he is not, and so beguiling him into overwork or under rest. Moreover, experiments at the Pasteur Institute have shown that the long continued use of very minute doses of poison ultimately produces appreciable harm."—FISHER and FISK, *How to Live*.

"The very fact that these beverages (coffee and tea) are such nerve stimulants should prohibit their use by children. By the same decision, coca cola, which contains on an average from 1-1½ grains of caffeine to the glass, should not be a beverage for a child. The coffee, tea, coca cola, or other *caffeine habits* may be acquired by anyone, and may do as much harm, in some cases, as alcohol and tobacco."—OLIVER T. OSBORNE, M.D., *Principles of Therapeutics*.

"There is no question but that a *caffeine habit* can be acquired, whether as such (perhaps in the form of coca cola) or as a tea or coffee habit. Coca cola, tea, and coffee 'fiends' are of common occurrence. . . . It is not necessary here to discuss the end effects of the coca cola habit; it is serious, and is especially harmful to children and youth. The cause of the habit is the caffeine in the mixture. . . . The coca cola habit is pernicious."—*Ibid.*, pp. 215, 216.

Today, even in the light of the current information regarding their harmful effects, we find that the majority of the people of our nation are addicted to the use of these stimulants. But more surprising than this is the fact that some Seventh-day Adventists are still indulging in the use of tea and coffee. We trust, however, that these members are few.

It is to be regretted that so many of our youth and even adults in the church are indulging in the use of Coca-Cola and other Cola drinks, of which there are several. These beverages should be discarded for two reasons: first, because of their caffeine content, and second, because of their sugar content.

The harmful effect of cocoa as a beverage, especially for children, is being stressed in medical literature. Note the following current excerpts: "In considering cocoa as a beverage for children it should be regarded as a stimulant, similar to coffee. Made with 2/3 tsp. per cup of milk, contains ½ grain theobromine. Two tsp. per cup contains 1.2 to 1.6 grains."—*Journal of the American Medical Association*, Jan. 31, 1939, p. 263.

As to caffeine content per cup, Clinton Theines, M.D., gives: coffee, 1½-3 grains (1 tbsp. ground coffee); tea, 1½-2½ grains; Coca-Cola, 1-1½ grains. (*Fundamentals of Pharmacology*, University of Southern California, 1945.)

Aside from the harmful effect of these caffeine drinks upon the heart, the kidneys, and the nervous system, physicians today regard caffeine as a factor in the cause of ulcers of the stomach, which is a common ailment and becoming increasingly so.

Apparently the users of Cola beverages do not take into account the effect of the sugar content of these drinks. The same objections obtain in the use of so-called soft drinks, commonly sold over the soda counter or at the grocery store. Although they may not contain caffeine, they are objectionable because of their sugar content if used too freely and irregularly.

The frequent and irregular use of these sugar-laden beverages tends to gratify the already abnormal appetite at the expense of wholesome food, and malnutrition results and becomes a contributing factor in increasing the number of school children in our nation suffering from malnutrition, of which we are told there are already six million. These facts are emphasized in the following excerpts:

"Nutritionally, whisky, candy, carbonated beverages are on the same caloric basis, having the same effect on the vitamin-calory ratio. Coca cola is 10 per cent sugar. In six ounces there are 18 grams of sugar, 72 calories, the same as in 24 cubic centimeters of whisky. A bottle of coca cola and a little bit more than two-thirds of an ounce of whisky contain the same number of calories. Coca cola contains no vitamins. Pepsi-cola is twice as bad, for it contains twice as much sugar."—NORMAN JOLLIFFE, M.D., "The Nutritional Aspects of Alcohol," *Scientific Temperance Journal*, Autumn, 1944.

"It is often assumed that the appetite will insure the intake of a suitable amount of food, and in many instances it will. But appetite is easily perverted; it is more of a habit than many realize. . . . The one who has access to sweets likewise incurs the risk of a blunted appetite and inadequate food consumption as well as increasing the hazards of dental decay. *Appetite may accept foods which do not serve body needs, but the body will accept no substitute.*"—*Health Education*, p. 55.

"Faulty diet produces another fundamental defect in the average drinker. He has partaken of high caloric foods from youth up, eating when and as he pleased. He has used sweets until his system has grown dependent upon frequent food-energy renewals. This continual habit of food-stimulation has checked normal nutritional unfolding, and he reaches puberty already a toxic dependent upon soda-counter dopes, hourly confections, ham and fried egg sandwiches, hot dogs, hamburgers, or barbecues. Without their fortification he promptly is restless and has a gnawing emptiness. Already a vitality-deficiency has developed; it is but a step from this food-crave to the quicker satisfaction of some artificial pick-me-up. So far from being the adult who works and strives in comfort on three square meals a day; he is nutritionally but an overgrown infant, still bottle-fed."—*What Price Alcohol?* p. 53.

No doubt many of our people who are erring in this matter are doing so unwittingly. We all need to study carefully what God has given on the subject through the Spirit of prophecy, and which has been corroborated so clearly by medical science in recent years. In the light of available knowledge on this subject, ignorance is no longer an excuse. We should heed the words of the apostle: "And the times of this

ignorance God winked at; but now commandeth all men every where to repent." Acts 17:30.

God has spoken; medical science has spoken. Shall we not respond in the words of the psalmist, "I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly." Ps. 85:8.

The Balanced Diet (Health Talk)

"We Are What We Eat"

By MRS. ESTHER L. GARDNER, Director,
School of Dietetics, C.M.E., Loma Linda

OBJECTIVES: To show the relation of food to health. To teach the characteristics and components of a well-balanced, adequate diet.

INTEREST APPROACH: Throw on screen picture of stately tall building, and beside it one of an ugly, damaged, poorly proportioned building. Draw analogy between well-developed body, free from disease, and one which because of poor structure or function has succumbed to disease. (Posters may be used instead of slides.)

SOURCES OF INFORMATION: The Creator's plan for nourishing the human body. (Gen. 1:29.) Recognized scientific books and journals on foods and nutrition. H. C. Sherman is an outstanding authority.

A. Why knowledge of nutrition is important.

1. Food influences body structure.

a. Some twenty chemical substances make up our bodies, each of which must be present in right amounts if strong body structure is to result.

b. *Examples:* Deficiency of calcium and phosphorus results in poor bones and teeth. Deficiency of iron results in poor blood. Deficiency of protein results in poor muscles.

2. Food influences body functions.

Examples: Deficiency of vitamin B₁ affects the heartbeat. Deficiency of vitamin A affects the vision. Deficiency of calcium decreases the ability of blood to clot. Deficiency of iodine lowers metabolism (body fires burn slowly).

3. Right foods protect against disease.

"The prevention and banishment of disease are primarily matters of food, secondarily matters of environment."—WRENCH, *The Wheel of Health*, p. 130.

"Disease only attacks those whose outer circumstances, particularly food, are faulty."—*Ibid.*

"Ninety per cent of all conditions outside of acute infections, contagious diseases, and traumatism are directly traceable to diet."—SIR WILLIAM OSLER.

"A proper diet of natural food stuffs is all that is necessary for prevention of most diseases caused by faulty nutrition."—DR. GEORGE MINOT, *Nutrition Reviews*, November, 1947.

4. Habits of eating are related to character building.
 - a. Mental accomplishment. Undernourished children make poor advancement in school.
 - b. Moral strength. Gluttony a sin of the antediluvian world; intemperance a sin of modern world.
 - c. Spiritual advancement. "There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny."—*Testimonies*, vol. 1, pp. 488, 489.
- B. Prominent bad dietary habits of American People. (BOGERT, *Nutrition and Physical Fitness*, p. 362.)
 1. Eating too much.
 2. Eating too much meat, sweets, concentrated and refined foods.
 3. Failure to appreciate less highly flavored foods.
 4. Extravagant use of some expensive foods, as meat, poultry, and butter.
 5. Using too little milk, cheese, and leafy vegetables.
 6. Excessive fondness for hot breads, rich desserts, cold foods, soft drinks.
 7. Drinking too much coffee.
 8. Taking insufficient lunch.
 9. Eating too fast.
- C. Rules for rectifying poor eating habits.
 1. More abundant use of fruits and vegetables.
 2. More liberal use of whole grains.
 3. More milk used as a beverage or in cooking.
 4. A more simple, natural diet—well prepared, but less highly flavored.
- D. The functions of food.
 1. In order to nourish the body adequately, foods must perform the following functions:
 - a. Supply energy for internal and external activities—fats, carbohydrates, and proteins.
 - b. Supply material for growth and repair of body tissue—proteins, minerals.
 - c. Supply substances which keep such body processes as digestion, respiration, and metabolism functioning smoothly—vitamins, minerals, proteins, cellulose.
 2. All natural foods contain some of each of the food groups in varying amounts.
 - a. Foods rich in carbohydrates—sugar, cereals, potatoes, bread.
 - b. Foods rich in fat—oils, butter, shortening, olives, avocados, nuts.
 - c. Foods rich in protein—legumes, nuts, milk, cheese, eggs, meat.
 - d. Foods rich in minerals—fruits, vegetables, whole grains, milk.
 - e. Foods rich in vitamins—fruits, vegetables, whole grains, milk.
 - f. Foods containing cellulose—whole grains, vegetables, fruits.
- E. Specifications for planning family meals.
 1. Use whole day as unit instead of each meal.
 2. Use some food from each of food group daily (carbohydrates, protein, fats, fruits, and vegetables—important vitamin and mineral sources).
 3. Use some raw food at least once a day—fruit or vegetable.
 4. Plan to have in every meal—
 - a. At least one food which has staying quality or high satiety value—legumes, nuts, cottage cheese, eggs.
 - b. At least one food which requires chewing—crisp toast, raw salad.
 - c. One food which contains roughage—whole-grain bread, fruits, vegetables.
 - d. Some hot food or drink, as a rule.
 - e. Have variety from day to day. Vary the kind of cereals used—wheat, corn, rye, oats. These differ in composition of nutrients. Vary kind of vegetables and use leafy vegetables frequently.
- F. A suggestive meal-planning pattern.

Milk: 3 or more glasses daily for adults; 4 for children. (This includes milk to drink and in cooked foods.)

Vegetables: 2 or more servings besides potato (1 raw; 1 green or yellow).

Fruit: 2 or more servings daily besides citrus fruit or tomato.

Eggs: 3 to 5 a week, not more than one daily, depending upon amount of milk taken.

Legumes, nuts, cottage cheese, or nut food: 1 serving daily.

Cereals or bread: 4 or more servings daily (whole grain).

Butter or substitute: 2 or more tablespoons.

Other foods: To satisfy hunger and activity needs. Growth for children.
- G. Demonstration.

Using food models (obtainable from National Dairy Council, 111 N. Canal St., Chicago 6), set up a day's balanced meals. Set up a poorly balanced menu, and show how improvements can be made by making proper substitutions.

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Exercise in Worker's Program

By ASHLEY EMMER, *Bible Teacher,*
South Lancaster Academy

REGULAR, appropriate physical exercise is the one phase of health reform generally neglected by many Seventh-day Adventist workers. Preachers as a rule are quite careful about their diet, more or less consistent about their hours of needed sleep, and extravagant in the amount of work they will crowd into one day. But just how much stress is placed on true physical culture as a necessary health measure—judging by the slouching postures, abdominal curves, and nervous breakdowns occurring in the ministry? This study is presented, therefore, as a reinvestigation of the importance of exercise in the minister's personal program as a prescribed means of preserving efficiency, rightly representing the gospel requirements, and insuring added years of service to the denomination.

For the purposes of this study, evidences are confined to the testimonies of Mrs. E. G. White. An examination of her counsel is intended to throw light on such questions as the following: Is regular, planned, physical self-improvement justifiable, or is it to be considered a sinful waste of the worker's time? If exercise is vital to health, to what extent should we partake of it? What types of physical recreation are best for the worker's health and influence?

This study is planned to answer these questions, since it deals with (1) the importance and need of physical exercise, (2) the quantity or frequency, and (3) the ideal forms of exercise for the preservation of all-round health.

I. Importance and Need of Exercise

Because man is an integration of a physical, mental, and moral being, there is a very definite relationship between physical, mental, and moral health.

Truly there is a delicate interrelationship between body, mind, and spirit. The need of maintaining physical health is clearly emphasized by Mrs. White. A quotation from the book *Education* is typical of her philosophy of general health. We read:

"Since the mind and the soul find expression through the body, both mental and spiritual vigor are in a great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health, no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow-beings, or to his Creator. Therefore the health should be as carefully guarded as the character."—Page 195.

MENTAL INFLUENCE.—Let us notice first the important bearing that sound physical health has upon the intellectual faculties, as stated by the Spirit of prophecy:

"Ministers, teachers, and students do not become as intelligent as they should in regard to the necessity of

physical exercise in the open air. They neglect this duty, which is most essential for the preservation of health. They closely apply their minds to books, and eat the allowance of a laboring man. Under such habits, some grow corpulent, because the system is clogged. Others become lean, feeble, and weak, because their vital powers are exhausted in throwing off the excess of food; the liver becomes burdened, and unable to throw off the impurities in the blood, and sickness is the result. If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and a new life and vigor would be experienced in every part of the body.

"When the minds of ministers, school teachers, and students are continually exerted by study, and the body is allowed to be inactive, the nerves of emotion are taxed, while the nerves of motion are inactive. The wear being all upon the mental organs, they become overworked and enfeebled."—*Testimonies*, vol. 3, pp. 489, 490.

The foregoing quotation emphasizes the effect of lack of exercise upon mind and nerves. Many a student who might have become an intellectual asset, has thus been lost to the cause. Not only older ministers, but also "men young in years," "have become mentally feeble" for lack of active physical labor. Unlike the pioneers "who traveled on horseback" and "enjoyed much better health," their successors "avoid all physical exertion as far as possible, and confine themselves to their books."—*Ibid.*, vol. 4, pp. 269, 270.

It is obvious that we must find some compensation for the physical exercise that has been lost with the vanishing form of ministerial activity of the horse-and-buggy days.

Because the tone of the mind is in direct proportion to the health of the body, this caution is given the modern preacher: "To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of life. To neglect the body is to neglect the mind."—*Ibid.*, vol. 3, pp. 485, 486.

INFLUENCE ON SPIRITUAL.—Not only is mental strength determined by the individual's physical condition, but the spiritual experience, likewise, is to a large degree affected by the health of the body. To a study of this phase of health, the relation of the physical to the spiritual, we now turn our attention.

Concerning the relation of body to soul, we are advised in *Education*, page 209: "Teach the students that right living depends on right thinking, and that physical activity is essential to purity of thought." Apparently the weakest points of man's spiritual nature are prone to rise to the surface in times of physical fatigue and debility. The very definite relationship existing between a sound Christian experience and good bodily condition is further emphasized in *Christ's Object Lessons*:

"Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influences, in order that our talents may be put to the highest use.

"Anything that lessens physical strength enfeebles

the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right. . . . Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery."—Page 346.

Not only does a lack of exercise, then, enfeeble the intellect as we have observed; but if neglected to the place where the vitality is seriously impaired, it weakens the moral powers. This, Mrs. White declares, is an offense against God. Because the human body is the purchase of Christ's blood, she declares that we must "feel a great responsibility resting upon us to keep ourselves in the very best condition of health, that we might render to God perfect service"; and she reminds us that "when we take any course which expends our vitality, decreases our strength, or beclouds the intellect, we sin against God."—*Counsels on Health*, p. 43.

II. Frequency of Physical Exercise

That physical exercise should be engaged in regularly every day, for the best good to be derived from it, is the unequivocal testimony of the messenger of God. This health principle is held up as a standard in such counsels as the following:

"Those who do not use their limbs every day, will realize a weakness when they do attempt to exercise. . . . Moderate exercise every day will impart strength to the muscles, which without exercise become flabby and enfeebled. By active exercise in the open air every day, the liver, kidneys, and lungs also will be strengthened to perform their work. Bring to your aid the power of the will, which will resist cold, and will give energy to the nervous system. In a short time you will so realize the benefit of exercise and pure air that you would not live without these blessings."—*Ibid.*, p. 54.

"Those who are engaged in constant mental labor, whether in studying or preaching, need rest and change. The earnest student is constantly taxing the brain, too often while neglecting physical exercise. . . . If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them; they would be able to discharge more successfully the duties of their calling."—*Gospel Workers*, p. 240.

"Those whose habits are sedentary should, when the weather will permit exercise in the open air each day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. . . . Such exercise would in many cases be better for the health than medicine."—*Ministry of Healing*, p. 240.

These testimonies should be sufficient to convince the most skeptical reader that it is part of God's plan to exercise *daily* in order to safeguard and improve one's physical, mental, and spiritual health. In one paragraph from *Counsels on Health*, the expression "every day" occurs three times, in three consecutive sentences. We are missing the mark, and perhaps even depriving God and man of years of useful service, by failing to exercise the body recreatively, daily, as well as the mind and spirit.

If we have a daily program of spiritual culture and a daily schedule for mental im-

provement, then why should we not also work out a plan for physical culture into the daily program? Let us remember that the Spirit of prophecy tells us that the mind, the body, and the spirit all work harmoniously, and each is affected by the condition of the others. We evaluate a man's spiritual worth by the regularity and nature of his daily devotions. A scholar's standing is determined by the amount of time he devotes daily to reading and to pursuit of definite study. Is it not highly important that we recognize the part daily exercise has upon the making of a man, not only physically, but mentally and morally?

Surely the laity should cease criticizing a pastor who spends some time in his garden. In fact, there may be times of severe strain when it may be necessary for a worker to spend unusually long periods in rest and labor by way of counteracting nervous tensions. The broad-minded view of the Spirit of prophecy leads one to feel that individual needs are the determining factor in the question. We read from a testimony previously unpublished, but now incorporated in *Evangelism*:

"If a minister, during his leisure time, engages in labor in his orchard or garden, shall he deduct that time from his salary? Certainly not, any more than he should put in his time when he is called to work over hours in ministerial labor. . . . The system could not endure the heavy strain were there no time for letting up. There are hours in the day that call for severe taxation, for which the minister receives no extra salary, and if he chooses to chop wood several hours a day, or work in his garden, it is as much his privilege to do this as to preach. A minister cannot always be preaching and visiting, for this is exhaustive work. . . .

"I have been shown that at times those in the ministry are compelled to labor day and night and live on very meager fare. When a crisis comes, every nerve and sinew is taxed by the heavy strain. If these men could go aside and rest a while, engaging in physical labor, it would be a great relief. Thus men might have been saved who have gone down to the grave. *It is a positive necessity to physical health and mental clearness to do some manual work during the day.* Thus the blood is called from the brain to other portions of the body."—Pages 660, 661. (Italics mine.)

Of course, it need hardly be observed that what Mrs. White has said above is not to be construed as a defense of laziness. There is no justifiable room in God's service for a willful waste of time. Few err in this direction. Rather, the above statement must be regarded as a broad-minded emphasis on the necessity of saving the lives of our workers. To this end she recommends daily exercise as part of each person's program. Thus the body will be brought to peak performance, the mind will be clear, and the spiritual discernment unobscured.

(To be concluded)



"To our physicians and ministers I send the message, Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties."—*Testimonies*, vol. 8, p. 46.

Health Foods and Evangelism

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

THE health message has rightly been called "the right arm of the message" by God's messenger. I have always felt that a successful evangelistic program should incorporate all the basic fundamentals of the message, and in connection with my meetings have included special health lectures, demonstrations, and food displays. Frequently the health message has proved to be an entering wedge in the presentation of the truth.

A typical example of this was found in an experience in Minneapolis some time ago during the meat shortage, when we had an excellent opportunity to bear witness to the value of a meatless diet. Along with our bookstand we had a large display of health foods and meatless preparations. This was done in order that the public might be introduced to the benefits of a fleshless diet, and has proved to be a very popular part of the evangelistic program. The general public throughout the war years, and now in these postwar years, has shown appreciation for this feature of our work.

In our recent effort in Minneapolis we received some of the finest free publicity that we have ever received by virtue of an opening secured through our health program. Here is the story: A certain war correspondent, by the name of George Grim, returned to Minneapolis after several years overseas, and began writing a daily column in one of the leading Minnesota newspapers. While overseas he had become acquainted with two of our missionaries, Elder and Mrs. A. R. Mazat. During the meat crisis he wrote the following article:

"SMORGASBORD SENDS AN S O S

"Main course of our Saturday Smorgasbord is missing, and we won't be able to get it until, somewhere, we find Ruth and Art Mazat. I haven't seen them since the summer of 1944 when I had a wonderful dinner in their home in Lanchow in northern China's Kansu Province.

"The young missionary couple had come up from Burma and had worked days without end in their little hospital. They and their two children were the healthiest family I can remember (and that is why I want to send this S O S out to Ruth and Art: PRICE OF MEAT ELIMINATING IT FROM MANY DINNER TABLES STOP SEND AT ONCE YOUR RECIPES FOR HAMBURGERS YOU SERVED ME IN CHINA URGENTLY NEEDED, REGARDS, GEORGE GRIM).

"You see, the Mazats are Seventh-day Adventists. They are vegetarians and the most delicious hamburger I ever ate didn't contain any meat at all. Quick! Anybody know the whereabouts of Ruth and Art?"

Seventh-day Adventists are always alert to any such publicity as that, so we immediately got in touch with Mr. Grim, and many of our people flooded him with letters, telephone calls, and personal invitations to the meeting place where the evangelistic campaign was being

held. The following Sunday night Mr. Grim was present at the meeting and very graciously accepted the foods which we gave him with our compliments. The following week he wrote again in his column, and this is what he said:

"NO MEAT, BUT THIS IS A TREAT

"Today's Saturday Smorgasbord includes our meatless hamburger. . . . We tried a dish last week that included wheat gluten, extract of brewer's yeast, vegex, mushroom broth, water, soy flour, whole wheat flour, oats, corn, mono-sodium, glutamate, primary yeast, and seasoning. We didn't mix this concoction; it came in a can called choplet-burger. The can came in answer to our S O S for a meatless hamburger we remembered eating at the home of Ruth and Art Mazat three summers ago.

"We didn't have to look far, letters and phone calls told us to drop into the lobby of the Lyceum Theater any Sunday night and find the mixture there. We did, and met a stream of healthy-looking folks attending the lecture of the Reverend Melvin K. Eckenroth. I left the lobby with two cans of the food and went home to cook up a batch. The queen—my grandmother—thought it was wonderful and insisted it had to be hamburger. She still can't believe there isn't a shred of meat in it. The rest of us liked it too."

This experience not only shows the value of the presentation of the health message along with our evangelistic meetings but also emphasizes the importance of living out the principles of this great message no matter where we may be. Probably the Mazats, laboring faithfully in distant China, little thought that their relation to the principles of healthful living would actually assist us in our evangelistic campaign in the city of Minneapolis, but such are the wondrous means God uses to spread the message throughout the earth.



☞ "GRAINS, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—*Ministry of Healing*, p. 296.



☞ "CHRIST commits to His followers an individual work,—a work that can not be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel. . . . Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their dependency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them."—*Ministry of Healing*, pp. 147, 148.

Music of the Message

Ideals, Objectives, and Techniques

What the Pianist Can Do

By GILES N. ROBERTS, *Evangelistic Assistant, Washington, D.C.*

A NUMBER of years ago I was asked by the East Pennsylvania Conference Committee whether I was willing to work with an evangelistic effort as pianist. I accepted, for I was glad to have even a small part in serving the Lord.

I was happy to accept any responsibilities other than that of pianist, such as passing out handbills, doing errands, and attending to other miscellaneous jobs that arose. One of my responsibilities was that of tentmaster. This included sweeping the rostrum, cutting the grass, seeing that the stakes were well driven, and other duties. When I was not playing the piano for the meetings, my hours were filled with the tentmaster work.

In another place where we were to hold our meeting, there was a large auditorium about 150 feet long by 75 feet wide. Besides helping to prepare the auditorium for our meetings, I was asked to act as fireman for the meetings, as well as janitor. These tasks I gladly fulfilled, because I felt that in working for the Lord the small insignificant tasks were as important as the greater ones.

After I had worked in several evangelistic campaigns, the evangelist felt that I was capable of accepting another responsibility, so he assigned me to the visitation of people. I was given a whole section of approximately a hundred names. These I endeavored to see each week. I encouraged them to attend our meetings and Bible classes, and explained some Bible texts from sermons of previous meetings, which were difficult for them to comprehend.

In the meantime we had a radio broadcast almost every day. As pianist, I had to be at the radio station for this program at the specified time, and therefore had to plan my work accordingly.

In order to have a successful campaign, we must work together to accomplish our goal in winning souls for Christ. The main responsibility of the meetings lies with the evangelist, but if we can relieve him of the many outside details, he is then free to visit the interested people and help bring them to a decision. Thus our work will be a greater success than if the preacher did all this extra work, and we did nothing but play the piano or direct the choir.

I often think of the words once spoken to me by one of our leading song directors. He said, "My motto is to take as much routine responsi-

bility off the evangelist's shoulders as I can, except, of course, the preaching." That is surely a fine motto to have, and that is what I have been striving to do. Of course, there are some duties that no one can accomplish so well as the evangelist himself. Nevertheless, there are many, many details in connection with an evangelistic effort. If the evangelist should ask us to perform some of these, let us do them with precision and dependability. Let us carry on our work in such a manner that the evangelist can rest assured the work he has given us to perform will be dispatched as he wished and in the time specified. We musicians should not think that we need to spend the entire day in practicing and playing the piano, or directing the choir.

Recently I worked with R. L. Boothby in the city of Richmond, Virginia. Playing the piano in the evenings for the meetings was only a part of my work. We had two radio programs every day but Sabbath, and this increased my duties, because I always played for the broadcasts. In some spare time during previous efforts my wife had taught me typing, and I was able to type the manuscripts for these broadcasts. I also had the announcements to type, as well as the music sheets showing the songs we were to sing, who was to sing them, the author and composer of them, and the owner of the songs. This material had to be in the radio station not later than twenty-four hours before we were to go on the air. At the same time I was asked to be circulation manager of the "Boothby-Mansell News," a small four-page newspaper. This included mailing approximately 5,750 papers to our near-by churches for distribution each week, besides the mailing to individuals.

Another phase of my work was taking care of the request cards for literature. These were signed by interested persons and gathered up. After work they were sorted for duplicates, and those who lived out of the city were segregated from those who lived in the city. This was done before the weekly workers' meeting, which was called every Monday morning at nine-thirty. The cards for those in the city were placed in alphabetical order; and those out of the city were sorted according to the towns, recorded in a book, and stamped as to the title of the lecture requested. After these request cards were classified, I distributed the Sunday night sermons, which were printed to be mailed out to people in near-by towns who had written for them. I also sent out the small-sized pictures of *Christ Our Righteousness* that we were offering free over the radio, and the "Know Your Bible" cards.

A record book was kept showing the date of the Sunday night meetings, the various ones attending, whether it was every Sunday night or only once. It was my work to keep this book up-to-date for use in the workers' meeting, be-

sides answering all the telephone calls that came to our office. My working hours were usually 7 A.M. to 10:30 P.M.

My purpose in explaining my duties is that it might be of help in giving some ideas whereby the evangelist's associates might give greater service to his effort. If all the workers would enjoy an evangelistic effort, they should try shouldering some additional responsibility. It will make a world of difference. I find that nothing makes me quite so happy as to be able to carry a definite responsibility in working for the Lord.

The Book Shelf

Books, Reviews, and Discussions

Two Worlds—U.S.A. and U.S.S.R.,* Stephen Nenoﬀ, Midland Publishing Company, Chicago, 1946, 320 pages, \$2.75.

Fifty-seven chapters of thrilling reading. It raises and discusses such pertinent questions as: Will dictatorship save democracy in the United States? Must Christianity again be driven back to the catacombs? Have we sown the wind of *evolution* only to reap the whirlwind of *revolution*?

Must we fight Russia now? to save America? to save Christianity? to save civilization? You are likely to feel like a tense, coiled spring when you finish reading this. Mr. Nenoﬀ is a Bulgarian by nationality, a contributor to many magazines and newspapers, managing editor of *Svet*, of Sofia, also editor of *Tresvenot*, of the same city.

CARLYLE B. HAYNES.

The Southern Gardener, Floyd Bralliar, Newspaper Printing Corp. (Rich Printing Press), Nashville, Tennessee, 1946, 227 pages, \$2.07 postpaid.

This book, written by Dr. Floyd Bralliar, head of the department of biology of Madison College, contains 227 pages of valuable material for those who desire to do intensive soil cultivation. A glance at the twenty-one chapter heads should convince one that it treats on important phases of gardening.

The author has packed almost a lifetime of gardening experience into this neat, attractive volume. It is written in a simple, readable style. The author was reared on an Iowa farm, under the influence of the Iowa Agricultural College, one of the best in the country. As a child he took more than usual interest in cultivating the soil, and during his long period of teaching and lecturing he always had an outstanding garden.

* Elective, 1948 Ministerial Reading Course.

During World War II, Dr. Bralliar had charge of the victory gardens of Tennessee. He led and taught hundreds of business and professional men, who were living in the cities, to make these gardens. This year Tennessee has set for its goal 200,000 gardens of this type.

The book is divided into three main divisions: first, the location of a garden, with the proper preparation and cultivation of the soil; second, a very practical, worth-while way to grow vegetables and fruits, and to preserve them; third, ways of growing flowers, the care of trees, and the planting and care of lawns.

Today many people are deeply interested in knowing how to make a small farm very productive. Chapter Five on "Soil, Angeworms, Bacteria, and Molds" gives useful information on how to make a piece of ground produce above five times as much as it would yield under the ordinary system of cultivation.

Dr. Bralliar has become well known in the South by his teaching, lecturing, and writing for leading newspapers on gardening and related topics. However, in reading the book, I find that it is as applicable to the North, East, and West as it is to the South. The book is published by the Rich Printing Press, Nashville, Tennessee, but may be obtained from the author at Madison College, Tennessee.

I can freely recommend this book to those who wish to move out of the cities into the country places where they can establish their homes on a small piece of land and be largely self-contained, especially if they have not had much practical experience in gardening. Those who for various reasons are not in a position now to leave the cities will find this book a great help to show them how to cultivate a small piece of ground in their back yard, or a vacant lot or two. It will also help those who live in the towns to beautify their premises with flowers, shrubs, and lawns. To such this book should be a godsend.

E. A. SUTHERLAND, M.D. [Secretary,
Commission on Rural Living.]

Remaking the Modern Mind,* Carl F. H. Henry, W. B. Eerdmans, Grand Rapids, Michigan, 1946, 307 pages, \$3.

In my opinion this is an outstanding book in defense of the fundamentalist position. Many proposed defenses of fundamentalism are puerile. This is the first book I have seen which I would really be willing to recommend unconditionally.

The book represents a highly intellectual type of fundamentalism written by a professor of philosophy of religion at the Northwestern University in Chicago. The author shows a wide acquaintance with almost every kind of modern scholarship, and indicates that there can be a partial approachment between a reasonable fundamentalism and some kinds of

modern philosophy. Dr. Henry has put his finger on many of the inadequacies of philosophical thinking. This volume is worth reading for critical analyses which are often very penetrating.

ARTHUR L. BIETZ. [Professor of Applied Christianity, C.M.E., Los Angeles.]

Religious Progress Through Religious Revivals,* Frank Grenville Beardsley, American Tract Society, New York, 1943, 181 pages, \$1.50.

This is just what its title calls it—a book which proposes to prove that religious progress has come through religious revivals. One paragraph will sum up its contention: "Every great forward movement in the history of the Christian Church, every important advance in the propagation of the Kingdom of God throughout the world, has been preceded by some mighty spiritual upheaval, by quickening of new life in the hearts of men; in short, by revival of religion."—Page 176.

The proposition is made that since this was true in the past, it must be true that any advance that will be made in the future must also be made through a great revival. It shows that great religious revivals in America have been responsible for foreign missions, the great Christian literature movement, Christian schools and education, Sunday schools, abolition of slavery, temperance reform, and other great moral reforms.

We know that the great revival of the Millerite Movement has been perpetuated in the Seventh-day Adventist Church. Also we are told in the Spirit of prophecy—and it is plainly declared in the Word of God—that God's final message on earth will close with greater power and glory than any other revival of history. People who are looking forward to this ought to be planning revivals, enjoying revivals, and praying for revivals, for truly all religious progress comes through some sort of individual or mass revival. This also is the contention of this very fine book.

H. M. S. RICHARDS. [Voice of Prophecy, Los Angeles.]

Seven Religious Isms,* Herbert M. Myrick, Zondervan, Grand Rapids, Mich., 1940, 99 pages, 50 cents.

This is an exposé of Mormonism, Russellism, Eddyism, Buchmanism, Fillmoreism, Spiritualism, and Anglo-Israelism, in which the history of the development of these movements is briefly set forth, and their basic teachings are compared, or rather contrasted, with Scriptural truth. Although it would have been much improved if its hostility were less pronounced, it, nevertheless, contains much information of value to anyone who may be investigating the teachings and claims of these organizations.

CARLYLE B. HAYNES.

* Elective, 1948 Ministerial Reading Course.

The World and Africa, W. E. DuBois, Viking Press, New York, 1947, 276 pages, \$3.

This book shows primarily the cultural development of Africa, but it is also a consideration of the nature of the calamity with which our civilization is faced. The collapse of Europe is shown as a factor in what the author describes as "the greatest tragedy that has overtaken the world." He tells what the domination of Europe over the world has meant to mankind, and especially to Africans.

The world-wide meaning and effect of the slave traffic is skillfully portrayed in this volume, and the contribution of African culture to the world is set in its proper relation. Its value to a movement conscious of its world work is enormous. The all-important viewpoint of minority peoples is especially important.

Dr. DuBois has degrees, honors, and awards too numerous to mention. During the last fifty years he has written many books, the most recent of which was *Color and Democracy: Colonies and Peace*. He has spent much time in Russia, various European countries, England, China, Japan, Haiti, Jamaica, and Cuba.

LOUIS B. REYNOLDS. [Editor, *The Message Magazine*.]

The Oxford Book of Christian Verse,* Lord David Cecil, Oxford Press, New York, 1940, 560 pages, \$3.50.

The poems in the book are confined entirely to poets born in the British Isles. Also, as the preface tells us, the selection is confined to writers whose poems are consistent with the doctrines of orthodox Christianity. This excludes a vast concourse of vague mystics, and it is well that it does.

The first few pages are written in archaic English, but from there on the book is interesting and in English easily understood. Almost all the poems are very acceptable, and certainly they are good reading for anyone who has a delight in high and lofty English. Many of these poems were written along about the time the Authorized Version of the Bible came into being. There is one by Richard Baxter on page 217, that has several gems worth remembering. For instance, "Christ leads me through no darker rooms than He went through before."

This is, without doubt, the best available selection of conservative Christian poetry by British writers.

H. M. S. RICHARDS.

Collectivism Challenges Christianity,* Verne Paul Kauk, Light and Life Press, Winona Lake, Indiana, 1946, 249 pages, \$2.

Here is a book of unusual value. The author is a Congregational layman, a graduate of the College of Engineers of the University of Wisconsin, later a journalist. He is a vigorous defender of the American way of life as that is expressed in free enterprise, the Christian

faith, and free government. His thesis in this volume is that true Christianity and Marxian Communism are deadly enemies. He declares Socialism to be basically identical with Marxism, and sees Christian leaders becoming tinged with Marxism. Of all the recent books I have read that are helpful to an understanding of world trends, this tops the list.

It has twelve chapters, and those on "Foundations of Freedom" and "Conspiracies Against Freedom" are exceptionally good.

CARLYLE B. HAYNES.

Things Surely to Be Believed,* E. Schuyler English, Our Hope Press, New York, 1946, \$3.

As the secondary title indicates, this is a primer of Bible doctrine. Dr. English has made other valuable contributions such as *The Life and Letters of Saint Peter*, but the work *Things Surely to Be Believed* has been written with the common man in mind. It is a clear, practical, and readable exposition of the doctrines of evangelical faith. The book is, in the main, orthodox and highly profitable to the Bible teacher for comparison of doctrine as taught by other denominational groups. Its outstanding chapter contributions are: "The Inspiration of the Scriptures," "The Trinity," "The Deity of Christ," "Sin," "Regeneration," "Sanctification," and "The Two Natures."

Although the author endeavors to adhere strictly to Scripture, because of his dispensational views, his interpretation on some phases of the return of Christ is confused. This is equally true of his doctrinal teachings on the nature of man and the state of the dead. The two chapters, "Sanctification" and "The Christian's Two Natures" are not only enlightening but very orthodox in combating Pentecostalism's emotionalism and contorted doctrines. Here is the real value of the book. Another contribution is its clear teachings regarding the Deity of Christ and His virgin birth.

Aside from the confusions alluded to, the work is faith-inspiring and practical for its excellent organization of doctrinal subjects. Although doctrine is hardly examined in an exhaustive way in this volume, it is indeed a thorough study of each of the fundamental teachings of Protestant faith.

L. C. K.

Movies and Morals,* Herbert J. Miles, Zondervan Publishing House, Grand Rapids, Michigan, 1947, 121 pages, \$1.50.

We have been waiting for this book, and it is not a disappointment. It is no furious tirade, but a calm, concise, exact, psychological, authoritative, authenticated setting forth of one of the chief menaces to America and the world. It is startling in its disclosures. It would start something in the nature of a revolution if preachers, educators, parents, and public offi-

* Elective, 1948 Ministerial Reading Course.

cials throughout the land would read it. Our ministers would do well to read it, then reread it, and quote it to their hearers. It is a volume of sorely needed facts. It has fifteen startling chapters. The author is pastor of the second Baptist church, Springfield, Missouri.

CARLYLE B. HAYNES.

The Field Says

Echoes From Our Letter Bag

A Spirit-filled Ministry Needed

EDITOR, THE MINISTRY:

I feel that the greatest need of this movement today is a more thoroughly spiritualized ministry. The disciples and apostles in days of old were able to accomplish much more than we do today, in just a few short years, without any of the conveniences of modern inventions, and much of it with little or no financial support.

One of the greatest works of Peter was performed when he said, "Silver and gold have I none; but such as I have give I thee." No man can give something that he does not have. But Peter had something. If his pockets had been bulging with silver or gold, he might have been tempted to give the man a liberal donation and to go on into the meeting house. But he had neither, and he had been depending in large measure on something else.

Not that these things are unessential, but Peter had a heart and life filled with the spirit of the living God; the vision of a crucified, risen, and returning Saviour stamped indelibly upon his mind; a simple faith that laid hold of the promises and power of God. As a result the man was healed.

Peter's sermons were effective because of his connection with the only source of true power. And somehow I would to God that we could get our minds off mechanical, visible, tangible things, and with a faith firmly welded to the promises of God, go forth and finish the work. The lack of an abundance of the power of the Spirit is visible in almost every discourse we hear and preach. I believe that God has so much greater things in store for us than anything we have ever experienced that we should be shocked if we knew how far we really are from where He expects us to be.

L. C. EVANS. [President,
Greater New York Conference.]



☞ THERE must be no time uselessly employed in this great work. We must not miss the mark.—*Evangelism*, p. 120.

Reverence During Benediction

EDITOR, THE MINISTRY:

Some time ago I was attending a short series of revival meetings of four nights' duration given by one of our leading evangelists. He was lecturing in one of our prominent churches, and the congregation was made up of Seventh-day Adventists. The lectures were most inspiring. We were made to realize each evening our own minuteness in comparison to the Omnipotent One who created the vast universe.

Each evening as the minister was making his personal appeal to hearts in the audience, a picture of Jesus was thrown on the screen. During that solemn time, as the loving arms of Jesus were outstretched to each one, and as those beautiful eyes from the screen searched each heart, at least one fourth to one third of the large attendance in the balcony of that church arose to leave. It seemed as though the signal for the stampede to start was when the representative of God started his appeal.

Amid the general commotion and scuffling of feet, how could the heart of anyone have been touched? If some heart had been under conviction, would not the lack of solemnity on the part of the congregation destroy the appeal made to that soul? Even after the benediction is pronounced we are admonished:

"When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence."—*Testimonies*, vol. 5, p. 494.

MRS. L. L. HUNTINGTON. [Minister's Wife, Longview, Washington.]

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IN order not to miss a single copy of THE MINISTRY, you should notify the Review and Herald, Takoma Park 12, D.C., giving both old and new addresses. The post office does not forward magazines, even though you leave a forwarding address. Many transfers and changes of address occur during the course of a year. If you are moving, send in both your old and new addresses, well in advance, and thus save delay and expense, and avoid missing your numbers of THE MINISTRY.

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Effective Illustrations

For Use in Sermon or Song

SPARKLING UNDER WATER.—A jeweler gives as one of the surest tests for diamonds the water test. He says, "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If a genuine stone be placed beside an imitation under water, the contrast will be apparent to the least experienced eye."

There are some who seem confident of their faith so long as they have no trials, but when the waters of sorrow overflow them, their faith loses all its brilliancy. It is then that the true servants of God, like Job, shine forth as genuine jewels for the king.—*Sunday School Digest*.

JUST REWARD.—A certain man had been a faithful builder for an employer for many years. His employer decided to make a world cruise. Before leaving he left with his builder a plan for an ideal house.

"Build it according to specifications, spare no necessary expense. I want this house to be a good house for a special reason." But the builder, thinking how he had served many years without much reward, decided to make a profit for himself on the building. So he substituted cheap material for the best where it would not show. He omitted the steel reinforcements in the foundation. Only where it showed did he follow the specification.

On his return his employer viewed the house with satisfaction. He said, "You have served me well these many years. In reward I planned this house for you. It is yours to own and live in."—*The Lutheran*.

GETTING LIVE COALS.—It is said that upon the tableland of Asia Minor the women may be seen at dawn of day going outdoors and looking up at their neighbors' chimneys. They see the one out of which the smoke is coming, and thither they go to borrow live coals with which to kindle fires in their own homes. Do men watch thus our lives? If in our hearts the Holy Ghost has kindled a sacred fire, shall they not come to us for warmth and inspiration?—*W. R. LAMBETH in Alliance Weekly*.

CURE FOR LONELINESS.—Dr. F. B. Meyer once found himself in a streetcar with a charwoman who recognized the man of God and unburdened to him the story of her loneliness. As a widow, alone but for her crippled

daughter, she had toiled through the day supported by the anticipation of getting home in the evening to be with her daughter, who despite her affliction had been a joy to her mother. She knew her girl's glad face and cheery greeting awaited her at the end of the day; and at night, in the darkness, she could stretch out her hand and know she was there, and it had been a comfort. But the daughter had died. "I am alone, and I am miserable," she said. "I am going home, and it is scarcely home for she is not there."

Said Dr. Meyer: "When you get home and put the key in the door, say aloud, 'Jesus, I know You are here,' and be ready to greet Him directly you open the door. As you light your fire tell Him what has happened during the day, just as you would have told your daughter. At night stretch out your hand in the darkness and say, 'Jesus, I know You are here!'"

Months later the two met again, but Meyer did not recognize the woman. She greeted him and said, "You do not know me," and then reminded him of their conversation months before.

"But you are not the same woman!" said Meyer in astonishment.

"Oh, yes, I am," she said. "I did as you told me. I said as I got home, 'Jesus, I know You are here,' and I kept on saying it, and it has made all the difference in my life, and now I feel I know Him."—*Religious Digest*.

DEPENDS ON INDIVIDUAL.—We must not allow ourselves to think of permanent peace coming from anything that is done in Washington or any other world capital. Nations are made up of people. National ideals are the expressions of the sum total of the ideals of the people. If anyone raises the question: "Why doesn't the government do so and so?" the reply must always be "The government is made up of individuals. You and I are the government."

The same thing is true of churches. If someone says, "Why doesn't the church do this and that?" the reply is, "The church is made up of individuals. You and I are the church." So in our thinking and planning for a future in which there shall be peace, let us begin in our own hearts. Let us accept our individual responsibilities!—F. F. BROWN, *Baptist Messenger*.

THE BRIGHT NEW SHILLING.—My old Scotch friend had invited me to Loch Lomondside for the day. With characteristic generosity he pulled out a handful of coins from his pocket to pay the bus fare to our destination.

Curiously I watched him pocket a brand-new shilling piece in his vest. His quizzical eye met my gaze at that moment. Then in a deep Scotch voice he spoke up to satisfy my evident curiosity, "D'ye no ken? God is aye deservin' o'

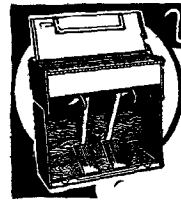
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our best, an' I jist aye keep they new anes fer Him."

Later that spring day, by the far-famed banks of Loch Lomond, after an absence of fully twenty years I saw again the reflected beauty of "the hills of home." God, I mused, now keeps His best for us. The message of the mint-bright shilling was not lost upon me.

(Contributed by Pastor T. S. Brash, Paisley, Scotland.)

TESTS OF CHARACTER.—Some time ago I was shown through the railroad foundry at Marshall, Texas, by the manager. Every car wheel manufactured in this foundry passes the severest test before it is placed under a passenger train to carry the precious burden of human life. When the agent of a railroad comes to this foundry to buy car wheels, each wheel is placed on a steel foundation, and a hammer weighing one hundred and forty pounds is lifted twelve feet in the air and dropped eight times on the wheel. The manager said to me: "I have often cringed as this great weight fell upon my wheel, and it gave me great pleasure when, after the eighth time, the wheel rang out clear and stood the test. We could then trust it

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to go under a passenger train and carry its burden of human life."

What a picture of the test of human character! How often has every Christian felt the stroke of the testing hammer as it fell upon his character! Look at Job standing the test: see the great hammer of Providence lifted. Down

it comes in the words: "Your cattle are dead." Again it is lifted: "Your flocks are dead." Again it is lifted: "Your children are dead." The last stroke is given—Job stands the test and receives the honor of his God.—*Stories and Parables.*

FATHER-IN-LAW TROUBLE.—Commenting on the danger, yes, the sin, of a Christian's marrying an unbeliever, Dr. Ironside tells of an old Puritan who said, "If you are a child of God, and you marry a child of the devil, you will be sure to have trouble with your father-in-law."

How many marriages have gone on the rocks because a Christian young man or young woman has set at naught and defied the Word of God, in marrying an unbeliever! There can be nothing but tragedy as a result, "for what fellowship hath righteousness with unrighteousness? Or what part hath he that believeth with an infidel" (2 Cor. 6:14, 15)?—*The Pilgrim.*

✱ ✱ ✱

"Behold the Man"

By FRANCIS M. BURG

'Tis writ in scroll of ancient seer;
"Behold the man!
Behold the man who is the Branch;
Who'll build the temple of the Lord;
Who'll sit and reign upon His throne,
With peace between them both."

'Twas said by Pilate long ago,
As speechless in his presence stood
One whom his foes would fain condemn,
"Behold the Man!
I find in Him no fault at all."

Behold! "To us a child was born;
And unto us a Son was given!"
Unfathomed mystery—
Emmanuel—
The Son of God, the Son of man!

This is the way, the living way,
By which with boldness we may come
Before the throne of grace.
One God, and only One
To plead the blood
That from His side so freely flowed
To save a guilty race.

Behold the Man!
With wonder gaze upon His face,
Where shines the glory and the light
Of Him who gave His only Son
Forever one with man to be.
Behold the Man!
Gaze on His face
Until the soul awakes to sing
The endless anthem
"Saved by grace."

✱ ✱ ✱

☞ THE manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected.—*Evangelism*, p. 168.

"STIR THE CABBAGE, PERRY!"

MANY an earnest preacher's wife unwittingly handicaps her husband. About the time he gets settled in his study, she calls, "Perry, will you stir the cabbage?"

She goes on to explain that she is waxing the floor and just cannot quit. So Perry pushes aside his book and lumbers off to the kitchen to stir the cabbage.

Later, when he resumes his study, she says to him, "Perry, I just must take this pattern across the street to Mrs. Ruddy's. Will you keep the baby?"

So Perry, after a minute of trying to hold the baby with one hand and *Young's Analytical* with the other, decides he has tackled the impossible and forsakes the book.

When she returns, Perry decides to study in that little room behind the choir, really not a study, but just a corner. He steals quietly away. But in a few minutes she comes to the window, "Perry, you simply must fix that step or I will break my neck."

Perry fixes the step, but comes empty-handed to his pulpit the next Sunday morning at the eleven o'clock hour.

And next year Perry has to move to some other church. Perry's wife shakes her head in silent wonder. "Why is it that I must go on moving like this?"

Why doesn't someone tell her?—ALBERT McCLELLAN in *Baptist Messenger*.



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The Religious Press

Valuable Current Excerpts

ARMY SERMON SERVICE.—Thirty years old on March 3, the Army Chaplain School at Carlisle Barracks, Pa., is one of the service's toughest. Most of its students are ministers just entering the Army or chaplains with several years' experience who want to brush up. . . .

The twelve-week courses cram in everything . . . but the school's most interesting feature is its speech clinic for 46 students. The clinic came about when, two years ago, the Chaplain School launched an inquiry to find why some preachers invariably put their congregations to sleep. What the instructors found was enough to make them shiver in their surplises. For although their student chaplains averaged more than twelve years of preaching experience in and out of the Army, most of them had shockingly poor sermon techniques. The school catalogued their faults as (1) the oratorical voice, (2) the sanctimonious voice, (3) the singsong voice, (4) the tired, bored voice, and (5) the let's get-it-over-with voice. Then it started the speech clinic to straighten them out.

At first, piqued students almost always protest to the clinic's sprightly director, Chaplain R. L. Schock, that they don't need speech study. Without stopping to argue, he makes a recording of each chaplain as he reads poetry, the Scriptures, and a short sermon. At the same time, the rest of the class rates the speaker for "tone," "phrasing," and "how well he sells the goods."

When they hear the results, most students beg Schock for training and get him to work nights in the recording room. After three class criticisms and self-recordings, nearly all show marked improvement.

Next, Schock tries to interest the chaplains in the problems of radio preaching. Students are lectured on microphone techniques, types of voices best suited to radio, and the development of a radio personality.

In addition, they make practice broadcasts, study radio procedure. . . . Because the student chaplains represent all denominations, the instructors make only a few discreet suggestions of program content, but they do suggest such possibilities as religious-quiz programs, round-table discussions, and interviews with church leaders. . . .

The school will soon use television. Then chaplains can see, as well as hear, their pulpit mistakes.—*News-week*, March 22.

WORLD COUNCIL ASSEMBLY.—The first assembly of the World Council of Churches will be held in Amsterdam, Holland, August 22 to September 5. It promises to be an imposing gathering. There will be representatives of 134 Protestant and Orthodox churches—meaning corporate churches and not local churches—in 39 countries. There will be 450 delegates, 350 alternates, 100 youth delegates, 500 consultants, observers, fraternal delegates, staff members, press, and accredited visitors. The purpose of the meeting is to formulate and approve the official constitution of the World Council of Churches. Efforts will be made to establish world Christian agreement on four basic issues under the general theme: "Man's Disorder and God's Design." The four principal issues of the meeting will be unity among the churches, missionary movements, social dislocations, international affairs.—*Watchman-Examiner*, March 11.

GANDHI'S ASHES.—Mahatma Gandhi's ashes—washed in the milk of a sacred cow—were consigned to the waters of the Ganges February 12. According to Hindu belief, at that moment his soul was liberated from its ties with earth. According to the N.Y. *Times'* report, many Hindus say that the spirit of Gandhi, "the greatest Indian since Buddha, would go directly to the seventh heaven of his faith and achieve

Say you saw it in THE MINISTRY

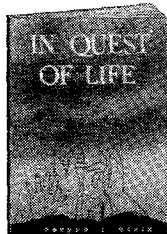
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mystic Nirvana or oneness with God without further transmigrations."—*Converted Catholic Magazine*, April.

MENNONITES MOVE—Sixteen hundred Mennonites, refugees from Russia, will be moved by the International Refugee Organization from German camps to Paraguay. These Mennonites are descendants of a group that went from Holland to Germany during the days of the Spanish rule of the Low Countries. In the latter part of the 1700's, they migrated to Russia.—*Watchman-Examiner*, March 11.

BIBLES FOR GERMANY.—To enable the Christian leaders of Germany to continue their own program of Scripture production, which the Society inaugurated for them last year, totaling 700,000 Bibles and 1,155,000 New Testaments, there was recently sent them 15 tons of end-leaf paper, five tons of cotton, 35 tons of waste paper, one ton of potato flour, four and one-half tons of wheat starch, fifteen and a half tons of vegetable glue and 631 bundles of binder's board.

The Society expects to send to Germany 200,000 small pocket Bibles which have just been printed on a high-speed rotary press in New England. . . .

The shortage of Bibles and Testaments in Germany at the end of the war was recently estimated to be over 10,000,000. There is still a long way to go.—*Bible Society Record*, April.

1948 CHURCH BUDGETS.—To United Lutherans the 1948 goal of \$5,500,000 for apportioned benevolence and \$2,000,000 for World Action still seemed large. To some other American Christians it would seem modest.

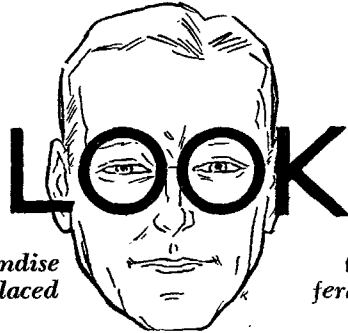
Presbyterians USA (25 per cent more numerous than United Lutherans) were planning an \$18 million budget for 1949. . . .

Methodists were planning to increase their benevolence budget 97 per cent, to \$15,827,260 a year. Four million a year would be spent on establishing new churches in the U.S. "An average of one new church building for every day of the year will be needed during the next four years," reported Dr. Earl R. Brown, Methodist executive.

Far above the contributions of most American Protestants were those of the Seventh-day Adventists (membership 208,030). Their 1948 budget for missions and education was \$14,500,000. They had spent nearly \$10 million in 1947 because, said W. E. Nelson, "of the liberality and sacrifice of our people."—*The Lutheran*, March 17.

CATHOLICS STRIKE BACK.—Hitting back at the manifesto of "Protestants and Other Americans United" in defense of separation of church and state (CCM. for March, 1948, p. 85), the Knights of Columbus, in a lengthy statement published in the N.Y. *Times* of last January 13, called the executives of this new Protestant organization "wolves in sheep's clothing," and styled their manifesto as "loaded with an intolerance generally unacceptable to the American people as a whole."—*Converted Catholic Magazine*, April.

PROTESTANT CENTER.—The drift in major Protestant denominations in this country toward getting closer together is illustrated in a proposal for another great Protestant center. Some time ago, it was advanced that a Protestant center should be established in Columbus, Ohio, and the headquarters of all denominations might move there. Now comes a bill introduced in the New York State legislature to incorporate a Protestant center in New York City. It aims at bringing together on a single site the various denominations which have headquarters in New York City. It is backed by Presbyterian, Methodist, Congregational, and Baptist churches of New York City and by the Federal Council of Churches. . . . The proposed Temple of Good Will at Columbus, Ohio, to be erected as a national headquarters for American Protestant church groups, is not to conflict with the proposed New York City center.—*Watchman-Examiner*, March 4.



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POLL ON RELIGION.—Gallup Poll people asked a personal question throughout Canada. "Have you attended a religious service within the past four weeks?" Sixty-nine per cent of Canadians said "yes."

Persons between 30 and 49 years of age had the best record. Those in rural areas rated above city folk. Women were 72 per cent church-goers, men 66 per cent.

In 10 countries the Gallup Poll sought information on the religious faith of the populace. Canada had the smallest number claiming to be atheists, and the smallest number not believing in life after death.

Brazil had 96 per cent who "personally believe in God," 3 per cent who don't, and 1 per cent not sure. Canada had 95 per cent who believe, 2 per cent who don't, and 3 per cent uncertain. The U.S. percentages were 94 "yes," 3 per cent "no," 3 per cent "don't know." France was lowest of the 10 countries, with 20 per cent atheists.

Among Canadians 78 per cent believe in life after death; in the U.S., 68 per cent. Sweden and Great Britain had . . . 49 per cent who believe.—*The Lutheran*, March 24.

BIBLES FOR RUSSIA.—Orders have been placed for the fourth edition of the attractive Brevier-type Russian New Testament and Psalms. This fourth edition is for 200,000 copies. In January 50,000 Russian Bibles (the second edition) and 250,000 Russian Gospels came from the press. The third edition (25,000) Russian Testaments is coming from the press in February. The total number of Russian Bibles ordered so far is 125,000, and of Testaments, 275,000. Space has been applied for for the shipping of 50,000 Russian Bibles, 25,000 Testaments and 200,000 Gospels, these to follow the shipment, reported in the December *Record*, which reached Murmansk late in December.—*Bible Society Record*, April.

"NO-PRIEST LAND."—The Catholic hierarchy has its eye on the 1,000 of the 3,000 U.S. counties where there are no Roman Catholic priests and few, if any, Roman Catholic people. Concern is also had for many of the remaining 2,000 counties where only one or two priests are to be found. These are rural counties where the Roman Catholic Church has never made any headway, for the strength of the Roman Catholic Church is in the large city centers where its influence on business and politics is well known and respected.

Bishop John F. Noll of Fort Wayne, Indiana, made the following startling declaration at a meeting of the National Catholic Conference on Family Life in Chicago on March 12, 1947:

"There are only 7,000,000 members of Protestant churches in the fifty largest cities of the country, but 20,000,000 Catholics. Eighty per cent of Protestantism is rural. And it is in rural America where family life is most wholesome and where the divorce rate is still low.

"On the other hand, where the bulk of Catholics live, one-half of the marriages end in divorce. It is where they live that the big motion picture houses are located, the filthy magazine racks, the taverns and the gambling halls."—*Converted Catholic Magazine*, April.

WORLD POPULATION.—It is estimated by the United States Department of State that, despite the destructiveness of the late war, the present population of the world is 2,250,000,000 and will amount to 2,438,000,000 by 1955. Prewar population was estimated at 2,000,000,000. Europe's population has been increasing rapidly in spite of enormous losses. People are being born into this world much faster than the Christian church is winning converts through the preaching of the gospel.—*Watchman-Examiner*, March 11.

PAROCHIAL SCHOOLS OUTLAWED.—First Bulgaria and now Rumania have decreed that parochial schools must close. The latter nation has 2,000 of these schools, Protestant as well as Roman Catholic. In both countries such schools formerly received government funds. That kind of federal aid always opens the door to federal control or annihilation.—*Christian Century*, March 24.

In DEFENSE of the FAITH

By *W. H. Branson*

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CAMP MEETINGS!—Camp meetings afford an exceptional opportunity for getting our message favorably before others. Well-planned, consecutive evangelistic services at night, covering the high points of the Advent message, systematically and effectively advertised, will still bring the public and produce results, as current camp meetings attest. Temperance and antitobacco rallies give us opportunity to take the lead in these wholesome reforms in the community. We should be the recognized

head and not the tail in these important movements that are part of our faith. Specially advertised meetings on religious liberty and calendar reform, as well as cooking schools and health demonstrations, or other appealing features, will bring us into a favorable position and give us a hearing in the community. Hundreds and thousands have been favorably impressed through our literature, our sanitariums, and our radio work. We should crystallize these impressions. We should capitalize upon these preliminary contacts, and bring these friendly attitudes to tangible fruition. Capitalize upon our camp meetings. Let us publicize them so as to get the maximum results out of their potentialities.

SPORT CLOTHES!—It is but an outward matter, but a disturbing trend is appearing among certain of our ministers. Some are succumbing to the lure of sport shirts and sport clothes. There is, of course, nothing inherently wrong or immoral about open collars and short sleeves. They are both sensible and comfortable for the rank and file of masculine humanity. They are wholly appropriate for the high school lad or the nonprofessional man. But are they appropriate for preachers? Even professional laymen—judges, lawyers, college presidents, professors, physicians, leading businessmen—rarely ever follow this popular style during the discharge of their professional duties. What then should be said of the clergyman who indulges in wearing sport clothes while engaged in professional duties? There might be some excuse for such attire around the home or on vacation. Some will contend that sport cuts and colors are lawful. We counter, in all seriousness. But are they *expedient* for us as Adventist ministers? Do they add to or subtract from the esteem in which we should ever be held? We are to be different. We are even called “men of the cloth,” implying a difference in dress. When we see a young preacher without too much experience to back him, and with knowledge and judgment as yet immature, come out in a shirt that reminds one of Jacob’s coat, or in a two-color suit with pronounced checks or stripes, has he added to or subtracted from the likelihood of being regarded as a real example and spiritual leader to whom people will go? Will he be looked upon as a model and true representative of the highest profession on earth? Is not the answer obvious? L. E. F.