

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

April, 1948

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Notes and Notices

Information and Sundry Items

¶ A SOLEMN and inescapable accountability for not bringing reproach upon the cause we officially represent devolves upon every worker holding denominational papers. Especially is

PUBLIC GUARDIANS OF GOOD WILL

this true of ministers of the gospel who hold the highest credentials within the gift of the church. And this is as true of business dealings and relationships as it is in the realm of morals. Sharp bargaining, failure to perform promises, misrepresentation, taking advantage of another's gullibility or his trust in a minister, or shady transactions that bring resentment and ill will and reflect upon the high principle and profession for which the Adventist ministry stands are doubly wrong for the worker. First, such a course has a dire reaction upon the minister's own character and future. Second, it reflects upon the church of which he stands before the world as the public representative and living exemplification. In the public eye the worker is the denomination personified; hence, his solemn responsibility for protecting its good name and honor and fostering good will. Probity of life is basic for all workers in their representative capacity. Meticulous care should be taken to avoid any misunderstanding that might lead not only to hard feelings upon the part of individuals but to public resentment against the cause. To alienate souls through smooth talk and dubious business dealings is a matter of the gravest sort. One should lean over backward to avoid, or to correct, any feeling of injustice or resentment that obtains on the part of others. He should take the initiative, and if humanly possible, seek to straighten matters out. And he should not wait to be asked or forced to do so. That is elemental in Christian life and ministerial conduct. If a mistake has been made, do not seek to cover it or explain it away, but manfully confess and rectify it. If there was no intention of wrong, seek to correct the misunderstanding. The public expects much more of the minister than of the layman, and rightly so. When one accepts ordination vows, he assumes the custody of the good name of the church and becomes the exemplification of all the high principles for which it stands. That fact should be consciously and constantly in the forefront of all our thinking and in our dealings with others.

¶ THERE were 249 different contributors to these columns in the year 1947, and of these, 108 appeared in *THE MINISTRY* for the first time.

¶ THE hearty welcome accorded the compilation *Evangelism*, from the writings of Ellen G. White, released through the 1946 Ministerial Reading Course, is seen in the number sold in 1946 and 1947—a total of 6,520. This justly deserved popularity is reflected in the marked copies and the frequent reference to this gem volume. A handbook for every problem and phase of evangelism, it is the blueprint that will keep us from pitfalls and mistakes, and guide us to assured success—if only followed. Here is inspired counsel for our fundamental task. The Ministerial Association is proud to have had a major part in the selection and organization of these counsels. It is one of our greatest contributions to date.

¶ ONE hundred complete sets of the 1948 Ministerial Reading Course have just been sent, upon order, to workers in Great Britain. That's fine! Indeed, gratifying returns are coming in from many directions, overseas and North America. Another North American conference has just ordered forty sets for its workers. The tributes run high in praise of the books comprising this set.

¶ DIGNIFIED worship is desirable, but can easily gravitate into ritualism. Form goes to the extreme when in the "Order of Service" in a small church there are fifteen items preceding the sermon by the visiting minister, who is announced at a quarter to twelve. (We do not know whether the one who introduced him said, "Elder ——— will now have the hour.") Here is the list in the actual instance just referred to: prelude, announcements, ministers enter, call to worship (seven verses from a Psalm), with reverence, invocation, the Lord's prayer, morning hymn, scripture reading (from the Gospels), morning prayer, offering invitation (1 Cor. 9:14, 15), offertory, doxology, dedication of offering, special music or hymn, and the sermon.

¶ HE who castigates his brethren had better examine his own positions as to whether he himself is really in the faith. The easy repetition of doctrinal or prophetic formulas and the sweeping assertions of trite dogmatics often hide a woefully superficial knowledge that could not stand the test of scrutiny. Let us beware of strong assertions that go beyond the clear confirmations of the Spirit of prophecy. On such points moderation is a virtue, and silence is often golden.

¶ "A POSITIVE conviction without accurate information is a dangerous thing."

¶ ELMER G. HOMRIGHAUSEN is on a year's leave of absence from Princeton Theological Seminary to organize a campaign of evangelism in Europe under the auspices of the World Council of Churches, according to the *Christian Century* of January 14.



The Ministry

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The Pastor-Evangelist, a Spiritual Shepherd

By TAYLOR G. BUNCH, *Pastor,*
South Lancaster, Massachusetts

THE word *pastor* comes from the same root as "pasture"; and an evangelist is one who proclaims the "evangel" or gospel. The true pastor-evangelist is the spiritual shepherd who leads the flock of God into the green pastures of His Word and beside the still waters of prayer. He feeds them with the bread of life and gives them the water of life so as to build them up in the most holy faith and present them faultless before the throne of God.

The first essential to success in the ministry is a profound conviction of a divine call. Paul declared that Christ put him "into the ministry." If a man is in the ministry without being put there by Christ, he has missed his calling. The apostle said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Cor. 9:16. This will be the attitude of all who are appointed shepherds of the flock. They feel that they cannot escape the responsibility of spiritual leadership.

Gerald Kennedy in his new book, *His Word Through Preaching*, said, "If any man does not have to preach, let him do something else, or he will have a miserable time of it."—Page 119. And Raymond Calkins makes a similar statement in his book *Romance of the Ministry*: "No man should ever enter the ministry who can possibly keep out of it. He must be able to say: 'To this end was I born.'"—Page 18. This is good counsel. It is in harmony with Paul's statements that because Christ put him into the ministry he could not escape the responsibility of the divine call, but must of necessity preach the gospel or receive the threatened woe.

Paul related the experience of his divine call to leadership in the palace of Governor Festus during his defense before King Agrippa. He told of his conversion as the result of the heavenly vision when Jesus spoke to him on the road to Damascus:

"And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, and stand

upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." Acts 26:15-19.

TWO IMPORTANT QUESTIONS.—In connection with his conversion experience Paul asked two important questions that every successful minister should ask and have answered. The first is, "Who art Thou, Lord?" The second is, "Lord, what wilt Thou have me to do?" A vision of Christ is the necessary prerequisite to successful service for Christ. No person can properly serve Christ unless he knows Him.

FIVE STEPS TO MINISTRY.—The apostle enumerates the five steps that put him into the ministry. (1) The first was a vision of Christ. It was necessary that he be blinded physically in order that he might see spiritually. One writer has said that "at the gate of Damascus, a vision of the crucified One changed the whole current of his life." (2) The second step was the sense of duty and obligation this vision brought him. He cried out, "Lord, what wilt Thou have me to do?" A vision of Christ always demands action for Christ. (3) Then came the divine call. The Lord said to Ananias regarding Saul, "He is a chosen vessel unto Me," and to Saul He said, "I will send thee far hence unto the Gentiles." The man who first receives the long-distance call from heaven does not need to be concerned over the local call from the church. Sooner or later the brethren will recognize the heavenly call without the necessity of "pull" or "pressure." (4) The chosen apostle was then given a divine commission as recorded in verses 16 and 18 of Acts 26. This is a summary of the entire gospel message. A minister chosen by God will have a

message from God. (5) The last step was the apostle's acceptance of the responsibility. He said, "I was not disobedient unto the heavenly vision."

Paul's success was therefore assured. He could not fail in such a divinely appointed mission. Such men will succeed anywhere. They will not be too much concerned over their location, or salary, or budget, or the size of their church, or the number of helpers. To them the need is the all-important consideration. Such ministers always go forth "conquering and to conquer." The gates of hell shall not prevail against them. They are the King's forerunners and messengers, and the eternal destiny of all who hear them depends upon their attitude toward their message.

The apostle's statement of the purpose of his call is in reality the great commission. It is a summary of the whole gospel message. He whose physical eyes had been opened by miraculous power was to go forth to open the eyes of the spiritually blind. The gospel was to do for others what it had done for Paul. He could tell others what great things the Lord had done for him. No person can speak impressively and effectively except on the basis of experience. The world in general is spiritually blind, and the purpose of the gospel is to give vision. In fact, "where there is no vision, the people perish."

Christ came into the world "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42:7. The mission of Christ is the mission of every gospel minister. We are to finish the work He so nobly began. It is the business of His ambassadors to give sight to the spiritually blind, and liberty to the slaves of sin and to the captives of Satan.

But vision alone is not enough. The new vision must be followed by a turning "from darkness to light." Prophecy declares that "darkness shall cover the earth, and gross darkness the people," and how complete has been the fulfillment. When Jesus, the Light of the world, came into this dark planet, those who "sat in darkness saw great light." The gospel church is pictured in the Apocalypse as a woman "clothed with the sun," and the divine commission is "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

A vision of Christ and a turning for counsel to the light of His Word are useless without deliverance from the power of Satan. Captives of Satan cannot be witnesses for Christ. Unless the messenger is himself free, he cannot successfully proclaim liberty to the slaves of sin. The minister must know by personal experience deliverance from the power of darkness and translation into the kingdom of His dear Son. This is also the goal of his preaching to others. It is the very purpose of the gospel. Without this individual deliverance and trans-

lation, no person can hope to have part in the final triumph of the people of God and their translation into the kingdom of glory.

The hearers of the gospel must also receive forgiveness of sins in justification, through imputed righteousness. This experience is necessary to take care of the past as completely as if man had never fallen. The Lord looks upon the justified as if they had never sinned, even though their sins remain on record till blotted out in the work of the investigative judgment. Justification must be followed by sanctification, or imparted righteousness. This is equivalent to spiritual growth, and is therefore the work of a lifetime. Righteousness by faith is declared to be "the third angel's message in verity," because it is the very core of the gospel. In fact, without it there is no gospel.

These steps give the recipient of the message an "inheritance among them which are sanctified." They become "heirs of God, and joint-heirs with Christ." Because they are saints they will "inherit the earth." Like Paul, the repentant sinner is now ready to give his pledge of obedience. He will follow the heavenly vision. He will say with the apostle, "I am a debtor" to all men. He is to owe no man anything but love, and that debt can never be fully paid till the gospel commission has accomplished its work in all the world.

ACCOUNTABILITY.—Daniel Webster once said, "The most solemn and awful thought to me is Accountability." Above all other men, the minister should feel this heavy weight of accountability to God for the preaching of the message of salvation to every creature. In the New York University there is a Hall of Fame. To date it contains the busts in bronze of seventy-three famous Americans. Under each is an inscription, usually a quotation from the man himself. Beneath the likeness of Robert E. Lee is his immortal saying: "Duty is the sublimest word in the English language."

Our text in Acts sums up the work of the gospel minister. It sets forth the aim and purpose of preaching. In this divine commission is the substance of our task. We have no other reason for being in the world, and it should be the all-absorbing passion of every ambassador for Christ to diligently be about his Father's business in season and out of season, for the king's business requires haste.



❧ THE preacher of imagination is the prince of the pulpit.—*Preaching Without Notes.*

DR. JAMES D. RANKIN, in *The United Presbyterian*, says: "Educators tell us that 85% of our knowledge comes through the eye. Sermons, lectures, and the like have only a 15% chance. These leaders are rapidly turning to visualization of all educational efforts."

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Have You Trained Them to Work?

By R. H. WENTLAND, *Home Missionary Secretary, Southern Union Conference*

AS EVANGELISTS and pastors we have not completed our work of bringing people into the church until we have trained them to work for others in some way. Much is lost when an evangelist moves to another place immediately after the last baptism without having thoroughly trained each convert how to labor for souls. This is an important part which is often omitted. It is to be remembered that no one is ready to stand alone until he has been trained to work for the salvation of other souls.

"As churches are established, it should be set before them that it is even from among them that men must be taken to carry the truth to others, and raise new churches; therefore they must all work, and cultivate to the utmost the talents that God has given them, and be training their minds to engage in the service of their Master."—*Testimonies*, vol. 3, p. 205.

It might be a wise procedure to train men and women to work for God first, and then secure their pledge in the baptismal vow. We notice that this is in harmony with the advice given us from God:

"By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soulsaving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed."—*Evangelism*, pp. 354, 355.

When men and women first learn of this truth, they are often most zealous to bring the message to others. Why permit them to become careless for long periods of time before we organize them and train them for genuine soulsaving work? In *Ministry of Healing* we have these words:

"Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training-school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted."—Page 149.

Often we find that certain people who have been baptized make little or no progress. Some even fall away before a year goes by; others who remain are weak for a long time before they gradually become strengthened. Our attention should be called to the statement found on page 355 of the book *Evangelism*:

"Humble, simplehearted, trusting souls may do a work which will cause rejoicing in heaven among the angels of God. Their work at home, in their neighbor-

hood, and in the church will be in its results as far-reaching as eternity. It is because this work is not done that the experience of young converts never reaches beyond the ABC in divine things. They are always babes, always needing to be fed upon milk, and never able to partake of true gospel meat. . . .

"When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith."

Again, on page 354 of the same book we are urged to stress personal responsibility:

"Personal responsibility, personal activity in seeking the salvation of others, must be the education given to all newly come to the faith. . . . Personal faith is to be acted and practiced, personal holiness is to be cultivated, and the meekness and lowliness of Christ is to become a part of our practical life. The work is to be thorough and deep in the heart of every human agent."

It seems that the best way to teach the people is to give them something to do. Notice the following words:

"Teach them by giving them something to do, in some line of spiritual work, that their first love will not die but increase in fervor. Let them feel that they are not to be carried and to lean for support on the church; but they are to have root in themselves. . . .

"Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone."—*Ibid.*, pp. 356, 357.

"As soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully."—*Testimonies*, vol. 7, p. 20.

This is all very simple instruction and something most of us have known for years, and yet so often have passed over it lightly. May we in this day of stress, in this day when everything shall be tested, carefully follow out God's instruction as we bring people into the truth and prepare them to stand alone in the day of trial, not only by teaching them, but by leading them in the work for God.



RUMANIANS' OATH.—Bucharest (RNS). Religious leaders from all parts of Rumania came here to take an oath of allegiance to the new republic, following the abdication of King Michael. Among them were representatives of the Roman Catholic, Greek Catholic, Orthodox, Baptist and other Protestant Churches.

The churchmen took the oath in the presence of the Minister of Cults, the formula of allegiance being the same as that used by state employees. In some cases, religious leaders added additional assurances of fidelity to the new government.

From Cluj also came the leader of the Baptist Union, who joined a representative of the Seventh-day Adventists in taking the oath of allegiance.

Both the Baptist and Seventh-day Adventist sects were persecuted during the Nazi-controlled Antonescu regime, but were given official recognition during the latter part of the war, together with a number of smaller Protestant groups.—*Zions Herald*, January 21.

Kindly Correctives

Correct Speech and Cultured Conduct

Parable of a Stone for Bread

By CLARENCE E. STENBERG, *Instructor in English, Campion Academy, Loveland, Colorado*

THERE was a certain upright man, a servant of the Lord, traveling in a far country among strangers. And when the Sabbath was come, he arose early in the morning saying, "I will go into the house of the Lord and worship Him, with thanksgiving and prayer. And perchance I will meet with others of like faith who also love the Lord, and my heart will be satisfied, for I will no longer be among strangers."

And so the servant of the Lord walked through the streets of the strange city until he saw people gathering together in a church. And he went in also and sat himself down among the other worshippers.

And when a song had been sung and a scripture read, the superintendent of the meeting called attention to some charts that showed the progress of the different classes in raising money to reach the goal in the Sabbath school investment plan. And he urged the members to bring more money, so that the Sabbath school would reach its goal and keep up its enviable standing among the churches in the conference.

And after a time the members were divided into classes, and an offering was taken. The teacher counted the money from the envelope and then passed it around again a second time, urging that the members give so that the class goal would be reached. And scarcely had the class begun to discuss the lesson when they were interrupted by the home missionary secretary, who came with *Lesson Quarterlies*, various religious papers, and books that had been ordered.

Some of the members paid for their *Quarterlies*, renewed their subscriptions to the papers, or ordered some of the good books, and paid the secretary for them.

When the lesson study was over, the superintendent announced, "We have not reached our goal in offerings today. We need seven dollars and eighty-three cents more. How many of you will give one dollar toward it? We must reach our goal."

When the money was raised, they sang a song and Sabbath school was dismissed. But as our visitor reverently waited for the next service to begin, the church treasurer was walking around among the members handing out tithe receipts and taking care of other business.

There followed a short service in which the missionary secretary informed the church that

they had not yet reached their goal in the number of *Signs* they should take; then he raised money so that they would not be behind the other churches.

Soon the ministers entered, as music was being played, and all the members bowed their heads in worship. And after a short prayer had been offered, one of the church elders made numerous and prolonged announcements, ending these by spending several minutes asking who would furnish cars to take the members out to raise Ingathering funds to help reach the church's goal.

When he had finished, another elder arose to receive the morning offering. But before he passed the collection plates to the deacons, he read several striking quotations which urged that all the tithes be given, and suggested what was in store for those who failed to give liberally.

There followed a beautiful song and a prayer, and then the minister arose and read for his text the words, "Freely ye have received, freely give." After a short sermon, in which he stressed the blessings of giving willingly and cheerfully to the Lord, the minister displayed an enormous chart divided into many squares. The rest of the hour was spent in getting different church members to volunteer to be responsible for raising the money represented by five squares, or three squares, or one square, in order to help reach the church goal.

Finally, when the time to close had long passed, the minister said, "I am sorry to keep you here, brethren and sisters, but we are not going to close until every square has been taken." After more urging people volunteered, and all the squares were filled. The service closed with the pastor's complimenting the members on always reaching their goals.

And the visitor who came to worship God went away, still a stranger, with the feeling that he had received a stone when he asked for bread. The one spiritual lesson that he recalled was from the Sabbath school lesson which had been about Jesus cleansing the temple of the money-changers.

"What would Jesus have done had He visited that church with me today?" mused the stranger. "Would that the church were rid of the money changers today! Not that I am not willing to give to the Lord. I love to give, but I would gladly give much more if I were led to worship Him more reverently." And he went away sorrowful because he had not partaken in the true worship of the Lord.

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DISCOVER PREHISTORIC REMAINS.—Two tons of bones from the skeleton of a prehistoric monster have been found on a farm about 100 miles from Montreal. Some of the leg bones weigh 200 pounds, and each of the 45 sections of spinal vertebrae weighs 25 pounds.—*Christian Century*, Nov. 26, 1947.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

Relationship of Music and Evangelism

By H. B. HANNUM, *Professor of Music,
La Sierra College, California*

WHAT is the relationship between music and the evangelistic program of the church today? The great mission of the church at this time is to evangelize and to finish the work of carrying the gospel to the ends of the earth. How is music to fit into this program? Or possibly the question should be more specific: What kind of music is evangelistic music?

The term *evangelistic music* has a very definite meaning to some, suggesting only the type of music known as the "gospel song," made popular in the Moody and Sankey revivals, and represented today by such gospel song publishers as the Hope Publishing Company, the Lillinas Company, the Rodeheaver Hall-Mack Company, and others. There is no question but that this kind of music has had an enormous influence for good, especially in the revivals and evangelistic campaigns of various churches.

But the term *evangelistic music* should not be limited to one type of music. There is danger in thinking of evangelism as always following a definite and similar pattern—a series of meetings, a certain type of preaching, altar calls, the use of gospel songs, and possibly other features. This is all good, and is a part of one form of evangelism. But we would do well to enlarge our vision of evangelism to include more than such traditional approaches.

We are witnessing today a new type of evangelism through the radio and correspondence lessons. Undoubtedly this is just as effective in reaching many. We are also proving the efficacy of visual aids as an evangelistic aid. And we must not forget the evangelistic influence of our schools, sanitariums, colporteurs, and others.

In studying the entire field of evangelistic endeavor, we need to recognize several important truths. One is that there are various types of people to be reached. People differ from one another in social and financial status, in educational attainments, and in their hereditary and environmental backgrounds. Jesus recognized in His approach that not all were to be reached in the same way. In the work of the gospel it is a recognized principle that each individual must be reached in an individual way. Individual

differences are recognized by successful gospel workers. Just so, there are also many varieties of sacred music to fit these differing personalities.

Unfortunately, we have not always admitted a wider appeal in music in our evangelism in recognition of these differences in taste and temperament. Because the gospel song has been so effective in a large number of evangelistic efforts, some have failed to realize that this form of music does not make a universal appeal. In other words, there are some who are not reached by this kind of music. They look upon it as too sentimental, or too reminiscent of popular folk song, or even as the popular music of the day. This is not in condemnation of the gospel song. It has a large appeal, and rightly so. But the gospel worker should recognize that its appeal is not universal. An acknowledgment of this fact will greatly strengthen our work, for then we will make use of other types of sacred music.

The history of sacred music will show clearly that throughout the years the church has used different kinds of music in the work of evangelism. In the time of Luther the chorale was dominant in church music. Calvin used a different kind, known as the psalm-tune. The evangelistic music in the time of Wesley has come down to us as some of our best hymns.

In fact, a careful study of our own hymnal will reveal many so-called church hymns which are filled with the spirit of evangelism. Many such hymns make an evangelistic appeal to people who would not be reached by the gospel song alone. And the opposite is, of course, true.

Too much distinction has been made between the "warm-blooded" and "Spirit-filled" gospel song and the "stately" and "uninspiring" church hymn. Although there is a difference between the gospel song and the church hymn, it would be much better to make a distinction along other lines. Because these songs are products of human composition, there are good and bad hymns as well as gospel songs. We are not interested in this distinction just now. In time, the poorer examples of both fall into disuse, and the better ones survive.

The distinction we wish to emphasize is this:

There is a large section of music which we recognize as sacred. Of this sacred music there are various types or kinds which are effective in the work of evangelism. Some people are reached by a short chorus; others are touched by the singing of gospel songs, either as solos or by the congregation; others are appealed to by the message of some of the beautiful hymns of the church; and still others, with a different background, may find an appeal in the words and music of an aria or a chorus from one of the great oratorios.

Let us not classify everything outside of the gospel-song field as nonevangelistic. Eternity alone will reveal how many souls have turned to God through the influence of the great religious music of the centuries, through Bach, Handel, Mendelssohn, and others. It is true that such music seems to be used primarily on the concert platform, but it is not for us to judge how many souls have been reached through this type of music.

Our sacred music, whether used in church, college chapel, Sabbath school, the evangelistic meeting, or in the privacy of the home, may all have the ring of evangelism in it (the turning of sinners to God) if in humility we consecrate this great talent to His service.

Effective Illustrations

For Use in Sermon or Song

Church of the Lighted Lanterns

THERE once lived a devout young prince, and he ruled a mountain kingdom. Desiring to build a monument to God as a reminder to his subjects of their dependence upon Christ and His power, he established near his capital city a unique chapel for worship, on a hill overlooking the valley where his people dwelt. Travelers reported it to be a charming spot reached only after a considerable climb up a winding path.

The house of worship was a lovely piece of architecture, its art glass windows reflecting all the changing colors of day, from sunrise to evensong, suffusing the interior with the soft glow we associate with quiet, meditative moods. All the appointments of the church were conducive to holy reverence, as befits a sanctuary where God is invited to dwell.

But in this chapel there was one thing different from every other built before that time, and perhaps since; for in place of chandeliers or wall lamps for evening illumination, there were scores of little niches in the walls apparently intended to hold individual lanterns.

Others are invited to contribute illustrations for this column.

These lamps were brought by the worshipers themselves. Hence on those evenings appointed for worship, all through the valley little flickering lights could be seen in the hands of the devout as they wound their way up to the church on the hilltop. Each little lamp contributed but a feeble radiance in its modest bracket, but when all the congregation were there, the chapel was brilliantly aglow with warmth and beauty. No one dared stay away from service and leave his lantern bracket dark. The dependence of each member upon every other member fostered a fellowship that was rich in sympathy and appreciation and good will.

The story offers suggestion for spiritual analogy for the church in a wider sense. What heavenly illumination there might be in the congregation of the saints if every time we entered the sanctuary of God we brought with us a portion of that light which lighteth every man coming into the world; if every time we crossed the threshold of the church all the dark forebodings and fears of the human spirit were dropped off like an outer cloak; if every time we passed through the portals of a house of worship into the seclusion of its holy silence, we forgot our hates and envies and jealousies and self-applause and trimmed within our hearts the lamp of faith and hope and charity; if in the singing and choral responses and symbolic ritual, in the prayers and offerings and pulpit exhortations of the divine service, we could discern the light of truth that shines from the glory of Christ wherever His name is lifted up; if in every assembly of the saints there were not a single shadow in a single human soul in which any imp of Satan could dwell.

Perhaps the story might be used as an allegory: The prince a type of Christ, His kingdom a congregation of loving hearts, the hill Calvary, the lamps His distributed Word, the light "the glory of God in the face of Jesus Christ."

H. M. TIPPETT.

DREAD AWAKENING.—A distinguished professor of psychology once told his class of a striking case of somnambulism. It was that of a man who one night went downstairs to the door of the house in which he dwelt, and yet he was asleep all the time. He opened the door and stepped out into the street, and so strong was the somnambulist's trance that still he slept. He passed along the street and out into the open country, and still he slept. Not till his naked feet touched a little stream that crossed his path did he awaken to the darkness of the night and the strange, unfamiliar scene. There are souls like that. They never awaken till they touch the cold water of death, and feel the night winds of mortality arouse them to the darkness of their night and the strange, unfamiliar scenes of eternity and judgment.—*Sunday School Times.*

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

The Use of Art in Bible Work

By LOUISE MATTAUSCH, *Bible
Instructor, Zion, Illinois*

TOWARD the close of a small tent effort a colporteur gave me the name of a family of seven who lived on the outskirts of town. They had attended none of the meetings, and at first there seemed to be no interest to fan into flame. Both Mr. and Mrs. Meeker were very busy trying to get their house finished before winter and providing for their flock of small children. When I called, I noticed a complete set of *Bedtime Stories* on the bookshelf. All five children were clean and well fed. It was evident that the mother's whole life was centered in these round-faced, smiling boys and girls.

"Do you like Bible Stories?" I asked the children. "How would you like for me to come next Saturday morning, and tell you a story? I'll even draw a picture to go with the story if you like." The youngsters were delighted, and their mother nodded an assent. She would probably be glad to get the children out from under foot for an hour, I thought to myself.

The next Sabbath I arrived with a large drawing board and a box of colored chalk. The children were waiting. Propping the board on the arms of a big chair, we began with the story of God and how He made the world. Each of the first four days of creation was illustrated by a simple drawing in color. The children watched wide-eyed, from twelve-year-old Peter to small Linda in her mother's lap. The hour flew by as with wings.

Of course, they wanted me to come again. The story was only half-finished! "We can hardly wait," said eight-year-old Judy, jumping up and down. "Would you care if I brought Jacqueline over? She likes pictures too."

Jacqueline's bright face was present the next Sabbath morning, along with several other new ones. And on the living-room wall were all the pictures from the week before! Even young Glenn knew on which day it was that God made the flowers and apple trees, and on which day He made the twinkling stars and the sun and the moon.

After a little drill we went on with the beautiful story of creation. Brightly colored fish appeared in the sea, and a great whale. Birds began to fly in the heavens. Then appeared all kinds of animals. The last picture showed

Adam and Eve in the Garden of Eden at sunset. They were welcoming the first Sabbath which God had made for them to enjoy. "And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." It was the mother who read these words from the Bible. We noted that Adam and Eve worshiped God on the seventh day, and praised Him for making such a wonderful world in six days. They loved Him, and wanted to do as He asked, as all Christians should. "I love Jesus," piped up Judy. "I'm going to do everything He says for me to do." As far as I know, she has kept her word.

DURING the week I dropped in to see Mrs. Meeker for a few minutes. We had hardly begun to talk when the two older boys burst in from school. Ronald took the calendar down from the wall. "Look!" he exclaimed, pointing an excited finger. "Saturday is the seventh day, not Sunday at all!"

"Ya!" Peter broke in. "Looks like somebody's all mixed up. Doesn't God say for us to keep the seventh day in the Ten Commandments? That's Saturday!"

Here was my opportunity to suggest Bible studies, at least for the boys. But it was Mrs. Meeker who was the most anxious to learn. She explained that for several years she had been praying to find the true church. Studies she must have, not only once, but twice a week. Within a month her husband joined us in the evenings for projector studies. The whole family took part. "Everything is so clear," observed Mrs. Meeker. "I wish we had learned these things years ago."

In the meantime our little story hour had grown into a branch Sabbath school. It pleased the children to know that they had been learning about Jesus on God's holy day.

After the tent had been taken down, the evangelistic meetings were continued in a modest hall; and here the Sabbath school was established. Soon the membership increased to seventy and over. Little Jacqueline and the others came every Sabbath, and every Sabbath the children had to have their story illustration. The picture was always a prize to be

taken home joyfully by the one who had brought the most friends.

Most of all, the children loved the stories Jesus told, which lend themselves beautifully to illustration in color. It was amazing how quickly these small boys and girls were able to grasp the spiritual application, whether of the true vine or the good Samaritan. The pictures were always simple, chalk being a more versatile medium than flannelgraph. Wild crags on a dark stormy night appeared upon the board in a few minutes for the setting of the story about the ninety and nine. The lost sheep was only a spot of white, half hidden by a huge rock. When at last the poor little bleating creature was found by the Good Shepherd, a sigh of relief could be heard all over the room. Every child raised his hand as a pledge to follow Jesus.

Many of the children came from homes in which there was no religious training. One little girl prayed earnestly that her daddy might give his heart to Jesus and stop drinking. He had been a drunkard for many years. Within a month there came an opportunity to hold regular Bible studies in that home. Her prayer was answered. Many of the boys and girls began telling their parents about the second coming of Jesus. Soon we noticed new faces in the Sunday night meetings, a result which led to openings for more studies.

During the following year twenty-eight people followed their Lord in baptism, in spite of bitter opposition. Among them were Mr. and Mrs. Meeker and their two eldest sons.

Shortly after the Sabbath school was organized, the young assistant to the evangelist led out in Progressive Class work among the juniors. This gifted young man was also able to give chalk talks, having abandoned a career as a commercial artist to study for the ministry. Together we painted a large river scene for the new baptistry. His work contributed materially to the success of the evangelistic program.

A BIBLE instructor need not be born with unusual artistic ability in order to use art in her work. One must ever remember that the eye-gate has far greater appeal than the ear-gate. It is said that children retain fifty per cent of what they see, and only ten per cent of what they hear. Adults learn much the same way. No matter how crude, a few significant strokes on blackboard or paper have tremendous power to clarify a point in the lesson. The most difficult subjects can be made both simple and inspiring if the teacher will make little sketches as she goes along.

Anyone with average ability can learn to give chalk illustrations. Children will sit on the edge of their chairs gazing raptly upon even the crudest of drawings. People of all ages are fascinated by chalk talks.

Opportunities may be found in Sabbath school, in M.V. meetings, in sunshine bands,

and in cottage meetings. As you gain proficiency, you may be asked to use your skill in larger gatherings.

A collection of good pictures will do much to enrich the series of studies given by a Bible instructor. A view of the hanging gardens of Babylon, a scene showing the encampment of the children of Israel before Mount Sinai, a picture of the high priest officiating on the Day of Atonement—all these will add interest and develop rich concepts. Suitable pictures may be gathered from a variety of sources: from worn-out books and old magazines, from art dealers, from Sunday school supply houses, or your own Book and Bible House. Tastefully mounted and kept on file, pictures will teach what a thousand words cannot do.

Music and art may be combined in illustrated hymn talks. The power of sacred melody to soften the heart for the wooing of the Holy Spirit is well known. When the setting of an inspired gospel song comes to life in view of the audience, the effect can be soul stirring. Lost souls have found peace in Christ as they watched Calvary "grow" before their eyes to the soft strains of "The Old Rugged Cross." The story of how a hymn came to be written will add interest. Chalk illustrations will often draw the unsaved to a service when nothing else can bring them. For this reason alone a Bible instructor with artistic gifts can make a real contribution to the evangelistic program.

WHAT are the basic materials needed? A large smooth board comes first, size at least 24 by 36 inches. Plywood will do very well. The most economical paper to use is blank newsprint, which is light and tough, and takes chalk readily. The paper may be fastened to your board with clips or thumbtacks; or better still, a narrow strip of wood nailed across the top over twenty-five sheets or more will make of your board a huge tablet from which you can tear sheets as they are used. The paper underneath forms a soft pad, pleasant to work upon.

Essential is a sturdy folding easel with four legs and a tray to hold the chalk. As you grow more professional, you may want an easel equipped with lights and a set of velvet curtains, which will set off your picture to advantage. Before a small group it is enough to have an ordinary easel which will hold your board steady, leaving your mind free to make every stroke count. Every stick of chalk should be laid at the right place on the tray to avoid fumbling for a certain color. A thoughtful artist will always work standing to one side.

Your crayons must be large. Lecturer's chalk, size 1 by 1 by 3 inches, may be obtained in most art stores or at the Balda Art Service, Oshkosh, Wisconsin. A chalk illustration is different from other pictures in that it is made to be viewed from a distance. Draw boldly with

broad strokes. Avoid time-consuming detail. Choose simple subjects, for simplicity means power.

The emotional appeal may be heightened by the way color is used. Blue and green are cool, restful colors; red and yellow suggest warmth and activity. For a cold snowy night, use plenty of strong blue and gray tones. A warm yellow light from a window shedding its rays upon the snow will make the outside weather seem colder by contrast. In a picture of the three Hebrew children in the fiery furnace avoid blues almost entirely and use purple or black for the shadows. Of course, you will need plenty of yellow and red.

Distinct features, such as mountains or clouds, will never be as bright in tone as the foreground. Often a bluish haze to suggest far-away hills and trees is sufficient. An ordinary blackboard eraser when cut in half is useful for blending background areas.

After deciding upon the subject for a hymn illustration, you need a great deal of practice until you can finish the whole picture in less than ten minutes. I remember one we presented, "The Beautiful Garden of Prayer," depicting a garden-gate and a riot of flowers on either side of a flagstone walk. The first drawing took more than two hours; the one executed at the hall, less than eight minutes. Work on the picture and the music must end simultaneously, or the whole effect will be lost. Such rapid work is possible only by making every stroke count, with lightest colors first, and black accents last, to avoid smearing. Do not feel that you must cover every inch of your paper. You will be surprised to see what freshness and sparkle bits of white left between colors will give to your picture.

Further instruction in the fundamentals of art—color, design, perspective, and composition—may be found in any good book on the subject. *Fun With a Pencil* by Andrew Loomis is both entertaining and sound in principle. Some may find *Crayon Talks* by L. O. Brown very helpful (Revell, 1941, \$1.50), and also the book by William Allen Bixler, *How to Picture Hymns With Chalk* (Balda Art Service, Oshkosh, Wisconsin). Another book, which is rather comprehensive and arranged for self-instruction, is *Applied Art* by Pedro J. Lemos (Pacific Press, 1933, \$5).

We must always remember that no illustration, whether in children's work or in evangelistic meetings, must ever become an end in itself. The human instrument should be lost sight of. Only as hearts are touched by a message from above is art worth while. God is the Master Artist. Let us therefore use whatever abilities He has given us for His glory, ever lifting up the One altogether lovely, who alone can satisfy the deep longings which fill the human breast.

Outlines for Bible Studies

Testing the Truth

By ETHEL MARIE HULL, *Bible Instructor, Chattanooga, Tennessee*

1. What is the test of truth? Isa. 8:20.
2. What must be our relation to new light? John 12:36; James 4:17.
3. For what are we held accountable? John 9:41; John 15:22.
4. Why will some people neglect studying the Bible? John 3:20, 21.
5. How is new light revealed? Prov. 4:18, 19; John 16:12, 13.
6. Where will this light be found? Ps. 119:105.
7. How does God teach us His way? Isa. 28:9, 10, 13.
8. What description is given of our day? Jer. 5:30, 31.
9. How should we regard these false teachers? Jer. 23:16, 17, 20-32; Isa. 48:17, 18.
10. What is promised to those who obey? John 14:15, 16; Acts 5:32.
11. What may follow our acceptance of new light? Heb. 10:32, 33.
12. What is the Christian's greatest joy? 1 John 1:4-7.

Bahaism (Concluded)

By MAYBELLE VANDERMARK, *Instructor in Religion, Washington Missionary College*

Beliefs, Practices, and Customs

GODHEAD.—God is the one infallible authority. The prophets are also infallible because their message is the message of God. The message is valid until superseded by a later message given by another prophet. Remedies for world sickness in one age are not suitable in another age. In other words, the Bahais reverence all prophets, but must be guided only by the words of the last one, Bahá'u'lláh, and obedience is required in that direction.

Jesus is classed with Zoroaster, Moses, and Mohammed as a great prophet with a message for His time, but Bahá'u'lláh is the promised one of all the prophets, the "Divine Manifestation in whose era the reign of peace will actually be manifested. The troubles of the era are but signs of the coming of the Lord, which is, with the coming of Bahá'u'lláh, an accomplished fact."—*Bahá'u'lláh and the New Era*, pp. 59, 60.

The message of Jesus, according to the Bahais, was for the individual; but when Bahá'u'lláh was revealed the world was ready for international social emphasis as well as the need

for personal regeneration."—*They Have Found a Faith*, p. 207. Accordingly only Bab and Bahá'u'lláh could fill that need.

Creation.—The universe is without beginning in time. It is a perpetual emanation from the First Great Cause. The creation of the world or anything therein is not making something out of nothing; it is rather making visible something that was not seen before. The Genesis story gives in a few bold strokes of symbolism the essential spiritual meaning of the story. The story of Adam and Eve is simply a symbol.

Life After Death.—Life in the flesh is just the embryonic stage of a person's existence. Death is a new birth into a fuller, freer life. The light radiated by such released souls is responsible for the progress in the world. They send the rain and control the sun, thus bringing blessings to the world. The nature of such a soul cannot be described, but as soon as you die the nature of it will be discovered!

Heaven and Hell.—Heaven is the condition of spiritual life; hell, that of spiritual death. A person may be in heaven or in hell while still in the body.

The Devil.—There is no such thing as positive evil. Evil is just the absence of good. Error is lack of goodness; falsehood, the lack of truth. Since they are "lacks of," they are non-existent. Evil is always the lack of good, and a man who appears evil needs to have good supplied. This is the Bahai interpretation of Christ's influence to the more abundant life.

Nonresistance.—Bahais may not use arms to defend themselves, but must submit to their enemies. This differs from the position taken by the early Bahais, who fought fiercely for their ideas.

Education.—The sacred tablets are full of the importance of education. Parents are to teach their children the teachings of the prophet, and by example give them character training. Each person should also be adept in an art, craft, or science.

Monasticism.—Bahá'u'lláh forbids his followers to lead monastic lives, and recommends monogamy. Marriage is conditional on consent of both parties and parents.

Divorce.—If married folk develop an aversion for each other, they should try for one year to develop harmony. If they cannot re-establish a harmonious agreement, then they may divorce.

Prayer.—The Bahais are exhorted to chant or recite the words of their prophet every morning and at other times. A mediator is necessary, and such a mediator is Bahá'u'lláh. Many prayers are recorded for personal and congregational communion.

Healing.—Both material and spiritual remedies should be combined for perfect healing. Physicians should be called in time of illness,

but it is possible to be healed through prayer. Also, though spiritual health is conducive to physical health, physical health depends on many factors, some outside the control of the individual. Therefore, a person may be most exemplary spiritually, and not enjoy physical health.

Alcohol.—Except as a remedy in case of illness, it is strictly forbidden, as is also the use of narcotics.

Recreation.—Lotteries and gambling are prohibited. Waste of time is not acceptable, but recreation to improve the body powers is desirable.

Food and Cleanliness.—"The food of thy future will be fruits and grains. The time will come when meat will no longer be eaten."—*Bahá'u'lláh and the New Era*, p. 126. Animal food is not forbidden, however. Cleanliness is more than next to godliness; it is godliness. The Bahais are required to bathe in clear, clean water daily.

Political Freedom.—"We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the all knowing."—*Ibid.*, p. 117.

Clergy.—The Bahais have no paid clergy or teachers, for they believe such should not have authority over the conscience of any member of the cause. People are drawn to the Bahai faith by reading the works of the prophet, whose numerous writings care for all questions which may arise as to ethics and conduct.

Meeting Time.—They gather every nineteen days for silent prayer, devotion, and discussion of ways to lead a better life.

Attitude Toward Other Churches.—Bahais believe there is truth in all religions, but that they are all steps toward man's final "union with God." They are not a member of the Federation of Churches.

Prophetic Teachings of the Bahais

Coming of the Lord.—Bahá'u'lláh teaches that the coming of the Lord is no other than His manifestation in the human temple. That is, Bahá'u'lláh is the manifestation of the Lord in these days.

Time of the End.—The prophecies which refer to the "time of the end," "coming of the Lord of Hosts," and such prophecies as Isaiah 9:2-7, refer not to the Advent of Christ, but to that of Bahá'u'lláh. The "branch" spoken of by Isaiah, Jeremiah, Ezekiel, and Zechariah, refers to Abdu'l-Baha—Bahá'u'lláh being the "root," and Abdu'l-Baha the branch. (*Ibid.*, p. 249.)

Day of Judgment and Day of Resurrection.—This is the opportunity given the world to accept the teachings of Bahá'u'lláh, "thus opening the gate of Paradise and living in love with all his creatures. Those, on the other hand, who prefer their own way thereby consign themselves to the hell of selfishness."—*Ibid.*, pp. 269, 270.

Daniel 12:12.—The 1335 days of this prophecy begin with the Hejira in A.D. 622, and thus end in 1957 when, according to Bahá'u'lláh, "universal peace will be firmly established, a universal language promoted, misunderstandings pass away. The Bahai cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious."—*Ibid.*, p. 303.

ADMINISTRATION: The basic unity is the town or city in which the Bahais elect a local Spiritual Assembly annually. A National Spiritual Assembly is elected by the Bahais of a nation through delegates selected proportionally from the local assemblies. At the present there are seven National Spiritual Assemblies: the United States, which has 126 local assemblies and Canada; Persia; Iraq; India and Burma; Egypt and the Sudan; Australia and New Zealand; and the British Isles. There are local assemblies in many other places—France, Germany, South Africa, and Central and South America.

At the temple in Wilmette, Illinois, nine members of the National Spiritual Assembly meet to co-ordinate the Bahais activities. Four summer camps are maintained for vacations of learning. In 1946 seven volunteer missionaries had gone from the United States to Western Europe.

GROWTH: By 1921, when Abdu'l-Baha died, there were Bahais communities in thirty-two countries. In 1944 one hundred years after Bab's announcement, there were believers in seventy-eight countries. There are at present about 5,500 Bahais in America. While Shoghi Effendi lives in Haifa, Palestine, the temple at Wilmette constitutes a world center for the religion, and Abdu'l-Baha made the American Bahais his trustees in the plan to promulgate their cause.

Implications for the Gospel Worker

The gospel of the Bahais, as Ferguson points out (Charles Ferguson, *The Confusion of the Tongues*, Doubleday Doran, New York, 1928, p. 232), "is well suited to the temper of our times, a quiet sect addressing itself purely to the social conscience and intellectual spirit." The individuals who embrace the faith are generally already what the world would term "good moral folk," highly intelligent, and in the main quite wealthy. They compare very well with Nicodemus, whose attention needed to be drawn to the new birth.

The place of the good moral life in the plan of salvation needs to be clarified. The fact that reconciliation with God is the first point necessary to salvation should be emphasized. Romans 5:10 and 1 Timothy 4:10 are especially good on this point.

Common-Ground Meeting Places: The good moral life, ideals of temperance, respect for

prophets, vegetarianism, and recognition of year-day principle.

Points to Be Clarified: Gift of prophecy, new birth, recognition of Christ as the Saviour, seriousness of denying Christ as the Saviour.

As with Nicodemus, patience and tactfulness are required; and, as in the case of the rich young ruler, many will turn away. All the counsel given through the Spirit of prophecy relative to work for the wealthy would apply here. Study of such techniques would enlarge our field of soul winning, not only for the Bahais, but for the large groups of similarly minded folk for whom we have done so little thus far.

Challenge of a World Task

Mission Problems and Methods

Bush Evangelism in Nyasaland

By S. G. MAXWELL, *Superintendent
Southeast African Union Mission*

AFRICA is a land of vast distances. The density of population varies from more than one thousand people for each square mile in certain areas to less than one person to a square mile. Except on the West Coast the African does not tend to live in large communities. In central and east Africa, villages of from five to twenty huts are the average. In many parts there is no village, but single huts are scattered over the country. To reach these souls we will have to meet the requirements of the prophet Jeremiah: "I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16.

In Nyasaland we have no towns to work, but only the scattered bush population. Evangelism is the dominant note. Each year in August, as soon as the school year closes, two months are devoted to evangelism. Europeans, African pastors, evangelists, school inspectors, and teachers all lay aside their regular work to engage in these campaigns.

Small companies are formed and assigned to different districts. At the first indication of an interest we form a group. This may be a small number of interested folk who meet on Sabbath. Or it may be just one family. But the witness already borne creates a favorable atmosphere for a larger work.

The evangelistic company is usually quite varied. I am writing this in the bush while carrying on an effort. Here with me are an African minister, an evangelist from the ministerial class at the union training school, a head

teacher of a central school, two village school-teachers, and an energetic lay member. Nor should we forget to mention the missionary's wife, who carried her share of the effort, visiting and preaching in the villages. Many women are encouraged to attend when they see the white *dona* in their midst.

A camp of reeds and grass is usually built by the Africans; and a house of the same material, for the European missionary. Because it is the hot, dry season of the year, there are many discomforts in the shape of heat, dust, and wind, accompanied by the usual microscopic visitors. However, these are forgotten as interest in the effort develops.

The group gathers to plan the campaign. The equipment is meager. There is usually a pressure lamp if a European is with the effort, a visual-aid lantern if he can operate it from his six-volt car battery, a series of tracts in the vernacular, a few picture rolls, and possibly a set of prophetic charts. We use a set of twenty-four one-page leaflets on the message, printed both sides, in different colors. These are in narrative form, because it was found that the question-and-answer style did not make as good an appeal.

Ministerial Institute in Miniature

The meetings are held in the open, with a rough fence around to keep the congregation together. Where the earth is bare, dried grass is laid down, for there are even those among the Africans who like to keep their clothes clean. The workers gather each morning to study the subject for the day. This coincides with the tract for distribution, and as these are numbered, it is easy for the people to follow them. The Bible study period proves very profitable to the workers. It is verily a ministerial institute in miniature. Various points on the truth are explained. Reports are given of the previous day's visit to the villages and of those showing special interest.

Plans are then laid for the afternoon's work. If possible the workers visit two or three villages during the afternoon, according to how far away these are. Tracts are taken along for distribution which deal with the subject previously presented, and inquiries are made as to how much has been understood. Also pictures and charts are used when applicable.

Many of the afternoon visits result in making contacts with small groups of three to ten. Some of these are old folk who cannot come to the main meeting, but they have their influence in encouraging the young to attend. Everyone who is met on the paths and in the villages is urged to attend the night meeting.

The evening meeting is held at the camp soon after sunset, according to the time the people eat their evening meal. The bright light of the pressure lamp, the ringing of the bell (an iron railway sleeper or brake drum), and a

period of singing bring the crowd together. Dark forms come into the light from all sides and sit on the ground. The workers render a special song and the message is presented. Some have already heard the subject in the village meetings in the afternoon. This only helps them to grasp it quicker.

We present the main points of the message as follows: The Word of God. The Origin of Sin. Jesus Our Saviour. The Dream of a King. The Coming of Jesus. Signs of His Coming. After Jesus Comes—What? The End of the Wicked. The Home of the Saved. The Four Beasts. The Little Horn. The Judgment. Law and the Gospel. Which Day Is the Sabbath? How Did Sunday Come. Good Angels. Where Are the Dead? Walking in the Light. Have You Faith? Baptism. Precious Promises (tithing). Gospel of Health. Effectual Prayer. Work of the Holy Spirit.

The majority of the audience have no Bible background. Perhaps seventy-five per cent are illiterate. Some have had connection with other churches but have not learned much. They are convinced that here is a new message. Our daily visitation in the villages soon establishes a friendship; questions are answered, and difficulties cleared up.

Immediately after the sermon, a stanza or two of a hymn are sung, the light is taken away, and the pictures thrown on the screen. Here there is much room for improvement as to content. The matter of visual aid for Africans needs more study and help than has yet been given. Filmstrips on the message prepared in English are of little use. Titles and hymns in English have no meaning. The illustrations are mostly out of place. Illustrating the signs of the times with battleships and skyscrapers leaves the audience blank.

A suitable set of pictures for African evangelistic efforts has yet to be prepared. To make an appeal, the pictures need to have something in them which the African knows. It may be a Biblical character or topical background. I have tried to gather such pictures. They do not always fit the subject of the sermon, but they do have a strong drawing influence. Some of the filmstrips I have used show the lives of Daniel, Elijah, Joseph, John the Baptist, Christ, and Paul. Others have been on the life of David Livingstone, the Pygmies, the people of Ethiopia, and Nigeria. Films on the South Sea Islands are suitable, for they have black people as the subject. Also I have had made up filmstrips on our own mission work in Africa. Films showing animal life are always appreciated.

The same could be said regarding charts as of films. The regular set prepared by the denomination could well be simplified for use by primitive people.

About halfway through the effort we begin to make appeals for joining the Bible class. It is

better to do this gradually rather than at the last meeting, when the workers will so soon leave.

The meetings usually last from six weeks to two months. One of the working force remains with the new company. He is already acquainted with them and can continue visiting the homes. The Bible classes must be strongly developed. Those from heathenism with no Christian experience are placed in the first class, called Hearers. Converts from other churches may be put into the baptismal class. There is a series of forty lessons prepared for each class. Thus new converts are under instruction for one or two years before joining the church, and this is not too long.

There is always a sifting after the effort. Reports of gains are not expected until three months after the meetings have closed. Then we ask how many adults are in the Bible classes and are attending the Sabbath services regularly.

Last year the field conducted twenty-two efforts and reported 750 souls won. This year we have thirty efforts and are working and praying for an ingathering of 1,500. We believe the Lord will add this number and more to the church in Nyasaland.

Pulpit and Study

Biblical Exposition and Homiletic Helps

The Worker's Study Life

By STANLEY C. HARRIS, *Editor of "Our Times," Nashville, Tennessee*

IN *Gospel Workers* we read: "The ministry is becoming enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work."—Pages 94, 95. What a sad indictment! What a pity that the ministry is becoming enfeebled because of a lack of study and preparation!

First, let me say that the preparation of the heart is primary, and the preparation of the mind, secondary. This fact is also revealed in *Gospel Workers*, as follows: "Let those who are in training for the ministry never forget that the preparation of the heart is of all the most important. No amount of mental culture or theological training can take the place of this. The bright beams of the Sun of Righteousness must shine into the heart of the worker and purify his life, before light from the throne of God can shine through him to those in darkness."—Page 94.

I am deeply convinced that those who are workers for God need to budget their time. We need to have a regular time for prayer and for

study, and to permit nothing short of an emergency to change this program. Every worker must have a working place that will be conducive to study, where children, blaring noises, and other interruptions will not enter in to affect what he is doing. It is important that the study be well ordered and regular. It is more important for him to have the right kind of study setup than it is for him to have the latest model automobile.

A library is one indispensable adjunct in such a study, and it is also necessary to have the proper equipment for filing statements, clippings, and other valuable materials. As a minimum requirement, I would say it is essential that the worker have the following helps:

1. A reliable concordance.
2. Bible commentaries.
3. All the writings of the Spirit of prophecy.
4. Outstanding contemporary periodicals, such as *Time*, *Newsweek*, *The United States News*, *World Report*, and a reliable newspaper.
5. A growing file of notes, poems, illustrations, statements, and statistics.
6. An encyclopedia is valuable.

As a means of keeping in order the books, clippings, and quotations that should increase through the years, a good filing system is necessary. I believe the best there is, based on much experience, is described in the pamphlet *Building a Minister's Library*, by Elgin S. Moyer, published by the Moody Press, 153 Institute Place, Chicago, for 25 cents.

Some like the morning hours, and others prefer the evening for study. The important thing is consistency and regularity. In *Gospel Workers* we read, "Persons who have not acquired habits of close industry and economy of time, should have set rules to prompt them to regularity and dispatch."—Page 277. We also read that "the bright morning hours are wasted by many in bed. These precious hours, once lost, are gone never to return; they are lost for time and for eternity."—*Ibid.*, p. 278. Again, we find that "men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence."—*Ibid.*

We know that God has no use for lazy men or time wasters. We should take advantage of every moment that is ours for self-improvement. Quoting from *Gospel Workers*, again: "Take a book with you to read when traveling on the cars or waiting in the railway station. Employ every spare moment in doing something. In this way an effectual door will be closed against a thousand temptations."—Page 279.

I am confident that we can greatly profit by this counsel, and that the majority of us have not reached the heights of attainment that we might reach if we were to follow the instruction laid down for us in the Spirit of prophecy.

"Everyone should feel that there rests upon him an obligation to reach the height of intellectual greatness."—*Ibid.*, p. 279. We should "become giants in the understanding of Bible doctrines."—*Ibid.*, p. 281.

When we think of the efforts that are put forth by mechanics, lawyers, merchants, and men of all trades and professions to develop their abilities and understanding, how much more should we, who are doing a work of the greatest importance, be zealously reaching up to greater heights. "It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers. Many are wanting in moral and intellectual qualifications. They do not tax the mind, they do not dig for the hidden treasure."—*Ibid.*, p. 93.

A recently published book entitled *The Layman Looks at the Minister*, by Murray H. Leifer, gives the following striking information obtained through taking a poll of men, women, and youth of the Methodist Church. One of the questions asked of them was, "How acceptable will a minister be if he fails to spend adequate time in study?" Over ninety per cent of the people in the pews indicated that inadequate study is a crippling handicap. This book also states:

"Ministers should take cognizance of research on the performance of public-school teachers. It has been discovered that the average teacher increases in effectiveness for the first two or three years, then levels off for the next five years, after which time his work becomes less and less satisfactory. The chief reason for his failure to grow and for his early decline in teaching skills is lack of continued study. The same generalization may apply to ministers who fail to discipline themselves by regular, diligent, intellectual work.

"John Wesley, troubled because some of his ministers did not study, included among the questions to be asked at annual conferences one on the subject of the use of time, together with some pungent remarks. These were subsequently incorporated in the first Discipline of the Methodist Church in 1784.

"Question 32. But why are we not more knowing?" "Answer. Because we are idle. We forget our very first rule, 'Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.' . . .

"(1) Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or, at least, five hours in four and twenty."—Page 40. (Abingdon-Cokesbury Press, Nashville, 1947.)

Another question asked of the layman in this recent poll was, "How acceptable will a minister be . . . if he spends a large part of his time doing repair work on the church buildings and caring for the grounds?" In discussing this question the author says:

"Laymen are not as much impressed with the minister's 'busy work' about the church and parsonage as some pastors suppose. . . . The minister might as well realize that, to be polite, lay people often compliment him on his landscaping achievements while they secretly wish he would devote more time to study and sermon preparation."—Pages 41, 42.

This illuminating volume clearly reveals that

there is "strong lay condemnation of a minister who 'fails to spend adequate time in study.'"—Page 47. One teacher of mature years had this to say: "This [adequate time in study] is very important. Most ministers are too content to 'coast,' doing routine preaching. The message should be characterized by being spiritual and scholarly—the result of real study and meditation."—Pages 47, 48.

In this thorough-going poll it was also discovered that the people dislike the reading of sermons or the bringing of books and magazines to the pulpit to read. All these facts are enlightening to us and give us food for thought, for after all, people are somewhat the same in all denominations in their likes and dislikes in respect to their ministers.

I am convinced, brethren, that we cannot make efficient and capable workers, whether we preach, teach, write, sell books, give Bible studies, or work in medical lines, if we do not read and study. There are a few exceptional cases of individuals who study too much, but they are a rarity. We must not forget, either, that we should work as well as study and pray. In conclusion, let us read another statement from *Gospel Workers*:

"Let ministers put the whole heart into the task of searching the Scriptures, and a new power will come to them. . . . My message to ministers, young and old, is this: Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and will grow in favor with God."—Pages 98-100.

Fellowship With the Son

By D. A. OCHS, President of
the Columbia Union Conference

TEXT: I Corinthians 1:9.

INTRODUCTION: Key word, *called*. Verses 1, 2, 9.

Text contains four facts:

- a. Who calls? "God who is faithful."
- b. Whom does He call? "Ye"—you, me, all.
- c. Purpose of the call. "Into fellowship."
- d. With whom? "His Son Jesus Christ our Lord."

I. God is faithful who calls us into fellowship.

1. Not with the world. (John 15:19, 14-16.) Not with unbelievers and unrighteousness. (2 Cor. 6:14.) Not with works of darkness. (Eph. 5:11.) Not with Babylon. (Rev. 18:4.) Not with devils. (1 Cor. 10:20.)
2. With His Son. 1 Cor. 1:9; 1 John 1:3.

II. Meaning of such fellowship.

1. Close and understanding relationship, companionship, comradeship with Christ. Able to enter into each other's

experiences and feeling. Being one in everything that concerns one or the other. John 17:21.

2. Fellowship with Christ is to be as much a reality on our part toward Him as it is on His part toward us. Heb. 4:15; Isa. 53:3-5.

III. Fellowship with Christ comprises every phase of our lives.

1. Fellowship in prayer. Matt. 26:40, 41; John 15:16. "Through sincere prayer we are brought into connection with the mind of the Infinite. . . . We may not feel His visible touch, but His hand is upon us in love and pitying tenderness."—*Steps to Christ*, p. 101.
2. Fellowship with Him in humility. Phil. 2:6-8; John 13:4-17; Matt. 5:5; Matt. 11:29.
3. Fellowship with Him in dependence. John 15:6; Ps. 46:1-11.
4. Fellowship in power. Matt. 28:19; Acts 4:1-8.
5. Fellowship in suffering. Heb. 4:15; Rom. 8:17; 1 Peter 4:13; Phil. 3:10; Phil. 1:29. *Steps to Christ*, p. 84.
6. Fellowship with Him in the realities of life. Ps. 91:1-16; 23:1.
7. Fellowship with Him and with each other. John 17:21; Rom. 12:15, 16; Phil. 2:2, 3.
8. Fellowship in obedience. John 15:10; 1 John 5:3.
9. Fellowship in triumph. 1 Cor. 15:57, 58; 2 Cor. 2:14.
10. Fellowship with Him in eternity. Rev. 7:14-17.

The Book Shelf

Books, Reviews, and Discussions

Psychology Applied,* George W. Crane, M.D., Hopkins Syndicate, Inc., Mellott, Indiana, 1944, 672 pages, \$4.

Dr. Crane, author of *Psychology Applied*, is a fundamentalist. He believes in God and honors Him as Maker of man, the masterpiece. He also believes in the tithing system as given in God's Word.

Dr. Crane has been an ardent student of human nature. Having come up through the realm of the average man to the pinnacle of the success he now enjoys, he is, I believe, capable of giving such counsel as will help to smooth out the snarls of modern intensive living.

It has been scientifically proved that from eighty to ninety per cent of the failures in life

are due, not to poor workmanship or lack of skill, but to the inability to make the necessary social adjustments. Human relations, then, become the great key to success, not only in the business world, but in the professional and spiritual realms as well. In his book *Psychology Applied* Dr. Crane touches upon the details which add up to successful living. The arts of salesmanship, public speaking, writing, and child psychology are clearly and personally dealt with.

This text has been adopted at Harvard University. Prof. D. T. Howard, personnel director at Northwestern University, says, *Psychology Applied* is "undoubtedly the most useful volume covering this ground now available."

Sears Roebuck's manager of merchandise development, Dr. A. J. Snow, says, "Dr. Crane's new volume is a very comprehensive and basic treatment of applied psychology. Richly illustrated with specific data and very interestingly written, it orients the student and the businessman in the entire field."

We can assure you that life will be smoother and richer in all its relations by having this alive book in your hands in 1948.

EDNA F. PATTERSON, M.D. [Staff
Physician, Paradise Valley Sanitarium.]

The Bible in the Age of Science,* Oscar E. Sanden, Moody Press, Chicago, 1946, 141 pages, \$1.50.

Modern man is living in a lopsided world. Great strides have been made in the physical realm, but the outstanding contributions of the spiritual realm have been overlooked. Between material achievement and moral development there is forming a dangerous gap. The mind of man has been developed to the neglect of his heart. Research has been stressed rather than religion. Man is learning how to control the forces of nature before he has learned how to control himself. The basic issue of our time is whether we can continue this "blind flying" into the fathomless future without the compass of Christianity and the guidance of God.

In an age when skeptics would separate creation and the Creator, how refreshing it is to read a volume the purpose of which is to correlate science and the Sacred Scriptures. This volume emphasizes with abundant evidence the fact that there is no real conflict between the facts of science and the truths of the Bible. The author shows that an intelligent understanding of scientific truth can but lead to an increasingly vital knowledge of the God of truth, and a greater appreciation for the Word of truth.

This volume will fill a real need in the life of our worker group, as well as being a substantial help to those who are daily contacting men of scientific training.

ROBERT F. CORREIA. [Minister,
Covington, Virginia.]

* Elective, 1948 Ministerial Reading Course.

The Book of Hebrews, M. L. Andreasen, Review and Herald, 1948, 542 pages, \$1.50 and \$2.

Here is an Adventist commentary on the great epistle of the priesthood which, unlike all others, does not leave keen disappointment in any part of its treatment. There is nothing like it anywhere, and every denominational worker must add this to his permanent library.

Hebrews occupies a unique place in the sacred canon and is a key book in the preaching of the Advent message. The typology of the Levitical economy, Daniel's judgment, the Pauline theology of grace and works, the ministry and Second Advent of Christ, much of the doctrinal teachings of the four Gospels, many of the prophecies of the Revelation, and a host of other Scripture references—these all meet in this splendid epistle.

The early church faced some doctrinal perplexities similar to those confronting the church of the last days. Impending events in the two epochs bear certain common characteristics. The letter to the Hebrews was written for a crisis hour.

Professor Andreasen's style is that of the born teacher—the language is simple and readable, the thought logical and at times rightly provocative, and the exegesis sound and trustworthy. His reading has been wide, of which this is a wise synthesis. The whole is pervaded by a deep knowledge and a long and reverent acquaintance with Scripture and the writings of Mrs. White.

It is of utmost importance that ministers and church elders study the grand themes of the humanity and deity of Christ, His finished and unfinished work for man, His immutability, His unique superiority over Moses, the patriarchs, Levites, angels, Melchisedec; the theology of sin, expiation, salvation, and sanctification; the mediatorship of our great High Priest; the outpouring of the Holy Spirit; the Sabbath; the Godhead; the covenants; faith. It is all here in this impelling study of the themes that will revive the church.

This book in the Christian Home Library is the official lesson help for the Sabbath school lessons for the three quarters beginning April, 1948. It should become the treasured possession of every minister, Sabbath school teacher, and officer. It should be in every church library and in as many private libraries as possible.

H. W. LOWE. [Associate Secretary of the Sabbath School Department.]

Eating for Health, Marvene C. Jones, Southern Publishing Association, Nashville, 1947, 94 pages, 35 cents.

Most books on the subject of diet have one of two faults—either too much scientific detail is used, or there is too much generalization without practical specific information being given.

The author of this little book has skillfully avoided both of these faults by expressing

scientific facts in common parlance that the average person can easily comprehend and by giving practical and specific information. Although the average person does not need to know all the chemical and physiological aspects of the various food components, he should know enough about vitamins, minerals, proteins, carbohydrates, and fats to be able to choose his diet wisely. After explaining the importance of these various food constituents, the author presents a list of sample menus to illustrate the principles of a proper diet. Various diets for different diseases are also listed.

The question of flesh as food is well covered for the space allotted to it, but some of the statements are a bit too general, and perhaps more substantiating scientific proof should be given.

The author, a dietitian, has done a commendable job of compiling a vast amount of information in easily understandable form. The illustrations are well chosen to add to the practical usefulness of this book.

RAYFIELD LEWIS, M.D. [Staff Physician, Riverside Sanitarium, Tennessee.]

More Power in Soul Winning, David M. Dawson, Zondervan, Grand Rapids, Michigan, 1947, 128 pages, \$1.50.

Soul winning is the business of the whole church, not only of its ministry. Christians who long to win souls will find in this book not only the mechanics of successful soul winning but also the essential dynamics. These methods work. Here is the "how" of evangelism. Among its eleven chapters are "Soul Winning in Bible School," "Methods of Evangelism," "Revivals," and "Salvation for Our Loved Ones."

CARLYLE B. HAYNES.

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¶ THE author of *The Voice Governor** has printed a 32-page booklet, *G-Suiting the Body*, in the interest of health and voice alike. The ten illustrations and the physical exercises endorsed by international medical authorities have caused the work to be widely used in the schools and colleges of the nation.

The three chapters are as follows: G-Suiting the Body; The Diaphragm; and A Secret of Poise. In the third chapter the author states, "Two years before the death of Wendell Willie I wrote a paper, stating that, without technical counsel, disaster awaited his health and voice alike. I had found the action of his diaphragm was somewhat similar to that of Phillips Brooks before a hundred-odd voice lessons."

This small book may be obtained from the author, Dr. Ralph M. Harper, for only 25 cents postpaid. Address him at St. John's Episcopal Rectory, Winthrop 52, Massachusetts.

* See review, March MINISTRY, page 13.



Story of Ministerial Association—2

OVERSEAS ASSOCIATION WORK.—In the overseas divisions, the development of the association work has been much slower. World War II brought general disruption in some divisions, and stopped all plans for visitation and institutes. It was recognized that the overseas work must be materially helped. So, in the General Conference Session of 1946, the actions which follow were passed by the full conference on June 14, designed to place the association work in effective form overseas. These comprehensive actions read:

"WHEREAS, There is urgent need of aiding and strengthening our ministerial and Bible instructor workers throughout all divisions, that their service may become increasingly effective and fruitful; and, "WHEREAS, The primary purpose of the Ministerial Association is to afford such needed help through its established provisions; therefore,

"We recommend, 1. That division committees be encouraged to give study to ways and means of strengthening the work of the Ministerial Association within their fields;

"2. That modified editions of *THE MINISTRY*, in leading non-English languages; be published by the divisions where and when the need warrants it, and that these editions be patterned after the parent *MINISTRY*, such as those already being published in the South American and Inter-American divisions;

"3. That our world body of workers be enlisted in the United Study Plan, following the Ministerial Reading Course in English wherever it can be read, others to be provided with suitable non-English courses wherever feasible;

"4. That co-operative plans be formulated between divisions using the same languages, for the translation of leading English Ministerial Reading Course books or portions for overseas workers who cannot read English;

"5. That our local conferences and mission fields be encouraged to provide *THE MINISTRY* to lay preachers who actively hold meetings for the public, and leading local elders who regularly conduct services for our people; and,

"6. That in every division, periodic evangelistic councils and ministerial institutes be planned to cover the various sections of the division at reasonable intervals."—*Review and Herald General Conference Report*, No. 8, June 14, 1946, p. 199.

We are happy to report that the following overseas association secretaries are now successfully serving in their specially allotted posts: J. B. Conley, Australasia; C. I. Meng and Milton Lee, China; V. T. Armstrong, Far East; W. E. Murray, Inter-America; Axel Varmer, Northern Europe; Walter Schubert, South America; A. W. Staples, Southern Africa; A. E. Rawson, Southern Asia; Albert Meyer, Southern Europe. Detached Unions:

G. D. King, British; E. L. Branson, Middle East; W. McClements, West Africa.

In all divisions but one the association secretary is specially appointed for this work, and in several instances he devotes his time exclusively to it. Thus the overseas work is markedly on the increase.

This same General Conference Session of 1946 also authorized the addition of two other associate secretaries for the association staff, to be chosen by the Executive Committee, in order to meet the mounting calls from field and institutions for Association help in the homeland and overseas. The two new associates to be added were particularly (1) to foster average town and average city evangelism, and (2) to aid our college theological departments in their development of a stronger ministerial field training. Melvin K. Eckenroth and George E. Vandeman were chosen as associate secretaries, especially to work in these lines. (General Conference Minutes, p. 330. Dec. 9, 1946.) Field approval of these appointments is registered by the long waiting list of invitations for spearhead efforts in unions for many months to come, and in calls for assistance from virtually every college in North America, as well as overseas training schools.

The 1946 provision now makes possible association response to growing overseas calls. Since the war R. A. Anderson has conducted extensive ministerial institute work in four overseas divisions—Australasia, Northern and Southern Europe, and Inter-America. Two more association appointments already authorized are for R. A. Anderson to go to Africa for late spring and summer, and L. E. Froom to England for June and July of 1948.

Meantime, the regular issuance of the monthly *MINISTRY* magazine, the annual Ministerial Reading Course, teaching at the Seminary, field work, and specialized research and writing continues uninterruptedly to serve the body of the movement in well-rounded lines.

2. How the Association Operates

The functions of the association are advisory, not administrative. And each major advance and the extension of the association have been made under specific authorization of the General Conference Session, with guiding Autumn Council actions in the interim. The larger activities of the association are conducted in accordance with such policies under counsel of a

large and representative advisory council, of which the president of the General Conference is logically and rightly the chairman, with the general secretary of the association as secretary.

The association differs from the departments of the General Conference, because the association not only comprises all evangelical workers but embraces all departmental and many institutional evangelical workers as well. Hence, the head of the association advisory council is not the association secretary, but the elected head of the whole movement. This arrangement, it should be added, was made several years ago upon the urge of the association secretary. On this advisory council are representatives, from the following groups: General Conference officers and departments, union presidents, local presidents, evangelists and pastors, educators and teachers, gospel musicians, editors, and Bible instructors, in addition to overseas vice-presidents and Ministerial Association secretaries of the divisions—a total of 104.

The association council is in turn directly responsible to the Executive Committee of the General Conference at Washington. All field appointments are arranged and authorized by the General Conference Committee at headquarters. And all requests for the services of association secretaries in the homeland, or overseas, come to and through the General Conference Secretarial Department, which arranges with the association staff for its appointments, and these appointments in turn are authorized at regular General Conference Committee meetings, and recorded in the official minutes. The Seminary teaching of the association secretaries is likewise by request of the Theological Seminary Board, with the concurrence of the General Conference Committee.

A similar plan operates in miniature in overseas divisions, where the division association secretary is surrounded by a small but representative advisory council, to give council, direction, and support to his work. The division president is chairman. Vernacular ministerial journals and reading courses, and the field work before described, are all part of the division association secretary's responsibilities. Real strides are being made in some of the divisions.

Scope and Objectives up to 1943

Probably the most succinct statement of Ministerial Association scope and objectives up to 1943 appears in the authorized Ministerial Reading Course volume for 1943, entitled *Principles of Church Organization and Administration*, written by Oliver Montgomery, veteran administrator, who was at one time a president, vice-president of the General Conference for South America, vice-president for North America, and finally general vice-president.

After a large committee of eleven of our ablest men had recommended its use as a Reading Course volume, it was approved by the Ministerial Association Advisory Council for the 1943 Reading Course (minutes of July 28, 1941). Here are the three paragraphs devoted to the established ministerial association blueprint up to 1943:

"The Ministerial Association

"The Ministerial Association is here listed first because its membership embraces the entire evangelistic worker body—evangelists, pastors, administrative and departmental workers, Bible teachers and Bible workers, both field and institutional. The association was brought into being to foster the study life and ministerial efficiency of its membership, and to afford an interchange of experience and conviction on methods for accomplishing our great commission. The official organ of the Ministerial Association is the MINISTRY, and through its columns, as well as through participation in workers' meetings and ministerial institutes in the home bases and overseas divisions, the objectives of the association are accomplished.

"The association is commissioned, by General Conference action, to assist our divisional, union, and local leadership in forwarding the greater-evangelism program, and to aid our colleges in strengthening their ministerial and Bible instructor training. To this end its secretaries give considerable time to special work in these institutions, lecturing, teaching, and counseling, and in teaching in these special lines in our Theological Seminary. The united program of our worker body is fostered by means of the annual Ministerial Reading Course, with some of the books specifically prepared for our workers by specialists in their respective fields.

"The association is not administrative in its functions, but is advisory. The General Conference Ministerial Association staff comprises a secretary and two associates, with the president of the General Conference as chairman of the large and representative advisory council. There are no union or local association secretaries, but contacts are made directly with the conferences, the institutions, and the individual worker. In the overseas divisions, a division ministerial association secretary is provided."—*Principles of Church Organization and Administration*, pp. 224, 225.

To this must now be added the provisions of the 1946 General Conference Session. That is the story, younger workers of the Advent Movement, of the why's and wherefore's of the Ministerial Association of the workers of the Advent faith.

L. E. F.



PENTECOSTAL PROGRESS.—Despite any mistakes, the Pentecostal movement is continuing to grow throughout the world with astounding rapidity. Some 6,000 Pentecostal churches have sprung up in the U.S., some of them with a membership of 1500 persons.

Said Jonathan Daniels (former secretary to President Roosevelt) . . . in a report on the Pentecostal movement in America, prepared for the Italian Ambassador: "In my judgment the Pentecostals are becoming the foremost evangelicals in the United States in carrying the torch of freedom and courageously taking up where the old established churches have been prone to let down because of their formality and their great wealth. . . . Within the next ten years, they (the Pentecostals) will possibly lead in number of evangelical churches in the United States." . . .

Meanwhile, the movement is also spreading across Europe. Pentecostal churches numbering thousands can be found in the Scandinavian countries, France and Italy.—*Christian Life and Times*, February, 1948.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Ellen G. White—The Human-Interest Story

IV. The Writer

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

WRITE, write, write, I feel that I must, and not delay," penned Ellen White in 1884. "Great things are before us, and we want to call the people from their indifference to get ready."—Letter 11, 1884. In these words are summed up the objective of her most important work, and that by which she is best known today.

Her childhood experience and her education were not such as we would ordinarily think of as naturally fitting one to spend a lifetime in writing. Her schooling was limited. But when called of God in her girlhood, she was fitted by Him for the tasks entrusted to her. She graphically pictures to us her call to write:

"Early in my public labors I was bidden by the Lord, 'Write, write the things that are revealed to you.' At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write.

"But again came the word, 'Write the things that are revealed to you.' I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand and made it possible for me to use a pen?—It was the Lord."—*Review and Herald*, June 14, 1906.

Had the Lord chosen as His messenger a brilliant student, or one of mature years with education, some might have said that the messages were not the product of the Spirit of God, but had their origin in the mind of the writer and were based on preconceived ideas and prejudices. The Lord chose a humble instrument for His work, that the messages might flow from Him to the church and to the world without danger of contamination, and in such a way that all could see that it was His work.

From the time that her hand was steadied, back in 1845, to the close of her lifework, Ellen G. White did all her writing by hand. Even when secretarial help was available, she chose to work undisturbed, penning the sentences thoughtfully and carefully. Sometimes the writing would be done on note paper, sometimes on large sheets, and at other times in bound, ruled copybooks.

The circumstances under which Mrs. White wrote varied greatly. When she could do her work at home she was pleased. For a time in

early Battle Creek days she worked largely at home, but at times went to the Review office, where she shared a room with her husband. But much of the time the writing had to be sandwiched in as best she could while traveling, speaking, and visiting. The diary of 1859 gives us a glimpse of this:

"Awoke a little past two A.M. Take cars [train] at four. Feel very miserable. Write all day. . . . Our journey on the cars ended at six P.M."—*Diary*, Aug. 18, 1859.

A little later on this same journey, early one morning Elder and Mrs. White were taken to the home of one of our believers. So pressed was she with her work that although "the house is full of company" she recorded, she "had no time to visit. Shut myself in the chamber to write."—*Diary*, Oct. 10, 1859. In 1891 she notes in connection with a tour of three months in the Eastern States that she had "spoken fifty-five times, and have written three hundred pages. . . . The Lord it is who has strengthened and blessed me and upheld me by His Spirit."—MS. 4, 1891.

It is related that at one conference Ellen White was so pressed with her writing that she found she must write in meeting through the week. One morning, seated at the table just in front of the pulpit, she wrote steadily while J. N. Andrews preached. At the noon intermission she was asked as to her opinion on Elder Andrews' qualifications as a preacher. She replied that it had been so long since she had heard Elder Andrews preach that she could not express an opinion. This indicates intensive concentration in her work.

In the Early Morning

Mrs. White often did her work in the early hours of the morning, retiring early in the evening, and resting some during the day. We will let her tell us of this. She wrote to one of our pioneer workers in the year 1906:

"The evening after the Sabbath I retired, and rested well without ache or pain until half past ten. I was unable to sleep. I had received instruction, and I seldom lie in bed after such instruction comes. There was a company assembled in _____, and instruction was given by One in our midst that I was to repeat

and repeat with pen and voice. I left my bed, and wrote for five hours as fast as my pen could trace the lines. Then I rested on the bed for an hour, and slept part of the time.

"I placed the matter in the hands of my copyist, and on Monday morning it was waiting for me, placed inside my office door on Sunday evening. There were four articles ready for me to read over and make any corrections needed. The matter is now prepared, and some of it will go in the mail today.

"This is the line of work that I am carrying on. I do most of my writing while the other members of the family are asleep. I build my fire, and then write uninterruptedly, sometimes for hours. I write while others are asleep. Who then has told Sister White? A messenger that is appointed."—Letter 28, 1906.

Other glimpses of this early morning work are seen in the following, written from Australia:

"I sit here on my bed, this cold July morning trying to write to you. I have woolen mitts on my hands, leaving my fingers free to write. I place my lamp on one side at my left hand, rather than behind me, and then the light shines on my paper in just the right way. . . . It is a little past two o'clock. I continue to be an early riser and I write every day."—Letter 105, 1900.

"I am obliged to continue my writing, and I praise the Lord for the strength that He gives me. I am carrying so heavy a burden that often I can not sleep past twelve or one o'clock. When my mind is so pressed, I can find relief only in prayer and writing. My workers tell me that since my return from the East [a period of two months], I have written about six hundred pages of type-written matter."—Letter 54, 1902.

"I have much to write. For several nights scenes have been opening before me. Yesterday morning, with one eye bandaged, I sat writing page after page hours before the other members of my family were awake."—Letter 372, 1906.

Through Periods of Suffering

Much writing was done during periods of great physical suffering. Soon after she reached Australia, in the early nineties, she was ill for nearly a year with rheumatic fever. At times she could sleep but very little, yet she pushed forward with her writing. We get a picture of this in two statements penned in 1892:

"With the writings that shall go in this mail I have, since leaving America, written twenty-hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord."—Letter 2d, 1892.

"You will excuse the poor writing, for I am obliged to change my position about every hour to be able to be made any way comfortable to write at all. I send in this mail sixty pages of letter paper written by my own hand. First my hair-cloth chair is bolstered up with pillows, then they have a frame, a box batted with pillows which I rest my limbs upon and a rubber pillow under them. My table is drawn up close to me, and I thus write with my paper on a cardboard in my lap. Yesterday I was enabled to sit two hours thus arranged. . . . Then I must change position. She [her nurse] then gets me on the spring bed and bolsters me up with pillows. I may be able to sit some over one hour and thus it is a change, but I am thankful I can write at all."—Letter 16c, 1892. (*Italics mine.*)

Of course, her hand grew weary and her eyes heavy, but it was not the weariness of incessant labor that burdened her heart. Her great con-



cern was that she might present aright the great truths opened to her mind. Thus she cried out:

"I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear, lest I shall belittle the great plan of salvation by cheap words."—Letter 40, 1892.

"Now I must leave this subject so imperfectly presented, that I fear you will misinterpret that which I feel so anxious to make plain. O that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God. O pray for yourselves, pray for me."—Letter 67, 1894.

Watched Choice of Words

Winning words were always sought for by Ellen White—words which would draw and convince and not repel, for she said: "Essential truths must be plainly told; but so far as possible they should be told in language that will win, rather than offend."—Quoted by W. C. White in letter to members of the Publication Committee, July 25, 1911.

At another time she wrote of the words used:

"In my letter to you I felt deeply. I was very cautious that not a word I should say should wound, but that the facts should be related as simply as possible."—Uncopied Letter 14, 1864.

As a writer she labored to increase the stock of words from which she might draw. She ever sought language which measured with her subject and adequately conveyed the ideas she was treating. *Early Writings*, written in the fifties, presents a very forceful, but simple, vocabulary and sentence structure. In later books, as *The Desire of Ages* and *Education*, we discover a

richer and broader choice of words and more complex sentences. In reading, in traveling, and in conversing with others, she bettered her ability to express the truths which were revealed to her. She was, of course, aided by the Spirit of God in her writing, but not in a mechanical way. "The words I employ in describing what I have seen," she explained, "are my own unless they be those spoken to me by an angel, which I always enclose in marks of quotation."—*Review and Herald*, Oct. 8, 1867. In vision her mind was enlightened, then it became her task to present the truths to others.

She soon discovered that she must write very guardedly and explicitly. There were always some who would distort her meaning or misrepresent her teachings. Not long after the first copies of her first book, *A Sketch of the Christian Experience and Views of Ellen G. White*, were issued in 1851, she found it necessary to paste in a page of "Notes of Explanation," which in expanded form are now found in *Early Writings*, pages 85 to 96.

Mrs. White studied diligently to find a way of combining words in such a manner as to express the thought effectively and strikingly. One morning she came to breakfast at the newly opened Loma Linda Sanitarium, happy as a child with a new toy. "I've got it! I've got it!" she exclaimed, "Medical-Missionary-Evangelists!" She had been reaching out for a combination of words that would tersely and fully describe the qualifications of those who would there receive their medical training. This led eventually to naming the medical school The College of Medical Evangelists.

Ellen White could also write in a lighter vein, and she sometimes did when communicating with members of her family or close friends. Thus, from Oakland, California, in a letter to her husband, who was in Battle Creek, Michigan, she quipped:

"Dear Husband:

"We received your few words last night on a postal card:

"Battle Creek, April 11. No letters from you for two days. James White."

"This lengthy letter was written by yourself. Thank you for we know you are living.

"No letter from James White previous to this since April 6. . . . I have been anxiously waiting for something to answer."—Letter 5, 1876.

A Broad Field of Writing

Not all the E. G. White writing was of the same character. There are the great books of description and exposition, setting forth the story of the age-long conflict from its beginning to its close. In these not only are the outstanding events in the great controversy pictured, but the reader is taken behind the scenes, as was the writer. Thus he is permitted to view the underlying objectives and motives and purposes in these happenings. Through all this we find a great deal of exposition of Scripture. We

would place the Conflict of the Ages Series in this grouping.

Some of the books fall into the category of admonition, warning, and counsel. Closely associated with these are the writings of instruction, giving explicit guidance to individuals and those responsible for the enterprises constituting the several branches of the work of God in the earth. We are speaking of the *Testimonies*, and of the "Counsel" books now.

Some of the writings present views of the future, with detail as to the relation of coming events, and counsel as to the proper attitude to take at the time. The views set forth in *Early Writings* and the last part of *The Great Controversy* from the larger part of this type of writing.

A fourth class might be said to be inspirational, leading to a deeper Christian experience and bringing messages of encouragement and guidance to the soul.

Then there is the biographical. These are accounts of Mrs. White's life, travels, and labors. Although the books fall into these several general classifications, each book may contain writing representing all five types.

When we sum up the story we find that Mrs. White was a voluminous writer. Today there are 18,000 pages in the current E. G. White books. Taking these with the earlier editions which are now out of print, we have a total of 22,000 pages. We may add to this the more than two thousand articles, which have appeared in our various denominational journals. These reduced to book pages would give us another 12,000 pages. In addition to this there are many thousands of pages of manuscript matter which, because of its local or personal character, was not published. We point to these books as the fruit of a lifework, and yet no great claims were made by the writer, for she says:

"Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour."—*Colporteur Evangelist*, p. 36.



RELEASED TIME DANGERS.—A pamphlet by Leo Pfeffer, assistant director of the Commission on Law and Social Action of the American Jewish Congress, maintains that "the dangers and disadvantages of the released-time program for religious education outweigh by far the benefits which may be derived from it." Entitled *Religion and the Public Schools*, the pamphlet sees four chief dangers in released time: (1) it is a threat to separation of Church and State, brings religious differences into the public schools and so is a divisive influence; (2) in its name unfair pressure is sometimes used to obtain enrollments in the religious classes; (3) Jewish children at times attend Christian classes to avoid disclosing their Jewish belief; (4) the amount of religious instruction that can be imparted under released time is negligible; but it is often accepted as a satisfactory substitute for real religious instruction.—*America*, January 24.

The A B C's of

By HELEN F. SMITH
Bureau of Press Relations

THERE is nothing esoteric about the practice of successful press relations. Anyone with a fair mastery of the English language can prepare news stories that will meet at least the minimum requirements of the copy desk, and editors are among the most approachable of human beings. There is, nonetheless, a certain amount of "know how" involved, and certain procedures are routine in newspaper offices.

Because of the fact that these procedures are not too difficult to learn, they are sometimes taken for granted when an experienced reporter explains his work to a novice. When he has described the thrills of seeing one's copy in print: spoken glibly of deadlines, news style, and the local angle; and concluded with the assurance that it is all really quite simple, the beginner counters, "But how do I begin?"

Here is at least a partial answer by a reporter who has not covered Adventist news so long but that some of the original hurdles are still vividly remembered. My biggest hurdle, in anticipation, was the personal contact with editors, because, more or less unconsciously, I shared the prevalent misapprehension that editors as a class are prejudiced against Seventh-day Adventists. But I discovered that nothing could be more untrue. Repeatedly, as I have approached editors with reports of camp meetings, conventions, and ordinary everyday church news, I have found them warmly appreciative of religious news stories if written in a form which makes them easy to use.

The secret of successful press relations lies not in impressing the editor, I discovered, but in preparing a story that meets newspaper standards. Those standards are not absolute, of course, because they are determined by the individual judgment of editors, who are perfectly human in having personal preferences and sometimes misconceptions. But journalists as a professional group pride themselves on being fair and open-minded, and I have found editors more interested than I would have believed possible in learning about the Seventh-day Adventist Church and in printing a generous share of news about our activities.

Only once in two years of personal contact with reporters and editors on many papers, including the largest city dailies, have I encountered an exception, and it is quite likely that even that one apparently unco-operative reporter could have been educated, if there had been opportunity for repeated contacts, to see that Adventists are carrying on activities that are of interest to the reading public.

It would be misleading to give the impression that every editor is waiting eagerly for Advent-

Bible Prophecies Doubt Coming of World Peace

Editor, The News.
If we believe in the prophecies of the Bible, the sincere efforts being made to win peace will fail. Proof: Year Daniel 2:34-35. By new capital of Babylon, all prophecies have been being fulfilled.

Seeks Carload Of Clothing For Needy People In Europe

Rev. H. C. Miller, retired Seventh-day Adventist pastor, who has been collecting clothing since the war, is now in Europe. He has a good prospect of finding a carload of clothing to be shipped to the needy people in Europe.

R. L. Boothby Is Speaker at Camp Meeting

Widely Known Evangelist Boothby, who has been speaking at the Park, will speak at the Bible Millennium Camp Meeting, June 23-24, 1947.

Bible Parable Is Applied To Church Drive

Rev. M. V. Campbell, president of the Central Union Conference of Seventh-day Adventists, is speaking at the construction of the new church at 19 Parker Street, New York City. He is applying the parable of the fig tree to the church drive.

Seventh-day Adventists to Hear Parley Report

Rev. M. V. Campbell, president of the Central Union Conference of Seventh-day Adventists, is speaking at the construction of the new church at 19 Parker Street, New York City. He is applying the parable of the fig tree to the church drive.



Adventists Attend Annual Meeting

Elder L. L. Grand, president of the New York State Conference of Seventh-day Adventists, is speaking at the annual meeting of the New York State Conference of Seventh-day Adventists, June 23-24, 1947.

James Oldest

James Oldest, a member of the New York State Conference of Seventh-day Adventists, is speaking at the annual meeting of the New York State Conference of Seventh-day Adventists, June 23-24, 1947.

Press Relations

TH, Staff Member,
ns, General Conference

ist news with which to fill his columns. But every editor is interested in giving his readers what they want, and if he fails to show enthusiasm for stories about Seventh-day Adventists which come to his desk, one of three very definite reasons is almost certain to be responsible, and not the vague bugaboo of prejudice.

Why News Stories Fail to Appear

First of all, a story may fail to meet the editor's standard of what is news. Textbooks on journalism generally define it somewhat as follows: "News is an account of a recent event which interests readers." Editors vary in the application of that standard, but one thing is certain, whether you are writing for the *New York Times* or the *Lone Oak News*, you must think about what the readers will be interested in, not about what you want them to know. You will learn, of course, as a skilled public relations man or woman, to accomplish both of these objectives in the story, because there would be no point in expending your effort merely to entertain, if you do not also get across certain facts you want the reader to know.

Very often in reporting church news, this matter of keeping the readers' interest in mind is only a question of changing the emphasis of a story or the style in which it is written. A sermon written out just as it was delivered in the pulpit will seldom draw reader interest, even if you are willing to pay advertising space rates to see it in print. But the key thought of that same sermon, highlighted and stated in language understandable to the ordinary reader, will rate good space even on church pages of city papers.

A good way to approach every event you report is to ask yourself, "What is there about this that will interest housewives and workingmen and schoolteachers and all the rest of the people in this community?" Editors have learned by experience what their readers like, and give it to them as a matter of good business policy.

That kind of approach paid off in the keenest satisfaction I have had thus far in reporting Adventist news, when Chicago newspapers carried full accounts of a child evangelism institute held in near-by Hinsdale. A meeting attended by two hundred people in a little suburb fifteen miles from downtown Chicago would not be expected to receive much attention in papers crowded with the news of a huge city. However, people in Chicago, like everywhere else, were concerned about the problem of increasing juvenile delinquency. And the fact that Seventh-day Adventists were doing something con-



structive about the problem by holding institutes to teach parents and teachers how to develop desirable attitudes and habits in children, was news of sufficient importance to receive a half column in the *Sunday Tribune*, which has a circulation of 1,473,491, and generous space in other papers.

This is just one example of the kind of alertness religious news reporters must develop. The study of a good journalism textbook, such as McDougall's *Interpretative Reporting*, published by Macmillan, will help to develop news sense, because the principles of what makes news are the same for church news as for any other kind. Some of these principles are outlined briefly in the little manual *How to Use the Press*, prepared for ministers and press secretaries by the General Conference Press Relations Bureau.

One of the best ways to acquire this knack for seeing the news values in church activities is just to begin writing for the local papers, and watch carefully which stories are used and which are not. If your story is rewritten, notice which facts are given most prominence. Sermon reports that feature events and conditions written up in the front-page news columns are given good space. Stories about people who are known in the community and what they are doing are welcomed by editors. Reports of humanitarian enterprises have a general appeal. Gradually you will learn how to report the information you want to see in the papers in a style which makes it news rather than propaganda.

Why Some News Items Need Rewriting

The second reason why your stories may not be getting the attention you wish is perhaps that they are written so that they cannot be used without extensive rewriting. News stories follow a very definite pattern. The first sentence, or lead, contains the "who, what, when, where, why" which make up the skeleton of the story. Later paragraphs add additional details in diminishing order of importance, and each paragraph is complete in itself, so that the story can be cut at any point without rewriting.

It is important to master this simple pattern. If an editor must hunt through a maze of unimportant details to find the essential facts of the story, he may decide it is not worth the time and effort. News staffs work under the pressure of meeting deadlines, and a story may fail to appear simply because there is no time to rewrite it.

The difficulty may even be so simple a matter as the readability of your copy. Typewritten, double-spaced copy, with generous margins to allow space for editing, has a much better chance of escaping the wastebasket than illegible, crowded pages that discourage a weary editor at first glance. Certain rules for preparation of copy are standard in newspaper offices,

and following them will give your stories a professional appearance that creates a good first impression. You will find them summarized on page 22 of *How to Use the Press*, or listed in any journalism textbook.

Changing the Editor's Thinking

The third reason for failure to establish good press relations is a bit more elusive, but it too can be overcome by preserving effort. Not all editors are acquainted with the work and beliefs of Seventh-day Adventists. Some of them share the misconceptions common to many people. If you try to put yourself in the place of an editor who thinks of Adventists as a small, fanatical sect with no interest in this world and weird ideas about the next, it is easy to understand why his attitude may be rather indifferent toward the first story you bring him about your church.

But that misconception is not an insurmountable obstacle. It is rather an opportunity for you to replace mistaken ideas with a true picture of Adventists as sincere Christians who are accomplishing worth-while things for the benefit of their fellow men. By personal contacts, but even more through stories about Seventh-day Adventists in all their variety of activity—educational, medical, welfare, mission, religious liberty, and temperance—you will have the privilege of changing the editor's way of thinking. Your stories may not appear in print at first, but they will have their effect, nonetheless, in increasing co-operation and willingness to print Adventist news.

This is more than an attractive theory. Over and over again it has worked. Editors who had no previous acquaintance with Adventist work and who gave it only the briefest mention, if any, have been educated by the persistent, intelligently directed efforts of press secretaries and pastors to see that Adventists are making a valuable contribution to the life of the community and the world in general, and are, therefore, newsworthy. This, it seems to me, is the most important phase of denominational press relations, for newspaper editors are an important force in molding public opinion, and the influence of a friendly, well-informed editor may have far larger consequences than the publication of your news releases, important as that is.

So to the novice in press relations, I would suggest these three essentials: Master the basic principles of newspaper style and copy preparation; learn by study and practice what qualifies as news; and cultivate a relationship of friendly understanding with your editor. If in all this you keep constantly in mind that by this means you are as surely preaching the message as if you stood in the pulpit, you will have the joy of bringing the message of a soon-coming Saviour to a far larger audience than you can ever hope to reach by personal contact.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

A Physician-Evangelist Partnership

By J. DE WITT FOX, M.D., *Letterman
General Hospital, San Francisco, California*

IT WAS midnight. A white-capped nurse called a slumbering intern from his warm bed. "A patient on my floor has intense abdominal cramps. Doctor, will you come and see her?" "All right," condescended the sleepy intern.

On arriving, the intern found a twenty-five-year-old mother afflicted with chronic ulcerative colitis. The disease had ravaged her body. She was a mere shell. Her marked weight loss had been caused by repeated bowel movements, often fifteen to twenty a day. Food rushed through her intestines at a rate which prohibited absorption. Each bowel movement was accompanied by sharp, lacerating pains, intense and excruciating, which caused her to double up in agony.

The doctor knew her background. Her husband had been overseas during the war. Certain rumors of his infidelity had drifted home to her as she mothered two little children, alone in a humble country home. Sanitation being poor, she had contracted an intestinal infection. Now she was unable to overcome it while in a tortured state of mental insecurity.

The "man in white," fatigued and discouraged over the case, quietly stepped into her room. On sight of his white uniform, her eyes lighted up. A sweet smile stole over her lips. "Oh, doctor, I'm so glad you have come. I'd like to see your pastor. I've been lying here worrying over myself, my children, and my husband. I can't solve the problems. Although I refused to see your pastor before, will you call him now?"

He assured her the pastor would call in the morning. Turning to the nurse, he gave orders for some warm fomentations to the abdomen. Fomentations, as he prescribed them, were a unique procedure in this hospital. It would involve arduous work at this late hour, but he insisted. The excellent results which these treatments produced commanded the respect of the nursing staff.

A few minutes of fomentations and the patient's abdomen relaxed, the cramping ceased, soothing sleep closed her worried eyes. No medicines were ordered. No sleeping potion. Simple measures relieved the pain, brought mental tranquillity, physical relaxation.

THIS patient had been using narcotics and sedatives. She expected the doctor to order more, but by instituting hydrotherapy in the form of a warm, moist pack, he obtained relaxation by *natural means*, without drugs. Serene, natural sleep, induced by mental and spiritual repose and bodily relaxation, has infinitely more rejuvenating power than drugged slumber, and thus the depressing after-effects are avoided.

Next morning a gracious young pastor from the local Seventh-day Adventist church knocked softly at the door of this patient. A miracle in treatment seemed to begin the moment he was introduced by the physician. The minister remained only half an hour, but it was time enough for this mother to pour out her woe from a bleeding heart to a sympathetic and attentive counselor. She confided more completely in him than in her attending physician. He was able to offer her more time for the purpose. After a brief, earnest prayer in which the Great Physician's healing was invoked, the kind pastor took his leave. He placed in her hand a little booklet, *God Cares*.

A few days later the doctor called the pastor. "What did you do for my patient, pastor?"

"Why, doctor?"

"She is making a miraculous recovery. The staff physicians can't understand it. Her bowel movements have decreased. Her cramps have eased. Best of all, her general condition is improving. She eats better and sleeps soundly. She has a smile for the nurses in the morning."

The patient, in jubilant spirit, left the hospital a short time later. The young intern had a confidential chat with her husband. By unraveling a tangled home problem, he helped to smooth the way for a new life of happiness for this couple and their children.

Unconsciously this doctor practiced a three-fold therapeutic formula learned at the College of Medical Evangelists. This medical school is unique among schools of medicine. It is the first and *only* one to teach a spiritual approach in solving physical ills. It has pioneered in the treatment of the patient as a whole—not merely treating a disease or a diseased organ. Therefore, it has the potentialities of becoming a leader in the field of psychosomatic medicine,

which today is gaining increased attention by the medical profession.

By treating the spirit, the mind, and the body simultaneously, this young medico was proving to himself, and to the nurses who looked on, that our methods work wonders. When the body is restored to its normal function by God-designed methods, we have God on our side assisting in the healing process. This we cannot claim when we rely on pharmacological agents alone.

Thus, a C.M.E. graduate utilized God-given methods in treating the sick. He put into practice wise counsel presented in *Ministry of Healing*, which has been reiterated and confirmed by modern scientific texts on psychosomatic medicine, physical and preventive medicine. By recognizing the inseparable mind-body relationship, he eased a psychosomatic ill which drugs alone never could have cured.

Only when the physician comforted the frustrated mind of this patient, at the same time ministering to her body, was he successful in bringing relief. Not until he called in his right-hand partner, the pastor, did he clear up the social and spiritual problem which was the root of the illness.

By his presence at the midnight hour this doctor brought assurance and hope to his patient. A cure not only for her physical malady was needed, but also for her mental problems, which actually were producing and aggravating the intestinal disease. In offering to call a minister, he had dropped the suggestion of Someone greater than trained physicians, to whom she might look for strength and comfort.

Physicians who call in a sympathetic and understanding clergyman render inestimable service to the mentally distraught patient. Many hospitals do not have a chaplain. But it is the duty of the doctor to see that the patient receives spiritual therapy. Catholic patients seldom go unattended by the priest while they are in the hospital, whether the hospital be Catholic or Protestant. Priests are fully cognizant of the need for spiritual comfort at this time, especially for seriously ill and surgical patients. They know the tenderness of a sick patient's heart toward religion. They dispel the fear and anxiety of the patient, instill a confidence in God, a hope for the future. Many hospitals have rigid rules stating that the Catholic priest be called to visit such patients, and in many cases a nurse will call the priest as soon as the patient is admitted. Protestant pastors are extended the same courtesy when they request it.

Here is where the physician-pastor partnership can do much to impress upon the hospital patient the true love which our denomination has for medical missionary work, and our personal interest in the sick. Doctors should be on the alert for patients who will benefit by the ministrations of a godly pastor. Likewise, the shepherd of the local flock should never let one

of his number go unattended while in the hospital. A bedside visit to one of our members may open the way for giving a ray of hope to a patient in the same room or ward. Conscientious and devoted care shown by our pastors for their own members will attract favorable comment and serve as an inspiration to nurses and doctors not of our faith.

Pastoral visits to the sick should not be deep, doctrinal studies. A few words of comfort, a brief prayer, a little remembrance in the form of a book, pamphlet, or health magazine, will be seeds sown on fertile soil, seeds which in due season will burst forth into a blossoming and fruitful soul. Meantime, a patient and a church member has been endeared to his pastor, and the patient will look upon his church as a living church. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father . . . I was sick and ye visited Me. . . . Then shall the righteous answer, . . . when saw we Thee sick, or in prison, and came unto Thee? . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The physician-pastor partnership is a successful method of holding our church members, and attracting new members. Doctors, ministers, let's team up to bring physical healing, mental peace, and salvation to a sin-sick world.



How to Prevent Nervous Breakdown

UNDER the heading, "Psychomatic," a question is asked in *The Churchman* of November 15, 1946: What can be done to help prevent nervous breakdowns? Edward S. Cowles, M.D., gives this advice in answer:

"Early to bed and early to rise, plenty of diversion, interest, and rest is a good rule. One should not apply one's self too long at a time and one should take short vacations from intensive work. American youth is poorly prepared for its contribution to the gaiety of life. They learn far too few or no games. . . . We go to church and let the minister do all the work; . . . we sit in our offices and let the telephone bring us all the messages. We participate too little and contribute too little to the drama of life.

"I have often mentioned in my lectures the great value of studying poetry and memorizing the verses you like. We should memorize poetry while we are relatively young. My mother who grew old more gracefully than any woman I have ever known, had a brilliant mind and exciting interest in everything—past, present and future—and always seasoned any statement she made with a line of poetry. When she got old—97—the poems served her richly and beautifully. She gave a lecture on the value of poetry at the clinic when she was 96 years old."

The Problem of Protein Supplementation

By ALFARETTA CLARA JOHNSON, M.S., *Clinic Dietitian,
White Memorial Hospital Clinic, Los Angeles*

THIS discussion is concerned chiefly with protein or amino acid evaluation, because this is the big problem of a lacto-ovo vegetarian diet, and even more so of a strictly vegetarian diet. We must remember though that in evaluating foods for their nutritional value, the appraisal must be based not only on the content of a single food factor but rather on the multiple nutrients present in the particular food.

The building blocks in protein nutrition are called amino acids. Menu planning is concerned with the nutritive values of diets, not of individual foods. In the vegetarian diet the protein need can be met most efficiently if more than one protein food source is used at each meal. Supplementation is then possible. Like the carpenter who can replace an old window with a new one without completely tearing down the building, the body merely removes the old, worn-out amino acid from the protein undergoing repair, and inserts the new one without destroying the original structure of the protein.

In supplemental relationships the strength of the mixture results from the union of two or more protein foods. Both foods must be fed at the same time, and sufficient amounts must be offered if this complementary relationship is to exist. Meals providing from two to three protein-containing dishes, varied from meal to meal, supply the assortment of building stones that can be fitted together to make the needed pattern. Supplementation then means that two foods not having the same limiting amino acid, when used together provide an assortment of amino acids more efficient than either one of the foods used in the mixture.

The protein of wheat is not a complete protein, for example. It is deficient in at least one of the essential building blocks (lysine); and without this amino acid, this cereal cannot do a complete job of body building. But milk is rich in lysine. Thus when milk is used with bread or cereal, it makes the protein of the grain more fully useful. This illustrates the supplementary relationships that may exist. This is the reason why bread and cereal have greater nutritive value when combined with milk, or a food containing the same properties as milk.

Soybean-flour proteins are valuable in making up the amino acid deficiencies of wheat and corn. Lysine is inadequate in wheat proteins, but abundant in the soybean. Peanut proteins are a valuable supplement for the amino acid deficiencies of corn or wheat proteins. In all cases wheat entire is superior to patent white flour. In the comparative studies of the

chemistry of proteins from different parts of the grain, bran proteins and wheat-germ proteins are found conspicuously rich in the essential amino acids.

It is now known that the supplementation value of vegetable proteins is great. Small amounts of protein of plant origin may greatly increase the biologic value of vegetable proteins of low value. That is, if there is a deficiency of certain amino acids in the menu, the addition of only relatively small amounts of such proteins as soya flour, corn germ, dried brewers' yeast, or sunflower-seed meal may make a complete and efficiently mixed protein-contributing menu. Some foods are more efficient than others in the sense that smaller amounts of them may be used to achieve the same results in building purposes.

It takes fewer grams of protein from eggs, milk, and cottage cheese to make up the needed amino acids than it does of most legumes, the usual assortment of nuts, and commonly used cereals. The latter are less concentrated in protein, and this also holds true of most vegetables. In the problem of protein supplementation, if small amounts of concentrated sources from either the plant, or advised animal source (milk, eggs, unripened cheese, dried whey powder), are used with larger amounts of less concentrated sources, the mixed diet will usually furnish the needed variety of essential building blocks. Studies show that diets high in protein of poor quality may be more harmful than diets low in protein, but having the essential amino acids in good proportion.

Flours prepared from soybeans, peanuts, sunflower seed, cotton seed and other seed meals contain proteins of high nutritive value, and may partially replace proteins of animal origin.

It is essential, in order to cook and prepare adequate, appetizing meals, to have the materials handy or available. Protein foods for a lacto-ovo-vegetarian pantry may include:

1. An assortment of various nuts and nut butters, as almond butter, Brazil nuts, and nut flours defatted, as partially defatted almond flour.
2. Cereals of the whole-grain type, as unbolted yellow cornmeal, oats, unpearled barley, whole wheat, whole rye, millet, brown or natural rice; or corn germ, rice polishings, wheat germ, scalp of sizings, edible bran, and whole-grain flours. Macaroni is not included in whole-grain pastes.
3. Nonfat milk solids (dried skim milk) or dried whey powder (lactalbumin).
4. Legume flours, as lima bean flour, to use in bread, soups, and main dishes; nut flours, as almond, partially defatted; ground nut (peanut) granules or flour.
5. Dried brewers' yeast.
6. Legumes, dried or canned lentils, garbanzas,

chick-peas, cowpeas, Lima beans, kidney beans, black-eyed peas, common beans, butter beans, pea beans, peas, and soybean products.

7. Seed meals and flours as soybean flour, meal, or grits; or fresh immature green soybeans, mature yellow soybeans, or fresh bean sprouts.

8. Bread and breadstuffs made of assorted whole grains, as wheat with six-per-cent soybean flour.

9. Low-fat unripe cheese, Dutch or hoop cheese.

10. Low-fat, nonconcentrated, commercially prepared nut-gluten-soya preparations.

11. Dried or canned mushrooms.

Some amino acids and proteins are master keys, and fit more than one type of combination. But others fit only one specific combination; hence, more than one food protein source must be drawn upon. Variety will furnish an assortment of the nutrients.

In protein foods there may be a deficiency of an essential amino acid. Malnutrition has been reported to develop when there was an abundance of nonessential amino acids present. Foods are measured in their growth-promoting values. In experiments graded amounts of food are fed and measured in gram weight-gain per animal. Rat experiments have shown that a deficiency of the essential amino acids may sharply shunt or stunt growth. If any one of the essential amino acids is absent, or is not furnished in adequate amounts, growth and repair of tissues are decreased and even stopped. Supplementation with only the few critical essential amino acids in which the dietary supply is inadequate will increase protein utilization as effectively as supplementation with the total so-called "essential" amino acids.

Better protein values can be reached if foods which augment each other are offered at the same meal, so that all essential amino acids will be on hand at one time. If any one of the amino acids required for the synthesis of a given body protein be lacking, that particular structure cannot be formed regardless of how great a surplus there may be of the other construction parts. The greater the percentage of deficit of the essential building blocks, the poorer the protein as a source of amino acids for the growing animals and man. Two classic examples of poor quality protein usually noted in textbooks discussing cereals are gluten of wheat and zein of corn. Both need supplementation.

Proteins which furnish seventy grams in this basic plan of daily food intake are:

	PROTEIN GRAMS
16 ounces of fluid milk (sweet, skimmed, or buttermilk), or equivalent in protein content, as 1½ ounces nonfat milk solids, or 8 ounces evaporated milk, or one pint soybean milk	16
2 ounces soybean flour, or 6½ ounces cooked soybeans, or 5 ounces cottage cheese, or 3 ounces chick-peas, and 4 ounces soft cheese, low fat	23
1 egg, or 1 ounce of cottage cheese, or ½ ounce of nut butter	6
3 ounces (½ cup cooked or 1½ ounces dried) peas, beans, lentils, garbanzos, chick-peas, or pulses, or ¼ cup soybeans cooked, or 1½ level tablespoons almond butter, or other nutmeats	6

Potato (½ cup or 3½ ounces)	2
Other vegetables, particularly green leaves, sprouts, or highly pigmented forms	3
Fruits, 2 servings of which one is citrus or tomatoes	2
Whole grains, cereals, and breadstuffs, 4 ounces, Some wheat germ or corn germ may be included to advantage	12
Total grams protein	70

Other protein-rich foods which may be used to augment the content of a mixed and varied diet are as follows:

	PER CENT PROTEIN
Defatted peanut (ground nut) flour and granules	60
Dried whey powder	12
Dried brewers' yeast	45-51
Wheat germ and defatted wheat germ	25-35
Corn germ and defatted corn germ	15-20
Chick-peas, dry	20.8
Gluten flour (to be supplemented with seed meals)	41
Nonfat milk solids (usually 41)	35-45
Almond meal, partially defatted	39.5
Bean flour, Lima	21.5
Soy, whole flour	
1% fat or less	44.7
7% fat, medium	42.5
22% fat, full	35.9

The amount of total food determines the per cent of protein in the diet. Usually from 10 to 15 per cent of the total calories are protein. Diets below 2,000 calories make protein supplementation difficult, because they do not furnish enough working tools. The character of the nonprotein ingredients may determine the effect of the protein in the diet. Certain vitamin shortages may increase the apparent needs for certain essential amino acids.

(To be continued in May)

Sanitarium's Place in Community

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

I BELIEVE that we as physicians should sit down with you as nurses and map out a program of community health. I have something to suggest as a good place to begin. You know everybody is interested in polio, and the Red Cross is very anxious to conduct some of these polio emergency volunteer courses. We conducted one at Glendale Sanitarium some time ago. Some of the finest women in the community came there to learn how to give Kenny packs. They learned not only Kenny packs but also something else. They became better acquainted with this people and the truth.

You can imagine what you could do in a community if you had a course like that at your sanitarium. I have here a guide for nurses on the nursing care of infantile paralysis, and a guide for parents. A motion picture film is

Conclusion of a talk given at Workshop for directors of nursing, Takoma Park, May, 1947.

also available. The people would think you were doing a wonderful work for their community, and you would be.

I hold in my hand a program we put on at the White Memorial Hospital. This consisted of a series of talks given at the clinic by hospital personnel for clinic and hospital patients. We announced it this way: "The College of Medical Evangelistic School of Medicine, Los Angeles, presents 'Better Living'—a series of classes and practical instruction to help you to better living." On this program the dietitian is down first. You ask, "Why put the dietitian first?" Well, I would like to read something to you on that from *Medical Ministry*: "The lack of knowledge regarding healthful cookery must be remedied before health reform is a success."—Page 270.

Everybody is interested in diet. By an actual survey the National Broadcasting Company has found that of all their programs on health the thing folks want to know more about than anything else is, How and what shall I eat? When patients come to the office, they are not so much interested in the P.H. of their saliva or the epidermophytosis on their feet. They say, "Doctor, is there something I ought to eat for this?" So we consider diet a good place to start. This is not the only way to begin, but it can be the start of a community medical missionary program.

Cooking schools are another excellent project. The Pacific Press has just published a set of twelve lessons on cooking, and they are as "snappy" as can be. They are now available, to be used as part of correspondence classwork or as the basis for a cooking school in the institution. (See announcement, page 43.—EDITOR.)

You might find it helpful in your cooking schools to use the "Conserving Minerals and Vitamins" chart along with the one on "Our Daily Food Needs." General Mills gave us permission to reprint these. You will notice in this picture (holding up chart) that it looks just like a Seventh-day Adventist young woman in the kitchen, and they even have printed that she should not put soda and baking powder in vegetables. This chart is available from the *Life and Health* office in Takoma Park. The cost is very small, only ten cents each, or less in quantities.

Other Helps on Health Education

Another item that you can obtain is a copy of the *School Health Bulletin*, issued by the Medical Department of the General Conference. On the inside cover there is a list of material you can get absolutely free. Here is a pamphlet on posture, for instance, that is put out by the Camp Company. It is very good. In the book *Education* we are told that one of the first things that should be taught is proper posture, both in sitting and standing.

Cancer is always of interest to people too.

You could show the film on cancer put out by the U.S. Public Health Department.

At our *Life and Health* office we now have a leaflet on tobacco called "Tobacco and Health," at ten cents each, which contains the latest information available. It is written by Dr. Lester Loneragan, of Loma Linda, and is excellent. In fact, this material came to the attention of the Metropolitan Life Insurance Company and they asked to see the entire series.

You can also obtain leaflets on "Relaxation," by Clarence W. Dail, M.D., from the *Life and Health* office, at ten cents each. We are hoping that soon we shall have a leaflet on the most up-to-date information on alcohol.

There are many things you can do if you will just get busy and make a place for a live medical missionary program. But above all things, *do something!* Don't just sit there waiting for someone to get enthusiastic, and let the sanitarium stagnate, and be simply an ordinary commercial hospital. We must remember that the Lord's plan in these institutions is not merely to house sickly people, make money, or to train nurses, important as these are, but we owe something far beyond that to the community.

In introducing the next part of this discussion I want to read a sentence from *Counsels on Health*, page 248: "Our Sanitariums are to be as lights shining in a dark place, because physicians, nurses, and helpers [it doesn't leave anyone out] reflect the sunlight of Christ's righteousness." I am certain that what we need is more radiant Christians in our institutions. Why, I've seen so many long faces in the offices as I go into our institutions that it just pains me. Why not try a smile on your face? It really won't hurt a bit.

You may have heard of the young man who was asked, "What organization do you represent?" He answered, "Lady, really I don't want to be bragging, but I am a Seventh-day Adventist." We need more of that spirit. We have something for people. Get your heads up. Lift up your eyes. The best way to start this program of medical missionary activity is to start it in your own hearts. It works best in the spirit of a revival.

How much do you really love these principles? It is time we were leading out in reviving the spirit that actuated the pioneers—a radiant, happy Christian experience.

Now suppose some overworked girl comes off surgery at midnight, and the next morning she is supposed to go out to help conduct a cooking school or to help with school inspection. Do you think she will be in any condition to go? No! We cannot carry on that type of thing and expect to have our nurses come out of this with a burning desire to go into conference or missionary work. You don't do it that way. It is time we were putting this phase of sanitarium work into the curriculum in such a way

that it is not made a burden on the students when it comes time for them to give a Bible study or help in a health series. If there is no place for this in our curriculum, the question is soon raised, "What is this all about? I thought that missionary activity was what this institution was for."

Let us not be deceived, for even with all our scientific skill and training, if we forget that the science of all sciences is the science of soul saving, then we have lost everything that gives meaning to our institutions. We must put the essentials into the curriculum. Let us see if somehow we cannot change the order of things, so that our students will not find medical missionary activity just one more added burden. Could I make bold to suggest setting apart several weeks or even a few days during their training when they would do nothing else but go out in field work—it is then that they begin to see more clearly humanity and its need. Send them when they will have time, when there is no examination over their heads, no surgery schedule that has to be met.

We need to pray and ask God to make us radiant Christians, and give us a vision of what can be accomplished by us as physicians and nurses in our institutions. Giving the gospel of healthful living to those who sit in ignorance and darkness has been committed to us. Let us be up and doing.

Patient Contacts at St. Helena

By O. H. SHREWSBURY, Chaplain,
St. Helena Sanitarium, California

A PATIENT whom we recently baptized said, "It is not the work of any one person that has led me to become a Seventh-day Adventist, but the kindnesses shown by many." Another woman who became a member told us, "For thirty years I have been coming to the St. Helena Sanitarium. I cannot longer resist. I want to be a Seventh-day Adventist. I have been greatly influenced by the consecrated lives of the doctors and nurses."

Somehow, men and women seem more impressed with Christian virtues when they are displayed in the lives of those whose particular work is not listed with the spiritual callings. If a domestic worker faithfully does his or her duty, his silent witness, I am persuaded, is more effective than anything a minister can say directly upon the subject of religion. Our most favorable contacts are made with those who have learned to have confidence in their doctor and nurse as genuine Christians. We have noticed that the fact that the doctor conducts the Sabbath school lesson or speaks from the desk seems to greatly impress the patients. The following quotations from patients express appreciation for service rendered to them:

❑ "I want you to tell me just what you folks

here believe. The woman who cares for my room has been so very kind to me. Her conduct has led me to inquire as to your religion. The work of this institution is beautiful. I was raised a Catholic, but later took up Christian Science. This religion is different." (This lady drank in the story of our message, with its doctrines.)

❑ "A nurse came to my room the other night to rub my back. I could just feel the magic of her touch. And then she said the sweetest prayer. I felt so much better. Everyone is so kind to me."

❑ "What a comfort my doctor has been to me. He has told me something so dreadful about my condition, and yet how could I ever have stood it if it had been told in another way? Several doctors have examined me, and I am sure they knew the truth, but they did not tell me. My doctor here has made it so much easier. He has pointed me to a heavenly Father, who knows our sorrow and trouble. I am sure God directed me here to meet this awful crisis in my life. He will be with me through my suffering, and I have the comfort of a bright future beyond."

❑ "I have not forgotten you. In fact, I doubt if I ever will. Several weeks ago I attended services at your church in ——. The sermon was inspiring, and everyone was friendly. The minister and his wife called to see me, I told him about you and how much you impressed me. Please do not think me insincere when I tell you that you are the very first person that I have ever met who talked in the way that I think a real Christian should. You sounded as if you believed sincerely everything you said, and you acted as if you were here just to be a servant of God."

The sanitarium workers all have a part in breaking down prejudice and winning the confidence of the patients. Someone has said, "The meanest weapon which Satan possesses is prejudice." It seems to us there is no more successful weapon to break down prejudice than our sanitarium work. Recently a dear old lady said, "For many years I have been a member of the first-day Adventist church. Many times Seventh-day Adventists have talked with me. Four or five Seventh-day Adventist ministers have visited me. I am now eighty-one years old, and this is my first visit to the sanitarium. This is the strongest evidence I have ever had that God is with this Seventh-day Adventist movement. The sanitarium idea is the greatest thing I have ever seen, connecting the medical with the spiritual. This is a heavenly place. I wish I had known of it before. The kindness of the nurses and helpers is marvelous."

Our literature is appreciated. An Episcopal minister who was here recently read the book *Belief and Work of Seventh-day Adventists*. Upon leaving he requested a copy to give to the man who had come to take him home, who

proved to be the highest bishop of the Episcopal church in San Francisco.

Here are a few more excerpts from our letter file, showing how the guests appreciate the spiritual influences at St. Helena:

❧ "Thank you for all you have done for me. It was very kind of you to be interested in me, and I'll never forget. Keep praying. As soon as I am able I will find an Adventist church and attend it as often as I can."

❧ "I truly felt sad when I walked out of the sanitarium after my stay there. I doubt if anyone can understand just what it has meant to me to be there and experience the new birth and go away a much different person."

❧ "You have accomplished two things for me at the sanitarium. You have guided me back into the way of life, for I have long been off the beaten path. I have also had restored to me the use of my right arm, which I had used but little for the past eight years."

❧ "I thank the sanitarium for what has been done for me in regards to my spiritual life. I have a better understanding of the Scriptures. I surely miss the morning and evening services. I have kept up my daily Scripture reading, and am trying to live the Christ life."

❧ "We have never attended church before in our lives. My husband and I have so much appreciated the parlor services."

❧ "This letter is written through the kindness of my nurse. I am too weak to write. I welcome your letters and appreciate your prayers. I feel the gates of heaven have opened a little wider through your intercession. As I listened to 'The Old Rugged Cross' over the radio here in my home, I was carried back to the sanitarium parlor at St. Helena. I know not how soon I will cling to the support of the cross in my final hour. God bless and keep you all is my most earnest prayer."

Nurse's Avenues of Ministry

By VIOLET EVANS, R.N., *Associate Director, Health Education, N. California Conference.*

THE apostle Paul in 1 Corinthians 9:22 said, "I am made all things to all men, that I might by all means save some." A nurse should accept this challenge as her own, and broaden her many avenues of ministry.

I like to compare my profession to a prism with its many facets. As we hold up a prism to the light and allow the white sunlight to radiate through it, the prism breaks up the light into its component colors. So it is with the nurse. She must receive the light of health and reflect it to those in the community who need it.

PUBLIC HEALTH EDUCATION.—In my comparison the facets of the prism represent vari-

ous phases of public health education. First, a nurse must be an educator. Her foremost work is to teach the prevention of disease. Health principles, including diet, exercise, deep breathing, and posture should all be taught. These health principles are more important than some other phases of education, and should be taught from childhood on up through the years.

COUNSELING AND ADVISING.—The medical-missionary-minded nurse should be friendly and make herself available so that people will feel free to come to her for advice. There are so many questions that young mothers want to ask regarding baby's bath, bed, bottles, and bumps. Other questions that take care and thought in answering are how to improvise in the home to give adequate care to the sick without the use of expensive equipment.

BEDSIDE CARE.—The duties that we usually associate with thoughts of the nurse are those of regular bedside care.

Because of her close association with her patients the nurse has excellent opportunities to minister to the soul as well as to the body. Realizing their needs more than others do, she can bring words of comfort through ministry of prayer. She feels the "pulse" of humanity as life and death take place, and can formulate a philosophy of life to help those who need it to understand better the problems of living.

AS A SOCIAL WORKER.—In an emergency the nurse must always be ready to render first aid. When disaster strikes, she must disregard self and help those who need her.

The organizing and the teaching of classes in home nursing, nutrition, and first aid are very important. Classes may be formed for our own church groups such as juniors, young people, and seniors, or they may be taught to members of the community. This is frequently an opening wedge for teaching our message.

Opportunities for public speaking should always be accepted (no matter how much one's knees may tremble). This will give one a chance to speak against tobacco, liquor, and dope and to tell of the advantages of clean living. Short health talks in conjunction with evangelistic services have proved to be of help and of interest to the general public.

DEMONSTRATION TECHNIQUES.—Nothing is better for believing than seeing. When we can actually see how to do a thing, we remember it much easier. Demonstration techniques are very helpful in showing how to make a bed with a patient in it, how to give hot fomentations, and other hydrotherapy procedures.

A nurse may give excellent scientific treatments, but there is something lacking in the care of her patients if she does not have the love of Jesus in her heart. This love and fellowship can be cherished only by the nurse who daily communes with the Great Physician.

AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

In the Face of Great Obstacles (Concluded)

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

3. A GREATLY EXPANDED COLPORTEUR ARMY: "From the light given me I know that where there is one canvasser in the field there should be one hundred."—*Testimonies*, vol. 6, p. 315.

We have not yet found the key for making this feature of God's pattern program a reality. But God will show us the way. Past adventures of our literature evangelists have thrilled our hearts, and the story of the expansion of our literature work borders on the miraculous, but this is only the beginning. We must plan for and expect still greater things. The inspiring words of J. D. Snider are worth remembering: "The glories of our bookwork are not in its yesterdays, but in its tomorrows." How prophetically true! This conviction must guide us in our planning. Our literature work is not just a method of missionary work. It is one of the few divinely revealed indispensable features of His program.

"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory. Solemn is the responsibility that rests upon our houses of publication. Those who conduct these institutions, those who edit the periodicals and prepare the books, standing as they do in the light of God's purpose, and called to give warning to the world, are held by God accountable for the souls of their fellow-men."—*Ibid.*, vol. 7, p. 140.

This much too is certain, the pattern calls for multiplied thousands of men and women in the literature ministry, men and women as carefully selected for their service as men in the gospel ministry.

4. AN ARMY OF YOUTH TRAINED FOR SERVICE is still another feature of the divine program for a finished work. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

The religious education of the children of the church is something infinitely more than a desirable undertaking if convenient and not too costly! It is one of the divine imperatives. If the church fails in this, she will imperil God's plan for finishing His work. Note the implications of the instruction: "With such an army . . . as our youth." That means the whole of our youth, not a fractional percentage of them.

God has never consented to the training of any of His little ones in an atmosphere where Christ is not acknowledged, or by teachers in whose hearts the truth does not dwell.

We glory in the large number of our youth in our training centers. But while we thus rejoice, let repentance seize our hearts, because still larger numbers go daily for instruction to institutions where Christ does not rule. This is to our shame. It is due to our neglect. On this point the church is being tested, and on this point she is found wanting. Christian education is by many regarded as desirable, but not as a grim necessity, and as a result how great has been the loss! There is an unprecedented need for broadening the base of our educational system. The first formal educational experience of every child should be his introduction to a Christian teacher.

And our youth are to be "rightly trained." That means schools—more and better schools. Let those who may be skeptical about the value of and need for expanded facilities in these closing days examine again God's blueprint. Note these utterances found in *Testimonies*, volume 6, pages 440, 441:

"A great work must be done all through the world, and let no one conclude that because the end is near, there is no need of special effort to build up the various institutions as the cause shall demand. . . .

"Schools must be established, that the youth may be educated, that those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. . . . Since the Lord is soon to come, act decidedly and determinedly to increase the facilities, that a great work may be done in a short time.

"Since the Lord is soon coming, it is . . . time to put every dollar we can spare into the Lord's treasury, that institutions may be established for the education of workers, who shall be instructed as were those in the schools of the prophets. If the Lord comes and finds you doing this work, He will say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!'"

5. A HEALTH PROGRAM FOR EVERY HOUSEHOLD that will make every home in Israel a light in the world. This is yet another feature we find in God's program for the finishing of His work. I greatly rejoice in the professional growth of our medical work. Our large flourishing sanitariums and our medical college have brought untold blessings to suffering humanity. But these alone are not sufficient. God intended every Seventh-day Adventist home to be a miniature sanitarium—homes where the principles of health are understood and lived, homes where suffering humanity might find help.

Yet more: In secluded spots, all through the

land, God has called for the establishment of small sanitariums—outposts from which the large cities might be worked. Health restaurants, we were instructed, are to send forth the light of health and temperance in the cities. In all this work we are far behind God's expectations. As a matter of fact, in these respects we have gone backward and not forward. We have witnessed the closing of many small sanitariums rather than their multiplication. And yet the instruction in the pattern program is clear:

"The proclamation of the truth in all parts of the world calls for small sanitariums in many places, not in the heart of cities, but in places where city influences will be as little felt as possible."

"It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places.

"Never, never build mammoth institutions. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. . . . The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls."—*Medical Ministry*, pp. 159, 323.

6. THE RETURN OF THE PRIMITIVE SPIRIT OF SACRIFICE is what God calls for, as a feature that is to implement every other provision in this program for a finished work. The movement was launched in a spirit of self-denial and sacrifice. In that spirit and that alone can it be finished. And this means much more than most of us realize. A heart-warming illustration is recorded in *Church Times*:

"The gift of one man shines out in these latter days like a star. Robert Arthington, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals; and he gave foreign missions 500,000 pounds on the condition that it was all to be spent on pioneer work within twenty-five years. A slip of paper was found after his death on which he had written these words: 'Gladly would I make the floor my bed, a box my chair, and another box my table than that men should perish for want of the knowledge of Christ.'"

Every Christian working, an expanding working force, a large colporteur army, a youth army, a health program, and a spirit of sacrifice—these, then, are the simple elements in the program which God, through His messenger, has blueprinted for the final days. Out of these elements every need of the work can be supplied. They make possible large city efforts as well as lay Bible schools. They assure the scattering of our literature as the "leaves of autumn." They furnish us with an army of lay workers going into homes with their Bibles under their arms. Through their radio will reach its long arm into every home in the land. God's program makes a finished work possible! And this program is to find its fulfillment not only in the homeland but in every land under the shining sun. What a staggering assignment!

The Ministry, April, 1948

Why Have We Failed?

I now ask a very serious question. If the work of God can be finished by means so simple, then why are we so dangerously close to suffering the tragedy of an arrested development, as indicated by our statistical reports? The answer is plain: Because we have developed so many complicated substitutes for these simple means. On this point it is best that we should let the messenger of the Lord speak:

"Everywhere there is a tendency to substitute the work of organizations for individual effort. Human wisdom tends to consolidation, to centralization, to the building up of great churches and institutions. . . . Christ commits to His followers an individual work, —a work that can not be done by proxy."—*Ministry of Healing*, p. 147.

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and *perseveringly* carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase, and through their efforts souls will be saved."—*Testimonies*, vol. 6, p. 433. (Italics mine.)

"When the form and machinery take the pre-eminence, and a laborious task is made of carrying on the work that should be done with simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. . . . Evil results have been seen, both in the Sabbath-school work and in the missionary society, because of making much of machinery while vital experience was lost sight of."—*Christian Education*, p. 134.

"The people of God have *lost much by not maintaining the simplicity* of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in His sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things are naked and manifest."—*Review and Herald*, Aug. 7, 1894. (Italics mine.) (See also *Testimonies*, vol. 5, p. 535.)

What Is the Solution?

What then is the solution to our problem? That, too, has been plainly revealed to us. There must come a SPIRITUAL REVIVAL and a SPIRITUAL REFORMATION. That has been declared to be the greatest of all our needs:

"A revival of true godliness among us is the greatest and the most urgent of all our needs. To seek this should be our first work. . . . There is nothing that Satan fears so much as that the people of God shall clear the way by *removing every hindrance, so that the Lord can pour out His Spirit* upon a languishing church and an impenitent congregation."—*Review and Herald*, March 22, 1887. (Italics mine.)

"A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—*Ibid.*, Feb. 25, 1902.

Yes, a spiritual revival and a spiritual reformation are indeed the greatest of all our needs.

Our hearts are burdened as we witness the meager results attending our denominational efforts to warn the world. The unsolved problems in our churches indicate an unreadiness to meet the Lord. Time slips away rapidly, and the crisis of the ages moves rapidly and relentlessly upon us. The situation appears well nigh hopeless, yet never was the outlook more promising.

God waits patiently for His people to remove every hindering cause. His revealed program for the finishing of the work is clear, simple, and workable. The power for the finishing of the work awaits our demand and reception. This wonderful gift of the Holy Spirit, when claimed by faith, will bring all other blessings in its train. Thousands of souls are on the borders of the church, waiting only to be gathered in. As the church faces these marvelous provisions which God has made, what, we earnestly ask, keeps it so impotent, so complacent, so self-satisfied? It is our unwillingness to accept God's remedy! That remedy is a revival and a reformation.

There is no other remedy. Increased activity can never be substituted for it. Our good works cannot atone for the stubbornness of our hearts. "If all were willing, all would be filled with the Spirit." Then the absence of that divine power must be due to our unwillingness to let a revival and a reformation prepare the way for the coming of God's gift. Without the revival of primitive godliness the simple program for the finishing of the work can never be made operative. Without that revival we shall continue to develop plans and machinery and get our satisfaction out of these things, and come to feel less and less our need of the power that alone can finish the work.

With the coming of the revival must come a great reformation not only in the realm of personal living but also in our methods of labor. Simplicity must be restored. Only then shall we feel the need of divine power. So long as we can develop elaborate programs of our own, programs that will not work and that must be bolstered up with reaffirming resolutions, and so long as we get our satisfactions out of such activities, just so long shall we delay taking hold of the power of God that *awaits* our demand and reception. We have been assured that when God is acknowledged and given the reins, we shall be surprised by what simple means He will finish the work and cut it short in righteousness. Our only hope is a spiritually revived laity and a spiritually revived leadership going everywhere giving their personal witness to a crucified, risen, and soon-coming Christ. For this personal witness the enemy will seek to induce this people to substitute many devices. That may well prove to be our snare.

We as leaders, together with our people, know much more about our duty than we are able to perform. Many of our workers, as well

as hundreds among our church members, labor continuously under the condemnation that "they are not doing enough for the Lord." This affects particularly the deeply sincere among us. The careless give little heed to their obligations. I am convinced that the devising of new plans, the creating of new methods, can only result in deepened feelings of condemnation. The hours we spend poring over the turn of a phrase in some resolution result in no spiritual revivals. The same time and earnestness dedicated to prayer and Bible study in our councils would work miracles.

I repeat, we already know more than we are able to perform. What is lacking is power to perform. For that we must look to God. And for the reception of that power a spiritual revival and a spiritual reformation alone can prepare us. The gift of God's Holy Spirit, poured out in the latter rain, is held in restraint—waiting, waiting for leaders and people to remove every hindering cause.

"If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude."—*Acts of the Apostles*, p. 50.

The Latter Rain, Our Need

Yes, the latter rain is our only source of power for the finishing of the work. It is ours in promise. We may have it, but only on God's terms. "We cannot use the Holy Spirit. The Spirit is to use us."—*The Desire of Ages*, p. 672. Never will God baptize *machinery* with His Spirit; He baptizes men and women. God is now waiting to clothe surrendered lives with His Holy Spirit. Christ must become to His people a very personal Saviour. The ground of their hope and confidence must be found only in the merits of the Lord Jesus Christ. And their power must be found in His Spirit.

We can never find solutions for our problems until we realistically face those problems. Before hindering causes can be removed they must be discovered and recognized. For this we shall always need great courage. Whatever else we do, we must determine that the coming of the power of God that "awaits our demand and reception" will not be long delayed. The dangers that confront the Christian church are the same dangers that the Advent Movement faces. These are strikingly stated by Dr. Samuel Chadwick in his book, *The Way to Pentecost*. I urge upon our hearts a thoughtful consideration of three or four paragraphs from this soul-stirring volume:

"The church is helpless without the presence and power of the Spirit. The church never talked so much about itself and its problems. That is always a bad sign. The lust for talk about work increases as the power for work declines. . . . The problems of the church are never solved by talking about them. The

problems arise out of failures. There is no need to discuss the problem of reaching the masses, so long as the masses are being reached. There is no problem of empty churches, so long as the churches are full. . . . The power to attract is in attractiveness, and it is useless to advertise the banquet when there is nothing to eat. We are acting as though the only remedy for failure were method, organization, and compromise. The church is failing to meet modern needs, grip the modern mind, and save modern life. The saints are the ordained rulers of the earth, but they do not rule; indeed, they have dropped the sceptre and repudiated the responsibility. The helplessness of the church is pathetic and tragic. There might be no such person as the Holy Ghost.

"The church knows quite well both the reason and the remedy for failure. The human resources of the church were never so great. The opportunities of the church were never so glorious. The need for the work of the church was never so urgent. The crisis is momentous; the church staggers helpless amid it all. When the ancient church reproached God for sleeping at the post of duty, God charged His people with being staggering drunk. The church knows perfectly well what is the matter. It is sheer cant to seek the explanation in changed conditions. When were conditions ever anything else? The church has lost the note of authority, the secret of wisdom, and the gift of power, through persistent and willful neglect of the Holy Spirit of God. Confusion and impotence are inevitable when the wisdom and resources of the world are substituted for the presence and power of the Spirit of God. . . .

"Religious services and organized institutions do not constitute the Christian Church, and these may flourish without the gift of Pentecostal fire.

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

"Pentecost transforms the preacher. . . . The ministry energized by the Holy Ghost is marked by aggressive evangelism, social revolution, and persecution. . . . Indifference to religion is impossible where the preacher is a flame of fire. To the church, Pentecost brought light, power, joy. . . . No one needed to ask if they had received the Holy Ghost. Fire is self-evident. So is power! . . . Uninspired devices end in defeat and shame. The only power that is adequate for Christian life and Christian work is the power of the Holy Ghost.

"The work of God is not by might of man or by the power of men, but by His Spirit. It is by Him the truth convicts and converts, sanctifies and saves. The philosophies of men fail, but the Word of God in the demonstration of the Spirit prevails. Our wants are many and our faults innumerable, but they are all comprehended in our lack of the Holy Ghost. We want nothing but the fire."—Pages 7-16.

Our need then is perfectly clear. We need a living, personal, Spirit-motivated experience with the Lord Jesus. How to get that experience we know full well. For service, the promised blessing that brings all other blessings in its train does indeed await our demand and reception. For our impotence we alone are to blame. The hour is late. The great Advent Movement stands at the crossroads. The di-

verging paths before us, clearly marked, make choice a grim necessity. Indifference now is treason. "Behold, I come quickly" or "My Lord delayeth His coming"—which shall it be? We who have gathered here are the directors and leaders of the movement. The destiny of the movement is in our hands. What a solemn thought. What a grave responsibility! With the eyes of a needy church upon us, and the cry of lost humanity ringing in our ears, my own heart cries out to God:

"Keep me from turning back!

My hand is on the plow, my faltering hand,
And all in front of me is untilled land,
And wilderness and the solitary place,
The lonely desert and its interspace.

What harvest have I but this paltry grain?
These dwindling husks? a handful of dry corn?

This poor lean stock? My courage is outworn.

The handles of my plow with tears are wet,
The shares with rust are spoiled, and yet, and yet,
My God, my God, keep me from turning back."

✱ ✱ ✱

"ECUMANIACS."—New York. Churchmen who seek to unite Protestantism without taking into consideration the differences between various denominations were described here as "ecumeniacs." . . .

Dr. Michelfelder said that at the Assembly in Amsterdam next August there will be "ecumeniacs" who will want to make a "puree" out of the World Council, "in which Anglicans, Lutherans, Methodists, Greek Orthodox, Presbyterians, and so forth will all lose their identity."

"Let those who have no convictions than that it is expedient to unite do so," he declared. "That there are too many denominations and unnecessary divisions every one will admit. But this is no time for superficial thinking. Now is the time for all men, clergy and laity, to restudy the Word of God and their own confessions. . . .

"Let the World Council of Churches be a council of churches," he said. "As churches we can work together and study together without sacrificing our identity or our confessions. This is ecumenical as we understand the word."—*Zions Herald*.

✱ ✱ ✱

A Prayer on Moving

(For Preachers' Wives)

By BERTIE COLE BAYS

DEAR God, I do not know about eternity—
Just where it is or how will heaven be,
But this I pray—of wood or cloud or stone—
Oh, let me have a little corner of my own!
I've moved into so many houses in these years,
Have scrubbed so many boards and chandeliers,
So many sinks and pantries, tubs, and kitchen doors,
So many halls and porches, walls, and kitchen floors;
And when each room was home, and clean and sweet,
The process in some other house I must repeat.
I've lengthened curtains, made them shorter by the hour;
I've planted seeds and could not watch them flower;
I've planned a room with rugs and drapes to be a lovely blue,
Then had to move it all into a room of scarlet hue.

Dear God, I do not know about eternity—
Just how it looks or how will heaven be,
But may I have a corner for my own, I pray,
And, please, may I not move—oh, let me stay!

—Permission obtained.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Union Evangelistic Centers

By M. V. CAMPBELL, *President
of the Central Union Conference*

IN THE series of recommendations on evangelism voted at the recent Autumn Council, one suggestion is made which is new to a large part of the field, and reads as follows:

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

In our evangelistic work in North America up to the present time we have used tents, tabernacles, churches, halls, and theaters. At present it is very difficult, and in some cases impossible, to secure permission for the erection of a tent or tabernacle in cities of even moderate size. The Autumn Council action suggests that it would be wise to erect permanent buildings in the central part of our larger cities where one effort after another could be held. This would free us from the present uncertainty of securing a proper hall or theater at the time when one is needed. Although the expense of an evangelistic center in a city would undoubtedly be large, it might in the end be no more costly than our present plan.

Just recently an effort was held in a city where the hall rent cost \$18,000. This was not an unusually large effort, nor was it held in one of our largest cities. The effort was successful in winning many souls, and the money was by no means considered wasted. However, all that the conference officials had to show for the expenses, in addition to the souls won, were rent receipts. If this \$18,000 could have been part of a larger sum invested in the erection of an evangelistic center, the hall would still be there under our control and ready for continuous evangelistic efforts throughout future years.

It is customary for an evangelist in estimating the net expense of his effort to plan to take care of all costs, except hall rent and salaries, from his donations. In other words, if a conference will supply a hall and helpers, an evangelist will usually undertake to hold an effort and care for all other expenses. A conference that has an evangelistic center in each of its large cities would then be able to conduct a continuous program of evangelism without any cost except the upkeep of the buildings and salaries of the workers. It is quite possible that over a period of a few years a conference would find

the evangelistic center plan more inexpensive than our present method of evangelism.

It is possible that a church building could be used as an evangelistic center. It might be well for conferences and city churches to consider the sale of some of our present church buildings which are not well located, and the purchase or erection of a church building in a section of the city where it could profitably serve as both an evangelistic center and as a church building.

In the city of Chicago the Moody Bible Institute has a continuous evangelistic program in progress, not only every day of the week, but also nearly every hour of the day. Seventh-day Adventists should conduct a similar year-round program in the major cities of America.

On Revealing Our Identity—No. 3

By M. K. ECKENROTH, *Associate
Secretary, Ministerial Association*

IN CONTINUING the discussion of our approach to the public in evangelism, we come now to another phase of our study. What should be our whole general approach to those not of our faith? What of the ministers of other churches? And what of those who have been won to the truth by first coming to our meetings not knowing them to be a Seventh-day Adventist program? Is it not possible to come into some cities and start our work so suddenly that we will actually have people keeping the Sabbath without their knowing that it is a Seventh-day Adventist tenet of faith? What about certain statements in the Spirit of prophecy?

Because of the limitation of space we will be unable to deal as fully and comprehensively with this phase of the discussion as we would like. However, a few pertinent statements from the pen of Inspiration will set the pattern for our thought:

"Those who differ from us in faith and doctrine should be treated kindly. They are the property of Christ, and we must meet them in the great day of final account. We shall have to face one another in the judgment, and behold the record of our thoughts, words, and deeds, not as we have viewed them, but as they were in truth. God has enjoined upon us the duty of loving one another as Christ has loved us."—*Evangelism*, p. 638.

"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock. . . .

"The wisest, firmest labor should be given to those ministers who are not of our faith. . . . Let faithful, God-fearing, earnest workers, their life hid with

Christ in God, pray and work for honest ministers who have been educated to misinterpret the Word of Life.

"Our ministers are to make it their special work to labor for ministers. They are not to get into controversy with them."—*Ibid.*, p. 562.

Fellow evangelists, let us earnestly and humbly ask ourselves, "How much labor do I usually put forth to avoid controversy, and gain the friendship of the ministry in a community?" The naked truth is that all too frequently some have felt that unless they took sharp issue with both Catholic and Protestant bodies, a course which resulted in stirring up prejudice and opposition, they were not accomplishing their mission or preaching the message. Some have interpreted opposition to mean hardness of soul and an unchangeable prejudice on the part of the people, and consequently have felt such a situation to be entirely apart from any personal responsibility. Actually, much of this might have been avoided if we had planned our work more carefully and tactfully.

Obviously, it is not a thing to be boasted of that upon the conclusion of our evangelistic campaign the community is so angered, aroused, and inflamed that a fellow Adventist minister will find it almost impossible to cope with the prejudices and animosities thus aroused, or to attempt another effort for years. Some, unfortunately, boast that when they have labored in a town no one else can follow with an effort. Their assumption is, of course, that they have reaped the full harvest of "the honest in heart," and the rest are hardened, stiff-necked sinners. Yet we have doubtless all known of cases where another minister was able to go there after the turmoil had subsided, and actually gain more than the first worker.

There are various communities today that have thrown up formidable barriers against our work as a result of some unwise technique or practice which took place years or decades ago. It is a perilous and tragic thing for us to work in a groove so narrow, and with such a short-sighted policy, that we give no thought to the man who must inevitably follow us or to our church people who remain and must live in a community and face the fruits of our approaches. Why are some of us so reticent to incorporate into our work the following treasured instruction?

"It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people. . . . God has a work to be done which the workers have not yet fully comprehended. . . . There must be most earnest seeking after God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it."—*Ibid.*, pp. 562, 563.

It is precisely this matter of limiting and lowering the platform of the cause of God that prompts this frank discussion. It is clear that



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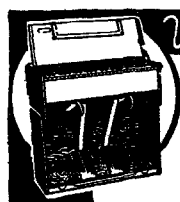
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the Lord would have us pray with and pray for the ministry of other churches. In order to pray with them, we must be in their presence. In order to reach these ministers, and elevate the very approach of our work, we must take a broad attitude of fellowship along spiritual lines. We must lay off the pugilistic armor.

There are workers who insist that they have baptized people who never would have accepted the truth had they known that the meetings they were attending were Seventh-day Adventist. This reasoning disregards entirely the great number of equally fine people who are restrained from coming by not knowing the sponsors, or who turn away, disillusioned and embittered, when they find out that the identity has been deliberately withheld. Neither is it en-



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tirely certain that God would not have impressed them in some manner to attend the meetings or have drawn them through some other way.

The difficulty with our approach to the people lies not in the identification of our program, but rather in the manner and method used in the launching of our work. The courting of the public's good will can be done without the surrender of one iota of fundamental principle. This policy is not without great benefit. It is not a weakening of our denominational standards to do all in our power to set forth to the public the beautiful and appealing aspects of our truth.

Dispel Atmosphere of Suspicion

Why create an atmosphere of suspicion when we can work in such a way as to avoid it? Why work under a cloud when it is possible to gain friends for the church by taking some other approach? Why present our subjects in such a way and in such an order as to turn the majority away from us, when there is a way to labor and set the good name of Adventists before the people?

"Never bring the truth down to a low level in order to obtain converts. . . .

"We are not to encourage a spirit of enthusiasm that brings zeal for a while, but soon fades away, leaving discouragement and depression."

"We are not to misrepresent what we profess to believe in order to gain favor. God despises misrepresentation."—*Ibid.*, pp. 137, 138, 132.

It is contended by some that we cannot safely enter some communities with our tents or tab-

ernacles or begin work in a hall and identify our program, because people are so prejudiced that they will not attend. Our reply is that if a town is prejudiced to such a degree, a careful study will usually reveal it to be due to precisely such a manner of approach in days gone by as we are now endeavoring to correct. We are now reaping a frightful harvest because of our own former manner of work. To change the effect we must obviously change the cause! To perpetuate our present methods will only serve to perpetuate prejudices. A careful and tactful approach frustrates a prejudicial move on the part of local ministers. Examples from our workers who have girded up their courage and changed their methods could be cited as giving proof of this fact.

A well-known evangelist in the Southern Union who is widely known for his large campaigns writes, "The ministers had already organized to fight us here, and that was the reason we decided to advertise who we were so as to cripple their plans. This was accomplished." Continuing, he states, "The reason the interest is so good is because the people who come to the lectures know who is conducting them, and they are interested in the message that Seventh-day Adventists have for the world today."

Another example is noteworthy. A young worker was asked to lead out in a city that just recently had been worked by an evangelist of experience. The meeting of the evangelist had been held in a large municipal auditorium. The method employed was one of deception, and the results were negligible—bordering on complete collapse. This young worker, without an extensive budget, now set about to correct the false impressions of Adventists gained by the public in the former campaign. A tent was pitched. From the outset he identified his program. The prophets of gloom predicted failure. There followed a thrilling capture of the public good will. Space prohibits its recital. The results? At the present moment, after months of labor, this young man is still unable to seat the people in his tent; and when I visited him recently, he had no idea when the interest would wane to the point where his conscience would permit him to close down.

We could multiply testimony upon testimony of workers in every part of the field who have recently changed their method. "But," someone asks, "doesn't Mrs. White urge us to keep our movements secret as does a wise general?" (See *Evangelism*, p. 125.) We answer, Most assuredly she does, and the counsel is wise. We do not suggest that a public announcement be made of our hopes to make Seventh-day Adventists of those who attend. To let the people know *who* we are does not contradict this instruction, but it does present an opportunity to give a truer picture of our purpose. We must remember the timing of the statement mentioned—it was given in 1897. But even then the

instruction was given with qualifications as to its future application. In this statement made in 1897 Mrs. White continues by saying:

"Wait; pitch the tents when the time for camp meeting comes. Put them up rapidly, and then give notice of the meetings. . . . God would have new and untried methods followed. Break in upon the people—surprise them."

Parallel on Spiritual Battlefield

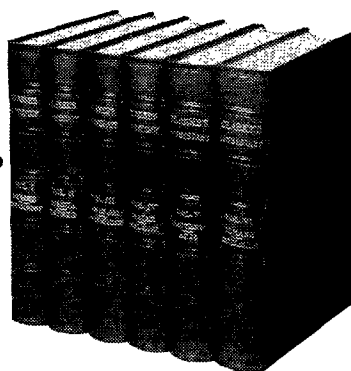
Changing conditions have altered our whole conduct of the early camp-meeting idea. We would point out that a good general always plans his military campaigns so as to maintain the initiative. As long as he directs the thrusts into enemy lines, he knows the battle goes well. But it is a serious matter to be thrown on the defensive and lose the initiative. The spiritual battle line must be equally well drawn. When ministers not of our faith can take from us the good will of the people by pointing out in a prejudicial way our approach to the city—which we think is tactful, but which they point out as deceitful—then we are immediately forced, by virtue of the circumstance, to defend ourselves. By becoming defensive we have lost the aggressive initiative.

If we are jockeyed into a position where we must defend our practices in public debate, sermon replies, and other ways, we most assuredly are fulfilling the part of a general who is purely defensive, and thus aggressive conquests must be abandoned. Yes, let us be good generals of the Lord's army. Surprise the people with a clear presentation of challenging subjects, big ideas; and a glorious hope! All of this the Advent message gives.

Again someone says, "But doesn't Sister White say clearly, 'Do not think it your duty to say at once to the people, We are Seventh-day Adventists'?" Again we reply that this also must be viewed from the important timing of the statement. Let us take a look at the *whole* statement:

"In laboring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventists; we believe that the seventh day is the Sabbath; we believe in the nonimmortality of the soul. This would often erect a formidable barrier between you and those you wish to reach. Speak to them, as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus."—*Ibid.*, p. 200.

Here again we see a strong qualification of the statement. This wise instruction is given concerning the proper order of presentation of *subjects* and *topics*. This is very evident by such statements as, "Speak to them, as you have opportunity, upon points of doctrine on which you can agree." To let people know we are Seventh-day Adventists is not preaching an ob-



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jectional "doctrine" too early in the series. If the name Seventh-day Adventist is objectionable, then we must look to ourselves for the reason.

"Do not at the outset press before the people the most objectionable features of our faith, lest you close their ears to which these things come as a new revelation. Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy the new light that is shed on the Word of God, whereas if truth were presented in so large a measure that they could not receive it, some would go away, and never come again. More than this, they would misrepresent the truth."—*Ibid.*, p. 201.

"Do not make prominent those features of the message which are a condemnation of the customs and practices of the people, until they have opportunity to know that we are believers in Christ, that we believe in His divinity and in His pre-existence. Let the testimony of the world's Redeemer be dwelt upon."—*Ibid.*, p. 231.

"All is new and strange and wholly unlike that which they have heard from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels and do not believe the Bible."—*Ibid.*, p. 201.

"The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ."—*Ibid.*, p. 191.

"The religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments."—*Ibid.*, pp. 231, 232.

"Present subjects that will be as green pastures to the sheep of God's fold. . . . In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse."—*Ibid.*, p. 189.

It is very evident that the messenger of the Lord was here giving wise instruction to the early Advent worker who felt his whole message was to present at the outset the difficult, separative subjects. It is a historical fact that the early worker did not hide his identity or delay long in presenting the distinctive truths. In order to correct this abuse, the Spirit of God gave wise counsel.

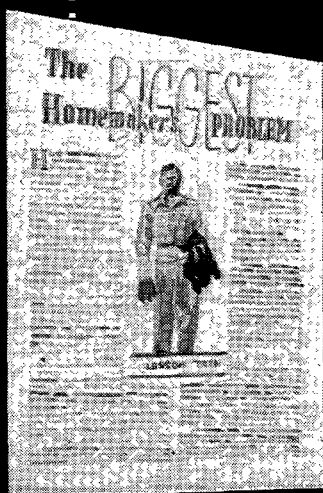
The pendulum later swung to the other extreme, of complete concealment. But this is surely an abuse of the intent of the divine instruction. Recognizing this fact and realizing that changed conditions call for changed methods, the Autumn Council assembled at Grand Rapids adopted the following recommendation:

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

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

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

"We recommend, That, in North America, our evangelists and pastors be encouraged to consider the plan



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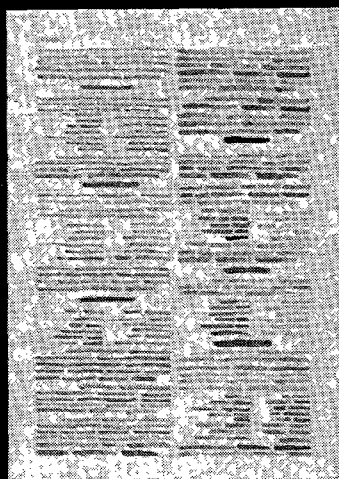
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of tactfully identifying their ministerial and evangelistic program as Seventh-day Adventist."

Surely the full adoption of this plan by our workers will bring about wonderful changes in the public attitude in the days to come.

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

The Religious Press

Valuable Current Excerpts

ADVERTISING CATHOLICISM.—From *Columbia*, official magazine of the Knights of Columbus, we learn that a campaign to advertise Roman Catholic doctrines in secular magazines of national circulation will be launched this month. The first weeklies to carry these advertisements will be Hearst's *American Weekly* and the *Pathfinder*. Later, it is expected that the campaign will be greatly extended. . . . If it is objected that untrained Protestants and numbers of the unchurched public will not be able to discern debatable assumptions and non sequiturs, and thus may fall victims of their own ignorance, that but indicates the need for Protestantism to be doing adult education of the same sort. The Knights of Columbus are to be applauded for having "hired a hall" in the advertising columns and there submitting the claims of their church to the test of the open forum. If Protestantism is wise, it will hasten to subject its faith to the same scrutiny.—*Christian Century*, January 21.

TOP TEN.—Eighty-six per cent of Americans listed as members of a Christian church are grouped within ten denominational divisions.

This *Pathfinder* table is based upon reports that the churches themselves send to the *Yearbook of American Churches* every other year—1945 was the last issue date:

Roman Catholic	23,419,701
Baptist (23 bodies)	14,208,193
Methodist (20)	9,924,842
Lutheran (19)	5,126,724
Presbyterian (10)	2,933,768
Protestant Episcopal	2,227,524
Disciples of Christ	1,672,354
Congregational (2)	1,078,250
Latter Day Saint (6)	987,286
Evangelical (3)	957,791

Total membership of these 86 religious bodies is 62,536,433 out of an overall U.S. church census of 72,492,669. In 170 other groups there is a membership of 9,956,236, about 5 million of which is non-Christian affiliation.—*The Pathfinder*, January 28.

DOUKHOBORS AND RUSSIA.—Recent overtures from the Soviet government inviting the Doukhobors ("spirit fighters") in Canada to return to their ancestral homeland in Russia, have not met with success. . . . The Doukhobors had suffered severe persecution under the Czars because of their refusal to perform military service and also their rigid apostolic form of communal life. In 1899, with the help of Leo Tolstoy and American Quakers they went to Western Canada to escape the hardships of Siberia.—*Presbyterian Tribune*, January, 1948.

S.D.A.'s AND UNIONS.—The United Auto Workers—CIO are not best known for their tolerance, especially in regard to non-union workers, but



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BELL AND HOWELL—Visualize your programs with the use of Bell and Howell equipment.

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CLERGY AUTO EMBLEM—One dollar each.

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MOVIE-MITE—Projectors are now available.

ARGUS—A complete line of cameras, projectors, and filters for your needs.

R Y P—Vegetable juicers available. Write for details.

CABIN TRAILERS—Prices will be available soon on the Curtis Wright, Indian, Travelite, Universal, Trotwood, Main Liner, Streamlite.

KISCO FANS—These are available at wholesale prices to organizations for redistribution or singly on conference order.

CHAMPION OUTBOARD MOTORS—Now available for immediate delivery.

BENTSON FILING CABINETS—Letter- or legal-size files available.

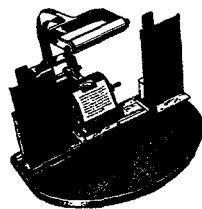
CARD FILES—Write for quotations.

HALLICRAFTER RADIOS—Complete line now available with multiple transformers for 110-250 volts, 25-60 cycle. Also sets for AC-DC and 6-, 12-, and 32-volt operation.

ELLIOTT ADDRESSERETTE—Model 35 available for address lists in conferences or mission stations. These machines are manually operated.

ALLEN—Adding machines and cash registers available.

GOODYEAR TIRES—Retail list less 25 per cent. The price lists have been sent to the Book and Bible Houses and the conference treasurers' offices.



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The Source Chart may be sent to a separate address. If you are a subscriber to LIFE & HEALTH, you may wish to have the Source Chart mailed to your address and the subscription sent as a gift to some relative or friend. Names for additional subscriptions and Source Charts may be written on a separate sheet. If the Source Chart is to be sent to a separate address, please give accurate mailing instructions, so that there will be no confusion in caring for your order.

(This offer is good only within the Continental limits of the United States.)

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Seventh Day Adventists will be able to work in closed shops without union membership under an agreement signed with the Union. Adventist men will be supplied by the Union with an identification card to be honored in place of a Union membership card for purposes of employment. The agreement includes assurance that Adventists will not be used as strike breakers and they will pay the equivalent of Union fees into a sick benefit or other workmen's benevolent fund. . . .

In other words, the Adventists are putting into effective practice the belief of many evangelicals that they ought not to be forced to participate in what they believe to be unfair practices, either by the unions or the employers.

The agreement is valid for all of the 900 local unions affiliated with the U.A.W., as well as with the locals of twelve other international unions who have signed similar agreements since the denomination set up its labor council two years ago.—*Christian Life and Times*, February, 1948.

PROTESTANTS AND OTHER AMERICANS.—Never before in American history has there been such a determined and well planned campaign to defend civil liberty as the recent program announced by the newly-formed committee called "Protestants and other Americans United for Separation of Church and State." Their program is forthright and free from bigotry and will do more than any previous movement to rid our nation of the growing respectability of church and state combines.

The committee has issued a "Manifesto" which should be carefully studied by every churchman. Copies may be secured by writing to the treasurer, Mr. E. H. DeGroot, 924 Colorado Building, 14th and G. Streets, Washington, D.C. . . .

There are two matters which are of chief concern to the committee: (1) the use of public tax funds for sectarian purposes; (2) the presence of a representative from our government at Vatican City, headquarters of the Roman Catholic denomination. . . . Protestants and Jews have suffered complete discrimination in Spain, Italy, and most of South America because of the state relationship of Catholicism in those countries. Roman Catholics suffered under the state and church combines of Lutherans in Germany.—*Zions Herald*, January 21.

ADVENTISTS IN YUGOSLAVIA.—Belgrade (RNS). The Seventh-day Adventist denomination has been recognized by the Yugoslav government as a religion "with the same rights and privileges as other major religious bodies," according to an announcement here by Dr. Jean Nussbaum, European secretary of the International Religious Liberty Association.

Dr. Nussbaum's announcement was made at the close of a four-day visit to the Yugoslav capital during which he interviewed Vice President Mosa Pijade, Assistant Foreign Ministers Vladimir Velebit and Ales Bebler, and Dr. Lorencic, Seventh-day Adventist pastor. Heretofore, Seventh-day Adventists had been officially regarded by the government as an "undesirable" sect.

Commenting on his visit, Dr. Nussbaum declared "I am reassured that freedom of worship is respected and guaranteed in Yugoslavia. Arriving during the Orthodox Christmas season, I have seen Christmas celebrated in the churches just as it was in prewar years."—*Zions Herald*, January 21.

CATHOLICS AND BIBLE.—Bible reading by Catholic flocks is now strongly encouraged in Chile and Brazil. Brazilian Cardinal Mota has designated a "Bible Sunday" when priests in every parish will try "to awaken love for the holy books, to instruct Catholics and protect them against current errors about the Bible and to encourage leading Catholics to read the Bible, particularly the Gospels, every day." The order also reminded Catholics that they are forbidden to read any edition of the Bible not approved by the "Holy Church."

This new Catholic interest in Bible reading is evidently inspired by the rapid growth of the Protestant movement, which is based on an open Bible policy.—*Christian Life*, January, 1948.

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"*The Prophetic Faith of Our Fathers* is a splendid monument, not only to the consecrated scholarship revealed in its production, but also to the glorious truth of which we are the inheritors. Under the Lord, we workers in this great message are certainly indebted beyond computation to the Spirit-led industry involved. I want to tell how I, for one, feel about it."—H. Camden Lacey, *La Crescenta, Calif.*

"*The Prophetic Faith of Our Fathers* is fascinating to me. . . . The story thrills one! God surely was guiding in the work. . . . I want you to know of my appreciation for the monumental piece of work. . . . I read and reread and try to get the great outline firmly in mind. It is surely a reference work."—Orville D. Wright, *Pastor of the Buffalo, N.Y. Church.*

"I am impressed that this new work, coming at the turn of a century of the Advent Movement, is as significant in its field as Uriah Smith's *Daniel and the Revelation* was in the field of prophetic exegesis. From it can be gleaned material which every preacher can use to tremendous advantage."—A. E. Lickey, *Author of Twentieth Century Bible Course, Lynwood, California.*

"This great book of yours certainly deserves the widest publicity that the Advent cause can give it. I wish that consideration might be given to some plan whereby it could be placed in all the university libraries of the country."—A. S. Maxwell, *Editor of Signs of the Times.*

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REST!—There is healing in nature—healing for the rush and crush of our artificial city and office life. There are rest and healing in the quiet of nature, rest and refreshing in her beauty and serenity. There are renewal and inspiration in the perfect blend of her autumnal colors, her rippling brooks, her sweeping vistas from the mountainside, across the rich colorful valleys to the ridges and mountains beyond. There is restoration of perspective and balance, and there is release from the tenseness of the times. There is rebuilding of mind and body. There is spontaneous outreach of the soul toward God. There are strength and stability for the stress ahead. We should get away periodically from the harsh clatter of city traffic—honking horns, clanging streetcars, shrieking fire trucks and ambulances, the roar of trains and airplanes, noxious gases and smoke fumes. There is helpfulness just in watching the contented cattle and horses munching the lush green grass in the meadow by the brook. Let us get away periodically from the hustle and bustle of the city to the blessed environs of the country.

MAKE FRIENDS!—Make friends for the faith through personal contacts. Disarm prejudice through inviting men of affairs to visit our institutions, centers, and churches. Capitalize upon every opportunity of forming the favorable acquaintance of Jewish rabbis, Protestant clergymen, and Catholic priests. Many have distorted ideas of Adventism, and many will be sincerely interested in learning what we believe. There are so many easy points of contact and common interest—health and temperance, religious liberty, antitobacco, anti-evolution, calendar reform, welfare work—as well as the distinctive features of Adventist belief, where the beauty, logic, reasonableness, and Scriptural support of our position makes an inevitable appeal. Be frank and friendly. Many religious leaders are perplexed and uneasy over drift and departure in their own ranks. They tell us so. Many wonder what we believe. Not a few admire what we are doing, and wonder why and how we do it. We owe an explanation to them. We owe it to ourselves. Some admit that they are dissatisfied. Their sympathetic understanding will be helpful in time of crisis. And with some, these favorable contacts will lead on to friendship, and in some instances to ultimate acceptance of present truth. Make friends for the faith, remove misunderstanding, and lay the groundwork for future favoring contacts.

APPRECIATION!—It costs so little and means so much—that oft-forgotten word of deserved appreciation. It warms the heart and lightens the load. That little word of appreciation eases toil, puts zest into one's work, and injects greater loyalty into service. It equalizes the honors and exhibits the principles for which we stand. Many a pastor's success is due, in no small degree, to his faithful lay associates—the elders or deacons, the home missionary leaders or Sabbath school superintendent, the head of the Missionary Volunteers or Dorcas Society. Tell them so. Many an evangelist's results are due to his faithful song leader, the Bible instructor, his tentmaster, or his wife. Let them know it. Give honor to whom honor is due—not flattery, but sincere appreciation. Many an administrator's success or a departmental secretary's achievements are made possible by the loyal, enthusiastic, constructive help of faithful associates, secretaries, and helpers. Tell them so while it will count. Pass out the flowers now, before they are attached to a card of condolence. Satisfy that heartfelt need of praise. Posthumous praise cannot be heard by the ears of those who deserve it most and would really benefit thereby. Speak that word of appreciation now.

GUIDANCE!—Despite all their earnestness and enthusiasm, missionary-minded laymen do not have, and cannot be expected to have, evangelistic knowledge, experience, and ability to do what they long to do in aiding the evangelist in his public meetings. The efficient handling of the song service, the smooth operation of the stereopticon machine, the flawless functioning of receptionists and ushers, and effective publicity through handbills, newspapers, and radio, as well as reporting the meetings, is part of the professional techniques of the evangelist and is rarely ever successfully performed by laymen without painstaking coaching and checking, and demonstration and supervision by the evangelist himself. Without this watch-care their work is usually amateurish and often bungling. When we enter the competitive field for the attention and attendance of the public by means of evangelistic services, we should so conduct our meetings, wherever they are held, that there is maximum appeal without awkward pauses, crude statements, disconcerting slips, failure of lights, confusion in the song service, jiggling of the stereopticon, and the like. Our public meetings should not jar the nerves of the auditors or offend the sensibilities of the cultured.

L. E. F.