

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

September, 1948

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THIS MONTH

LARGER OUTLOOK	3
Essentials in Religious Awakening—Ellen G. White, <i>The Human-Interest Story</i> (9. <i>God's Messenger</i>)—I Was Taught by the Jesuits	
EVANGELISTIC OBJECTIVES AND TECHNIQUES	9
The Bible-marking Class—Evangelizing the Whole District	
PULPIT AND STUDY	11
The "Unveiling" of Jesus Christ—Christ's Post-Ascension Gospel	
BIBLE INSTRUCTOR COUNCIL	13
What Is Confucianism?—The Two Sanctuaries (study outline)	
LITERATURE EVANGELISM	16
Christian Literature Through the Ages—Gathering Our Strength	
THE BOOK SHELF	18
<i>Beverage Alcohol—The Great Religions of the Modern World—A Book About the Bible—Source Book on Home and Family Life—The Pastor and the Children</i>	
EDITORIAL KEYNOTES	21
Developing a Ministerial Leadership—A Lone Preacher on a Floating World	
KINDLY CORRECTIVES	23
Care in Speaking and Writing	
HEALTH EVANGELISM	27
The Health Work in Scandinavia—New Publication, <i>Should I Smoke?</i> —Personalize Gifts of Literature—The Christian Physician	
PASTORAL PRINCIPLES AND PROCEDURES	31
Keeping the Flock in the Fold—The Ideal Minister—Building Spiritual Life of Church	
MUSIC OF THE MESSAGE	35
Music's Contribution to Worship—Effective Use of Chorus Songs—Simplified Lettering Plan	
RADIO EVANGELISM IN ACTION	38
Correspondence School Interests—Why Not "The Adventist Hour"?	
RELIGIOUS WORLD TRENDS	41
Controversy Over Protestant Church Music	

Notes and Notices

Information and Sundry Items

❶ THE pastor-evangelist is all too often the forgotten man in our organizational setup—that is, when it comes to a voice in framing the policies, goals, and objectives that he is expected

REMEMBERING THE FORGOTTEN MAN

to bring to successful fruition. Of course, in connection with their execution he is very much remembered, spotlighted, and judged. But sometimes on the conference committees and in our policy-making councils he is too often the forgotten, largely unrepresented, man. It is but natural for the departmental secretary to be in the forefront. His office requires that he be active in laying plans. But these plans require the cooperation of the pastor-evangelist, who must in the end carry them into effect. Not infrequently our committees are made up largely of those who are not directly working with the actual membership comprising our churches. Our workers are earnest, faithful men, eager to support any progressive program. If, however, they could participate in the formulation of plans, it would make for the strengthening, unifying, and perfecting of the whole program of church activity. Workers' meetings are often, if not usually, given over largely to explanation of plans, or to the arousing of enthusiasm, and the extraction of pledges from the pastor-evangelists for the execution of these plans with the inception of which they have had little to do. Sometimes it has been noticed, when plans for institutes and councils are suggested to help the pastor-evangelist in his particular sphere of soul-winning and soul-holding problems, that those who are the most vocal in raising questions as to the need or feasibility of such gatherings are those not directly concerned. Consequently, the pastor-evangelist is too often denied the very counsel and help he needs for his particular work. Small wonder that some of our pastor-evangelists have come to feel that the only way to have a voice and to gain an advantageous opportunity is to get into a departmental or administrative position. Brethren, here is a matter that surely needs rectifying. Let us give the pastor-evangelist an equal part and chance. He is the backbone of this movement. Everything in the ultimate rests on him, and succeeds or fails as he handles it.

Welcome, *Listen* Quarterly!

❶ SPEAKING as one journal to another, THE MINISTRY welcomes *Listen*, volume I, number I (July-September), our new temperance quarterly. Attractive yet dignified, colorful but not gaudy, and soundly appealing, both the new editorial staff and the publishers are to be con-

gratulated on appearance and content. It is the official organ of the American Temperance Society. It lives up to the high typographical standards of the Pacific Press. The denomination can be justly proud of this first issue. And if this standard be maintained, we will be in the lead, at the head and not the tail, on this great moral issue. Our workers will welcome it and use it widely. Our evangelistic literature stands should stock and display it. Our evangelists will be spurred to greater efforts in behalf of temperance in public evangelism with such a representative document to back them. It ought to be placed in the hands of religious and civil leaders of thought everywhere. It might even be introduced on the newsstands; it would be worth trying. THE MINISTRY heartily welcomes *Listen*, and believes in its mission.

❶ WE have real satisfaction in introducing to all readers of THE MINISTRY a new section entitled "Literature Evangelism." Authorized by Autumn Council action and fostered jointly by the Publishing Department and the Ministerial Association, it is under the special care of D. A. McAdams, of the Publishing Department. The vital part message literature is to play in the finishing of the work gives every warrant for this advance. Articles from ministers, colporteurs, and others on ways and means of using evangelizing literature to the best advantage will be the undeviating objective.

Evangelistic Appeal in Church Offering

❶ AT this time our whole denominational emphasis is being directed toward greater expansion of our work throughout the world. The challenge of evangelism is ever before us. We must continue to expand our work. Evangelism must dominate all of our activities in an ever-widening and aggressive program. At times we may look upon the various appeals for mission offerings as an appeal quite apart from that of evangelism, but as we look toward September 11, when our Missions Extension Offering will be received, we are actually appealing to our people for a great world-wide evangelistic advance. During times of intense international strain and stress, and while the doors of mercy are still ajar, as ministers in this cause to which we are all fully devoted, we shall want to make an earnest and urgent appeal for this evangelistic advance. We need not hesitate to place before our people a strong emphasis on evangelistic advances. That in itself will naturally involve financial appeals; but when the advance of this cause is at stake, our people will respond to the appeals fervently made by the ministry. As we set our faces to the task remaining before us in this year, 1948, may we as leaders in this cause make every effort to make a strong evangelistic appeal on Sabbath, September 11, and advance the work of God throughout all the earth.

M. K. E.



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Seventh-day Adventists

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¶ If revival comes . . .

Essentials in Religious Awakening

By VANCE HAVNER

IT IS not likely that the next great movement of God's Spirit, if and when it comes, will begin with any major church body officially. That has not been the history of such awakenings. We read that when the water was turned into wine at Cana, the governor and the notables were not aware of what was going on, "but the servants which drew the water knew." God's miraculous movings are usually hidden from the "wise and prudent" and revealed first to "babes" who humbly obey the Lord's command. We are fond of having prominent politicians address our religious conclaves, sometimes to our embarrassment later, but a holy stir at the other end of the scale among common people might be frowned upon as out of order. We are entirely too wise and prudent in all our pompous gatherings. Besides, a revival would upset the schedule and some committees would not get to report.

But if God does open the heavens and come down, some conditions must be met and some consequences will follow. There will have to be repentance, confession, and even restitution. Of course, repentance is politely referred to occasionally, but a genuine breaking up of our hearts would so level our pride in big numbers, impressive statistics, and glowing reports that, in the interest of the status quo, it would hardly be tolerated. Great awakenings of the past have put churches on their faces from top officials down, but such an experience is awfully humiliating. We cannot have revival and save our faces—and who wants to lose face?

Such a moving from heaven would give the Holy Spirit the place He deserves in our thought and life. Dr. Mullins wrote: "It is a

strange and very significant fact that Christians for nearly two thousand years have so generally neglected the New Testament teaching as to the Holy Spirit. . . . The doctrine of the Holy Spirit is so interwoven and intertwined with the whole of the Old and New Testaments that it is one of the strangest oversights that Christians should have neglected it so long."

No wonder that extremists have run away with perversions of this blessed doctrine. The deeper Christian life, call it what you will, has become the happy hunting ground for sects and isms galore. Even the best of saints have spent entirely too much time debating the baptism, the filling, and so on. Well, whatever it is, most of us do not have it.

We used to sing, "All is vain unless the Spirit of the Holy One come down." And all is still vain—"unless the Spirit." Gehazi goes about today at Elisha's orders and with Elisha's staff, but although he goes through the prescribed motions, "there is neither voice nor hearing." Missionaries tell us that chimpanzees sometimes imitate them by building heaps of wood and arranging the kindling for a fire—but they do not know how to produce the fire. The church has her wood in excellent order today. We have been struck with the wonderful arrangement. The system is perfect, except—we have no fire.

Consistent Christian Living

A real awakening in our great church bodies would issue in consistent Christian living, separation from the world and unto God. God's people must not only humble themselves and pray; they must turn from their wicked ways. But you cannot get many "amens" on that. "The Lord knoweth them that are His"—that part of the verse is acceptable to all, but if you would be popular among church members, do not bear down on the rest of it, "Let every one that nameth the name of Christ depart from iniquity."

This article, reproduced by permission of the Baptist *Watchman-Examiner*, may profitably be read by every Seventh-day Adventist worker. Here is a frank declaration that is worthy of thoughtful study. There is increasing concern among the spiritually alert in various denominations today. We may well ponder our own relationship to these principles.—EDITOR.

While the saints argue over the latter portion of the sixth chapter of Second Corinthians and debate whether it means coming out from apostate ecclesiastical setups or separation from pagan worldliness, the challenge remains. God expects His people to have done with all idols, to have no fellowship with the unfruitful works of darkness, but rather to expose them. It is not enough for denominations to pass resolutions decrying the use of tobacco, for instance, if the members go right on smoking. It does little good for faithful ministers to deplore the menace of the movies—an institution which has long since passed from the field of mere amusement and has become a cult of paganism—it does little good for a faithful minister to turn the light on such unfruitful works of darkness if his congregation and many of his fellow ministers go right on attending them. When are we going to stop walking in the steps of those of old who “feared the Lord and served their own gods?”

Finally, a true awakening would restore the second coming of Christ to its place in our hearts and make us lovers of His appearing. No amount of exegetical sleight of hand can obscure the fact that the early Christians not only were ready but also expectant. Such expectancy is not to be found among most of our church members, and when the matter is mentioned,

one does not catch the notes of loving anticipation. It is fashionable to appear very erudite and say that the New Testament Christians were mistaken. Others dispose of it by saying, “All that matters is to be ready.” But that is not all that matters. The early believers, I repeat, were not only living right, but were looking up.

When our Lord was on earth, He said, “I will build My church,” “I will send the Spirit,” “I will come again.” We have waxed eloquent on the first pronouncement. We have affirmed the second. But on the third we have managed only a low whisper, if indeed we have spoken at all. We have excused ourselves on the ground that the issue is controversial, but that excuse has not kept us from being vociferous on baptism or sanctification or other debated themes.

We do not know when nor where the lightning will strike nor the fire fall, but we affirm that when we meet divine conditions we shall manifest divine consequences. We feel that there is a preliminary stirring today among God’s people in all the churches. We hope that the American craze for organization will not smother it under vice-presidents, quotas, and budgets. It will not likely come stamped with the imprimatur of an earthly headquarters, but we welcome it if it comes approved from above. —*Watchman-Examiner*, April 15, 1948.

Ellen G. White—The Human-Interest Story

9. God’s Messenger

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

I HAVE no claims to make,” wrote Ellen G. White in 1906. “only that *I am instructed that I am the Lord’s messenger*; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus.” —*Review and Herald*, July 26, 1906.

That which called forth this utterance and a further explanation of her call and work was a discussion over Mrs. White’s status—whether or not she was a prophet. She herself, before a large gathering at Battle Creek, had explained that her work embodied much more than that of a prophet, and at that time had stated, “I do not claim to be a prophetess.” In her discussion of her work she continues in the *Review* article:

“Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord’s messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be His messenger.

“‘Your work,’ He instructed me, ‘is to bear My word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. . . .

“‘Be not afraid of man, for My shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.’

“Why have I not claimed to be a prophet?—Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word ‘prophet’ signifies.”—*Ibid*.

Then follows in the article a delineation of the broad work to which she was commissioned. We will quote a few sentences regarding this:

“The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker.”

“I was also to speak on the subject of Christian temperance.”

“I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practicing the truth.”

“I was charged not to neglect or pass by those who were being wronged.”

“I was instructed that I must show a special interest in motherless and fatherless children, taking some

under my own charge for a time and then finding homes for them."

"In Australia we also worked as Christian medical missionaries. At times I made my home in Coorانبong an asylum for the sick and afflicted."

She concludes: "To claim to be a prophetess is something I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out."

As we contemplate the broad work given to her, we are forced to agree with Mrs. White when she says, "My commission embraces the work of a prophet, but it does not end there."—Letter 244, 1906.

This meant to Mrs. White that her life and all her energies must be fully and constantly consecrated to God. It meant that she must speak for God messages of reproof, of instruction, and of encouragement. It meant that she must write articles and books setting before the church and the world the information and light that God imparted to her. It meant that she must lead out personally in every type of Christian missionary work. It meant at times that she would be honored and lauded by those about her. It also meant that she must stand many times alone, battling evil, selfishness, avarice, waywardness, and coldness. It meant that she would be opposed and maligned. It meant sleepless nights, separation from her family, endless traveling, incessant interviews, and constant writing. Would anyone choose such a work? Oh, no. Did Mrs. White choose this work? We will let her answer:

"When this work was first given me, I begged the Lord to lay the burden on someone else. The work was so large and broad and deep that I feared I could not do it. But by His Holy Spirit the Lord has enabled me to perform the work which He gave me to do."—*Review and Herald*, July 26, 1906.

No Claim to Be the Leader

Mrs. White's position and work were unique. It would be but natural that one called to the responsibilities placed upon her might be inclined to assume the position of leader, and might even become somewhat of a dictator. This was not true of Mrs. White. In 1903 when the public press issued statements that there was a controversy between Dr. J. H. Kellogg and Mrs. E. G. White over the question of leadership of the Seventh-day Adventist people, the messenger of the Lord declared:

"No one has ever heard me claim the position of leader of the denomination. I have a work of great responsibility to do,—to impart by pen and voice the instruction given me, not alone to Seventh-day Adventists, but to the world. I have published many books, large and small, and some of these have been translated into several languages. This is my work,—to open the Scriptures to others, as God has opened them to me."—*Testimonies*, vol. 8, p. 236.

We have already noted Mrs. White's clear

perception of the place of organization in the work of the denomination, and the authority of the General Conference in planning for the advancement of the work. Speaking of her trip to Australia, she testified:

"I had not one ray of light that He [the Lord] would have me come to this country [Australia]. I came in submission to the voice of the General Conference, which I have ever maintained to be authority."—Letter 124, 1896.

This is in full harmony with the utterance recorded during her illness in Australia when she asked herself: "Have you not come to Australia because you felt that it was your duty to go where the conference judged it best for you to go? Has not this been your practice?"—Letter 18a, 1892.

Although she stood as the Lord's messenger, with instruction for the leaders of the work, she ever gave full recognition to the rightful place of organization.

Spoke With Decision and Authority

As God's messenger, Ellen White spoke with decision and authority. "I speak that which I have seen, and which I know to be true."—Letter 4, 1896. "I implore you [the church members] not to treat this matter with your criticisms and speculations but as the voice of God to you."—Letter 36, 1890. The messages were not to be parried, for she adds:

"What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work?"—*Testimonies to Ministers*, p. 466.

Whether men would hear or not, whether they followed or rejected the counsel she imparted, the attitude of others had little effect on her. She knew her message was of God. Usually the messages were gratefully received by those to whom they were directed, and through the years Mrs. White was honored, loved, and highly respected by her brethren in the ministry and by Seventh-day Adventists around the world. The messages which she bore orally and in writing have exerted an immeasurable influence upon the remnant church and the world.

The work of Ellen G. White was not unknown to the world. Of course, there were varying concepts of her call and her mission. Her public ministry and her writings and the influence of her long life of service drew the respect of her contemporaries. George Wharton James, writer and lecturer of note, in his work *California—Romantic and Beautiful*, in 1914, paid tribute to Mrs. White in these words:

"Near the town of St. Helena is the St. Helena Sanitarium and the home of Mrs. Ellen G. White, who, with her husband, practically founded the church of the Seventh-day Adventists as it is governed today. Mrs. White was also the inspiration and guide of the early day movement toward more hygienic living, and the treatment of disease by what are now known as the Battle Creek Sanitarium methods. . . .

"These sanitariums are to be found in every country of the civilized world, and most of them are specific and direct tributes to her power and influence as an organizer.

"Every Seventh-day Adventist in the world feels the influence of this elderly lady who quietly sits in her room overlooking the cultivated fields of Napa Valley, and writes out what she feels are the intimations of God's Spirit, to be given through her to mankind.

"This remarkable woman, also, though almost entirely self-educated, has written and published more books and in more languages, which circulate to a greater extent than the written works of any woman of history."—Pages 319, 320.

On Mrs. White's death there was wide editorial comment across the United States. *The Independent*, a weekly journal of the time, published in New York City, devoted a little more than a full column in noticing her life and death. Overlooking some inaccuracies in historical data, and omitting some misstatements, we quote from the article:

"An American Prophetess"

"Mrs. Ellen G. White, leader and teacher of the Seventh-day Adventists, lived and died in comfort and honor. . . . Mrs. White hoped to be one of those who would be taken up alive to meet the Lord in the air. But the Lord delayed His coming, and she entered into rest, just as others do, at the age of eighty-eight, and her burial took place a few days ago at the Advent headquarters at Battle Creek, Michigan. Her husband, Elder White, shares with her the honor of founding the Seventh-day Advent Church, but she was its one prophetess.

"Ellen G. (Harmon) White, born in Gorham, Maine, was a very religious child, and when thirteen years old, in 1840, in the midst of the Millerite excitement, heard the Rev. William Miller preach on the speedy coming of Christ, and she was greatly affected. At the age of seventeen she had her first vision, and was bidden, she believed, by the Holy Spirit, to proclaim the speedy advent of Christ to glorify His saints and destroy His enemies. She dreaded the duty, but was given strength to accept it, and was rewarded with a long succession of revelations thru her life. Before she was twenty years old she married Elder White, and their following began to grow.

"Her revelations were in the nature of instructions to their disciples, mostly aimed at their spiritual life, not forgetting to forbid the sins of custom and fashion. . . . Saturday was the Sabbath; and the Lord's coming was close at hand. . . . At first the children were taken out of school to devote themselves to preparation for the advent, but after a while they learned patience, and established schools of their own, and entered on a great missionary propaganda, which took Mrs. White for years to Europe and Australia.

"Of course, these teachings were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected as promised to the 'remnant church' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853 in Battle Creek, and it has grown until now they have thirty-seven publishing houses thruout the world, with literature in eighty different languages, and an annual output of \$2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

"Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? Or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate she was absolutely honest in her belief in her rev-

elations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession."—*The Independent*, Aug. 23, 1915.

We might naturally ask, What effect did this important position have upon Mrs. White? Did it lead her to draw attention to herself. Did she use her gift to build herself up in popularity or financially? No. Ever did she feel that she was a frail agent, doing the Lord's bidding. There was no self-exaltation, no self-aggrandizement. She amassed no fortune. Her own appraisal of her status is illustrated in a conversation which took place in her home about the year 1902, as it has come to us from the individual concerned.

A new housekeeper and nurse had come to the White home. She was a woman in her twenties, and as she crossed the continent to enter Mrs. White's employ, she contemplated, "I am going to the home of the prophet. How will it be?" The evening of the first day Mrs. White and the new housekeeper were thrown together for a time, and after quite a silence, Mrs. White spoke, pausing between each sentence:

"Sister Nelson, you have come into my home. You are to be a member of my family. You may see some things in me that you do not approve of. You may see things in my son Willie you do not approve of. I may make mistakes, and my son Willie may make mistakes. I may be lost at last, and my son Willie may be lost.

"But the dear Lord has a remnant people that will be saved and go through to the Kingdom, and it remains with each of us as individuals whether or not we will be one of that number."—As related to the author in 1939 by Mrs. M. J. Nelson.

Although Ellen White, because of her unique work, was often the center of attention, she never asked others to look to her. She did not establish herself as an example or criterion. She was a fellow Seventh-day Adventist seeking to please her Lord, hopeful of a crown of reward when the conflict was over, but with no assurance of salvation except as she was faithful and trusted in the merits of her risen Saviour.

As she neared the end of the way, it was a triumphant experience. She knew her Saviour and Friend. She looked forward to a home in the new earth. Often, as she hurried down the hall from her bedroom to her writing room, she would be heard humming the words penned in 1845 by William Hyde, after he had heard her account of the first vision of the new earth. The full wording will be found in *Testimonies for the Church*, volume 1, page 70, and in the *Church Hymnal*, Number 305. It was one of the hymns in our first hymnbook issued in 1849, bearing the heading, "The Better Land." It was especially the last part of the poem and hymn that she dwelt upon.

"We'll be there, we'll be there in a little while;
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest."

(END OF SERIES)

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

I Was Taught by the Jesuits

By JOSE NUNES BRANCO, Teacher,
Seminario Adventista, Portugal

The life story of this former Catholic clergyman was written by request of the editor, and was translated from the Portuguese by Charles A. Rentfro. The translator's father, Clarence E. Rentfro, was the first Adventist missionary to Portugal (1904-1917). He baptized Antonio Dias Gomes, who became a worker, and at present is the director of the Portuguese Union. He is mentioned in this article. This is the fifth in a series on how ministers of other beliefs were led to accept Adventism.

I WAS born of Catholic parents, in December, 1905. As an only child, I was reared with tender care, for my family dreamed of carving out a brilliant future for me. My father wanted me to follow a military career; my grandfather expected me to be a doctor; but in an endeavor to carry out my mother's wishes, I became a teacher. When I was eight years old I finished a two-standard primary course, and at the age of fifteen I was graduated from the high school lyceum. It was at this stage of my life that I decided to become a priest. A contributing factor in this case was the bishop of the diocese, who had befriended me. When I finished the lyceum, the bishop sent me to a Catholic seminary to continue my studies in Latin and philosophy. And in 1921 I went to Rome, where I attended the Pontifical Gregorian University under Jesuit supervision.

After living seven years in Rome, I received a doctorate in philosophy and theology, including a bachelor's degree in canon law. Concurrently I attended courses in Bible archaeology, apologetics, classic Latinity, also harmony and counterpoint at the Royal Academy of Music of Saint Cecilia.

Never, in those earlier years, did I have the slightest doubt concerning the Roman faith. The teachings of the Jesuits in the Gregorian University—principally in the theological and canon law colleges—were calculated to impress upon the minds of their students the highest respect for the Papacy, and an equal devotion and obedience to the Pope. I was no exception to this rule. So consequently the reverence which I displayed toward the Pope was nearly worship. I saw Jesus Himself in the Pope.

My intense desire to fathom the Papacy led me to attend a course in Bible archaeology. It was then, while studying this subject, that my first doubt arose regarding the doctrinal legiti-

macy of papal claims. I did not find the proofs which I sought—whether Saint Peter had ever been in Rome. I questioned my professors, experienced archaeologists, who answered me, however, with evasive arguments. They in no way satisfied my avid spirit in search of truth.

I considered this thought of mine to be an evil doubt, a diabolic temptation. And I tried to smother it, according to the Jesuit teachings, by a fervent act of faith in Saint Peter's Primate Church, and that of his supposed successors.

I was ordained a presbyter (second order of the Catholic priesthood, empowered to say mass) in the papal Basilica by the Cardinal Vicar of Rome in December, 1927. When I completed my doctorate in theology in July, 1928, I returned to Portugal the following month, and was named professor and assistant rector of the Catholic seminary in the diocese of Portalegre. I appeared in the principal pulpits of the diocese and throughout the country. In the absence of the bishop I ruled the diocese in a capacity of general vicar.

Early Struggles With Conscience

In connection with the innermost self-examinations of my conscience, throughout my life as a seminary student and as a priest, I felt a definite and undefined spiritual uneasiness weighing heavily upon my whole life. Certain remarks of my associates confirmed my miserable spiritual condition. Today some of them are canons, monsignors, and even bishops. While associating with the clergy—even some of the most notable—I saw that their standards of living were characterized by discreet hypocrisy.

As I leafed through the prescribed sacraments of the Roman Church, which I myself had to teach to my students or proclaim from the pulpit, nowhere could I find the efficacy proclaimed by the theological manuals. The confessional was an oppressive weight, an unbearable burden, which I was unable to harmonize with this declaration of Jesus: "For My yoke is easy, and My burden is light."

In addition to my classes at the seminary, I taught a course in religious interpretation for lyceum students in the local high school. In this

manner I retained contact with the academic youth of the city, for whom I also said mass on Sundays in the cathedral, and then organized them into a Catholic youth group.

First Contacts With Advent Message

My first contact with the Adventist message was in 1930. One of the students spoke to me about Seventh-day Adventists, and I became agitated over the Sabbath question. I attempted to refute the fourth commandment, but I had to confess that the only argument at my command was that of the authority of Rome. The same student gave me some Adventist leaflets, which I read out of mere curiosity, but still I was prejudiced enough to refute them.

I repelled the doctrine of the mortality of the soul with indignation, in spite of my insufficient knowledge of the subject. I simply could not conceive of a mortal soul!

During my yearly vacation from school duties the bishop of the diocese decided that I should go to Lisbon to work with the Catholic Action movement. But I asked the bishop to permit me to remain in Portalegre another year. The bishop refused, and forbade me to return to the city. However, I returned, and took up private teaching. My disobedience brought down upon me the ecclesiastical penalties of the church. Then I met the local Adventist worker, the present director of the Portuguese Union, A. Dias Gomes. I went to the church and enjoyed it. All the brethren displayed kindness and understanding.

I studied and argued with Pastor Dias Gomes at night during the course of many weeks, even till three and four in the morning. I accepted the Sabbath truth very soon, also the one and only mediation of our blessed Saviour, and salvation by faith. Even my belief in the supposed primacy of Peter and of his successors was dispelled from my thoughts. The greatest difficulty which I encountered was the Bible doctrine of the mortality of the soul. We studied this at length, discussed it thoroughly, and prayed earnestly. My whole life as a student, teacher, or preacher had set a precedent for me, and I was imbedded in the false doctrine of the absolute immortality of the soul. At last, thanks be to the power of prayer, light penetrated my darkened understanding, and I saw the truth.

Finally, having been convinced that the Roman Catholic Church was the great apostate, I resolved to disconnect myself from it, solemnly and officially. In one of the newspapers of the land I waged a polemic struggle with two Catholic papers. Against one of them I attacked *Saint Peter's Sojourn in Rome*; against the other I defended the Bible versus church tradition, which is opposed to the Word of God.

I began to attend the Adventist church regularly. In 1932 I was married and went to Lisbon and taught privately, to support myself

and family. I decided to become a public school teacher. As I did not desire to avail myself of the degrees awarded to me by the Gregorian University of Rome, I attended the University of Lisbon, beginning as a simple student. I was graduated from the College of Letters in historical and philosophical sciences.

I entered a training course in the Normal Lyceum of Lisbon, to become a public high school teacher. At the same time I taught a Bible class started by Pastor Gomes in Lisbon, in a training school which was the forerunner of our present Adventist Seminary in Portalegre.

The brethren and I were always more or less in close association in Lisbon during those years. When my internship was completed, I was named professor in the same Normal Lyceum of Lisbon, where I taught history, philosophy, and political organization. But I still remembered the pulpit and my desire to win souls to the truth.

In my classes at the lyceum I lost no opportunity to speak of God and of the truth He gave to us, which man had tried to discredit. Whenever I talked to Pastor Gomes I told him of my desire to devote myself to the teaching of the Holy Scriptures or theology, and the ministry of saving souls. My one thought was that, since God had permitted me to have an ecclesiastical training, and then called me to the knowledge of His truth, this must not have been merely to go through life teaching in a state college. I felt a void within my soul while teaching history and philosophy.

It was in the midst of this spiritual desert that I met A. V. Olson in Lisbon during December, 1945. We talked a long time, and prayed together in his hotel room. I felt God's hand clearly pointing out to me the road which He felt I should take. I arrived at a definite decision. I began to attend the baptismal class, and on April 20, 1946, my wife and I were baptized.

I requested an unlimited leave of absence from the National Ministry of Education, and left the Normal Lyceum. I came to our Adventist Seminary in October of the same year, and after three months was invited by the union director, Pastor Gomes, to take charge of the church work in Portalegre, Portugal.

As I work happily and enthusiastically, my time is spent in the Lord's vineyard, teaching classes in the seminary and shepherding the church in the city. Occasionally I visit some of our churches throughout Portugal to hold public meetings. I consider myself fortunate, for I see the hand of God blessing me in our seminary as a teacher, and as a preacher of the Advent message.

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¶ "THE biggest cemetery is where the unused talents lie buried."

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

The Bible-marking Class

By ROLAND K. CEMER, *Evangelist,*
Fort Wayne, Indiana

ONE of the ways which we have found successful in enlarging our week-night crowds is to have a Bible-marking class. This class has many advantages, not only to help draw a larger attendance, but also to familiarize the people with their Bibles. It aids in impressing the texts indelibly upon their minds and in indoctrinating them in the message.

Our whole evangelistic campaign centers on bringing the people to Christ and His Word, or bringing them closer to Christ if they are already Christians. We use four methods to accomplish this. First, the sermon presentation of the subject from the public platform. How thankful we can be that in these dark days of earth's history we have a real down-to-earth message of hope for those who are searching for the light. Brother evangelists, we ought to be preaching this message with more power and surety than even the pioneers of the message, for we can see, as they could not, the actual fulfillment of the last-day prophecies.

Second, we send out our sermons in printed form through the mail the first week, and then by the evangelistic workers from then on. This gives the people a chance to study the sermon and look up the texts in the quiet of their own homes, and see whether the things the evangelist is preaching are really Biblically true.

Third, we conduct a Bible-marking class on the subject presented the previous Sunday night. This class I wish to emphasize in this article and will discuss in detail.

Fourth, we offer a printed home Bible study course, using our own mimeographed Bible lessons. By having our own lessons we can carry out the same lines of thought that we have used in the public presentation, and also have the lessons follow, at once, the sermon that is given on the subject. Instead of waiting for these lessons to reach the people by mail, the evangelistic worker takes the first lesson with him on his first call at the home.

In the public service we try to get as many to sign up for these lessons as possible. Then, if they have not done so, it is the duty of the worker to sell the idea to them when visiting in the home. The worker shows how simple and to the point the lessons are, and what a help they will be in understanding the sermon subjects. A large majority of the interested people take these lessons. Each week the

worker calls for the finished lesson and leaves one or two more. He persuades the student to keep the lessons up to date, and is there to help if any difficulty arises or the lesson is not finished. We have had as many as three fourths of our students finish the course, and most of them finish by the time the public services end.

By using this method we can plainly see that even though a person might lose out on one of the public sermons, the lessons bring it to him, and his interest is kept alive.

We also use a step-by-step health course, showing the people how to intelligently change their wrong dietary habits for correct health-building ones. At the close of the evangelistic series demonstration classes are held. In this way we are able to indoctrinate them thoroughly before they are brought into the church membership.

NOW for the Bible-marking class and how it is conducted. It is usually held on Tuesday evening, preceding the main service, from 7 to 7:45 P.M. A blackboard is used to illustrate the marking, or better still a pictograph machine, showing on a screen the very text already marked.

The first step is to give the key letters used for the subject, the opening text, and the name of the subject. These are to be written on the flyleaf in the back of the Bible as follows:

SC—Psalms 50:3-5—Second Coming of Jesus.

Turning to Psalms 50:3-5, we have the text marked like this:

SC-2	3	<u>Our God shall come, and shall</u>
Heb.		<u>not keep silence: a fire shall</u>
9:28		devour before Him, and it shall
		be very tempestuous round about
		Him.

Since this subject is dealing with the second coming of Christ, the part of the text which brings out that thought is made to stand out by underlining. A marginal line is drawn along the side of the verse or verses used. In the margin the key letters and the consecutive number of the following text of the study are written. Then turning to Hebrews 9:28 we find that it is marked the same:

SC-3	28	So Christ was once offered to
John		bear the sins of many and <u>unto</u>
14:1-3		<u>them that look for Him shall He</u>
		<u>appear the second time without</u>
		<u>sin unto salvation.</u>

Here again the glorious fact of His coming stands out by underlining. The same procedure is followed until the entire subject is marked in the Bible. A study usually consists of about twelve texts. In the margin beside the last text this is written: "SC-End." Colored pencils are used for marking, and are furnished by us. The student brings only his Bible.

At the completion of the Bible-marking course, a certificate is given in recognition of faithful work, and even a novice Bible student is then able to give a good, clear study on any subject marked. (A certificate is also given for the completion of the home Bible course.)

I believe we will find as preachers that marking Bible texts helps us in our study and public presentation as well as helping our interested people. I am certain of this through experience in a number of evangelistic campaigns.

Evangelizing the Whole District

By CLARENCE B. MESSER, *Pastor-Evangelist, Gainesville, Texas*

RECENTLY we began a series of district evangelistic meetings which we feel were of great value and accomplished excellent results in the five churches of our district. I shall try to outline the plan in such a way that all who see light in the procedure may adapt it to their district programs.

These services were held regularly on the same night in the churches of the district during each week of the campaign. The Sunday evening service was held in the largest church, and on each succeeding night a service was held in each of the other churches of the district. The evening program and the sermon were the same in each church through the week.

This method made it possible to use one advertisement to cover the entire week, and in that advertisement we named the five places where the services would be held. One newspaper covered the entire district, and three other papers covered certain areas of the district. For the opening of the campaign we advertised in all four papers. Since the paper published in our largest city covered the entire district, we announced in it the program for the week, naming the five churches where the services would be conducted. In other papers we announced the subject and other items of interest, giving the address of the church in the town covered by that paper. We used paid advertisements occasionally through the winter, but after the campaign was under way news stories gave the report, and effectively advertised the meeting. An announcement of the services appeared in all four newspapers weekly throughout the seven months of the meetings. This kept the Seventh-day Adventist church constantly in the news. (And, incidentally, it gave prestige to our Ingathering cam-

paign which followed right after the meetings.)

From the beginning of the campaign we used 11-by-14-inch window cards announcing certain features and the subject for the week, giving the names of the five places where the meetings would be held. These were changed each week. Our churches gladly cooperated in these meetings. The members invited their friends and neighbors. They phoned their acquaintances and invited them to come. In the Sabbath services the church elders endeavored to present subjects appropriate for newcomers who attended.

Although we did not always follow the same form of procedure each week, the schedule was usually as follows: The first fifteen minutes were devoted to instrumental music as the people assembled. Then followed a fifteen-minute song service in which the audience was invited to participate. The announcements, offering, sermon, pictures, and benediction then followed. A musical postlude was rendered while we greeted the people, shaking hands as they left for their homes.

My wife occasionally played the vibraharp as a special attraction for the first fifteen-minute period. During the song service we usually used the stereopticon and song slides. We did not use songbooks. Occasionally we would vary the song service by dispensing with the pictures and would call for favorite songs by the audience. Without books, we would sing the first stanza of each song from memory. Occasionally we had special numbers during the song service.

A few minutes before eight o'clock I entered the pulpit, and without further singing the congregation stood during the prayer. We then announced the program for the coming week, the subject, the pictures, and any other feature. This was followed by the offering. Occasionally a special selection of music was rendered.

We planned to begin the sermon about 8:05. This lasted from thirty to forty-five minutes, depending somewhat on the nature of the subject. After the sermon we showed a sound motion picture and brought the meeting to a close by giving a final invitation to the service of the coming week, then we had the benediction. No singing was used to close the meeting.

Although this arrangement of order might not be ideal, it did appeal to the children, who were often instrumental in bringing the parents. In this way the children would stay awake during the sermon and would not sleep through the pictures.

We started this program as an experiment, praying and hoping that we might find some way in which district evangelism might be successfully carried on. It undoubtedly has great room for improvement and adaptation. Other means of attracting an audience could be used, of course. Other procedures could be followed and thus effectively reach souls.

We discovered that some of the advantages of this form of evangelism are: (1) One evangelistic meeting a week is not too much for our members to attend regularly. They are glad to come. (2) It keeps the light of evangelism burning in our churches. (3) It strengthens our own people. (4) It provides a service other than a Sabbath service where our people can take their relatives, neighbors, and friends. (5) It gives us opportunity to keep our Sabbath services constantly before those not of our faith. (6) It keeps our churches in the news constantly. (7) It silences any who would charge that we are hiding our identity, since the services are held in our own churches. (8) It gives each church an equal amount of evangelistic service, and they can feel that they share alike.

There are difficulties to overcome, of course. At times the attendance may drop noticeably because of weather conditions. In some places few may appear to be prospects for uniting with God's people, but if we labor on and leave the results with God, fruits are sure to follow. This plan, though not entirely original with us, helped to bring results beyond our greatest expectations.

During the seven months of our meetings we traveled more than ten thousand miles, held nearly two hundred services, and received offerings sufficient to cover all expenses except the travel budget, which was the regular conference allowance for the district. Early in the summer twenty-seven members were received into church fellowship by baptism, and six on profession of faith. Later thirteen others joined by baptism, making a total of forty-six, and others are still in preparation, although some of these would have united with the church even though there had been no district services, we are confident that these meetings have greatly helped. The tithe increased from \$14,000 to \$18,000 for the district in one year. I mention these figures only that they might show the results that follow this type of evangelism.

Pulpit and Study

Biblical Exposition and Homiletic Helps

The "Unveiling" of Jesus Christ

By HERBERT CAMDEN LACEY, *Pastor,*
La Crescenta, California

THE accompanying outline contains what I feel to be the true spiritual and prophetic contents of Christ's Post-Ascension Gospel. In it the Lord Jesus Himself unfolded His eternal glory and the triumph of His redeemed church in the great drama of the universe.

It seems to have been a Sabbath day's message given to the beloved disciple, John, during

his imprisonment on the isle of Patmos for his Christian faith and testimony, probably in the reign of Domitian, about A.D. 95. (Rev. 1:9, 10.) This prophecy, which ranks as the noblest in all the Bible, covers the entire Christian dispensation, unveiling the most glorious manifestations of the Godhead—the Father, the Son, and the Holy Spirit—ever vouchsafed to a human soul; placing the all-availing atonement of the Lamb of God at the very center of interest in the celestial sphere; and climaxing the whole vision of human redemption in the glorious reign of "the King of kings and Lord of lords," together with the eternal bliss of the redeemed in the New Jerusalem and the earth made new.

The outline is sufficiently indicative of the line of thought which I feel runs through this wonderful disclosure. Let it be noted that the beloved John himself analyzes its contents in three parts: First, "the word of God," or the risen Saviour Himself unveiled in His high priestly glory. (Rev. 1:9-18.) Second, "the testimony of Jesus Christ," or His witness as such which He gave, and still gives, through His Spirit, to the sevenfold church of the Christian age. (Rev. 1:17 to 3:22.) And third, "All things that he saw," or the steps leading up to the ultimate victory of the Son of God and His saints in the great conflict of good and evil. This third section comprises the other great lines of prophecy (besides "the seven churches") which cover our dispensation, and introduce us to the final triumph. (Rev. 4:1 to 22:5.)

Furthermore, John, having been taken "in the spirit" into the first apartment, or holy place, of the heavenly sanctuary (Rev. 4:2), was shown, first, the opening of the ministry there, on the day of Pentecost (A.D. 31). Christ was shown as our High Priest, and also the Lamb as it had been slain, but now having seven horns and seven eyes. (Rev. 5:6.) With Him is the multitude of His assistant priests (Rev. 5:8-10), who had risen from the dead immediately after His resurrection (Matt. 27:50-52), had ascended with Him to heaven (Eph. 4:8, margin); and now share with Him the priestly ministry in the heavenly temple. This ceremony was most probably inaugurated on the day of Pentecost (A.D. 31), for it was then that the Holy Ghost was poured out upon the heads of the hundred and twenty disciples gathered in the upper room, awaiting the promised gift of the Spirit. (Luke 24:46-49; Acts 1:4-8, 15.)

Then, from this point of view—the holy place of the heavenly sanctuary—John was shown the long lines of prophecy of the seven seals with their concomitants, the 144,000, the great Second Advent Movement of 1840-44, the two witnesses, and the French Revolution. (Rev. 6:1 to 11:14.)

The rest of the Revelation appears to have been viewed on that Lord's day in Patmos from the most holy apartment of the heavenly

temple. (Rev. 11:19.) The contents comprise a prophetic history of the great controversy between Christ and Satan, from its inception in heaven to its conclusion on earth, with special emphasis placed upon the final act in the great drama of deception. Then follow the new creation, with paradise restored and the Garden of Eden enlarged and beautified into the New Jerusalem, the grand and glorious metropolis of the earth made new. (Rev. 12:1 to 22:5.)

The stately progress of the great lines of thought unfolded may be followed quite easily by a careful study of the accompanying outline without further explanations.

May you and I share in the promised blessings (Rev. 1:3; 22:7) in our predestined parts in the book of life, in the Holy City, and in the glorious things which are written in this book! (Rev. 22:19.)

Christ's Post-Ascension Gospel

A Sabbath day's message to the beloved John for the Lord's beloved people

Keynote: *"Behold I Come Quickly"*

PRELUDE: Title, contents, preface, introduction, central theme, church's response, divine attestations. Rev. 1:1-8.

A. "THE WORD OF GOD." The risen Saviour unveiled. Our great High Priest in His sevenfold glory. Rev. 1:9-16.

B. "THE TESTIMONY OF JESUS CHRIST." What the Spirit saith to the seven churches. The inner spiritual history of the one church of Christ through seven successive phases. Rev. 1:17 to 3:22.

C. "ALL THINGS THAT HE SAW." The victory of the Son of God and His saints in the great drama of the universe. Rev. 4:1 to 22:5.

1. As staged in the holy place of the heavenly sanctuary. Rev. 4:5 to 8:3.

The opening of the priestly ministry on the day of Pentecost, A.D. 31.

The Lamb and the "living ones."

A sevenfold unveiling of our great High Priest and His redeemed assistant priests. Rev. 4:1 to 5:14.

a. The seven seals:

The outer secular history of the one church of Christ through seven successive phases. Rev. 6:1 to 8:1.

The 144,000 sealed on earth and the saved in heaven. Rev. 7:1-17.

b. The seven trumpets:

The history of the world throughout the Christian dispensation. Rev. 8:2 to 11:19.

The great Second Advent Movement, 1840-44. Rev. 10:1 to 11:2.

The witnessing word (Old and New

Testaments) during the papal supremacy (538-1798) and the French Revolution (1793-97). Rev. 11:3-14.

2. As staged in the most holy place of the heavenly temple. Rev. 11:19.

The opening of the high priestly ministry on the day of atonement (A.D. 1844).

"The ark of His testament." A sevenfold unveiling of the commandments of God and the creation Sabbath. Rev. 11:15-19.

a. The great controversy between Christ and Satan.

From its inception in heaven to its termination on earth. Rev. 12:1 to 16:21.

The seven mystic figures in the conflict. Rev. 12:1 to 13:18.

The threefold angelic message, emphasizing the judgment hour, the seventh-day Sabbath, the commandments of God, and the faith of Jesus. Rev. 14:1-13.

The coming of the Lord, and the twofold harvest of earth. Rev. 14:14-20.

The seven last plagues on Sabbath-breakers. Rev. 15:1 to 16:21.

b. The final act in the great drama of deception.

Scene 1. Satan's impersonation of Christ (during the sixth plague?). Rev. 17:1-18.

Scene 2. The downfall of Babylon, the threefold synagogue of Satan (during the seventh plague?). Rev. 18:1-24.

Scene 3. The coming of the King of kings and Lord of lords. Rev. 19:1-21.

Scene 4. The millennium on earth and in heaven. Rev. 20:1-9.

Scene 5. The lake of fire, final destruction of sin and Satan. Rev. 20:10-15.

c. The new creation.

The new heaven and earth. "Paradise Restored." Rev. 21:1.

Its metropolis, the New Jerusalem. Rev. 21:2 to 22:3.

The eternal bliss of the redeemed. Rev. 22:3-5.

A sevenfold blessedness.

POSTLUDE: Closing counsels and benediction.

"Surely I come quickly."

"Amen, Even so, come, Lord Jesus."

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BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

What Is Confucianism?

By RUTH SIMON MAZAT, *Missionary
on Furlough From China*

THE early religion of China was called "Sinism," and its beliefs are still dominant to the present time. Sinism consisted of two major parts, nature worship and ancestor worship. Nature worship can be summed up in the statement of Chu Hsi in the twelfth century A.D.: "Heaven is God and God is Heaven." Of ancestor worship it was said that man was the third in the heaven-earth triad. The worship of man was the worship of one's own ancestors. The imperial spirits and spirits of the ancestors of vassal princes and officials were worshiped in temples. The common people had no temples, but had their own household shrines.

Two systems, came out of the Sinaean Era—Confucianism and Taoism. Both were in process of development for many centuries. Confucianism stressed the practical side of life, and advocated that human conduct regulate itself in harmony with heaven. Taoism proposed a passive, mystical accord with heaven. Confucianism is an expression of the Chinese moral character. Taoism is mainly either magic or magical. Chinese medicine is Taoist, and her literature, poetry, art, drama, folklore, and myths have been permeated with its ideas.

"Confucianism—a misleading general term for the teachings of the Chinese classics upon cosmology, the social order, government, morals and ethics. Confucius is not the founder of the system, but is the transmitter of the teachings of antiquity and the editor of some of the classics."—*Encyclopaedia Britannica*, vol. 6, art. "Confucianism."

Confucius lived from 551 B.C. to 478 B.C. In Biblical history we can think of his living from about the end of the Babylonian captivity to the early part of the rebuilding of Jerusalem. His teachings were mainly concerned with ethical, political, and social questions. During the lifetime of Confucius, the early religion of China was strongly adhered to, and this the sage accepted as a matter of course. He attempted no changes. He was greatly interested in the development of the ideal, or superior, man. He believed that man unaided could become superior. He also believed that the nature of man was fundamentally good or "inclined to goodness," and that he had no need of a Saviour. His teachings advocated that all could be accomplished through personal relationships. His system of human relationships covered five

points called the "five relations": ruler and subject, father and son, husband and wife, elder and younger brother, and friend and friend. Filial piety was the cornerstone of his system of relationships.

He was primarily interested in society and the state. He was a political reformer at heart. There is no evidence that he tried to help his disciples solve any spiritual problems. He himself says that he was not the founder of this system of ethics but only the transmitter. But he did think of himself as "heaven's agent." The nine classics, most of which bear some stamp of Confucius, are collections of ancient literature and form the most important writings of China. However, they have little to do with the direct teachings of Confucius.

Basis of Religious Ideas

The Confucian idea of the universe is that it starts out with an impersonal cosmic energy and principle which produced *yin* and *yang*, the negative and positive principles. By their interaction they produced heaven and earth and all beings. The social order came from the universal order. In the universal order, models of government, morals, and social life existed as images or ideas. These were transmitted as symbols to the saints and sages, and they in turn taught them to the people.

The teaching of Confucius was largely concerned with problems of good government, which he believed could be had if the ruler himself were personally virtuous and upright. The ruler's influence was by force of example. This trend of thought brought about a great stimulation for education.

Confucianism was officially recognized during the Han dynasty (206 B.C. to A.D. 221). During the first century A.D. Buddhism came to China. This brought about some changes of belief. These changes then were interpreted by Chu Hsi (A.D. 1130 to 1200). During the Manchu dynasty (A.D. 1644 to 1912) Chu Hsi's commentaries became standard. Some scholars attempted to restore the original teachings of Confucius, but not much progress was made because of the Western civilization that began to imprint its ideas, especially on the minds of the younger people.

Mencius (Mang-tsze, 372 to 289 B.C.) was the greatest of the followers of Confucius. He refrained from entering into questions of religion. He did believe in a single, omnipotent God. Mencius did much to develop and propagate the teachings of Confucius.

Confucianism has never lacked ardent believers. At one time the classics were ordered destroyed, but the people of China were unwilling to give them up. The educated classes have kept the classics alive. The ordinary people have kept alive their beliefs by the act of ancestral worship. Although Confucianism has no priesthood or monastic order, it has held the position of a national religion. It is a mixture of nature worship and ancestor worship. Formerly the emperor with his officials made sacrifices to heaven and earth. Individual families worshiped at their own ancestral tablets in their own homes.

Religion to the average Chinese is not what it is to the average American, in that the Chinese would seldom fight for their faith. The ordinary Chinese can be Confucianist, Taoist, or Buddhist all at the same time. A proverb says, "The three religions are all one."

But in not one of the three has the layman found a full and satisfying religion. E. D. Soper says: "In general the Chinese are at the same time Confucianist, Taoist, and Buddhist, with no sense of incongruity. When he is in society, a Chinese is a Confucianist; when he is in difficulty, is baffled by fears, he is a Taoist; when he thinks of a supervening spiritual world and faces death, he is a Buddhist; it has been said that these religions answer to moods of the Chinese soul."—*The Philosophy of the Christian World Mission*.

To the Chinese, Confucius is not merely a man; he is an institution. Although he is worshiped as a god, yet he is not thought of as such, but as a "sage." Temples have been erected in his and his disciples' honor. But philosophers, generals, poets, and famous administrators have also had the same honor. Yet Confucius is the object of sincere regard and the only man revered by *all* the Chinese. To many, Confucianism is their only faith. And filial piety is still the ruling idea of religion.

Perhaps the best way to state what the general beliefs of Confucianism are, is to quote the seven basic principles of the Chinese "religious mind":

General Beliefs of Confucianism

"1. T'ien, heaven, the ultimate, the source of nature, man and moral.

"2. Tao, the way, the 'way of heaven,' the 'way of earth,' the 'way of benevolence,' etc.

"3. Ch'eng, harmony, conformity of man with Tao and T'ien, expressing itself inwardly in man as jen (benevolence) and outwardly as li (ceremony).

"4. Jen, love, benevolence, the supreme virtue among moral values, ranging from good thought to universal love.

"5. Chung, fidelity, or conscience, 'fidelity to one's better self.'

"6. Shu, consideration, due regard for other

men, and actual forgiveness, when the need arises.

"7. Li, propriety of which hsiao, or 'filial piety,' 'reverence,' is a chief expression."—JOHN C. ARCHER, *Faiths Men Live By*, p. 65.

A few representative sayings of Confucianism may give us some idea of the high moral character of the much-quoted proverbs.

"Humility exalts, pride debases."

"It is not the knowing but the doing that is difficult."

"The princely man is dignified but not proud; the inferior man is proud but not dignified."

"An approach to the ideal can be made by one who truly sets his mind on virtue."

"A man without charity in his heart, what has he to do with ceremonies?"

"What you do not want done to yourself, do not do to others." (Golden rule in his negative philosophy.)

No serious attempt has been made to propagate the teachings of Confucius in foreign countries. Even in the land of China the adherents to the Confucian beliefs have tended to decrease, but not in any alarming number. The many new ideas from other countries have had a deep, stirring effect on the present religious trends in China. There is great need of Christ today for the many millions of Confucian believers.

"And even in Confucianism, looked upon as a system of ethics, there is much to be desired. The good in this common-sense system fails at the point of moral challenge. Contrasted with the ethic of Jesus, it is on a lower plane. One might actually fulfill Confucius' demands; that cannot be said of Christ's. The Sermon on the Mount is a challenge to what man has never achieved, luring one on to more strenuous endeavor and filling the mind with wonder at the achievement of Jesus, who 'spoke as never man spake' whose life and example go even beyond His precept and lead us to the God who is love and holiness itself."—E. D. SOPER, *The Philosophy of the Christian World Mission*, p. 189.

Approach to Confucianism

Now a few suggestions for work among the Confucianists. Since the Confucianist believes in reverencing authority, the fifth commandment can be taught, for it ties in with their respect for parents. Confucius taught order and stressed points for an ideal state. This can be incorporated into talks on the God of order and the home of the saved. The Chinese as a whole are anxious for male children. The "seed" in the Old Testament can be traced down through olden times to Christ the Redeemer.

China's present-day needs are great. For the past decade she has received thousands of tons of supplies and millions of dollars in currency, and yet the present need is even greater than that of a decade ago. This fact has not been overlooked by the Chinese. They are aware of a great need. And their greatest need is a knowledge of Jesus Christ.

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Outlines for Bible Studies

The Two Sanctuaries

By DOROTHY WHITNEY CONKLIN, *Bible Instructor, Texas Conference*

A. LOCATION.

1. God's sanctuary in heaven. Heb. 8:2; Ps. 102:19.
2. We have a pattern of it. Heb. 8:5; Ex. 25:8, 9.
Since we were unable to look into the heavenly sanctuary in 1844 to see what was taking place, we must content ourselves with studying the pattern.

B. DESCRIPTION. Heb. 9:1-5.

C. DAILY SERVICE. Num. 28:1-8; Ex. 29:38-42.

1. In type—on earth.
 - a. Court of the congregation.
 - (1) Lamb slain by sinner on brazen altar.
 - (2) Sinner confesses and forsakes sin thereby.
 - b. Holy place.
 - (1) Priest administers shed blood at golden altar.
 - (2) Sins thus transferred to priest who carried them.
 - (3) Record of sin remained in holy place.
 - (4) Sinner forgiven.
2. In antitype—in heaven.
 - a. Court of the congregation.
 - (1) Christ slain here on earth. John 1:29.
 - (2) We must confess before His sacrifice can help us. 1 John 1:7-9.
 - b. Holy place.
 - (1) Christ is our High Priest. Heb. 3:1; 8:1, 2; 9:11.

(2) Glimpse of heavenly service. Rev. 8:3, 4.

(3) Sins could go on before us. 1 Tim. 5:24.

(4) Forgiveness promised. Heb. 8:12.
As blood of slain lamb on altar did not avail for forgiveness of sinner until priest carried it into holy place, so Christ's death on cross, wonderful as it was, would not blot out our sins were He not ministering in our behalf in heavenly sanctuary today.

D. YEARLY SERVICE. Lev. 16; 23:26-32.

1. In type—on earth.

Most holy place:

- a. Service conducted before ark.
- b. High priest offered bullock for his sins first.
- c. Offered goat for cleansing of people.
- d. Both sanctuary and people cleansed.
- e. Sins thus removed placed on head of scapegoat to be separated forever from camp of Israel (Azazel).
- f. Scapegoat's return, a signal for great rejoicing of those whose sins were blotted out; mourning for those who had neglected opportunities to put away sin.
- g. Complete cleansing from sin typified.

2. In antitype—in heaven.

Most holy place.

- a. Service conducted before throne of God.
- b. Christ offers Himself as Sin Bearer. Heb. 7:26, 27.
- c. Christ presents Himself as Sinless One. Heb. 9:25, 26.
- d. Heavenly things must be purified. Heb. 9:23.
- e. God's people made clean. Rev. 7:14.
- f. Sins forever removed; charged to account of Satan who inspired them. Rev. 20:2, 3.
- g. Christ returns for His people. Heb. 9:28.
- h. Too late for repentance. Rev. 22:11, 12.

E. LESSON.

1. Court of the congregation. Confession of sins.
2. Holy place. Forgiveness of sins.
3. Most holy place. Sanctification from sins. Now, while our High Priest is officiating in inner apartment, within the veil, let us accept His invitation and enter in with Him to victorious experience of having made an end of sinning. Heb. 6:19, 20; 10:19, 20.

LITERATURE EVANGELISM

"The Press Is the Right Arm of Our Strength"

Christian Literature Through the Ages

CHRISTIAN literature has had an amazing place in the conquests of the Christian faith from the time of its very inception. God put the evangel into writing that it might do its appointed, abiding work. Thus the New Testament, written by the apostles of Christ's cross, came to be. In the battle with Roman paganism and Jewish doubt, literature had a mighty place. Apologies to the Roman emperors, appeals to the people, and expositions of the faith multiplied. They exerted a powerful influence when the church first went forth "conquering and to conquer." But alas, literature likewise played a fateful part in the development of the great falling away. The literature of perversion between the fourth and sixth centuries is tragic in its amount and in its baleful influence. Literature was pre-eminent in the early church.

Literature also played a powerful part in the later recovery of the lost primitive faith. Along with the appearance of the Bible in the language of the people, came the paralleling writings of the pre-Reformation men. Wycliffe, and many before his day and following, scattered over the European continent, wrote literature that helped dispel the engulfing darkness. Literature was used constantly by the Waldenses, along with portions of the Word in the tongue of the people.

Then came the Reformation period, accompanied by the newly developed printing press and movable type. That unloosed the very instrument the Reformers needed. The battle of pens was on. The number of tractates and books elucidating the evangelical faith and combating papal error was enormous—literally thousands of treatises. They were scattered everywhere, and made an indelible impress. And Rome too made good use of this medium. And again the Counter-Reformation press did its baleful work, and undermined part of the Reformation accomplishments.

Finally, we come to the great nineteenth century Second Advent Awakening. The extent of the literature on the prophecies and the Advent produced in Britain and on the European continent is truly amazing. The actual record shows about two hundred writers, and literally hundreds of tracts and books—some running through numerous editions—that exerted a far-reaching influence, and changed the thought of thousands. The circulation was astonishing.

And as the Advent voice was lifted in North America, the press, from Miller's first articles and book onward, grew until there were some thirty periodicals alone issued in connection with the Advent Movement prior to 1844. And scores upon scores of tracts, pamphlets, broadsides, and books exerted their influence. It is a fascinating picture to watch. The Millerites, in proportion to their number and to the population at the time, used literature to an extent we have not yet begun to equal. It all came in the providence of God—along with the renewed and enlarged circulation of the Word through the Bible societies. They always go hand in hand.

The place of message literature in the finishing of our work is not a matter of personal option. In addition to the lessons of church history, we have the express declaration of the Spirit of prophecy that it is to blanket the world like the "leaves of autumn." Go out into the woods this coming fall, and watch and ponder that statement—leaves falling, falling, swirling, and scattering everywhere, getting deeper and deeper until the earth is piled high with them to protect the tender roots and plants from the chilling blast and to produce a mulch that will enrich the soil and cause it to bring forth abundantly. Leaves of autumn! Let the picture be ever before us.

Message literature is to play the greatest role in the history of the Christian church in these last days. Effective literature is the spearhead, the pathfinder, the stabilizer, the educator, the defender, the evangelizer. It lays down a barrage before the battle of the Lord. It prepares the soil for the sowing of the gospel seed. It dissipates doubts and answers questions. It does not argue or talk back. It does not get into a debate. It quietly, convincingly, convictingly, persuades. It is the incomparable accompanist for the gospel solo.

It is the greatest aid to the evangelist and pastor. It clarifies and stabilizes. Sermons make their impress, but their sharpness and content fade with time. Literature abides, with its unchanging impress and message. It establishes converts, tying them to solid piers in the harbor of truth. It keeps them from drifting. It strengthens and informs and inspires. It is inseparable from the spoken word. God has established an indissoluble union between them. And what God has joined together let us keep

together with bonds that increase in strength through the years.

The place, then, of message literature in the work of the evangelist, pastor, Bible instructor, the physician and nurse, and the layman, is paramount. The working relationships between minister and colporteur-evangelist are most important, and should be the best. The relationship of the resident colporteur to the local minister in an effort is fundamental. The wise preliminary use of literature prior to an effort is highly important. The most effective use of literature during the effort—the book table or booth—is a phase that needs development.

The place of literature in the follow-up of interests in a spearhead or full series of meetings, and in local radio interests, for which the pastor and evangelist are responsible, is vital. The possibilities of the reading room are not to be forgotten either.

The choice and production of the most effective soul-winning literature is most important. This is the fascinating field that opens before us in this new section of *THE MINISTRY*, to which we welcome our credentialed colporteurs as readers.

L. E. FROOM.

Gathering Our Strength

By WALTER P. ELLIOTT, Secretary,
Publishing Department, General Conference

A VAST amount of experience from the time of the Reformation until now has served to emphasize to the church the natural interdependence of oral evangelism and literature evangelism. To no movement has this been made more clear than to Seventh-day Adventists. For that reason we know that we speak for the publishing department family around the world when we express our pleasure and appreciation on receiving the invitation extended to our department by the Ministerial Association to contribute to a column in *THE MINISTRY*, under the general title "Literature Evangelism." The editors have planned this new section with a view to giving opportunity for the interchange of views and experiences in the field of our common interests. This plan, together with a provision for placing *THE MINISTRY* in the hands of all our regular colporteurs, was agreed upon at the last Autumn Council in the following action:

"Ministry" Magazine and Colporteurs

"Believing that there should be closer collaboration between our ministers and our regular colporteurs in the soul-winning endeavors,

"WE RECOMMEND, That the Publishing Department furnish the editor of *THE MINISTRY* with copy for a section in each issue and that we request our conferences to provide each regular colporteur with this magazine."

The Ministry, September, 1948

Though at times we may appear to think of evangelism as confined chiefly to the verbal presentation of the gospel from the platform, more careful thought leads us to realize that other gifts and facilities entrusted to the church may be just as essential to the complete success of its soul-winning endeavors and just as truly evangelistic. If that be true, the greater emphasis given at the last Autumn Council to gathering all our strength and bringing it to bear with increasing unity upon our great world task is most timely.

Preaching from the pulpit, personal work, radio presentations, medical missionary endeavors, and colporteur evangelism are all indicated as channels through which God desires His Spirit to flow with converting power to the hearts of men. No one or two of these methods will enable us fully to discharge our responsibility to humanity. Each supplements the other. All are interdependent. The more perfectly they are brought into combined and unified action, the greater will be the strength and the extent of our appeal to a lost world. It seems to us that one of our fellow ministers spoke wisely and well when he expressed his belief that such a comprehensive coordination of our working forces, our facilities, and our plans would increase our strength a hundred-fold.

At any rate, we regard the present encouragement to closer fellowship among the working forces of the church as holding real promise of increased success in future soul-winning efforts. Counsels given the church through the years have pressed for just such joint planning and action. The following statements are typical of the numerous messages received along this line: "Much can be done through the medium of the press, but still more can be accomplished if the influence of the publications could be aided by that of the living preacher."—*Gospel Workers* (1892 ed.), p. 50. And again:

"The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth, when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. Thus many are made susceptible to the influence of the truth when it is presented before them."—*Ibid.*, p. 410.

In the early days of the movement there was an unrelenting urge from the pen of Ellen White to publish. "The press can reach and influence the public mind as no other means can," she declared. James White accepted this counsel and followed it with complete confidence and devotion. As the publications increasingly exerted their converting power upon many lives and multiplied the ability of the small group of workers to spread the message, his heart was thrilled. "The press is the right arm of our strength," he wrote. (*Life Sketches* [1888 ed.],

p. 371.) So far as is known he was not prepared by either special qualifications or training to be a publishing executive. His success in founding and developing the publishing work must be attributed to his entire consecration to the Advent cause, and his will to carry out the purposes of God as they were made clear to him regardless of privations, difficulty, and opposition. His insistence on a well-prepared literature, and the best of craftsmanship, fixed the mold of quality by which Adventist publishing houses have been guided ever since.

It was under such motives and leadership that the Review and Herald became by 1890 one of the largest and best-equipped publishing plants in the State of Michigan, and the Pacific Press one of the most complete and successful establishments of its kind on the Pacific Coast; not to mention the Southern Publishing Association and overseas houses which were later founded.

It seems very fitting, as we review the record, to adopt as a subtitle for this new section in THE MINISTRY James White's burning incentive: "*The press is the right arm of our strength.*"

The Book Shelf

Books, Reviews, and Discussions

Beverage Alcohol,* Carolyn LaGrange Brooks, Signal Press, Evanston, Illinois, 1947, 75 cents.

Have you been asked to teach a class in alcohol education, and do you wonder where you can find material for such a course? *Beverage Alcohol* presents such material in five talks on alcohol and one on tobacco. These facts, which Mrs. Brooks has ably and successfully presented in the high schools of New York, are spoken of thus by Dr. Haven Emerson in a foreword to the book:

"The facts concerning the usual effects of alcoholic drinks upon human behavior, as described by Mrs. Brooks, are simple, correct, and honestly stated."

In addition to, and in conjunction with, the talks are several original charts which the author has developed in the course of her many years of teaching the subject of alcohol, and which could be used as a basis for making other charts, or woven into one's own course as they are. A good bibliography follows at the end of each talk. A flannel-board story for little people is added for good measure.

Without saying that the subject has a moral basis—a statement so flatly denied at present in many discussions of the alcohol problem—Mrs. Brooks adds "Suggestions for Bible Verses," by means of which she shows that:

1. God gave humanity dominion over the things in His world. He also gave the power of choice in the use of things of His Word.

2. God gave mankind a mind, an intelligence, that makes it possible to do many things.

3. Human beings have a responsibility—

to live their best;

to develop themselves to their highest ability;

to do their best work.

Although Mrs. Brooks makes no pretense of being a scientist, she is an educator who has spent much time in the study of the alcohol problem, and has made an honest attempt in the present work to hand on to others the results of the experience of her many years in presenting the alcohol problem before public schools and summer vacation Bible schools. Wherever there are figures, these should be used with reservation, because in many instances, new ones have been developed since the book was printed.

GRACE C. HOWARD. [Research
Secretary, American Temperance Society.]

The Great Religions of the Modern World,* edited by Edward J. Jurji, Princeton University Press, Princeton, N.J., 1946, 387 pages, \$3.75.

This is an appraisal of ten great contemporary faiths; Confucianism, Taoism, Hinduism, Buddhism, Shintoism, Islam, Judaism, Eastern Orthodoxy, Roman Catholicism, and Protestantism. It sets forth the genius, development, and central teachings of these systems of religion. It provides a background of understanding to those who may approach the study of comparative religions with the desire to become acquainted with their chief affirmations and their impact upon the societies and cultures they have influenced.

The presentations by the various writers, all of whom are said to be authorities in their particular fields, is quite impartial, with the exception of the chapter on Roman Catholicism. This is by a Jesuit, and loses some of its value as a factual presentation, because it is such a piece of special pleading for the Catholic Church—a wholly dogmatic presentation of the claims of Romanism as the "true church." Aside from this, however, the book is a valuable compendium of comprehensive information.

CARLYLE B. HAYNES.

A Book About the Bible,* George W. Stimpson, Harpers, New York, 1945, 509 pages, \$3.50.

This book is very, very interesting and is one that is being widely read. It is sold all over the country. I believe it would be valuable for any worker to own. I have my copy quite completely marked, and find it a real mine of interesting information. However, one must beware here and there of mistakes, and also of wrong interpretations, as in any modern book about the Bible.

* Elective, 1948 Ministerial Reading Course.

The author says that he has consulted sometimes as high as a hundred authorities on one subject. Many of the subjects are controversial; and therefore can have no real answer in such a book as this. I would suggest that this is true of the material on page 153, where he takes the modernistic view of Daniel; also on page 155, where we find Adam Clarke strongly disagreeing with the view expressed in Stimpson's book about the words, *Mene, mene, tekel, upharsin*; again on page 233, his view on the length of the age of the patriarchs, and on page 241 his statement about animal sacrifice.

This book answers such questions, or attempts to answer such questions, as, What language did Adam speak? Where did Cain get his wife? Is there any humor in the Bible? Is the Bible copyrighted? How do the Protestant and Catholic Bibles differ? What time of the year was Jesus born? What is meant by the voice of the turtle? What are the lost books of the Bible? How did Sunday become the Christian Sabbath? This latter, of course, is entirely wrong in many parts. However, the book is so widely read, and is filled with so many good things, that it would be well for a worker to secure it. There is no real order to the questions. Each question is complete in itself. The volume has a fair index, but no Scriptural index.

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

Source Book on Home and Family Life,* Irma Highbaugh, Agricultural Missions Inc., 156 Fifth Avenue, New York, N.Y., 1947, 379 pages, \$1.50.

This is, as its name implies, a source book. It is a compilation of material from various sources on the philosophy of home and family life, and contains programs for putting into effect its teachings. The book is primarily intended for the use of homemakers and includes counsel for all age groups within the family. Its aim is to supply such material as will enable the school and the church, especially in mission lands, to undertake the work of unifying the family at this time when there are so many forces in modern civilization that tend toward its disintegration.

The material is presented under seven general headings. Each division has a full bibliography of related reading and an appendix of references, suggestive group discussions, lesson outlines on home and family life, case studies, and workshop material.

The first section on "The Significance of the Family to Society" sets forth the fact that the Christian home is "Exhibit A" for the Christian religion in all places, but especially in non-Christian lands. It is an excellent presentation of the cohesive force of the home in transmitting culture, building for democracy, and inculcating religion in a community.

The second section is a challenging call for aggressive home and family work in the mis-

sion fields. It points out that to succeed, Christian missions must bring about a change in family life in India, build the concept of the family in Africa, bring a more abundant life to the family in China, and improve the status of women in all lands.

The third and fourth sections deal with Christian nurture in the home. Here the home is set forth as the laboratory in which Christian principles are first learned, and then wrought out in daily living. Family worship is of first importance, and a number of suggestions are made for its successful conduct. Some of the services that the author has suggested for the home may be a little too formal to appeal to the Seventh-day Adventist worker, but there is some good material that could be adapted to a less-formal service. The emphasis on following the Bible and the rightful place the Bible should have in home religion is very gratifying.

The section on "Child Guidance and Parent Education" is especially good. Problems in child guidance, how to handle the fears of children, the beginnings of religious training, the nursery school, play groups, and like problems, are all set forth with ample quotations from other writers on these subjects. Then the discussion of the larger problems of parent education, preparation for motherhood, and training methods that may be applied in the mission field is very helpful.

The last section presents "Preparing for Leadership," and gives suggestions on how leaders are to be prepared for this all-important work.

The book is well organized, and although its material is drawn from many sources, it does not lack unity. The material is well chosen, and all is pertinent to the subject in hand. This book could with profit be read by every worker interested in the building of better Christian homes.

J. I. ROBISON. [Associate Secretary, General Conference.]

The Pastor and the Children,* Mildred Moody Eakin and Frank Eakin, Macmillan Co., New York, 1947, 182 pages, \$2.

There are many books regarding children and the church. Not many, however, are directed to the pastor. This one is—and it is good. The policy of leaving the religious nurture of children to untrained lay leadership leaves much to be desired. The pastor, if he is to compass his whole task well, must assume and exercise responsibility for this along with his other responsibilities. To do so, he must qualify himself for such training and supervision. This book shows him how.

The authors, specialists in their field, discuss the question of church attendance by boys and girls, and discuss it in an unusual way.

* Elective, 1948 Ministerial Reading Course.

Here is expert guidance and stimulus for a pastorate which, while neglecting no other tasks, gives due recognition to the importance and potentialities of children. There are practical, concrete suggestions for ministers interested in strengthening their churches by bringing children and homes into close relationships with it.

CARLYLE B. HAYNES.



MUSIC! Oh, how faint, how weak,
Language fades before thy spell!
Oh, why should passion ever speak,
When thou canst breathe her soul so well?

—THOMAS MOORE.

The Field Says

Echoes From Our Letter Bag

Identification Opened the Columns

EDITOR, THE MINISTRY:

When I sold my lucrative business in Ohio, so as to be able to give full time to the Lord's work, several newspapers secured my story and told of the complete change in my life. I was surprised to find that newspapers were interested in spiritual things. Each paper seemed to be glad for such news, and they emphasized the fact that I am a Seventh-day Adventist. One of these reports appeared in a Wellington, Ohio, paper. As a result the *Cleveland Plain Dealer* sent a representative to my place and invited me to dinner in Cleveland. There I gave him some of the reasons for going into the work of the Lord. The *Plain Dealer* carried two different stories about my experience.

Upon coming to Detroit, Michigan, recently, I discovered that the papers here had not given the Shuler evangelistic campaign much free publicity. I decided to go back to Cleveland and get a letter of introduction to the Detroit papers from the editor of the *Plain Dealer*, hoping that this might help to open the columns of the Detroit papers.

When I returned to Detroit I had an interview with three editors of the *Detroit Free Press*. I found that they were quite confused as to who we are, and seemed very skeptical about our campaign. After they read the article in the *Plain Dealer* and the letter of introduction, one of the editors asked why we did not let the public know who we are. They asked, "Are you ashamed of your denomination?" I was "on the spot." I tried to explain just why we had not disclosed our identity, for we believe that the message we have is not our own

but is God's message for this time, and it is for all people and not just for Seventh-day Adventists. But they were not satisfied with the explanation. After talking with them, and telling them who we are, they became very friendly and did not appear to have any prejudice toward us as Adventists.

I believe that we would improve our approach and our advertising by letting the public know that Seventh-day Adventists are not teaching a man-made or heretical doctrine, but that our exposition of prophecy and our message are taken from Holy Scripture. We should invite them to come and test our teaching by their own Bibles, letting God's Word be the judge. A large percentage of the people know that Seventh-day Adventists are earnest Bible students, and that we know much about prophecy. Many will come because they expect to hear real Bible truth. There has been, and may continue to be, a difference of opinion when it comes to selling ideas and employing certain methods. But we must be careful not to give the public occasion to think that we are attempting to deceive them. I feel that the newspaper people will give better cooperation if we are more open and frank. The rest of my experience will substantiate this.

When I went to the *Detroit News*, the editor called in the religious editor and the city editor. They looked at the article from the *Cleveland Plain Dealer* and the letter of introduction. Then I began to tell them my story. They had not known who was conducting the campaign at the Temple in Detroit, and wondered why we had not let the public know who we are. They too said, "Are you ashamed of your denomination?" I tried to explain as best I could, but they were not satisfied.

Recently when Evangelist Williamson took over the work after the Shuler effort in Detroit, I asked him whether the papers were going to give him a write-up. He replied that he had not approached them, except for his paid advertisement. I suggested that we meet all three editors. We first met the religious editor of the *Free Press*. I had called on him several times on previous occasions, and he had always been very friendly. So I knew how he felt. After talking with him and telling him of our plan, we were pointedly asked, "Are you going to make yourselves known as Seventh-day Adventists?" Brother Williamson and I said, "Yes"; and told Mr. Fuller to go ahead and tell the people who we are. He asked me to give him information about Adventists so that he could give us a good write-up, and something worth while.

The other two papers were also pleased to know that we were going to let the people know who we are. They too have given us a good space.

RAY HAUSTED. [Evangelistic
Assistant, Detroit, Michigan.]



Developing a Ministerial Leadership

THERE is no such thing as a "born minister." Ministers are made, not born, and it takes a lot of making to produce a messenger for God.

"I was *made* a minister," declares the apostle Paul, "according to the gift of the grace of God given unto me by the effectual working of His power." Eph. 3:7. It is significant that Michelangelo always made his own tools and brushes. So are men made, who as tools in the hand of the Master are to shape the subjects of His kingdom.

It was on the Damascus road that Jesus met Saul of Tarsus. And when He laid His hand on him, it was for a definite purpose. Blinded and prostrate in the dust, that polished scholar heard a voice saying, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee . . . to *make* thee a minister." Acts 26:15, 16. Paul's leadership stemmed from that experience.

When the God of heaven chooses His ambassadors He must first curb all self-esteem and roll all human glory in the dust. The elemental business in preaching is after all not with the preaching but with the preacher. It is not the construction of the sermon but the construction of the preacher that is the most vital part of the preparation. The sermon is but the outrush of the soul in speech. Men who are fearful can never preach courage; men who are unsympathetic can never bring comfort to bruised and broken hearts. Because the personal equation stands at the heart of everything he afterwards does, the minister must therefore be a God-made man.

Such a man will reveal that he is utterly dedicated to a lifework. "This One Thing I Do" will be his slogan. Anyone else can choose a profession and leave it at will, but a minister is different. He has accepted a commission in a warfare from which there can be no discharge. A physician, a teacher, a businessman, or a farmer can change his field of service, and do so without peril to his soul, but not so with a minister. He has been called to a lifework.

Men take up professions because of certain training, but the ministry cannot be invaded in that manner, for it is not a profession but a calling—a divine calling. And one dare not accept such a call unless he is willing to pay the full price. He is to minister in Christ's stead.

He is to point the way to salvation. Nay, more! In his Saviour's stead he must become the way—a bridge of flesh and blood over which lost men may cross the chasm from eternal death. As Heaven's ambassador he must enter into the redemptive experience with his Lord. He must know what it is to have the chastisement of men's peace upon him. Redemptive work is costly work, for "without shedding of blood [there] is no remission." The soul winner must be willing to put some of his own lifeblood into his quest for souls. Like the first evangelists, he will be "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest." His very life will be lived to bring men to God; and if some who once knew the way of life turn from the path of peace, he will know how to "travail in birth again until Christ be formed" in their hearts.

SUCH work is hard and constant, but withal it is the most joyous work in the world. It makes bigger demands than any other service, but when one is consumed by a passion for the lost, no sacrifice will be considered too great. His life will be lived in utter abandon to the divine purpose. Like his Lord, he will say, "The zeal of thine house hath eaten me up." Following his Master, he will be driven by the same compulsion. He will live to reflect the rays of divine light, asking no higher honor than to be a tool in the pierced hands of his Saviour. Sensing his responsibility, he will permit nothing to blunt the cutting edge of his spiritual power.

Slackness, that insidious peril which lurks at every minister's door, and which has sapped the promise of many a young recruit, will be shunned as a plague. Only one who is utterly abandoned to his task, who is wholly dedicated to his lifework, and who, like the apostle Paul can say, "Woe is unto me, if I preach not the gospel!" can hope to succeed. Ministers and leaders who have failed, have failed more often on that point than any other. Side issues and business interests for personal gain are master strokes of the devil to overthrow the man of God. A leader must be utterly absorbed in his task. But more, he must be Christlike in his attitude.

Robert McCheyne, whose prayers and godly

ministry shook Scotland a century ago, says, "It is not great talents that God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God." How true! We are men, and only men, but we must be God's men; holy men, unblamable and unreprouvable in His sight. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We are not *golden* vessels or *silver* vessels, but just *earthen* vessels. Not the vessel but its contents give it value. "Less than the least of all saints" was Paul's estimate of himself. Such humility is a fitting garment for any minister to wear.

Pause long enough in the presence of the Eternal that we might see the King high and lifted up. When we do, the result will ever be the same. We will cry out with one of old, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Life's whole panorama changes in the lights that stream from the throne. With prostrate Abraham we can exclaim, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."

We need often to catch that vision of ourselves, for it is human to seek power as an overlord. The natural heart prides itself on its power to control. Yet the attitude a man has toward his subordinates is the real revelation of his character. A God-made man can never be an overlord. This fragment from Peter's counsel to the elders is priceless: "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." What situations could be averted were this counsel always heeded!

The desire to be the greatest began with the first group of Christian workers. Unfortunately it is still with us. Pentecost, however, came only after that spirit had been uprooted. Those first heralds of the cross had to see themselves in the light of heaven. When they did, it changed their thinking. Gentiles exercise lordship over their subordinates. This is a Gentile characteristic. "But," said Jesus, "so shall it not be among you: for whosoever will be great among you, shall be your minister: and whosoever will be the chiefest, shall be servant of all." A hard lesson, this, harder perhaps for a minister to learn than for many another man, for the minister is thrown naturally into positions of leadership. But for his own soul's sake, and for the church's sake, he must resist the tendency to be an overlord. "One is your Master, even Christ, and all ye are brethren."

Pride of position is a subtle snare, and must be resisted by every evangelist, conference president, pastor, and institutional leader. Organization and administration are daily becoming greater factors in our movement, for we are daily growing larger. With this growth comes

the tendency to seek to control. This is natural, but it is perilous. A leadership built on the Gentile pattern will kill the cause of Christ.

The fact that the Spirit of prophecy contains so many warnings and counsels on this point is evidence that the Lord is concerned for His remnant church. It will be easy for us to go the way other movements have gone before us. We have no monopoly on wisdom except as we heed the counsels of the Lord. The strength of a field leader in conference, union, or division, is in exact proportion to his ability and determination to be one of the brethren, to value their fellowship, to seek for and be guided by their counsel.

The same is true concerning the evangelist, pastor, or institutional leader. We sing, "One in hope and doctrine, one in charity," but are we living it? It may be that it requires less grace to be one in hope and doctrine than it does to be one in charity. But a faith which worketh by love is the only faith which can lead this movement to victory. We need just such a faith as that—a faith that has overcome the world because it has overcome the human tendency to control; a faith that has discovered both a value and a safeguard in the counsel of those whose opinions may widely differ. One of the names of the Lord Jesus is "Wonderful, Counsellor." His Spirit of directing in wise counsel and building up a sympathetic brotherhood will make the church of God invincible. Only God-made men can measure up to such a task.

R. A. A.

A Lone Preacher on a Floating World

I WAS sojourning for five days recently on the *Queen Mary*—a small city of about 3,500 floating in the midst of the mighty Atlantic. It was a little world of its own, isolated from the rest of the world except for radio contacts, and yet it represented a fair cross section of the world at large.

Carrying the British flag at the masthead, the ship's population was made up of representatives of every major race, creed, and color. Aboard were. Protestants, Catholics, Jews, Hindus, Mohammedans, Buddhists, and many others. There were a number of Catholic priests, rabbis, and Protestant ministers aboard. Among the latter was one lone Seventh-day Adventist—one among 3,500 souls. Mass was said in the library several times a day. There was a moderate attendance at divine services at eleven on Sunday morning, conducted by the captain and the purser. A Christian Scientist meeting was held in the afternoon and a full gospel preaching service in the tourist cinema at night. A Jewish service also was scheduled on Sunday night.

There were concerts morning and afternoon, and a heavily attended motion picture was a daily feature. Besides, there were races and betting, booze, and gambling. Two thirds of the people smoked and an appalling number drank. And these were the ones who attended the religious services. The Seventh-day Adventist preacher was one of four men in his cabin—one German skeptic, an Armenian Christian, and one Englishman with Church of England background. The first evening out all three imbibed from whisky bottles until they were irresponsible. All three drank daily. The teetotaler preacher broke the chain of conviviality.

At the dining table there were six of us—two Italian Roman Catholics, one Canadian Catholic from Montreal, an English deist, a German Jew, and a Seventh-day Adventist. The latter was the odd one—apparently the only one in the entire dining saloon who asked divine blessing upon his meals. He was the only one at the table who did not drink liquor, tea, or coffee, and who did not smoke or eat meat.

The library was filled with fiction, widely read. The smoking room was filled with women playing cards and drinking and smoking with the men. The cocktail bars were crowded with men and women, young and old. The main lounge was just like the smoking room and the cocktail bar—blue with smoke, and decorated with bottles and glasses of wine, gin, and whisky.

The open godlessness of the crowd appalled one. How to arrest the attention! How to kindle a spark of interest, and fan it to a continuing flame! That was the all-important question. Beautiful appointments, high intelligence, and smug self-satisfaction form a strong crust that is almost impenetrable. Yet such groups must be reached. And this was only one world—a tiny world at that, a temporary floating world that soon would merge into a larger world at the port of destination. There are thousands of such floating worlds, as well as worlds on wheels, and permanent worlds in communities, cities, countries, and continents, with their teeming millions.

A few bright spots provided the exceptions to the rule. A community sing of old folk songs brought together 150 people who made a better appearance—fresh, wholesome-looking folks, young and old, who would have been lost to view in the crowd had they not been brought together. Then there was the Chinese businessman from Shanghai who knew our work favorably and one of our best-known doctors. And, too, there was the elderly woman who knew and esteemed our Portland sanitarium and its surgeon. In her home the widow of one of our former vice-presidents from Africa had stayed, and had made a deep impression. There was a Protestant from Catholic Montreal, who was greatly perturbed over Catholic aggression; and also a

Christian worker for youth who knew a mutual friend—a well-known Bible teacher formerly at Moody Bible Institute. These opened the way for frank and friendly conversation on the Bible and prophetic truth.

How shall we touch them, influence them, win them? Human plans and ingenuity can never do it. Only the Spirit of the Infinite can do it. We must be imbued with power from on high. That is our sole hope of success, our sole source of power, to break through the callous exterior, to penetrate responsive hearts, to grip lives that are now the essence of worldliness, and transform them into examples of godliness. How we need to cry out for that power, to pray, to plead, to lay hold of the promised blessing in its train. O God, give us the blessing and the power with men that we need and want and must have.

L. E. F.

Kindly Correctives

Correct Speech and Cultured Conduct

Care in Speaking and Writing

By WALTER E. READ, *General Field Secretary, General Conference*

ONE of the seers of ancient Israel penning counsel for the last days, writes: "The prudent shall keep silence in that time; for it is an evil time." He saw in prophetic vision that a time of trouble, a time of perplexity and crisis, would come to the church of God. In this instance he foresaw a period when it would be wise to refrain from telling or writing on certain matters which under ordinary circumstances might be declared quite freely and openly.

During the recent period of hostilities we all learned more or less what it meant to do this. Even now in some parts of the world we do well to exercise great care in what we say from the public platform and in what we write even in our own papers and books. Seeing also that the world is so small and that modern means of communicating thought have been speeded up to such a degree, we would be wise, especially we who live in lands of freedom, to be particularly careful, lest we endanger the liberties of our brethren in other lands by what we write.

There is another aspect of the question, and an important one at that. It is so human to yield to the disposition to answer back and to say cutting things under the stress of the moment, things which some time later most of us perhaps would deeply regret. It would be well at all times to remember that others hold opinions just as honestly as we claim to do, and that

they feel they are living up to the light as it has been revealed to them.

Although we should ever be fearless in declaring the truth of God, and "contend earnestly for the faith once delivered to the saints," we should at all times "speak the truth in love." We are commanded to "preach the word," to "preach the gospel," but never are we authorized to attack men and make unkind thrusts against them.

"If the minister, when before his congregation, sees a disbelieving smile upon the faces of opponents, let him be as one who sees not. If any should be so impolite as to laugh and sneer, let not the minister, by voice or attitude, reflect the same spirit. Show that you handle no such weapons. The pen so often traces words that are sharp, and by repeating the statements of the advocates of error, our brethren sometimes give currency to the error. This is a mistake. Let your pen trace advanced truth. . . . Keep back the sharp thrusts; do not learn in Satan's school his methods of warfare. The Holy Spirit does not inspire the words of censure."—*Testimonies to Ministers*, p. 248. (See also pp. 222, 223.)

In our lectures and in our articles, especially when dealing with the exposition of prophecy and other matters, great care should be observed in our remarks concerning those who belong to other professing Christian communions. The messenger of the Lord has given us definite counsel concerning this.

"Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth, the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble, such as never was, will come upon us, of which we have but little idea."

"We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf."—*Testimonies*, vol. 9, pp. 241, 243.

The same counsel applies also to members of other religious groups, in fact, to all types of associations, societies, or organizations.

"There is to be a time of trouble such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method."—*Ibid.*, p. 244.

Even though we believe strongly in the principles of religious liberty, at times and in certain countries it would be well to write or say publicly very little or nothing about this question. We need to exercise due caution, and yet not allow ourselves to be silenced by timidity or cowardice. We should watch for opportuni-

ties, and after viewing the matter from all standpoints, act in the fear of God.

"The question of religious liberty is very important, and it should be handled with great wisdom and discretion. Unless this is done, there is danger that by our own course of action we shall bring upon ourselves a crisis before we are prepared for it. . . . Our brethren should be cautioned to make moves that will not stir up and provoke the powers that be, so that they will make moves that will limit the work, and cut us off from proclaiming the message in different localities."—*Testimonies to Ministers*, pp. 219, 220.

We should remember that what goes into print is more or less permanent, and can be filed in the archives of our opponents and also in government bureaus. When commenting on government actions, we should seek to weed out from our talks or writings everything which might be used against us, or which might be interpreted as though we were not in harmony with law and order.

"The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists. Our accusers will say that on such and such a day one of our responsible men said thus and so against the administration of the laws of this government. Many will be astonished to see how many things have been cherished and remembered that will give point to the arguments of our adversaries. Many will be surprised to hear their own words strained into a meaning that they did not intend them to have. Then let our workers be careful to speak guardedly at all times and under all circumstances. Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men's souls."—*Testimonies*, vol. 6, pp. 394, 395.

Let us by voice and pen proclaim the three-fold message in wisdom and power, ever keeping in mind not to bring persecution on ourselves unduly; and let us guard our words, whether in public address or by the written word, for the great archenemy himself treasures unwise utterances, only to use them against us when the fires of persecution shall break upon the people of God. "Every unwise word that is uttered through our brethren will be treasured up by the prince of darkness."—*Ibid.*, vol. 9, p. 242.

Shall we not follow the example set for us by our great Commander who was guarded in every word He uttered. "There is need of strictly guarding the word that the pen traces upon paper. . . . If the Majesty of heaven guarded His every word lest He should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things!"—*Testimonies to Ministers*, p. 253.



☞ THERE is no gateway to heaven except at the end of the pathway of duty.—HENRY VAN DYKE.

Your Candid Answers, Please!

THE purpose of THE MINISTRY magazine is to serve as a medium of exchange of ideas, methods, and inspiration for evangelical laborers. Naturally such a journal opens its columns to varying opinions, and as a consequence various reactions are experienced by its readers.



Some time ago an administrator sent out a questionnaire to the workers in his conference to determine the relative value and contribution THE MINISTRY was making in his field. This and a similar poll in a leading religious monthly gave us the idea that we might give opportunity to all our readers to express their frank opinions on the content of THE MINISTRY and solicit their constructive criticism so as to help maintain the high standards of the journal, and serve the field even more effectively.

We list below the seven questions of the local poll among twenty-nine workers and a summary of the answers which we feel will prove interesting to our readers.

1. Do you feel that THE MINISTRY is of much help to you in your work?
26, Yes. 1, No. 1, In a general way. 1, Sometimes.
2. If you had to pay the subscription price yourself, would you subscribe?
27, Yes. 1, No. 1, I might.
3. Do you read the articles thoroughly from month to month, or scan down through and pick out those that look the most interesting?
13, Read thoroughly. 12, Pick most interesting. 4, Read as time permits.
4. Do you favor the idea of departmental sections, or would you prefer the journal to be entirely of a general nature?
20, Departments. 4, General. 5, No answer or no preference.

5. Do you prefer articles written by General Conference and union men, or do you appreciate the articles written by local workers?

11, Both. 13, Local. 3, General and union.

6. Please state your favorable criticisms here.
7. State your unfavorable criticisms here.

Just about the time we received this information, we had noticed a questionnaire of a somewhat similar nature in the *Moody Monthly*, making a bid for reader reactions, and we were in the very act of preparing a questionnaire of this sort for our MINISTRY readers. Therefore we decided to put together some of the questions from *Moody Monthly* and some from the the conference treasurer's list, and send them out to our full body of readers.

We wish it were possible to visit each of you in your home or church or study. We would like to have closer contacts than those that come through the medium of the mailbox that transmits to you our monthly messenger, THE MINISTRY. We would enjoy asking you face to face for your evaluation of THE MINISTRY, and finding out what you desire most in this workers' journal. But that is impossible, of course.

If we could only look over your shoulder as you read! Then we could see which articles cause you to ponder and study, and thus present a real challenge. We could also see which items you hastily scan or hurriedly skip over. It would indeed be a revelation and a guide.

Many of you have written us through the years, telling of your appreciation for THE MINISTRY, and sometimes you mention special features. Your letters are read with enjoyment, and give us a real "lift." At times the work and the monotony of meeting schedules seem like a weary grind. Then comes a letter from one of our readers, perhaps from a far corner of the earth, bearing words of appreciation, and how it does bolster us up and spur us on to greater endeavor.



We would appreciate your candid reactions and thoughtful suggestions. The questionnaire will give each one a chance to express himself. In our responsible task of editing THE MINISTRY, we want to improve it each year, having it become better and better—and then we want to

make our better best. You can help us (and yourself, too) by answering the following questions.

- 1.** How long have you read *THE MINISTRY*? _____ years.
- 2.** How many people besides yourself read your copy? _____
- 3.** Where do you turn first when you read *THE MINISTRY*? _____

- ☐ The Association Forum
- ☐ Bible Instructor Council
- ☐ The Book Shelf
- ☐ Challenge of a World Task
- ☐ Editorial Keynotes
- ☐ Editorial Postscripts
- ☐ Effective Illustrations
- ☐ Evangelistic Techniques
- ☐ The Field Says
- ☐ Health Evangelism
- ☐ Kindly Correctives
- ☐ The Larger Outlook
- ☐ Messages From Our Leaders
- ☐ Minister in the Making
- ☐ Music of the Message
- ☐ Notes and Notices
- ☐ Pastoral Procedures
- ☐ Poetry and Verse
- ☐ Pointers to Progress
- ☐ Pulpit and Study
- ☐ The Query Column
- ☐ Radio Evangelism in Action
- ☐ The Realm of Research
- ☐ The Religious Press
- ☐ Religious World Trends

- 4.** Indicate your three favorite departments in order of preference.

(1) _____

(2) _____

(3) _____

- 5.** What other features would you like to see *THE MINISTRY* include? (Such as a column for the minister's wife, or one on better speech.) _____

- 6.** The conferences, missions, and divisions have been furnishing *THE MINISTRY* to their full-time employed workers. If you had to pay the subscription price yourself, would you subscribe? _____

- 7.** Do you read the journal from cover to cover each month, or scan the articles and read only those that look interesting? _____

- 8.** Do you prefer having the magazine divided up into sections or departments (as

is), or would you prefer having the journal more of a general nature? _____

- 9.** Do you suggest having the articles written chiefly by General and union conference men, or by local workers, or a combination of both? _____

- 10.** What other religious magazines do you subscribe to in addition to our denominational periodicals? _____

- 11.** Remarks: _____

Name (optional): _____

Using this questionnaire you can let us know how *THE MINISTRY* rates with you, and in the end this should make for a better *MINISTRY*. It will take you only a few minutes. You may sign it or not, as you please. But if you do sign it, won't you please give us your full name rather than initials, and also mention what your work is—evangelist, pastor, district leader, Bible instructor, teacher, doctor, nurse, conference president or treasurer, departmental secretary, local church elder, literature evangelist, lay preacher, or what have you? This information may or may not have a bearing on your answer, but it will be helpful in other ways, and we would like to take this opportunity to collect it.



MAIL IT TODAY!

When you have finished filling out your questionnaire, cut it out, slip it into an envelope, and send it to—

EDITORIAL OFFICES, *THE MINISTRY*
General Conference Office
TAKOMA PARK 12, D.C., U.S.A.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

The Health Work in Scandinavia

By J. D. HENRIKSEN, M.D., *Medical Secretary of the West Nordic Union*

FIFTY years ago our denomination founded the Skodsborg Badesanatorium, the leader of which was Dr. Carl Ottosen. He was a man of firm belief and ability, and knew how to spread the teaching of health to the public in a practical way in speech and writings, and by transferring the principles of treatment he had learned in the United States to the conditions in our country.

The activity grew with the years. Six hundred disciples have in the course of the years left the Skodsborg Sanitarium fully trained in nursing and massage. Through their initiative and by the growth of the denomination there are now in the Scandinavian countries eight sanitariums and about one hundred treatment rooms for light cures and massage, also several vegetarian restaurants and food factories.

Most of the institutions are carried on as self-supporting Seventh-day Adventist health activities, through which thousands of people have received assistance during illness and have gained a favorable impression of the members of our church and our doctrine. Not a few have been won to our belief. Still more are our faithful friends, and by their influence they open the road for our preachers, books, and periodicals.

Our publishers issue the *Sundhedsbladet*, which in Finland, Sweden, Norway, and Denmark has a total circulation of 120,000 copies each month. They also publish a substantial amount of literature on health and illness, and cookery books on vegetarian cooking. Meetings and courses are held at intervals for our workers and those adhering to our belief.

In April, 1947, an inter-Scandinavian meeting for those working in our health institutions was held in Copenhagen, Denmark. It was attended by two hundred people—three from Finland, one from Iceland, thirty from Norway, forty-three from Sweden, and 123 from Denmark. In five days, addresses were delivered on medical and practical subjects, and in special meetings stress was laid on the spiritual work. It is intended to hold the next meeting in Sweden in 1949.

In August, 1947, a meeting was held for Seventh-day Adventist housewives at the Norwegian missionary school, with demonstration of healthful vegetarian cooking and addresses on our views of the science of nutrition. One hundred housewives attended, and now

throughout the winter small courses for the members are held. A similar meeting is planned for 1948 in the Danish missionary school.

June 8, 1948, the Skodsborg Sanitarium, which is the mother institution of the far-reaching activity, celebrated its fiftieth anniversary. During the years not less than 83,000 people from many parts of Europe have benefited from the nursing, medical treatment, and Christian influence of this place. Mrs. White wrote that she saw angels go from bed to bed laying their hands on the sick. More than two million kroner have been used through these years in giving discounts, and for free treatment of poor patients.

In order to increase the efficiency of our work, and to create a uniform Adventist spirit among the workers in our health institutions, the division for Northern Europe has decided to recommend the issuance of a monthly periodical, called the *Sundhedsevangelisten*.

Spiritual Influence of Health Institutions

No statistics are available stating how many have been won for the truth through our health work in Scandinavia, but wherever our treatment rooms, sanitariums, and health periodicals come into the hands of the public, respect for and appreciation of our denomination are created, and the work of our missionaries is facilitated.

Recently two of our youth leaders in Norway came to a clergyman of the state church in the mountains to ask whether they might have the use of a certain piece of land and buildings for a summer holiday camp for our young people. When the leaders told that they were Seventh-day Adventists, the clergymen became very friendly and obliging. He stated, "I do not know more excellent young people than those of the Adventists, and I have a good knowledge of them from my stay at the Skodsborg Badesanatorium, where their beautiful behavior, devotion to duty, and piety attracted me."

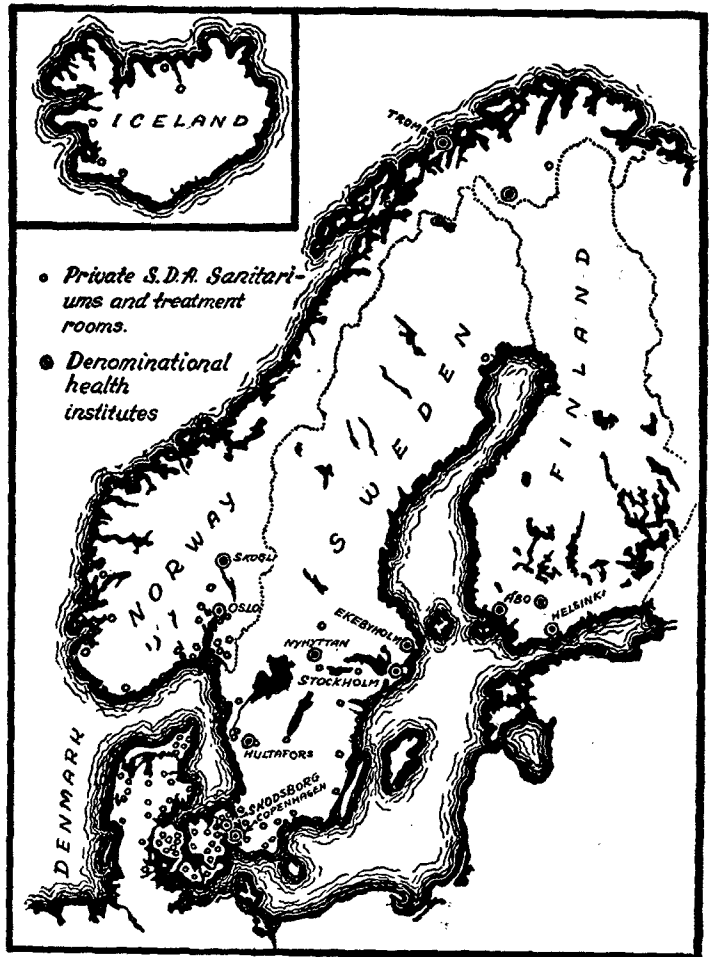
The individual work carried out by doctors, nurses, and masseurs of the health mission is greatly appreciated. At the northern meeting for the health workers, in 1947, a testimony meeting was held, which revealed striking examples of this side of the activity. Among others, the chief clerk of the health resort in Oslo rose and told that he himself many years ago came to our institution as a patient, and was there acquainted with the doctrine of Adventism. Later he was baptized, and is now in the management of the same institution.



Health Workers' Inter-Scandinavian Convention, Copenhagen, Denmark, April, 1948,
 Attended by Two Hundred People From Nordic Lands

One of our new converts came into the consultation room one day, and in the course of the conversation I asked him how he had become an Adventist. He was from a Danish provincial town where one of our treatment rooms was situated. There he borrowed our youth periodicals, which interested him. Later on he became a member of the Bible correspondence school. He was baptized about two months before being admitted to training in the health-evangelical work.

A manager of a home for young girls subscribed to the health periodicals, and wrote a question to the medical query column. In the reply, reference was made to the fact that a stay at our sanitarium might help her. She was soon admitted for the first time, and later on came again. Besides benefiting from the treatments, she also had opportunity to see the pastor, with whom she had serious conversations. After she left the sanitarium the interest receded a little, because she was busy and lived too far away to come in contact with our preachers. But when the Bible correspondence school



was organized, she became a member of this school, and we pray that she may join us someday.

A patient was for a long time undergoing treatment for spinal and nervous disease. A short time after her discharge, we received a letter from her, saying:

"I am grateful for the treatments and the medicine, which helped me physically, but I am most grateful because the spirit at the sanitarium and the hours in the church made me realize that I thought too much of myself and too little of others. I will not be as the nine who were purified, but forgot to thank, but as the one who now feels gratitude and strength to be something to others."

However, she had only a short time in which to work. Illness and pain again became her lot, and soon after she had to lay down her staff. Her mind, which before was dark and bitter, was now always light and gentle, and she died in the faith of her Saviour.

It is our most humble prayer that God by His good Spirit may promote our work of health in the northern countries of Europe in the true self-sacrificing missionary spirit that characterized the foresighted pioneers, who, despite inward poverty and outward opposition, began this beneficial work.



New Publication, *Should I Smoke?*

THE National Anti-Cigarette Alliance, recently organized in the Marble Collegiate Church, New York City, is to be commended for its good work in attempting to eradicate the cigarette. This national organization is seeking to perpetuate the good work begun by Doctors D. H. Kress, J. H. Kellogg, and others. The organization is nondenominational and aims to include representative Catholic, Jewish, and Protestant members on the board of counselors, as well as on the editorial board.

As an initial step, a quarterly publication has just been launched. This little paper, *Should I Smoke?* is factual and scientifically correct, and adapted for use in public and Sunday schools. Teachers and others welcome its material as filling a long-felt need. It considers tobacco from a health, economic, safety, and aesthetic point of view. Discussion questions, based on the material in each issue, are included for classwork.

Volume 1, number 1, is dated June, 1948. The editor is Grace Clifford Howard of our own American Temperance Society here in the General Conference office.

The price of this quarterly publication is 25 cents a year to nonmembers, \$3 a hundred, or \$25 a thousand in lot shipments. The membership fee in the alliance is \$2, which includes a yearly subscription to the official organ, *Should I Smoke?* The editorial address is Box 4251, Washington 12, D.C.

Personalize Gifts of Literature

By MAYNARD S. BOURDEAU, M.D.,
Glendale, California

FOR some years, while on the staff of the Glendale Sanitarium and Hospital, and since that time in my own office on Central Avenue in Glendale, I have tried to get our health literature before my patients. Each Christmas I have made it a practice to send the *Life and Health* magazine to those among my patients who I knew would have time and interest to read the journal. This year I am sending forty of my patients *Life and Health*, and all but two have telephoned or sent "thank-you" notes stating how much they have enjoyed the journal. Typical of such a letter is the one which I will quote from one of my patients in Hollywood:

"I owe the most sincere thank you for the copies of *LIFE AND HEALTH* which I have been receiving and enjoying. This was the magazine which I always selected to read while in your waiting room before my appointment. I frequently had to stop reading right in the midst of a very interesting article. Now, due to your thoughtfulness, I am reading and enjoying the many interesting articles in the magazine at my leisure at home. Thanks again. Sincerely, I.E.A."

In addition to *Life and Health* I have several personal copies of *Ministry of Healing*, and for my Catholic patients the book *The Wine of Roman Babylon*. I am glad to lend these copies to patients to read and study at home, and return after they have finished reading the book. In this way they consider the book a personal loan to them, and take a little more interest in it.

Some of my patients have inquired about our belief, and I have been happy to direct them to the Voice of Prophecy lesson studies. At present several of my patients are working on the course of Bible study under the direction of the Voice of Prophecy radio program.

We also have numerous small tracts available in the office, which are handed to individual patients, and not left in a rack for them to pick up as they choose. In this way a suitable topic can be selected to fit a particular need, and more interest is taken by the patient in the material that is given to him.

We have a health message that is positive, and no one needs to "hold his punches" while giving out our health principles to those who are so much in need of a plan for healthful living. In addition to being able to deduct the cost of these books, tracts, and magazines from my income tax, I find that the most important result in giving out literature in my office is that my patients realize I have a personal interest in them. They seem to appreciate such a doctor more than they do the doctor who merely treats their diseases.



❧ "MANY a man digs his own grave with his knife and fork."

The Christian Physician

By HAROLD A. TASSELL, M.D.,
Rochester, New York

THE Christian physician has a tremendous opportunity and responsibility, not only in bringing physical relief to the sick and suffering but also in spreading the everlasting gospel to a sin-sick humanity.

He deals with all classes of minds—some open, some closed; some religious, some irreligious; some overserious, and some frivolous, to mention but a few of the vast assortment. His time is limited, but his influence by word and example is great. So what attitude should the Christian physician take toward his patients?

First, in order to help a person spiritually it is essential to understand something of his religious philosophy. Does the patient belong to a church, and if so, which one? Is there a religious difference between various members of his family? Does the patient take his religion seriously? Is there an apparent spiritual satisfaction, or is there hunger for a deeper life? Physicians must gather these pertinent facts very cautiously and tactfully, and most important of all, lovingly.

It may take many visits before sufficient data has been accumulated, and enough Christian feeling of *en rapport* has been established, to start active seed sowing. On the other hand, a feeling of kindred spirit may exist almost from the first, and the spiritual work can then make rapid strides.

Before uttering one word of counsel along spiritual lines, the physician must be completely rid of all prejudice toward the patient's beliefs. The physician must not entertain a feeling of self-righteousness—a feeling of having a closer relationship to God. An argumentative attitude is death to spiritual culture.

In the final analysis that which has the greatest part to play in helping patients to grow spiritually is the physician's own spiritual life. It is the physician's tone of voice over the phone, his courteousness under stressing circumstances, his unvarying integrity, his humbleness, his self-forgetfulness, and his Christ-like patience. These are the things which "shout out" to the spiritually hungry patient.

There is no question at all but that people are spiritually sick. People everywhere want peace of mind, lightness of heart, and confidence that a loving and all-powerful intelligent Being is vitally interested in their everyday welfare. They do not care for intellectual religious statements. They want something they can *feel*, something that will neutralize their fears, their sense of depression, their feeling of frustration.

What can a physician do to help the multitudes of spiritually starved patients? He can become an instrument in the hands of God

through which spiritual healing flows. How? The answer is by becoming an Enoch. Who was Enoch? He was the character mentioned in the Old Testament who walked with God.

Walking with God is more than just a figure of speech. It is a literal possibility. It is a *must* if the physician is to reach the high standard set by that great master of all physicians—the glorified Jesus.

Physicians can heal spiritually if they are willing to follow the example of Jesus. Of Him it is said, "He had compassion on the multitudes and healed them of their diseases." Our great need is compassionate love for humanity. Physicians, let us rise up to the high standard set by our matchless example, Jesus Christ the peerless One. Let us love our patients with redemptive love, a love which they can *feel*, a love which is clean, noble, and uplifting.

It is not easy to love the outwardly unlovely, the selfish neurotic, the spoiled child, the impatient businessman, or the hypocritical patient. But it can be done, and it must be done if the physician is to be used of God. It takes eternal vigilance and everlasting practice to remain in a loving state of mind under all circumstances. It takes, in addition to all the will power a physician possesses, a cooperation with the ever-present Holy Spirit. It means practically constant communion with the great Teacher—He who said, "I will never leave thee, nor forsake thee."

Our consciousness of the intimate presence of Jesus must become so real that we actually spend hours visiting with Him about our multitudinous problems. Not only time set apart for this association, but silent visiting must become an integral part of our moment-by-moment thinking.

There are many ways for a physician to increase his compassionate love-radiating power. One simple method is to tell the patient over and over (privately, of course), "Jesus loves you," while taking his case history. Before the history is finished the doctor will feel the presence of the One who said, "Where two or three are gathered together in My name, there am I in the midst of them." And the patient will have a sense of freedom in telling the most pertinent facts which are necessary in solving the problem at hand. Often the patient will say, "I never told these things to anyone before."

Fear of being ridiculed keeps many people from revealing their inmost feelings or troubled thoughts. But as the patient feels the genuine love of the physician, something is released, and the burdened person unloads with ease.

Whatever the physician reads that makes him more Christ conscious, will increase his spiritual influence. To quote the statements of Jesus before patients has tremendous redemptive power. The physician should find it an easy thing to direct the patient's mind to portions

—Please turn to page 46

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Keeping the Flock in the Fold

By MERLE L. MILLS, *Pastor,*
Battle Creek Tabernacle, Michigan

THE work of a pastor and of a shepherd is referred to in the Bible as being analogous. Their work is fourfold in nature—to feed, guide, defend, and increase the number of the flock.

The Great Shepherd is Christ. His ministers are the undershepherds. His life of purity, love, service, and tender solicitude for erring and depraved humanity is a perfect example for every pastor and evangelist to study and emulate.

In the last recorded conversation Christ had with Peter, we are impressed with the need of feeding the flock. Three times He instructed His apostle to feed the flock. The first time He told him to feed His lambs, or the children and youth of the congregation. Twice He told Peter to feed His sheep—the older members and those more matured in their Christian experience.

In a spiritual sense, this means that the undershepherd is to impart to his congregation a message which will satisfy their hunger. This calls for a more careful preparation of the Sabbath morning sermon. The pulpit is to be looked upon, not as a place in which so much time is to be consumed in talking to the people but rather as a place where the people are to be spiritually fed and nourished. In other words, the pulpit is no place for an exhibition of oratory. The rhetorical sermon is to be looked upon with disfavor. The Sabbath morning message must be geared to the needs of the people rather than to the making of an impression upon them by eloquence and learning.

I called on a delinquent church member one time who had not been attending church for several years. She dropped the remark that there seemed to be no use attending church because she did not know what the preacher was talking about. I immediately began to examine my method of preaching and wondered whether people of my congregation were saying the same thing about my sermons. What a tragedy for men and women who are grappling with problems to be forced to sit through a service and be turned away without being fed!

A good shepherd who feeds his flock should earnestly endeavor to preach clearly and simply. He should adhere to the old-fashioned method of preaching the Word. The people

want an authoritative message which calls for a sermon that has more than one Bible text to be read at the introduction. We need to preach more about Christ, conversion, sanctification, the Holy Spirit, the atonement, and other subjects which will show men and women how to live the victorious life. I am convinced that we preach too many doctrinal and analytical sermons. Our people know the implications of the atomic bomb; they can see the storm-clouds; they realize the sensuality and depravity of our age. What they want to hear and know is how to overcome the weaknesses of the flesh.

If they are to be fed, we must give more time and place in our sermons to the remedy and cure for the ills of the flesh. Preach a message of repentance, call the congregation down to the altar, and let them weep between the porch and the altar, for when a church becomes so staid and smug that there is no deep yearning after a broader experience in Christ, it is but a step from its spiritual grave.

If the sheep are to be fed, the sermon must be clear and practical. Though it comes from a stammering tongue, it should be as a barbed arrow which finds its mark. But preaching is not the only work of the spiritual shepherd. It would be a travesty of self-deception for a minister to feel that sermonizing is the most important part of his work. "When a minister has presented the gospel message from the pulpit, his work is only begun."—*Gospel Workers*, p. 187. In fact, we are told that "in the work of many ministers there is too much sermonizing and too little real heart-to-heart work."

If we are to keep our flock in the fold, we must be willing to put forth personal effort. This calls for a strong program of visitation. Only as we visit the homes of the people and mingle with them shall we learn of their needs and win their confidence.

Christ, the Good Shepherd, said, "I know My sheep." Christ's method alone will bring success in shepherding the flock. He entered the homes of the people, rich and poor alike, and in so doing, won their affection. Then He bade them follow Him.

"It is highly important that a pastor mingle much with his people, and thus become acquainted with the different phases of human nature. He should study

the workings of the mind, that he may adapt his teachings to the intellect of his hearers. He will thus learn that grand charity* which is possessed only by those who study closely the nature and needs of men."—*Ibid.*, p. 191.

A word should be said about the social life of the flock. It must be recognized that although Christians are not to be of the world, nevertheless, they continue to be social creatures. Christ did not frown upon social gatherings, but frequented them Himself. I have tried in my ministry to give cognizance to this fact, and have encouraged a positive social program. The lambs and the sheep must be given an opportunity to frolic. The social gatherings should be planned with as much care and regularity as the spiritual services. In one church of which I was the pastor we had one Saturday night each month set aside for the entire membership of the church to come together and enjoy themselves in a social way. I think it is the responsibility of the leadership of the church to plan this, especially for the sake of the youth and children.

If the sheep are not to wander from the fold, the shepherd will have to keep them busy. He should organize the church for work. A strong missionary program should be put in motion. Literature campaigns, Bible studies, Bible schools, and lay evangelism should be promoted in a vigorous way. I believe that we should also have a strong evangelistic program in every church. Our churches should not remain dark and empty on Sunday nights. Even if we do not have a Bible instructor or song leader, this should not dampen our spirits or cool our ardor for evangelism. Some of my most successful and inexpensive efforts have been held in the church building. In these efforts I led my own music, or had a layman assist, and did my own Bible work.

There is nothing like a well-organized layman's program or an evangelistic campaign to unite the church and keep the flock in the fold. There is more truth than poetry in the saying, "Idleness is the devil's workshop." Many sheep drift from the fold because the church has gone to sleep. But an active church will be a growing and prosperous church, for activity stimulates circulation, and good circulation presages good health.

The shepherd should encourage his sheep to attend Sabbath school and subscribe to the *Review and Herald*. This can be done by the personal work of the pastor. In my visits with my members I encourage them to take the *Review* and attend Sabbath school. Promotion can and should be given along these lines from the desk as well.

The work of a spiritual shepherd involves great responsibility. It is a sacred trust. We dare not be faithless, but should put forth every effort possible to feed, protect, and guide the sheep and lambs placed under our charge. An accountability of how well we have discharged

our duties will have to be given some day to the Great Shepherd. The prophet has given us this solemn warning concerning those who fail to guide and protect the flock: "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." Zech. 11:17.

The Ideal Minister

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

JESUS was the ideal minister. He was the master preacher. Those who proclaim the gospel "in His name" and "in His stead" should ever follow the example of the incomparable Man of men. He is "the realized ideal of humanity," and "higher has the human thought not yet reached." Alexander Wythe said, "Only once did God choose a completely sinless preacher."—*Heralds of God*, p. 208. Jesus practiced what He preached; and therefore His messages gripped the hearts of His hearers so that they longed to be like Him.

There is no greater tragedy than a minister who does not practice his religion. The wife of an actor once said of her husband, "He was a comedian on the stage and a tragedian at home." There are unfortunately some theologians in the pulpit whose private lives are tragedies of the worst sort. A member of the French Court said to the court chaplain, "Sire, your sermons terrify me, but your life reassures me."—MACARTNEY, *Preaching Without Notes*, p. 113. Sermons should terrify sinners, but they should be reassured by the victorious life of the preacher who has been over the road and knows by personal experience that the gospel has the power to save to the uttermost. The hearers have a right to feel convinced that the speaker has "been with Jesus and learned of Him."

One of the greatest compliments Jesus ever received came from His enemies: "Then went the Pharisees, and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou are true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men." Matt. 22:15, 16. Yes, Jesus was true, and only true men can preach the truth effectually. Jesus was all that He preached.

Phillip Brooks said, "No man can firmly succeed in the ministry who cannot make men believe that he is pure and devoted."—*Ibid.*, p. 156. Clarence Macartney spoke a great truth when he declared, "The life that the minister leads during the week follows him up the stairs into the pulpit, and if that life has been worthy

it will strengthen him and give him power and joy and liberty of utterance."—*Ibid.*, p. 113.

Christ also taught "the way of God is truth." This can be said only of a man who is himself true. Jesus was "the faithful and true witness." He was "a preacher of righteousness." He did not exaggerate to make His message impressive. The true spokesman for Christ will not "wrest the Scriptures" to prove an argument, nor will he "corrupt the word of God" through willing ignorance or indulgence. If he is too lazy to study, he should not presume to preach. Only the diligent student can "rightly divide the word of truth."

Even the enemies of Jesus acknowledged that He was not a respecter of persons, for they said, "Thou regardest not the person of men." "No fear of man misleads you, for you are not biased by men's wealth or rank," is the Weymouth translation. Jesus was not blinded by gifts that close the eyes, nor was His sense of fairness affected by personal friendship. Jesus had no "chums," or such close personal friends that He could not minister to all alike regardless of their wealth or rank.

The true minister will be like Him in these things. He dare not be under obligation to one or a few members of his flock because of intimate friendship or personal gifts. He must not belong to any special group or join a clique if he would do his full duty to the whole church. He must treat all alike and be the pastor of the whole church, or he fails to be like Jesus. Someone has said: "Aristocracy of mind treats the duke and the ditch-digger alike, both as the duke, though with Jesus, slightly in favor of the ditcher."

Be Not a Respector of Persons

Here is where many pastors fail. They spend too much of their time with their favorites to the neglect of those who need their ministry most. They become too sociable, not with the whole church, but with the favored few. These are the ministers who create embarrassing situations when they are called to another pastorate. The next pastor's work is made difficult by the efforts of his predecessor to continue to hold the affections of his old favorites by visits and love letters. For the sake of the work and the new leadership the true minister will cut loose the ties that bind him to the members of the flock, and make every possible effort to get them to transfer their affections and loyalty to the new shepherd. This, however, is almost impossible if he has been a respecter of persons, and has been biased by wealth, rank, or intimate friendship.

The importance of this matter cannot be too strongly emphasized. We are social by nature, and some persons appeal to us more than others. We are divided into twelve spiritual tribes on the basis of different characteristics. A minister must be constantly on guard lest he favor

his own tribesmen. He naturally pleases some more than others, and these would keep him forever if they had their way. They are the ones who weep and create scenes when changes are made. To them the small matter of changing pastors is a major calamity. The church will be best served if the various ministers are members of various tribes, so that the entire church is built up harmoniously and symmetrically.

God's Description of a True Pastor

Would that we ministers could fully meet the specifications of the priest of God as set forth in Malachi 2:4-7:

"For My compact was made with the priest of Levi, says the Lord of hosts; . . . life and peace I gave him, ay and reverence—he did revere Me, he did stand in awe of Me. True instruction came from his mouth and no wrong issued from his lips; in peace and honesty he lived close to Me, and he turned many away from evil. For the lips of a priest ought to treasure wisdom, and men should seek direction from his words, since he is the spokesman of the Lord of hosts." (Moffatt.)

Each of the seven epistles of Christ recorded in the first three chapters of the Revelation is addressed to "the angel of the church." "Messenger" and "minister" are other translations. Angels are messengers, and the minister is "the messenger of the Lord of hosts." (Mal. 2:7.) Gospel workers are designated as "angels," and this implication must never be forgotten. This indicates the high calling of the gospel ministry—a solemn and fearful responsibility. There is no higher office or greater privilege than that of being an angel of the Lord.

The minister should be angelic in nature, character, and disposition. He should be a "holy man of God." His conduct in the home, the church, and in the community should be above reproach. He should be "gentle unto all men." "A servant of the Lord must not quarrel, but must be inoffensive towards all men, a skillful teacher, and patient under wrongs." 2 Tim. 2:24, Weymouth. He must also "have a good report of them which are without" (1 Tim. 3:7), or "a good reputation among outsiders." (Moffatt.) Like Jesus, he should increase "in wisdom and stature, and in favour with God and man." He will thus break down prejudice and leave a favorable impression for the truth. He will be a spiritual magnet, and like the Master, will draw all men unto him.

Ministers are not ordinary men engaged in ordinary business. They should not be of mediocre caliber. They should command attention. Their messages should never be tame, lifeless, spiritless, and uninteresting. They should speak with the force and authority of an ambassador of the King of kings. The minister's delivery should be natural, graceful, and pleasing. His gestures should be simple and appropriate. As the messenger of the Lord of hosts, he must never forget his high calling and divine mission.

We are told that "in the estimation of self-made ministers, it will take but a small pattern to fill the bill and make a minister. But the apostle placed a high estimate upon the qualifications necessary to make a minister."—*Testimonies*, vol. 2, p. 706. A well-known professor who has trained hundreds of ministers was accustomed to say to the theological students, "Now, remember that you are an angel! Carry yourself like an emissary from the Most High! Utter—don't stutter! Your message is worthy of a clear, strong voice! Don't swallow your gospel. Be a first-rate angel." This is excellent advice for every preacher.

Building Spiritual Life of Church

By STANLEY S. WILL, Pastor,
Charleston, South Carolina

WE ALL long to be more successful soul winners and to baptize scores and hundreds of people each year. Some of our men have experienced the joy of large baptisms, but not all of us have the gift of continuous public evangelism. "When He ascended up on high, . . . and gave gifts unto men. . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:8-11. While those with the gift of evangelist are baptizing men and women in large numbers, those of us who have the gift of pastor can also do a large work in baptizing people and in saving those already in the church. The faithful pastor who leads his flock into a deeper consecration is helping to save souls that have been won through the years, and is doing as great a work as the evangelist who baptizes large numbers.

How can one build the spiritual life of the church? There are many angles, but I have singled out three that to me are paramount. They are: (1) the minister's experience, (2) the minister's attitude, (3) and the methods used to build the spiritual life of the church.

I. The Minister's Experience

The minister must be a man of God. His experience must be genuine and consistent, and in every circumstance he must exemplify the life of the Master. He must "live in conscious, hourly communion with God through prayer and a study of His word. . . . He must plead with God to strengthen and fortify him for duty and trial."—*Acts of the Apostles*, pp. 362, 363.

The conduct of the minister, both in private and public, must always be a credit to the Lord and the cause he represents. He must be an example in word and deed, for his members are watching him and will be influenced by his example. His relationship with God will cause them either to feel their own need or to feel satisfied with their spiritual condition.

We must first have a genuine experience in order to build the spiritual life in our churches. For a long time the following words have been in view on the top of my desk, and what a challenge they have been:

"The people will seldom rise higher than their minister. A world-loving spirit in him has a tremendous influence upon others. The people make his deficiencies an excuse to cover their own world-loving spirit. . . . They [the ministers] should manifest an undying love for souls, and the same devotion to the cause which they desire to see in the people."—*Gospel Workers*, p. 342.

II. The Minister's Attitude

The minister's attitude must be that of love for Jesus and His people. "Without the love of Jesus in the heart, the work of the Christian minister will prove a failure."—*Ibid.*, p. 183. "Pastors are needed . . . who cherish a strong, unselfish love for those for whom they labor."—*Ibid.*, p. 185. The love of Jesus consistently expressed toward the people will soften their hearts.

The heart of the minister must burn with love for sinners. That was the feeling of the apostle Paul, and evidently was the qualification that gave him success in winning souls. "Paul's heart burned with a love for sinners, and he put all his energies into the work of soul-winning. There never lived a more self-denying, persevering worker."—*Acts of the Apostles*, p. 367. Hear him express his feeling as recorded in Romans 9:2, 3: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren." That is real love!

Having such a degree of love, the minister is filled with grief and anxiety when the sheep go astray. He immediately climbs the steepest heights and goes to the very edge of the precipice, at the risk of his own life, to find the lost sheep. And when the sheep is found, he does not scold and reprimand it, but in love he pleads for it to return to the fold. Yes, with such love he will "tax his resources to the utmost."—*Ibid.*, p. 370.

"Only through sympathy, faith, and love can men be reached and uplifted."—*Education*, p. 78. Of Christ we read, "Had it not been for the sweet, sympathetic spirit that shone out of every look and word, He would not have attracted the large congregations that He did."—*The Desire of Ages*, p. 254. Hearts are won through sympathy.

III. Methods of Building Spiritual Life

The shepherd, being a man of God and having a real love for his sheep, will do everything possible to stimulate a deeper spiritual experience in their lives. And how needful it is that our people have more of a living experience with the living Christ! They will never be able to endure the trials ahead if they fail now to grow into that richer, deeper, daily, constant, experience with the living God.

In the year 1893 the following words were written in the *General Conference Bulletin*, pp. 132, 133: "It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history. . . . They are professedly serving God, but they are more earnestly serving mammon." Not five out of one hundred were ready to close their earthly history at that time. Could that be true today in our ranks? If so, what a challenge for us as ministers to build a more spiritual membership. "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Review and Herald*, March 22, 1887.

The minister must in sermon, in personal contact, and in missionary work point the people to Christ. He must help them to turn their eyes upon Jesus and to put full trust in Him, to set their "affection on things above, not on things on the earth." Col. 3:2. As John the Baptist pointed his disciples to the Lamb of God, saying, "Behold the Lamb of God," and "they followed Jesus," so we must point the people to Jesus and help them to see Him, and thus have a living, growing connection with Him.

After they have been directed to the Son of God and have begun to follow Him, their first impulse is to work for others as did Simon Peter and Philip. But even though this is the desire of the newly converted Christian, he often fails to so act, simply because he does not know how to work for others. Therefore, it is the duty of the minister to train the new ones to work.

"Every one who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies*, vol. 7, p. 30.

"The greatest help that can be given our people is to teach them to work for God, and to depend on Him."—*Ibid.*, p. 19.

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others." *Ibid.*, vol. 9, p. 82.

Why is this the best work we can do for our people? It is simply because an active Christian seldom backslides. By helping others, he is constantly helping himself. He feels his need, and continues to grow instead of constantly becoming a religious dwarf. "Many, many are . . . doing nothing, shunning responsibilities, and as the result they are religious dwarfs."—*Review and Herald*, May 22, 1888. A dwarf has little strength. A spiritual dwarf will not have enough strength to overcome temptation. Therefore we must lead the people into active missionary work, so that they will continue to grow spiritually and be able to resist temptation.

Sometimes one faces trouble within the church, and the spirituality of the members is low. What has caused the trouble, and what

must the minister do to lead the people into a deeper consecration? The trouble is caused by those "who are not engaged in this unselfish labor who have a sickly experience . . . and cannot go back to the world, and so they hang on the skirts of Zion, having petty jealousies, envyings, disappointments, and remorse. They are full of fault-finding, and feed upon the mistakes and errors of their brethren. They have only a hopeless, faithless, sunless experience in their religious life."—*Ibid.*, Sept. 2, 1890.

Where trouble arises because some are inactive, what should the minister do? "In laboring where there are already some in the faith, the minister should first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others."—*Gospel Workers*, p. 196.

The minister's influence is far more effective when he goes into the homes and works with the people individually. He can personally direct them to the Lamb of God, and lead them into a living experience. Individuals are encouraged to live a better life as they receive personal attention from the minister.

In building the spiritual life of the church, the minister will, so far as it is possible, permit no gossip about the members. He will be the pastor of the whole flock and treat them all alike.

It is a noble and solemn work to be a pastor. A heavy responsibility rests upon such a one. There is a mighty challenge for him in soul winning and soulsaving. May God help us lead the people into a deeper spiritual experience, so that they will be able to stand in the days to come.

Music of the Message

Ideals, Objectives, and Techniques

Music's Contribution to Worship

By A. W. ANDERSON, *Veteran Minister, Australasian Division*

FROM earliest times the human voice accompanied by instrumental music has been used in public worship. The earliest song by man recorded in the Bible was the song which the children of Israel sang after their deliverance at the Red Sea. As they journeyed through the wilderness on their way to the Promised Land, this same song was repeated to cheer them on their way, we are told through the Spirit of prophecy.

David, the sweet singer of Israel, enriched the literature of his people with most beautiful psalms for use in the temple, and he also invented instruments of music with which to accompany the singing of trained men and women who were specially selected to lead in the congregational praises to Jehovah.

Coming down nearer to our own time, we find that congregational singing was found to be a wonderful acquisition to the work of the Reformers. Luther regarded a knowledge of music as a necessary accomplishment of a preacher.

During the eighteenth century God gave to the world the greatest musicians and hymn writers of all time. Why? Do you think the galaxy of musical talent which was so marked a feature of the history of that century was merely an accidental development because of some causes outside the purpose and plan of God? If so, we might as well suppose, or infer, that it was also purely accidental that during the nineteenth and twentieth centuries backward conditions, which had existed for thousands of years, suddenly gave place to our modern inventions and systems of intercommunication between all parts of the world. That man must be very blind who fails to recognize that all these modern facilities which we now enjoy have been made possible by the Creator, who gave to man the knowledge and the power to produce them for the express purpose of making it possible to carry the everlasting gospel to every nation, kindred, tongue, and people.

Without the radio and the modern printing machinery now obtainable, how could the message be carried to all the world in this generation? The necessity for such marvelous things in these days is recognized by all our workers. But what is not generally recognized by us is that in addition to all these amazing facilities for disseminating the message in all the world, God has also provided for us such soul-stirring music, both vocal and instrumental, as was never heard prior to these last days!

Back, Handel, Haydn, Mozart, Beethoven, Schubert, Schumann, Mendelssohn, and other musical geniuses have enriched the world with harmonies and melodies unknown to the world before their day. And while these great musicians were producing their marvelous oratorios and symphonies and songs, Isaac Watts, Charles Wesley, Horatio Bonar, William Cowper, Fanny Crosby, Philip Doddridge, Frances Havergal, Reginald Heber, Henry Lyte, James Montgomery, and many others were producing thousands of hymns and songs proclaiming in most beautiful poetic language the love of God and the gospel of salvation for sinners. I again ask, Is all this purely accidental? Nay, it is undoubtedly a part of the divine plan of God to herald abroad throughout all the world the last message of mercy, enabling His evangelists to stir the emotions of the people, and make them

more susceptible to the working of the Holy Spirit. In the book *Education*, Mrs. White tells us:

"Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains. . . . As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children to-day gladden their pilgrim life. . . . And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to provide harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth."—Pages 166-168.

Now, permit me to ask some other questions. Are we using these wonderful facilities as wisely as we should? Or are we neglecting them as being of little consequence and of questionable value in this closing work? Without desiring to be too critical, I must say I am afraid we are not using as fully as we should the musical talent with which God has endowed our people, or the wealth of beautiful vocal and instrumental music which is available these days. I have been pained as I have witnessed the callous disregard which is paid by some of our people to the music which is being rendered for the worship of God. Who, for instance, would think of talking to one standing or kneeling next to him during the prayer season? Yet some of our workers apparently think nothing of talking to someone during the singing of a hymn.

Who, for instance, would think of walking into or out of a meeting while prayer is offered? Yet some of our people think nothing of walking into or out of a meeting while a hymn is being sung to the glory of God. In fact, that seems to be quite a usual thing to do in some places. Yet we are told by the messenger of the Lord: "Singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power."—*Ibid.*, p. 168.

This thought prompts me to observe that something should be done to encourage our people to sing with understanding, to realize the meaning of the words they are singing, and to sing with expression.

As an illustration of my meaning, let us take a look at one of our well-known hymns which we quite frequently use. I refer to hymn 538 in the *Church Hymnal*, "When Jesus Shall Gather the Nations." I have heard the chorus of this hymn sung with great gusto, and without the slightest attention being given to the tenor of the words being sung. Let us look at them a moment: "He will gather the wheat in His garner, but the chaff will He scatter away." That is truly awful to contemplate. It is quite possible that some of our dearest relatives and friends may be among the "chaff" which will be

scattered away. Is that anything to be joyful about? Nay, by no means. Then we should sing that phrase with that awesome thought in mind.

Some of our own dear children might even be in that "chaff." Then let us sing such a passage with sorrow in our hearts, and sing it softly as though we understand what we are singing. Next time you use this hymn I would suggest you read the chorus and ask the congregation to sing that phrase very softly and sorrowfully, for it never should be sung gleefully. Apply the same idea to the words in the stanzas, for they set forth some remarkable contrasts. Take the second stanza:

"Shall we hear, from the lips of the Saviour,
The words 'Faithful servant, well done.'
Or, trembling with fear and with anguish,
Be banished away from His throne?"

Note the contrast in these lines, and yet they are frequently sung fortissimo all through, when they could be made most telling if the people were instructed to sing them with an understanding of their meaning. Then there is a vast difference between hearing the words, "Faithful servant, well done," said to us, and being "banished away from His throne," "trembling with fear and with anguish." Such diversity of thought surely calls for diversity of expression when sung.

These suggestions can be applied to most of the hymns we sing. Let us mend our ways, and sing with expression and understanding.

Effective Use of Chorus Songs

By BEN GLANZER, *First Tenor,*
King's Heralds, Voice of Prophecy

IF YOU enjoy telling song stories, you have no doubt used the story of how "He Lives!" came to be written, as told on page thirty-four of *Forty Gospel Hymn Stories*, by George W. Sanville, of the Rodeheaver Hall-Mack Company. (This song appears in *Gospel Melodies*, number 74.) You will be interested in an experience with this song. During October and November, 1945, when the Voice of Prophecy held revival meetings in Washington, D.C., "He Lives!" was often used in the song service.

One evening after the service three young girls from the J. N. Andrews Church School in Takoma Park came forward and told us how they enjoyed this song. Rather hesitatingly they said they had written another chorus for the song, about the death of Christ. They were just youngsters in the seventh and eighth grades, but their chorus showed that they had been paying attention at the meetings, and had been doing some thinking about the great theme of salvation. The chorus ("He Died") as they gave it to me, appears first in the accompanying group of choruses.

It is effective to have your audience sing a stanza and chorus of "He Lives!" repeating the chorus as an independent chorus song. Then stop them, and relate the above incident. Instead of reading the new chorus I usually say, "This is the chorus the girls wrote." Then I sing the chorus in a solemn manner, just the opposite of the spirit in which "He Lives!" is sung. Then after some appropriate remark we again break into the original chorus, "He Lives!" to end the song. If you like to have your story authentic, you can give the names of the girls—Miriam Schaal, Hilda Wade, and Audrey Talbott. Incidentally this story affords a good opportunity to point out the fact that not all young people today are jive-crazed jitterbugs, but that many are serious minded and thoughtful.

He Died—He Lives—He Reigns

— 1 —

He died, He died;
Christ Jesus died for me.
He shed His blood;
He paid the price;
He died on Calvary.
He died, He died;
Christ Jesus died for me.
You ask me why He died for me;
He died to set me free.

— 2 —

He lives, He lives;
Christ Jesus lives today!
He walks with me
And talks with me
Along life's narrow way.
He lives, He lives;
Salvation to impart!
You ask me how I know He lives;
He lives within my heart.

— 3 —*

He reigns, He reigns;
Christ Jesus reigns today.
He died for me;
He lives for me;
He reigns for you and me.
He reigns, He reigns;
Christ Jesus reigns today.
Someday I'll see His glorious face
And reign with Him away.

* Another chorus, "He Reigns," has been added to "He Died" and "He Lives," by Robert Frank, singing evangelist in the Potomac Conference, and appears here third in the group.—EDITOR.

Simplified Lettering Plan

By ROBERT F. CORREIA, *Licensed*
Minister, Potomac Conference

IT REQUIRES considerable skill to paint a sign with various sizes and styles of letters. A steady hand and skillful handling of the brush in lettering is an art acquired only by much practice and patience—if it is to look professional.

Under changing conditions in evangelism unforeseen situations sometimes arise requiring rapid action. Many times a new chart or sign has to be prepared on short notice. The services

HE DIED HE DIED
 CHRIST JESUS DIED FOR ME
 HE SHED HIS BLOOD
 HE PAID THE PRICE
 HE DIED ON CALVARY
 HE DIED HE DIED
 CHRIST JESUS DIED FOR ME
 YOU ASK ME WHY HE DIED FOR ME
 HE DIED TO SET ME FREE

of a professional sign writer may not be available. At such times it is convenient to have on hand a supply of stock letters which can be easily and quickly fastened to a suitable background.

Two types of letters are available in various sizes, styles, and colors. One is called the "Hall-Craft Display Letters"—cardboard cut-out letters which can be secured in sizes ranging from three-quarters inch to seven inches in height. These can be glued to a rigid background. They are produced by the Hall-Craft Products Co., 2930 N. 11th St., Philadelphia.

The other type of letter is cut out of thin gummed paper. The back is moistened and fastened to a suitable background. They are available in sizes ranging from one-eighth inch to four inches. These are called "Wilson's Gummed Paper Letters & Figures" produced by the Tablet and Ticket Co., 1021 W. Adams St., Chicago.

Both these companies will send catalogs on request.

Radio Evangelism in Action

Plans, Methods, and Objectives

II. Correspondence School Interests

By OSCAR B. GERHART, *Field Representative, Bible Correspondence Schools, Ontario-Quebec*

ONE hundred and fifty miles from the nearest Adventist church, twenty miles from the nearest railway station, and seven miles from the nearest telephone, I stopped my car by an unpainted cabin in the wilds of Ontario. Here lived a Voice of Prophecy student. During my visit the woman there told me she had been observing the Sabbath the best she could for some months. "My sister-in-law is taking these lessons too, and would like you to call on her," she said.

Back among the rocks about a mile I found this relative in another rough cabin. Yes, she thought the lessons were according to the Bible, and believed them all. "But I wish you

could stay to meet my husband; he believes these things too. And he'd like to see you."

I found her husband to be an interested and zealous disciple of the Voice of Prophecy radio program. He told me he had handed out radio logs "all around here." He wanted me to stay overnight and visit a brother of his the next morning. We found this brother at work putting up a log cabin, but he laid aside his hammer and saw to talk with me. He assured me that he believed we were right, and that he listened often to our radio program with pleasure. He said that he would surely attend our meetings if we started to hold them in that section.

As I drove away, my guide said, "I have another brother who lives down this way; he listens to your program. I wish you would drive over to see him too." And this brother proved as favorable as the first. I thought to go on after that, but the man had other relatives who listened to our radio program. Wouldn't I spend a little more time and call on them too? All seemed to be enthusiastic believers in the message, as far as they understood it.

Noting there were children of church school age in these homes, I was impressed to tell this man of our educational program as we drove back. He took hold of the idea at once. "My brother George and I are carpenters," he said. "We'll put up a log church on my property, and prepare one room in it for a school, if you people will provide the teacher." So we arranged that I would return in the spring, hold meetings, organize the believers into a church, and start a school the next fall.

But something happened during those winter months. The interest died down, and the man whose enthusiasm had sparked the interest in that neighborhood advised me not to return. It was a bitter lesson, but one to be remembered in follow-up work. When an interested neighborhood is found, that is the time to bring interests to decisions. Delay is dangerous.

Another mistake that has impressed itself upon me, is that of baptizing those who live in isolated parts, and then deserting them. These students have never known the stabilizing influence of church fellowship with us as most of our present isolated members have at some time. The pull of old church acquaintances is strong, and they soon come to feel neglected when their new church provides no opportunities for Sabbath services in their community. We have learned that a large percentage of these soon resume attendance at their own church, or join some other congregation near by, and give up the faith, if left alone for too long.

One of our interested students led me to a partial solution of this problem when he asked that I call on some of the pillars of the church he formerly attended. I did so, and enrolled them all in the Bible course. One was the

church clerk, and when I asked for names of other members who might be interested, he laid the church list on the table before me and told me to call on them all. I was thus enabled to enroll almost the entire membership of that particular church.

Thus encouraged, I extended my calls to nearly every farm within that little community. Sixty-five of the hundred families visited enrolled for the course, and twenty-seven of these soon sent back their first test papers. A good interest is practically certain to develop, and the new Sabbathkeeper in that section should not remain isolated for long. I may add that I have since followed this plan in every community where a solid isolated interest is found, and with similar results.

In carrying out this plan, I obtain from the student the names and church affiliation of his neighbors. Thus instructed, I greet each neighbor with, "Mrs. Blank? You attend the — church here, I believe?" I then introduce myself as a representative of the Bible school and ask for a few minutes' time. Since most denominations operate Bible schools of some sort, and since I seem to know the church of which they are members, I am almost always granted ready admittance.

Once inside, I speak briefly of world conditions and the approaching crisis, and assure them there is a divine way out. Then I produce one of the lessons, show how it is built up, tell them the course is free, supported by the free-will offerings of those who wish to give, and invite them to enroll then and there. When asked what church operates this Bible School, I tell them, "We have the Seventh-day Adventists to thank for launching this wonderful plan. More than half a million people of all denominations are benefiting by it, many of them ministers and Sunday school teachers." I have been surprised to note the general lack of prejudice manifested when the answer is worded in this way.

Where possible, I call back a little later with a tactful lay member, ostensibly to learn how the new student is enjoying the lessons, but primarily to introduce my fellow worker. From then on, that member is to call when the student reaches his lesson on the millennium, on the Sabbath, on the state of the dead, and at the conclusion of the course. However, information on the lesson sent out is supplied the member from our local Bible school office. Thus the interests are safeguarded and developed, and the conference is duly notified of those places where a genuine interest has appeared and where public meetings are needed.

We are looking forward to the time not far distant when we shall have so many efforts of this type going on that we shall have to depend upon our entire, consecrated church body to help our ministers and lay preachers to care for the large number of interests.

These, in brief, are the methods which this follow-up work is driving us to adopt in the Ontario-Quebec Conference. It is heartening, in fact electrifying, to recall that vision which predicted such methods as a prelude to the final outpouring of the Holy Spirit:

"In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*Testimonies*, vol. 9, p. 126.

Why Not "The Adventist Hour"?

By FENTON E. FROM, *Pastor-Evangelist, Orlando, Florida*

"It is later than you think."

THESE well-worn words still demand our attention. They challenge us as ministers of the gospel to do all within our power to hasten the finishing of our great task, enlightening those in darkness.

For years we have labored under an illusion in our evangelistic and radio ministry as far as identifying our organization is concerned. There are many pros and cons as to whether we shall or shall not identify our program as Seventh-day Adventist. Perhaps some of my fellow workers are bracing themselves to defend their position. However, I beg of you to relax and forget that this is a controversial subject, and at least be neutral as you read this—one man's opinion.

Our Lutheran friends are doing a large work through the radio in the Lutheran Hour. One new feature they are employing is their church emblem, with the cross on it, and the words "The Church of the Lutheran Hour." This appears in a conspicuous place on each Lutheran church building. When I think of our own radio work in comparison with the Lutheran Hour, the Catholic Hour, and similar religious programs, it seems to me that we are at the rear instead of the forefront, where we ought to be. Are we too conservative? Is it not time to attempt greater things for God?

The other day I was reading of John Milicz, called the Wycliffe of the Bohemian church, who died in 1374. This former secretary to Charles IV was a forerunner of Huss, who believed that the antichrist already existed in his day. He looked for the Second Advent, and was a powerful preacher, preaching as often as five times a day. In 1367 he went to Rome. While visiting St. Peter's he posted on the door a placard reading, "The Antichrist is come; he has his seat in the church." Needless to say, he was imprisoned, but he was a man of conviction and put his conviction into action.

I believe we must use good judgment and tact. The Lord does not desire that we should



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do anything that would hinder the preaching of the gospel. But I do believe that we are duty bound under God to let men know the truth, for the truth shall make them free.

If we believe that the end is just upon us, as some of the most brilliant minds in the world believe, we need *now*—not tomorrow, but *now*—to preach this gospel in the most winsome way through the guidance of the Holy Spirit.

The name *Adventist* stands in high repute in almost every section of our country. It is time—yes, high time and past time—to capitalize on our good name. Men need to know when they listen to our radio broadcast that it is a Seventh-day Adventist program. If they know it, they will listen and hear what is said, because they believe and have confidence in the speaker and the organization which he represents.

When I moved to Orlando we decided to call our broadcast, "The Adventist Hour." Identifying it as such is greatly appreciated by our own people. Recently one brother said, "The greatest thing you have done in your program is to call it The Adventist Hour."

Our mail response has been far above average in comparison to other broadcasts I have conducted or have been connected with. A gratifying number of requests have come for our book offer, considering that those who respond know it to be Adventist literature.

We feel that these people who intelligently choose to write for literature, and especially the Bible course, are excellent prospects for this truth, because they know they are enrolling in a course which will teach them the doctrines of the Bible and the Adventist Church.

You say, "I live in a prejudiced community." If so, then by all means identify yourself and break down that prejudice, build good will and win souls for this cause. I believe the hour has come to strike telling blows for God. Souls are going down to Christless graves. We need to man the lifeboats and "rescue the perishing." You know the story of the man who cried for a larger boat to save perishing souls. Let us use the larger lifeboat. Tell the people who we are. They will listen. Give them the love of Christ in your gospel or doctrinal message over the radio, and bring them to the foot of the cross. It will make all the difference in the world if your listeners know who you are.

Our Catholic friends have two hundred local broadcasts in America, and these are known as Catholic programs. We have over a hundred. Think what a wave of influence we would have in America if a hundred local broadcasts were known as The Adventist Hour. Let us lift high the banner of Jesus Christ in our radio programs. Pray daily for His blessing, and success will come to us. Men will be drawn to the Saviour through identifying ourselves in this late hour—almost the end of time—as The Adventist Hour.

Religious World Trends

Import of Leading Press Declarations

Controversy Over Protestant Church Music

EVERY once in a while the latent controversy over the character of church music, smoldering in the popular churches, breaks out afresh, disclosing the deep convictions and forthright language of the conflicting schools of thought. One such outbreak was aired in the *Christian Century* last summer. Richard T. Gore, writing on "Blasphemy in Music" scathingly condemned the "secular sources" of much that is used in the "worship services" of the churches generally. One example named was "My Jesus, as Thou Wilt," which he declared was lifted bodily from a Weber opera. And he added that "most of the choir anthems and canticles are the grandchildren of French opera, piano pieces and military marches."—*Christian Century*, June 11, 1947, p. 739. This he calls "blasphemy," and an "indignity offered to God."

Professor Gore recognizes "one purpose only" for church music, and that is simply "worship." And he calls for a purging of all but "music written especially for worship purposes by composers of the greatest skill." He condemns music that appeals more "to the memories of people than to their brains," music to "lull the listener into a dream state." He calls it a "mistaken notion" that "people cannot understand the best in church music." Strongly castigating terms are used—"blasphemy," "voluptuousness," "slimy echoes of the brothel." Professor Gore calls for a return to "the unaccompanied Gregorian chants and the pure vocal polyphony of the fifteenth and sixteenth centuries," which he declares "are the finest examples." He again asserts that the "cantatas, Passions, and organ works of Bach are the finest examples" for use in "the worship service." That was the opening gun in the battle of words.

Stirs Hornets' Nest of Dissent

This was not to pass without vigorous challenge. This blast stirred up a veritable hornets' nest, and drew stinging replies. In the "Correspondence" section of the *Christian Century* for July 9, Professor Gore was condemned as one who "lives in an ivory tower with a diseased mind." Another asserts that "the purist can't win. . . . Language grows out of vulgarisms into common usage." Still another insists improvement will not come "by being continually overwhelmed with music that is frankly over their heads." A fourth declares, "The history of church music does not bear out Mr. Gore's



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argument." Another pointedly says, "I wonder how many choirs could render much Bach and keep the people in their pews."

A congregational organist observes: "By and large people still worship with their hearts as well as their minds. It is amazing how many a cultured person who remains away from the stated services of the church will tune in on a revival hour on the radio just to listen to the hymns!" A minister's daughter in the West discusses the trend of the times, and says: "Recently I examined a new hymnal for youth and found only sixty hymns written in the 20th century. All others were dated from the 13th to the 18th. We do not ask our young people to wear 15th century clothes, or speak 15th century languages, or have 15th century manners. Then why do we insist on thrusting 15th century music at them?"

The organist of a Presbyterian church declares: "Regarding Bach, I do not believe he had any power to transmute the secular into the sacred which many others do not possess. . . . Gounod and Fanny Crosby have done more for my spiritual life than anything Bach ever wrote." And the closing letter declares that the "evil," cited by Professor Gore, "is in the eye of the beholder, or in this case in the ear of the listener." But that was not all.

Following the Catholic Pattern

Then came a more extended and formal reply from Warren D. Allen, professor of music at Stanford University (prior to that, dean of the Conservatory of Music in the College of the Pacific), and author of several standard works on music. He took up the cudgels, writing in the *Christian Century* of July 23, under the title "Deliver Us From Musicolatriy." He sharply challenges the positions taken by Professor Gore, and counters with this: "It may well be that a gospel hymn is more acceptable in the hearing of the Lord when sung by earnest Christians than Gregorian chant and Renaissance polyphony when sung by well trained but irreligious musicians." He refers to the evangelistic and humanitarian work and music, of the Salvation Army, and observes, "*They are meeting human beings where they are, and lifting them up.*"

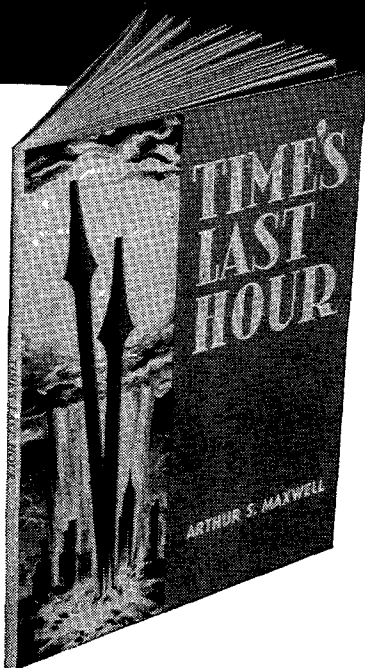
Then Professor Allen makes this charge: "A new generation of young highbrows has arisen. Flushed with the discovery of 'Gregorian' plainsong, 'Bach chorales,' and a cappella motets, they want to throw out everything else."

Condemning the Gore demand for Gregorian chants and sixteenth century vocal polyphony, Professor Allen declares these to be as much a "foreign language" to most Protestant churches as "the Latin of Rome." And he adds that the Gore program would meet with "determined and justified resistance." Then he adds: "To demand that Protestant congregations sing Catholic music or even music after Catholic

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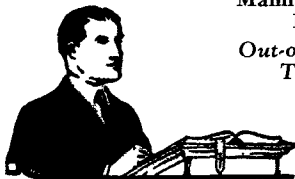
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models is evidence of an arrogant attitude for which the word 'musicolatry' might be appropriate."—Page 897. Next comes this significant declaration:

"After 1000 A.D. the new worship of Mary forced lyric beauty into service again. Ironically, most of the plainsong taught in Catholic schools today is not Gregorian, but could be called 'Marian,' much of it as late as the Renaissance and lyrically suggestive of the Italian madonnas."

Professor Allen closes by declaring, "It will not do for the learned to adopt the holier-than-thou attitude. Standards have never been raised by calling names and by vitriolic denunciation." His parting thought is: "There is even danger that the worship of art may hinder the worship of God. When this happens, the church becomes a museum of ecclesiastical art."—Page 898.

This is more than a battle of opinions. It is an issue over principles that are deep and wide. We will do well to study it through to sound conclusions.

L. E. F.

The Religious Press

Valuable Current Excerpts

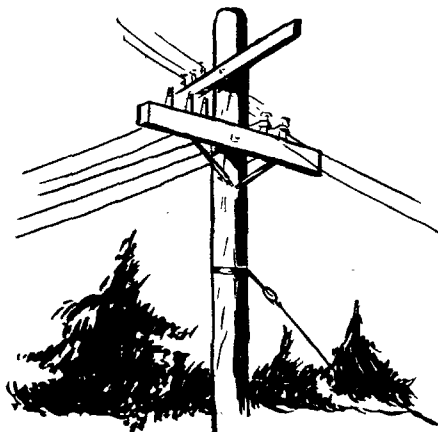
MISSIONARY MINDED.—Apparently Seventh-day Adventists are missionary-minded. This past year they sent 545 missionaries to seventy-three different countries and territories (262 of these came from North America).—*Christian Life*, July.

ISRAEL WITHOUT GOD.—On the day the Zionist nation of Israel was proclaimed, it issued its Declaration of Independence. In many respects this is a high-minded and moving document. It promises "full social and political equality" for all in the new state "without distinction of race, creed or sex." It guarantees "full freedom of conscience, worship, education and culture." It undertakes to protect all shrines and holy places in Palestine. And it declares that Israel will "dedicate itself to the principles of the Charter of the United Nations." But the most important, and revealing, fact about this historic document is not what it says but what it fails to say. Nowhere is the word "God" employed. Nowhere is there reference to the religious origins of what is spoken of throughout as "the Jewish People." The traditional promise to Abraham of Palestine as a heritage has provided one of the principal propaganda resources in the effort to win world support for the claims of the Zionist state, but there is no whisper concerning that here. Not only does the declaration open with no ascription of gratitude to God for the formation of the Zionist nation; it closes with no appeal to him for justification and support. The reason for such a thundering silence of course lies in the necessity for not offending the aggressively secularist views of the majority of Palestine's Zionists, including most of the leaders of the new Israel. "Zion without God" has become "Israel without God." It is an ominous portent.—*Christian Century*, June 9.

POOR "FRONT."—From any public-relations point of view, the public worship service is the most important part of a church's reputation. Of course, the effectiveness of a minister's service in his parish rests on many other factors. His visitation ministry is of more consequence to the welfare of the church than his pulpit performance. An active church school is of more importance to a local church than the preacher's work in the pulpit, and such a school may exist with or without a preacher. In large churches, the minister's

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organizational ability may counterbalance platform deficiency. But it is still true that the public worship service constitutes the public front for a church, and in many churches that front is definitely poor.—*Watchman-Examiner*, June 3.

CZECHOSLOVAK CHURCH.—Bishop Miroslav Novak of Prague announced last March 15, according to the *N.Y. Times*, that the Czechoslovak Church is fully behind the new government of Klement Gottwald. The Czechoslovak Church is the independent (Protestant) Church of former Roman Catholic priests and people who broke with Rome after the first World War. It is the second largest church body in Czechoslovakia with nearly one million members.—*Converted Catholic Magazine*, June.

PENTECOSTAL FELLOWSHIP.—Twenty-four representatives from eight major Pentecostal denominations met in Chicago, May 7, to study possibilities of forming a national Pentecostal fellowship. Representation included The Church of God, The Assemblies of God, The Pentecostal Holiness Church, The International Church of the Foursquare Gospel, The Open Bible Standard Churches, The Pentecostal Assemblies of Canada, Elim Missionary Assemblies and The International Assemblies.—*Christian Life*, July.

REPAIR THE BREACH.—In view of the many cases that have come up, and the many more that will undoubtedly come up in the future, there is a clear need for explicit legislation which will resolve the entire issue of aid—in any form—to sectarian institutions. The purpose of my proposed amendment (H.J. Res. 187) is to clarify and extend the first amendment of the Constitution, making it unlawful for Congress or any of the states to permit the furnishing of free textbooks or free transportation to persons attending sectarian schools. The prompt adoption of this proposed amendment is urgently necessary in order to repair the damage already done and to prevent any new assault upon fundamental religious liberties. Unless this or similar legislation is adopted, we may expect abuses to increase in magnitude and to bring serious consequences in our efforts to maintain religious freedom. . . .

Protestant energy must be directed, not at fighting for "released time" in its many varieties, but at restoring the principle of absolute separation of church and state where that principle has been weakened or shattered. Let us give our children religious instruction in the home and in the church, without demanding public favors, and let us insist that the Roman Catholic Church, or any church, be required to do the same.—*Christian Century*, June 30.

RADIO PULPIT ANNIVERSARY.—The National Radio Pulpit, of which Ralph W. Sockman is minister, celebrated its 25th anniversary Sunday. Tribute was paid to this program, which "fulfills so vital a mission" over 82 leading radio stations.—*Christian Century*, June 16.

The Christian Physician

(Continued from page 30)

of Scripture for their healing power. Certain Christ-centered books, when loaned or given, increase the patient's spiritual vision—*Steps to Christ*, *Mount of Blessing*, *Prayer for the Sick*, and others of our own publications. I have found one which seems almost universally acceptable, published outside our ranks. It is entitled *God Calling*, edited by A. J. Russell, and published by Dodd, Meade, and Company.

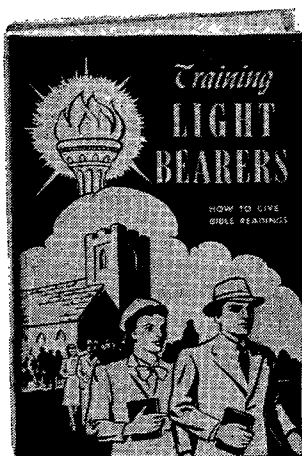
I would like to go on record with a declaration that by including the spiritual phase in our practice of medicine, not only are physical results more prompt and satisfactory, but the joy of service is increased manifold.

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MOTIVES!—What is the motivating principle in your decisions regarding a call, a move, a change, or a choice between two calls? Is it service, or self? Is it to fill the place of need, or to advance your own interests? Do you seek the hard or the easy place? Are you thinking of your own promotion and comfort, or the best interests of the cause? Are proximity to relatives and friends, good climate, congenial working conditions, better salary, prospects of easy success, strong support, or the assurance of advancement the determining factors? Christ chose the hard way. He left His Father and the congenial environment of heaven, holiness, and the adoration of the angelic hosts to come to the place of need. He lived under primitive conditions and felt the pinch of poverty. He labored amid hostility and misunderstanding. He toiled the hard way—on foot, without a settled abode, traveling most of the time away from home, seeking out the places of need. He had a work to do, a task to complete, a commission to carry through. Such was also the program of the apostolic band, the rugged Reformers, the intrepid missionaries, and our own pioneers. How will this work be finished—by making self foremost, or placing the cause and its advancement first? God calls us to endure hardness as good soldiers. Soldiers go where they are sent, deployed to the place of need by their officers. That is the way battles are won and a cause triumphs.

OFFICIOUSNESS!—Officiousness in the world is annoying, and reveals the petty caliber of the man who exhibits it. But it is to be expected in the world. Officiousness in the church, however, is utterly out of place, and shows a lack of the spirit and character of Christ. It is strange indeed that some, when given official position by their brethren, suddenly become officious. Instead of leading, they seek to drive. Instead of looking upon the post as a call to service, they begin to exercise lordship over God's people and God's workers. Instead of leading by example and good planning, they operate by directives. They rule by authority. Those under them fear to differ, or to cross them. Such forget the declaration of the Master, "He that is greatest among you shall be your servant." Christ led and inspired men; He did not drive them and show His authority. Christlikeness for us as leaders of the people and of other workers is to be seen in a life of selfless service. No barriers should be felt. All of us are brethren.

UNSEEMLY!—We have men among us who, despite their admitted ability and their unremitting service to the cause, have tongues that cut and sear. Sharp, sarcastic, biting words and thrusts at others remind one not of the Master but of His opposite. There is no Christlikeness in such speech and conduct. Some men may call it forthrightness. Instead, it is plain unrighteousness. Christ pronounced a woe upon those who offend His little ones. Self-complacency, coupled with a depreciation of the intelligence, the competence, and the devotion of others, must lie at the root of such derogation and castigation. A superiority complex, and perhaps an unregenerated spirit, can alone explain such unseemly attitudes. Hard work, long hours, and technical competence can never compensate for an ungodly tongue on the part of a worker. Each lashing neutralizes his good works and his influence in the eyes of the people and with his fellow workers as well. Christ's opinion on the point is on record. Let us cultivate kindness, considerateness, tolerance, and a recognition of the sincere service of others. A right spirit is to be desired above mere brilliance and dazzling achievement.

OPPORTUNITY!—Seventh-day Adventists were formerly known as the most hopeless pessimists in the world because of their insistence on an impending, catastrophic end of the age—forgetting our paralleling emphasis on the glorious new-earth reality to follow, with endless righteousness and peace for the saved. But now, within a few years, by the turn of events we have been thrust into a new and happier role. The doleful and dominant pessimism of virtually all world leaders—civic, social, scientific, military, and religious—now causes us to appear as perhaps the outstanding optimists of a world admittedly on the verge of ruin. This is because of our assuring message on deliverance through the Second Advent of Christ. We have the note of hope, the ray of cheer, the message of comfort that men need today. We have not changed, but the world has. That is because we have consistently based our message on the inspired prophecy of the Word; whereas they have been caught in the lure of the specious wishful thinking of religionists who had abandoned the Word for their theory of world betterment, and a kingdom of God established through human endeavor, without divine interposition. Let us ring out the message of God for today.

L. E. F.