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# EQUIPPED *for* SERVICE

*to Christ  
the Church  
and the Community*



## Report of Lay-Workers' Conventions

**in the British Union Conference of Seventh-Day Adventists**



*Scotland, Ireland, and North England, at*

**CROMFORD COURT, MATLOCK BATH**

*March 13 to 16, 1953*

*Wales and South England, at*

**STANBOROUGH PARK, WATFORD**

*April 2 to 5, 1953*

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# Foreword

TWO very inspiring Lay Workers' Conventions were held in the British Union Conference early in 1953. The first of these, for Scotland, Ireland, and North England, was held at Cromford Court, Matlock Bath, in beautiful Derbyshire. The second was at Stanborough Park church with special Sabbath services in London. Our thanks are extended to Pastors V. H. Cooper and A. C. Vine, Home Missionary secretaries for the North and South England Conferences respectively, for so ably caring for the accommodation and Convention arrangements.

During these meetings we were privileged to have the help and counsel of the following denominational leaders:

Pastor G. E. Vandeman, Associate Secretary, General Conference Ministerial Association;

Pastor A. F. Tarr, President, Northern European Division;

Pastor E. B. Rudge, Secretary, Northern European Division;

Pastor W. W. Armstrong, President, British Union Conference;

Pastor C. R. Bonney, Principal, Voice of Prophecy Bible School;

Pastor J. H. Bayliss, President, North England Conference;

Pastor J. A. McMillan, President, South England Conference;

Pastor J. M. Howard, President, Welsh Mission.

We thank all who contributed to the success of the Conventions, appreciating the careful preparation which was so often evident.

This report preserves for reference and further inspiration the major Bible studies and subject presentations. While lack of space has prohibited our recording all that was said in the discussions, we have endeavoured to preserve sufficient to bring to mind the more stimulating suggestions and testimonies. In this work of editing we are greatly indebted to Pastor R. D. Vine of the Stanborough Press for his real interest and care in the preparation of this book.

To be "Equipped for Service to Christ, the Church, and the Community" was the defined aim of our gathering together. Inspired by the Holy Spirit and the enlarged vision brought to us by the Word of God, and armed with "weapons . . . not carnal but mighty through God," may we now more confidently hasten the coming of the Saviour by fruitful pulpit, neighbourhood, and welfare evangelism.

May the spirit of sincere consecration and fervent witness be manifest in us individually and as a united band of faithful lay workers. Then shall we see fruit for our labours and at last be rewarded with the Master's "Well done! . . . Enter thou into the joy of thy Lord."—E. R. WARLAND, *British Union Conference Home Missionary Secretary*.



# Delegates to the Cromford Court Convention

Armstrong, W. W. ....	<i>British Union Conference</i>	Kelly, R. ....	<i>Edinburgh</i>
Austin, A. ....	<i>Wakefield</i>	Laws, J. W., ....	<i>Hull</i>
Baldwin, H., ....	<i>Lincoln</i>	Lord, R. J., ....	<i>Rochdale</i>
Barber, Mrs. E., ....	<i>Coventry</i>	Lowe, Mrs. E., ....	<i>Derby</i>
Barker, E. W., ....	<i>York</i>	Mason, H., ....	<i>Newcastle-on-Tyne</i>
Barr, Mrs. A., ....	<i>Glasgow</i>	Merchant, E., ....	<i>Handsworth, Birmingham</i>
Bayliss, J. H., ....	<i>North England Conference</i>	Mewis, D. J., ....	<i>Bramley</i>
Belton, T. G., ....	<i>Handsworth, Birmingham</i>	Mustow, Mrs. A., ....	<i>Lincoln</i>
Belton, Mrs. T. G., ....	<i>Handsworth, Birmingham</i>	Pain, H., ....	<i>Lincoln</i>
Bonner, L., ....	<i>Middlesbrough</i>	Parkin, J. H., ....	<i>North England Conference</i>
Brett, Mrs. K., ....	<i>Grimsby</i>	Pedlar, H., ....	<i>Edinburgh</i>
Brown, Mrs. H., ....	<i>Liverpool</i>	Phillips, Mrs. G., ....	<i>Nottingham</i>
Clarke, A. J., ....	<i>Stoke-on-Trent</i>	Powls, G., ....	<i>Middlesbrough</i>
Clarke, E., ....	<i>Keighley</i>	Powls, G. (Junior), ....	<i>Glasgow</i>
Clay, Mrs. L., ....	<i>Burton-on-Trent</i>	Reeve, A., ....	<i>Belfast</i>
Cloughton, Mrs., ....	<i>York</i>	Reynolds, P., ....	<i>Coventry</i>
Cooper, V. H., ....	<i>North England Conference</i>	Robertson, G., ....	<i>Dundee</i>
Crutchfield, G. S., ....	<i>Belfast</i>	Roe, M. C., ....	<i>Scottish Mission</i>
Cundey, J., ....	<i>Doncaster</i>	Rudge, E. B., ....	<i>Northern European Division</i>
Davidson, Mrs. E., ....	<i>Burnopfield</i>	Rudge, Mrs. E. B., ....	<i>Northern European Division</i>
Davies, Mrs. F. A., ....	<i>York</i>	Salvin, G., ....	<i>Beeston</i>
Davies, G. F., ....	<i>West Bromwich</i>	Saxby, J., ....	<i>Birmingham</i>
Dietz, A. E., ....	<i>Newcastle-on-Tyne</i>	Shackleton, A., ....	<i>Stoke-on-Trent</i>
Ford, Miss H. M., ....	<i>Hull</i>	Sisson, M. R., ....	<i>Dublin</i>
Faulkes, A., ....	<i>Skegness</i>	Sly, A. J., ....	<i>Mansfield</i>
Gay, H., ....	<i>Derby</i>	Southern, A., ....	<i>Kilmarnock</i>
Gifford, Miss E., ....	<i>West Hartlepool</i>	Spoor, Mrs. C., ....	<i>Burnopfield</i>
Gotts, Mrs. L., ....	<i>Stockton-on-Tees</i>	Wardle, Mrs. L., ....	<i>Hull</i>
Hall, C., ....	<i>Stoke-on-Trent</i>	Warland, E. R., ....	<i>British Union Conference</i>
Hamilton, V., ....	<i>Edinburgh</i>	Welch, S., ....	<i>Keighley</i>
Holvey, Mrs. M., ....	<i>Stockton-on-Tees</i>	Wilkinson, W., ....	<i>Derby</i>
Howard, A. W., ....	<i>North England Conference</i>	Winterton, F. K., ....	<i>Nottingham</i>
Hunt, C., ....	<i>Nottingham</i>	Wood, G. E., ....	<i>Newcastle-on-Tyne</i>
Isaacs, Miss F., ....	<i>Edinburgh</i>	Wood, Mrs. G. E., ....	<i>Newcastle-on-Tyne</i>
Jacques, Mrs. E., ....	<i>Birmingham</i>	Wright, N., ....	<i>Rochdale</i>
Keating, W., ....	<i>Wolverhampton</i>	Yeates, Miss G., ....	<i>North England Conference</i>



# Delegates to the Stanborough Park Convention

Anderson, A. R., .....	Edgware	Kinman, F. S., .....	Woking
Armstrong, W. W. ....	British Union Conference	Lewis, E., .....	Gellygaer
Ball, C., .....	Plymouth	Marson, A. A., .....	Walthamstow
Bartram, Miss F., .....	Norwich	Morgan, Mrs. E., .....	Newport
Bates, P., .....	Welwyn	Morgan, Mrs. O., .....	Caerphilly
Bice, Mrs. G., .....	Wood Green	Morton, W., .....	Wimbledon
Bird, Miss N. R., .....	British Union Conference	Munro, Miss A., .....	South England Conference
Blackburn, A., .....	Bodmin	McMillan, J. A., .....	South England Conference
Bonney, C. R., .....	British Union Conference	McMullen, B., .....	Croydon
Bowden, J., .....	Bristol (Arley Hill)	Nicholson, Miss M., .....	Chiswick
Bray, Miss B., .....	Holloway	Pearce, J., .....	Edmonton
Bryan, E. L., .....	Bexhill	Phillips, B., .....	Chelmsford
Buchanan, Mrs. L., .....	Hereford	Phillips, T., .....	Gellygaer
Bushell, S. C., .....	Maidstone	Porter, D. S., .....	Wood Green
Cady, W. A., .....	Swansea	Rees, G. G., .....	Swansea
Cambridge, Mrs., .....	Lowestoft	Riches, S., .....	Ipswich
Cannon, A. H., .....	Stanborough Park	Robbins, C. H., .....	Bristol (Lodge Causeway)
Carter, Mrs. A. F., .....	Barry	Rodgers, W. H., .....	Cardiff
Chapman, H., .....	Porih	Sedge, P., .....	Maidstone
Chapman, I. R., .....	Cardiff	Smith, A., .....	Colchester
Chapman, J. C., .....	Redruth	Smith, Mrs. A. E., .....	Holloway
Charles, Mrs., .....	Plymouth	Smith, H., .....	Cardiff
Clement, J. A., .....	South England Conference	Smith, W. R. G., .....	Wimbledon
Collins, J. C., .....	Plymouth	Southcott, W., .....	Redruth
Collis, J., .....	Wimbledon	Spear, H. W., .....	Torquay
Combridge, S., .....	Edgware	Stearman, H. G., .....	Norwich
Conroy, L. R. F., .....	Hastings	Tarr, A. F., .....	Northern European Division
Cook, C., .....	Bath	Tarr, Mrs. A. F., .....	Edgware
Crouch, Mrs. I., .....	Gillingham	Tew, N. L., .....	Stanborough Park
Cruttwell, H. G., .....	Holloway	Thompson, C., .....	Stanborough Park
Dando, G., .....	Bristol	Tolman, W., .....	Chiswick
Davids, A., .....	Chiswick	Tranter, R. W., .....	Lewisham
Dewberry, S., .....	Lowestoft	Trehear, A., .....	Redruth
Duke, Mrs. F., .....	Folkestone	Trehear, T., .....	Redruth
Etchells, E., .....	Reading	Uffindell, R., .....	Stanborough Park
Forbes, Miss J., .....	Newport	Vandeman, G. E., .....	General Conference
Gallivan, T. J., .....	Newport	Vick, E. A., .....	Reading
Ginbey, W. H., .....	Godmanchester	Vine, A. C., .....	South England Conference
Girling, W. A., .....	Winslow	Vine, A. W., .....	Watford
Goldsmith, Mrs. M., .....	Chelmsford	Walker, Mrs. E., .....	Eastbourne
Guenin, M. A., .....	Holloway	Walker, L. R., .....	Holloway
Haug, L. A., .....	Colchester	Wallis, E. J., .....	Stanborough Park
Hearne, R., .....	Torquay	Warland, E. R., .....	British Union Conference
Howard, Miss M., .....	Stanborough Park	Warren, E. A., .....	Stanborough Park
Howard, J. M., .....	Welsh Mission	Warren, Mrs. F., .....	Watford
Irvine, Mrs. M., .....	St. Austell	Watts, T. J., .....	Cardiff
Jones, Mrs. D., .....	Newport	Welch, J. D., .....	Portsmouth
Jones, M., .....	Chiswick	Westwood, Mrs. A., .....	Bristol (Arley Hill)
Kelly, A., .....	Stanborough Park	Wilby, C. A., .....	Southend
Kidd, W., .....	Stanborough Park	Wilmot, E., .....	High Wycombe
Kierstead, H. F., .....	Swindon		

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# CROMFORD COURT CONVENTION

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## “A Wonderful Gathering”

General Report by Pastor E. R. Warland

“A WONDERFUL gathering.” “Even better than last year.” “I would not have missed this for anything.”

These are just a few of the expressions of appreciation we heard at the Lay Workers' Convention, which convened at Matlock Bath from March 13th to 16th. The commodious and beautifully situated guest house of Cromford Court was placed at our disposal by the Holiday Friendship Association. Our hostess, Mrs. Martin, and her staff were most attentive to our needs, and appetizing vegetarian meals were specially provided for us.

Pastor E. B. Rudge, from the Northern European Division, spoke to the assembled delegates at the opening meeting on Friday evening. His message was based on the words of Jesus, “Ye are My friends,” found in John 15:14. He reminded us that in these challenging times God has specially chosen us as His witnesses, promising to us the gift of the Holy Spirit to enable us to bear this responsibility.

Before breakfast on Sabbath morning, we had gathered in the lounge for the “Prayer Fellowship” hour, when Pastor E. R. Warland called our attention to some encouraging passages in the twelfth chapter of first Corinthians. In the Sabbath-school hour, Brother A. J. Clarke, of Stoke-on-Trent gave a very interesting missions appeal and Brother G. Crutchfield from Northern Ireland ably reviewed the lesson of the previous Sabbath. We shall not soon forget Pastor J. H. Bayliss's presentation of the lesson. With the help of the blackboard and the art of alliteration, he directed our attention to four important aspects of church organization:

1. Comely Commonwealth.
2. Corporate Conduct.
3. Complect Community.
4. Christ's Compassion.

The Union president, Pastor W. W. Armstrong, brought us a message at the time of the divine service. Commencing with Isaiah 40:1-10, he portrayed to us Jesus as a soul-saver. Many beautiful and helpful quotations from the Spirit of prophecy were



read for our encouragement, and at the close of the service many delegates requested copies of these for future reference.

After lunch the more detailed work of the Convention commenced and continued until it was time to retire, and again throughout Sunday.

Under the able leadership of Pastor V. H. Cooper, a number of delegates made valuable contributions to the discussion of various aspects of neighbourhood evangelism, three sessions being devoted to this kind of service. In one of these, Miss H. M. Ford, one of North England's experienced Bible instructors, gave us a most helpful demonstration of how to conduct a Bible study in a home. In this she introduced to us some very fine prophetic symbols which had been specially made for our lay workers, a number of whom secured sets at a special price for use in their own towns.

During three periods, Pastor Bayliss gave the brethren instruction in pulpit evangelism, while the sisters gathered round the fireside in the beautiful hall to discuss, under the guidance of Pastor Warland, ways of enlarging the Dorcas welfare work.

The closing meeting, devoted entirely to personal testimony in word or sacred song, was planned to last one hour only—but two hours proved insufficient for all to testify to their appreciation of the blessings of God and to express their reconsecration to His service. Many felt that this was the best meeting of all, and it was evident that the weekend had passed all too quickly.

After breakfast on Monday morning, following

the reading of a passage of Scripture and a word of prayer, the delegates said farewell to each other and returned to their respective churches throughout North England, Scotland, and Ireland. It was in-

deed, as someone expressed it, "a foretaste of heaven" to meet together in this way, and we believe much good will result as these leaders inspire and lead the membership to larger lay evangelism.

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# CONVENTION BIBLE STUDIES

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## FRIENDS OF CHRIST

OPENING ADDRESS, FRIDAY, MARCH 13th

By Pastor E. B. Rudge

MANY words are used in the Scriptures to describe the work which the Lord has given to the man who loves and serves Him. Ezekiel calls the believer a "watchman," and Isaiah says he is to be a "witness." John designates the believers "*priests and kings.*" But in John 15:14 Jesus says: "*Ye are My friends.*" Moreover the Saviour says, "*I have chosen you.*" We are the chosen friends of Christ—chosen to do His will. What a privilege!

We live in challenging times. The world is to be warned, and the hearts of men are to be prepared for the coming of the King of kings. God's plan for finishing the work is through the co-operation of ministers and laymen. A great responsibility rests upon us who know the unfathomable *love* of God in these terrifying times.

"Ye are My witnesses," says the Lord in Isaiah 43:10-12. "I have declared, . . . ye are My witnesses . . . that I am God." The world to-day needs a forceful presentation by the believers of the eternal truth of God's rule, and of His love for His subjects.

Let us recall the experience of God's three faithful witnesses on the plain of Dura, as related in the third chapter of Daniel. In this testing time the three Hebrew young men had full confidence in God. They said: "Our God . . . is able to deliver us . . . and He will." Verse 17. Yet they did not presume to dictate to the Lord, but said, "But if not, . . . we will not serve thy gods." We all remember the ordeal through which they passed, and the wonderful triumph of their faith and faithfulness. Even King Nebuchadnezzar praised God for their steadfastness as well as for His miraculous deliverance of His servants. He said: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who . . . delivered His servants that *trusted* in Him . . . and yielded their bodies." Complete surrender of body and soul made a deep impression on this monarch. It will impress men's hearts no less to-day.

In the seventh chapter of Acts we read of the witness of Stephen who, "being full of the Holy Ghost, looked up steadfastly into heaven." Verse 55. Men might take Stephen's life, but they could



not rob him of his faith in God or his vision of "Jesus standing on the right hand of God."

Nor could they thwart the effectiveness of Stephen's last prayer. Saul of Tarsus was a consenting witness to this martyrdom, but as he saw the whole-hearted surrender of a man to the will of God, his heart was touched. He beheld the *victory of Jesus* in Stephen's death. It led to his conversion. It became a stimulus to his own devoted self-sacrificing service. Of such results Stephen was unaware as he committed his dying spirit to the Lord.

It reminds me of Norman Wiles, a young Adventist missionary in Papua. This young man gave his life in pioneer service for that field. He saw little fruit of his labour and sacrifice. But to-day we have a thousand believers there. Like Stephen, the first century layman, and Norman Wiles the twentieth century missionary, we may not ourselves see the results of our witness and labour for Christ.

Another New Testament layman whose character and work should inspire us is Barnabas. His very name means Consoler or Reconciler. He played a very important part in saving Paul for the church. The brethren were afraid to accept the former persecutor until Barnabas spoke on his behalf. (Acts 9:26, 27.)

Barnabas and Saul, as laymen, worked together for the church in Antioch. (Acts 11:25, 26.) At this time they were without the official recognition

of the organized church, but God blessed their faithful labours. Later, the Holy Spirit clearly indicated their call to the ministry and they were ordained for the work by the laying on of hands. (Acts 13:3.)

God's divine blessing is always on the work of consecrated men and women who labour faithfully for Him. This was so in apostolic times. It is no less true to-day. We recall meeting a brother in Finland who, like Paul, had once been an adversary of the Lord. He had been imprisoned some thirty times for proven crimes of violence. But he was truly converted, as was Saul of Tarsus. He began to witness, first by preaching sermons prepared by others. Fourteen were baptized into the Advent message as a result. And then for ten years he proved himself a fruitful witness. Many came to hear this converted criminal because he spoke from the depth of his own experience. Brethren and sisters, when we have something worth-while to tell, people are ready to listen.

## THE BODY OF CHRIST

Morning Devotional, Sabbath, March 14th

By Pastor E. R. Warland

WE were reminded last night that Paul was a lay worker, and it is from something that Paul wrote that I want to read this morning. "Now ye are the body of Christ." 1 Cor. 12:27. Have you ever stopped to look at a beautiful painting of the Lord Jesus Christ, or at a beautiful sculpture representing Him? Maybe you have said to yourself: "I wonder whether Jesus was like that." I suppose no artist could think of painting such a picture without considerable thought, and no doubt he would want to represent Christ as the most beautiful and lovely person he could possibly paint. The artist is quite unable to portray Jesus adequately to the world.

We are the body of Christ in the world. Christ was once actually here and went about doing good; His eyes were full of compassion and love; His voice was full of tenderness; His fingers always given to acts of kindness. His body was a wonderful, perfect human body, because in it dwelt divinity. We are the body of Christ, and this is a stimulating and challenging thought: We are a part of Christ and are representing Him. He dwells in us just as really as He dwelt in His body when on earth if we are fully consecrated to Him.

In 1 Corinthians 12:3-13 is the thought that there are different abilities. In other words, though we are united in the Spirit, we cannot all do the same things. We should recognize that right from the beginning. God has not enabled us to do the same things. Verse six tells of diversities of operations. Even the same ability may not be used in the same

way by everybody. God has given us different ways of using ability. In nature God's love is shown in manifest ways. No two roses are alike. Two birds of the same family may have some difference. As we are thinking this week-end of using our talents and abilities to God's glory, let us remember that we have different gifts, and even the same gifts may not necessarily be used in the same way.

We become one through the privilege of being baptized into the Father, Son, and Holy Spirit. (See verse 12.) That mystical ordinance must mean more to God than to ourselves, and He desires that by it we should be not only one with Him, but with each other. I believe there must be many of Israel according to the flesh, whom God is going to call out at this time. At the beginning of the Christian era it was first the Jews were called, and surely there is work for us to do also for those who are Israel according to the flesh.

"The body *bath* many members"—"The body *is* many members." There is just a little difference in these two phrases; there is a difference between "having" and "being." It seems impossible to separate one part of the body from the rest. (Verses 15-20.) These phrases seem to me to indicate that no part of the body should be discouraged because it is not some other part. Every part counts. The fact that it occupies some particular place different perhaps from that which it would like to hold, does not mean that it is useless. We must not be restless because we have not gifts that someone else has, but we must be faithful in the work that God puts into our hand to-day. You will notice the need of every part to every other part. Let us take an illustration. Suppose I am walking along the road and a speck of dust gets into my eye, the very first thing the hand does is to go to the aid of the eye. So we might illustrate with various parts of the body. Every part needs every other part, though perhaps the body does not sense this all the time. Many members of our body are not seen by the eye, and some may even seem unnecessary; but doctors are discovering that every little part of the body has some particular function to fulfil. Thus it is with the church. We should not think that we can stand alone without the help of every other member.

(Verse 24.) We are very much tied up together; we are all dependent upon one another. Christ is desirous of manifesting Himself to the world through His body. He has no hands to work with but ours. Our feet are those by which He travels. We are His lips, and His body. Our calling is very sacred, and a great responsibility. While we are here together this week-end we are going to talk about some of the gifts in particular, and see how we can improve them under God's blessing. We do not have all the gifts, but we should covet earnestly the best gifts. While we may start out with one or two talents, to him that is faithful in that which is least God will give more, so that he may be faithful in that which is most. God rewards faithfulness by giving us more to do, because He knows that he who is faithful in the least will be faithful in greater things. By the use of our talents God

will be ready to give us more abilities. That fact is going to be clearly revealed to us in the various workshop periods we are going to have. Latent abilities are going to be stirred by the Spirit of God.

(1 Corinthians 13:1-4.) Though we might in our pulpit evangelism learn all the technique until we know just how to lay out our sermons, until we have learned every detail of all that can be learned, yet we may be nothing more than an empty sound unless there is love—and not just love in the message we give, but love in the messenger, unless the character is behind the things we say. The people are looking to us too, not only to our work. In a large measure they will accept that which we have to offer because of what we are. You see, even our preaching and our praying will be valueless without love; even faith will be valueless

without love. Our gifts and our sacrifices will profit nothing. They will bring no real results for God's kingdom if that essential of love is missing. This is the message God brings to us through His servant Paul. Paul had not only given himself in service and knew something of the failings of his own heart, but he had also seen that battle fought in the hearts of others. He writes here under inspiration for our blessing, and this passage is something which is clear and for us all. Right here our desire, I am sure, is that God will above all things pour upon us that spirit of love and unity which will give meaning to all the other things we want to do. If we go back to our churches having learned much but with love lacking, we shall have gained but little.

(Prayer Season.)

# Christ Our Example as a Soul-Saver

MORNING ADDRESS, SABBATH, MARCH 14th

By Pastor W. W. Armstrong

*Scripture: Isa. 40:1-10.*

"If you would preach . . . acceptably, humble your hearts and learn of Me." (*Review and Herald*, January 12, 1912.) We notice two things here; the humbling of our hearts and the quickening of our minds. Of the latter I wish to speak this morning.

Jesus came to seek and to save that which was lost. Do you understand what the word "seeking" means? We think of that angel visitor that came to Mary, who said, "Thou shalt call His name Jesus, for He shall save His people from their sins." The seeking and saving are connected with the awful thing called sin, which to-day men are forgetting. We are not here to promote a social gospel. The world is doing that to-day because of the unpopularity of the word "sin."

After the Lord had grown up to be a man, He came back and stood up in the pulpit to preach. "The Spirit of the Lord is upon Me," He said, "to heal the broken hearted," to break the fetters that surround men's lives, to open the door to those in prison. By what method were the broken hearted to be healed; how were the doors to be opened and the fetters severed? Not by a social gospel, but by the Spirit of the Lord which was upon Him to preach the Gospel to the poor.

We have been privileged to listen to Brother Vandeman in London, and I have been thrilled to hear the cross and the redeeming blood of Christ emphasized. We need to keep that in our minds



as the fundamental reason for our existence, to save men from their sins. Jesus did just that. He knew that He was here because of prophecy, and He fulfilled it. His message was: "Repent, and believe the Gospel." There could be no true belief unless the foundations of repentance were laid.

Jesus saved men from their sins.

"In every human being, however fallen, He beheld a son of God who might be restored to the privilege of his divine relationship." (*Education*, page 79.) There we have the beginning of Christ's ministry as a soul-saver, and the end. No-one was outside the realm of His love and activity. In the devil-possessed man the Lord saw a son of God, and believed it possible to restore in him the divine image. What a plan! Do we ever say: "He's a hopeless case; no good trying there"? Jesus never came to that place.

On one occasion He said: "Learn of Me," and I have a number of points that I want to consider with you as to the method of Christ in soul-saving.

"Christ's method alone will give true success



in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.' . . . If less time were given to sermonizing and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counselled. We are to weep with those that weep, and rejoice with those that rejoice."  
—*Ministry of Healing*, page 143.

I wonder whether we always follow this method? We treasure the truths Christ has put in our hearts and minds, and sometimes we bubble over in wanting to give, but the Lord Jesus restrained Himself until He made a confidant of the person, and until the person was one with Him.

In our speaking with those we would win for Christ "dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus."—*Gospel Workers*, page 120.

This is just what Jesus did at the well of Sychar. At first there were great barriers between them: the barrier of nationality, and that of sex. Jesus knew it. He began to arouse the woman's attention in Himself. He pointed to Himself and had her attention, her confidence, and He began to speak of living waters until her mind reached out to the promised Messiah. Then He said, "I am He," and the whole village was turned to Him through that tactful contact.

"Be very careful not to present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seed of truth in some hearts. God will water the seed sown, and the truth will spring up and bear fruit to His glory."—*Historical Sketches*, pages 121, 122.

I wonder whether sometimes we do not approach people in a spirit of argument, endeavouring to excel in the presentation of the doctrines we know to be right and true, and thereby make enemies. Jesus never did that.

Let us keep our mouths closed in an argumentative atmosphere.

"Often, as you seek to present the truth, opposition will be aroused; but if you seek to meet the opposition with argument, you will only multiply it, and this you cannot afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with arguments."—*Testimonies*, Vol. 9, pages 147, 148.

That is what Jesus did in His ministry. The Pharisees used to try to trick Him, but Jesus always kept them on the pathway of: "It is written." The

devil tried, but Christ's answer was: "It is written." He preached the Word, and the Word was powerful because it was accompanied by the Spirit of God. There is power in the Word, if only we will speak it. There is weakness when we use our own words, forgetting the Word of God. Jesus saved men through the straight witness of the Word.

Jesus was zealous on the question of soul-saving. As a boy He saw His own pathway, a picture of Himself, and then and there He dedicated Himself to the work. He was not one that remained idly at home, but from that moment He went about everywhere doing good, until they took Him to the cross and nailed Him to the tree.

But they couldn't stop the outpouring of His love; there on the cross He saved a soul. "The zeal of the Lord hath eaten Me up." "Christ carried out in His life His own divine teaching. . . . He was awake to the things of God."

One of the most wonderful characteristics that Christ showed was compassion. How often that word is used concerning Jesus in His ministry! "Seeing the multitudes, He had compassion." "He was moved with compassion." The blind and the halt experienced Jesus' compassion. He felt with the sufferer such as the sufferer was feeling himself. Jesus saw the inner need of every man, and suffered with him. No wonder He was called the Man of sorrows.

"His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."  
—*The Desire of Ages*, page 254.

The people wanted to know more of Him. Heaven was brought near. Oh, that we could, in our ministry, bring a little bit of heaven into the lives of the people we work with! "They wanted to abide in His presence, that the comfort of His love might abide with them continually." The church has to-day not one-tenth of the compassion of Christ. If we had more compassion, and felt more for the suffering people in their physical, mental, and spiritual sickness, we would have less of the criticism that we are a hard and legally-minded people.

I have been attracted by this method of the Lord. He had no wonderful equipment, no expensive materials by which He did His task.

"The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sym-

pathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word."—*The Ministry of Healing*, pages 23, 24.

What if Jesus had talked to the woman of Samaria about fish? Yet to Peter He talked about fish. The people that came to Jesus did their household tasks at the same time, so Jesus talked about those things and made spiritual applications. They were thoroughly interested and understood everything, because it was familiar to them. He presented the truth in such a way that ever afterward His hearers intertwined these things with their most hallowed sympathies. The people were charmed.

I remember out in Africa one native who was always very welcome when he got onto the platform. He wore a long white gown, and he always had something underneath it. The audience always wanted to see what he would do. He held their interest unflinching. The people are simple minded, and they love the explanation of simple things, spoken in a simple but very earnest way. Jesus did it, and reached the hearts of the people.

"Christ drew the hearts of His hearers to Him by the manifestation of His love, and then little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labours to the condition of the people—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ, is the only power that can soften the heart and lead to obedience."—*Review and Herald*, November 25, 1890.

I have heard criticisms when the whole truth of a particular subject has not been immediately presented. In former years it was all right to give the whole truth at one time because the people studied their Bibles, but we cannot do that to-day. We have to go little by little in order for the people to be held. The Lord Jesus did that. He won the people first by the manifestation of love, established confidence, and then stopped when He saw they had had enough. This method alone will bring success.

"The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it had been since they had eaten anything."—*The Desire of Ages*, pages 365, 366.

That is the kind of preaching and witnessing we need to-day. We are to follow in the footsteps of our great Example. How much did the Lord not put into His ministry! It took the complete Lord to make every bit of Him "eaten up" in this work.

We are dealing with a world which has died in sin. Can it be saved by anything else than full

consecration? I thank God for the consecration of His church to His cause. It is something that is very refreshing to see the whole-hearted surrender and willingness of God's people to serve Him in these days, but the task before us is even greater than that which has gone. The time demands that we give everything that we have. "Thou shalt serve the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." We need 100 per cent of the Spirit of God controlling our lives.

"Divine power alone will melt the sinner's heart and bring him, a penitent, to Christ. No great reformer or teacher, not Luther, Melancthon, Wesley, or Whitefield, could of himself have gained access to hearts, or have accomplished the results that these men achieved. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. To-day those who forget self and rely on God for success in the work of soul-saving, will have the divine co-operation, and their efforts will tell gloriously in the salvation of souls."—*Gospel Workers*, pages 34, 35.

No-one can of himself win hearts; he must be controlled by Christ and His Spirit. "Those who forget self and rely on God for success in the work of soul-saving will have the divine co-operation, and their efforts will tell gloriously in the salvation of souls."

Do you want that power? Do you not want to follow in the footsteps of Jesus and learn of Him in practice? Do you not feel in yourself that you are very far short of this great standard, and your ministry has been very weak? Will you not with me stand this morning so that we can show our Lord who is watching that we really wish to have this influence?



## "BE YE STRONG"

Morning Devotional, Sunday, March 15th

By Pastor W. W. Armstrong

THE value of this gathering is the inspiration that we receive, but some of us are going back to a lonely fight. Please do not misunderstand me when I say that you may find a little apathy in certain parts of your church. To-day the church must be strong to face the discouraging atmosphere which may be around us.

God sent a message to Asa, the king of Israel, when conditions were somewhat similar to those of to-day. (2 Chron. 15:3, 5.) The people were discouraged, and God chose His servant to come and bring them a message: "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." Verses 2, 7.

What a difference it makes to our courage and determination when we are hid with the Lord in secret prayer, in communion with Him!

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# PULPIT EVANGELISM

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Report of three sessions conducted by  
Pastor J. H. Bayliss

## PREREQUISITES TO PREACHING

IN our approach to sermonic toil we must of necessity have a continuous, long-range plan of preparation. Whether we are considering preaching to existing churchmembers, or to those not in the fold, a defined programme is essential. We must ask ourselves: What are our themes going to be?

*Selection of subjects:* A selection of subjects and their logical sequence, in order to unfold the glories of the Advent message, is to be our first consideration. The following is a suggested list, from the book *Evangelism*, by Sister White:

The Prophecies .....	page 196
The Second Advent .....	page 220
The Sanctuary .....	pages 223, 224
The Law and the Gospel .....	page 231
The Sabbath .....	page 213
The Third Angel's Message .....	page 196
The Gospel .....	pages 197, 192
Practical Godliness .....	pages 171, 178, 188
Preaching Christ pages	169, 185, 188, 189, 190

*Reading and Study:* Paul's advice to Timothy is equally sound counsel to the modern preacher: "Give attendance to reading." 1 Tim. 4:13. In order to augment our knowledge on the great themes of the Advent message: What shall I read? is the next question we must ask. Of course, we shall never cease to read our Bible. It is the vital source from which originates rivers of perennial blessing for our own souls, and for others whom our vocation requires us to refresh. We shall soon discover, however, that our minds will be hungry for thoughts others have penned from the reading of God's Word. A vast field of fruitfulness is made available to us in the Conference library. There is the complete range of the Spirit of prophecy writings. We may avail ourselves of an assortment of smaller "shilling" books on sundry subjects. Miscellaneous magazines: *Our Times, Signs of the Times, Review and Herald, Good Health*, etc., possess articles, which themselves may be employed as the basis for sermons. Then we have access to the secular newspapers and the *Reader's Digest*. These are just some suggestions.

Why do we read? Most readers find reading a pleasure and a relaxation. But for the preacher, his



reading must be purposeful. We read to receive ideas, information, inspiration, illustration, etc. The further apt advice Paul gave Timothy: "Study to show thyself approved . . ." applies to-day. (2 Tim. 2:15.) Now all our reading would be of little avail if we failed to make jottings. We favour the marking of our personal books: the underlining of compelling words, phrases, sentences, paragraphs, and analysis of a chapter, if necessary in multi-colours. Make a note of striking thoughts. Take clippings from magazines and newspapers.

*Conserving materials:* We should have a simple system for the collection and preservation of these materials. A system of loose-leaf files commends itself, but is expensive. A set of octavo size envelopes is another method employed. The concertina filing system also is favoured. Whatever system is employed be businesslike and have a system.

The writer has kept, what he calls, a "Sermons in Embryo" file, which receives all sermon thoughts, sermon outlines, and sermon suggestions.

We have also found helpful another folder which contains the notes of sermons by other preachers. This file was particularly helpful in my formative years in the ministry.

We recommend a separate file, or some other system, to hold illustrations, excerpts, and quotations which may be used in colouring our sermons.

A preacher who earnestly applies himself to his homiletic task in a methodical manner, along the lines suggested in this article, will never find himself bankrupt for thoughts to convey to his congregation.

# PREPARATION FOR PREACHING

WE have considered, in a previous article, the continuous, long-term plan which forms the background to the immediate preparation of a sermon.

*Homiletic toil:* As we approach the time for our sacred appointment, we ask: How shall we set about the preparation of a sermon? It is not our purpose in this article, to emphasize the spiritual approach. We cannot under-score, too heavily, the vital importance of prayer before toil. In fact, prayer is the first preparation. It brings our minds into tune with the Infinite, and thus affords an invisible channel through which the wisdom and will of God may be revealed to us. All through the subsequent academic application this channel should be kept clear.

*The subject:* What are we going to talk about? Here is a question we shall be constantly facing. When we have settled upon our subject, we ask again: What do we know about this subject? With an open mind, with pencil and paper, write down a list of things which come to remembrance upon the subject. Take time for this. When thought runs dry, and then only, repair to our files of collected materials, and see what we have accumulated on the subject. Add these items to those we have already jotted from our thinking. We may feel the need for more reading on the subject. All this takes time. Give it plenty of time. Sermon preparation is hard work, hard mental work. The product of hard work affords satisfaction and usually has enduring results. When we have gathered together a mass of thoughts, we must settle on

*The sermon text:* We may have many. Choose the one most suitable, remembering that the text is the theme epitomized. The text is the acorn, and the unfolding of the text—the theme—is the oak.

*The object:* Then we inquire: Why are we going to talk about this subject? We must have a goal in view, a target we plan to strike, a terminus we set out to reach. The end must be practical. Something we are going to persuade our listeners to do. In order to accomplish any sermon objective we must shape our material so as to convince the intellect, stir the heart, quicken the conscience, and move the will to action.

The object of every sermon must be directed to one or more of these ends: 1. Salvation—personal and present; 2. Sanctification—full and constant; 3. Service—consecrated and willing.

The object will be determined by the occasion and the type of audience we are to address. Write out our object on a separate sheet. For example: "To persuade my hearers to take an active part in the Ingathering Campaign." Keep it before us all through our study.

*The plan of treatment:* Having decided upon our object, we next set about a systematic arrangement of our materials (including proof texts). Again we ask: How are we going to arrange out materials so

that we may achieve our object? Our subject matter must obey three rules. The first is the Law of Unity. All our materials must be unified. Anything unrelated to the subject has to be discarded. After having sifted our materials, so that they obey the first law, they must be scrutinized a second time to make them obey the Law of Order. The materials, including texts, must be grouped together under headings. Each group must be subjected to a logical order within itself, and the groups in relation to themselves, arranged in an orderly sequence. This being done, the Law of Movement must be applied to the logically arranged groups. This quality of movement is the smooth sliding from one group of ideas to the next. This is best done by a carefully considered connecting sentence or two, linking the succeeding groups one to the other.

This scientific arrangement of our materials must be designed to convince the intellect, stir the emotions, and quicken the conscience.

There is another important criticism we must now make of our product. How much of Christ is there in our sermon? One author in his work on homiletics has said: "In Christ there is an irresistible chain; without Him the sermon may have beauty; it will not have fragrance." Mrs. E. G. White has emphatically repeated: "Put Christ into every sermon." (*Evangelism*, page 186.) If Christ is not in our sermon, "put" Him there.

*Illustrations and quotations:* In arranging our materials, illustrative matter must surely be introduced. Illustrations, and particularly those gleaned from our own experience, are compared with windows—they let in the light. They colour what would otherwise be a study in black and white.

More still remains to be done.

*Introduction:* We would recommend the writing of the introduction after the material has been prepared. The introduction must be brief. It must clearly state our proposition. The plan of treatment is the fulfilment of those promises made in the introduction, hence it may readily be observed why the introduction should be prepared later. It must have the quality to awaken attention, stimulate interest, arouse curiosity, and be gripping. A story, or some startling (not sensational) statement is a useful introduction. Write the introduction out fully and carefully.

*Conclusion:* The conclusion should also be brief. In this we sum up our arguments, and by a direct appeal to the heart, conscience, and will, endeavour to attain our object. The conclusion should also be written out in full.

*The written product:* Our sermons should always be prepared with our audience in imagination before us. An important question remains: How shall we write out our prepared sermon?

We have several alternatives from which we may choose. Here are a few: We may 1. Write it out in full and read it in the pulpit. 2. Write it out in full and deliver it from memory. 3. Write it out in full notes. 4. Write it out in brief notes.

Our choice depends upon our mental habits. We

would suggest for all who are new to the pulpit, to avoid trusting to memory and follow suggestion number (1). Then as we become more accustomed to preaching to adopt full notes, and after years of experience use the method of brief notes. All these methods have their commending features. All have their limitations. Our mental processes must determine which method serves our purpose best.

*Preservation of sermons:* After the sermon has been delivered, have a system to preserve all our products of homiletic toil. We favour a loose-leaf file.



## THE PUBLIC PRESENTATION

WE have made the necessary spiritual and academic preparation by prayer and study.

Now we stand in the pulpit to deliver our product. The moment has come when our audience takes a peep into our brains, examines our heart, and tastes of our spirit. In fact, we are the pupils, they are the examiners. We are speakers, they our sympathetic critics! These are thoughts that will keep a conceited man sober and humble.

*The pulpit:* What is the pulpit? One has said: "The pulpit is an altar, not an anvil." In it we stand as Aaron did, a mediator, "between the dead and the living." Num. 16:48. There "we are ambassadors for Christ." 2 Cor. 5:20. Bunyan's description of the preacher has never been surpassed: "Christian saw the picture of a very grave [not gloomy] person hung up against the wall; and this was the fashion of it: he had eyes lifted to heaven, the best of Books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head."—*Pilgrim's Progress*.

Accordingly, there are some things that we must keep out of the pulpit:

1. As it is not an anvil, we must not use the pulpit as an opportunity to "smite" our "fellowservants." Matt. 24:49.

2. Our personal grievances must be kept out of the sacred desk.

3. Avoid all that is pessimistic, defeatist, or of a negative nature. We are encouraged to "bear with a certain voice an affirmative message."—*Evangelism*, page 187.

4. Let references to I, I's wife, and I's children, be very few.

5. Pet themes and the "hobby horse" have their place, but they should not be permitted to run about at random in every discourse.

6. Abandon all slang expressions and corruptions in speech from our vocabulary.

Conversely there are some things we should bring into the pulpit:

1. Remember that as Christian preachers we are spreading the glad tidings. We are in the pulpit to discharge Christ's commandment: "Feed My lambs. . . . Feed My sheep." We are there as those who

"speaketh unto men to edification, and exhortation, and comfort." Earnestness, sincerity, enthusiasm, zeal, courage, faith, tact, sympathy, humility, consistency and good manners are qualities which should be witnessed in the herald for God.

2. We should be men who consciously and constantly know from experiment what it is to "live in the Spirit." We shall thus bring this feature into the pulpit.

"If we ever needed to preach in the demonstration of the Spirit, it is at this very time."—*Evangelism*, page 180.

3. Let the people see Christ by our words and lives. "The tidings that Christ is our righteousness has brought relief to many, many souls."—*Evangelism*, page 192.

4. Our sermons should be brief. "Let your discourses be short. There are two reasons why you should do this. One is that you may gain the reputation of being an interesting speaker. Another is that you may preserve your health."—*Evangelism*, pages 177, 178.

5. Keep a close watch on our appearance. Our clothes should be in keeping with our vocation. Look neat and tidy in our dress. Remember the neck-tie; eliminate any peculiarity in colour and design that may attract attention. We should appear in the pulpit shaven, and the hands—particularly the fingernails—should be kept clean.

Regarding *posture*, the best advice we can give is—be natural. Avoid anything that feels and looks clumsy. Generally, the normal stance in the pulpit is to stand upright with the legs together, and the heel of one foot near the ball of the other.

Concerning *gestures*, again we recommend—be natural. Remember the people delight in action. They love to see a living preacher in the pulpit, not a motionless dictaphone. Gestures made with the hands should be easy and graceful. Watch the thumb, which in some preachers gives the appearance of a cocked pistol. Keep the thumb down. Watch the spread fingers. They look ugly. Point with the index finger of the hand nearest the position of the object to which we are calling attention. Avoid pointing across the body. Beware, however, of pulpit antics.

Lastly, the *voice*. Too much emphasis cannot be placed upon voice culture. A poor voice can be greatly improved, and a naturally good voice can be bettered, by careful training. A few brief suggestions will help:

1. *Breathing:* The basis of all voice production is correct breathing. Breathing is to be regulated by the proper use of the muscles, above the navel and below the vertical chest bone, controlling the diaphragm (the membrane separating the upper and lower parts of the anatomy). Take up the pulpit stance by an open window. Relax the arms. Then force the muscles in the region of the solar plexus in a forward direction. This flattens the diaphragm,

normally dome shaped, and gives the lungs room for expansion in a downward direction. Then inhale slowly, deliberately filling the bottom parts of the lungs first, and gradually filling them in an upward direction to their utmost capacity. Then exhale slowly. Repeat this several times daily. Master the art of breathing in this fashion. Difficulty may be experienced at first in controlling the intercostal muscles, but perseverance will bring success.

2. *Humming*: Humming improves the resonance and mellows the voice. Hum so that the sound is directed to the lip line. A vibration should be felt on the face surface around the nose, cheeks, and forehead, when this is done correctly. Make a habit of humming.

3. *Vowel sounds*: Practice the six basic sounds, they will keep the speech pure and correct:

oo	—	of choose	ah	—	of far
o	—	of show	a	—	of hail
aw	—	of straw	ee	—	of cheese

4. *Articulation*: Practise the labial and dental sounds—those letters formed by the lips, and/or the tongue, and/or the teeth and hard palate:

P..p..p..p.	d..d..d..d.
b..b..b..b.	t..t..t..t.
pb..pb..pb..pb.	dt..dt..dt..dt.

Loosen the tongue with the practice of:

It. it. r.r.r.r.—not a throaty gurgle but made by rolling the Rs with the use of the tongue, teeth, and hard palate.

5. *Read aloud*: Read aloud slowly and deliberately one or more of the following passages—giving every word its pronunciation:

Psalm 2, 39, 103; Proverbs 4; Isaiah 40; John 2; Acts 12; Philipians 3, 4.

We recommend to all who wish to pursue the art of public speech further to study: *Manual of Elocution for the Ministry*, by Frank Philip, and obtainable from The Stanborough Press Ltd., Watford, Herts.

# NEIGHBOURHOOD EVANGELISM

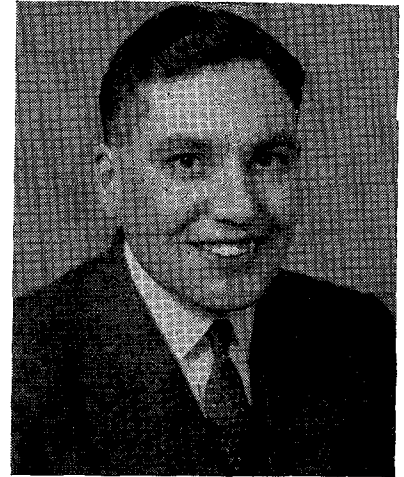
## Organization of the Home Missionary Department for Evangelism

By Pastor V. H. Cooper

"THERE are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are wistfully looking to heaven. Prayers and tears and enquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, page 109.

"God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time."—*Testimonies*, Vol. 9, page 30.

The missionary leader of the church is that officer whose duty it is to lead that church into a definite, persistent, effective, and complete evangelization of the territory assigned to that church. His working force is the membership of that church plus the children of the church who will be led by the local MV leaders.



### *The Territory of the Church*

1. Some see opportunities only in the ends of the earth. (Prov. 17:24.)
2. Satan makes us believe it is easier to work in China or in India than around our own church.
3. But we are distinctly told to return to our own house and work. (Luke 8:39.)
4. The conference territory is subdivided and each church given definite territory to be worked in Ingathering, and other missionary activities.

5. A map of the church territory should be displayed in the church where it can be referred to frequently.

6. The church will then district its territory and have a map, assigning each member of a band its permanent territory.

7. Each member or band leader should possess a map of his territory, pasted onto stout cardboard, on the reverse side of which he should record the names of the streets as he covers them.

8. This band, or individual, works this territory from year to year, endeavouring to cultivate it so as to present fruitage for the Master.

#### *Duties of the Missionary Leader.*

1. Have a complete card index of the membership of the church, together with children under fifteen years.

2. Divide these into groups, guided by the type of missionary activity for which each member is suitable, and in which he is interested.

3. Work in association with the general divisions: Missionary Volunteer Society, JMV Society, Dorcas Society, thus allowing each member of the church to witness for God in his own particular way.

4. You will now have several definite groups of home missionary activity:

- a. Dorcas ministry
- b. Tract rack maintenance
- c. Systematic territory coverage:
  - Home visitation
  - Literature sales
  - VOP cards
  - Tracts
- d. Home Nursing
- e. Bible reading
- f. Church publicity.

5. Plan definite work for every member of the church.

6. You may have to organize classes on how to give Bible Readings, home nursing, etc., preliminary to getting the group to work.

7. By using the ten-minute service, and by instruction on the first Sabbath, keep the missionary fire burning.

8. Plan house-to-house coverage of your territory with Voice of Prophecy Bible Course cards.

9. In conjunction with the Conference Home Missionary Department put an advertisement regarding the Voice of Prophecy course in every newspaper in your territory.

10. Remove your church from the anonymity column by—

- a. Having a good church sign outside the church
- b. Informing the police and Information Bureau of the church address
- c. Placing the time of service in every hotel list
- d. Advertising location of church in newspaper.

11. Have a tract rack where one is permitted: e.g. railway and bus stations, hotel lobbies.

12. Place *Our Times*, *Good Health* in every library.

13. Place periodicals in hairdressers' shops, doctors' and dentists' waiting rooms.

We have no churches able to undertake all the suggested missionary projects at one time. It is better to say: "This one thing I do," than to say: "These forty things I dabble in."

But do something.

"Between the great things we can't do and the little things we feel above doing the chances are we shall do nothing."

"God asks us to give His service the first place in our lives, to allow no day to pass without doing something to advance His work in the earth."—*Prophets and Kings*, page 221.

It is not programmes we lack—it is power.

The great commission is sufficient authority but it is not sufficient motive.

It is not the imperative of an external command that sends us after the lost, it is the impulse of an indwelling Presence.



## HOME VISITATION

By A. J. Clarke

BEFORE we engage in home visitation there are certain preparations which we should make. Everyone will readily recognize the necessity of having a right relationship with God and of surrendering ourselves completely in prayer to the Lord for His guidance and blessing.

We should also remember that the way we dress and the words we speak may definitely affect the reception we receive at the door. Even more important than the words are the tone of our voice and the manner of our conversation. We must not only say the right thing, but we need to say it in the right way and at the right time.

May I, therefore, illustrate the kind of conversation which might well prove successful in making the first contact helpful and promising of future results. Please notice that we should not only be relaxed ourselves but should endeavour to make the person visited feel relaxed too.

One of the practical problems we meet when encouraging our members to take part in home visitation is that they "don't know what to say."

Here then, are some practical suggestions.

At the door, give firm knock. Stand opposite the keyhole, one yard from door, relax, and smile:

"Good morning! I'm afraid I do not know your name, but mine is \_\_\_\_\_ and I'm from the little Mission in Victoria Street."

(They are entitled to know these details, and "little Mission" could either mean chapel or church, and it avoids raising prejudice. Object: to keep Mrs. Jones relaxed.)

"\_\_\_\_\_ and I'm just visiting."

(Drop voice and wait a second. If no invitation to enter is given, continue with)

"May I see you for a moment?"

(Voice raised. Mrs. Jones may say she is busy!)

"Oh! Well, I'm visiting a number of homes this morning, so I can't stay long anywhere—two

# SYSTEMATIC TRACT DISTRIBUTION

By Pastor E. R. Warland

minutes. Would you manage that, do you think?"

(Voice again raised.)

"Come in."

"Thank you."

(Now Mrs. Jones wonders what we want, so we make some observation about the weather, etc., as we walk in. I would say—)

"We're all such busy people, aren't we?"

(Mrs. Jones is bound to say "Yes.")

Seated, assure them that the visit is for their benefit by saying—

"Well, it's only a brief visit, but we are anxious as a church to know the people in our neighbourhood better, and if you can help us in any way we would like to know. It may be just a sick visit—or someone in dire need. We do not know unless we visit in this way."

(Now Mrs. Jones is reassured and relaxes, and is not altogether prepared for the "fisherman's" first pull.)

"How is everyone here?"

(The reply this provokes may be a guide to the rest of the interview—we must induce people to talk and listen patiently. At conclusion of this section of the visit produce tract and say—)

"We believe the Bible has a message of comfort and assurance for us in these difficult days, and would like you to read this little message at your leisure."

"Thank you! I will."

"You will also see that it advertises our special broadcasts on Tuesdays and Fridays."

(Stand abruptly, and say—)

"Well, I promised not more than two minutes—"

(Mrs. Jones is now thoroughly off her guard as we make our next little pull)

"—but before I leave, would you like me to have a word of prayer with you?"

(All kinds of answers may come, but if Mrs. Jones consents, ask—)

"Have you any special request to make?"

(Again we must be guided by the reply. We should seek to lead them to acknowledge their need of God in a spiritual way [repentance], so I would say in a *carefully* modulated voice—)

"How about one's own Christian experience, do you think?"

(Wait for a reply, and if Mrs. Jones seems to resent that enquiry, quickly say—)

"That's what we all need to pray for, isn't it, Mrs. Jones?"

(This will associate ourselves with their need, and keep a good spirit to ensure a future welcome. The right people will be found who will respond to this approach, and welcome such an opportunity. In leaving I would say—)

"Well, it has been lovely to meet you, and I should like to call again. Our Sunday service is at 6.30 p.m., and if you care to come along any time, I shall always be there."

"THE church of Christ may be fitly compared to an army." (*Testimonies*, Vol. 5, page 394.) This immediately suggests order and organization. The success of any army in the field depends in no small measure on the forethought given by the generals to the battle before it is fought. If the available forces are to be deployed to the best advantage, with minimum cost and maximum effect, careful planning and co-ordination of the various parts is essential. This principle is just as vital to success in Neighbourhood Evangelism.

Again, the effectiveness of an army's effort is largely determined by its weapons and the use made of them. Men may be brave and well disciplined, but unless their equipment is comparable to the task before them, they are greatly disadvantaged and many loyal lives may be lost. But even the best of weapons will not be fully effective unless used in the proper and best way.

We can liken our evangelistic tracts to the small ammunition of an army. None should be wastefully employed. How then can we best use the material placed at our disposal?

We are certainly very fortunate in this country in having our own Publishing House so that every piece of literature is prepared and printed by Adventist brethren, folded and assembled by sisters sharing the same faith with us. These consecrated men and women are co-workers together with us as we distribute the literature from home to home.

Nearly 50,000,000 people live in these British Isles of ours, of whom only about 7,000 are Adventists. In other words, there are some 7,000 people for whom each churchmember can work! What a challenging task! Its very magnitude perhaps discourages us, but there is no reason why it should. All the homes in our cities, towns, and villages can receive at least a portion of this message in tract form, if we will organize our work and lead the membership in co-operative endeavour.

We suggest that for systematic tract distribution a first essential is a good street map of the territory to be worked. In fact, two exactly similar copies should be obtained. The responsible officers should select certain suitable areas to be worked systematically and these should then be subdivided for individuals or working bands. As the streets are covered they should be marked off in some distinct way, for example by the use of a coloured crayon. The information should be transferred to the complete map which is retained in the church. It is a source of encouragement to all the members to see the areas covered grow from time to time.

Two methods of distribution may be mentioned.



The first aims to cover a large area with just one tract; the second and more profitable, does a longer and more intensive work over a smaller area. In this plan, some short, carefully selected series of tracts is distributed by regular weekly visitation over a month or two. The first tract of the series will be passed in with very little comment, but as the weeks go by inquiry will be made regarding the response of the family to the visits, and in this way genuine interests will be discovered which may tactfully be developed into home Bible studies.

## TRACT RACKS

By Pastor E. R. Warland

FIRST of all, let us consider the purpose of a tract rack. It is a device to hold and display in an attractive and practical way a number of pieces of small literature. It draws attention to the message-filled literature, and should therefore be well made and dignified in appearance. Let us avoid any appearance of cheapness. If a tract rack is worth making, it is worth making *well*.

Every Adventist church should promote tract distribution, and therefore should have some suitable place from which members can obtain their supplies easily. A church rack immediately suggests itself, in which various kinds of tracts can be displayed and from which members can readily select those they need. Such a rack should be placed in some easily accessible position, such as in the rear of the church.

Then we think of tract racks in other places, such as in homes, shops, and public places. A small tract holder, placed in the porch outside a home, can be an effective silent witness to the truth. Apart from the regular tradesmen and neighbours who might take a copy, there are always visitors to the district or casual callers who might be led to the message through a tract rack bearing the simple invitation, "Please take one. It will help you."

Members in business could, in many cases, easily have a little tract holder in their shop. If the tracts selected for such places were on subjects of an uncontroverted nature, it might well win many new friends to the Adventist cause. Some of these would, in due course, accept the message.

## LENDING LIBRARIES

By G. S. Crutchfield

THE church library could and should be one of the most powerful agencies in soul winning and soul feeding that any church possesses. Being such a potential means of service in the church it is important that every church, large or small, should possess one even though it consists of but a few well-chosen volumes.

Rarely is an ideal church library found. More often we find a rather untidy corner of a cupboard half-heartedly given that name, inside which is a disorderly array of ancient, battered, and dog-eared books, which look anything but a fit representation of our truth. Before any Home Missionary work can be done in this direction, a well-equipped and ordered library is essential.

Often the means for building a library are very limited, therefore careful choice must be made in the books selected. Additions should be made as often as possible from the wonderful selection of denominational literature available.

Now supposing we have a well-stocked library and a capable and willing librarian, how are we going to promote its use in Home Missionary endeavour?

If all of our members are surrendered sufficiently to God and well led, they will seek ways and means of sharing their faith. They may not be Bible Instructors, able to sit down and give a study on all or any subject, but anyone can lend a book; and in this way the reader will receive the truth from some of our best evangelists. But the member may not possess these books himself and so he should be able to go to the church library and find just the help he needs. This is where the skill of the librarian is tested, for he will often have to guide in the choice made.

One of the best introductory books I have found in this work is the small booklet, *Your Friends the Adventists*, and this should be on hand in every church for such use. This could be followed up with *Steps to Christ* or some other small devotional book. The essential point is that the book be short and to the point. Whenever doing this type of work, emphasize the importance of co-operation with the minister or worker for such contacts in his hands can be one of the most valuable sources of converts. This lending library method is more and more being used by our evangelists in campaigns, and the Voice of Prophecy runs a similar library by mail, which I know is greatly appreciated. As a denomination we possess an almost limitless field of literature and in these ways we can strengthen those rays of light that are to-day circling clear round the world.

Recently two Belfast hospitals added twenty *Steps to Christ* to their libraries. Sometimes our books have been placed in public libraries, but these reach only an isolated circle and follow-up is almost impossible. What greater possibilities there are in personal contacts and introduction to the truth with our books. Visits could be made to hospitals with books and perhaps prisons could be worked in a similar way. We should recognize that not every churchmember is qualified to make satisfactory contacts with hospital or prison authorities. But all could use suitable books from a church library in developing interests among friends and neighbours.

"I NEVER met with a single instance of adversity which I have not in the end seen was for my good. I have never heard of a Christian on his death bed complaining of his afflictions."—A. Proudfit.

# HOSPITAL VISITATION

By J. H. Parkin

I HAVE no extraordinary contribution to make in introducing a discussion of this subject, but will speak of a few personal experiences of my wife and self in visiting the local hospital. It is chiefly concerned with visits to sick churchmembers. My wife has done this kind of missionary work for a long time, and now that I have joined her, it has proved to be a blessed spiritual experience to me as well as a pleasant relief in a busy office life.

In the course of visiting sick members, opportunity is afforded to give a word of greeting to other patients. Gradually one gets to be better acquainted with some of these, and so the sphere of helpfulness enlarges. I might say that it is amazing to notice the courage and perseverance of some chronic cases of arthritis. The ways in which they conquer their disabilities in order to write or to feed themselves is truly remarkable and an inspiration to us who are not so handicapped.

Our visits are naturally accompanied with some little present in the way of fruit or dainty as a variant from the patients' customary diet. All this has rendered many opportunities (1) to emphasize our trust in God; (2) to speak words of cheer and comfort; (3) to answer questions on some phase of religion; and (4) to introduce literature, such as tracts, *Our Times*, and *Signs*.

This leads me to mention the growing activity of the Roman Catholics in this same hospital. Through the weeks and months we have observed what seems to be a concentrated action on their part. Several people come to the hospital together and then disperse to the various wards. They go from bed to bed systematically distributing, not their denominational literature, but secular magazines, evidently collected from their congregations. At Christmas they brought a carol party, and after the singing distributed small bags of sweets to the patients. No doubt theirs is a long-term policy of ingratiating themselves into the good will of these chronic sufferers and breaking down the traditional prejudice of the British people to that faith. It seems to me that we could do well to emulate them.

The patients we have ourselves been visiting, have now a clearer understanding of what Seventh-Day Adventists stand for than they had before we contacted them. Whilst we feel we have been the instruments of lightening the dismal lot of these sufferers, by practical help and spiritual comfort, with possible eternal results, not the least certain result has been definite blessing to ourselves. Both my wife and I have been in indifferent health and inclined to be sorry for ourselves, but the resolute keeping to the programme of regular visits, often in face of very wintry weather, has been greatly rewarding. We have forgotten our own aches and

pains and spells of related depression in our small ministrations on behalf of others.

There is, of course, also the evidence of real appreciation on the part of the poor sufferers, to say nothing of that of the staff.

Is thy cruse of comfort failing?  
Rise and share it with a friend,  
And through all the years of famine  
It shall serve thee to the end.

Is thy heart a living power?  
Self-entwined; its strength sinks low;  
It can only live in loving  
And by serving love will grow.

*Elizabeth Rundle Charles.*



## Visitation—From the Hospital Viewpoint

MRS. G. PHILLIPS of Nottingham, gave a lively and most interesting talk, filled with good advice drawn from her many years of experience as a nurse and matron.

First of all she told us that a deferential attitude, a respect for the wishes of others rather than a self-assertive approach, will: (1) Unlock the hospital gate; (2) Unlock the ward door; (3) Open the heart of those in charge; (4) Open the heart of the patient.

Those in charge, if approached discreetly, will be willing to give advice regarding the choice of gifts to bring to patients and also the appropriate length for the visit.

Remember three important things *not* to do:

(1) Don't feed the patient; (2) Don't rearrange the bedding; (3) Don't excite the patient.

A polite request will usually obtain all necessary adjustment for comfort. Be sure to acknowledge any service or consideration on the part of the staff, for this will help to ensure a welcome on a future occasion.

Regarding sick visitation in general, Sister Phillips dealt first with the *approach*. A loud knock is like pulling the loose end of a piece of knitting—it may easily undo a lot of good work. So do not startle the patient's nerves or disturb sleep, the great healing agency. Be completely unruffled and unembarrassed.

Let your conversation be bright. Bring good news. Avoid whispering and tip-toeing. Whatever you do, do not talk about pet diseases! Such things can soon depress a patient and your objective must be to help and cheer. Gifts of flowers, fruit, chocolate, and magazines are welcome. Any of these help to add a little more depth of feeling to our words.

Help, in whatever manner, should be offered unassumingly and without pressure. Let your visit inspire confidence. Whenever possible have prayer with the patient. Finally, remember that long visits are tiring and seldom appreciated.

# SUNDAY SCHOOLS

How to gather and polish precious jewels

By Eric W. Barker

WHILE I would pass on to you the method we used in starting our Sunday school at York, may I suggest that there may be various other ways. After having prayed earnestly about the matter we had two thousand bills printed which we circulated round our church building. In addition to this, we distributed the news of Sunday school by word of mouth. Every Missionary Volunteer and every churchmember sought to spread the news of a new Sunday school in York, and more than this, many endeavoured to bring scholars along to Sunday school. In this work many were successful.

Here are some important points in starting a new Sunday school:

1. You should seek to get the support and prayers of every churchmember.

2. Be thoroughly prepared well in advance of the opening date for Sunday school.

3. Have some method. This is most important. Start with a series of lessons, flannelgraph series, or *Sabbath School Primary Quarterly*.

4. Choose some teachers who are interested in children—and I stress this very definitely—they must love children, or they will be failures as teachers. They must be ready to be one with the children. This will prove to be one of the greatest assets in your Sunday school.

5. Make sure the teachers know the programme they should follow, and then see that they stick to that programme.

6. Have plenty of visual aids—flannelgraphs, object lessons, sand tray, etc. Eye-gate is a wonderful entrance to the heart-gate, but here a word of warning. While you should use visual aids, do not let them overrule and spoil the lesson. Do not so stress the objects or aids that you lose the lesson or moral, but use these aids as objects or instruments in clearly fixing Bible lessons and stories in the child's mind.

7. Do not let the scholars handle the objects or the flannelgraph. This may undo all you have sought to teach them in the lesson.

8. After having thoroughly prepared like this for Sunday school you may be expecting about fifty scholars when you open, but do not be disappointed if you only get two. Remember all big things start in a small way.

*How to develop Sunday school work in schools where the attendance has remained stationary for some time.*

If the attendance is stationary and the Sunday school does not grow, it probably means there is a lack of effort and prayer. Both these go together and must be continually exercised by superintendent and teachers. Let me pass on some methods we have found effective:

1. Children for children. By this I mean urge the scholars to bring their friends.

2. Have a good serial story. By this I mean a really sensible, helpful story with a good moral.

3. Have social activities. Plan hikes, other outings, etc. Run a youth handcraft club, etc. Plan an annual Sunday school trip. Plan an annual Christmas party. Seek to get older children to attend our camps. These will be of rich blessing to all children who attend. All these things, if used in right relation to the Sunday school, will help to develop attendance.

4. Visit their homes and get to know their parents. Plan special children's services to which you can invite parents. This will not only help attendance but will also bring you into a friendly relationship with parents.

5. If you make a promise to the children be sure to keep that promise. To fail in this is one of the surest ways to lose the confidence of the children and will also mean a drop in attendance.

6. Make sure every service is bright and interesting. Children do not like anything dull or monotonous.

7. Make sure the Bread of life is in your service. Remember children need this just as much as adults.

8. Take a personal interest in each scholar and pray earnestly for the salvation of each scholar.

In all our Sunday school work we should remember the supreme objective—to win souls for Christ. We should seek to make an Adventist out of each scholar and to win their parents to our truth. This is the supreme objective of our Sunday school work. You may find that even some Adventists will try to belittle Sunday school work, but do not be discouraged if they do. This work is of God and He will bless it. "My Word shall not return unto Me void." Isa. 55:11. Some of the most precious jewels in the kingdom of God will be those won through Sunday school work.

## THE STORY HOUR

By Mrs. A. Barr

TO-DAY I am introducing you to a new type of neighbourhood evangelism—that of saving the children of our neighbourhood. The idea of the Story Hour originated among our workers in the States; it is a simple method of winning the youth to the message.

The plan is for parents, or anyone who has a loving burden for the spiritual welfare of children, to invite children from the neighbourhood to their home for a Story Hour once a week. I am sure all who have the spiritual welfare of children at heart will welcome this new avenue of sowing seeds of truth. During the recent war many of us opened our homes for the day school children to continue their studies when their schools had been requisitioned to house blitzed people or to other Civil

Defence purposes. How much more important that **we open our homes for children to be educated in the everlasting truths of the Gospel!**

As a church we are certainly doing much more for children and youth than we were forty or even twenty years ago, but what *has* been and *is* being done is totally inadequate for these days of total warfare.

1. Our members who open their homes for such a noble project must also open their hearts in receiving their little guests, for a great deal of the children's happiness, contentment, and continuous desire to attend the Story Hour, will depend on how much love is put into that welcome, and into the effort.

2. We must create the right atmosphere.

3. All children love music, and it is an advantage to have a musical instrument accompany the singing. Choose hymns sometimes where actions are introduced. Choruses are popular. We have a good selection of children's songs in our Advent Hymnal.

4. Sometimes one of the children could recite a brief poem.

5. A story told is better than a story read, and if you can illustrate it with a picture, all the better. Every illustration throws light—it does more than just hold the attention. It illuminates the truth to be taught.

6. Vary the programme. A flannelgraph could occasionally be used. Once in a while a still or moving picture, if apparatus could be procured.

7. During school vacation a happy day of romping in the countryside, combined with a nature study will be appreciated.

### A Few Thoughts on Story Telling

Story telling is an art. In telling a story the first thing the speaker must do is to capture the spirit of the story, without which the story will be flat and lifeless. In capturing the spirit of the story the speaker must live the story out in his or her own mind, and put plenty of action into it. Tell it dramatically, thus gripping the children's interest and holding them until the supreme climax of the story. Tell the story as simply and vividly as possible, and make it live and move to the child imagination. If we would be successful story tellers we must enter into the experience of the characters in the story until the whole incident is seen not as a story, but as a living and wonderful reality. A good story is like a series of moving pictures, each complete in itself, and the speaker must see these pictures, see each event, through the children's eyes.

A story is a means of appealing to the imagination, not something unreal—but an image is formed in the mind—and let it always be an image that is going to help us achieve our aim. All the stories should in some way point to Christ, Present Christ.

Remember the difference in the children gathered in your home. One has been instructed in truth since infancy, another has been born and bred in an atmosphere of unrighteousness. Use simple language, and illustrations they can understand. Always be patient, remembering how patient God is with us.

Before launching out in this new venture, and before telling any story, it is wise to ask oneself, "What is my aim in doing this? What do I mean to accomplish?"

### Answers

1. My aim: the child for Christ, to develop the religious life of the children.

2. What do I mean to accomplish? To obtain the confidence and interest of the children and later invite them to Sabbath or Sunday school. If too far away, a branch school could be started.

The greatest Story Teller of all time was Jesus. He explained the deepest, purest truths of the kingdom through simple parables—**stories** from nature. "Without a parable He spake not unto them." Let us follow His example in our work for the children. What He said to His disciples, He said to His church for all time: "Suffer [let] the little children to come unto Me."

## DEMONSTRATION OF PHYSICAL TREATMENT

By H. R. Baldwin, M.Phys.A., L.P.M.E.

assisted by H. Pain, M.Phys.A., L.P.M.E.

BROTHER H. R. Baldwin introduced the subject briefly, explaining that the aim of the afternoon's demonstration was to give those present an insight into the application of a few simple but effective treatments that are in harmony with our health message and can be carried out in the home.

### Talk on the Circulation by Brother H. Pain

BEFORE proceeding to the practical application of treatments, it would be a good thing for us to have at least an elementary knowledge of the blood and its circulation within the body.

The blood is the medium whereby nourishment derived from the food we take into our stomachs is conveyed to every living tissue. Life-giving oxygen from the air we breathe and take into our lungs, is distributed to every little tissue cell in the same way by the blood.

The blood also collects waste products such as urea, carbon dioxide, water, etc., from all body tissue and conveys them to lungs, kidneys, and skin to be expelled from the body.

The blood also contains numerous cells whose specific function is to kill germs and combat disease.

Now for a moment let us consider the wonderful mechanism in the body for maintaining the circulation of the blood. The heart is a pump. It is a powerful muscular organ, divided into four chambers. After the birth of the human baby and from then on throughout life, there is no direct con-

munication between the right and left sides of the heart. The left side deals with purified blood and the right side with impure blood.

To follow the circulation let us commence with the most powerful chamber, the left ventricle. It contracts and squeezes the bright red blood into the big arteries which lead from the heart, dividing and subdividing until every scrap of tissue has its supply. Here, after giving up oxygen and nourishment and taking up impurities, the blood is collected together in the veins conveying it to the right auricle of the heart. This chamber then contracts, squeezing the impure blood into the right ventricle which in turn squeezes it along the pulmonary arteries to the lungs, where carbon-dioxide and water are given up and oxygen is taken into the blood which is thus purified and passes along the pulmonary veins back to the left auricle of the heart, which squeezes it to the left ventricle where it is now ready to start its journey round the body again.

In considering the physical treatments to be demonstrated, you will appreciate that instead of pouring toxic drugs into an already overburdened circulation, we seek to enlist the aid of this wonderful circulatory system to combat disease.

## PHYSICAL TREATMENTS

Demonstrated by H. R. Baldwin

ONE of the chief values of water is its capacity for storing heat. Hot water gives off heat, and cold water will absorb heat in large amounts. In this way, hot water is valuable for applying heat to the body, and cold water is valuable for absorbing heat from the body, cooling the skin and other tissues, and thus reducing fever.

Water is also valuable for its solvent properties both within and without the body. Any physiological solvent owes its solvent properties to the water that it contains. Another asset of water for treatment purpose is its availability. It is nearly always accessible, and it is usable in all its forms. Although its largest use is in its liquid form, both ice and steam find a place. It also must be remembered that it is not a cure-all. It is only one of a number of valuable aids in physical treatment, but it is one of the most important.

The fomentation, or hot compress, is for the ap-

plication of moist heat to local areas of the body, and it is one of the most common and also one of the most useful of home treatments. It is quite simple to make, and can be used almost anywhere. Its object is to secure a moist heat at as high a temperature as can be borne by the body.

*Requirements:* Four cloths—two to be used wet, and two to be kept dry (a mixture of wool and cotton is the best material as the wool helps to retain the heat and the cotton prevents too much shrinkage. An old blanket is ideal); a pail or similar vessel to contain sufficient boiling water to cover the cloth. For best results the cloths should be wrung from the pail while it is still boiling on the fire or gas.

*To make:* Spread a dry cloth on a flat surface such as a table. Fold the cloth to be used as a wet cloth, holding each end, and place the middle part in boiling water. When heated, wring over the vessel by twisting tightly and pulling. A wringer may be used if convenient, but if not available, the cloths should be long enough to keep the ends dry. A short cloth may be wrung by placing in a towel, and then twisting. It is necessary to work quickly and to keep the wet cloth twisted until ready to fold in the dry one.

The size should be several inches larger than the part to be treated. For the spine it should be folded to about six inches wide and to extend the length of the spine. For the stomach and abdomen, it should be more nearly square.

After folding the wet cloth within the dry one, by allowing one thickness of dry cloth on one side and two or more on the other, double it on itself to retain as much heat as possible; and unfold only when the fomentation is applied to the patient without removing the wet cloth from the dry one.

The fomentation should be replaced by the other set of cloths as soon as it becomes comfortable, as harm may be done by using cloths that are only warm or by allowing hot cloths to become cool.

Care must be taken to see that the hot cloth is wrung dry, as the retention of water can cause serious burns. Usually three applications are given, each of approximately five minutes.

To obtain a more stimulating effect alternate application of hot and cold may be given. After each fomentation apply a towel wrung out of cold water for not more than thirty seconds, dry quickly and apply the next fomentation, and always finishing with the cold.



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# WELFARE EVANGELISM

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## DORCAS MINISTRY

A Bible Study

By Pastor V. H. Cooper

*Prayer:* "God, show me Thyself to-day. Let me see in those whose burdens I lift, whose hearts I cheer, Thine own image.

"For verily, dear Lord, that which I do to them I *would* do unto Thee."

OUR mortal mission is to put back into life more than we have taken from it.

Loving ministrations to the needy has ever been a part of God's plan to save man.

*Note:* Lev. 19:9, 10; Acts 6:1-3.

Among many Bible characters who have received heavenly approbation for their unselfish ministry, one of the most noted was Dorcas of Joppa.

Read her story: Acts 9:36-42.

*Comment:* "In Joppa there was a Dorcas, whose skilful fingers were more active than her tongue. She knew who needed comfortable clothing, and who needed sympathy, and she freely ministered to the wants of both classes. And when Dorcas died, the church in Joppa realized their loss. It is no wonder that they mourned and lamented, nor that warm tear-drops fell upon the inanimate clay. She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might still be a blessing to others.

"Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it."—*Testimonies*, Vol. 5, page 304.

*Commission:* Isa. 58:6-12.

Note types of Dorcas welfare work listed here and compare them with the following list of modern Dorcas activities:

1. Visiting and praying for the sick.
2. Distributing baskets of food to the needy.
3. Soliciting clothing or other needed supplies from the public for welfare and relief.
4. Making needed articles and scrapbooks for orphanages, old people's homes, and hospitals.

5. Making or mending garments for the needy.
6. Reading to the aged and the blind.
7. Conducting classes in cooking, sewing, and home nursing.
8. Conducting prison work.
9. Caring for children and helping burdened housewives.
10. Baby-sitting so that parents may attend meetings.
11. Caring for the poor in the church.
12. Fostering and encouraging temperance in the community.
13. Taking flowers and cheer to the sick or invalids.
14. Follow-up visiting after giving help.

*Incentive:* Love as illustrated in Luke 10:25-37.

*Comment:* "In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. . . . Pointing to His own example, He says to His followers, 'These things I command you that ye love one another.' . . .

"The lawyer's question to Jesus had been, 'What shall I do?' And Jesus, recognizing love to God and man as the sum of righteousness, had said, 'This do, and thou shalt live.' . . .

"The lesson is no less needed in the world to-day than when it fell from the lips of Jesus. . . . Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighbourhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*The Desire of Ages*, pages 503, 504.

*Objectives:* (Not to raise money!)

1. *To satisfy human need.* James 1:27: Pure Religion.

*Comment:* "Good deeds are the fruit that Christ requires us to bear; kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, . . . when the naked are clothed, the stranger made welcome to a seat in your parlour and a place in your heart, angels are coming very near, and an answering strain

is responded to in heaven."—*Testimonies*, Vol. 2, page 25.

2. *To break down prejudice and open the way for soul-winning.*

The Dorcas key will unlock hearts that could never be unlocked in any other way.

Though the purpose of our using this key is to unlock doors into needy fields and homes, the final and higher goal is to contact citizens for God's kingdom.

We do not love the sinner because he is lovable. God first loved us when we were unlovable.

2 Cor. 8:9: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

3. *To aid all our members to grow in grace.*

"The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence."—*Testimonies*, Vol. 3, page 405.

"Dying charity [or the practice of leaving our money to others because we cannot take it with us] is a poor substitute for living benevolence."—*Testimonies*, Vol. 5, page 155.

"In this world it is not what we take up but what we give up that makes us rich."—*H. W. Beecher*. See: Psa. 41:1; Prov. 14:21; 11:24; Luke 6:38.

"The body withers and the mind,  
If pent up by a selfish rind.  
Give strength, give thoughts, give deeds, give self,  
Give love, give tears and give thyself.  
Give, give—be always giving,  
Who gives not—is not living,  
The more you give  
The more you live."

Jesus on the Mount of Olives pictured to His disciples the scenes of the judgment. His vivid description of that solemn event is found in Matthew 25:31-46.

*Note:* Jesus represents the decision of the judgment as turning on one point—our relation to the poor and suffering.

"When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or neglected to do for Him in the person of the poor and suffering."—*The Desire of Ages*, page 637.

### On Giving

To the open-handed the search for one who shall receive is a greater joy than giving.

You often say, "I would give, but only to the deserving."

The trees in your orchard say not so, nor the flocks in your pasture.

They give that they may live, for to withhold is to perish.

Surely he who is worthy to receive his days and his nights, is worthy of all else from you.

And he who has deserved to drink from the ocean

of life, deserves to fill his cup from your little stream.

And what dessert greater shall there be, than that which lies in the courage and the confidence, nay the charity, of receiving?

And who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?

See first that you yourself deserve to be a giver, and an instrument of giving.

For in truth it is life that gives unto life while you, who deem yourself a giver, are but a witness.

—From *The Prophet*, by Kahlil Gibran.

## STRIKING COMMENTS

from the Pen of Inspiration  
Gathered by Pastor E. R. Warland

## TRACING THE DIVINE FOOTPRINTS

"MANY feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."—*The Desire of Ages*, page 640.

"Those who have been engaged in this Christian help work have been doing what the Lord desires to have done, and He has accepted their labours. That which has been done in this line is a work which every Seventh-Day Adventist should heartily sympathize with and endorse, and take hold of earnestly. In neglecting this work which is within their own borders, in refusing to bear these burdens, the church is meeting with great loss. Had the church taken up this work as they should have done, they would have been the means of saving many souls."—*Testimonies*, Vol. 4, page 295.

"The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, gathering from God every day grace and strength that will enable us to reach the very depths of human misery, and help those who cannot possibly help themselves. In doing this work we have a favourable opportunity to set forth Christ, the crucified One."—*Ibid.*, page 276.

"In all our associations it should be remembered that in the experience of others there are chapters

sealed from mortal sight. On the pages of memory are sad histories that are sacredly guarded from curious eyes. There stand registered long, hard battles with trying circumstances, perhaps troubles in the home life, that day by day weaken courage, confidence, and faith. Those who are fighting the battle of life at great odds may be strengthened and encouraged by little attentions that cost only a loving effort. To such the strong, helpful grasp of the hand by a true friend is worth more than gold or silver. Words of kindness are as welcome as the smile of angels."—*The Ministry of Healing*, page 158.

"I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people, and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character."—*Testimonies*, Vol. 3, page 511.

The group then studied together the pamphlet *The Dorcas Welfare Society*, an abridgement of the General Conference publication, specially prepared for wide distribution in the churches of the British Union. Special attention was directed to the passages reprinted below. A very profitable discussion at each of the three sessions was interspersed with personal testimonies regarding the best methods of conducting Dorcas society work. Interesting examples of needlework were exhibited, illustrating the more practical ways of using material, time, and effort in ministry to the needy.

## THE DORCAS WELFARE SOCIETY

Extracts from the pamphlet which was the basis of study and discussion at the Cromford Court Convention.

### Organizing the Society

ALL Christian service is prompted by love for God, and its real objective is to impersonate that love so that others will be attracted to Him through us and will learn to love Him, too. This is the spirit of Dorcas. "She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might still be a blessing to others.

"Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it."—*Testimonies*, Vol. 5, page 304.

### Organizing the Dorcas Welfare Society

As the church cannot prosper without the kindly ministry which Dorcas stands for, it need hardly be stated that every church should have a well-organized society. Every Dorcas Welfare Society should

have a leader who is nominated and elected at the annual church election the same as other church officers. The newly-elected leader calls together all the ladies of the church, and proceeds to organize for effective ministry along the various lines of Christian helpfulness.

### Membership and Pledge

Any woman or girl in the church may become a member of the Dorcas Welfare Society by signifying her desire to do so and signing the covenant, or pledge. Though it would be ideal and our indication of unanimous co-operation if every lady and girl in the church would join the society and sign the pledge, yet no one should be excluded from participating in the work of the society because she does not sign the covenant, or attend the meetings. Many times ladies not of our faith like to co-operate in the work of the Dorcas Welfare Society, and such should be encouraged and allowed to participate.

The Dorcas Welfare pledge cards and membership cards are furnished free, and should be ordered by the church missionary secretary from the local conference home missionary department. The pledge reads as follows:

"Inspired by the example of the loving heart and skilful, generous hand of Dorcas, a notable character in the Christian church, and aware that the church cannot prosper without such practical ministry, I covenant to serve as a Dorcas worker, and desire to be recognized as a member of the Dorcas Welfare Society in its enlarged activities, its acts of kindness, and its Good Samaritan deeds."

### Duties of Officers

*The Leader.* It is well to choose for a leader a woman who is missionary-minded, energetic, tactful, and who possesses ability to get along with people, and to plan and lay out work for others. One secret of good leadership is to know how to secure the co-operation of others, and to plan so that the latent talents of each worker may be utilized along the line of her special interests.

Leadership is a talent which may be cultivated and improved through experience and reliance on divine aid.

*The Secretary-Treasurer* keeps a record of all the work done by the society, and reports such to the church. The Dorcas Welfare Society is a unit of the church missionary organization, and its missionary activities should be included in the church missionary reports either monthly or quarterly.

The secretary-treasurer receives all funds, and keeps an accurate record of all income and expenditures, giving a receipt for all monies received and keeping vouchers for all disbursements.

At least once a quarter the secretary-treasurer should render a financial report to the society, showing all receipts and expenditures, and the current financial standing. A copy of this report should be placed with the church treasurer, so that all financial items of the Dorcas Welfare Society can be included in the full church report of finances.



## The Custodian of Funds

In harmony with the official action of the General Conference Committee (Fall Council, 1941), the treasurer of the church is the custodian of all church funds, including the Dorcas funds.

## The Dorcas Meetings

*The Time.* We recommend that wherever possible and practicable, the society should meet once each week. If this does not seem possible, then the members should come together at least once each month.

*The Programme.* Although these meetings are real work occasions extending over a period of from two to five or six hours, the devotional feature should not be overlooked. The devotional feature may consist of Scripture reading, or a brief study from the Spirit of prophecy, a talk by one of the members on some relevant subject, special music, or other inspirational contribution. The devotional period should be limited to ten or fifteen minutes, and ample time should be allowed for a season of prayer on behalf of the individuals for whom the society is working, and other worthy cases.

## The Dorcas Federation

A Dorcas Federation is an organization of all the local church Dorcas Welfare Societies in a given area for the purpose of planning more extensive work, discussing plans and methods of work, exchanging ideas, encouraging one another, thus enlarging their vision of the field which is ripe already for the work we are called upon to do at this time. Meetings of the Federation are usually held twice each year, in the spring and in the autumn.



## THE WORKSHOP AND THE WORK

### The Room

THE ideal plan is that each church have a permanent Dorcas home or workroom, equipped for the type of activities usually carried on by the Dorcas Welfare societies.

### Equipment

Naturally, the essentials most generally needed are sewing machines, good-sized cutting tables, iron, ironing-board, chairs, scissors, needles, pins, thread, buttons, quilting frames, first-aid kit, fomentation cloths, stoves, cooking utensils, and dishes.

Of course, because the money must be earned, a society may not be able to purchase all the needed equipment at once. However, by appealing to the entire church, many times the members will donate certain items which will enable the society to get started with their work. When our societies are recognized by the world as welfare groups working for the needy, merchants in the cities will many times donate valuable equipment, furniture, or materials.

LAY-WORKERS' CONVENTIONS



Members of the Nottingham Dorcas Society.

## First Things First

We have always known, in a way, that the work of Dorcas was to be acts of mercy and loving ministrations to the needy. Yet sometimes we have been so intent on raising money, making quilts, or planning a sale—all good in their places—that we have lost sight of the hosts of the heartbroken, sorrowing, and destitute who are waiting and longing for a loving hand and heart to minister to their sorrowing hearts, broken spirits, naked bodies, and empty stomachs.

One of our missionary leaders writes:

"In the *Review and Herald* of July 9, 1895, is this challenging statement from the pen of Sister White concerning women's work in the church: 'We need to branch out more in our methods of labour.' Some of the methods of labour mentioned in this same paragraph deal with the visiting of the sick, looking after the young, ministering to the necessities of the poor. I have given some thought to what is meant by the statement: 'We need to branch out more in our methods of labour.' I wish every Dorcas Welfare Society could be prepared to give first aid, to supply clothing and bedding for families whose homes have been burned out, and to prepare food in times of disaster. Why shouldn't we be known as the most charitable and most loving people in the world? Yes, when we fulfil the obligations imposed upon us by the divine plan in Isaiah 58, then shall our 'light break forth as the morning,' and the glory of the Lord shall be thy reward."

## Types of Service

Here are a few types of Dorcas service that have been carried on very effectively in many different places, and will serve to suggest ways in which your local society may serve. As you study and pray for divine guidance, other ideas will come to mind.

1. Visiting and praying for the sick.
2. Distributing food baskets for the needy.
3. Soliciting clothing or other needed supplies from the public for welfare and relief.

4. Making needed articles and scrapbooks for orphanages, old people's homes, and hospitals.
5. Making or mending garments for the needy.
6. Reading to the aged and the blind.
7. Conducting classes in cooking, sewing, and home nursing.
8. Conducting prison work.
9. Caring for children and helping burdened housewives.
10. Baby-sitting, so that parents may attend meetings.
11. Caring for the poor in the church.
12. Fostering and encouraging temperance in the community.
13. Taking flowers and cheer to the sick or invalids.
14. Follow-up visiting after giving help.

## Co-operation with Other Relief Agencies

On some occasions, particularly during war, our ladies are called upon to unite with the Red Cross, the W.V.S., or other relief groups in sewing and knitting garments and articles needed in Government hospitals and other places, and it is entirely right that we should do so. This can usually be done by taking out an assignment of work each week to be done by our Dorcas ladies, or taking advantage of a certain afternoon in the week which may be assigned to the Seventh-Day Adventist Dorcas at W.V.S. headquarters. Both methods have been followed, and when the work has been done in the name of the denomination, it has created a very favourable impression in circles outside the church.

## Raising and Disbursing Dorcas Welfare Funds

The perennial question is: "How shall we raise money for the work of the Dorcas Welfare Society?"

The usual method used is for the ladies to sell their services—that is, sell their time and the product of their hands. Many sales of food, clothing, needlework, and various other articles are conducted. Some serve a health dinner to the public; some sell books and magazines; others, who work, prefer to give a stipulated sum each month.

Care should be exercised in the spending of these funds, which are sacred to the work of loving ministrations to the needy and acts of mercy as outlined in our commission. All Dorcas Welfare funds should be carefully guarded from encroaching non-essential demands, or from otherwise legitimate calls which are not included in the category of Dorcas Welfare service. Helping the poor in the church or community, at home or abroad; ministering to those who are ill, discouraged, sorrowing, or to those confined in public institutions; and purchasing supplies for carrying on the various activities of the society—such are the legitimate demands upon the Dorcas Welfare fund.

Dorcas Welfare funds should not be used for church expenses, redecorating the church, or to build a church-school. The Dorcas Welfare Society

exists, not for the purpose of helping to finance the church or school, but to carry on the work as outlined in the Bible and the Spirit of prophecy.

The officers should first study carefully the needs brought to their attention, then the matter should be placed before the entire society for consideration. Funds are then paid out in harmony with the action of the society. In an emergency, or in the purchase of small items of supplies for carrying on the society's work, the leader and secretary may counsel together and make such necessary purchases or meet such emergencies, which may afterward be brought to the society for ratification.

## SOME QUESTIONS

### Place of Dorcas in the Missionary Organization

*What is the relation of the Dorcas Welfare Society to the over-all missionary programme of the church?*

The Dorcas Welfare Society is a recognized unit within the missionary organization of the church, even though the leader is not officially on the church board. The Dorcas Society should accept the responsibility of ministering to the poor and needy, both within and without the church.

Because the work of the Dorcas Welfare Society is purely missionary in its nature, the ten-minute missionary service could be given over profitably to the Dorcas leader perhaps once a month. The entire church would be inspired and benefited by such reports, plans, and projects as might be presented to them by the Dorcas officers.

### Membership Fees

*Should the local Dorcas Welfare Society charge a membership fee, or dues?*

We discourage the idea of charging a membership fee, or assessing dues from those who come to the Dorcas meeting. In some instances these fees have a tendency to discourage attendance. Why penalize those doing the work? The giving of self in service is more to be desired than specified sums paid in fees. If the ladies present at a meeting, realizing some special need for funds, wish to take up a free-will contribution to the work, they will do that without having a membership fee.

### Getting Members to Work

*How is it possible to get the members of the church to co-operate so that the leader does not have to do all the work?*

The leader who feels that she must do it all in order to have it done right, will soon find herself in the midst of spectators. Keep a variety of work on hand, study your helpers to see what each one can do with greatest pleasure and ease, and make each one feel that the Dorcas work cannot get along without her. It does require careful planning, much tact, and divine wisdom; but it can be done.

## Attendances at Meetings

*Can a person be considered a member of the Dorcas Welfare Society even though she is not able to attend the regular meetings of the Society?*

Yes, indeed, attendance at the meetings is not always possible, and this is not made the basis of membership. The Dorcas pledge calls for taking an "active part in the work of the Dorcas Society." But this is accomplished in many ways. We have many home Dorcas workers who do much Dorcas work in its varied forms, and are faithful and dependable, but cannot leave home because of illness or family responsibility. These individuals should be considered members at all times, and so reported. Furthermore, they need not be either doing sewing or mending, necessarily. Let us broaden our outlook and think of the scores of different ways in which an individual can do Dorcas Welfare work.

## Co-operating with Church Deacons

*What is the relation of the Dorcas Welfare Society to the church deacons, who were early given the work of looking after the church poor?*

There need be no conflict between the work of the church deacons and the ministrations of the Dorcas ladies in the church. Why not co-operate with the deacons by inviting them to turn in the names of any needy cases they may have investigated, and let the Dorcas Welfare Society give them the assistance needed?

## Soliciting Funds from the Public

*Is it permissible or advisable for Dorcas Welfare workers to solicit funds from non-church members for the conduct of their work?*

We advise caution in the matter of solicitation



Members, old and young, of the Hull Dorcas Society.

from the public, particularly when it comes to asking for money. When we go to them for a donation at Ingathering time, we tell them that we come to the public once a year. Promiscuous soliciting for Dorcas Welfare funds during the year could easily spoil territory and discredit the church during the Ingathering campaign.

Dorcas workers frequently go to business firms and non-church members, soliciting food, clothing, and other supplies for needy families in the community. This is a commendable service. But we strongly advise that no solicitation of funds shall be made by the Dorcas Welfare Society for any reason whatsoever, except as authorized by the church board in council with the pastor, and under its direction.



## Women and Christian Service

We know so little of our Sisterhood: Lydia, Dorcas, Anna—we are told.

Were servants of the Master, true and good;  
They worked, they wrought, they watched the hours unfold,

Deeming it a privilege to give  
A humble, quiet service that some way  
The world might be a blessed place to live,  
Because they lived their best through their brief day.

We know so little of them, yet we know  
God's smile was on them, and to-day may we  
As Christian women ever humbly go,  
Moving among a hurt humanity  
To ease that hurt; to serve our church, our land,  
To serve our homes, close guarded by God's hand.

—Grace Noll Crowell.

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# STANBOROUGH PARK CONVENTION

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## A Memorable Easter

General Report by Pastor A. C. Vine

FROM territories as far flung as Cornwall and Norfolk, Wales, and the border counties, as well as from London and the home counties came lay preachers, home missionary and welfare workers to Stanborough Park for council during the Easter holiday.

Around Watford many Adventist homes were thrown open to the delegates, all of whom were cordially welcomed and comfortably housed by their hosts, to whom we express our sincere appreciation for their hospitality.

The opening address by Pastor W. W. Armstrong gave just the right send-off to a very fine council. He spoke of the apostle Paul as the evangelist most worthy of our consideration. Paul confessed himself "chief of sinners" before he "obtained mercy." (See 1 Timothy 1:16.) His great, fundamental sin had been pride, and enmity to God and the Gospel. On the Damascus road he saw the Lord, realized his own true state, and surrendered. This humble acknowledging of his need, and his readiness to do the will of God in all things, his constant mindfulness of the pit whence he was digged, gave him the power for his wonderful ministry.

The devotional hour on Good Friday was conducted by Pastor J. M. Howard, who drew our attention again to the glories of the cross of Jesus, and showed that the appeal of Calvary, contemplated daily, transforms the life and empowers for witnessing.

In the Neighbourhood Evangelism "workshop," presided over by Pastor E. R. Warland, several delegates gave excellent talks on systematic work with tracts and small literature, showing the valuable aids these can be to our soul-winning endeavours.

Pastors J. A. McMillan and A. C. Vine conducted Pulpit Evangelism and Welfare Evangelism "workshops" and there were profitable discussions arising out of points raised in the opening talks. The lively interest shown by the delegates was an encouraging indication of the will and purpose to develop these aspects of our work for God.



The Sabbath meetings were held in the Upper Holloway Baptist church which had been loaned for the occasion. We much appreciate the hospitality of our Baptist friends, who have so often opened their beautiful church to us for our days of fellowship. It was too bad for any who came late to church that Sabbath, for the building was filled in time for Sabbath school. Imagine that! Pastor McMillan conducted the study of the lesson in his own inimitable manner. We were also privileged to have with us Pastor W. J. Newman from our West African mission field. He told of the conversion of a witch-doctor and brought along some of her discarded ju-jus for us to see. His appeal was for our earnest prayers as well as our offerings, for missions that do pay.

In the morning service Pastor G. E. Vandeman spoke of the need for every worker to see the Lord in all the beauty and perfection of His divine character, and to realize, in consequence, his own great need of the purifying power of God in his life before he can answer the call to "Go" and work for the salvation of souls.

Pastor Armstrong's Bible study on Sabbath afternoon seemed to underline the exhortation of the morning service.

There will surely be an even readier willingness to distribute Voice of Prophecy cards and to use all and every means of advertising this phase of our work after Pastor C. R. Bonney's spirited

address on the subject. It is always easier to set out upon a task when one has a reasonable hope of achieving something. Pastor Bonney told stories, and gave facts and figures showing what had already been accomplished in souls won through the efforts of our lay people in neighbourhood evangelism.

On Saturday night a unique and very effective programme arranged by Sisters Woodfield and Knight, was presented in the Stanborough Park Estate Hall. Enacted before us were scenes showing how the various aspects of our lay evangelistic work can be co-ordinated, and united with the work of the ministers. The little playlets linked up our Sunday schools, Dorcas Welfare societies, literature

work, and the minister in soul-saving. It was an impressive programme, sweetened with piano solos by Miss Beryl Belton and the singing of Mrs. Bonney, and the King's Herald's quartet.

The council concluded on Sunday at mid-day, and the delegates went their several ways refreshed and encouraged with the good instruction and the fellowship enjoyed during a memorable Easter week-end.

All concerned will join me in thanking Sister Leigh and her staff for giving up their own Easter holiday in order to cater for the delegates' meals in the Granose cafeteria. This was not the least contribution made toward the success of a good convention.

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# CONVENTION BIBLE STUDIES

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## PATTERNS OF CHRIST

Opening Address, Thursday, April 2nd

By Pastor W. W. Armstrong

NEXT to Christ, I think that the life of the apostle Paul merits our attention. There is something in his personal attainments which brings admiration to our hearts.

"I have fought a good fight," was his dying testimony. It is grand to be able to say that. From his conversion, his life was one long period of active service for the Lord. Never did he vacillate. We ask ourselves what was it that made that man such a victorious worker for Christ? I believe that at least part of the reason is the nature of the circumstances of his conversion. There is something very unusual about his conversion, which brought a transition from darkness to light in his life.

Let us turn to 1 Timothy 1:15, 16. In verse 13 he says: "I obtained mercy." Paul was always looking back to the time when Jesus took hold of him, and revealed to him His wondrous mercy. God's mercy is free to all, yet everyone is completely unworthy of it. We all need it, some more than others, for sin is a horrible thing to the Lord! There are, of course, degrees of sin. Some people are able to respond quickly; there are others who resist for a long, long time, and get hardened in wickedness. Such sin requires greater mercy. As Paul looked into his own life he said, "I know that Jesus Christ came into this world for one purpose, and that is to save sinners; of whom I am chief." You know, brethren and sisters, I thought for many years that Paul was exaggerating a little in his talk, but really he was not! He reached an eminence

in sin which few people reach, yet how could this be? Was he an idolater? Was he a slave to licentious habits, a drunken publican, did he oppress the poor or the fatherless, was he dishonest in business? There is no record that any of these things existed in his life. If these sins were not in his life, how could he be called "chief of sinners"? On his own testimony he was, "touching the righteousness that is in the law, blameless." Was he then, really sincere in calling himself the chief of sinners?

We sometimes judge sin, and the quality of sin, by what we see outwardly. That is not how God judges sin. It is not an outward act only, it is conceived in the heart. The sinfulness of sin is this—that sin is committed against God. It may be possible for one who is not in Christ, because of the weakness of the flesh, to fall into some grievous sin; it may be possible for one who is loving Christ to fall temporarily into sin. We do not think that Paul did that, but the sin that was in his life was the deepest of sins—it was the sin of pride and the sin of unbelief, in which he pitted himself against God. He shut his eyes to the light. His hatred of the Gospel led him to blaspheme God, and hamper the work of Jesus Christ.

Paul had sunk to the depth of a sin that was deeper than any immorality. It was the outworking of selfish pride in his life. His self-righteousness must have been hateful and hurtful to God. And then the moment came when God caught up with him and his eyes were opened. Immediately he asked for mercy, and he obtained it.

Because of this wonderful experience through which this man went, I am asking three questions to-night:

1. Why did God show such mercy to such an obstinate sinner? 2. Why did God let him run to such lengths into sin and not prevent him earlier by His grace? 3. Why, after such a course of ob-

stinacy and rebellion against Christ and God, did God put him into the ministry?

Those questions challenge our thinking. Paul gives the reason why God allowed these things, why it was he had to go through this experience, why he was put into the ministry. Read again 1 Timothy 1:16.

I think the key word in that glorious text is the word, "longsuffering." The longsuffering of Jesus Christ is one of the glorious attributes of God. This embraces His willingness to accept when one repents. Though Paul had sunk so deeply into sin, he could testify: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth *all* longsuffering." It took an expression of longsuffering to save that man, the fullest expression of mercy, of love, and compassion. Why? So that he might be a pattern to all those who would be the followers of Jesus Christ. If we want to become successful missionary workers, we have to come into the same place that Paul did in that we experience the fullness of salvation from sin. Without it, we would never reach the high achievements of Paul. I think of the expression that is used regarding Paul and his persecution of the believers, "Breathing out threatenings and slaughter." The gap between his life and the life of God was almost immeasurable, but the mercy of God spanned it.

I bring this matter to you for your attention to-night because I believe that the experience through which he went gave him that start, that impetus, to go on and on through his life to be a soul saver. I do not think he was a natural man who spent himself spontaneously in the service of God.

I could just briefly sum up the whole ministry of Paul if I had time, but I will read a few texts which illustrate to us the nature of his work and ministry.

First of all it was a Christ-filled ministry. The Christ that had saved him was the centre of his work. He did not preach and give a witness with any wisdom of his own. It was an all-embracing ministry. "For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel." He lived the Gospel, and he said: "If I should fail to preach it, then woe is upon me." "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. 15:10.

We cannot experience the depth of the grace of Christ in our hearts without giving it out to others; and the measure of the reception of that grace is the measure of our labour. Thus Paul was not boasting when he said: "I am a greater labourer than them all." These are very wonderful words. He had received greater grace because of his greater sin.

We can never come to this intensity of service merely because we believe that the end is near. That would perhaps give us a zeal because we feel it is our duty to do it, but the intensity of Paul was because the love of Christ was a constraining influence in his heart.

Turn to 1 Corinthians 4:16, 17: "Be ye followers of me. . . ." Is there a minister to-day who would

dare to say that to his converts? But because of the richness of his own experience, because of that deep love which had come into his own heart, he could say to every one of his converts, "Look at me, and be ye followers of me." Here we have a picture of Paul going throughout the churches day by day, and everywhere he told the story of his own salvation, of his own conversion, of the power of God to save from sin. Paul sought to bring other converts to the same standard of missionary work for Christ as he himself reached. He made no distinction between the minister and the lay preacher and he expected the same standard from all.

Paul says: "We stretch not ourselves beyond our measure." 2 Cor. 10:14. He looked to the laity to associate with the ministry in this great task of taking the message to every part of the then known world.

Look at the last chapter of Romans. It is one long list of names of people he won to the truth in Rome, under the very eyes of the Emperor. They were helpers together with him in the labours of Jesus Christ. It is a most inspiring chapter. Turn to Romans 1:8. What a glorious testimony for any church to have! This faith was so developed that it was known in the whole world. I believe that if we will place ourselves completely in the hands of Christ in the next few days He can do something for us. He is waiting to do it.

I have looked at the conversion of Paul because I believe it was the very impulse of all his work. He was continually inspired to know that Christ had done the tremendous work of saving him from sin, and had set his feet upon the rock, and that he was now the recipient of the wonderful mercy of God that he might be a pattern to all men.

May God bless us, every one of us, that we may find Christ and the Spirit of Christ as Paul did, so that we may be patterns of Christ wherever we go.

## GLORIFYING GOD

Morning Devotional, Good Friday,

April 3rd

By Pastor J. M. Howard

THERE is no other theme more fitting than the cross to speak on at this particular hour and on this particular day [Good Friday]. Whatever dispute there may be concerning the time of Easter, there is no disputing the certainty that Jesus did live and that He did die. He died for us, for each one of us. He died that we might live, and lead others to life.

Many years ago a young man and I were sent to Southern Ireland. We were to canvass there in the counties of Galway and Mayo. We learned that there were very few Protestants in that area—about ten out of every hundred of the population. I well remember one day in July, the landlady where we were staying said, "All the faithful Catholics are going to climb a mountain near the town of New-

port, about twenty-five miles away. We do not break our fast until we take communion at the top of the mountain."

We thought we would have a day off, and see what happened as the faithful Catholics gathered on this mountain. It was an amazing sight. With thousands of others we climbed that mountain. It was not very steep at first, and on the side of the mountain there were seven hills—the seven stations of the cross, specially made. Superstitions were terrific there. I saw some of the aged people climbing that mountain without shoes or stockings—their feet were bleeding. Some were climbing on their knees. Others were trying to get over the railings that they might rub their rosaries on the cross, and kiss the rosary that had touched the cross. On the top of the mountain there was a monk receiving the gifts of the faithful, selling portions of Christ's cross. There was a little chapel right at the top of the mountain. That is what the cross meant to them. What does it mean to you and to me to-day?

We are Adventist workers. The Lord has given us a great task to finish, a task He began many years ago. What is the command from the cross? I see it in 2 Corinthians 5:20: "Be ye reconciled to God." It was sin that made this commandment so imperative.

God has a claim on us because we are His by right of purchase. We have been bought with a great price. Now, it is only natural that purchasers should claim their possessions. It is also natural that they should expect something from the things they purchase. We would not dream of buying anything unless we expected some sort of pleasure or service from it. And the Lord, because He gave His life for you and me, when we were purchased by His precious blood, claims something from us.

If we did not personally receive results from our purchases, we would say that we had, in the modern language, a "poor buy." Now we have been bought with a price. We have been bought at the greatest price that could be offered. Is it possible that by our lives, we prove that we have been a bad buy? Does our attitude day by day show that, for us, Jesus died in vain?

Do we show in our lives that Jesus did indeed die for us, that we know it, and are therefore doing our best to live for Him? The price of Calvary was paid that we might glorify God. That is what it says in the text. Yes, God looks for a body and spirit glorification. You know—an outer and an inner life. Some people's outside lives are very different from their inner lives. There is no harmony between their public life, and private life. How is it with us? Are we glorifying the Lord by how we live and how we act? You remember the apostle Paul in Galatians 1:24, says, "They glorified God in me." In Titus 2:14 it speaks of God's people being "a peculiar people." This does not mean that God's people are old fashioned, or out-of-date, or something odd to look upon. The actual meaning of that expression is that we are God's precious treasure. He wants us to glorify Him in our bodies and our spirits which are His.



Pastor J. M. Howard.

I was very deeply impressed last week when we met on the Union committee and Brother Tarr mentioned an expression in the Spirit of prophecy that the "God of heaven is hungry for fruit." We are His peculiar treasure because He believed that we are going to be a good investment in fruit-bearing by reason of our witness.

How do we glorify God? Peter tells us how we can do this. By good works.

In the *Daily Express* some years ago there was a report about a Mr. Cherrible who brought good cheer to many. An *Express* reporter went to him just before Christmas one year, and said, "Soon we shall be making resolutions. What is yours for the new year?" He replied, "It will be same as last year and the year before that. It is a figure." "A figure?" "Yes, a figure. It is number two."

Are we thinking of number two rather than number one? Are we thinking of others rather than self? Or are we doing good works from a selfish motive?

The little girl's mother was giving a present to her favourite auntie. She overheard her mother and father talking about this present, and she told her auntie, "I know what mummy is giving you. It is a fish." "A fish?" "Yes, I heard Mummy telling Daddy that they were going to give you a sprat to catch a mackerel."

There is so much of that these days. What is the cause, the primary cause of our good works? Is there a selfish motive behind it?

The Holy Spirit is looking for lives through whom He can work. John 21:19 indicates one way whereby God may be glorified. Death would seem to be a sad thing. Yet, in our case, we may glorify God as our lives—our old lives of selfishness—are surrendered for crucifixion.

In Isaiah 24:15 it says that we must glorify God "in the fires." It is remarkable how many people can glorify God in times of affliction. The margin says: "Glorify God in the valleys"—and there are

hills and valleys in our Christian walk. You know, it is a wonderful thing if we can glorify God in the valleys. Sometimes we are up on the mountain top, and other times we are down in the valley. Whether in the valley or in the fires of affliction, we can glorify God.

A young man came into the truth under Brother Freeman, against his mother's and father's wishes. He was only seventeen years of age. Because of the truth, he lost his job. A few months later he faced the tribunal. It went against him. They would not even register him as a conscientious objector because he had only been baptized six months. It was claimed that he became a Seventh-Day Adventist to get out of it. We decided to fight his case in London, but still he didn't get off. It looked as though that boy was going to have a tough time. "I don't mind going to prison," he said. We made it an earnest matter of prayer in the Gellygaer church where he had his membership, and a letter was written to the War Office asking them to direct him to the least

combatant section of the army. We did not want him to carry arms or do unnecessary work on the Sabbath. They wrote a charming letter back, and I value it very highly. They directed the young man to the R.A.M.C. where he would have the least difficulties. Well, the young man writes to us regularly. He is now witnessing in Malaya, and he would not have wished for any other experience. He is holding meetings in his room with some of the other boys. There are some who are witnessing in the valleys and in the fires. Are we? We must glorify God by bearing fruit. It is not something to put on like a cloak. Fruit is something that grows out. Christian fruit is likeness to Christ.

May I finally suggest that the call of the cross to-day is that henceforth we live unto Him—as Paul suggests in 2 Corinthians 5:15. We must no longer serve ourselves, but God. This is the natural result of yielding to the claim of the cross. We must acknowledge Christ's complete supremacy in our lives. He wants to control every one of us.

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# Equipped for Service

Sermon Delivered on Good Friday Evening

By Pastor A. F. Tarr



I AM extremely happy this evening to be with you on this very important occasion. Since Brother Warland spoke to me about the Convention motto: "Equipped for service—for Christ, the church, the community," I have given much thought to the tremendous responsibility that rests upon those who seek to be equipped for the type of service which God calls Seventh-Day Adventists to perform.

The dictionary definition of "equipped" is: "to be supplied with whatever is necessary for efficient service in any way." To be equipped for God's service means to be supplied with whatever qualities, human or divine, that may be necessary, in order to give the message to others.

You could make mention of the many parts of the spiritual armour that must be worn, and which is to equip a man to do valiant service for God; but I have selected only one part this evening. I find this mentioned in Matthew 5:6. At first sight this does not seem to constitute a very strong piece of equipment; yet I would say that hunger for righteousness constitutes the church's most effective equipment in the service of God.

God answers the needs of hungry people. All through the Bible He has answered hungry people. Not only is it physical hunger that God answers. He loves still more to answer the spiritual hunger, that comes into the lives of His people. "He satisfieth the longing soul, and filleth the hungry soul with goodness." God is looking for men and women who

are hungry. He is anxious to answer the hunger that is in the interests of others.

I want to take this verse this evening and just change it slightly: "Blessed are they which do hunger for righteousness in others." (American version.)

I wish we would all do that. Sometimes we do the opposite. We seem to see the unrighteous things in the other man, but I believe that is the secret of having that equipment that we need in the service of God—a hunger after righteousness in others, a desire to establish the righteousness of God in the lives of those people with whom we come in contact.

The idea of having a constant hunger in the heart for righteousness implies a constant persistency. A hungry man is a persistent man. His very life is at



stake. He reaches out after whatever he can get in the way of food. Consider, too, a salesman who depends for a livelihood upon the selling of his goods. Have you noticed how he seeks to humour his customer—how he works and works? He won't take "no" for an answer. In every possible way he tries to extract from his customer the order that he needs so much. This somewhat illustrates the persistent attitude that the servant of God should manifest in his desire to help the people around him.

We see a good demonstration in Abraham's life when he pleaded for the people of Sodom. He was hungry for the righteousness of other people, for the souls of Sodom.

Our Saviour told of the importunate widow, and also of the man who went to his neighbour in the night to ask for bread for a friend who had come to his home. Thus He illustrated the persistence that should activate us in our service for God.

Paul says we should abound in our work for God. Hunger exemplifies the resourcefulness that is needed. You remember the time when four people came with a friend to Jesus? The man was suffering from palsy. They did not know how to get him into the presence of Jesus. What did they do? They removed a part of the roof in order to get that friend into the very presence of Jesus. This is an illustration of what hunger for the salvation of people both physically and spiritually will do. As Seventh-Day Adventists we need more of that resourcefulness to-day. God expects us to exercise our ingenuity to get the Gospel message to the people around us. We are satisfied to go on in the same old ways, when God wants us to try new ways. I think of the work of the Dorcas. (Here followed a story of a man he met on a plane trip to Iceland, who said, "Your people in Iceland are doing a wonderful work." But all he knew was the Dorcas work done there.) I just mention this as one of the ways whereby we may bring our faith and work to the attention of people.

There is another thing this hunger seems to me to exemplify, and that is a reaching out after every possible aid. This hunger for righteousness in others, will dominate our prayers. We won't be uttering lifeless prayers if we are really equipped with a hunger for righteousness in others. James says: "The effectual fervent prayer of a righteous man availeth much."

I believe we should be doing more praying for the church and for our fellow churchmembers than we do. We don't realize that the problems that are ours are shared by others, and sometimes their problems are even greater than ours. Our Saviour sweat drops of blood in His intercession with God for us, and I think we are very far off doing that for each other.

That hunger for righteousness in others is also going to impel a plea within us for the promised outpouring of the Holy Spirit. We will sense the need for the power of the Spirit in our lives and we will ask of the Lord rain in the time of the latter rain. It is going to relegate to the background some of the things that troubled us in the past. Non-essentials will fall away in the light of that hunger for righteousness to be established in the lives of

others. Selfishness will be submerged in an all-consuming passion.

We will be like Jesus who said: "I came . . . not to do My own will, but the will of Him that sent Me." He was consumed with a hunger for the salvation of those around Him. Intense hunger will go everywhere in whatever capacity. A hungry man searches everywhere for food. Pride, fastidiousness, will all fall away when a man is really hungry.

Hunger for righteousness in others will bring us to humiliation and self-abnegation.

The question of hunger was impressed upon me so many times in India. Every morning there would always be someone who would go to our rubbish bin, and sift it out to find something to eat. We saw a real hunger and a reaching out after something to satisfy that hunger; and it seems to me that God is finding people in the rubbish bins of the world to-day, and that He is sending some of us there to find men and women for whom His heart is hungry. Jesus found some good people in the most unexpected places.

God has a way of bringing people into the sphere of influence of those who are hungry for their salvation. In these days, when the culminating work of God is being done, He is going to guide other people into the influence of such. But remember: "The Spirit never uses one who is out of commission with God."

How do we get this hunger? Have you ever seen a boy outside a shop window which was filled with toys? Have you seen his eyes glistening as he watched those toys in that window? Perhaps some of you can even remember standing outside a shop window yourself and wanting something very badly. The more one looks the more one wants it. So it is spiritually. The more we look at something that we want, the more we are going to want it. Contemplate the things of God and the good news of salvation, and the more you will want them. The more you think about your neighbours, the greater is going to be your hunger to give them what they want. "Jesus, when He saw the multitude, was moved with compassion for them." Looking at the people awakened in His heart a hunger for their salvation and He worked to bring salvation into the lives of those people. And so, as you look into the faces of the people around you, as you see their need, there will be awakened in your heart a hunger for their salvation.

God desires to give us the equipment we need in order to do effective service. Do you suppose that He is going to let us get hungry and not satisfy us? "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

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As every lord giveth a certain livery to his servants, love is the very livery of Christ. Our Saviour, who is the Lord above all lords, would have His servants known by their badge, which is love.—*Bishop Latimer.*

# "GO!"

Sabbath Morning Sermon in the  
UPPER HOLLOWAY BAPTIST CHURCH

April 4th

By Pastor G. E. Vandeman



I, TOO, want to say a word of greeting to our own good people and to all of our friends gathered in to-day. We want everyone to feel at home. I think our Home Missionary Department did well to choose this time for a meeting. It is the week-end [Easter] when the majority of men and women in the world around are turning their thoughts and hearts toward the critical week-end when Jesus Christ gave His life for humanity.

Christ has a wonderful power. God's people in these latter days have a challenging hope of His soon return. We do not serve a dead Christ, we serve a soon-coming Christ who will finish the work He began so many years ago.

To-day for a little while I ask you to turn to Isaiah 6:1-9. Let us forget our surroundings and think of Isaiah who was just a young priest of God. He made his way after the service had taken place in the temple into a quiet recess, and he was given a vision. It seemed as though the wall separating him from the Most Holy place disappeared, and he actually saw the presence of God. As we review what Isaiah saw, could we look into our own experience and see if we have passed those five vital steps passed by the prophet? Every one of us to-day has to go through them if we are going to meet the coming King one of these days face to face. I will emphasize them as I read these nine verses in Isaiah 6. "I saw also the Lord"; "I am undone"; "Thy sin is purged"; "Who will go for us?"; "Here am I; send me"; "Go!"

I wonder if I can talk confidentially with you dear people for just a few moments this sacred Sabbath morning. Have you seen Jesus? "I saw the Lord" he said; have you seen Him? Before men and women of the world accomplish anything there is a vision behind it. Marconi had a vision of men and women talking over space and at home without wires. A. G. Bell had a vision of people talking over telephones. That vision kept him doggedly to the task until he finally developed the instrument. He saw the impossible. To-day it is such a commonplace instrument that we think nothing of it. We can pick up the telephone and talk to people across the sea. We can tune in the wireless and hear men and women all over the world. There is a vision behind it. I wonder how many of us have realized that in Christian living there has to be a vision. "I

saw the Lord." I ask you again: Have you seen Him?

It is a wonderful thing to think of Jesus resting in the tomb on the Sabbath; and then to think of the glorious resurrection. But, oh, how easy to let it become just a ritual in this modern world, until men and women are not following Jesus. How can we make it real? How can we make it genuine? You must see Jesus! What does Isaiah mean when he says: "I saw the Lord"? Consider also the apostle Paul. He was struck with new life one day. One day Jesus struck him with light. Just then he saw a vision of Jesus. Poor Paul must have suffered from poor eyesight. We rather gather that many of his epistles were not written with his own hand. It seems that he was never really fully cured. Let us not blame God, for many times infirmity keeps us close to Him, and becomes a blessing rather than a curse. "I was not disobedient to the heavenly vision," said Paul.

Have we been seeing anything lately? It may very well be that it was at some cross-road of decision, some time of special prayer, some time when we met Christ face to face. It lingers in your memory. Dear friends, I believe that it is altogether possible, when we have seen Jesus face to face, to have a complete change in our living. "Lord, show us the Father, and it sufficeth us." John 14:8-10. The disciples said they would know that Jesus was the Son of God if He would show them the Father. I can imagine Jesus was pained to the heart. Jesus said: "Have I been so long time with you, and yet hast thou not known Me?" Three and a half years side by side with Jesus, every act of Jesus, every word of Jesus, every sermon of Jesus was a demonstration of the Father, yet here they come and say: "Show us the Father." Dare we say, after knowing the message for many years, that we have not seen Him? When men see Jesus things happen. How many of us have been satisfied with a hearsay religion? Do we have to be taken through the experience of Job?

My father told of an experience he had a few years ago. He was the pastor of a church in Denver, Colorado, and one Sabbath he was invited home with one of the people, for dinner. It was a lovely summer day, and they were waiting on the lawn chatting together while the dinner was being prepared. In this household there was a boy of about fourteen years of age who was a wonderful violinist, a very unusual one. As they were all talking there together on the lawn, this young boy came out with his violin under his arm. He went up to my father and said: "Pastor Vandeman, I have a request to make of you. Father and Mother have already given me their answer and I want yours, too. A talent scout has told me that if I will go to New York, my talent will be a marvellous asset to society. Mother and Father think I will give up Christ if I go away, but I am sure I won't. What would you say?" It was a very difficult question for my father to answer because he also thought that this young boy would probably give up his faith when faced with the flattery of the New York people. My father said: "Victor, if the Lord should ask you to lay down that violin and never pick it up again, would you be willing to do it?" The boy at the time was holding his violin at his shoulder. Great tears ran down his face as he even contemplated the giving up of the violin. He left the company and went into his own room.

Three days later my father received a post card which said that the boy had decided to give his talent to Christ, and had gone to the Academy. He gave his talent to God, and teaches music and violin in many of our colleges. What a wonderful contribution he has made to the church of Christ, and all because he saw Jesus that day. When we are asked to give up everything for Jesus, we think we are lost. But no, when we see Jesus *all* is changed!

I had the privilege of living with a very dear young man. I just learned to love him. Before he came into this wonderful message he was a virtuoso with the viola and became a leading concert artist. This young man was a Polish boy, born and reared in the humble home of a coal-miner. When he was just a young boy getting into his teens, he had a great talent for music. At the age of sixteen he was going right up to the top and was swept into the society of Washington, D.C.

His mother and sisters accepted the message, and suggested to him that he study it as well.

He also took his stand—twenty-four years of age at the time, and at the very pinnacle of his fame. That young man came out to the Washington Missionary College and told me this story. He said: "I have been searching for the truth. I have been looking for truth. I think this is the truth, and I have taken my stand for it." We found a room together, and I had the privilege of living with that young man for nearly a year. He would leave on special tours with the National Symphony Orchestra. They travelled to the different cities on a special train. He told me that he would leave the train on Friday afternoon and not return to it again until Sunday morning. When he returned to the train, he would take out his Bible and begin to study. Before

long, the others in the compartment would ask him questions and he would take out his music stand and set it in the middle of the floor and begin a Bible study with them. He would tell them what a friend he had in Jesus. One day he went to one of the famous homes in Boston with a string quartet, and as they were getting ready to play in this palatial home, the hostess leaned over and said to my friend: "That must be your first love!"

He replied, "No, Madam! This *was* at one time my first love, but it is no longer. The second coming of Jesus Christ is my first love!"

She looked at him and then said: "Please tell me about it. I have been thinking He was coming soon, too."

There is a home which *we* might never have been able to enter. But somebody got a vision of Jesus and was not ashamed to share it. That dear boy is now sharing his talent in teaching music in one of our colleges.

When you see Jesus, friends, things begin to happen. We are no longer ashamed to tell our neighbours, workmates, employers, employees, etc. One of these days they will see Jesus face to face, but when that time comes it will be too late!

As Isaiah went through these five steps he said: "I saw the Lord," and "I am undone." I wonder how many of you dear people have been out in the garden, in old clothes, dressed for the task, when all at once someone knocks at the door. You make your way to the door feeling dirty and untidy. Whereas only ten minutes before you were in perfect comfort, now every defect is apparent. Your hair is out of place, your hands are soiled, your clothes may be torn or patched. Every defect is shown up because of the well-dressed person in front of you. Every time we see Jesus we see ourselves. We see ourselves as undone, needy, poverty-stricken, and a sinner saved by His grace. All our defects become apparent. If to-day we are perfectly satisfied with ourselves, if there is a selfish spirit covering up a life of inconsistency, it is evident that we have not seen Christ, because when you see Jesus you see yourself. You cannot help seeing yourself when you see His wonderful righteousness. When you see His loveliness your own harshness stands in bold relief. The only way we can prepare for the Kingdom is to see Jesus.

Isaiah saw Jesus and although he was a priest of God he said: "I am undone." I wonder how many of us feel undone to-day because we have seen Jesus. "Oh, that we could see ourselves as others see us," is the poet's phrase we often repeat. But that is not enough! To see ourselves as God sees us is the goal to which we must attain! Have you seen Jesus, and have you seen yourself as a result? As we follow through these steps in the life of Isaiah we see that when a man sees his need he cries out to God for cleansing. When we say: "I am undone," the Lord Jesus Christ answers our prayer. "Thy sin is purged," He says. We must have a thorough cleansing, and then we will be ready to win our loved ones—it may be wife, father, daughter, or son. When we see ourselves through Jesus, then God will purge us and

help us to be witnesses for Him and effective soul-winners.

When God said: "Who will go for us?" Isaiah was ready. He had seen Jesus and had been purged. He was ready to respond, and therefore replied: "Here am I; send me!" The Lord may ask us to lay something aside for this message. We may have to lay aside some cherished possession, or some friends. But how can you compare this, to hearing the Son of God calling you into His service? I would give everything I possess, life if necessary! When you give yourself to Christ, He will give you the strength and the power to "Go."

I ask you again, have you seen Jesus? Have you seen Him face to face, at the cross roads, and as a result have you said, "Lord, I give every battle, struggle, temptation, talent, bit of self over You"? Have you seen Jesus? Does your neighbour know that you have seen Jesus? Does the family know, or does what you say and do indicate two different things? What about the people you meet at work? Do they know that you have met Jesus? When you come face to face with friends who want to know why you are different, do you give them a Bible study on the Sabbath question? Do you want to make very sure that they are not eating pork? Keeping Sabbath and not eating pork are not the ways in which we get to the Kingdom. You must love people into the message! You get there through seeing Jesus, and love, love!

Thank God for the message, for a doctrinal framework that can stand the test! Thank God for all these things—but friend, without seeing Jesus you can be "sevenfold a child of hell." Of what do they avail, if they do not make you any better in your living? If they do not make you treat your wife and family any better, if they do not make you full of the desire to tell others about Jesus, then your knowledge of them is no good!

There is one thing that I do not think you can accuse me of, and that is that I don't love this message. But a sheer framework of doctrines cannot save anybody. The great essential is Jesus translated into your own life, making you a burning, consuming evangel for Him. How would it have been with us through the Middle Ages? If we are not ready to stand and testify for God to-day, I wonder how we would have faced the prospect of being burned at the stake for Christ then. We are the ones to take the message to the world, you and I. God is depending on us!

It is said in the little book, *Quiet Talks*, by S. D. Gordon, that the Lord was talking with Gabriel one day after He had ascended to heaven. Gabriel asked the Lord what provision He had made for the people on the earth. Jesus answered: "Well, I told John to share it, and Peter to share it, and James to share it, and the others to tell others, and for them to tell others." But Gabriel knowing human nature well said: "Just suppose that John fails? What then?" It is said that Jesus replied to Gabriel: "I have made no other provision; I am depending on them!"

It is our duty to finish the work as soon as possible! One of these days public meetings will be a

thing of the past. The devil is getting more and more angry with the remnant church, and he will try to close the work as soon as possible. God depends on *you*!

One day the secretary-treasurer of the U.S.A. Treasury was visiting one of our sanitariums, and one of our boys treated him. When the boy had finished giving him treatment, the secretary-treasurer offered him a handsome gift. The boy replied that he didn't want to embarrass the man, but that he didn't accept gifts. He was there to serve him. The man was so impressed that he wrote in his will that several million dollars were to be left to the Seventh-Day Adventists. All because one boy had met Jesus!

We can serve Jesus in a quiet way. How do you stand with reference to these five steps? If to-day you hear Jesus' call: "Who will go for us?" will you answer: "Here am I, send me"? Are you willing to go?



## FULFILLING OUR COMMISSION

Sabbath Afternoon Bible Study

By Pastor W. W. Armstrong

As we heard in Pastor Vandeman's talk this morning, as we take the name of Jesus Christ, we are commissioned to "Go." Actually we all feel a longing in our hearts to do more for the Lord than we have done in the past, I am sure of that, yet we feel that we are not able to measure up to what the Lord intended us to do. This afternoon let us look a little more closely at our example in Jesus.

Some time ago I came upon a statement which impressed me: "If you would approach the people acceptably, humble your hearts, and learn of Him." There are some who say that the way that the Saviour worked nearly twenty centuries ago is out of date. I believe that the Gospel needs to be adapted to the times in which we live, but the method of Christ is the only successful way in which we shall reach the hearts of the people. His ways are fundamental; they should be studied. I think of two very wonderful texts in the New Testament: Jesus came "to seek and to save that which was lost," and then the statement of the angel who appeared to Mary announcing that she was to be the mother of the Saviour: "Thou shalt call His name Jesus: for He shall save His people from their sins."

Seek, save, sin! As we follow the life of Jesus Christ we come to the time where He was baptized and He returns from the wilderness of temptation.

"The Spirit of the Lord God is upon Me; because He hath anointed Me to preach the Gospel to the poor," He said. We emphasize the word Gospel because some men, in spreading the message, feel that they must enter into some theological argument on

points of doctrine. True all these things have their place, but Jesus said, "The Spirit of the Lord is upon Me, . . . to preach the Gospel"— and we know that the Gospel is good news. Jesus looked at the world as one great prison house. "I have come," He said, "to set the captive free, to bring comfort to the broken-hearted." It is all in the Gospel. It is very kind, yet it is also frank. The Gospel brings a man face to face with God. I am conscious that every time Jesus Christ uttered any kind of words to mankind, He began right with the fundamental need for man to be saved from sin. In Mark 1:14, 15, we read: "Jesus came . . . preaching the Gospel of the kingdom. . . . The kingdom of God is at hand." Notice that as Jesus preached about the kingdom, He first brought to the people the need for them to repent. I am bringing this point out very forcibly because I believe that in all our soul-saving we must preach the work of saving from sin.

Great care is needed for this important and delicate work. Before I went to Africa I went to a dentist and as he was drilling my tooth he accidentally let the drill slip onto a nerve. I was very hesitant about going to that man again. So we, as we attempt to win more souls for the Lord, must be careful how we go about dealing with people. We must get into the people's hearts.

In His ministry Jesus didn't begin by discussing the deep things of religion, nor did He enter into argument. The whole life of Jesus Christ is portrayed in the words that Peter spoke to Cornelius: "Jesus of Nazareth . . . who went about doing good." Jesus descended to the depths to save us and to lift to the heights. Jesus was active in the way that He went about doing, not talking or gossiping, but doing—doing good! The Saviour mingled with the people, got to know and got to love them and got them to love Him; He showed them His sympathy for them. He ministered to their needs and then bade them follow Him. So we must get the people's confidence and show them that we have Jesus living in us. Jesus always gained their confidence before He went on to the deeper things of God.

In John 4 we have the story of the woman of Samaria. As Jesus sat by the well the woman approached Him. He knew what was going on in her mind and the barriers that she was building up against Him because of their racial difference. He wondered how He could get into her heart and make her interested in Him; then He realized that she was interested in water, and at that moment so was He. He was thirsty and so He asked her for a drink. I expect that she was a little taken aback when Jesus spoke to her, and thought that He was impertinent. However, she gave Him a drink and Jesus said that if she knew of the water which He had, she would be asking a drink of Him. Jesus had the water of life. She said to Him: "Art Thou greater than our father Jacob?" Later on she realized that He was far greater, for He was the Messiah.

One must study the methods of Jesus. It is wonderful how Jesus reached into human hearts and won even those who were bitterly opposed to Him.

Jesus never entered into argument, as far as I can

see. He answered questions, but He never entered into controversy or argument even when He was talking to the devil. Jesus could easily have started an argument there to prove who He was, but He didn't. He just said: "It is written. . . ." I wonder if you have ever been tempted to enter into an argument. It is easy to win an argument, and lose a soul for ever.

I was once tempted to enter into an argument. It was after a meeting in Ealing. A man came to me and started to ask me questions, then he asked me to his house. I agreed, and when I arrived I found perhaps twelve to fifteen people. They asked me to take a seat, and as soon as I had sat down one man began to talk and he went on and on. What do you think of these matters? he asked me. He had been talking about religious matters contrary to what I had been preaching about in the meeting earlier. I was tempted to fire back the answers at him, but I realized that there was just a spirit of argument and not a desire to know the truth. The Lord checked me in my impetuosity. I suppose we are all trying to find the truth in Christ? "What is the truth?" I asked. "Is not the truth that which comes from the presence of the Spirit of God? Have we prayed for the Spirit? Shall we pray for it now?" After that the whole situation was changed, and I left the truth with those people. Preach the truth, but don't argue.

We must seek for illustration so that the truth will make its appeal to the people. Jesus always used everyday things to illustrate what He wanted the people to understand. When He had a multitude of people in front of Him he asked them if they would sew a new piece of material into an old piece. He said they wouldn't take new wine and put it into old bottles. You see, He took them into the heights of the kingdom by simple, everyday illustrations. Get the attention of the people through simple means. The Lord brought the message through speaking in parables. But it was not only the method the Lord used that won the hearts of the people, it was the way He spoke to them. He was moved with compassion toward the multitude. He saw people as they really were, and He had compassion on them. He suffered with them. Mrs. E. G. White says that the people of to-day have not got one-tenth the compassion of the Lord Jesus. His tender compassion fell with a touch of healing upon wearied and troubled hearts. Even amid the turbulence of angry enemies, He was surrounded with an atmosphere of peace.

Christ drew the hearts of his hearers to Him by the manifestation of His love. The healing of His divine life brought ease and health to those suffering from disease. It was the outworking of His compassion and love which saved people.

May I just quote again those few lines with which I began: "If you would acceptably approach the people, humble your hearts, and learn of Him."

There must be humility in our lives which causes us to depend entirely on God. We must hold nothing back but place all on the altar for Him. Let us seek the Lord in a moment of prayer, asking Him for a humble heart and spirit.

# FRIENDS or ENEMIES?

Morning Devotional, Easter Sunday, April 5th

By Pastor C. R. Bonney

IN the third chapter of Philippians, Paul tells of the connection between the officers of the church and the laity in general. Then you will notice in verse 17 he speaks of the leaders of the church who should set such an example that the general membership may confidently follow them.

I remember preaching a sermon on the following two texts (verses 18, 19) when I first started in the ministry, and I had designed the sermon to help the churchmembers and the officers. But while I was preaching that sermon I think I was helped more than the congregation, and these words have ever remained with me. It is sobering that professing Christian leaders, may actually be enemies of the cross of Christ. The term "walk," means that they have attached themselves to the cause of Christianity and are serving as part of the church.

No doubt there were many at Philippi, as elsewhere, who professed to be of the church of Christ, but by their lives they became enemies of the very religion they professed. They were churchmembers in name but enemies in fact. Now that is a very sad condition, and I think it comes to us as a challenge this morning. Enemies of the cross of Christ! We know that the cross of Christ is the very centre of the Christian religion. It was the cross that these people were following, yet they became enemies of it. Paul had a burden on his heart for the leadership of the church—for the leaders there in Philippi, because just previously he said: "Brethren, I want you to follow me, and I want you to mark those who are walking the way of Christ that you might have in us an example. Mark them, and be careful, because some—and I say it with weeping—are the enemies of the very religion that they believe."

He had no harsh denunciation, he had no desire to wound their feelings, because they were his brethren. That is why he said it with weeping. Many of them were his own converts, and yet as he looked back and saw the state of the church and the officers' relationship to the church and its membership, he had to confess that there were some who, far from uplifting the church, were actually enemies of the cross of Christ. He said it with weeping because he knew that their end was to be destruction. Do you think it is possible that to-day we can be enemies of the cross of Christ although leaders in the church? I think it is, and that is what the devil would like us to be, because I am convinced that the devil could do more in working thus through the leaders of the church than he could do from any outside opposition. There is no doubt about that.

Let us turn to those striking words of Jesus in Matthew 7:21. What, exactly, is the will of God?



The will of God concerning us as leaders of the church is that we be exemplifications of the very character of Christ Himself.

I was talking to a church officer some time ago, and he was telling me about some trouble that was in the church. He finished by saying: "I suppose we cannot help it, because it is God's plan—a means of purifying the church." Never, friends! God's plan is not for the enemy to be in the church. Admittedly, the Gospel call is like a net, gathering in all kinds. This does not mean that Christ plans for the bad to be in the church. There are many things which happen in the church and in the world which are not according to God's plan. God's plan for the church is for it to be pure, for every officer and every member to be Christlike, and by His strength and through His righteousness to be purified. But unfortunately, as Christ looked down through the ages and saw His church He had the picture of there being a mixed company professing His name. That is not His plan, but the unfortunate outcome of allowing the devil to come within the church and making men and women within the church enemies of the cross of Christ.

As we consider this statement, we find that the greatest enemies of the cross two thousand years ago were not those who openly condemned Christ, or spat upon Him, or ridiculed Him on the cross. The greatest enemies of the cross of Christ were His own followers who failed Him. They continued in this unhappy rôle until they experienced conversion—yet all the time they were followers of Christ. The greatest enemies of the church to-day are not the critics or the sceptics, but the believers and representatives of the church who in their lives are denying the very principles of the cross.

I have no doubt that one can be an enemy of the cross of Christ without perhaps knowing it, for such is the deceitfulness of the human heart. That is why we, as church officers, need to get a vision of Christ.

If we ask God to show us ourselves as He sees us, then we are going to be helped and blessed. We need

to pray, as church officers, that God will show us ourselves as we really are.

It was not altogether the general depravity of the men that determined the character of Achan or Judas, but rather the indulgence of a single sin which caused their downfall. Sin cherished in the heart makes us become enemies of the cross of Christ. You may think it is a high standard, but friends, it is the standard that God has set for us. It might be the sin of malice, envy, covetousness, revenge, murmuring, criticism, an unholy temper—these things are not Christlike; these are the things which the devil will bring into the church, or into the heart of a leader of the church, and he will cause that to be a stumbling block to the *whole* of the church.

It may be sometimes that we use modern terms. I mean this. We speak perhaps too much of earnestness instead of regeneration. We sometimes say, "Well yes, that officer does make mistakes, but he is earnest." I think we may be earnest in the place of regenerated. We may perhaps say of a person within the church: "That man is very thoughtful," but one may be thoughtful without being converted. I think that as church officers we want to think of these Bible terms of conversion and regeneration

rather than of earnestness and thoughtfulness. There are many who sit on the committees of the world trying to bring peace. They are earnest and thoughtful, but they have not been converted and regenerated.

Why has God called us as leaders in the church? We are, as officers, called by God to help the church to purity of character by pointing souls to Christ, and by our own living. If we, as leaders, draw the church for which we are responsible closer to God and to the knowledge of Jesus as their personal Saviour, we need not worry about how many tracts, etc., are going to be given out. Friends, it will be done, because the love of Christ will possess the hearts of the membership so that they will be constrained to do the will of God. That is the sort of leadership God is looking for to-day. That is the sort of leadership that caused such activity for God in the first century.

I would plead with you that, as church leaders, we may have such a relationship to God that when we go back we will be an inspiration to every member. May we give ourselves humbly to Christ, fully consecrating ourselves to Him to become leaders of whom Christ may well be proud.

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## PULPIT EVANGELISM

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Report of sessions conducted by  
Pastor J. A. McMillan

### THE MAN

In the first Pulpit Evangelism Workshop the emphasis was placed on personality being sanctified, not crushed. God's answer to the world's need is: "There was a man sent from God," John 1:6. The word of truth must be personified: "The Word was made flesh." John Buchan said of T. E. Lawrence: "I would follow that man over the edge of the world." That was the supreme objective of every preacher and every sermon—to bring souls in such contact with Jesus that they would love Him and follow Him.

Paul counselled Timothy to stir up the gift that he had. (2 Tim. 1:6.) We must improve all the talents entrusted to us. Every gift of grace must be developed in soul-winning. (*Gospel Workers*, page 95.)

Lay preachers could take great comfort and encouragement from Amos 7:14, 15. Amos was neither "a preacher, nor the pupil of a preacher, but a herdsman and gatherer of wild figs!" But the Lord said to him: "Go, preach to My people Israel." (Fenton's translation.) Sister White has said: "The condition of the moral affections determines the worth of the man."—*Testimonies*, Vol. 2, page 305.

When God appeals: "Who will go?" the truly



converted soul responds: "Here am I, send me." In the final movements of the Spirit's power, men and women from all ranks will speak forth the message with appealing force and success. We must be clothed with the Spirit of God. (Judges 6:34.) For that we must pray and prepare. The Lord promises: "I will make a man." As E. M. Bound expresses it: "The church is looking for better plans and better organization: God is looking for better men."

# THE MESSAGE

THE second Pulpit Evangelism Workshop dealt with "The Message."

Sermon outlines were studied and the construction of a sermon was discussed. Following this, three ministers, Pastors D. J. Handysides, C. R. Bonney, and R. D. Vine each gave a ten-minute sermon on the same text: "And he stood between the dead and the living; and the plague was stayed." Num. 16: 48. A very profitable time was spent in discussing various points raised by these presentations, which are outlined below:

## Sermon Outline—No. 1

"And He Stood Between the Dead and the Living and the Plague was Stayed." Numbers 16:48.

*Here is a text which is both literal and symbolic.*

1. In the first place it applies to Aaron who during the time of Israel's sin—acted as the mediator.
2. It is typical of Christ standing between the

dead and the living, staying the plague of sin. *My purpose is to enlarge upon the pronoun "he."* This "he" could apply to you and me . . . and it should.

*Noah.*—He stood between the dead and the living. He worked, preached, was scorned, ridiculed. He stood between the antediluvians and salvation.

*Joseph.*—Sold, betrayed, persecuted, imprisoned. (Gen. 39:19-21.) God meant it for good.

*Esther.*—Esther 4:14. "Thou art come to the kingdom for such a time as this."

*Jesus Called the Twelve.*—Empowered on the Day of Pentecost to answer man's greatest question: "What must I do to be saved?"

*Reformers.*—Martin Luther, Huss, Zwingli, John Wesley, General Booth—all called to "stand between the dead and the living."

*The Seventh-Day Adventist Church.*—William Miller. The great disappointment. The "little book"—sweet then bitter. "Thou shalt prophesy again."

The growth of the Advent Movement

Every man and woman in the S.D.A. church is called.

## Do's and Don'ts for Public Speakers

By Grenville Kleiser

Do be modest  
Do be direct  
Do be logical  
Do be earnest  
Do be prepared  
Do begin slowly  
Do rouse yourself  
Do get your facts  
Do cultivate tact  
Do speak fluently  
Do open your mouth  
Do speak distinctly  
Do cultivate brevity  
Do be conversational  
Do speak deliberately  
Do conceal your method  
Do observe your pauses  
Do cultivate sincerity  
Do feel sure of yourself  
Do speak authoritatively  
Do be scrupulously clean  
Do favour your deep tones  
Do be yourself at your best  
Do have your wits about you  
Do make yourself interesting  
Do use your abdominal muscles  
Do suit the action to the word  
Do look your audience in the eyes  
Do prune your sentences  
Do end swiftly.

Don't shout  
Don't fidget  
Don't declaim  
Don't hesitate  
Don't apologize  
Don't be funny  
Don't antagonize  
Don't be personal  
Don't be sarcastic  
Don't attitudinize  
Don't be monotonous  
Don't sway your body  
Don't praise yourself  
Don't over-gesticulate  
Don't clear your throat  
Don't pace the platform  
Don't tell a long story  
Don't distort your words  
Don't stand like a statue  
Don't speak in a high key  
Don't address the ceiling  
Don't emphasize everything  
Don't drink while speaking  
Don't fatigue your audience  
Don't exceed your time limit  
Don't fumble with your clothes  
Don't wander from your subject  
Don't speak through closed teeth  
Don't put your hands on your hips  
Don't forget to sit down when finished.



"They" stand "between the dead and the living" that the plague may be stayed.  
Rev. 22:17: "Let him that heareth say, Come."  
—D. J. HANDYSIDES.

♦ ♦ ♦  
Sermon Outline—No. 2

## THE PRIVILEGE AND RESPONSIBILITY OF THE CHRISTIAN

*Text:* Numbers 16:48.

1. Story of man who saved an injured lorry driver in spite of burns and bruises. He risked his life to save a man from death.
2. As a result of the rebellion of the princes of Israel a plague started to creep through the camp. Apparently all the people would have perished if Aaron had not performed his work of reconciliation as he stood "between the dead and the living."
3. This was a type of Christ the Great High Priest and His work of reconciliation. Sin brought the creeping plague of sin which spelt final doom to all men. (Rom. 8:5-10.) Christ had compassion, and moved by love, He became the means of rescuing man from certain death. The uplifted cross stood between the dead (in sin) and the living (through Christ).
4. Where do we stand? John 17:18; 2 Cor. 5:18, 19. Men and women to-day are suffering from the plague of sin and to us has been given the only means of healing. Can we stand by and watch them perish? Let us be willing to give our all if need be, in order to stand between the dead and the living and bring salvation to those in danger of eternal doom.

—C. R. BONNEY.

♦ ♦ ♦  
Sermon Outline—No. 3  
**COURAGEOUS MINISTRY**

*Theme:* Christian Service

1. *Introduction.*—Numbers 16:48.
2. *The Setting*—  
Wilderness.  
Rebels.  
General disaffection.  
Judgments.
3. *Aaron, the Model Minister*—  
Courage in facing plague.  
Courage in facing hostile people.  
People saved by ministry.  
He must have loved them, and also his task.

#### 4. *Remarkable Type of Christ*—

It took courage born of love to enter hostile world.

He stood: "between the living [God] and the dead [humanity]."

#### 5. *Lesson of Aaron's Ministry Especially for Us*— Striking parallels between conditions then and now.

#### 6. *Courage Born of Love Required*—We stand as ministers "between the living [God] and the dead [humanity]."

#### 7. *Conclusion*—

May our ministry be marked by holy boldness, and be fruitful.

—R. D. VINE.

## THE METHOD

THE third Pulpit Evangelism Workshop dealt with "The Method."

Pulpit decorum was discussed, and then study was given to the seven elements of good voice production as set forth in the Spirit of prophecy.

### The Seven Elements of a Good Voice My Resolve

"I WILL make earnest efforts to overcome this God-dishonouring habit of speaking in a low, indistinct tone. I will put myself under discipline until my voice shall be audible to those who are dull of hearing."—*Counsels to Teachers*, page 245.

#### I. BREATH CONTROL

"TO ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing, and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen, rather than on those of the throat. Great weariness and serious disease of the throat and lungs may thus be prevented."—*Education*, page 199.

#### II. ARTICULATION

"THE ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible-workers, or canvassers. Those who are planning to enter these lines of work should be taught to use the voice in such a way that when they speak to people about the truth, a decided impression for good will be made. The truth must not be marred by being communicated through defective utterance."—*Testimonies*, Vol. 6, page 380.

"Young men and young women, has God placed in your hearts a desire to do service for Him? Then by all means cultivate the voice to the utmost of your ability, so that you can make plain the precious truth to others."—*Ibid.*, page 383.

### III. RESONANCE

"THE ability to speak . . . in full, round tones, is invaluable."—*Evangelism*, page 665.

"If the voice is toned right, . . . it will produce a much better impression. . . . The tones of the voice have much to do in affecting the hearts of those that hear."—*Id.*, pages 666, 667.

### IV. INFLECTION.

"AN inflection may be said to be 'true' if it justly denotes the intention of the speaker. There is no other test of its propriety."—*Grammar of Elocution*, page 31, by John Millard.

### V. PITCH

"MANY speak . . . in a high unnatural key. Such a practice will injure the throat and lungs."—*Counsels to Teachers*, page 239.

"Some ministers have fallen into the error that they cannot have liberty in speaking unless they raise their voices to a high pitch, and talk loud and fast. Such should understand that noise, and loud, hurried speaking, are not evidence of the presence of the power of God."—*Testimonies*, Vol. 1, pages 644, 645.

"The teachings of Christ were impressive and solemn; His voice was melodious."

### VI. ACCENT

"BY earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs."—*Counsels to Teachers*, page 254.

"Not with tame, lifeless utterances is the message to be given, but with clear, decided, stirring utterances."—*Gospel Workers*, page 29.

"The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He spoke slowly and impressively, emphasizing those words to which He wished His hearers to give special heed. Old and young, ignorant and learned, could catch the full meaning of His words."—*Counsels to Teachers*, pages 239, 240.

### VII. TEMPO AND PAUSE.

"HE [Christ] spoke slowly and impressively."—*Counsels to Teachers*, page 240.

"Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. Into what you say put the spirit and life of Christ."—*Counsels to Teachers*, pages 254, 255.

"They should learn to speak, not in a nervous, hurried manner, but with a slow, distinct, clear utterance, preserving the music of the voice."—*Counsels to Teachers*, page 239.

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# NEIGHBOURHOOD EVANGELISM

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## MIGHTY THROUGH GOD

General Report by Pastor E. R. Warland

THIS morning we are going to deal with the various ways of making the approach, then the contact, and of developing the contact; and then at our last meeting on Sunday morning, we shall deal in particular with the giving of Bible studies in the homes.

One of our experienced Bible workers, Miss Mason, has kindly consented to come and demonstrate to us how the Bible study can be given by lay members in the home.

I would like to draw your attention to two passages of Scripture: 1 Corinthians 1:27, and 2 Corinthians 10:4. I would suggest these three words: "Mighty Through God," as the keynote that we have in mind in our Neighbourhood Evangelism period. We are going to talk about very simple things, such as Voice of Prophecy invitation cards, and *Our Times*, and consider how God can use these simple things in the hands of consecrated people for the overthrow of mighty strongholds.

Now we will ask Brother Hearne first of all to present to us something regarding the use of tracts

day by day. We have in mind not any particular organized campaign for tracts, but the general use of them every day. All of us can use tracts as a way of bringing people into the truth.

Brother Hearne (Torquay), then made an interesting statement.

E. R. Warland: I wonder if we could just think for a moment about the territory aspect of tract distribution, whereby we take a piece of territory and work it regularly with a series of tracts. What is the best way to divide the territory, and how can we work such a plan successfully?

(A discussion on tracts and their use followed.)

Brother Davids pointed out the necessity of team spirit in such tract distribution, and that the territory should be allocated in the vicinity of the church. If a series of tracts is used, young people could deliver the tracts and the senior members of the church do the follow-up work. This method would utilize all the forces in the church and would obtain valuable information.

Brother Uffindell (Stanborough Park), emphasized two points from his own personal experience: (1) effective follow-up work; (2) never leaving people where they cannot again be reached.

*Brother Trenear* told of his work and that of his wife and brother in the Redruth area. He stressed that experience is better than theory. He said that as he worked amongst the people he got to know them and the Lord richly blessed him. The Lord cast out all fear, and gave them wisdom in dealing with the people. He pointed out that we are the instruments through whom God will work. The seed has been sown in Redruth which now awaits an evangelistic effort.

*Brother Riches* (Ipswich), also made a contribution.

*Brother Conroy* (Hastings), formerly of Bristol, pointed out that our Sundays should be utilized for Home Missionary work. He told how he began by taking twenty-five *Present Truth*, and gradually worked up a round of about 580 regular readers in Bristol. By having a thorough knowledge of the contents of the magazine, one can interest the prospect by opening the conversation on one of the articles therein. *Our Times* can be used as a entering wedge for *Bedtime Stories*, and larger books.

*Brother Cruttwell* (Holloway), told of the work of the North London auxiliary colporteur band. He told of the great work to be done in the east end of London amongst the poor people, not only with literature, but with clothing, etc. The poor of the world need to be fed with bread as well as with spiritual food. Members of the band, taken from the Holloway, Wood Green, Edmonton, and Enfield churches, distribute selected literature. During the past year 2,000 *Bedtime Stories*, and 60,000 to 70,000 magazines have been distributed, their sales value being £1,500. The band meets on Sunday mornings at the Holloway church for prayer before commencing work. They work in a circle, working round to the starting point again in from three to six months.

*Brother Spear* recommended the distribution on Sundays of *Our Times* and tracts, followed by a visit eight to ten weeks later. He felt that it should always be stated that the caller is a representative of the Seventh-Day Adventist church.

## Hospital Visitation

By A. W. Kelly

THE work of hospital visitation is a unique work, inasmuch that your audience cannot get up and run away from you; and while some may be enjoying your visit, there may be others who are suffering in silence. Because of this, there are some rules we should follow, and while we may vary them in different hospitals, we must always remember that we have to be as wise as serpents, and as harmless as doves.

*Gaining admittance.* First of all it pays to do a little research work. Of course, you will know if

there are any Adventist nurses working at the hospital. If so, then they can be of great use in telling you how the hospital is run, and what would be the best wards to start on. Find out what evenings during which there is no visiting, as these are the best times to plan on. It must be remembered that the matron in charge of a hospital is a very busy person, and carries heavy responsibilities. When you go, make sure you have something concrete to offer her. You will find they are very kind, and helpful.

*Type of Programme:* They must be short; fifteen to twenty minutes is long enough, for patients in bed. Bright and cheerful. Music will generally cheer the most downcast soul. Take some hymn books for the patients so that they can sing, too. When possible take a quartet, or a group of singers to give a special piece. Invite the patients to choose other hymns. A short Gospel message of five to seven minutes will be sufficient. Prayer is always an important part of the programme.

*Approach to patients:* Introduce yourselves to the patients when you enter the ward. Take some flowers; they will always break the ice. Memorize their faces so that you will recognize them next time you call. When your programme is finished shake hands with each patient, and leave them with a copy of *Our Times* (up to date copies, if you please). They want fresh goods, not stale ones. When it is not possible to shake hands with each one, a cheery: "Goodbye and God bless you all" will suffice.

*The Reaction:* (a) On Patients: They will be talking about your visit for days, and will be looking for your next appearance. Here is an extract from a letter, and by the way this person is a Catholic: "Your Sunday evenings were the first thing the other patients told me about when I went into Shrodells Hospital. You arrived the next day, and your meeting brought a lot of comfort to me. I hope and pray that God will give you the grace and strength to carry on His good work."

(b) On the Nursing Staff: The sister sent a message into the ward requesting that we might sing her favourite hymn. After singing in five wards in one block one evening, the assistant matron said: "I cannot find words to thank you enough, and please don't be long before you come again."

Another matron writes: "We would like you to know how much we appreciated your visit. We enjoyed both the singing, and the message that was given. The girls were thrilled, and wish to express their thanks to all who so kindly gave of their time and talents to give us such a happy, helpful evening."

(c) Upon Yourself: When you have been once, nothing will hold you back. I always feel better after I have been, and I know others who say the same.

We at Stanborough Park have already entered three places, Shrodells Hospital, Russells Homes, John Grooms Crippleage. We are planning to enter more in the near future. We feel that under the guidance of God, many will be in the kingdom because we too went about doing good.

# Tracts— and the Humblest Member

By R. Hearne

In the union between Christ and His church here on earth, so beautifully illustrated for us in the record of John 15, there surely can be no greater reminder of our responsibility to the Lord Jesus and to the service to which we are called than that spoken by the Saviour Himself in verse sixteen: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." And reading back in verse five of that chapter He says; "I am the vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit for without [severed from] Me ye can do nothing."

In 1 Corinthians 12 the apostle Paul writes many things concerning this thought, and here and there in this chapter we read: "Now concerning spiritual gifts, brethren, I would not have you ignorant" (Verse 1); "There are diversities of gifts" (Verse 4); "There are differences of administrations" (Verse 5); "And there are diversities of operations" (Verse 6); "But the manifestation of the Spirit is given to every man to profit withal" (Verse 7); "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ" (Verse 12); "And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness" (Verse 23).

The regular use of tracts by churchmembers can be a very effective way of working for God in His plan of salvation by those members who possibly cannot be used so efficiently in any other capacity. Any member serving in this way with consecration and devotion, becomes a supporting pillar in the church as surely as those engaged in the highest order of service in the body of Christ.



## The Place of Small Literature in Neighbourhood Evangelism

By S. Riches

THE commission of Jesus to His followers to "go into all the world and make disciples" is a challenge to every Adventist to be more zealous in neighbourhood evangelism. In *Gospel Workers*, page 410, we read this statement: "God has need of wise men and women who will labour earnestly to accomplish the work committed to them. He will use them as His instruments in the conversion of souls. Some will *sow*, and some will *reap* the harvest of the *seed sown*." We must be great believers in the literature work as a *seed sower* and as an *entering wedge* to more advanced evangelistic work.

At this time of the year we go into our gardens with the *gay-coloured* seed packets, full of hope that as a result of our sowing, our gardens will, in a few weeks, be as colourful as the pictures on the seed packets. Surely we should have as much faith in the sowing of the spiritual seed, dressed up so beautifully in our small literature, knowing that God's work will bring joy and happiness to many souls though we wait many days for it to come to fruition.

A member of the church whose business takes him from door to door, never misses the opportunity to witness for the Master. His case is always well stocked with our literature, and he is always using it as a *door-opener* for Bible study. Let me tell you of two visits we made together as a result of his contacts with our literature.

When we visited a young farmer and his wife for Bible study we knew they were Christadelphians and held different doctrines, but felt that the Lord could overrule. He did, and opened the way for another study. These young people had invited a Baptist friend in for the meeting, and we were able to make an appointment to visit this lady and her family for study and prayer. So God gave us a good prospect for future work.

The other visit came as the result of giving a tract to a customer whose husband was one of the leaders of a little independent mission hall. The answer to the question: "To what denomination do you belong?" had opened the way for a suggested Bible study on the Sabbath, so arrangements were made to give a study one evening. After introductions, however, the way opened for a talk about health matters and their relationship to God's people, and we believe much prejudice was broken down, for before we left we enjoyed a beautiful season of prayer together. We are waiting to arrange another visit, and in the meanwhile we are sending suitable literature to *prepare the way*.

These are only two of many instances of how our literature has opened doors for advanced Bible work; and the magazine *Good Health* could be the means of giving us more contacts. Everybody is interested in health matters to-day, and when we go to doors with a health magazine nine out of ten persons are willing to talk of their problems and with our knowledge of simple remedies we can help them, win their confidence, and then introduce spiritual topics.

"The work of health reform is the Lord's means for lessening suffering in our world. . . . This work bears the signature of Heaven and will *open doors for the entrance of other precious truths*."—*Gospel Workers*, page 348.



## Obtaining Regular Readers

By L. R. F. Conroy

HOME Missionary work with small literature such as *Our Times* and *Good Health* requires time, and most have more time on Sunday than on any other day. First of all, read the magazine yourself and so

LAY-WORKERS' CONVENTIONS

be able to give a brief canvass on it, calling attention to special articles. Mention that it is not a story book, but a magazine dealing with real live issues of the day, and that it has special pages for the children. Do not take the first refusal but, being confident in the blessing the paper has to give, seek to interest the people in it.

I am very happy to have this opportunity to pass on to you my experience in building up a large round of regular readers of *Our Times* and *Good Health*. One Sabbath morning, in response to the Home Missionary leader's appeal to do some house-to-house work with *Present Truth*, I agreed to take twenty-five books, but not without some misgiving as to my being able to dispose of them! However, next morning (Sunday) I started out with these, and I walked a long way before I began to knock on the doors. However, after following Nehemiah's example for help and guidance I made a start in the next street, which was in a thickly populated district.

In answer to my knock, a lady came to the door and after a short canvass she said she would take a book. She went indoors to get the money and when she came out again I asked her if I could have the pleasure of calling upon her with them regularly. She said that she would like to have them. I canvassed the next three houses and had the same experience, each person buying a book and promising to take it regularly.

This went on until I had sold all twenty-five books. One lady who did not buy one then, told me to start with next issue, so I had twenty-six promises with twenty-five books—and all in about an hour.

As I walked home thinking over my experience, I saw the possibilities of getting quite a number of regular readers and before I reached home I set myself a goal of two hundred readers. So each issue I took some extra copies out with me, and worked the whole of the district and almost everyone who bought a book promised to take one regularly, and I very quickly reached my goal of two hundred readers. It had been so easy to do, that I set my goal for another two hundred readers.

I made a steady climb week by week, going out every Sunday from about 9 a.m. until 3 p.m. and in a few months I reached the four hundred mark, and then I went on until I had five hundred and seventy readers. By this time I found I had made myself a very busy man. Not long after I had started *Present Truth* work Brother Phillips, the colporteur, came to work in Bristol and in conversation about the bookwork he gave me an old *Bible Readings* prospectus and suggested I canvass my readers with it. This I did and took six or seven orders right away and afterward I used to canvass a few readers each time I called with *Present Truth* and had great success. All through the years—about thirty years—I was able to place in many homes a very large number of our bound books such as *Christ Our Saviour*, *Bible Certainties*, *Our Wonderful Bible*, *God's Way Out*, and many Bibles. Then there were the *World Crisis* Series, and the *Bedtime Stories* for the children—right from the first issue I sold a large number. For many years I sold in the

region of eight or nine hundred each Christmastime.

I was able to place in the homes of the people about 14,000 or 15,000 books and papers each year, and best of all, the Lord blessed the seed sowing by adding a number of people to the church.

One day I called on a lady and she said, "Oh no, thank you. We do not buy anything on Sundays," and I am sure by the way she looked at me, she was sorry to think I was out selling books on Sunday. I thanked her and went on down the street. As I was canvassing a lady about three doors below, she came down and said that her husband would like one of the books, and he would like me to call every time with it, which I promised to do. The next Sunday when I called there was no-one at home, so I put it under the door. Strange to say this happened eight or nine times in succession, but I felt that the gentleman wanted the book, so I put it under the door each time hoping to see him perhaps the next time I called, which I did. He thanked me very much for leaving the books and said how much he enjoyed reading them.

In the course of conversation I mentioned that if there was anything in the books that he would like to know a little more about, I would be pleased to have a talk with him about it. He seemed so pleased about this that I suggested we arrange a time for a study right away. This we did, and I promised to call the next Thursday evening at 7 p.m., and we had a very interesting study together. They also invited a number of their neighbours in to the meeting, and one friend used to come on his bicycle about fifteen or sixteen miles each week to hear the studies. The meetings continued week after week, and eventually two men and their wives and some others took their stand for the truth and were baptized. That was many years ago, and they are still staunch members and carry responsible offices in the church.

Some time after this, another gentleman invited me to have studies with him in his home and he too invited some neighbours in. Sister Casey and Pastor Harker also gave Bible studies to them, and eventually the gentleman and his wife and a relative and a neighbour took their stand for the truth.

Now when I started the work first, I used to take a small Bible with me so that I could read a portion to any who were sick or in need of comfort from the Word of God. I also had several cases of healing in answer to prayer. In one case, when I made my usual call with the book the lady came to the door and I could see she was in some sort of trouble. When I inquired what it was she said her husband was gravely ill, and she began to cry. I asked her if she would like me to see her husband and have prayer with him. She agreed and led me upstairs to his bedroom where I spoke a few words to him, and then knelt down by the bedside and offered up a prayer asking our heavenly Father to restore him to health again in the name of Jesus our Saviour. Then I went on my way. When I called the next time with the book he was waiting to tell me that he got up and went to work the next day.

As a result a neighbour who lived opposite opened her home for Bible studies and Pastor Morrison took over the studies and a number of neighbours also came to these studies. We were getting on nicely and the husband began to see the truth of the Sabbath and asked for further light upon it. Just at this time another man and his wife who lived in the same avenue asked if they could come to the meetings. Unfortunately, they were ardent Spiritualists and they spoiled the meetings.

In a dockyard where I worked in the first world war several workmates took *Present Truth* regularly, and as a result one of them took his stand for the truth and joined the church and is still a member. I used to give him Bible studies in the lunch hour, as I used to take a Bible to work in those days. In another large public works where I worked I had several of my workmates taking *Present Truth* and one of them was very interested. I gave him Bible studies in the lunch hour, and as he was put to work with me as a mate on the machines, we worked and talked and soon he was ready and was baptized by Pastor Haughey. Later he went back to his home in Bath, and his mother and sister joined the church there.

Well, this is a little of the story of spare time missionary work.

## THE VOICE OF PROPHECY and Neighbourhood Evangelism

By Pastor C. R. Bonney

In Joel 3:14 we read of "multitudes in the valley of decision." We know that this text refers to the time just prior to the greatest event in history when a great decision will have to be made for right or wrong by every living soul.

God has always been anxious to contact men and women in order to bring them to the fork roads of decision, but before this was possible the people concerned had to know right from wrong in order to make a decision. Many occasions are brought to our notice in church history when God worked in this way through His servants. There were Noah and the antediluvians, Jonah and the Assyrians, Esther and the Persians, etc.

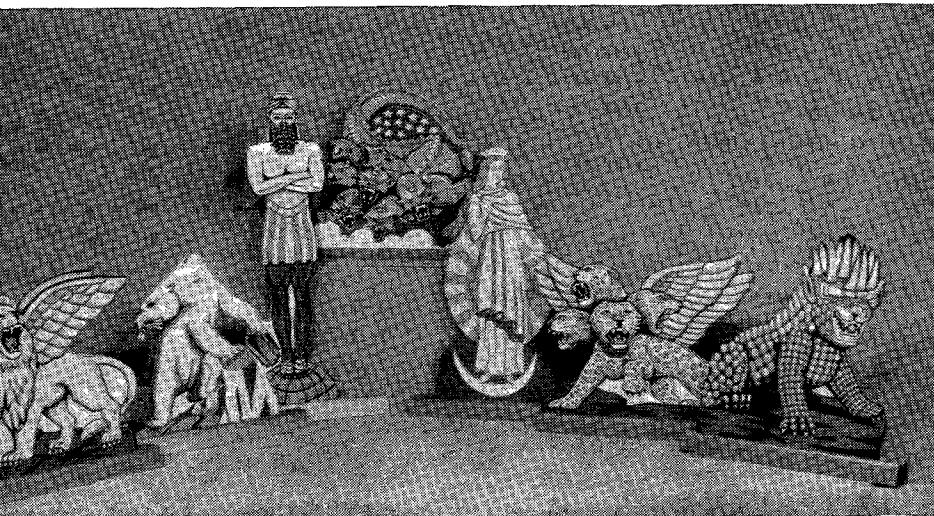
We now come to a time when the world has to be warned of the greatest of all events, which will seal the destiny of every soul. We exclaim: What a task! And we question, Is it possible? As we look at ourselves and our resources we recognize how far

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we fall short. Yet we know that the work will be completed so that all will be able to make a decision; chapters 14 and 15 of the Book of Revelation tell us this.

What are we waiting for? Is it money or equipment? If we were given all the gold in the world we could not finish the work with it alone. The greatest force for this great task is a spirit-filled, working ministry and membership. It is a question as to whether we are so busy using our organization that we have no time to be used by God in winning souls.

The Voice of Prophecy radio and Bible schools are, without doubt, God ordained methods placed in our hands for doing much in finishing the work. The Voice of Prophecy is not only a mighty influence on its own, but becomes a mighty auxiliary to every department of the church as it is used by the membership. Its influence is beyond statistics, but

we know something of what has been done by our churches.

As a result of our members distributing the Voice of Prophecy invitation cards, 361 have been baptized. Through Ingathering contacts with our schools we know of forty-seven who are now church-members. From the literature sold containing an announcement of the Voice of Prophecy Course at least ninety-two have been baptized. Surely this is successful neighbourhood evangelism.

It is not beyond our membership in the South England Conference to visit every one of the 4,000-000 houses within its territory, in a matter of three or four years, and introduce our Bible course by placing a card in the letter box.

God has given us the task and the means. May the Spirit of God possess every one of us, so that we do not rest until we have the joy of knowing that the work is done.

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# WELFARE EVANGELISM

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## THE DORCAS WELFARE SOCIETY

By Pastor A. C. Vine

WELFARE work is an inseparable part of the Gospel commission.

Jesus taught His disciples by precept and example, that the physical needs of humanity afforded the channel through which to reach the soul and to dispense the greater and eternal riches of the kingdom of God.

He, the greatest preacher the world has ever known, spent as much time in ministering to the physical needs of humanity as in preaching.

His good works were His interpretation of the Gospel, in practical terms.

In the days of the early Christian church Christ's disciples showed they had learned this lesson well. Notable among them was Dorcas who, the record says in Acts 9:36, "was full of good works and almsdeeds which she did." Through her practical kindness, Dorcas interpreted the Gospel to the people of her time and neighbourhood.

Such work as Dorcas did is an essential to the success of the church to-day. Sister White says, "the church cannot prosper without it."

Too often we wait for people to come to us for the truth; while the command of Jesus was that we go to them with the message: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind."

No more specific authorization for the operation of Welfare activities need be asked for.

Jesus is coming soon. How shall we work so that He may say to us, "Well done"?

Let's discuss it!

## ORGANIZING WELFARE WORK

Welfare Evangelism—First Session

AFTER referring to the example of Dorcas, Mrs. Tarr emphasized the fact that we must rally together. She was sure that, if properly organized, the Dorcas work here in England could be a wonderful work.

Dorcas work should be divided into three sections:

1. Personal evangelism: We must get into the hearts of our non-Adventist sisters. Our Dorcas work is a means to that wonderful end.
2. Equipment must be ready. We must work behind the scenes, getting together as a body of sisters, and working in a concerted way.
3. We must build up the sisterhood of the church, strengthening one another.

We need to broaden our whole outlook on Dorcas, and branch out in our methods of labour. We should make ourselves known, so that the Adventist Dorcas Welfare Society is the most talked-about organization in town. We should have love in our hearts, and as we get out among the people they will love us for the things we do for them.

Our Dorcas traditions have lived long. We need a revival and a new vision. Mrs. Tarr stated the need to promote the work of the Dorcas Welfare Society more in our churches. Dorcas Rally Day each month or quarter would stimulate interest in this direction. The members should be told of the work that has been done, and also of future plans and needs. Not only the sisters, but also the brethren of the church can be members of the Society.

Mrs. Tarr drew our attention to the list of various types of service given on pages 10, 11 of the Dorcas Welfare Society booklet. Groups should be organ-



Members of the Stanborough Park Dorcas Welfare Society, with their leader Sister Howard.

ized to do other things besides sew, according to the members' ability. If we were to keep in touch with the district nurse, the relieving officer, the W.V.S., or any such organizations, we should find plenty of scope for helping others. But we should be careful not to lose our identity. We should also keep in touch with our mission fields.

A tape bearing the words "Seventh-Day Adventist Dorcas Society" should be sewn into each garment to ensure that the recipient knows from whence it came.

The suggestion was made that we should amalgamate together in the South England Conference. There are two ways in which we can combine and help each other: 1. By forming a Dorcas Federation whereby we could have at headquarters a group elected by the Conference to look after a certain section.

2. Form a Welfare Mission Department in the Conference office which would be in contact with the various societies.

We must not deprive our local societies of the work that they want to do—only the surplus would come into the central depot, should the Dorcas Federation idea be adopted.

It is essential that all garments should be as attractive as possible. Never send out anything you would be unwilling to wear yourself.

Ways of promoting Dorcas work suggested were: exhibitions, concerts, bring-and-buy sales.

## Welfare Evangelism—Second Session

In order to form a Dorcas Society, the following points were suggested:

1. Stimulate interest among the sisters of the church. Get the young people interested.
2. Find suitable accommodation.
3. Obtain necessary equipment—particularly a sewing machine.
4. A leader should be elected. At the beginning of the year this would be done by the nominating committee, but if a society is formed during the year the church board should elect a leader.

5. As we go out and find needy people, so the interest in the work will grow.

It was pointed out that members of the Society need not necessarily attend meetings, but some could work at home, and in all branches of work.

It was emphasized that the Dorcas Society should meet regularly.

## Welfare Evangelism—Third Session

SISTER Howard of the Stanborough Park Dorcas Society gave a list of "Don'ts for Dorcas Leaders."

1. Don't expect attendance at Dorcas if the meeting has not been announced.
2. Don't forget to write clearly the announcement for the platform. Have it typed, if possible.
3. Don't waste valuable time at the commencement of the meeting. The leader should have everything ready.
4. Don't let the whole burden fall on the leader. Have a committee.
5. Don't consider your duty done when you have assisted a family with clothing. Continue to pray for them. Remember the object of the Dorcas society is soul-winning.
6. Don't do or say anything that would lower the high ideals that Dorcas stands for.
7. Don't expect immediate results from the visits made.

8. Don't make the mistake of working and planning without much prayer.

9. Don't send any article of clothing away unless it is clean and in good condition.

10. Don't expect the Dorcas members to pay a fee to do voluntary work.

11. Don't get discouraged when only a few come to the meeting. Only a few of the children of Israel entered the promised land.

12. Don't forget to do propaganda work among the members.

*Reporting:* Individuals should report in the church. The Dorcas society secretary will report as a whole the work that the society has done. The Dorcas society is one unit of the Home Missionary society.

A discussion followed on whether it is advisable to start or end a meeting with prayer. It was recommended that a short devotional period should commence the meeting. Get the spirit of the meeting before you begin. This would eliminate any possible tendency to talk about other things, gossip, etc. Some book such as *Ministry of Healing* could be profitably read during the Dorcas session to eliminate talking.

A unanimous vote was taken in favour of Dorcas Federation, and it was decided to pass on the suggestion to the Union Home Missionary Department that such an organization be formed.

## DIALOGUES

Duplicated copies of Dorcas and Neighbourhood Evangelism dialogues as presented during the South Convention concert, available on application to the conference Home Missionary Secretary.