

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

May, 1948

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## Notes and Notices

### Information and Sundry Items

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¶ WE are definitely in a transition hour, when one group of long-prominent evangelists is passing, and their successors have not been fully trained and brought to the forefront. A

#### TRANSITION HOUR IN PUBLIC EVANGELISM

glance over the field will make this clear. A number who were once prominent evangelists have now gone into other spheres of service. Several have become conference executives, a few are teaching, and some are secretaries. Still others have gone overseas. And a number have retired because of age, or are deceased. That is the picture. The transition from what has been to what must be has not been as gradual or as smooth as might be desired. Conferences are loath to take the risk with younger men when capable older ones can be secured by call or exchange. We now see the result of such hesitancy. Much depends upon the evangelistic vision. A decade or so ago there was a militant urge and a crusading emphasis upon evangelism that is not generally seen or heard today. We talk but do not often act. A while back there was a faith in public evangelism that was matched by supporting works. That conviction gave a momentum that carried far, and developed evangelists that proved worthy of the confidence reposed in them. But that momentum is now largely spent in some sections. The waning of the evangelistic flame has now become apparent in the paucity of evangelists of outstanding experience and success. In contrast, the dollar has grown in importance and dominance. There is, furthermore, a limit to the number of years an evangelist can put into heavy, continuous, itinerant evangelism. Education and family problems usually have their bearings. What then of the future? This is the young man's day. In this transition hour some will be called into major responsibilities faster than might be normal and well. But young men have a faculty of rising to the challenge of emergencies. They will not disappoint us. Conference leaders, instead of looking to other conferences and unions, give some of your own young men of promise a chance. Otherwise some other conference will see their potentialities, take the risk, and call them to larger responsibilities. Let us begin now and change the present situation. Many coming evangelists are in the offing. Give them their chance. The times have changed. Though the message does not change, approaches do. The need for evangelism was never greater. Our need will be matched by our supply. These are days that call for clear vision, wise planning, and action.

¶ MUSICIANS differ widely. With some, art and musicianship are supreme; with others, the glory of God, the furtherance of His cause, and the help of souls. With some, the imposition of an arbitrary ideal for the good of the whole is uppermost; with others, co-operation with the minister, be he pastor or evangelist, is the burden of the heart. Heaven deliver us from the former, and give us an abundance of the latter!

¶ HE who assumes the role of public corrector of his brethren has definitely missed his calling. Let us press together. Let us keep the great fundamentals to the forefront, and the less-clear secondaries in the background. A right balance is devoutly to be sought, and a united front to be zealously cherished.

¶ HE who, in public discourse, casts doubt and suspicion upon the loyalty and soundness of his fellow ministers in the faith, has missed his way and has committed an affront that should be as publicly confessed. The more-orthodox-than-my-brethren attitude is emphatically out of place in the pulpit. We should create confidence in one another, not suspicion. We should uphold one another before our people.

¶ OLD-FASHIONED revivals that uplift Christ are greatly needed in our midst, not only to reach the wanderer, but to deepen and enrich the spiritual life of the church, and to bring our children and youth to decision for Christ. A balance of emphasis is needed between the doctrinal truths and the gospel that saves. Altogether too many have been convinced by the doctrines we hold, and have entered the church without that transformation of heart which alone will save.

¶ THE backlog of paid-up orders for volume 2 of *Prophetic Faith of Our Fathers* has now been filled, and the books sent out to the individual names and addresses as filed with the publishers. However, this volume was part of the 1947 Ministerial Reading Course, and some changes of address have doubtless taken place as concerns these accumulated orders. The publishers (*Review and Herald*) ask that, if you fail to receive your ordered copy, you kindly communicate with your Book and Bible House so the missing volume can be traced and gotten into your hands. Those misssent to the old addresses will be straightened out in time.

¶ IN His own life He had given them an example of strict conformity to the rules which He now laid down for them. They were not to enter into controversies; this was not their work.—*Review and Herald*, Feb. 1, 1898.

¶ 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.—*Evangelism*, p. 141.



# The Ministry



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Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## Your Call to Mission Service

By WILLIAM H. BRANSON, *President  
of the China Division*

SO, YOU have been called to a foreign field! The reading of the letter from the General Conference secretary brought a thrill to your heart. Here it is. This is the real thing! The letter recited how the General Conference Committee had been searching for someone of your capabilities to fill a certain position in a specific field, and, after prayer and study, the choice fell upon you.

The General Conference Committee believed that God directed them in placing this call with you. Now what are you going to do about it? The decision rests with you.

There are many around you who are ready and anxious to give advice. Without any consideration of the needs of the field to which you have been called, they can tell you at once that you should not go. But why should you not respond and go?

First, says one, you are needed more at home. Someone who has never seen a foreign field, and who knows absolutely nothing of the staggering magnitude of the unfinished task abroad, is always ready with the advice, "You are needed more here." Poor, ignorant counselors! Little do they realize how often they give advice contrary to the facts and to the will of God.

Often the second reason given why the call should be declined is, "If you go to a mission field, you will soon lose touch with the home field, get out of date, become a back number, and, if and when you find it necessary to return to the homeland, it will be difficult for you to fit into the work again."

The devil seems to use this excuse more effectually than any other. And yet, what fallacy! The exact opposite is true. The most highly honored men and women and the strongest leaders among us are those who have given long and faithful service in mission lands. It has long been so.

Even Ellen G. White spent years as a pioneer worker in Australia. A. G. Daniells was brought back from Australia, where he was in

overseas service, to be made president of the General Conference. J. L. McElhany, the present General Conference president, pioneered our work in the Philippine Islands.

W. A. Spicer was for years a foreign missionary in India, and later served many years as General Conference secretary and president. N. C. Wilson, vice-president of the General Conference for North America, spent many years in mission work in Africa and India.

Yes, most of our General Conference leaders, and many of our North American union conference leaders, have at some time spent periods of service in some overseas field, and most of the leaders of our work in the great continental divisions are men whose talents for such leadership were developed in foreign service.

The greatest privilege that could ever come to our younger workers is to be called to service in some overseas field. It is out there that the broadening process begins. It is out there that one really sees the world and its utter need of the gospel of Christ. It is there that the scales fall from one's eyes, and he sees clearly what it was that led Christ to leave the ivory palaces and come to the relief of suffering, lost humanity.

A worker who has had a successful foreign mission experience, and who for some reason must return to the homeland, is worth much more to the cause at home than he would have been without that experience. True, there are some who, when they return home, find it hard to fit into the work again. The usual reason for this is the fact that they never fitted in anywhere.

There are misfits in the mission field. Anyone who is not considered a success at home should never be given a mission appointment. It is a waste of time and money. The principles of preaching the gospel to lost men and of operating denominational institutions are the same everywhere, and if a man is an outstanding success in one place, we may rightfully expect

that he will be in another; and the reverse is also true. A worker who is of value in the mission field will be of equal value to the cause should he return to the homeland for service.

A third reason some will give as to why you should not respond to the mission call is, "Your talents are needed here; out there they will be wasted." This is what I was told when I was appointed to Africa in 1919. Hundreds have been told the same thing before and since. In 1946, when a certain outstanding worker was appointed to a mission post, someone said to me, "What a pity to send a man of his capabilities to a mission field. Workers like him are needed much more here."

This is a popular delusion. Perhaps, however, this is one of the best ways the enemy finds to appeal to our ego. The truth of the matter is that in order to do successful work in mission lands it requires the best in talent and training that it is possible for men to acquire.

Not only must a difficult foreign language be learned, but the missionary must be prepared to combat intelligently the teachings of the priests of false religions, which keep the people engrossed in spiritual darkness and superstition. The religious leaders of most of the Oriental religions are university men of great intelligence and experience, and every talent with which the Christian missionary is endued will be called into play in an effort to combat their sophistry. True, in these lands there are millions of illiterate and poor people, but there are hundreds of thousands of highly educated men and women, college and university graduates as well, who are also potential candidates for heaven. Missionaries without talent and training can never reach this class, whether it be in the homeland or in a mission field.

The very best talent the denomination possesses is none too good for the foreign mission work. But where, actually, is the need the greatest?

In China there are over four hundred and fifty million people. One fourth of the population of the globe is found there. In India there are almost four hundred million more. Then there are other millions—hundreds of millions—in South America, Inter-America, Africa, Japan, and the South Seas. To these millions the gospel must be taken by someone before Jesus comes. The church in the homeland of the message cannot complete its task and go to heaven until the missionaries have also completed the work among the millions out there. There is where most of the people are, and there the darkness is the greatest. Therefore, that is where the greatest need actually exists.

"The time has come when through God's messengers the scroll is being unrolled to the world. The truth contained in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea. There must be no delay in this work.

"Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."—*Gospel Workers*, p. 470.

Now that the call has come to you to "go," what are you going to do about it? It may be that you cannot pass the medical examinations. That is another matter. That is in God's hands. But suppose you could pass? Are you willing to make an affirmative decision? If not, why not? Can you be sure that the call is not from God direct to you? God works through responsible church committees, and we are instructed that the General Conference is the highest authority among us through which He reveals His will. And the General Conference has spoken. They have searched for a man or woman, and the lot has fallen on you. Are you willing to run the risk of accepting the advice of others, associate workers, friends, and relatives, in preference to the counsel of the General Conference Committee? Can you afford to do so?

"God is calling for men who are willing to leave all to become missionaries for Him."—*Ibid.*, p. 464. The only way He can place His call before any individual is through the General Conference Committee. There is no other channel in our church organization. And now this committee has called you. The call has come through the proper channel. The probabilities are, therefore, that it is from God.

"God is calling for men who are willing to leave all to become missionaries for Him. And the call will be answered. In every age since the advent of Christ, the gospel commission has impelled men and women to go to the ends of the earth to carry the good news of salvation to those in darkness. Stirred by the love of Christ and the needs of the lost, men have left the comforts of home and the society of friends, even that of wife and children, to go to foreign lands, among idolaters and savages, to proclaim the message of mercy. Many in the attempt have lost their lives, but others have been raised up to carry on the work. Thus step by step the cause of Christ has progressed, and the seed sown in sorrow has yielded a bountiful harvest."—*Ibid.*, pp. 464, 465.

"Come over . . . and help us." Someone must go. "The call will be answered." Thank God for that assurance. But will you respond, or will you ask God to send someone else in order that you may be excused?

It is true that the foreign work is not easy, and especially now in a postwar, topsy-turvy world. There are perplexities and dangers to face. There are privations and hardships to endure, but there is a glorious crown awaiting you at the end of the journey.

"The worker in a foreign field must carry in his heart the peace and love of heaven; for this is his only safety. Amid perplexity and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero, he is to hold fast to the hand that never lets go, saying, 'I will not fail nor be discouraged.' . . .

"Energy and self-sacrifice are needed in the missionary field. God calls for men who will push the triumphs of the cross; men who will persevere under discouragements and privations; men who have the

zeal and resolution and faith that are indispensable in the missionary field. By persevering toil and a firm trust in the God of Israel, resolute, courageous men will accomplish wonders. There is scarcely a limit to what may be achieved if the efforts made are governed by enlightened judgment and backed by earnest endeavor."—*Ibid.*, pp. 469, 470.

There are still mighty conquests to be won in mission lands. There the possibilities for growth and development are unlimited. Men with the martyr's devotion and the hero's courage are needed in large numbers throughout the world to push the triumphs of the cross. Why should that need not include you and your family?

"We want missionaries who are missionaries in the fullest sense of the word, who will put aside selfish considerations, and let the cause of God come first; and who, working with an eye single to His glory, will keep themselves as minutemen, ready to go where He bids, and to work in any capacity to spread the knowledge of the truth. Men who have wives who love and fear God, and who can help their husbands in the work, are needed in the work, are needed in the missionary field."—*Ibid.*, p. 459.

Jesus left the ninety and nine to go in search of one lost sheep. To leave the work you now have in hand and to go out to one of earth's great mission lands is like working the parable in reverse. You are asked to leave the one sheep in the fold at home, and go to India, China, Africa, or elsewhere in search of the ninety and nine who are lost and dying. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John 10:16.

Yes, your call from the mission board may be a definite call from God. If so, untold blessings will follow your acceptance of it. But what a tragedy it would be, should you reject it. Only through earnest prayer and a complete surrender to His will can you formulate the right reply to the secretary of the foreign mission board. All things being equal, the probabilities are that your wholehearted response will be given in the language of Isaiah: "Here am I; send me."

## Postwar Challenge to Missions

**A**N IMPORTANT international council recently met in Ontario, Canada, to study the problems of Christian missions in the postwar world. Some vital conclusions were reached, and these we are endeavoring to share with our leaders throughout the world field. Louis K. Dickson has written on the subject of administration, and this appears in this issue. J. I. Robison, one of the associate secretaries of the General Conference, has given us a contribution dealing with the particular racial problems as they are related to our foreign mission program. This is already in hand, and will appear next month. Other articles bringing features of finance and policy have been promised.

*The Ministry, May, 1948*

The world we face today, having emerged from the global war, is different from the world we once knew. Changed conditions confront our workers in almost every land of earth, and we must face these conditions realistically. Messages from our General Conference leaders, as they have appeared throughout the years in the columns of *THE MINISTRY*, have brought strength to our workers. But our brethren, returning from a survey of the countries which were largely cut off from contact with headquarters during the war years, bring fresh challenges to us.

God's workers in lonely outposts as well as those at the home bases must strive to understand the problems they face, and prepare themselves to meet the new issues. People once isolated have suddenly become neighbors of every nation of earth. Time and space have largely been annihilated, and in this postwar world boundaries are more psychological than national. In fact, many expressions have a new meaning for us. We may use the same basic words to convey our thoughts, but the same word today has, in many instances, an altogether larger connotation. The horizons of thought have been pushed back, and if we are going to meet the challenge of our time, we must present God's message in such clarity that, like on the day of Pentecost, men will hear the gospel in their own tongues. They will hear truth couched in the meaningful terms of these times.

R. A. A.

## Responsibility of Administration

By LOUIS K. DICKSON, *General Vice-President of the General Conference*

**A**DMINISTRATION is just another name for leadership. In a day like this, leadership in the church takes on a pronounced meaning and great significance. At a time when no past achievement can be the goal for the present hour, much depends on the recognition of the problems that confront the church in reaching the true objectives of our Lord.

In connection with the statements issued by the Committee of the International Missionary Council recently held in Whitby, Ontario, Canada, we find some highly apt suggestions regarding these problems of administration in the church in facing the present moment. It is pointed out that "the main lines of missionary policy are laid down by the Lord Himself in His command to make disciples of all nations." It is stated that the policy of administration in the church now "must be set forth on the basis of carefully considered programs of advance, and on a radical rethinking of priorities. It is likely that plans for a forward movement will require the abandonment of some cherished activities and the elimination of duplication and overlap-

ping more radical than have as yet been considered feasible." This is sound reasoning, for advancement must be made, and such steps will have to be taken as are necessary to that advancement, even though those steps be steps toward eliminating as well as adding.

Chief among the problems which this committee sees before the church, if it fulfills the call of God for this hour, is the problem of institutions. The report says, "The institutions must at all costs be kept avowedly and vigorously Christian. They must be guarded against the tendency towards secularization which . . . is the besetting danger of well-established institutions." This is a point which must be continually guarded in the great cause which we love so well. To allow our institutions to become secular in any sense—in objectives, in attitudes or in influence—when so much energy, means, and effort of the church is consumed in keeping them alive, is to allow Satan's submarine method of attack upon the work of God to be just that far successful in its destructiveness. There must be kept continually developing a closer connection between the institutions and the life of the church which it serves. A partnership attitude should ever be building up in both the institution and the church.

This is all important because these institutions of the church are the master builders of Seventh-day Adventism. Out of them must come ministerial workmen with genius, statesmanlike foresight, and power. Administration which will be acceptable to God in such an hour as this will make the products of these institutions more serviceable to the church. Products with more and more of that knowledge, understanding, wisdom, conviction, and spiritual power, which the genuine Seventh-day Adventist worker must have, are needed now.

To do this, there must be an ever-growing spirit of co-operation and unity among the administration of the organizations possessed by the church, as the previously mentioned committee pointed out. One purpose and objective must actuate every program of every organization of the church. This committee aptly states:

"The present world situation, in which racialism and a narrow nationalism threaten to destroy the life of mankind, demands in us a vivid awareness of the fact that missionaries are ambassadors of Christ and messengers of a gospel which bears witness to a fellowship that transcends all national and racial boundaries and in which there is neither Jew nor Greek, German nor English, European nor Asiatic. The task before us is to show how, as missionaries, by birth belonging to various nations and cultural traditions, we can give a more unequivocal expression to the fact that our primary loyalty is to Christ and that our responsibility as servants of the ecumenical church must dominate our whole thinking and behavior, and not merely influence a part of it."

Such a spirit cannot be kept alive in any organization without careful thought and planning on the part of administrators. Priorities in loyalties must ever be kept clear and distinct in the minds of all our leaders the world around.

Today Seventh-day Adventists find themselves at the open door of great, inviting, challenging, appealing service of all kinds and to all races and nationalities and classes of people. With their spiritual forces and ever-mounting resources, they are morally and spiritually compelled to think and plan in terms of an encompassing, constructive, and vigorous movement in both the home field and the foreign field. Comprehensive and co-ordinated planning is essential on every field. This extension for the immediate future, if in keeping with God's great leadership, must be beyond any or all of our present program.

Adventism must seek power, and enter upon new processes for taking the gospel to the people of all sections, not only of our own country but of all the world in the shortest possible time. The wide world is now facing an alarming moral and spiritual destitution, and there is great need of special inspiration and encouragement to all, and through all, our missionary movement.

The loyalty and unity now pervading our work throughout the world field, and resulting in the great growth which we now see, are causes for great thanksgiving and rejoicing. We have therein a convincing evidence of the soundness and divine origin of our world-wide enterprise, and a tremendous challenge to enlarge our co-operation to the uttermost that the work may now be finished quickly.

Seventh-day Adventists have come to the kingdom for such a time as this. The historic foundation established for us by the founders will not be changed in any of its particulars. Today our church is the remnant church of historic faith and structure, with a religious zeal, thought, and movement that are distinctive and dynamic. Herein lies its significance, its obligation, and its road to power. Such a church, with spirit-filled administration in the field and in the institutions, with such position and such possibilities in fulfillment of its divine mission, can build that spiritual house to which the apostles looked, and impress it fully upon the life of this suffering world. Millions in the world await its coming as those that watch for the morning. Shall we not seek God for such acceptable service?

✱ ✱ ✱

**THREE KINDS OF GIVERS.**—Some witty person once said, "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.—*London Christian.*

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# PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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¶ A procedure report on  
Bible lessons in district work

## Winning Souls Without Preaching

By JOHN E. YOUNG, *Pastor and  
District Leader, Olympia, Washington*

At one of our recent workers' meetings held in Seattle for the ministers of the Washington Conference, together with the doctors of our field, a helpful paper was presented by J. E. Young, district leader and pastor for the Olympia district.

Elder Young is a man with about twenty years' experience teaching in our schools, having been principal of various academies. He has never claimed to be an evangelist, but has a burden on his heart for souls, and accordingly laid plans in his district which have netted good results. He used the 20th-Century Bible Course to good advantage in his district by enlisting the help of our lay members. To those taking the lessons he is known as the instructor, and the lay members who assist him are known as his assistants. After the interested people study the lessons, they are helped by the instructor and his assistants, and by the time they have finished the lessons they are ready to become good, solid Seventh-day Adventists.

Following this plan, Elder Young had the privilege of baptizing fifty-six people between October 5, 1946, and October 4, 1947. This is an excellent record, and an example that may well be emulated by many of our workers.

D. H. SPILLMAN, [President,  
Washington Conference.]

**T**HE gospel commission text (Matt. 28:19) gives direction to our procedure: GO! TEACH! BAPTIZE! There are evangelists, and there are pastors. Each has his place in the great vineyard of the Lord. In this paper consideration will be given to the pastor or district leader and to his work. His assignment of many duties and responsibilities will not need to be mentioned here. His assignment is like a coat of many colors—varied, multiplied, and intriguing.

A text of Scripture will help to further introduce the subject: "And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." Jer. 3:15. This is God's formula. This text is good enough for a pastor's daily menu. A pastor according to the heart of God! A pastor who will feed the flock. A pastor who will feed the flock with knowledge and understanding. That is something! The flock becomes like that upon which it is fed. What pastor would not like a wise and understanding flock, or a district of such flocks? Usually a pastor reaps about what he sows, only more of it, unless he moves before harvesttime.

After the pastor has borne the burden and responsibilities of his district during the "heat of the day," after the goals have been reached and passed, the budgets balanced, the bills paid, and a good record made, he will still feel that there is something lacking if there has not been a substantial addition to the flock over which he has been given charge.

It was in February of 1946 that we came to the Olympia district. All was well. In the five churches comprising the district there was no one that we had ever seen or heard of before, so things should get off to a good start, we felt. There was just about time enough to get our things in out of the rain before the *Signs* campaign needed attention. I rather like campaigns anyway, so that promised to be interesting. Then came Ingathering. That was just nicely over when the call came to go to Auburn to get things ready for camp meeting. I had made pastoral calls on most all the parishioners of the district, had conducted several funerals and a wedding, and felt that there was nothing to worry about just then.

After the camp equipment had been put away, men were to return home and go to work. Some tent or tabernacle companies were arranged for a number of the workers in certain sections. Others went back alone to their fields of labor. We returned too. By count the year was half spent, and not so much as one soul had been buried with the Lord in baptism in all the Olympia district. I began to ponder and plan.

At a business meeting I indicated that it was not the intention of the pastor to occupy his time running the churches, but rather that he expected the elected officers to see to that job. To my surprise, nobody frowned. And I thought, "*He that does the work of ten men surely does a great work, but he that puts ten men to work does a greater work.*"

Then for eight consecutive weeks we held lay-evangelism meetings for the district in the Olympia church. We seriously weighed the "foolishness of preaching," and gave prayerful study to "the work of winning men from sin to holiness." A measure of the burden fell on some hearts. We decided to work with the 20th-Cen-



ture Bible Lessons. But how? One might inspire a number of persons to join in on a field day, but how could we get them out to work on one project week after week for three or four months? That was something else. Aside from that there was the statistical report which showed that hundreds of Bible lessons were being given every year with but negligible results. Only a scant few of the many readers ever became persuaded to flee to Christ for refuge and cry for mercy. But difficulties notwithstanding, some of the laymen caught the vision.

One day I asked D. L. Olsen, of the home missionary department, regarding his department's granting certificates upon the satisfactory completion of the 20th-Century Bible Course if we carried on the studies in the field and if I corrected and graded the papers. He looked at me, then that satisfying smile appeared, and he said, "O.K., professor, go ahead." That gave the necessary impetus to the plan that was being born.

In using the 20th-Century Bible Lesson plan, you must find homes that will open to the study of the Scriptures. The layman, or "assistant" often knows of such a home, or is able to find one. When he calls at the home to make final arrangements for the day and hour when the first study is to be given, he explains the program fully, and leaves Lesson 1 and 2. He explains how the lessons are to be studied and how the question sheet is to be filled out and mailed to the instructor. (To most people, *pastor* or *preacher* are frightening terms.) He explains how the instructor corrects and grades the papers and returns them to the reader, and how a certificate is issued upon satisfactory completion of the course. He also makes every reasonable effort to have both husband and wife and children, if there are any old enough, to study the lessons together.

During the ensuing week the reader studies the lesson and writes out the answers to the questions. Some readers will do as many as two and three lessons a week. The assistant in the meantime informs himself fully on the lesson by study and research. On the day and hour appointed he returns to the home to study the assigned lesson with the reader, and leaves Lesson 3, or 3 and 4, as the case may be. At this time the assistant usually receives the answered questions and mails them to the instructor.

The instructor corrects and grades the papers, notes the prayer requests and the comments. He writes some appropriate line on the paper, initials it and mails it back to the reader. A work sheet is kept on the instructor's desk on which the names of all the readers and the assistants in the district are listed, and the progress of each is indicated. Thus the instructor is able to keep in touch with the progress of all the readers in the district. That is most im-

portant. The work sheet also serves as a check on the assistant. It keeps him aware that the instructor is looking for the weekly answer sheet of his reader. It also encourages the reader when he learns that he is one of a group of readers who are sending in their question sheets each week.

When the reader has progressed to Lesson 12 or 15, the assistant arranges with the reader to have the instructor come with him to the reader's home to begin a review of the lessons already studied. Usually that is a very happy occasion. After introductions the instructor takes over, beginning with the first lesson. It is the intention to review several lessons at each sitting. If the family has not been meeting together before, the instructor may make an effort to bring them together. It is important to work for the whole family. We find that men are as interested in the study of the Bible as women.

The instructor makes arrangements for the next appointment before he leaves. He usually returns once each week, and as long as necessary. The matter of inviting readers to attend Sabbath services is considered in each case.

The assistant continues with his weekly visits and studies in the reader's home. This is important. He is not to discontinue because the instructor has entered the picture. In case either the husband or wife has not been taking the studies, but has become interested since the instructor has entered the program, then let the one in advance delay until the other catches up, so that they may both finish together.

Along about Lesson 26 or 27 the instructor will plan to be up with the assistant in his work. He will work out any remaining problems, and prepare the readers for baptism. It is just that easy, for there is power in the Word.

If it were possible to find five or six assistants in a district, who would each give one study a week, the results could be most glorious. Where there are not enough assistants to keep the instructor occupied with reviews, then he will give the studies himself. The program in this case is followed in the same manner as when the assistant gives the studies, except that less time would be spent in reviewing. The records on the work sheet should be carefully kept in either case.

The certificate is usually given at some special occasion or at baptism. Our records show that 98 per cent of those who begin the 20th-Century Bible Lessons complete the course. They also show that 95 per cent of those who complete the course embrace the truth and present themselves for baptism. And it is most gratifying to note that most of the time husband and wife accept the message together. In the Olympia district in 1946 and 1947 more men than women were baptized. The 20th-Century Bible Lessons help to make this good record possible. Try it!



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# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

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## Dutch Reformed Church in America

By MRS. L. L. HUNTINGTON, *Minister's Wife, Longview, Washington*

### I. INTRODUCTION: In order to review background, consider first the Reformed Church of the World.

1. Technical name of that great division of Protestantism which had its rise in Switzerland in 1516 under Zwingli.
2. Contemporary with Lutheran Reformation, but independent of it.
3. More fully developed under Calvin with distinct types of doctrine and Presbyterian polity.
4. Name *Reformed* chiefly confined to churches on European Continent. Term also embraced Protestantism under all its forms in British Isles.
5. Reformed Church in Switzerland, France, Holland, the Palatinate, England, Scotland, and Ireland.

### II. REFORMED (DUTCH) CHURCH IN AMERICA.

#### 1. Name.

Its former title indicates its historical relations—"Reformed Protestant Dutch Church." "Reformed," as distinct from Lutheranism; "Protestant," as protesting against Rome; "Dutch," as expressing its origin in Holland. In 1867 by unanimous vote of General Synod name restored to its original form—the Reformed Church. (National distinction of Dutch Reformed, French Reformed, German Reformed, became comparatively meaningless in general intermixture and Americanization of all Reformed churches in this country.)

2. How and when church was founded. Reformed (Dutch) Church in America founded in 1626 by immigrants from Holland who formed colony of New Netherlands under authority of State-General, and under auspices of Dutch East India Company. Dutch did not flee to America from oppression as did Puritans, for Holland was an open asylum for oppressed of all lands. Came on great commercial errands.

### III. DOCTRINAL OR ETHICAL TEACHINGS WHICH LED TO ORGANIZATION.

1. Doctrine.
  - a. Divine Sovereignty.
  - b. Doctrines of grace.
2. Polity.
  - a. Calvin formulated Presbyterian polity.
  - b. Church offices: ministers, teachers, elders, deacons.
  - c. Ecclesiastical bodies: consistories, classis, local synods, general synod.
3. Separation of Lutheran and Reformed churches.
  - a. Separated over doctrine of Lord's supper, 1529.
  - b. Luther held to literal interpretation (communion cup).
  - c. Zwingli held to idea that supper was a memorial.

### IV. ORGANIZATION, RITUAL, ETC.

#### 1. Theological standards:

- a. Belgic confession.
- b. Heidelberg Catechism.
- c. Compendium of Christian religion—abridgment of Heidelberg Catechism for the young.
- d. The canons of the Synod of Dordrecht.

#### 2. Church government—strictly Presbyterian:

- a. Offices: ministers of Word, teachers of theology, elders, deacons.
  - b. Judicatories: (1) The consistory is the primary ecclesiastical body. (2) The classis. (3) The particular synod. (4) The general synod.
3. Liturgy for optional use in public worship with forms of prayers. Some parts of liturgy, as for administration of baptism, Lord's supper, and ordination of ministers, elders, deacons, are obligatory. Forms of prayer, marriage service, etc., are not obligatory.

### V. PROGRESS DURING EARLY PERIOD.

1. Dutch rule in Manhattan lasted 50 years from establishment of first trading station. Churches had been organized 30 years. Only five Reformed churches in whole province at date of surrender. Hollanders at time of surrender numbered 10,000. First period had small beginnings.
2. During second period, 1664-1737, fifty churches added to denomination.
3. Third period, 1737-92, dates from first effort of Dutch churches to secure an independent organization

from Holland. In 1755 American classis was organized. In 1788 doctrinal symbol of church and articles of church government used in Holland translated by a committee of the synod. In 1792 work reviewed and adapted to work of church in this land; adopted as constitution of the Reformed Dutch Church. At that time 130 churches and 50 ministers. Constitution of 1792 continued in force for forty years. In 1832 revised, and again in 1874. Last extensive revision in 1916.

4. Slow growth due to following factors:

- a. Dutch rule in New Amsterdam lasted only a comparatively short time, and then English Episcopal Church rose to almost the power of a state establishment.
- b. Presbyterians of Ireland and Scotland, practically excluded for 125 years, but continued use of Dutch language, established own churches.
- c. Dependence of American churches on mother church for more than 150 years dwarfed growth.

VI. EDUCATION, INSTITUTIONS, AND PERIODICALS.

1. Intimate connection of church and school characteristics of early Reformed churches. They have stood for high standards in education and scholarship.
2. In 1770 Queens College established. Later changed to Rutgers College, New Brunswick, New Jersey. In 1864 a scientific school organized in connection with college. Theological Seminary first located at Flatbush, Long Island. In 1804 transferred to New York. Final location in 1810 at New Brunswick, New Jersey. In 1825 fully organized, and in 1856 a suitable edifice erected. Hope College added in 1866. Hope College and Western Theological Seminary are located at Holland, Michigan. Central College established in 1916 at Pella, Iowa. Northwestern Classical Academy, Orange City, Iowa, added a Junior College in 1928.
3. Periodicals are *The Church Herald*, Grand Rapids, Michigan; and *Der Mitarbeiter*, Wellsburg, Iowa.

VII. FOREIGN MISSIONS.

In earliest days ministers gave care to evangelization of heathen Indians. In 1832 appointed their own Board of Foreign Missions. Sent missionaries to China, India, Japan, and later to Arabia. Organized a Women's Board of Foreign

Missions. In the 1936 census report there were 32 stations, 264 outstations, 137 missionaries, 1,100 native helpers, and 66 churches with 12,000 communicants.

VIII. ATTITUDE ON CHURCH FEDERATION.

In interdenominational relations they have always been friendly. A member of the Alliance of Reformed Churches holding to Presbyterian system. Member of World Council of Churches. Constituent member of Federal Council of Churches of Christ in America.

IX. INFLUENCE ON CHRISTIANITY AT LARGE.

Reformed Church of Holland has the honor of having first planted Presbyterianism upon the shores of the New World. Reformed Dutch Church in America was first of all her Protestant sisters to reduce theological education to a system; first to demand that it be in charge of a professional instructor, and first to appoint a theological professor.

X. MEMBERSHIP.

In 1945 there were 736 churches, and in 1944 there were 169,390 members. The churches are located mainly in the Middle West and West.

SOURCES: *The American Church History Series; The New Schaff-Herzog Encyclopedia of Religious Knowledge; Census of Religious Bodies, 1936, vol. 2, part 2; Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature; Yearbook of American Churches* (edited by B. Y. Landis, 17th ed., 1945).

## Outlines for Bible Studies

### Importance of Obedience

By MRS. EDITH CROSS, *Bible Instructor, Indianapolis, Indiana*

I. SERVING GOD BY CHOICE.

1. Gen. 2:16, 17. Man placed on probation. NOTE.—The tree of knowledge had been made a test of Adam and Eve's obedience and their love for God. Without some test there would have been no development of character. God desired their obedience prompted by their love to Him. He did not force the will, but had created them capable of appreciating His wisdom and love.
2. Joshua 24:14. God has given all men the freedom of choice.
3. Deut. 11:26-28; 30:19. In the choice of life or death God urges, "Choose life."

## II. GOD WARNS AGAINST DISOBEDIENCE.

1. Heb. 3:17-19. Israel failed because of unbelief. (Margin of Heb. 4:11 "Unbelief" is "disobedience.")
2. Joshua 5:6. Disobedience prevented Israelites entering Canaan.
3. Heb. 4:2. God's Word not "mixed with faith."
4. Heb. 4:1. We are warned not to fail as did Israel.

## III. OBEDIENCE DETERMINES LOYALTY TO GOD.

1. Rom. 6:16. "To whom ye yield yourselves."
2. 2 Cor. 10:3-6. Conquering all obstacles by obedient faith.
3. James 2:14-24. Faith more than a profession of belief requires work.
4. Gal. 5:6. "Faith which worketh by love."
5. 1 Sam. 15:10-24. Saul's partial obedience not genuine faith.
6. Deut. 13:1-4. Disobedient prophets unsafe guides.
7. 2 Sam. 6:6, 7; Num. 4:15. Uzzah perished beside the ark because of disobedience.
8. Eph. 2:1, 2. Disobedience instigated by Satan.

## IV. TRUTH, LIKE FAITH, REQUIRES OBEDIENCE.

1. James 4:17. Living faith is known by its works.
2. John 15:22; 9:40, 41. Truth knows no compromise or disguise. Must be obeyed.
3. John 12:36-46. Light spurned becomes darkness.
4. 2 Thess. 2:9-12. Rejection of light opens way for great delusions.
5. Heb. 10:26, 27. Consequences of disobedience must be met in the judgment.

## V. LOVE PROMPTS OBEDIENCE, AND CONQUERS.

1. John 14:15, 21; Rom. 14:10. Love and obedience inseparable.
2. Luke 14:26, 27, 33. Must love God above all else.
3. Matt. 6:24-33; Isa. 41:10. God will sustain His faithful children.
4. Rev. 22:14. Joyous reward of obedient.



¶ We have a work to do along temperance lines besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before Him and proclaimed the temperance truth in clear, straight lines. —*Gospel Workers*, p. 385.

## Religious World Trends

*Import of Leading Press Declarations*

### Student Volunteer Movement

*By L. A. SKINNER, Associate  
Secretary of the M.V. Department*

DECEMBER 27 to January 1, 1948, was the time for the quadrennial conference of the Student Volunteer Movement. It was on the campus of Kansas University and was attended by 2,000 delegates from the United States and Canada, representing 35 denominations and 500 colleges and universities. The conference theme was "Exploring Christian Frontiers."

This organization, with headquarters in New York, has units on the campuses of colleges in all parts of the world. Dr. John R. Mott and Dr. Robert E. Speer launched this youth movement about 1886. Foreign missions were prominent, and their objective was "The Gospel to All the World in This Generation."

In the first decade of this century, and later, our own colleges organized units and sent representatives to the quadrennial conventions. Some who attended the early conferences were M. E. Kern, Newton Evans, Mrs. Matilda E. Andross.

At this latest conference there were some foreign missionaries present, and this theme was touched upon, but the evangelistic approach was missing. There was much discussion of social reform, our Government's attitude toward China, the European recovery plan of Secretary Marshall, and the ecumenical church. The second coming of Christ was not mentioned. Modernistic interpretations seemed to be taken for granted.

Among the delegates were many very earnest Christian young people. I had the opportunity of personal discussion with quite a number who were more interested in evangelism than politics. This sentiment broke out in a leader's meeting attended by student and adult group leaders. About a score rose to protest the general trend of the conference, and called for a more spiritual worship and a more practical approach to the spread of Christianity on the campuses and farther afield.

This uprising had its effect, and the concluding two days were devoted to a serious study of the responsibility of Christian youth to the present world situation.

Every college campus today has on it a small but earnest evangelical Christian group. Among them there must be those who would accept this third angel's message which gives meaning and direction to evangelism. What a challenge to our churches and M.V. Societies in areas where these colleges are located!

## On the Change of the Sabbath

By ROBERT L. ODOM, Editor,  
Philippine Publishing House

THE Dominican Fathers of Manila have issued, for use during 1948, what they term in English the *National Catholic Almanack of the Philippines*. Its Spanish title is *Almanaque de Nuestra Señora del Rosario*. A bilingual work, it is published "with ecclesiastical approval."

The 128-page booklet contains a calendar and much other useful information. On page 14 there appears in English an article entitled "Origin of the Months and the Days of the Week," written by the "Rev. Fr." Gregorio Arnaiz, O.P. In it the author says:

"The Romans dedicated the first day of the week to the Sun; the second, to the Moon; and the rest to five of their mythological divinities, in this wise: third day, Mars; fourth day, Mercury; fifth day, Jupiter thunderous; the sixth, to Venus; and, the seventh, to Saturn.

"With the disintegration of the Roman empire, the European nations, that were later formed, followed the same nomenclature, although they modified said names in accordance with the genius and character of each language.

"But the [Roman] Catholic Church never admitted in her liturgy such pagan nomenclature, but designated the first day of the week with the name Dominica (Sunday), in honor of the resurrection of our Lord Jesus Christ, and the following five days were called *feria secunda*, *feria tertia*, *feria quarta*, *feria quinta* and *feria sexta*; for the seventh day she preserved the name *Sabbatum* (Sabbath) of the Jews, transferring to Sunday the day of rest and abstention from servile works."

Thus we have repeated, for the year 1948, for the benefit of all the Roman Catholic population of the Philippines, the papacy's long-vaunted claim that it instituted the observance of Sunday in the place of the Sabbath.

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## The Field Says

*Echoes From Our Letter Bag*

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### First Reading Course Report

EDITOR, THE MINISTRY:

I finished the 1948 Reading Course several days ago and enjoyed it, as always, but two books stand out in a special way—*The Prose of Our King James Version* by Professor Olsen and *The Fruitage of Spiritual Gifts* by Elder Christian. Those are really great books. I wish the one by Elder Christian could be read by every Seventh-day Adventist. It is a book that brings courage and enthusiasm to go out and preach the gospel. It makes one proud he is a Seventh-day Adventist.

*Heralds of God* by James S. Stewart is good too. I was with R. A. Anderson over in Scot-

land when he interviewed Dr. Stewart. We heard him preach in Edinburgh, and after the service we went to his study and met him by appointment. He seems to be a very humble, earnest minister of Christ.

The four books which I chose for electives are *The Oxford Book of Christian Verse*, *A Book About the Bible*, *Religious Progress Through Religious Revivals*, and *Preaching Without Notes*. These four books make an important addition to a minister's library. I have marked them and have found much help in them.

I set out to read my Bible through in January, but because of special meetings to which I have been called, I may have to finish it during the first few days of February. Every year I read the Bible through in January, taking the Word of God in massive doses, and then I start in February to read it carefully, taking the rest of the year for that journey.

What a wonderful book the Bible is! And how it grows upon one! I always receive great spiritual uplift from what I call an airplane journey through the Bible.

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

## Good Word From Middle East

EDITOR, THE MINISTRY:

THE MINISTRY magazine is now going to all our English-reading workers in the union, and it is proving a great blessing in our field. It is also available to the theology students in Middle East College. We feel that they should be brought up to read THE MINISTRY. It may well be the only postgraduate course that many of them will ever be able to enjoy.

The news items of the religious world are especially welcome to us who are far removed from the facilities of public libraries. We do appreciate this section of the magazine, as well as all other features. We also note the advertising pages. Those announcing items from our Department of Purchase and Supply claim our chief interest.

The work is onward in the Middle East. All our workers are striving to do their best to hasten the return of our Lord, so that we all may be ready to go home together. Our thanks to THE MINISTRY staff, as you help us to a more efficient service.

E. L. BRANSON. [Superintendent,  
Middle East Union Mission.]

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❖ STATESMANSHIP and diplomacy have failed and the only remedy is Jesus Christ—it is either Christ or Chaos.—DAVID LLOYD GEORGE.

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# THE MINISTER IN THE MAKING

*Practical Training Plans and Methods for Theological Students*

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## Advanced Moves in Practical Training

By GEORGE E. VANDEMAN, *Associate  
Secretary of the Ministerial Association*

IT IS heartening to witness the strong practical emphasis that is being placed upon our ministerial training. Many have felt that one of the most serious oversights in our theological educational program has been that our young men have been trained for the pulpit and for study, but in many cases only secondary attention has been given to the demands of the practical needs in the field, such as evangelism, pastoral work, church organization, counseling, et cetera. Although we should not relax our efforts to inspire the best possible presentation of our message, yet there is a vast area of practical ministry which lies outside the pulpit.

The Bible teaching in our colleges has certainly been sound. Our faithful Bible department teachers have been guardians of the truth we hold dear. The greatest revivals that Christianity has ever known have been sponsored by men whose scholarship was beyond question. Recently, however, there has been growing a deep conviction that there ought to be a rethinking of the plans for orientating a ministerial student into many of the actual practical needs of the field.

We are happy to hear of aggressive plans on the part of young men during their training, as they hold student efforts, and are gratified to see the results. Several of the colleges have courageously entered the field of serious radio broadcasting, and others are carrying a strong Bible study work from which there is a steady stream of converts. Still others are launching out in unique plans which we feel will be rewarding. It was felt that a summary of these unusually helpful activities from the various North American colleges might prove an encouragement and inspiration to our fellowship of schools and ministerial students, as well as to the brethren in the field who have long been praying for increased emphasis along these lines.

Take Southern Missionary College for example. The faculty recently voted to support E. C. Banks, evangelism instructor, in a summer field school of evangelism in the city of Asheville, North Carolina. As plans now stand, from ten to fifteen upper division theology students will join Elder Banks in this effort, and will receive nine hours college credit. H. A. Miller

will be in charge of the music, and during a portion of the day will teach a class in evangelistic and church music. Wayne McFarland, M.D., will join the group for a few weeks, giving health lectures at night and conducting an accredited class in health evangelism for the students in the mornings.

Along with the demonstration of an effort in progress, in which the students will participate, Elder Banks will teach a four-hour class in public evangelism. Careful supervision of the students is being planned in their work in the homes of the people and in their participation in the meetings. In other words, the entire program will be an extension course by Southern Missionary College, right on the spot of operation. Success is assured these brethren, for we believe such a plan is as nearly ideal as could be desired. MINISTRY readers will be anxious to learn the progress and outcome of this new departure in practical field training for our theological students.

Union College is offering a program of practical training, emphasizing pastoral evangelistic plans. The conference committee voted that Leslie Hardinge become pastor of the downtown Lincoln church, a church of about two hundred members. In connection with his heavy class program in practical theology Elder Hardinge utilizes the young men in an active way in the church work and visitation program of this city congregation.

At South Lancaster, Massachusetts, Taylor G. Bunch is now acting as pastor of the college church, and the college has taken full advantage of the opportunity. For Elder Bunch is making available his rich experience in years of pastoral, evangelistic, and administrative work to a class which he is teaching in addition to his heavy pastoral program. Mrs. Bunch is also active in teaching a class outside the college curriculum, for the wives of ministerial students. The plan is to admit only the wives of upper classmen theology students. Very simply, the outline of the course follows the work of the home, including the province of the wife in ministerial relationships, influence, standards, and budgetmaking. A section is given to the social and the public life of the minister's wife, and also one to a home-nursing course.

Turning to our junior colleges. R. H. Libby, of Southwestern Junior College, believes that the junior theology preparation should be largely personal. Building on H. J. Wearner's work of the past years in that place, Elder Libby is now engaged in a strong Bible study program, with bright prospects for an early harvest. Last year twelve were baptized as a result of the Bible study program. As the combined result of a radio program and careful Bible study contacts we find thirty adults in a near-by city studying the message with ministerial and Bible instructor students. The harvest is already beginning for this year. One family has accepted the message and another young man, a prosperous neighbor farmer, is asking for baptism. We shall continue with reports from other colleges in our next issue.

In a recent swing of most of the North American colleges we have found that the young men in training are certainly not saying what Shakespeare put into the lips of Hamlet, "The time is out of joint;—O cursed spite, that ever I was born to set it right." But rather they are saying with Robert Brooke, in an endeavor to meet the challenge and crisis of the hour, "God be thanked who matched us with this hour."

## Short Campaigns; Long Follow-up

A MOST interesting experiment in evangelism was recently carried out by the students of the Hawaiian Mission Academy, who held meetings in the Manoa Valley housing area in Honolulu. Of their own volition these young people organized into a youth fellowship. There were about twelve or fifteen in the group who held these meetings in the name of "The Voice of Youth." They selected their own speakers, prepared their own advertising, conducted the effort themselves, and did a very acceptable piece of work.

It was a short, intensive campaign, but with provision for long follow-up work in a personal manner, which is quite in harmony with instruction given in the Spirit of prophecy. The message was presented in a good strong way for about three weeks, because they were not able to secure the hall for a longer period. Special meetings were conducted for children; Bible schools and branch Sabbath schools were organized at the close of the public meetings. A good interest was awakened, and it was a real inspiration to the adults as well as to the young people to see the fine spirit of evangelism manifest in the hearts of these students.

A letter from W. J. Harris, superintendent of the Hawaiian Mission, states that one of the most encouraging features of evangelistic work in this island field has been the large number of lay-member Bible studies conducted. There is a very live lay-member activity in all the islands.

Surely this is a good pattern for evangelism in every part of the field. We wish to encourage our youth and lay evangelists, our preachers and pastors, to give thought and planning to this type of evangelism. Much can be carried on when the local field is not financially able to invest in a long, expensive evangelistic campaign.

It has been proved over and over again that by holding a short, intensive meeting of just one week, or a few weeks, then taking the names that have been secured in this meeting and organizing them into Bible classes, and enlisting the forces of the laymen to co-operate in a visiting program, many precious souls can be won. Thus will a maximum result be obtained with minimum expense. M. K. E.



## Till Jesus Comes

May I live till Jesus' coming  
Guilts the darkened midnight skies;  
May the rainbow of His promise  
Light my weary, waiting eyes.

When the sun breaks forth in splendor,  
Drives the angry clouds away;  
When all nature reels in wonder,  
May I see that glorious day.

May this voice shout loud the triumph  
Of the saints o'er all their foes;  
May these hands bid Jesus welcome  
When His blessing He bestows.

Ere He comes to save His people,  
Should the tomb my body claim,  
May He call me forth to greet Him  
When He sets the heavens aflame.

May I rise to meet my Saviour  
With the angels in the air.  
May I fly with Him to heaven,  
Live with Him forever there.

—ROBERT BRUCE THURBER.

## Balancing the Cup

By LOUISE C. KLEUSER

'Tis not the empty cup  
That trembles in the hand;  
The cup filled to the brim  
Needs balancing to stand!

Adversity and test  
But bow the bruised reed;  
Prosperity brings pride,  
Ambition, lust, and greed.

The peril lurks within  
When thou art soaring high,  
When crowds stand by to cheer,  
And friends to thee will tie!

Art safer when God's rod  
Must hold thee down to dust;  
Though stunned, thy grip will cling  
Until in Him thou trust!

(Based on *Patriarchs and Prophets*, pages 59, 60.)

*The Ministry, May, 1948*

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# THE ASSOCIATION FORUM

*A Round Table on Methods and Problems*

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

## Differentiate Between Sacred and Secular

EDITOR, THE MINISTRY:

The subject of music for church is an old yet ever new topic, and one on which complete agreement can scarcely be expected. In the hope of contributing to peace and unity, we offer a few analytic suggestions. The bases of musical classification are manifold. A few of these are applicable here.

Some music is elevating. Other music is recognized as being Satanic in origin. Its effect upon the emotional nature is to stir the base passions, to stimulate sensual thinking. We may call this distinction a moral one. Where the distinction is obvious, there is no debate about church usage. Satan's music has no place in our secular lives, much less in the sacred service. On another axis the distinction is not moral but intellectual. Here some of the most heated arguments center. Here we need peace and unity.

When Jesus talked about love He told three stories: The Lost Sheep, The Lost Coin, and The Lost Son. When Paul discoursed on love he wrote the highly rhetorical, intellectual, penetratingly analytic thirteenth chapter of First Corinthians. Jesus chose the more universal appeal, but that does not invalidate the writings of Paul, which the majority of Christians do not fully understand. But it is good to read his writings, even if they do not fully understand them. To Christian scholars Paul's writings are supreme expressions of Christian truth.

All worshipers can appreciate "My Jesus, I Love Thee" and "I Need Thee Every Hour." The melodies are sweet and pathetic, and the harmonies simple. Not all can appreciate a Gounod "Sanctus," or a Bach "How Shall I Fitly Meet Thee?" These are eminently appropriate and may be deeply spiritual to those of musical discernment, to whom they may convey far greater meaning and uplift than the simple songs. The distinction here is intellectual rather than moral.

The musically untrained can gain something by listening to music that is above them, and they should refrain from attributing ostentatious pride to those who sing arias from oratorios for the sacred service. The question of the wisdom of such selections is another matter.

On the other hand the musically educated are in danger of exhibiting this same ostentatious pride, and never more so than when they cease to find spiritual value in such hymns as those previously mentioned. Simply because a man finds his highest musical fulfillment in listening to a somewhat sentimental rendition of "When They Ring the Golden Bells," we need not hold him devoid of spiritual understanding, though we may well hope for his advancement in religious penetration. And the man himself needs to recognize that he should one day grow up to greater musical maturity.

Understanding and tolerance should lead to peace on this particular musical front. Where no moral values are involved, where the music is all sacred and appropriate for worship, intellectual distinctions should not be allowed to form a basis for friction and division.

A third axis of distinction separates the sacred from the secular. Here the differences are less obvious and the decisions more difficult. We shall have to recognize that some music is sufficiently equivocal in effect to serve more than one purpose as far as its innate character is concerned. Hymns have been sung to the tune usually associated with the love lyric "Drink to Me Only With Thine Eyes," and certainly there is nothing inappropriate in the musical structure itself. The only objection arises from a connection with the secular song, but this association is so widespread that the music has become unusable for church.

Fewer people are disturbed when listening to "Give of Your Best to the Master" than by hearing echoes of "Take Back the Heart That Thou Gavest." Some may object to the *Christ in Song* musical setting for "I Think When I Read That Sweet Story of Old" because of remembering the words of "Fair Harvard." Thus secular associations may render an appropriate musical setting unfit for sacred use.

In a different direction an "Ave Maria" may be musically perfect as an instrumental selection for worship, for the Catholic Church has a centuries-old tradition of producing musical liturgy that inspires the spirit of worship. But the Bible Christian cannot comfortably worship to a musical setting which suggests sub-



versive doctrine. Shall the organist use music that was composed to un-Biblical words, or composed for a Catholic service? In the case of Schubert's famous and beautiful "Ave Maria," which has been concertized under that title throughout the world, the answer must be *no*, for everyone at once thinks of the title upon hearing the melody.

On the other hand, Henselt has composed a very fine "Ave Maria" which few Adventist church members would recognize. Shall the organist refuse to use it because it was composed for the Catholic service? Here is a church bulletin listing as offertory "Andantino" by Henselt. Is his "Andantino" any better than his "Ave Maria," if you don't know the name? As it turns out, the offertory actually is the "Ave Maria" wisely disguised under the technical term. Surely no one should object to hearing this lovely and fitting music for an offertory.

It seems obvious that the safe course lies in being guided by good taste and musical discernment, making the character of the music the basis of judgment, and being careful to eliminate any selection that has secular associations or un-Biblical suggestions. On this basis such songs as "The Rosary" or the barcarole from Offenbach's opera *The Tales of Hoffmann* should be left out of the sacred service. A careful quartet will not offer a hymn of the musical setting of "Pale in the Amber West," and most of the material in the *Jubilate* song book must be eliminated.

The original use of a melody does not always furnish a rule for its use. The melody for our national anthem was once a drinking song. Handel's *Largo*, a favorite of the church organist, was composed for an opera. Most church weddings use at least one operatic selection, possibly a practice that should be avoided. Our *Church Hymnal* contains many melodies from secular sources, such as "My Jesus, as Thou Wilt," from von Weber's *Der Freischütz*, several adaptations from folk melodies, and the like. The character of the music rather than the point of origin must be the guide.

There is still room for disagreement on the character of the music itself. It should be recognized that music for church does not always have to be slow and melancholy. Handel's "Hallelujah Chorus" is eminently sacred, but is rhythmic, spirited, and syncopated. Gounod's "Unfold, Ye Portals" has tremendous verve and movement. But music such as this has a dignity arising from its melodic and harmonic maturity and excellence that makes it highly appropriate for worship, and that sets it far apart from the cheap chorus song which has little else but rhythm and syncopation.

There is no solution to this ultimate problem of selecting music for church, aside from good taste and musical sense. There is no rule of thumb. There is only the indispensable discernment between the sacred and the common, the

sensitiveness to spiritual values which tells the listener when he is being carried into the spirit of worship.

Finally, then, by being careful to close our ears to the devil's music at all times, by being tolerant and understanding when distinctions are purely intellectual, by avoiding all music with objectionable associations, and by cultivating sensitivity to the difference between the sacred and the common, we may come to please God in the musical part of our worship.

RICHARD LEWIS. [Associate Professor  
of English, Pacific Union College.]

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## Music of the Message

*Ideals, Objectives, and Techniques*

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### Interest-gripping Song Service

By HOLLIS WOLCOTT, District  
Pastor, Ruffsedale, Pennsylvania

AFTER leading music for many years, during which time I have observed various song leaders in action, I feel a growing conviction that "something new needs to be added" to the song service. Most song leaders content themselves with a few standard devices to create interest and enthusiasm. These devices, while all right, have been worked to death. What can we do to add new life to the song service?

First, I might say that I plan each song service with a continuity of thought running through it like a sermon. This forms the *framework* of each song service. But now to add the *interest* also. I try to put interest into the very heart of the service, rather than creating it by some artificial addition to the singing, such as having the ladies sing one stanza and the men another. Here are five further suggestions.

1. Bible parables told in song are good interest stimulators. Dramatize them by the songs selected. To illustrate, I take the parable of the prodigal son and describe the departure of the son and the feeling of the father as night closes in. Then we begin by singing, "There were ninety and nine that safely lay in the shelter of the fold, but one was out on the hills away, far off from the gates of gold."

The scene changes to the boy drifting in sin. "Drifting" is sung. The dire plight of the prodigal is portrayed as he feeds the swine. Then comes his decision to return home. "The Prodigal Son" is the next song. As the old home comes into view, the son hesitates, looks at his rags, thinks of his shame, but decides to go on just as he is. "Just as I am" is appropriate here. He's nearing home now, determined to let nothing change his mind. Next we sing, "I've

wandered far away from God, now I'm coming home."

The parable is applied to the audience by saying, "Friends, your Father is even more anxious for you to come home. Won't you, like the prodigal, come home too? Come just as you are, just where you are. Don't spend another night away from home. Listen!" Then I read the first stanza of the song "Over the Line." "O tender and sweet was the Father's voice," and so forth. The congregation sings this song. Next I describe the joy of the father upon the prodigal's return. Here I make a brief call for those who want to respond to the Father's love to raise their hands. Having done this, I assure them of the joy in heaven over this decision. We close the song service by singing "Ring the Bells of Heaven."

These songs are sung from the screen. Colored slides from the story of the prodigal son are shown between the songs, during the talking. Any of our Lord's parables make excellent material around which to build a song service.

2. Bible stories are another source for interesting song services. Following is a song service, entitled "Doing the Impossible," built around the story of Peter walking on the water. The songs are from *Gospel Melodies*.

#### Doing the Impossible (Song Sermonet)

OPENING THEME.

PRAYER.

TEXT: Matthew 14:25-31. (Begin service by reading verses 25-28. Read portion before each song.)

Peter said

1. "O Let Me Walk With Thee." (No. 59.)

"And He said, Come." (Verse 29.)

2. "Jesus, I Come." (No. 63.)

Peter went to Jesus. (Verse 29.)

3. "Take the Name of Jesus With You." (No. 60.)

Eyes off Jesus—"Lord, save me." (Verse 30.)

4. "All Hail the Power of Jesus' Name." (No. 118.)

Jesus comes to the rescue. (Verse 31.)

5. "Redeemed." (No. 78.)

Together they return to the ship. (Verse 32.)

6. "Blessed Assurance." (No. 76.)

Peter learned a fact all must learn.

7. "The Saviour With Me." (No. 64.)

APPEAL—We too may do the seeming impossible in His strength.

CLOSING THEME.

3. The activities of everyday life supply many fine subjects. In our meetings we have certain nights especially for the men, to encourage their attending. On these nights we try to make a special appeal to them. Most men enjoy fishing. I once asked the men in the audience how many liked to go fishing. Almost every hand was raised. I told them we were going fishing tonight in the song service. Here is the service I used with songs from *Gospel Melodies*.

#### Fishers of Men (Song Sermonet)

OPENING THEME.

PRAYER.

TEXT: "Follow Me, and I will make you fishers of men." Matt. 4:19.

1. "I Would Be Like Jesus." (No. 10.)

Then you, too, must catch men, for—

2. "Jesus Saves." (No. 24.)

In following Him we, too, must—

3. "Throw Out the Life Line." (No. 21.)

To learn the art, I must let Him—

4. "Lead Me to Calvary." (No. 89.)

That is the important thing, for—

5. "The Way of the Cross Leads Home." (No. 4.)

Don't try to fish alone.

6. "Let Jesus Come Into Your Heart." (No. 41.)

Others will rejoice as you catch them.

7. "Redeemed." (No. 78.)

APPEAL—"Let your light so shine before men."

CLOSING THEME.

4. Another type of program that is a real interest holder is what I call "Personalities in Music." I have a Fanny Crosby night or a Robert Harkness night. I select songs by the author which show various styles, moods, or musical patterns. I point out characteristics of the author or composer that appear, almost as a trademark, in their works. In these song services I usually include a brief biographical sketch of the person, and tell the story of one of the hymns selected. These song services are both interesting and educational.

5. One of the best methods I have found to grip the interest, as well as one of the easiest services to prepare, is what I call the musical acrostic. In this service the first letters in the titles of the songs selected, or the first letters of the stanzas selected, spell a word.

On the night I speak on the punishment of the wicked I take the word *justice* as the acrostic for the song service. The first song should begin with the letter *J*. The second song with the letter *U*, and so on. I open my songbook to the index, and select the most appropriate song from those listed under *J*, and repeat this process with each letter in the word *justice*. Thus I build my song service. I always try to have the closing song an appeal number. These songs are from *Gospel in Song*.

#### Justice (Acrostic) (Song Sermonet)

OPENING THEME.

PRAYER.

TEXT: "Shall not the Judge of all the earth do right?" Gen. 18:25.

1. "Jesus Paid It All." (No. 287.)

He's so merciful and loving.

2. "Under His Care." (No. 2.)

You, too, are invited to be under His care.

3. "Softly and Tenderly." (No. 156.)

None are too defiled to come.

4. "There Is a Fountain." (No. 290.)

Our only escape from death.

5. "I Am Coming to the Cross." (No. 42.)

Will you accept God's mercy?

6. "Count on Me." (No. 235.)

We must remain under His care.

7. "Every Day, Every hour." (No. 274.)

APPEAL: Trust God's way as best.

CLOSING THEME.

In using this type of song service, I find the best way to develop interest is as follows. I begin the song service by saying, "Tonight I have selected as the subject for our singing a word which is related to the topic of the evening's lecture. I shall not tell you what that word is, but here is how you may find out." Then I explain the principle of the acrostic, invite them to take the literature card, which all have, and write the word down as the song service progresses. (At the conclusion of the song service, while they still have the literature card in hand, I urge them to turn the card over and fill in the necessary blanks for free literature.)

In announcing the first few hymns, I also name the particular letter supplied by that song. By the time we are halfway through the word, many have guessed what it is. I now ask those who think they know the next letter to raise their hands. I select one of them to tell what the next letter is; then I announce the hymn that supplies that letter.

The musical acrostic has never failed in creating genuine interest in the singing. It is just as effective at junior and young people's meetings, at conventions, institutes, or camp meetings, as it is in evangelistic meetings.

This idea can be expanded to cover a series of services. For instance, if I plan several meetings on the general subject of the Advent, or the state of the dead, or some other topic, I devise a sentence of as many key words as we have meetings on that subject (six to eight letters). I build an acrostic song service from each word. On the first night of the series I explain the plan to the people. At the conclusion of the first word I appeal to their curiosity as an incentive to come the following night and to be on time, to learn the first letter of the next word. As the sentence unfolds from night to night, the truth is also being presented. By the time the sentence is finished, the people have heard the whole doctrine on that point.

I am sure that with wise planning on the part of the musician and minister, music can be developed into a more powerful attraction in the work of winning souls to this wonderful truth.

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## The Book Shelf

*Books, Reviews, and Discussions*

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**How to Live in the Tropics**, Virginia L. Hunt, Harcourt, Brace, New York, 1942, 178 pages, \$1.50.

Here is a book that meets a long-felt need for missionaries and others who expect to live in the tropics. It packs into small space every kind of useful information. The author puts into the

book the results not only of her own experience but of that of doctors who have had many years of practice in tropical regions. She has had invaluable assistance from health education departments of large organizations with field offices, and from staff members of the Rockefeller Foundation, Gorgas Institute, Pan-American Union, and Harvard School of Tropical Medicine.

It is a handbook on needed preparation for the journey, on how to live and eat in tropical countries; a medical guide on care of the health and emergency first aid in tropical lands; and a source book of useful information frequently called for in the tropics. It has also a valuable bibliography of publications that deal with various aspects of life in tropical countries.

To our missionaries bound for the tropics we recommend this book as being indispensable.

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

**Harmony in Marriage,\*** Leland Foster Wood, Round Table Press, New York, 1939, 120 pages, \$1.

Here is a book which is at once interesting and valuable. It is so frank, friendly, and indisputably wise that it recommends itself, first of all to married people and those contemplating marriage, and then to the counselors of these two classes.

The author, Dr. Leland Foster Wood, secretary of the Committee on Marriage and the Home, of the Federal Council of Churches of Christ in America, has written many other successful books on this subject. He speaks with authority as a student of the home, with a basic appreciation for the spiritual values of the marriage relation.

It is a short book of 119 pages and nine chapters as follows: "What Marriage Means," "How the Home Can Succeed," "How Can Money Help or Hinder?" "Physical Harmony," "Meeting Differences Constructively," "Parenthood," "The Deeper Meanings of Marriage," "Pathways to Spiritual Harmony," and "A Marriage Service."

For pastors, teachers, and others, who desire to make marriage a fine creative venture, this book will prove of genuine assistance.

E. W. DUNBAR. [Secretary of the  
Missionary Volunteer Department.]

**Half Hours With the Bible**, Alma E. McKibbin, Pacific Press, 1946, 96 pages, \$1.50.

This is a series of thirty-three doctrinal and conversion subjects, a résumé of Seventh-day Adventist fundamental teachings.

The book is ideally suited for personal study for new Seventh-day Adventists. Evangelists, Bible Schools, and all gospel workers will find it of value for distribution to interested persons as a review, and to better ground them in their knowledge of fundamental truths. Students and

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*The Ministry, May, 1948*

\* Elective, 1948 Ministerial Reading Course.



## The Pulpit or the Altar—Which?

**S**HARPLY divergent principles and concepts concerning God, Christ, sin, salvation, the ministry or priesthood, worship, and the church separate the Roman Catholic Church—and those ritualistic Protestant state churches that follow closely in her steps—from the out-and-out evangelical Protestant churches with which we identify ourselves. These distinctions have, however, become increasingly blurred in recent decades. In fact, this has become one of the tangible evidences of the Rome-ward trend in Protestantism—the predicted reaching across the separating gulf by Protestants to clasp hands with their ancient spiritual foe.

**PULPIT CENTRAL IN PROTESTANTISM.**—The Roman Catholic, Episcopalian, and Lutheran churches, and certain others, make the altar central in their church architecture and in their services. They place the pulpit to one side, on the periphery, with a lectern on the opposite side to give balance. This is often described as the divided pulpit. On the contrary, in the out-and-out Protestant churches the sacred desk, or pulpit, is central on the rostrum, with the entrance to the pulpit for the ministers from the side. This pulpit-centered arrangement visualizes the central place accorded to the preaching of the Word of God. Such a concept is the heart of Protestant faith, hope, life, and practice.

In the Roman Church the celebration of the mass at the altar is central in the whole scheme of Romanism, and of papal architecture. The communicants bow in adoration of the host enshrined on the altar. The priests similarly bow and genuflect before the altar, making the sign of the cross. This practice is likewise followed in Established, or Episcopalian, high-church services.

Although the Protestant Episcopal Church does not celebrate the mass, it does practically everything else, especially in high-church circles. Its altar has a cross, and sometimes a crucifix adorns it with a simulation of the crucified Christ. The same is true with many Lutheran churches. Candles, of course, form an integral part of the liturgical picture. Even in some Lutheran churches the minister at times turns his back to the congregation and prays toward the altar, with its cross and candles.

**ALTAR CENTRAL IN CATHOLICISM.**—For the Catholic the altar is pre-eminent. It is the place

where the mystical sacrifice is offered. The sacrifice of the mass is, for him, an awesome continuation and consummation of the divine sacrifice on the cross. Thus the "real presence of the host," or "Jesus in the tabernacle," calls for the adoration given to God alone—the worship of latria. So, for the Catholic the "real presence" of Christ is to be found in the "blessed Eucharist" (the host kept in the monstrance) on the altar. That is why the priest goes to the central altar, kisses the altar, unveils the chalice, washes his fingers, signs the oblations, elevates the host, and elevates the chalice. This is all done at the altar.

Catholicism charges that the essence of the Protestant revolt was the rejection of the mass at the altar. It contends that the suppression of the continual sacrifice of the mass is the heart of the Protestant repudiation. On the contrary, Catholicism holds that the daily sacrifice of the mass at the central altar is the essence of Roman Catholicism. And that portrayal presents the inescapable truth. These alternatives are undeniable.

### The Development and the Retention

Not until the second century were Christians permitted to erect churches. But from A.D. 202 onward there were church edifices. In 305 Diocletian ordered them all razed to the ground. However, under Constantine they were rebuilt, and great numbers of new ones added. Many old pagan temples were changed into churches. Then the A.D. 1000 expectancy, of the end of the world, paralyzed all building for a century.

The growth of the papal perversion was gradual—that of the nave for the worshipers and the chancel for the clergy. In the early church there was so little liturgy that there was little call for separation of clergy and people, up until the third and fourth centuries, when persecution ceased under Constantine. Then the semicircular apse was designed for the altar, the presbyters, and bishop. In front, and central in the scheme, came the altar. The choir held the readers and the singers, and was separated from the nave of the church by a parapet. It also encompassed the pulpits, which were placed to the side.

When preaching was relegated to a place of secondary importance, between the fifth and fifteenth centuries, interest in the mass and rit-

ualism increased markedly. The church became ornate with paintings, sculptures, frescoes, tapestries, and colored glass windows. Bernard of Clairvaux (two of whose hymns are in our *Hymnal*) carried on a crusade against this churchly magnificence. But it became effective only under the Protestant Reformation, which attacked the heart of Catholic worship—the mass at the central altar. But the Lutheran and Reformed churches on the continent and the Established Church in Britain went only part way in reform. While they rejected the mass, they still held to various Romish forms, including forms of architecture—with the altar still central. Lutheranism clung to consubstantiation, and to considerable ritualism. Anglicanism, particularly in the high-church branch, was still amazingly similar to Rome in her worship and forms.

### The Heart of Protestant Worship

Only the nonconformist branches of Protestantism, such as the Baptist, Presbyterian, and like churches, and later Methodism—in revolt against the formalism of the Established Church—made a complete break with Romanism's conceptions, with repudiation of the central altar. The pulpit then, for a time, became central in nonritualistic Protestantism.

For such Protestants the Scripture is supreme over the church, for the church was created by the Word of God. God reveals Himself primarily through the Bible, and not through the liturgical rites of the church. The Word is therefore the supreme authority for the Protestant, the Spirit working through the Scripture. Hence the pulpit, logically and rightly, has a central place in the worship of Protestantism. And that central place of preaching is symbolized by the pulpit in the center of the rostrum. This principle is aptly and concisely stated by Dr. Harry M. Taylor, minister of the Calvary Methodist Church, East Orange, New Jersey, in the current winter number of *Religion in Life*:

"The Catholic insistence on the centrality of the Body and Blood of Christ was the primary reason for dividing the pulpit. The pulpit and the lectern were given subordinate and peripheral roles, signifying clearly that the Scripture and the sermon are less important than the Sacrament. The counterinsistence of the Reformers upon the centrality of the Word, the Bible as Light and Guide, was responsible for the placement of the pulpit in front center."—Page 120.

Many Protestants are unaware of the origin and real significance of the changes that are taking place in Protestant worship, as revealed in this changing church architecture. Many a fundamentalist, for instance, is unaware of the Roman Catholic origin of his futurist concept of an individual Antichrist to rule and ruin for three and a half literal years at the end of the age. But the fact remains, nevertheless, that it was projected about 1585 as a Jesuit-inspired counterinterpretation, devised during the Counter Reformation to parry the deadly force of

Protestant prophetic interpretation which proclaimed the Roman apostasy to be the predicted Antichrist. It was designed to divert that application and to relieve the pressure by getting Antichrist out of the Middle Ages. Similarly, the employment of architects with the liturgical bent and concept of church worship has led some to accept the church blueprint with the pulpit to the side instead of central in the scheme.

### Glorification of Cathedral Concept

In a recent *Church Building Guide* (1946), issued by the Interdenominational Bureau of Architecture, many church interiors are exhibited, representing Methodist, Baptist, Congregationalist, Christian, Protestant Episcopal, Presbyterian, and Lutheran churches. In every instance the altar is central. Cathedrals are glorified as the embodiment and triumph of the church—the greatest heights to which the church may aspire, the evidence of true spirituality, and the medium for making a tremendous and dazzling impression upon the soul. Then follows a discussion of early medieval, Romanesque, and Byzantine architecture, how monastic orders were responsible for the great building impulse, then the rise of Gothic architecture in France, Spain, Belgium, Germany, Italy and England. Virtually all the noted church buildings that are lauded are Roman Catholic structures.

The following interesting but subtle argument is propounded: We cannot have an effective Christianity without a church building erected to worship God. And the basic purpose of the church is to celebrate the Lord's supper; hence the prime necessity of the table. So the house of God began in the upper room for the celebration of the supper. Therefore, the table is "the first and most important piece of church furniture." In the catacombs the sarcophagus of the martyred saint was often used as an altar. In fact, the altar goes back to 3700 B.C., to Jacob's altar. That is the reasoning in this 1946 Protestant *Architectural Guide*.

### Avoid Appearance of Compromise

We need to watch our own church architecture as verily as we do our church worship and doctrine, lest we be unwittingly lured into liturgical forms and emphasis by the very architectural structure that houses our congregations. The mere placing of the pulpit in the center of the rostrum, or to one side, is not, as we have seen, a trifling, optional matter. It is not just a question of taste or preference, or a question of location. It is not that simple. The two conflicting positions of the pulpit stand for wholly different, mutually antagonistic philosophies, not only of worship but of the gospel provisions, the fundamental relationship and function of the minister, and of the church itself.

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*The Ministry, May, 1948*

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# THE LARGER OUTLOOK

*A Study of Principles, Perils, and Developments*

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## I Was Once a Church of God Clergyman

By ORRIS J. MILLS, *Licensed  
Minister, Michigan Conference*

*This is the first of a series of recitals to appear in THE MINISTRY from ministers and priests formerly of other faiths who are now preachers of the Advent message. Others, who were once Baptist, Methodist, Church of God, Unitarian, Universalist, Assemblies of God, and even an Augustinian Friar and a Jesuit are now rejoicing in this message, and will tell of their conversion to the remnant faith. Just as in the early church "a multitude of the priests believed," so will many of these sincere seekers for truth join us in the final phase of our witness to men. Brethren, we welcome you! Let us pray for these men, and pray also that many others may soon see the light of the third angel's message and join forces with us in our common faith and cause.—EDITOR.*

AS EZEKIEL watched the multiplicity of wheels running within each other, all appeared to be confusion and utter chaos. But in spite of the complexity of the vision before him, there was an over-all pattern that gave purpose and order to the intricate mechanism. Likewise, our lives may appear confused and purposeless, but the very complications may be the Lord's means of leading a soul into harmony with Him and into a purposeful existence. I found this to be true in my own experience.

I was blessed with a godly mother who dedicated me to the Lord's service, and a father who prayed for a minister in the family. Great was the consternation and anxiety of my parents as their son for a time fell victim to the lures of Satan; great the rejoicing when the wayward son was converted and began preparing for the ministry of the Church of God faith.

I received my training at the Church of God Bible school for ministers, and was sent out with credentials to preach the gospel and baptize in the name of Christ. In my pastoral experience I soon found that my training was inadequate to meet the needs of the modern world. Various circumstances led me to choose the University of Michigan for further training. A major in speech and literature seemed to offer most for my purposes. My course, therefore, was planned to qualify me for a degree in these fields. As the stage had always made a tremendous bid for my soul, I chose dramatics as one of the major phases of my speech work.

At the time I enrolled at the university, and, in fact, from the time of my conversion, I was perplexed over the question of prophecy. I felt

that it was important, not only because of the admonition of John in the Revelation, but also because it was so directly related to the doctrine of the second coming of Christ in which I had implicit faith. I read everything I could find in an endeavor to understand Daniel and the Revelation. Nothing seemed to satisfy my thinking. So much was presumptuous and unsound.

I had been taught that the Jews were God's chosen people, and that they were someday to return to Palestine to rebuild Jerusalem. But the more I saw of Jewish people, the more I found them to be godless, atheistic, and worldly, and the more confused I became. I could not see how a God of justice would bless this rebellious people above Gentiles. This teaching of God's partiality to the Jews was so deeply entrenched in my thinking that it colored all my reading of the Scriptures, and confusion began to give way to doubt.

Troubled with these thoughts, I one day heard a minister speak on the "lost tribes" of Israel. He pointed out how all the blessings promised to Israel were to be fulfilled in the "lost ten tribes," and not in the Jews, who had been rejected of God by their refusal to accept Christ.

I thought this was perhaps the solution to my problem. I listened with intense interest, and as he brought forth an array of evidence to show that the "lost ten tribes" were found in the British Commonwealth and the United States, I was tremendously impressed. Why, of course, the English-speaking peoples are the most missionary-minded, and the most benevolent and liberty loving of all people. Surely they were fulfilling God's wishes for Israel. I bought their books, studied their literature, and preached two sermons on my wonderful discovery, convinced I now had the message of the hour.

Then things began to happen. My thinking became more mature on the subject, and holes began to appear here and there in the various arguments. Unchristian articles appeared in the official organ of the Anglo-Israel Federation, the *Destiny* magazine. History revealed that England was not the saint she had been made to appear; America was not the unselfish benefactor I wanted her to be. Garbled quotations

appeared here and there in the literature I read. Scriptures were taken from their context; tradition and legends were used for facts. Gradually the whole structure broke down before me, and I was left with a sort of empty feeling, wondering just where to turn.

At the same time Bible courses at the university were doing their utmost to unsettle me. Higher criticism was fastening its tentacles with greater firmness than I was willing to admit or was even aware of. I began to compromise. The devil became a mere force, an abstract principle; righteousness became a relative matter; and man became a product of his environment. Christianity became a good philosophy that men should try to obey. Christ became a wonderful example who paid the supreme penalty.

At the time I did not realize I had gone so far. It is only from my present point of view that it is clear that I had. I tell this to give a bird's-eye view of the workings of the minds of various ministers who do not have the message we have. I was sincere, and would have gone to great length to defend my position if it were challenged. I was confused but did not realize it enough to admit it, although I had an intuitive yearning for something better.

In this unsettled condition I enrolled for my final semester at the university. I wanted to preach, but it was clear I had no positive message. I was not a modernist; neither was I a fundamentalist. I had a yearning for the stage, and at times almost decided to cast my lot with the theater. But an impelling urge to do something more constructive prevented me from making that choice.

Classes for the semester began, and I was on the last lap of my undergraduate work. Entering the radio class, the training which I wanted very much, I learned that there were eight more enrolled in the course than the class limit, and that I was among the ten who had enrolled late. My chances of getting in the course were therefore slim.

By the grace of God I was admitted. I did not know why at the time, but today I am certain the overruling hand of divine Providence intervened. A contact in that class resulted in the most momentous experience of my career, and was responsible for an almost complete change in my approach to the Scriptures, in my philosophy of life, and in my hope for the future.

In the process of time those in the class began to get acquainted. It was soon learned that there were three ministers in the class, and we did our part to prove the old proverb true, "Birds of a feather flock together." Soon I came to know that one was a Seventh-day Adventist. Although I had never had contact with Adventists, I understood that we were agreed on the state of the dead. At once I offered my hand and said, "We have something in com-

mon; I agree with you on the state of the dead."

This truth was a bond that bound our hearts together, and we became fast friends. In the hustle and hurry of busy days at the university we were not permitted to spend much time together at any one occasion, but he always made the most of the opportunity when we could. We found ourselves eating most of our meals together, and he, all the while, was doing his utmost in our discussions to talk upon that which we were agreed, until I began to think Adventists would do well to join my church.

The weeks passed until we counted the time before graduation by a few days. I had expressed to Elder Vandeman a desire to attend some school which was scholastically sound, and which had a profound respect for the Bible. I confessed I knew of none, and that, therefore, I was going on to the University of Minnesota for my M.A. before re-entering the ministry. He cautiously took advantage of this lead and began paving the way for me to attend Emmanuel Missionary College. His tactful and sincere manner gradually won my heart, and at the close of school he made arrangements for me to visit in his home at Berrien Springs, Michigan, sometime in August, after I had finished with my summer's work as chaplain at one of Wayne University's summer camps.

The week after camp closed I spent the week end with Brother Vandeman. That visit proved valuable, for I decided to enroll in this little college, beautiful for situation, that offered exactly what I wanted in Bible.

As I attended classes day after day, I was profoundly impressed by the attitude of those around me toward the Bible. Why, they believed everything it said! It seemed they knew more about it than anyone I had ever met before. Passages that seemed obscure were made so clear that I marveled at their learning and consecration. Gradually I found myself giving way to new concepts and ideas. I again began to get the thrill of former days from reading the Old Book. I began studying the prophecies from the setting of history. How clear they were! How could I have failed to see this before?

Then came the Sabbath. This had never been any real problem to me. I knew the law was obligatory upon Christians, but I thought it made no particular difference what day we kept. But with what force it struck me when I saw the history of Sunday. Quickly I began keeping Sabbath, but that was only the beginning of sorrows. Now I was confused. Up until then I could still preach for the Church of God. Now I was troubled, for there were doctrines which Adventists held that I felt I could never believe. I thought seriously about starting a church to straighten out the world, including Adventists. As I studied and prayed, fighting against prejudice, preconceived ideas, pride,

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# Ellen G. White—The Human-Interest Story

## 5. The Speaker

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

MAKE known to others what I have revealed to you," were the words that early rang in Ellen Harmon's ears. How could she do it? She was but a girl, just turned seventeen, who could speak only in a hoarse whisper, and her health generally was not good. She was timid and unknown. Her family was poor. It was midwinter in Maine. This was her situation in December, 1844. Finally after encouragement from her father that God would not fail to open the way, she terminated the struggle by a full surrender to His will.

A few days later found Ellen Harmon at Poland, Maine, about thirty miles north of Portland. She was at an Adventist home at Macguire's Hill, where the believers had gathered for an evening meeting. Her sister and her brother-in-law, with whom she had made the trip that day in an open sleigh, accompanied her to the service. Already the believers had heard of her unique experience, and she was asked to tell her visions to those who had gathered.

The girl of seventeen arose and in a raspy whisper began to talk to the people. Recounting the experience, she later wrote: "I continued thus for about five minutes, when the soreness and obstruction left me, my voice became clear and strong, and I spoke with perfect ease and freedom for nearly two hours. When my message was ended, my voice was gone until I again stood before the people, when the same singular restoration was repeated."—*Life Sketches*, pp. 72, 73. Thus commenced a life-work of public speaking.

Through the years that followed she filled many speaking appointments, standing before audiences large and small, audiences sympathetic and audiences antagonistic, American audiences, European audiences, and Australian audiences. She had a message appropriate for each occasion, and it was delivered in a powerful manner. She became one of the best known and most popular women speakers of her time in America.

Most of her public speaking, of course, was with Seventh-day Adventist groups. In the earlier years it was a very common practice for Elder and Mrs. White to work together. He would lead out in a telling presentation of some vital subject, and after speaking for twenty or thirty minutes, she would follow with appropriate remarks. Very effective work was done by this team.

Mrs. White made careful preparation for her speaking appointments, choosing her text and

forming a general outline of presentation. At times she would choose two texts and have in mind two quite different lines of thought; then during the opening exercise as she faced her audience, she would decide which to present. Often she looked into faces which she had seen before in vision, and the knowledge of their needs and experiences molded the subject matter presented. Occasionally the recognition of faces in the audience led her to make a radical shift in her subject while she was speaking. Sometimes this could be done smoothly, but at other times there was an abrupt break because she was unable to make an easy change in the presentation.

### Recognition of Faces in Audience

Elder and Mrs. White were at Bushnell, Michigan, on Sabbath, July 20, 1867. It was their first visit there and the announcement had reached the believers through the appointment list in the *Review* of July 16, 1867. Elder White had planned on conducting a baptism and then joining in the celebration of the ordinances, but when they arrived at Bushnell, they found a sad state of backsliding. Sabbath morning he spoke to about sixty who had gathered in the grove for the meeting. In the afternoon Mrs. White was the speaker. She had selected a text from which she intended to preach, and at the appointed time stood before the congregation. Let us turn to James White's account of what took place:

"Mrs. White arose, Bible in hand, and began to speak from a text of Scripture. She suddenly stopped speaking, laid aside her Bible, and began to address those who had embraced the Sabbath in that place. She had never before seen one of them with the natural eye, and, of course, could not call them by name. But she designated each brother and sister by his or her position, as the one by that tree, or the one sitting by that brother or sister of the Greenville or Orleans church, with whom she was personally acquainted, and whom she called by name.

"She described each peculiar case, stating that the Lord had shown her their cases two years previous, and that, while she was just then speaking from the Bible, that view had flashed over her mind, like sudden lightning in a dark night distinctly revealing every object around."—*Signs of the Times*, Aug. 29, 1878.

For about an hour she spoke, describing the experiences of those who were before her, and then the persons addressed arose, one by one, and "testified that their cases had been described better than they could have done it themselves." Confessions were made, wrongs were righted, and a reformation ensued. The next week a strong church was organized from this company of believers who two weeks earlier had decided to disband.

On several occasions Mrs. White was taken off in vision while she was addressing an audience. The "great controversy" vision was given to her one Sunday afternoon in 1858 at a funeral service, as she spoke a few words of comfort to those who mourned. Ten years later at the church in Battle Creek, while earnestly addressing the congregation at a Friday evening service, she was suddenly taken off in vision. For twenty minutes she continued in vision.

### Divine Healing at Healdsburg

In 1883, as Mrs. White was speaking at the camp meeting in Healdsburg, California, bearing what she thought was her farewell message to the church, she was miraculously healed. For several weeks she had been critically ill, and was now failing rapidly, for all efforts to bring relief were ineffective. It seemed that her lifework was about to close. But she felt a great desire to meet just once more with the people gathered on the near-by campground. We will let her tell of this experience beginning with the time she reached the place of meeting:

"A sofa had been brought onto the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color.

"After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever hear my voice in camp meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it came to my lips and my forehead, and my flesh took on its natural appearance.

"Mr. Montrose, in great surprise, remarked to one of his neighbors, 'A miracle is being wrought in sight of this whole congregation!' I could not understand why all were looking so intently at me, some even arising to their feet. The Spirit of the Lord had healed me. During the remainder of the camp meeting, I spoke several times."—MS. 105, 1906.

If we were to accompany Mrs. White to her various speaking appointments, we would see her in the Opera House at Salamanca, New York, on Sunday morning, in 1890; or standing before the ship's passengers who gathered in the women's cabin for an evening meeting as they made their way up the Mississippi River twenty years earlier. The meeting was arranged by one of the businessmen on board when it was learned that Mrs. White was a passenger on the boat. Again we would find her in the State penitentiary in Oregon, talking to the prisoners, or at the veterans' home in Yountville, California, addressing the soldiers.

Mrs. White's work as a public speaker reached its peak in the camp meeting and temperance work of the seventies. As a revival speaker she was unsurpassed. As a temperance lecturer she reached her largest audiences.



Ellen G. White Addressing an Audience of 4000 in the Hall of 1901—the Only Action Photo

On June 28, 1877, Barnum's circus came to Battle Creek, Michigan. The temperance forces, the leading citizens, and the church groups knew that on such an occasion many who were visiting the city would turn to the cheap eating houses and saloons for their meals. So plans were laid for a countermove. Under the auspices of the Women's Christian Temperance Union, the large tent provided by the Michigan Conference was pitched to serve as a temperance restaurant. The patronage surpassed all expectations. Then Sunday evening, July 1, a temperance mass meeting was called. This was the climax of the concerted effort to make this occasion count for reform. Mrs. White herself gives an account of her part in this work:

"By invitation of the committee of arrangements, Mayor Austin, W. H. Skinner, cashier of the First National Bank, and C. C. Peavey, I spoke in the mammoth tent Sunday evening, July 1, upon the subject of Christian temperance. God helped me that evening; and although I spoke ninety minutes, the crowd of fully five thousand persons listened in almost breathless silence."—*Testimonies*, vol. 4, p. 275.

But this was not her first experience in meeting large audiences on the temperance question. The year before at the camp meeting held at Groveland, Massachusetts, she gave a temperance address. This was an era when Seventh-day Adventist camp meetings drew large crowds, and broad plans were laid for the meet-



the Battle Creek Tabernacle at the General Conference  
capture of the Lord's Messenger

ing. A temporary railroad siding was built nearer the camp, and special trains were run to the campground on Sunday. Five hundred believers stayed on the site, but on Sunday 20,000 people poured onto the campground, coming by carriage, boat, and train from the surrounding cities. Both morning and afternoon Mrs. White spoke, and her subject was Christian temperance. "Every seat and all the standing room throughout the entire enclosure was full, some, following the example of Zacchaeus, climb trees to get a sight of the speaker. Standing at the upper part of the camp-ground, the eye swept over a living sea of humanity."—*Signs of the Times*, Sept. 14, 1876.

The audience gave excellent attention, and Mrs. White spoke well. Although there was no amplifying system, all heard her clearly. Her speaking voice was excellent; in fact, on such occasions she could be heard a mile away. She brought into practice in her own experience the fundamental principles of proper breathing and voice culture so clearly set forth in her writings.

Present on the Sunday afternoon at Groveland were officers of the Haverhill Reform Club. They requested her to speak at the Haverhill city hall the next evening. This she did, addressing eleven hundred people, striking intemperance at its very roots.

*The Ministry*, May, 1948

### Speaking Appointments in Europe

A few years later Mrs. White visited Europe. Here also her work was not confined to Seventh-day Adventists. The record of her labors includes a meeting in a concert hall with the platform made of "beer tables," and on one occasion in Norway, in the "military gymnasium." Listen to her account of this important meeting:

"On Sunday, by request of the president of the temperance society, I spoke upon the subject of temperance. The meeting was held in the soldiers' military gymnasium, the largest hall in the city. An American flag was placed as a canopy above the pulpit; this was an attention which I highly appreciated. There were about sixteen hundred assembled. Among them was a bishop of the State Church, with a number of the clergy; a large proportion were of the better class of society. I took up the subject from a religious standpoint."—*Historical Sketches*, p. 207.

So it was through her long and busy life. She met literally thousands of speaking appointments. "When I stand before large congregations," she told Elder Daniells in 1902, "it seems as if I were reined up before the great white throne, to answer for the souls that have been presented before me as unready to meet the Lord in peace."—Letter 138, 1902.

Often it seemed that she would not be physically able to stand before the people, but her trust was in the Lord who gave her work. At the Sanitarium, California, church in 1901, she made reference to this oft-repeated experience:

"When I have been expected to speak to many people, at times I have felt that it was impossible for me to appear day after day before great congregations. . . . With trembling steps I have walked into the desk to speak to assembled thousands; but the moment I have stood before the congregation, the Spirit of God has always come to me with strengthening power.

"Often I said to my husband while he was with me, 'If only I could have the assurance beforehand, how much good it would do me.' He would answer, 'God has never failed to bless you the moment you rise to speak; so whatever may be your feelings, you must put your trust in Him.'"—MS. III, 1901.

Nor was her burden alone for congregations of thousands. The messenger of the Lord did not lose sight of her responsibility to small audiences. We discovered in 1903 that she not only took active part at Sabbath services in near-by churches but was also one of the speakers at the open-air missionary meetings held in a resort town nine miles from her home in northern California. Here is her account:

"In our vicinity, we are doing what we can to carry the truth to those around us. Three open air meetings have been held at Calistoga, in the Hot Springs Park. I spoke at each of these meetings. I did this that I might reach those who do not attend church. The Lord greatly blessed me in this effort."—Letter 122, 1903.

Before we close this picture of a very important phase of Mrs. White's work, let us look through the eyes of a writer of the world:

"Mrs. White is a woman of singularly well-balanced mental organization. Benevolence, spirituality, con-

scientiousness, and ideality are the predominating traits. Her personal qualities are such as to win for her the warmest friendship of all with whom she comes in contact, and to inspire them with the utmost confidence in her sincerity. . . . Notwithstanding her many years of public labor, she has retained all the simplicity and honesty which characterized her early life.

"As a speaker, Mrs. White is one of the most successful of the few ladies who have become noteworthy as lecturers, in this country, during the last twenty years. Constant use has so strengthened her vocal organs as to give her voice rare depth and power. Her clearness and strength of articulation are so great that, when speaking in the open air, she has frequently been distinctly heard at the distance of a mile. Her language, though simple, is always forcible and elegant. When inspired with her subject, she is often marvelously eloquent, holding the largest audiences spell-bound for hours without a sign of impatience or weariness.

"The subject matter of her discourses is always of a practical character, bearing chiefly on fireside duties, the religious education of children, temperance, and kindred topics. On revival occasions, she is always the most effective speaker. She has frequently spoken to immense audiences, in the large cities, on her favorite themes, and has always been received with great favor."—*American Biographical History of Eminent and Self-Made Men of the State of Michigan, Third Congressional District*, p. 108. (1878.)

Such is the picture of Ellen G. White the speaker.

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## Church of God Clergyman

(Continued from page 22)

and selfishness, the Lord, with the loving help of my teachers, gradually led me out of darkness into the glorious light of His message.

As I look back over the path I have trod, I wonder why the Lord was so good to lead me where He did. This message is so wonderful that I cannot praise the Lord enough for bringing me to it. Every time I open my Bible I offer a prayer of thanks for the illumination that has come to its pages. I will ever be grateful that a Seventh-day Adventist minister was not afraid to work for a minister of another faith, and without antagonizing him.

After joining the remnant church it was my privilege to assist Brother Vandeman in bringing the truth of God's Word to many souls in the Jackson, Michigan, effort in the summer of 1946. After this great work I attended the Seventh-day Adventist Seminary where my feet were placed on solid rock, and my Lord became a closer friend to me. This was followed by practical experience in the recent Detroit effort conducted by the Shuler evangelistic company.

Since joining the remnant people of God, I have seen one of my old friends, a fellow minister, also formerly in the Church of God, come out and join us in the proclamation of the everlasting gospel in its current setting. He is destined to be a leader among us. He has already won a talented brother, who is studying for the ministry, and a sister, and has interested scores more. In a recent letter he writes, "I have al-

ways wanted to be an Adventist, but did not know it before. I am happy that God has seen fit to show me this way."

The burden has been laid on my heart to bring this message to the consideration of the leaders in the various denominations. May we all work with a determination to allay prejudice among the leadership of other churches by letting our light shine before them. May we never fail to take advantage of an opportunity to know the fellow ministers in our field of labor, that they may know us, too. I am well aware of the bitter opposition that confronts us from time to time, but let us never forget that ignorance begets prejudice. The word itself means a biased opinion before knowledge. Most of the opposition against us is due to ignorance of our message.

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## Stars Received "Marching Orders"

By F. A. ALLUM, Minister,  
New South Wales, Australia

WHEN God created the heavenly bodies, the sun, moon, and stars, and set them in the heavens, He said "And let them be for signs." Gen. 1:14. Just what this expression means is clearly shown by our Saviour's statement in Matthew 24:29, when He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

These signs have all taken place, and the falling of the stars occurred in 1833. The following description of the falling of the stars is taken from *The Christian Herald*, January 14, 1906, and is part of a sermon given by Dr. DeWitt Talmage:

"I have often heard my father talk about it. He was coming from the legislative halls. It was the night of the 12th, and the morning of the 13th, of November, 1833. The sky was cloudless and the air clear. Suddenly the heavens became a scene never to be forgotten. From the constellation Leo, meteors began to shoot out in all directions. During the two hours between four and six in the morning, it was estimated that a thousand meteors a minute flashed and expired. It grew lighter than at noonday, *arrows of fire, balls of fire, trails of fire, showers of fire*, some in appearance were larger than a full moon. All around the heavens explosion followed explosion, sounds as well as sights, the air filled with uproar, *all the luminaries of the skies seemed to have received marching orders.*

"The heavens ribbed and interlaced and garlanded with meteoric display. From horizon to horizon everything was in combustion and conflagration. Many a brain that night gave way. It was an awful strain on the strongest nerves. *Millions of people fell on their knees in prayer. Was the world ending? Or was there some great event for which all the heaven was illuminated?* For eight momentous hours the phenomenon lasted. East, west, north, south, it looked as if the heavens were in maniac disorder. Astronomers watching that night said that those meteors started 2,200 miles above the earth and moved with ten times

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Medical Missionary Symposium in China

*A symposium such as this is gratifying in a great mission field such as China, where health evangelism is particularly appropriate because of the heathen background of the teeming millions. We were happy to receive this encouraging report from Dr. Flaiz, who is visiting several Oriental fields in the interest of our medical work. The meeting reported here occurred on January 12 of this year.*

HERBERT LIU, M.D. (medical secretary, China Division): We have been looking forward to this meeting of the China Division medical department for a long time. Through the long war years we were isolated and working alone, and without much counsel. But today we can get together and discuss our medical problems. Our council program lists Dr. Flaiz as the speaker for this hour. He has asked rather that we hear from a number of those who have had successful experience in medical evangelism, and that we discuss some of the special situations or opportunities in the work here in China. We are glad for this opportunity to exchange ideas on the best ways to conduct medical missionary work.

Here on the platform we also have Dr. Caleb Chu, from Lanchow in West China. He is in charge of our hospital in that place. He came two thousand miles with the other brethren in a chartered plane. This plane had carried four tons of supplies to our missions in Northwest China, and on the return trip brought thirty-five people from various places to this meeting in Shanghai. We have here a large group of nurses from the Shanghai clinic, also a number of doctors from various places in the division. Miss Abbie Dunn, from Hankow, Central China, is also present. She was my greatest helper in Chungking during those years of bombing and privation. I have never seen anyone who took such an interest in visiting and praying with the patients, and helping those in trouble as Miss Dunn did in those dark days of the war.

We also have Miss Pauline Neal, director of the school of nursing and nursing service in the Shanghai Sanitarium and Clinic. These workers will speak on matters related to our medical evangelical work here in China. We will first hear briefly from Dr. Flaiz.

T. R. FLAIZ, M.D. (secretary of the General Conference Medical Department): It has been my privilege during the past month to visit our hospitals in Central, West, and South China. With the exception of Wuhan, I was

happily surprised to find all these hospitals under the direction of our Chinese doctors. Most of these young men have received their training in the universities of China. Several of them received their preparatory work in the college at Chiaotoutseng. These doctors have carried the administration of these hospitals under trying wartime conditions. As the war made it necessary for the foreigners to leave, these men, formerly assistants, stepped into this heavy responsibility. It speaks well for the administration of this field that so large a group of national workers has been prepared to carry on in these hospitals. I wish we could see this same farsighted policy placed on a strong basis in all our mission fields.

It has been especially encouraging to note the large measure of responsibility which our doctors take in the evangelistic work of their institutions. In a number of cases the doctor carries a heavy medical and surgical load, acts as elder of the church, or as pastor, and in addition does personal soul-winning work. Such planning and hard work will certainly be productive of good results.

Perhaps one of the outstanding instances of successful national leadership is the story of our medical work in Chungking. During the four or five years of the war, Dr. Herbert Liu with his helpers carried forward a noteworthy medical evangelical program, and with hospital revenue and donations rebuilt the bombed-out hospital from time to time. I can speak from observation that Dr. Liu is a good preacher, and he has an excellent reputation as a surgeon.

You have here in China a very high reputation to maintain. This reputation has been established by our self-sacrificing missionary doctors who have given up the best years of their lives to the realization of this purpose. Nothing less than this same devotion, backed by a high degree of professional skill, will maintain the excellent reputation established by our loyal pioneers in the work in this field. We hope our doctors will continue to grow into this responsibility, and with the help of our doctors from overseas, quickly restore these institutions to their highest degree of effectiveness in our mission work.

I thought we might profitably turn our attention today to a discussion of some of the various phases of our medical evangelical work. Miss Dunn has perhaps had as much experience in hospital evangelical work as any worker

in this field. Her active work with the patients in the hospital and in follow-up work qualifies her to speak to us on this phase of our medical activities.

ABBIE DUNN (Bible instructor, Hankow): My five years of service as Bible instructor in the Chungking branch of the Wuhan Sanitarium convinced me that no richer field for personal soul-winning work can be found than that of our medical institutions. My experience in this institution was during the war, when we were constantly under the threat of bombing and other dangers.

I found all the hospital staff thoroughly co-operative in Bible work for the patients. Dr. Herbert Liu, who was our superintendent during those years, was very helpful, not only in facilitating our Bible work in every way, but also by taking an active part himself.

I began my work by visiting the patients each morning after the doctors had made their rounds. After a short visit I would leave a tract, a portion of the Bible, or a copy of the *Signs*. If the occasion were convenient, I would have prayer with the patient. I found that nearly all appreciated this interest. Especially did the more seriously ill patients enjoy it. When patients had been in the hospital a few days, it often became convenient to conduct short studies with them. This was in response to an immediate request, or in answer to questions asked by the patients. I found that one interested patient opened the way for an approach to other patients.

When interested readers were about to leave the institution, we arranged to follow them to their homes with literature sent by our mailing band. If the patient lived near the hospital, we tried to keep in touch with him ourselves. If he lived farther away, we had to pass on the name and address to the nearest mission worker.

Although I did much of this work myself, I regarded it as more important that I help the student nurses do it. At first they seemed fearful to venture out in such work, but once started they were enthusiastic. We have seen a good fruitage for our work among the patients, and the benefit to our nurses was very definite also. Because of conditions at that time, we accepted students into training who were not church members. We believe our missionary activities were largely responsible for some of the baptisms among the young people. I do not believe there can be a good spiritual condition in a school of nursing where this phase of training is neglected. Briefly I would summarize my suggestions for realization of this purpose as follows:

1. Every school of nursing to include in its curriculum a Bible instructor's field-evangelism course.

2. Nurses to adopt the practice of praying with patients at the close of the day.

3. Nurses to follow patients to their homes by means of the young people's correspondence band, or personally if the patient lives near at hand.

4. Doctors and nurses encouraged to adopt the plan of carrying specific interest in at least one patient at all times.

5. Distribution of portions of the Bible and other literature placed in the hands of a literature mailing band, the work of this band participated in by as many of the nurses and helpers as possible.

HERBERT LIU, M.D.: Now from Northwest China, Dr. Caleb Chu brings us his experience from the Lanchow Hospital. This institution is located in real frontier country. They have Mongols, Chinese, Turks, Moslems, Tibetans, and Russians in that part of the country. Dr. Chu has an excellent reputation as a surgeon and physician among the people in Lanchow. He has been called upon to give professional help to high government officials from the governor's family on down. I am calling on him to tell us of his experiences in combining his medical and surgical work with active evangelism.

CALEB CHU, M.D. (superintendent, Northwest China Sanitarium): Our staff in the Lanchow Hospital is working very hard to make this institution a real light for God in Northwest China. In addition to my duties as medical director, I am also directing the evangelistic work of the hospital. We do not have a full-time chaplain. If the influence of the hospital is to help teach the gospel among the upper classes of our district, it is necessary for the doctors to take part in the evangelistic work as well as nurses and other workers. I have many friends among the businessmen, the people of culture, and the government officers. These people are friendly to me because of my medical work and my surgery. I have operated on many of the people in Lanchow, and they have confidence in me. This gives me a chance to talk to them about the truth.

I know that some of my hospital workers do not take an active part in this missionary work, but if I help direct in the plan of working for the patients, they are encouraged to join in. Most of the hospital personnel are active workers. My work in the hospital requires ten hours every day, but I put in some time in my church and missionary work every day. It is important that the doctor take some personal interest in the teaching of the school of nursing Bible classes and in the nurses' worship hour. If the physician gives his attention to it, this will help the nurses understand how important this work is.

I wish I could take time to tell you of our experiences in Lanchow in our medical evangelistic work. Our work is well known all over the city. We are able to give good support to

our evangelists in this area. We are not able to go into the districts to follow our patients, but we co-operate with the mission by giving them the names of interested patients to follow up. Our hospital contacts permit us to work for all classes. We have had government officials and leading citizens among our patients. In our hospital we try to work together with the Bible instructors and evangelists, and make our institution really serve as the right arm of the message.

DR. LIU: We see now why Dr. Chu has been so successful as a medical evangelist. Dr. Chu, how many people have been baptized as a result of your hospital effort during the past two years?

DR. CHU: We should not claim credit for all the baptisms in this station, but we have helped in bringing many people to a knowledge of Christ.

DR. LIU: Lanchow is not the only place where they are working in this way. We could mention a number of institutions where they are doing very active spiritual work both in and out of the hospital. We recognize that the responsibility for the success of this combined gospel work rests very heavily on the nurses also. Here at the Shanghai Sanitarium we have tried to educate our nurses to the idea that they are nursing Bible instructors. Miss Neal is in charge of our school of nursing here in Shanghai. She will tell of the plans for training young women in this phase of the work.

PAULINE NEAL, R.N. (director, school of nursing, Shanghai Sanitarium): Here at the sanitarium we have in training more than sixty young women and men. We are well aware that the Shanghai Sanitarium is a center for training gospel workers. Although our students are crowded with work, we do not allow this situation to obscure our real purpose. These young people come to us from many parts of China, but the majority are from East, North, and Central China. Because the sanitarium on Rubicon Road has not been running during the past five years, our nurses have been housed in the limited quarters at the Range Road clinic. The clinic has been functioning almost at full capacity for over two years, and the student nurses have therefore had very good clinical material available for their teaching and demonstration.

Our doctors and our nursing-school teachers are holding up to the nurses the great significance of their place as missionary workers. Dr. Liu, our superintendent, has given good leadership in showing the way in the matter of doing spiritual work with the patients. We feel that our young nurses will not take this work seriously unless those in charge show by practical demonstration what can be done in personal work with patients. In our institution everyone

who carries any responsibility takes an active part in this important personal service. When we move to the Rubicon Road sanitarium, we anticipate it will be possible for us to lead these young women into the homes of the people. It will be more possible then to carry on follow-up work for interested patients after they leave the sanitarium.

We are to be supported in this Bible and public work by an experienced chaplain and Bible teacher who is coming to the medical center. It is planned then to work out a course in medical evangelism by which our nurses will receive formal training in this phase of their work. We realize that Bible teaching and field evangelism is not a task for the inactive or the retired worker, but that it constitutes a challenge to the most vigorous and alert among us. We are, therefore, fortunate in having the assurance of just such help for the school of nursing of the Shanghai Sanitarium.

We realize something of the significance of this center of training in the work here in China. The nurses who go from here are to take charge of the nursing, teaching, and administration in our schools of nursing and hospitals in other parts of China. Only as we here at the center maintain the ideals of Christian medical missionary work will we be contributing our best to the finishing of our work in China.

DR. LIU: The story of our work here in China contains many examples of the great possibilities of personal work by our doctors. I think our pioneer worker, Dr. H. W. Miller, gave us a good example in this matter. Dr. Miller often prayed with his patients. Many of you have heard the story of his experience with the General Chang Hsu Liang. This man was hopelessly addicted to opium. He learned of our sanitarium. He came and met Dr. Miller. The doctor explained that he himself could not cure his disease, but that there was a God who could help him. Most of you know the story of the days the general spent under the doctor's care, and of the earnest prayers of the doctor for his recovery. The general was cured. From that day forward he has not ceased to witness to the help he received from the prayers of a Christian physician to the true God.

This conviction on the part of a non-Christian general originated in the prayers of a Christian physician. Some of our national doctors have known this pioneer physician, and are attempting to follow the good example he has given. In the reports which have come from the outlying institutions, we learn of a real consciousness of the possibilities of medical missionary work. We hear it from Lanchow, where Dr. Chu is located; from Dr. Lu, at Chang Tsai; from Dr. Paul Hwang, at Yencheng; from Dr. W. C. So, at Waichow; from Dr. P. H. Leung, at Fatshan; from Dr. Y. T. Hwang, at Chungking; from Dr. B. W. Lo, at



Nanning; Dr. Solomon Lee, at Canton; and from the church work of Dr. Paul Lee, of Hankow. What a power these men and their associates can be when they lead their institutions into aggressive field work.

In a few days we will be returning to our various stations in the north, the east, the west, and the south. Our mission has every right to look to us to fulfill a role of great importance in China. Let us carry back with us to our hospitals the inspiration of this meeting, remembering at all times our Pattern in medical missionary work, the Great Physician Himself.

## Protein Supplementation—No. 2

By ALFARETTA JOHNSON, *Clinic Dietitian,  
White Memorial Hospital Clinic*

**P**ROTEIN supplementation means that two foods, not having the same limiting amino acid, when used together provide an increased efficiency in the utilization of the protein. The sum of the two is greater in net protein efficiency than can be accounted for by the use of a single factor in either food alone.

Meal planning involves knowing the limitations and the excellencies of the various protein foods, and so arranging the menu that those short in a given amino acid will combine with those that are long. The obvious economy of supplementary dishes such as inexpensive cereal foods are that they "stretch" the cheese, or eggs, or milk, or certain plant proteins of high biological efficiency. These combinations go farther in serving the family, and build up the nutritive value.

A few protein food combinations which, when used with other food at meals, will lead to increased efficiency by supplementation are as follows:

Bread or cereal whole grains with nuts; or peanut butter, flour, or granules.

Cereals of the whole-grain type, especially corn and wheat, with seed meals, especially sunflower, soybean flour, Proflo or cottonseed meal.

Potato, with milk or nonfat milk solids or whey powder.

Egg with tubers or other root vegetables.

Legumes, especially navy beans, with ten per cent soybean or sunflower seed meal.

Oatmeal and other cereals with milk and nonfat milk solids.

Nuts, such as Brazil nuts, high in sulfur-containing amino acids, used in place of eggs, with grains and vegetables, or dried whey powder.

Green leaves with casein or unripe cheese.

Vegetable sprouts with whole grains, legumes, and nuts.

Bran proteins and wheat or corn germ protein with other cereals.

Cooking releases some of the amino acids in most protein foods. Most mature legumes are improved by heating. This is particularly true of soybeans. Once there were two rats, one named Frisky and the other named Risky. Frisky was fed well-cooked soybeans for his

protein, and Risky was fed uncooked soybeans. Poor Risky died. His protein fraction was not available.

Cooking practices indicate fifteen pounds pressure for forty-five minutes as a satisfactory method of treating dried legumes. Mature, heated Lima beans and chick peas supply protein of biologic value nearly equal to that of soybeans, according to some nutrition experts. Peas, on the other hand, supply a very high-grade protein, when fresh and green, and are not improved by heating.

Three meals with 2,200 calories and 70 grams protein are submitted as examples of the way that menu patterns can work in protein supplementation.

### First Day's Menus

#### MORNING—BREAKFAST

One fresh yellow peach, or  $\frac{1}{2}$  cup red cherries, or  $\frac{1}{2}$  cup grapefruit juice.

One egg, or  $\frac{1}{2}$  package cream cheese, or 6 to 8 walnuts.

One serving (one ounce or  $\frac{3}{4}$  cup cooked) yellow unbolted cornmeal or brown rice or "scalp of sizings."

Whole-wheat bread, plain or toasted, or bran muffin or more cereal.

Enriched margarine or other plant table fat.

Milk,  $1\frac{1}{2}$  cups.

#### NOON MEAL

Cottage cheese,  $\frac{1}{2}$  cup for use in the salad, or two gluten steaks with two tablespoons soybean flour, or  $\frac{1}{2}$  cup young green soybeans.

Potato—white, baked, mashed, or au gratin (with cheese).

Turnip greens, or tender young asparagus tips, or buttered broccoli flowers.

Wedges of raw Chinese cabbage, tomato cup, or sprigs of new wild greens.

Dark rye, or graham bread with added wheat germ, or soybean buns.

Margarine or avocado or ripe olives or some of each, and simple dressing for salad.

Oatmeal cookies with nuts, or fig bars of whole wheat, or coconut macaroons.

Sterilized milk or soybean milk, used in the preparation of the foods listed.

#### NIGHT MEAL

Main dish or soup of garbanzos, lentils, or green peas.

Watercress salad, or strips of pepper and green celery, or romaine with dressing.

Unpearled barley, or converted rice, or potato soup.

Boston brown bread, or bread sticks, or wafers, assorted and enriched with cheese.

Cantaloupe balls, or stewed prunes and quince, or fruit compote.

Milk as an ingredient of the soup or as a beverage.

### Second Day's Menus

#### MORNING—BREAKFAST

Baked pear, or fresh strawberries, or  $\frac{1}{2}$  cup orange juice.

Wheat germ, one ounce, or rolled oats, or extra whole-wheat bread, one slice.

Toasted raisin-and-nut bread, or enriched yeast cornbread, or whole-wheat biscuits.

Soybean flour, 2 tablespoons cooked in the cereal allowed, or two tablespoons cottage cheese, or ounce of nuts as 30 Spanish peanuts.

Margarine or other table fat, or  $\frac{1}{2}$  cup light cream and pat of margarine.

Milk, one cup.

#### NOON MEAL

Omelette or soufflé or fondue using soybean curd or cheese, eggs, and green leaves.

Baked sweet potatoes, or corn on the cob, or succotash.

Harvard shredded beets, or Brussels sprouts, or mashed turnips.

Whole-wheat rolls, or wheat-germ bread, or Lima bean bread.

Margarine or plant table fat, or nut butter, or olive butter.

Apple Betty pudding, chilled fresh sliced black figs, or fruitcake with sauce.

Milk, one cup.

#### NIGHT MEAL

Glutenburger balls with mushroom sauce, or soybean loaf, or skim-milk Jack cheese used with salad.

Cole slaw, or fresh salad greens, with simple dressing, or tomato juice.

Almond butter in sandwich with lettuce, bread dressing, or date-nut muffins.

Artichoke hearts or snap beans, French style, or kale, steamed.

Ripe banana, or persimmons, or fresh cranberry relish and blueberry tarts.

Milk.

#### Third Day's Menus

##### MORNING—BREAKFAST

Apricots, or pineapple, or fresh grapes.

Cream of rye cereal, or corn germ added to packaged cereal, or steamed converted rice.

Pumpernickel bread, or oatmeal bread, or soy-wheat waffles.

Brazil nuts, 5 to 6, or 1 tablespoon peanut butter, or one ounce cheese.

Tablespoon heavy cream to mix with nut butter, or 2 pats margarine.

Milk, one cup.

##### NOON MEAL

Bisque of mushrooms and English peas, or chop suey, or casserole of legumes.

New potatoes, or Lima beans, or parsnips in cream sauce.

Cauliflower, or baked yellow squash, or mustard greens.

Chef's salad (lettuce, tomatoes, and other seasonal vegetables) or grated carrot salad with grated coconut, or tender young onions and radishes.

Whole-wheat wafers, melba or graham nut bread with table fat.

Plum pudding, or cheese cake, or pumpkin custard.

Milk, one cup.

##### NIGHT MEAL

Salsify balls, or baked eggplant with cheese sauce, or creamed eggs and turnip greens.

Baked zucchini squash, or stewed tomatoes and okra, or stuffed bell peppers.

Cream of vegetable soup, or milk or other beverage.

Corn pones, or English scones, or assorted enriched dinner rolls, and table fat.

Lemon meringue pie, or strawberry-rhubarb sauce, or raspberry sherbet.

The Creator has made possible a wide selection of varied fruits, grains, nuts, and vegetables, which it is our privilege to use to sustain life. We are told that in these foods all the essential nutrients are contained. Through being better nourished and thus more capable of functioning to the glory of God, we solve our nutrition problems and some of the more complex spiritual problems.

Nutrition problems are not solved without much study. They present a challenge. Through making a satisfactory solution to our difficult nutrition problems, we become prepared to deal with other problems even more difficult. Those who do not wish to apply themselves to this task miss much. The object of using the foods that God has provided is to use those health tools that assist us to appreciate better the atoning sacrifice of Christ and prepare to meet Him at His second coming. What could be more important?

## What the Minister Expects of the Doctor

By EDNA F. PATTERSON, M.D., *Paradise Valley Sanitarium, California*

ONE of the statements a doctor must put on the birth certificate of every squirming, newborn child which he ushers into the world is "Born alive." From that time on the doctor stands as guardian of that child's health, combating physical maladies in every epoch of his life.

The minister's spiritual children must also be "born alive" into the kingdom of grace. And his work is concerned with that of guiding his children in the conflict with sin. So the work of the spiritual counselor and the physical healer supplements each other. "The body is the only medium through which the mind and the soul are developed for the upbuilding of character."—*Ministry of Healing*, p. 130. How vitally important it then becomes for the physician to obtain a clear vision of his duty in carrying out this dual program.

"The physician who ministers in the homes of the people, watching at the bedside of the sick, relieving their distress, bringing them back from the borders of the grave, speaking hope to the dying, wins a place in their confidence and affection, such as is granted to few others. Not even to the minister of the gospel are committed possibilities so great, or an influence so far reaching."—*Ibid.*, p. 132.

"The first labors of a physician should be to educate the sick and suffering in the very course they should pursue to prevent disease."—*Medical Ministry*, p. 221.

Since the doctor's work partakes of this spiritual nature, he will be a vital part of the church membership. The pastor will rightly expect to see the face of his doctor friend in his Sabbath services. In fact, he may receive a double benefit by teaching a Sabbath school class—first, for his own sake; and second, for what he can impart to others. Young people especially are inspired when they see the doctor leading out in religious meetings.

Let us hope the minister will see to it that the time-consuming, poorly organized Sabbath services that we sometimes see will not wear out the patience of the professional man who is accustomed to working by appointment and promptness in a well-organized office.

Our doctor is a rational scientific Christian. He carries no peculiar fanatical ideas about extremes in diet. Neither does he use religion as a cloak to hide behind in covering up his ignorance in the scientific care of his patients. He will not be so highly technical that he stands off among the "untouchables." This doctor is a wholesome, happy, radiant, Christian. He impresses you with the assurance that here is one in whom you can place your confidence; with no doubts as to the outcome. All that surrounds this doctor will speak for him. His automobile, his home and surroundings—these are a constant witness to his faith. His office is a testimony of his fidelity.

The waiting room displays attractive denominational books and papers for both old and young. These are seeds which will later bear fruit. A minister of another faith was so impressed by the books in our office that he requested the address of the publishers, so he could send for his own.

Another avenue of service which brings rich rewards is the mailing out of our periodicals to the patient list. One outstanding patient was delivered from the dope habit and alcoholism by reading *Our Times*, which we had sent to her.

The doctor will watch for every opportunity to drop a word concerning the truth we represent. One patient said, "I am not a church member, but when I come here, I always feel as if I should become one." Another prominent woman said, "It isn't your pills or medicines which help us, but what you do to us." (I certainly never preached to them.)

Since the medical work is such a tremendous power in breaking down prejudice in the community, the doctor will qualify himself as a public speaker, assisting the minister with his evangelistic campaigns by giving health lectures. The church members will be organized into home-nursing classes, and encouraged to lend a helping hand in the healing program.

The work of the pastor and the doctor will go forward hand in hand. No place for jealousy, envy, or suspicion will be found in God's plan. In his hours of discouragement the minister will find in the warmhearted physician a true psychologist who can comfort and relieve the burdens of life.

The pastor wants to see his doctor friend succeed, but he will try to steady him so he will not be carried away with the lusts of the flesh, and have money-making become his goal. A man may be a devout Christian while he is compelled to live simply and in comparative humility, but on the pinnacle of success he becomes dizzy and loses his spiritual balance. For "he

that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Eccl. 5:10. Surely prosperity is often the death knell of spirituality.

Recently we attended Sabbath services in one of our smaller churches in southern California. The humble church building and its pews looked about the same as they did twenty years ago. Among the worshipers were a doctor friend and his wife, who invited us over to see their new home. The estate was marvelous indeed, and the home and furnishings were literally "out of this world." I felt that the Sabbath had been desecrated by our even looking at them. "Said the angel, 'They can secure but one world.'"

The pastor and the church members will remember the doctor in their prayers, binding him to the throne of grace. God will bring healing out of the natural order of things. The church does not have to wait until illness or misfortune strikes to pray for its members.

Finally, if the doctor's work should close and he himself be called by the grim reaper, the minister will be the strong pilot who will guide him through the narrows. And then in that last rite, the funeral sermon, we will not have to search through the records to find some words of comfort for the grief-stricken family. His works will follow him. The busy doctor has earned his rest in Christ awaiting the Life-giver. And the pastor can truly say, "Behold me and the flock that Thou hast given me, Thy beautiful flock."

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## With Him in the Mount

By FRANCIS M. BURG

He bids me come apart with Him—  
With Him ascend the hallowed mount  
To be where He so oft alone  
Poured out His soul in fervent prayer.  
While with Him in that still retreat,  
Away from milling noisy throngs  
I see His form transfigured there.

His face is radiant like the sun,  
His garments shining like the light.  
I fain would with Him there abide,  
Descend no more to plains below.  
But in the vale are surging throngs;  
To them the message must be borne  
That they His saving grace may know.

To tell the multitudes who wait,—  
Unnumbered millions crying loud  
To us to come that they may hear  
The story of His saving grace,  
I first must with Him in the mount  
Hold converse sweet, and gaze intent  
Upon the glory of His face.

Then oft I to the mount ascend,  
As did the three who climbed the heights  
To be with Him; and there beheld  
The dazzling glory of His face.  
And thus I find along life's way  
No place so sweet, no hour so blest,  
As spent in this most hallowed place.

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# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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*Devoted to Soul-Winning Plans, Problems, and Methods*

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## Planning for a Greater Bible Evangelism

By J. L. SHULER, *Instructor in Evangelism,*  
*S.D.A. Theological Seminary*

IF EVER Seventh-day Adventists had a chance to interest people in God's message for the last days, they have it *now*. Thousands of people who have never been stirred before are stirred now about the meaning of the startling events which are taking place. A leading clergyman on the Pacific Coast, in speaking of the swift-moving events of our day, said, "We are desperately in need of a new perspective. We need an interpreter and an interpretation. If men will not think now, they will never think again."

Large public efforts, with greatly increased results, will have their place in the finishing of the work, but a concerted and extensive enlistment of ministers and lay members in the teaching of the truth to groups of interested persons in a neighborhood home, or to the interested individual in his home, is apparently destined to act a major part in the finishing of the gospel work, according to *Testimonies*, volume 9. In describing the final reformatory movement under which the work of God will be finished, the messenger of the Lord declared, "Hundreds and thousands were seen visiting families, and opening before them the word of God."—Page 126.

In the finishing of the work, there is to be such a widespread enlistment of ministers and laymen in teaching the truth in the homes of the interested that the light will be communicated quickly to every sincere heart. Has not the time come for us to press forward quickly, earnestly, and unitedly into such a greater Bible evangelism? Should we not under God be applying plans for a Bible evangelism on the scale called for by Him, that will actually usher in the finishing of the work?

Repeated experiences by various ministers (not merely a few instances by one worker) have definitely proved that there is no other method of group evangelism by which so large a percentage of the people with whom we work will accept the truth as the neighborhood home Bible school method. Here are a few actual examples out of many that could be cited.

A young minister recently secured the names of fifty-five interested persons, in connection with a certain free literature offer. He arranged to have them meet weekly in four Bible schools. In conducting these schools he used sets of the

twenty-three Bible School Lessons, which are available through any Book and Bible house. He presented the twenty-three subjects one by one, and at the close of each presentation he gave the people a copy of the lesson on that particular subject. What were the results? In fourteen weeks thirty-two of the fifty-five enrolled in the four Bible schools were ready for baptism. Is not thirty-two out of fifty-five a high percentage of returns? And this was accomplished by using several homes as meeting places, without any evangelistic expense to the conference for a hall or for advertising.

To cite another instance, during the spring of 1940 community Bible schools were conducted on Monday nights with groups of interested people in connection with a certain public effort. Out of the forty-five enrolled in six of these neighborhood Bible schools, forty were ready for baptism in fourteen weeks. Forty out of forty-five is, of course, a very high percentage of returns.

### No Other Method Has Bigger Results

In the divine blueprint for our work personal Bible evangelism is repeatedly emphasized and held up as a most successful method of winning souls. Here are a few striking declarations:

"Men of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. . . . The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is *more successful* in securing souls to Jesus than are sermons delivered in the open air to the moving throng, or even in halls or churches."—ELLEN G. WHITE in *Review and Herald*, Dec. 8, 1885.

In recommending to a certain minister the plan of holding Bible classes with the interested, the Lord's messenger once said: "You will find great success in coming close to the people in these Bible lessons."—*Special Testimonies*, Series A, no. 7, p. 7. In the instruction that the Spirit of prophecy has given concerning evangelism, it is made plain that there is no more effective way of communicating the truth than this close, personal, intimate way of teaching the Bible to small groups, or to individuals in the home. Would you know what is the *best way* to convince souls of the truth and lead them into the message? That is something every worker should know. In fact, he

must know it and follow it if he has success. Here is an authoritative answer to this vital question. Note another statement from Mrs. White in the *Review and Herald*: "The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures."—Dec. 8, 1885.

Supplies which will greatly assist our conference workers in carrying on effective evangelism by the community Bible school plan are available through any Book and Bible House. The Bible lesson sets, covering the essentials of Seventh-day Adventist belief and practice, can be secured at a very nominal rate in lots of one hundred, for distribution, one each week, to the groups of interested after the presentation of each subject of the message. Class record cards are available for keeping a record on each Bible school group. Teaching outlines, which parallel the Bible lesson subjects, can be secured to assist laymen in teaching these truths to the interested.

Also available is a sixteen-page booklet which outlines ten methods by which groups of interested people can be secured for these Bible schools. This booklet sets forth full details on how to handle a neighborhood Bible school. A new series of seven papers for house-to-house distribution has been prepared recently. These are expressly adapted and keyed to the program of arousing interest in God's message, causing that interest first, to culminate in a request for further literature, and second, to ripen into a request for a free Bible lesson course, which will be given in connection with a Bible school in a neighborhood home, or as personal Bible readings in a private home.

There are great possibilities for winning souls by getting selected laymen to distribute these papers systematically in given territories, and then grouping the interested who are thus discovered into neighborhood Bible schools. Inserted in the papers are coupons which serve to discover who are interested in learning more about the truth, and also to enlist the interested ones into Bible schools. A study of evangelistic methods will reveal that the community Bible school plan of winning souls can be used to greater advantage by the larger number of our ministers, college ministerial students, lay preachers, and qualified laymen, than any other evangelistic plan.

Only comparatively few ministers are qualified to conduct successfully large city efforts, even if the necessary funds were available. Many ministers are not adapted to public evangelism by training or experience. Our conferences find it beyond their ability to plan public efforts for every minister. Pastors and district leaders who are not conducting any public efforts from year to year can take care of their work, raise all their goals, and still conduct six

or eight of these weekly neighborhood Bible schools with groups of interested people each year. Scores of well-instructed converts from these schools would thus be added to our ranks.

On what basis can we predicate such results? Here it is. The full-message Bible School Course of twenty-three lessons enables the minister, by a weekly class, to instruct fully each group of interested people in all the essentials of Seventh-day Adventist belief and practice, and bind off the interest with baptism, in a space of twenty-three or twenty-four weeks. This enables him to conduct two sets of Bible schools each year. If he devotes four nights a week to this Bible group teaching, he can conduct eight Bible schools during the year. And if an average of only twelve are enrolled for each school, actual tests and experience indicate that he is almost sure to baptize about fifty or more thoroughly instructed, well-established converts out of the suggested total enrollment of ninety-six.

Now multiply that figure of fifty baptisms by the number of ministers who are not engaged in public efforts, and you will see the large number of souls that would be won to the truth if the community Bible school plan were being followed by these workers. And this could be accomplished without the expense of renting a hall, pitching a tent, or building a tabernacle, and without any extra helpers. There would be absolutely no evangelistic expense to the conference, unless it be the small expense for the Bible lessons and the literature or other means used to secure interested persons for the schools. And this could all be done without any letting down in the yearly campaigns and without cutting down the number of public efforts.

#### Benefits of the Plan Summarized

Thus we could be winning many additional thousands to the Lord every year, if the hundreds of our ministers who are not conducting public efforts every night were enlisted in this Bible school plan, and had the co-operation of our lay members in the distribution of literature from house to house, for the purpose of securing names of interested people. A plan that has in it such potential soul-winning results and that could easily be put into operation is certainly worthy of being adopted everywhere. When we consider the relationship of this Bible school method to evangelism in general, we may summarize its advantages as follows:

1. It makes possible the winning of thousands of souls every year by ministers who are not conducting public efforts.
2. It is carried on at very small expense to the conference, and hence can be operated when there is no available money in the treasury for public efforts.
3. It brings in well-instructed, well-established members.
4. It wins souls in sections where public efforts are not generally successful.
5. It enables the busy pastor or district leader to carry on an effective soul-winning program fifty-two

weeks in the year, and still take care of his other duties.

6. It provides a feeder for successful Sunday night meetings in our churches, where otherwise only a small attendance may be secured.

7. This method of soul winning can be followed when there are restrictions against holding meetings in tents, tabernacles, and halls.

8. It is a method that will develop ministerial students, young ministers, and lay preachers for holding public efforts.

9. It can be used advantageously in connection with every public effort, and will contribute much to the success of the effort.

10. It utilizes a threefold combination of effort by the ministry, the laity, and the printed page, as called for in the Spirit of prophecy.

11. It will win to the truth a larger per cent of those with whom we work than any other method of group evangelism will.

12. No other evangelistic method can be used more effectively by the larger proportion of our ministers, our ministerial students, and our talented laymen.

## Catholic Evangelistic Centers

**L**ISTEN to this! Fifty-one centers will open this year in one Brooklyn diocese alone for the propagation of the Roman Catholic faith. Has the Catholic Church stolen a march on us by actually putting into practice on a large scale the "evangelistic center" idea? In the January 3, 1948, issue of *The Tablet*, a Catholic weekly, published in Brooklyn, New York, there is an interesting article headlined "Non-Catholics Invited to Talks on Catholicism." The subtitle read, "Diocesan Apostolate Annual Series at Fifty Centers; Day Courses Downtown—Bishop Laud's Program."

This stirring headline pointed out very definitely the new aggressiveness that has gripped the Roman Church. Bishop Mollay is quoted as saying, "I observe with special satisfaction that a new center, to be known as St. Boniface's Information Center, will be added this year."

"At St. Boniface's and at the other 50 centers through the diocese," Father McGowan stated, "the purpose of the instructions will be to make available to all interested non-Catholics a complete and systematic explanation of Catholic teaching and practice." The article goes on to say that "this year's instructions will be given weekly for a period of approximately five months at the 51 centers of the apostolate."

All of this is particularly enlightening and challenging in view of the earnest discussion on this very subject at the last session of the Autumn Council, November 11-20, 1947. The action taken at the council calling for the establishment of evangelistic centers is quoted here.

"WHEREAS, The shortness of time and the immensity of our unfinished task of world evangelism call for a markedly increased tempo in our evangelistic program, especially for the large cities in our midst; and

"WHEREAS, It is becoming increasingly difficult in many cities to obtain halls or auditoriums, or even tent or tabernacle sites, where evangelistic meetings can be conducted over any extended period of time; and

"WHEREAS, This results in an inability to utilize

fully the services of our experienced city evangelists; therefore,

"We recommend, 1. That study be given to the establishment of evangelistic centers in the larger cities of our various unions of North America in which a strong program of continuous evangelism could be maintained.

"2. That consideration be given to the formation of evangelistic teams, organized within the various unions, and composed of at least a preaching evangelist, and a singing evangelist, and which, if desired, could rotate among these evangelistic centers of the union.

"3. That the union and its local conferences be encouraged to formulate a plan of finance in respect to these evangelistic teams in which these local conferences and the union could join.

"4. That the respective union conference committees direct the movements of these evangelistic teams.

"5. That, because of the urgency of the hour, this program be started without undue delay with whatever facilities are available, such as church buildings that are suitably located, and halls or auditoriums that could be secured.

"6. That the work of adequately evangelizing certain great metropolitan areas be recognized as being beyond the unaided resources of a local, or even a union conference, and that it be regarded as a denominational problem."

Surely these forthright actions are only springboards to even larger and greatly expanded evangelistic developments. Here is a real opportunity for progressive work for our evangelists. Here is a real expanding program for evangelism. We earnestly hope that our union and local conferences will immediately begin exploring the unlimited resources available in this type of evangelism, in order to give permanency and stability to our evangelistic program. Many years ago the Spirit of prophecy bore definite messages regarding this matter. Notice some of the cities that are actually mentioned by name.

NEW YORK: "Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world. . . . You are to make in New York a center for missionary effort."—*Evangelism*, pp. 384, 385.

NASHVILLE: "Nashville has been presented to me as the most favorable center from which to do a general work for all classes in the Southern States."—*Ibid.*, p. 398.

The following cities have also been named by the messenger of the Lord as important evangelistic objectives: Boston, Portland (Maine), Philadelphia, Baltimore, Washington (D.C.), St. Louis, New Orleans, Memphis, Detroit, Cleveland, Cincinnati, Chicago, Denver, San Francisco, Oakland, Los Angeles, and others. So the story is to go to every nation of earth, to great cities and those grown large by the passing of the years. All are to become great centers for evangelizing the masses.

Where are these great centers to be? Is a congested church or some small congregation meeting in a hall fulfilling the evangelistic needs of this mighty hour? Surely this is the hour to strike out and follow through our resolutions by investing our all in a real advance and establishing centers and evangelistic teams in every great city of America and the world.

M. K. E.

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## Radio Evangelism in Action

*Plans, Methods, and Objectives*

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### Autobiography of a Radio Dial

*All who broadcast and all who listen will read with unusual interest this parable. It was written for the Broadcaster's Exchange, a communication sent monthly to our radio evangelists from the General Conference Radio Department.*

*The lessons of this contribution are obvious. Every broadcaster, and all who have the responsibility of planning for radio evangelism, need to understand the basic factors that underlie a successful program, and conversely, the reason why sometimes our efforts are not well received. Nothing but the best is worthy of the message we are commissioned to give the world. We should work and pray for perfection in our service. The editors are happy to share this with our readers.*

R. A. A.

THE first part of my life is without interest. I was born in a radio factory and eventually found myself in the home of my master and mistress. And fine people they are!

My life, as you must realize, is one of continual twists and turns. Probably no one is more rudely treated than I am. Sometimes I am turned on and off with complete indifference—people forget what a wonderful invention am. Sometimes my mistress watches the clock and then turns me on with an air of expectancy. Then a few moments later she turns me off with disgust, not thinking of my feelings. Once I heard my master say something about junking the radio. But I hope it won't come to that!

Yes, mine is a hard life. But then, there are bright spots in it, too. Once a week my mistress writes a note and fastens it on me so she won't forget to turn me on. Then she turns me very carefully, almost affectionately—always to the same spot. And she sits right up close to me for a whole half-hour. She looks very disappointed if the phone rings or anyone comes to the door. Then when the program is over she turns me off so gently I feel that she almost loves me. I wonder—is that the program you put on? I'd like to know whose it is.

One evening I heard a conversation between my master and mistress that helped me to understand these things a little better. They were talking about how there weren't very many good programs on the air any more, and how they liked religious programs best of all. But they said some of them weren't as good as they used to be.

And I guess that must be true. Because I know there's a religious program that comes on about the time my mistress does her breakfast dishes. And she always used to listen. Then I guess they got a new singer or something.

Maybe singers are naturally loud when they're new—just as new typewriter ribbons are so black. I've heard my master talk about how it takes a little time to wear them down.

Well, I got off the subject. But anyway, about this program! The speaker would be talking along so nice and smooth, and all of a sudden there would be a dreadful noise. I've heard a lot about atom bombs. But I don't think it was that, because it lasted too long. It must have been the singer. Anyway, my mistress would get a terrible scowl on her face and come running in from the kitchen. She wouldn't take time to dry her hands, and oh, how I hate to get dishwater all over me! But I guess she couldn't help it. She always said something about her ears. And finally she stopped listening to that program. She said she liked the speaker, but she couldn't run back and forth all the time.

Not long after that I was sent into the shop for repair. Maybe I had ear trouble too. But I was glad I went, because it was there that I met my good friend, the microphone. We got so well acquainted that now I call him Mike.

And Mike has certainly had a lot of experience. Really, he knows a lot. And he explained a lot of things I didn't understand. The first thing I asked him was why new singers were so loud. And he said it is because new singers always think that their listeners are miles away, and they try to make them hear without a radio. So they sound like fire hydrants—if fire hydrants could sing! He says they don't realize that they are only a foot from the microphone, and the listeners, some of them, are only a foot from the radio. That makes only two feet; so they are really singing right in people's ears. And Mike says it is very impolite to shout in anyone's ear.

Really, it is just amazing how much Mike has heard. People are always talking to him. And when they aren't talking to him, he still has to stand by in readiness. So he gets a lot of inside information.

Mike said that one day the manager of the radio station came into the studio with a gentleman, and they were talking about religious programs. I guess this gentleman wanted to buy time for one. And the manager gave him quite a "line" about how they had to broadcast the baseball games and all the other things people wanted, and that there were too many religious programs on the air already. And I guess the gentleman thought the station manager just didn't want religion on the radio, because he looked pretty disappointed.

But the manager must have liked this man a little, for after a while he talked to him sort of confidentially. And he said that the trouble with religious programs was that the sponsors came to buy time and told them what a good program it would be. And the programs would be good for two or three weeks; but after that

they would start getting worse, until the station was ashamed to have them on the air. And it wasn't that they didn't like religion, but they wanted good quality programs, carefully planned and rehearsed, whether they were religious, or dramatic, or swing.

Mike said he was right, too. And with his experience he ought to know. He said he was in a studio where they put on a big network program. It was religious too. But he said they had every program planned two weeks ahead—knew each song and poem to be used. And then they rehearsed and rehearsed till Mike knew the program by memory.

But he thinks it is better that way. He says that some time after that, they moved him into another studio; and there was a religious program there too. He said they were fine people—really good Christians. But he thought they must not have expected anyone to be listening to their program. At least they didn't act like it. Sometimes one of them wouldn't get there until two or three minutes before program time. And sometimes they were there, but they read a newspaper or listened to a ball game till almost time to broadcast.

I told him probably they had planned and rehearsed their program some other time before that. But he said, "My, no!" He said the preacher had his sermon ready, and that was all. The rest was "ad lib." He told me what that meant, but I guess you already know. Mike says some people can "ad lib" and some can't. The ones who can't are the ones who do it, and the ones who can know better than to try it.

I remembered then that I heard the preacher talk about Job and his wife being led out of Sodom. And my master said something about the script. But Mike said there wasn't any script, and the preacher really could read all right.

He says the preacher really does pretty well, but he wishes the rest of the program wouldn't be thrown together in such a haphazard way. He says sometimes the singers don't even know what they are going to sing when they go on the air. And it's hard for the organist to know what key to play in if she doesn't even know what the song is going to be.

Mike says the organist really has a hard time. She is supposed to play a background while the preacher reads the poems. But he doesn't pick them out till during the first song, so she has to guess at what to play when he starts reading. One day the poem started out about a mother's son, and she started to play, "Where Is My Wandering Boy Tonight?" Then it turned out to be a good son instead of a wayward one! But it wasn't the organist's fault. How could she know?

My friend the microphone says he actually gets "mike fright" sometimes for fear something will really go wrong. And he told me he wished he could be back on the network pro-

gram, because it is so smooth. Every word of it is written out—even the prayer. He said that seemed disrespectful at first. But he heard the preacher say that if we took time to write out what we say to men, to be sure it is right, we ought to be just as careful about what we say to God. And he said the preacher was right—that at least it was better than repeating the same words over and over.

Mike said he really loved helping to put on that network program. He said they always took time to pray before they went on the air. And the whole program was so carefully planned, and fitted together so perfectly, that it was all like a lovely poem. He said it must do a lot of good. I wonder if that isn't the one my mistress listens to each week when she seems so affectionate. And I still wonder, Is that the program you put on?

One more thing! Mike said the preacher on this haphazard program talks a lot about wishing he was on the network, but that you have to have a pull to get on the big hook-ups. Mike says if his program was as well prepared as the one on the network, maybe he'd be on it.

One of the tubes next to me is going bad, so I must bring my autobiography to a close. But I think my microphone friend ought to give that radio preacher a hint. If I had the talent for speaking that Mike has, I surely would!

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## Pulpit and Study

*Biblical Exposition and Homiletic Helps*

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### Gospel of the Kingdom

*By F. F. SCHWINDT, Evangelist,  
Southeastern California Conference*

#### I. READER OF BIBLE IMPRESSED WITH FACT THAT:

1. John the Baptist preached: "*The kingdom of heaven is at hand.*" Matt. 3:2.
2. Our Saviour began His earthly mission by repeating same message: "*The kingdom of heaven is at hand.*" Matt. 4:17.
3. He charged His disciples: "*As ye go, preach, saying, The kingdom of heaven is at hand.*" Matt. 10:7.

#### II. THE KINGDOM THIS GOSPEL OFFERS:

1. Not of this world. John 18:36, 37; Dan. 2:44-46.
2. A dual kingdom.
  - a. Now it is the kingdom of grace. Matt. 4:23; Luke 9:2; Heb. 4:16; Acts 20:24.
  - b. Sinners need this kingdom to prepare them for the kingdom of glory. Rom. 3:19, 20; Titus 2:11-14.



- c. It is within you. Luke 17:20, 21; Matt. 13:31-33.
- 3. The kingdom of glory.
  - a. The restoration of the first dominion. Micah 7:6, 8; Eph. 1:6-14.
  - b. Removal of all enemies. 1 Cor. 15:26-28.
  - c. Eternal life and home of redeemed climax aim of gospel of kingdom. Mark 10:29-31; 2 Peter 3:13, 14; Heb. 11:14-18.

### III. QUALIFICATIONS FOR THIS KINGDOM:

- 1. The new birth. John 3:3, 6.
- 2. Fruits of the kingdom. Gal. 5:22-26.
- 3. Compare your interest in the gospel of the kingdom with:
  - a. The thief on the cross. Luke 23:42.
  - b. The merchant. Matt. 13:45.
  - c. The faithful martyrs. Heb. 11:35-38.

## The Joy of Present Salvation

By N. R. DOWER, *President of the Texico Conference*

ONE of the most pathetic conditions that we find in the church today, and one for which there should be no real excuse, is the continual fog of uncertainty that surrounds so many of our dear people regarding their present personal relationship to the Lord Jesus Christ. Many of our church members, for fear of being misunderstood, hesitate even to claim that they are Christians, that they have been saved, and that they now possess the rich endowments of the righteousness of Christ. It seems to me that we as ministers are largely responsible for this.

In our endeavor to steer away from the well-known and widely accepted theory of "once saved, always saved" we many times fail to accept and to emphasize the very plain and positive statements of the Word of God relative to our salvation. We are either saved or lost today. We are either carrying the burden of sin upon us today, or we have been freed from it by the Lord Jesus Christ today. If we confess and forsake our sins, and if we walk in the light as He is in the light, we have forgiveness for our sins and cleansing from all unrighteousness. There is, therefore, now no condemnation to those who are in Christ Jesus. These are facts which give certainty to the knowledge of our present favorable standing before God.

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:5-7.

There are three very impressive texts in this connection which I should like to consider briefly:

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

"Whoso eateth My flesh, and drinketh My blood, hath eternal life." John 6:54.

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." 1 John 5:11-13.

To realize that eternal life is my present personal possession, that it will continue to be mine as long as Christ dwells within, is a revelation which brings peace, and light, and hope to my troubled heart. Here is something which removes the fog and gives me the sweet clear atmosphere of heavenly certainty. Here is something upon which I can build the entire structure of my faith. Here is something upon which my soul can fully rely.

Living as we do in this world of sin and death, with sorrow and decay on every side, we are now privileged in this present life to be partakers of eternal, heavenly things. My life is hid with God in Christ. I need no longer fear what men may do unto me. They may be able to destroy my body; but my life, eternal life, which is in Christ, cannot be destroyed, either by man or devil. It is a possession of my divine Lord and cannot be separated from Him—and He is mine. He dwells within, and in Him I have life and have it more abundantly. This is not theory; it is fact. It is based on the unchangeable Word of God. It is as sure and certain as the existence of God, and my heart claims by faith that this is my present personal standing before Him.

Although this is true, we should not fail to distinguish between eternal life and immortality. Immortality is a divine attribute belonging only to God, and is given to man not upon his acceptance of Christ Jesus, but upon his enduring to the end. It is bestowed when Christ comes the second time without sin unto salvation. The living are changed in a moment, in the twinkling of the eye, at the last trump. The dead are raised incorruptible. Immortality is then bestowed upon the saved of God. We should bear in mind, however, that only those who have eternal life will put on immortality at the coming of Jesus.

It is true that there are certain statements which caution us to refrain from boasting, or claiming that we are unchangeably saved this side of the kingdom. There are depictions of God's people during the time of trouble filled with anxiety over their spiritual condition and the certainty of their acceptance with Christ, yet there are many more which point out to us in no uncertain way that when Christ dwells in the heart we have as a present experience, as a certainty, the wonderful attributes of His divine character. He becomes to us "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

In speaking of the message of righteousness by faith and other kindred truths the Lord's messenger sets forth the following impressive statements which God's servants today would do well to heed.

"Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301.

"The only way in which he [the sinner] can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, 'Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life.'"

—*Review and Herald*, Nov. 4, 1890.

"If you would stand through the time of trouble, you must know Christ, and appropriate the gift of His righteousness, which He imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to rebound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus."—*Ibid.*, Nov. 22, 1892.

If it is for the want of these precious truths that the church is dying, if it is for these that our people are in such desperate need, if it is man's only hope, and if it is the one means whereby we shall be enabled to stand through the time of trouble, then, fellow workers, let us search deeply into the riches of the love of God and come forth with these messages of certainty and hope for the church, so that it will be prepared for the closing scenes of earth's history and for the coming of her Lord and Saviour Jesus Christ. Let us remember that it is not in the *fact* of personal salvation that Adventists contend with other bodies, but it is in the interpretation of the impossibility of falling from grace that we differ. Let us then hold out to our dear people that which will clear away the fog of uncertainty. Let us present to them the glorious assurances that when Christ lives in our hearts by faith we have life, eternal life, as a personal possession just as surely as we have Christ as a personal Saviour.

"Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness. . . . The meager views which so many have had of the exalted character and office of Christ have narrowed their religious experience, and have greatly hindered their progress in the divine life. Personal religion among us as a people is at a low ebb. There is much form, much machinery, much tongue religion; but something deeper and more solid must be brought into our religious experience. . . . What we need is to know God

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and the power of His love, as revealed in Christ, by an experimental knowledge. . . . Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character."—*Testimonies*, vol. 5, pp. 742-744.

We are to present Christ both to our people and to the millions that are still sitting in darkness bound down with affliction and sin.

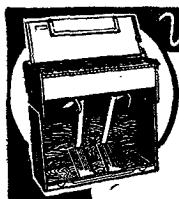
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GOD'S MYSTERIOUS WAY.—William Cowper, the great hymn writer, while suffering from morbid depression, resolved to take his own life. He rode to the river Thames to drown himself, but found a man sitting on the spot from which he intended to jump. Returning to his home, that night he attempted suicide by throwing himself upon his own knife, but the blade broke. Then he hanged himself from the ceiling of his room, but the rope parted before any harm was done. When God had mercifully delivered him from that awful dementia, he wrote that memorable hymn:

God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own Interpreter,  
And He will make it plain.

—*Christian Herald*.



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## The Query Column

Bible Questions and Worker Problems

## Is More Liturgy to Be Encouraged?

*Are our services inferior to other Protestant services in form and impressiveness? Did not the forms of the Mosaic worship in Old Testament times reveal the faith of the Hebrew people? Should we not emulate more of the stately forms and ritual that made their worship beautiful and impressive? Is not the fact that God gave these forms to them a wholly sufficient precedent and justification for us to encourage more ritual in services?*

IT IS true that God gave to the Hebrew people a very definite liturgical system of worship. This ritual, as you say, was to reveal their faith. But all these types pointed to the great antitypical realities of the Christian dispensation to come. The various sacrifices to be slain by the Hebrews all pointed to the divine Lamb of God who was to be slain on Calvary, and all types were to end in the antitypical realities of the Christian dispensation. Thus, when Christ came to establish the Christian church by selecting apostles to propagate the new faith, He swept away all Jewish symbols—the ornate robes, the fragrant incense, the elaborate form of ceremony—and instituted instead a simple, spiritual worship of God without the accouterments of the Jewish worship.

The New Testament example and command of Christ and the apostles is our mandate, not the practices of Jewish worship which were superseded by the simplicities of the Christian church. Their worship was to be simple and direct through hymns, prayers, preaching, and testifying to others. They thus revealed their faith in a Saviour who had come, had died and conquered death through His resurrection, and after ascending to heaven was ministering as our heavenly High Priest and Mediator. It was a new order.

The questioner suggests that Adventist church services are inferior to other Protestant services. If cold, formal liturgy and stately decorum is superior worship, then the cold, elaborate, liturgical forms of the Episcopal Church and the more elaborate ceremonialism of the Roman Catholic Church would constitute the peak of acceptable worship to God. But these stately forms without the true spirit of worship, and without the substance of truth, are an abomination to God, just as the Jewish forms became obnoxious to Him in olden days. This He declared again and again.

Our worship should ever be conducted decently and in order, according to the apostle

Paul. It should be beautiful, orderly, and uplifting. But we have more than the edification of the saints to consider. We have an evangelistic message to give to the world, and a host of honesthearted to win to God and to His message. This is something that nominal Protestantism has tragically lost. It no longer has any message or mission, so it simply seeks to edify itself through its increasingly elaborate and ornate forms.

Beautifully appointed churches, noble architecture, magnificent windows, elaborate organs and professional choirs, and the very vastness of these classic structures, all make for impressive esthetic religious services. But while the form is there, the spirit is usually lacking. And so God denominates it "Babylon," and bids us come out and be separate therefrom. If their worship is superior, why should we come out—then the more liturgical the better. But that is not God's viewpoint, and it must not be ours.

Let us ever seek to increase the simple dignity and worshipfulness of our services, while maintaining the glorious reality of our mission and message—blending true worship and service and quiet devotion with evangelistic fervor. The two must never be separated. We must not become like Babylon.

L. E. F.

## The Religious Press

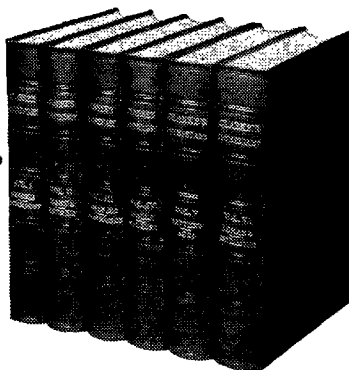
*Valuable Current Excerpts*

1947 CONTRIBUTIONS.—The United Stewardship Council, in its report of the comparative giving for all purposes on the part of religious bodies, reveals that the leading 13 Protestant religious groups contributed \$303,600,785 in 1921 and \$584,837,801 in 1947.—*Watchman-Examiner*, February 26.

BIOLOGICAL WARFARE.—The most terrible of all poisons known to man, the toxin of the botulinus bacillus, now can be produced in quantity by the U.S. Chemical Warfare Service. The substance has long been known to scientists, but this is the first time it has been sufficiently purified to become a dread weapon of war. Botulinus toxin is a thousand times more deadly than mustard gas; so that an ounce could kill, swiftly and quietly, every single person in the United States and Canada. Within twelve to twenty-four hours after a human being is infected, paralysis sets in, which is fatal in sixty to seventy per cent of the cases. The toxin attacks the nervous system, causing such symptoms as sleepiness, partial paralysis of the throat and, at last, death. Spread through the air in tiny and invisible droplets by planes or by the poisoning of the water supply of an entire city, the toxin can be used to decimate entire populations. . . .

Biological warfare involves not only the use of germs against plants, human beings and animal life, but includes the use of chemical agents to destroy plant life. It might conceivably include attacking enemy troops or peoples with virus diseases, as for example, influenza, infantile paralysis, smallpox and sleeping sickness; with such bacteria as cholera, anthrax, dysentery, leprosy and typhoid; with rickettsia like typhus, Rocky Mountain spotted fever; or with body-infiltrating fungi and tissue-eating yeasts.—JACK SCHUYLER in *America*, February 21.

*The Ministry*, May, 1948



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**RELIGIOUS EDUCATION.**—Weekday religious education classes are being held in 3,000 communities throughout the country for 2,000,000 pupils, according to Dr. Erwin L. Shaver, of Chicago, director of the department of weekday religious education for the International Council of Religious Education. Enrollment has more than doubled during the last 5 years, and in the last year approximately 800 communities have joined the weekday religious education movement, Dr. Shaver stated in his report to the Council's annual meeting. Requests for help in setting up similar programs have been received by the department from Hawaii, the Philippines, Hungary, Canada, Australia, and New Zealand.—*Watchman-Examiner*, February 26.

**CATHOLICS IN PHILIPPINES.**—Now that the Philippines are independent of the U.S.A., negotiations have begun to establish diplomatic relations with the Vatican. President Manuel Roxas is greatly in favor of the move, claiming that "ours is the only Christian nation in the Far East, with a population 90 per cent Catholic," according to the *Catholic Register* of last November 23.—*Converted Catholic Magazine*, February.

**BRITISH BIBLE SOCIETY.**—The British and Foreign Bible Society is steadily getting back to its large position as a Bible distributor. In October, 1947, the Society produced and distributed more Scriptures than in any month since 1940: 41,500 Bibles, 104,000 New Testaments, and 42,000 portions. This total of 187,500 Scriptures has been dispatched overseas from London. In addition, nearly 2,000 parcels of Scriptures went to bookshops, missions, Sunday schools, and churches in England and Wales. The British problem is that of binding and covers for Bibles, since leather is so hard to get.—*Watchman-Examiner*, February 26.

**INDIA'S GODS.**—There are nearly as many gods and goddesses (35,000,000) as there are Hindu men and women and children in India. Yet these gods do not satisfy the hungry soul. India's population is equal to North America, South America and Africa combined. There is only one missionary to every seventy-one thousand people. There are still 200,000,000 souls yet unevangelized.—*A Call to Prayer*.—*Gospel Minister*, February 5.

**METHODIST MISSIONS.**—The Methodist Church has set for itself a goal of \$10,177,558 for missionary service for the years 1948-1949. This is the largest missionary budget the Methodist Church has ever set for itself. Part of this is to be used for home mission work and part for foreign.—*Watchman-Examiner*, February 20.

**CATHOLIC CEMETERIES.**—"All Catholics, and Catholics only, must be buried in a Catholic cemetery," is a rule of the Roman Catholic Church as quoted in a recent "Catholic Information" column. In the case of a mixed marriage—of a Catholic and a Baptist—this column says: "If the Catholic party goes first, there is no place for him but in a Catholic cemetery. Or the Baptist may die; and then the Catholic has to arrange for a plot in some union cemetery. In any event, their bodies will be separated in death."—*Converted Catholic Magazine*, January.

**CHURCHES AND TELEVISION.**—The development of television presents a challenge to the Protestant churches of this country. Now that television is becoming the vogue, we must give serious attention to the opportunity which is presented. The Roman Catholic Church has already broadcasted mass by television, and we may provision the future when the pope and his dramatic surroundings will be constantly brought before the people as propaganda for the Church of Rome. Television is not the same as our preaching broadcasts. In television there is a necessity to prepare a setting in which the message is delivered. Certainly, it will require some technique, having dramatic interest, but Protestant adaptability ought not be lacking in the employment of these gifts.—*Watchman-Examiner*, February 26.

**RELIGION IN MEXICO.**—Recently Dr. Frank S. Mead, managing editor of *The Christian Herald*, made

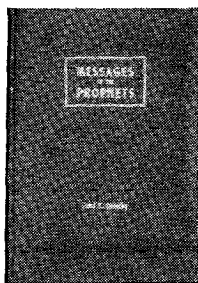
*The Ministry*, May, 1948

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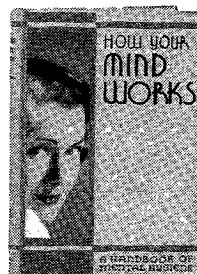
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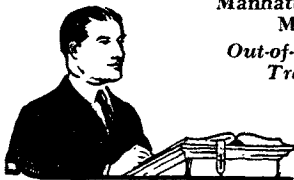
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Say you saw it in THE MINISTRY

a first-hand investigation of religious conditions in New Mexico. In an address at the fortieth annual conference of the Home Missions Council, composed of twenty-three major Protestant denominations, Dr. Mead made a forthright report on his New Mexico investigations, in which he declared that "religious freedom in New Mexico today is threatened by the Catholic church encroachment on the public schools. Using its enormous influence, the Catholic church is attempting to exercise direct control over public school policy. The catechism and 'Holy Marys' are being taught as a regular feature of the school curriculum. Protestant children are required to learn the catechism, and often are promoted according to their proficiency in reciting it." In northern New Mexico, he said, there are over 129 Catholic nuns employed as regular school teachers.—*The Churchman*, January 15.

"DRY" MAGAZINES.—There are a few magazines with national circulation which do not accept liquor advertising. They are *Saturday Evening Post*, *Ladies' Home Journal*, *Pathfinder*, *Farm Journal*, *Good Housekeeping*, *Capper's Weekly*, *Country Gentleman*, *Etude*, and *Woman's Home Companion*.—*Gospel Minister*, January 15.

DISCIPLES OF CHRIST.—Disciples of Christ churches in the United States and Canada report an increase of 17,877 Bible school pupils during the year ending June 30, 1947. Baptisms increased by 6,646. The total membership of the Disciples in the United States and Canada is 1,703,010. They have 8,713 churches throughout the world. Contributions totaled \$10,376,544.—*Watchman-Examiner*, January 29.

## The Book Shelf

(Continued from page 18)

new workers can also use the book with profit for subject outline material.

The sequence of subjects is a little different from the usual. It treats the subject of the Sabbath right after the study of creation and ends with the second coming of Christ, the millennium, and the new earth. The author has divided each topic into several parts. She gives the Bible verses in a group, and then follows them with a few paragraphs that bear on the texts and that connect them to the next section. Each doctrine is well covered, but not in too lengthy a manner, and is presented in a clear and simple way. A good addition to any library.

BESS NINAJ. [Bible  
Instructor, Washington Sanitarium.]

✱ ✱ ✱

## Pulpit or Altar?

(Continued from page 20)

This question would become realistic were one to see a Seventh-day Adventist church built on liturgical lines, with the only steps to the platform directly in front and at the head of the central aisle, with the communion table surmounted by silver candlesticks, placed in the center of the rostrum as the central object, in lieu of the altar usually found in liturgical churches, with the pulpit to one side, and a lectern to balance on the other side. With it goes such terms as the "sanctuary" for the pulpit of the church, containing the communion

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table, pulpit, and so forth. It is a trend that may well disturb those who sense the issues at stake.

We repeat for emphasis: This is more than an architectural variation. It is unwittingly an actual patterning after the fundamental characteristic of the Roman Catholic church and the liturgical churches that follow her in this concept of the centrality of the altar, and is the subordination of the centrality of the pulpit for which we stand historically and in principle. That is the underlying issue. Let us keep our pulpits central. Let us avoid the appearance of compromise with Babylon.

L. E. F.

✱ ✱ ✱

### Stars Received "Marching Orders"

(Continued from page 26)

the speed of a cannon ball. The spectacle ceased not until the rising sun of the November morning eclipsed it, and the whole American nation sat down exhausted with the agitation of a night to be memorable until the earth shall become a falling star."

Truly, the "luminaries" of the skies did receive marching orders, and it is well for us now living to prepare for the end of the world and the coming of Jesus.

✱ ✱ ✱

### What Is Expository Preaching?

(Continued from page 48)

will be able to do the same. Matt. 13:52. He too can bring forth "things new and old." The scribe of that day was an interesting type, so trained in his art that every tiny detail of the transcription must be relayed with minute exactitude. He dare not introduce anything new. He lived with dry parchments and the dead letter. But even such as he, if instructed in the methods of Jesus, could bring forth new revelations from the old settings. In exposing his soul to the imagery of the Word he was copying, he would discover a new pulsating life. And coming forth from the warm rays of divine light, even a scribe could become the voice of the living God. But this promise is also for the heralds of truth today.

It requires much more study, however, more general knowledge, and a deeper consecration to develop in the field of expository preaching. But if we would fulfill the apostolic injunction to "preach the word," we must expound the Scriptures. Our Lord was first a student of the Word, then an expounder of the divine revelation. We surely are not aiming too high if we suggest that the Adventist preacher in a community should become known as a sound evangelical expounder of God's Word, not merely a lecturer on certain subjects. This method of study and ministry is more difficult, but it promises more inspiration to both preacher and congregation.

R. A. A.

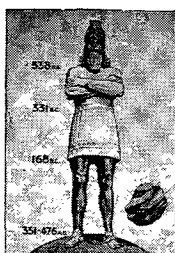
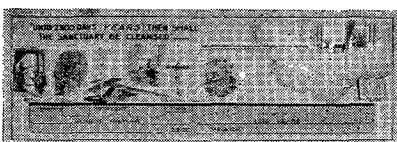
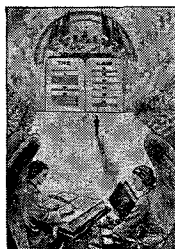
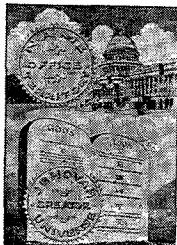
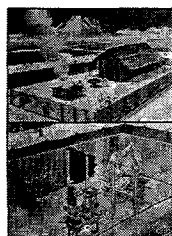
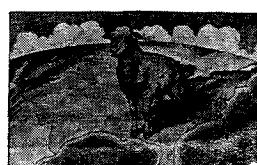


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# POINTERS to PROGRESS



## What Is Expository Preaching?

THE true purpose of all gospel preaching is to uplift Christ, to bring men face to face with His claims, and to lead them into the liberty of the gospel. But preaching methods differ. For example, doctrinal preaching usually aims to set forth some particular point of belief. Various texts from different scriptures may be used in order to get a composite picture, and thus give the full revelation of God on the subject.

Expository preaching, on the contrary, seeks to develop some particular portion of scripture, perhaps a whole chapter, or even an entire book. It cannot be undoctinal, or antidoctinal,—for no revelation from God can be divorced from doctrine—yet the process of development will largely be within the environment of the Scriptural passage itself, an unfolding of the message of the writer. Such features as the historic aspects of the book, the political, economic, social, and religious conditions at the time of writing, the influence of the writer upon subsequent history—all these and other factors are taken into consideration.

The one great purpose of all true Scriptural exposition is to interpret God and His will to man. And though the analysis is stronger if it is developed in relation to the historic setting of the *past*, yet in order to make its *appeal* to the human heart *today*, the application of that revelation must be brought in the setting of the *present*.

If it is recognized that “the whole Bible is a manifestation of Christ” (*Gospel Workers*, p. 250), then the expository student will find the Saviour in every scripture. Just as in England they say, “All roads lead to London,” so every book of the Bible, every chapter, in fact every verse, links with a highway that leads to Christ.

A noteworthy example of this type of preaching is the apostle Peter’s Pentecost sermon. Notice how he brought his message in the setting of Joel’s prophecy, but applied it to his own generation. Another classic is Philip’s study with the Ethiopian official. He “began at the same scripture, and preached unto him Jesus.” In each case the reaction on those who listened was immediate. Men found the way of salvation and were baptized into Christ.

In applying the message of the Scriptural passage, a real expositor will be accurate as well as informative. We could wish that all preaching reached that standard. It is a rare privilege to hear the Word of God expounded

and interpreted within the framework of historic accuracy and correct textual exegesis. It requires more than merely a concordance, a denominational commentary, and a set of doctrinal beliefs to develop in this form of preaching, for the Scripture becomes more than merely something to prove a point or build up a case. Instead it is an avenue along which we traverse in the revelation of God.

The expository preacher pursues his study along these lines: (1) the writer himself; (2) the book’s objective; (3) its influence upon contemporary and succeeding generations; and (4) its application to the problems and experiences of today.

A knowledge of history and archaeology, a familiarity with Biblical languages, and adherence to sound principles of Scriptural exegesis are all essentials in expository study. If, as preachers, we determine to live with the Word of God, and seek for the guidance of the Spirit of Christ, then the Lord will quicken our imagination and help us to unfold and communicate to our hearers messages often hidden in the mine of truth.

“The minister who makes the word of God his constant companion will continually bring forth truth of new beauty. The Spirit of Christ will come upon him, and God will work through him to help others. The Holy Spirit will fill his mind and heart with hope and courage and Bible imagery, and all this will be communicated to those under his instruction.”—*Gospel Workers*, p. 253.

These are wonderful words, and the expression *Bible imagery* is particularly significant. What is Bible imagery? What purpose can it serve in making truth live? An old elocution teacher used to say, “Always talk to a picture.” Why a “picture”? Because only as men see will they act. Moses “endured, as seeing Him who is invisible.” The preacher’s work is “to make all men see what is the fellowship of the mystery.” Eph. 3:9. How well the Master understood this! “Through the imagination He reached the heart.”—*The Desire of Ages*, p. 254.

“With clearness and power He proclaimed the gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning.”—*Ministry of Healing*, pp. 21, 22.

He was able to take the plain dead letter of the law and make it the voice of the living God. But more! He promised that “every scribe which is instructed unto the kingdom of heaven”

—Please turn to page 46