

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

July, 1948

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Notes and Notices

Information and Sundry Items

❖ CHRIST was the model minister and the perfect example for the preacher in the remnant church, but we search the Inspired Record in vain for instances of ministerial instruction, rebuke, or protest to

EXPRESS LIMITATIONS FOR THE PREACHER

the autocratic Roman Government in its functions of state. It arose by force and ruled through force. Its methods were often ruthless and ruinous. Human rights were often trampled. Slavery and oppression were common. But Christ did not attempt to set this right. He devoted Himself exclusively to teaching, preaching, and healing the souls and bodies of sin-sick men and women. He taught obedience to, not interference with, civil authority—unless it contravened that higher and primary allegiance due to God and His supreme authority. Christ enunciated principles that would meet every contingency in man's relationship to society and government. But He never made representation to the civil authorities, nor attempted to instruct them in their corporate duties. We submit that the servant is not greater than his lord. The minister of today cannot rightly attempt to do what His Model never did, or that which He never commissioned either His immediate or remote followers to do. We man the lifeboats, as it were, to rescue as many as possible of the shipwrecked souls floundering in the encompassing ocean of ruin and despair. We are not called upon to attempt to give direction to the officers of the ship of state as to the course it should take. That is neither the province of the individual minister of the gospel nor the place of the church as an institution. We must be about our Father's business, not becoming entangled with His civil deputies of state. The concept of the obligation to mold the state in order to establish the kingdom of God on earth is a corollary of that false theory that the kingdom is the church, and that the kingdom is to be established by the activities of man in the long process of the evolution of the kingdom of righteousness. We are awaiting the establishment of a different kingdom—established by divine interposition, and that right soon. Our business is to prepare citizens for that coming kingdom.

❖ OUR attention has been called to a statistical error in the May MINISTRY, page 42. Under "India's Gods," the number of gods and goddesses in India is given as 35,000,000. Upon consulting the copy we find that it reads 350,000,000, or ten times thirty-five million. We are sorry for this error.

❖ WHEN confronted with a choice between calls, or when contemplating a move, do we choose the easiest place, the most congenial surroundings, the best climate, the best prospect of personal advancement? If these considerations were to become the determining factors in our moves and transfers, we would have no foreign missionaries, except those who loved adventure. We would have no pioneering frontiersmen, except those who have the pioneering spirit in their blood. We would have no workers where the climate is extremely hot or cold, except where physical need or preference led to certain sections. We would not have our workers equitably distributed over the places of need and of challenge, except as men and women were determined to make the move to the place where they could serve best. We are called to "endure hardness" as good soldiers, to find the place of greatest need, and to follow the Pattern and the commission of our great Exemplar.

❖ WE have received a folder from the Southern European Division listing the Reading Course in other languages. In French it is as follows:

1. *"Heureux ceux qui . . ."* E. G. White
2. *Ruben et Jeanne Sallens, Evangélistes*, M. War-gneau-Sallens
3. *L'Epopée Huguenote*, Raoul Stéphan
4. *La Parole faite Chair*, Pasteur W. Luthi
5. *L'Evolution Régressive*, G. Salet et Louis La-font

And in German these three books are listed:

1. *Ursprung, Gestalt und Auftrag der Kirche*, Hans Martin Stükelberger
2. *Johannes*, Walter Lüthi
3. *Das Wagnis des Glaubens*, Anna Oehler

Following the listing and description of these books, a perforated blank appears at the bottom, which may be detached and returned to the division association secretary.

An Appeal to Our Evangelists

❖ IN our Ministerial Association office we have two large maps. It is our earnest desire to keep these maps up-to-date, as we are eager to know where our evangelists are engaged in meetings throughout the year. If you are planning a meeting to begin shortly, or if you are already in an evangelistic campaign, would you be kind enough to drop us a card telling us where your meeting is being held? In this way we can keep our map accurately posted.

We are anxious to keep in touch with our evangelists throughout the world field, for there are items from time to time that are of mutual benefit, and we want to pass this information on to you as soon as we receive it. This plan is just getting under way, and we will be very appreciative for your cooperation in supplying this information. Address your letter or card to the Ministerial Association of S.D.A., Takoma Park, Washington 12, D.C.

M. K. E.



The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
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What It Means to Be a Preacher

By M. L. RICE, *President of
the Atlantic Union Conference*

OF ALL the things that a minister must do, the most difficult is, not raising In-gathering funds or building churches, but preaching. He will find preaching to be the most strenuous and exacting of all forms of labor that he is called upon to do. Perhaps no profession demands more from a man than that of being a successful preacher.

A lawyer's work is difficult and tedious. It is no easy thing to apply human law to the tangled affairs of men and women in this complex age. The work of a physician requires great skill and knowledge as he ministers to the sick. Years of hard study are required to fit him to perform his work. But he who ministers to the minds and hearts of sin-sick, conscience-stricken men and women must be possessed of a knowledge and power unknown to other professions. The man who stands as a mouthpiece of God and properly discharges the responsibilities resting upon him is engaged in the most exacting form of all labor.

No doubt history will show that the pulpit has done as much to determine the course of nations as any other one factor in the world. But history shows too that it is easy for the pulpit to decay. The tendency is ever to degenerate, to fall from the exalted place as a mouthpiece of God, to the performing of ceremonies and the serving of tables.

The church of the living God has prospered when it has had great preachers. The Reformation was ushered in by a great preacher. As long as it had men like Luther, Calvin, Knox, and others the Reformation fires were kept burning. Darkness came, as it always does, when the preachers lost their message.

The great need today is for ministers, men who are powerful in the pulpit. The churches want preachers who can preach. They will forgive almost everything else, but they will not long give their presence willingly to a man who cannot preach. Could this be the reason why some men cannot hold their crowds?

When a new pastor comes, the people do not generally ask, "Does he have a diploma?" They are not particularly interested in his degrees. The one thing above all others that interests them is, Can he preach? If he can, they will overlook most all other deficiencies.

People in the world judge Christianity by two things. First, they judge it by the lives of the people who profess it. Second, it is judged by the sermons that are preached by its ministers. Dull sermons, to the man of the world, means dull religion. One thing is certain: the world will never be stirred by poor preaching.

MUCH has been written and said as to what goes to make up a good sermon. A sermon cannot be judged on what is put into it, but rather by the results that come from it. What happens as the result of the sermon must be the rule by which it is judged. If the sermon leaves the audience unchallenged, regardless of how well it may have been preached, it is a failure. The sermon on the day of Pentecost reaped results. It challenged the people, and stirred them to action. It put unto their hearts a desire to get right with God. This was a successful sermon.

Some have read the sermons of great preachers and attempted to find the secret of their power. But the sermons of many of the great preachers are found to be pretty dull reading. Some have been unable to see why their sermons produced such great results. Some ministers compare themselves with these mighty men that have gone before—their ideas, their illustrations, their language—then shake their heads and say, "I can't see in these sermons what made these men so powerful."

Peter's Pentecostal sermon, as recorded in the book of Acts, was logical and to the point; yet some would call it pretty tame reading. But there is one part of that great sermon that Luke could not report, and it was the most important, the most prominent part. It was impos-

sible to put this part of the sermon into print. The spoken words may be transcribed and put into printed form. The setting of the sermon is accurately given, but the spiritual power that used those words cannot be printed.

The tendency on the part of ministers is to depend upon the structure of their sermons for their success. We all know that successful preachers must have good sermons, well outlined, with definite points to be presented, as well as a terminal to be reached. But there is such a thing as depending too much on the structure of the sermon. It is the spirit, rather than the outline, that will give power and life to the sermon. Someone has said that ministers should work more on themselves than on their sermons.

Many preachers do not stay long enough in one place to build up a strong, successful work. This is especially true in our denomination. The shortness of so many pastorates has no doubt served to retard, rather than build up, the work. One observer said that preachers are like a band of nomads running here and there looking for greener pastures.

Some pastors have been imposed upon by their congregations. In their desire to please the people they have been doing chores, running errands, inspecting the machinery, and all the hundred and one things that somebody must do in connection with the church and its members. Some preachers would rather do this errand running than preach. It is easier, requires less mental effort, is less exacting, and takes less out of a man's life than does preaching. There are many things to be done in every church, and many bearings to oil, in order to keep the church machinery running smoothly; yet this is not the work for which preachers are ordained.

More than all others, ministers must pray. Few pray enough. Praying is hard work. It is taxing and exhausting. Some minds are too undisciplined and some hearts too worldly to come easily into communion with God. It is hard to concentrate and bring all faculties into subjection, and prostrate them before the throne of God. It requires an energy which even the strongest men are capable of for only a short period.

It is said that when Luther was the busiest he prayed the most. But most ministers pray the least when they are the busiest. The apostles put praying before preaching. "We will continue steadfastly in prayer and the ministry of the word."

Those who preach should be masters of their subject. The preacher influences his congregation not only by what he says but by what he says nothing about. A great preacher must have a reserve power, and this comes from a storehouse of knowledge. He must be an expert in his field. The mind, like the soil, must be built up if it is to produce good crops. The mind is

built up and strengthened by study and much reading.

The preacher who reads and studies has a freshness and a vitality about his sermons that breathes life and energy into the congregation.

Spiritual Food to Be Served Warm

By WILLIAM A. SPICER, *Former
President of the General Conference*

ON MY first visit to South Africa, in 1915, during the first world war, I met Pastor P. Smailes, an earnest evangelist who now rests from his labors. His field of service in the Cape Province took in the land of the Kaffirs. He often worked among the Kaffir people, using an interpreter. He told me this incident:

"One day I had been preaching the message to the people in the Kaffir kraals. They listened with earnest attention to the appeal I made to give their hearts to Christ. My interpreter was doing his best. But a head man said to me, 'Your words are hot; but your interpreter's words are cold. Learn Kaffir!'"

The Kaffir chief's appeal to have the food for their hearts served warm reminds me of the lesson given us in the first of all the testimonies in the printed series of *Testimonies for the Church*. It was written in 1855 and says:

"The servants of the Lord have trusted too much to the strength of argument. . . . I saw that the mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servants of God must have the truth in the soul. Said the angel, 'They must get it warm from glory, carry it [warm] in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear.' A few that are conscientious are ready to decide from the weight of evidence; but it is impossible to move many with a mere theory of the truth. There must be a power to attend the truth, a living testimony to move them."—*Testimonies*, vol. 1, (no. 1), p. 113.

It is perhaps significant that this word of the angel was set down in number one. To minister warm spiritual food to the hearers means, surely, that the preacher himself comes to the pulpit every time with a new experience in Christ's saving grace—his own heart warmed with a sense of the love of God for him a sinner, and a new experience in the forgiving, cleansing, keeping power in Christ Jesus.

In a special way, just now, the Saviour speaks from heaven for this time:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Matt. 24:44-46.

And the food in due season, as the Kaffir chieftain realized, ought not to be cold food. It must be ministered by words "warm from glory," as the angel said, and be set warm before the hearers.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Do We Really Believe in Missions?

By HARRY B. LUNDQUIST, *Superintendent,
Antillian Union Mission, Inter-America*

WHEN I attended college a few decades ago, the ambition of the majority of my fellow students was to offer themselves for service in needy mission fields. Any one not sharing in this general conviction of duty was considered just a little "off color." Many students vied with one another in securing a mission appointment, the more neglected and the harder the field the better. To be out in the thick of the fight was a privilege to be prized.

Back in the days when I accepted such an appointment, exactly thirty years ago, the appointees, as far as I knew were sent out for life. No furloughs were promised; and when one abandoned the shores of his native land, he had no reason to hope that he would see his family and friends again this side of the resurrection morning.

It was popular to be a missionary then; and as a general rule, young people given this high privilege were from among those classified as most likely to succeed. Without the shadow of a doubt, with the going forth of this invasion force into practically the entire world, the cause of missions received a stimulus which marked the beginning of a new era with us.

But alas, how the picture has changed! From questionnaires filled out in our secondary schools and colleges in recent years, we find that clerical pursuits at home, the medical and the nurses' profession, even aviation and mechanics, turn out to be the goal of the great majority of students. Being a missionary is no longer the thing to do. Judging from the questionnaire findings, we can see that it was decidedly the thing *not* to do.

In those days our teachers possessed few academic titles. Usually there were none more dignified than an A.B. or a B.S. It was extremely rare to find an M.A. That which those godly men and women lacked in scholastic degrees (but not in scholastic ability) they made up in other ways. The academies and colleges, being smaller, permitted the teachers to know their students and hold fellowship with them, and to serve them as counselors and friends. Majors and minors, as such, were unknown. But somehow we who attended school in those

early institutions received a preparation and an unction that inspired us to respond to the call of missions, which has remained with us through the years.

Some of that group of students who responded to the call to service in mission lands are still serving, and still consider it the greatest privilege of their lives to continue to carry the battle to the gates of the enemy. But many are no longer the GI's or doughboys of the King's army as they were then called. Some have long since assumed the role of officers, and are now behind the lines in the command dugout. But it is more thrilling to volunteer and charge the enemy positions, than to be obliged to wait and pray that others may be willing to do so. The waiting part of mission experience constitutes the missionary's real hardship.

In the union in which I labor, we have placed with the General Conference eight calls for laborers, which are still unfilled. One of these calls was placed as long as nine months ago. Many times those called are able to give the mission board very plausible reasons for not responding. Others simply ask to be excused.

A missionary who came out to us a short time ago told us that some of his closest friends (and among them fellow workers) expressed their surprise that one so promising would be willing to bury himself in a mission field. In some instances there even seems to be a reluctance on the part of the home base organizations to pass calls to employees, especially when the one being called is doing outstanding work. Happily, this is the exception rather than the rule.

Over the years we have made some observations from contacts with missionaries from other church mission boards. Rather than being those who could be spared at the home base, apparently these missionaries were from among their church's best workers, in many instances possessing special preparation for their specific fields of endeavor. They were from among those of the highest moral and spiritual caliber.

The proportionate results in the mission field for money and effort expended continue to be most gratifying. In this union last year there

were 1,696 converts baptized, or an average of more than twenty-eight for each licensed and ordained minister. The average in the homeland is much lower.

Privileges extended to missionaries are now greatly increased, even the wages being almost up to the American standard. Yearly vacations are granted, midterm and regular furloughs, sick benefits, and rent allowances are matters of routine policy.

What, then, is the reason for the reluctance to respond to God's call? Are our students and young workers less willing than formerly to volunteer or to respond when called? Could it be possible that conference and college leaders, anxious to take advantage of the wave of prosperity to remodel and rebuild their institutions, may have been led, in some instances, to hold on to their best teachers and graduates in order to broaden and strengthen their base, not realizing that by so doing, they deprive the work in the fields beyond of men and means with which to hold the lines established by years of toil and sacrifice?

In this union there is an educational institution pretending to do junior college work, which even from the standards of an academy in the United States is very meagerly equipped and manned. Another institution in another language area, because of the lack of ten or fifteen thousand dollars, is obliged to suspend building operations. A medical institution, the only one of the entire union, has been promised only about twenty per cent from mission funds to put up the necessary buildings.

The tragic thing just now, when mission opportunities are wide open, is that we are either unwilling or unready to enter the doors. These doors may not always be open. In fact, we know that they will not be. If not taken advantage of now, long and tedious years of toil may be required to do the work which can now be done with relative economy and success.

May the great God who inspired the leaders of our Advent Movement with the spirit of sacrifice awaken us—workers, missionaries, and members—and breathe into us that holy zeal which will lead us to count no sacrifice too dear in order that the glorious message of the Advent may speedily encircle the globe.

Effective Illustrations

For Use in Sermon or Song

WHAT KEEPS US GOING?—A railway porter was complaining to me about his work. He said he worked long hours, had little time to sleep, and his meals were irregular. The pay was not sufficient for him to get ahead. He stated that the only thing that kept him going was the "vibration of the train."

My thoughts turned to self-examination. What is it that keeps me going—working in the Lord's vineyard? Is it only the "vibration" of the onward march of this movement, the organization, the campaigns, the goals, and devices? All these are helpful, but if circumstances should isolate me from the hum of activity, would my love for the Master impel me to press on? In our daily rush to accomplish every outlined task, we should have the highest motive—loving service to Him who died for us.

G. M. MACLAFFERTY.*

A Glance or a Vision

"Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119:18.

IF WE would see wondrous things in the Bible, something more than an occasional glance at its contents is necessary. There is a vast difference between a glance and an open eye.

A. Lindsay Glegg, in his book *Youth With a Capital "Why,"* tells of an interesting experience which he had during a visit to Scotland. While waiting for the departure of his train he was invited to view the picture gallery in the city. He passed around the gallery, looking at the pictures until he came to a painting of still life. There was some fruit on a table beside a jug, with a tablecloth beneath, and a curtain hanging behind.

He says that as he glanced at it he thought to himself, "Well, that looks like a bit of a daub." He was about to pass on when the curator of the gallery touched his shoulder and said, "Mr. Glegg, what do you think of that picture?"

As Mr. Glegg could think of nothing good to say he made no reply. Then the curator gave him a description of the painting, lasting about ten minutes. He said, "It surely is not painted on a smooth surface. Look how it recedes. Look at the light, and the shade. Look at the bloom on the fruit. Look at the balance of the picture, and how it all heads up to a point."

The longer he talked, the more Glegg's interest grew. He began to see things he did not know were there before. Hidden beauties revealed themselves to his eyes. The glance became a gaze, and the gaze grew to a vision, which so fixed itself upon his soul that he said the picture ever after remained a vivid memory in his mind's eye.

God will never give us visions of the glorious beauties of His Word until we are prepared to give Him sufficient time to impress our minds with its wonderful truths. A mere casual reading, a hurried glance at its contents, is not sufficient to leave the impress of its divine glory on our souls.

ALFRED F. J. KRANZ.*

* Others are invited to contribute illustrations to this column.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Our Pastoral Program

By VICTOR W. ESQUILLA, *Pastor,*
Columbia, South Carolina

EVANGELISM does not stop at the baptismal font. It embraces both soul winning and soul building; the one is spiritual conquest, and the other spiritual construction. The new member is only a babe in Christ. Surely when a little life is born into this world we do not leave it there. No, indeed! How tenderly and solicitously the mother, father, brothers, and sisters minister to it. Its food must be right, and its development is watched and guided day by day.

Fully as precious as the tiny babe is the new convert. He is only a babe in Christ, and just so the household of faith—brothers, sisters, mothers, and fathers in Christ—are to minister to him. Many souls are lost to the cause because they had insufficient care when they were just getting on their feet spiritually.

When the evangelist preaches this message, it comes to the hearers for the first time as something new and startling. Even after accepted, the truths need to be presented again, and perhaps over and over in sermons and personal discourses, so that the points become distinct and the ideas become fixed in mind.

Perhaps the evangelist must leave and go on to another field; then the local pastor who has been with the effort must take over. New believers feel confidence when the ones they have become acquainted with in the effort continue to minister to them.

The local pastor should take over immediately. Perhaps it is well to counsel with the evangelist as to ways and means, but at any rate there must be no lapse or lull in the program. From a schedule of evangelistic meetings every night, meetings should be conducted at least on Sunday nights, and if possible on Friday nights. No opening should be permitted wherein Satan can get a foothold to lead the interest away from the message.

Minister means to minister. Jesus said, "Ye are My disciples if ye are servant of all." He came not to be ministered to, but to minister to others. And right here is where the minister does his best work. He must be a master engineer. His it is to plan to put his church to work—working for the new converts. (And thereby they will be gaining strength for themselves.)

New members must be visited regularly.

Changing from the old way of living to this present program, which is so different from their experience in any other church, will not be easy. There will come in doubts, trials, testings, temptations. Satan will be on the edge, getting in his bid wherever he can. Then the godly counsel of the pastor or good brother or sister is needed. Not once but often, again and again. The church should be praying to be led to the aid of the struggling ones. "Watch," was what Peter said, "as they that must give account." The messenger of the Lord gives this divine counsel:

"After individuals have been converted to the truth, they need to be looked after. . . . These newly converted ones need nursing,—watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with. These souls need the meat apportioned to every man in due season. No wonder that some become discouraged, linger by the way, and are left for wolves to devour. Satan is upon the track of all. He sends his agents forth to gather back to his ranks the souls he has lost. There should be more fathers and mothers to take these babes in the truth to their hearts, and to encourage them and pray for them, that their faith be not confused."—*Testimonies*, vol. 4, p. 68.

The pastor cannot do this alone; he must organize his flock to help him. They are not to go and gossip. Let the pastor be very careful in his selection of helpers.

A minister's pastoral work should be organized in such a way as to divide this responsibility among the church officers. This will not only make for efficiency but encourage the officers as well. It has been my custom during my ministry to divide the entire church membership among the church officers for the purpose of visiting regularly, and also to promote all campaigns in the home. At the regular monthly church board meeting a report is given, and the pastor should then, at his earliest convenience, visit those who may be discouraged. This plan is followed in addition to the visits of Sabbath school teachers to absentee members. In *Gospel Workers* we are told:

"If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."—Page 198.

Then as to the attendance at religious meetings—this must be watched carefully. Someway the minister must check with the Sabbath school secretary, or have a list of his own, and see that the new members attend faithfully.

Should any be absent, they must be visited immediately. Even one day should not pass without some word from them as to why they were absent. They must be made to realize that they are wanted and should be at church; that the Lord is there to meet them and give them the strength they need for the coming week's trials.

The coldness of some of our churches is pitiful. Everyone longs for attention and fellowship and sympathy. So many times we discuss our hats, our food, and what not with our bosom friend, and at the same time some heart is bleeding for recognition and a few kind words. Have you seen them standing on the outside of the ring, longingly looking for a personal word? Pray the good Lord, that He will give you the gentle healing words to make them feel one with you.

The pastor can get the new ones acquainted during a social hour where all can become acquainted, and I mean *ALL*. This does not mean just a few cliquing together, but let each church member "buddy" a new convert, and feel responsibility for his entertainment. Do not leave the new members sitting alone.

The pastor must initiate the new members into the daily study of the Sabbath school lesson, and also the use of the Morning Watch Calendar. In the old life they perhaps never thought of morning worship. *Power for Today* is an excellent book to enrich the morning worship. If the pastor can keep them studying, it is helpful to their progress. A course in Bible by correspondence or something of that sort is helpful, also some of the courses of the Home Study Institute.

Since they will now be refraining from the type of reading that they have done in the past, our good papers must be provided, such as the *Review and Herald*, *Youth's Instructor*, *Our Little Friend*, and others. The pastor must see that these are available for each one. Tithe paying must be carefully explained and brought to the attention of new converts. The blessing in it must be pointed out to them.

Young converts should be brought to the Missionary Volunteer meetings, and the children enrolled in the church school. The older young folks should be sent to an academy or college.

The pastor who is a true shepherd will lead the new members step by step into a closer fellowship with the Master. As soon as possible he will see that they are given some work to do for the Lord. It is by working for others that one grows spiritually. So, just as soon as possible our babe in Christ must learn to work for others. When he begins to do this he will find he must learn to pray. The pastor in a short, right-to-the-point sermon should emphasize the factors that contribute to answered prayer. Point them to our good books on prayer, especially *Steps to Christ*, and the chapter there on "Prayer." Permit me to direct your

attention to the following statement taken from volume 9 of the *Testimonies*:

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God."—Page 82.

"Every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare."—*Ibid.*, vol. 7, p. 30.

It is said that a mother's work is never done in that it continues on as long as life lasts. Just so the true pastor of the flock is never through. His is a ministry of prayer, work, and faith, not to be finished until we all stand upon that glorious sea of glass, and the glad reunion of soul with soul takes place.

The Minister's Qualifications

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

HERE are seven characteristics or qualifications that are essential to success in the ministry, and seven is the Biblical number of completeness and perfection. "In order for a man to be a successful minister, something more than book knowledge is essential. The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications, no man can be inferior; instead, he will have a commanding influence for good."—*Gospel Workers*, p. 111. The minister who has these traits of character will not "be inferior" but will wield "a commanding influence for good." He cannot fail in his divinely appointed mission. Let us notice these qualifications in their order.

I. "KNOWLEDGE." This we are told is "essential." While knowledge is one of the gifts of the Spirit, its acquirement depends on our effort and cooperation. Since books constitute the source of most of our knowledge, it is spoken of here as "book knowledge." The successful minister will obey the instruction: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He must give attention to reading if he would have a message worth listening to.

In the minister's reading and study the Scriptures should be given first place. The Bible is an inexhaustible mine of truth which has never yet been fully explored. In view of the great ocean of truth, the minister should possess the humble attitude of the great Sir Isaac Newton: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble

or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."—FOSDICK, *On Being Fit to Live With*, p. 48.

The writings of the Spirit of prophecy should come next in the minister's reading and study. There are also many other books and papers that should make up a fair-sized library, and be put to constant use. He should have a good filing system and a number of loose-leaf notebooks. It is a good plan to have a garden of growing sermons, which, by the process of adding texts, thoughts, and illustrations, are continuously ripening for future use. The success in public speaking depends more on having material where it can be had when needed, rather than on a good memory. There should be adequate material on file for any subject, for any occasion.

We are told that many ministers are "criminally lazy" when it comes to study. It is a case of "criminal negligence" because of the harm done. Clarence Macertney says: "One of the dangers and drawbacks is the temptation to a lazy man to substitute glibness of speech for premeditated truth and the beaten oil of the sanctuary. . . . For a little season he may deceive even the elect. But time, that inexorable exposor, is sure to reveal his shallowness and his laziness."—*Preaching Without Notes*, p. 151. One need not listen to more than five minutes of a sermon to discover whether or not the speaker is a reader and a student.

2. "CONSECRATION." This is necessary in order to make the proper use of knowledge. Knowledge becomes more dangerous than ignorance when it is not coupled with consecration and good judgment. The master criminals today are scientists. "The time demands greater efficiency and deeper consecration."—*Testimonies*, vol. 9, p. 27. Consecration must become deeper as knowledge and efficiency become greater. One writer declared that "the power of preaching and the preacher lies in the depth of his spiritual life." And James Denny has said, "No man can give the impression that he is clever and that Jesus Christ is all-sufficient at the same time."

The need of the cause today is that of leaders so deeply spiritual that they place a spiritual mold on the work. This will affect for good every phase and department of church activities. It was the secret of success in apostolic days. "The Church, however, throughout the whole of Judaea, Galilee, and Samaria, had peace and was built up; and grew in numbers, living in the fear of the Lord and in the encouragement of the Holy Spirit." Acts 9:31, Weymouth. At the close of every service the congregation should depart, saying, "God spoke to us today." They should leave as a band of men whose hearts God had touched.

3. "INTEGRITY." Jethro said to Moses, "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating

covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:21. "Capable men . . . , religious men, honest men" (Moffatt). Here are three important qualifications for leadership. Leaders must be dependable. They must not be policy men, or politicians. Their conduct should never cause others to question their motives and wonder what sinister purpose lies behind their words and acts.

Men in positions of responsibility must be loyal and sincere and cooperative. They must not put on an independent show or become dictators. Dictatorship is not leadership. Consecrated men of integrity will be "as true to duty as the needle to the pole," and will "stand for right though the heavens fall." The following counsel is to the point:

"One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge and weak in faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good than ten will be who do not realize the necessity of depending upon God and of acting in harmony with the general plan of the work."—*Evangelism*, p. 474.

4. "INTELLIGENCE." Intelligence is distinguished from knowledge, as is wisdom. It is not acquired with education. It is the native ability to make wise use of information gained. It is good common sense and good judgment. Many highly trained and educated persons are not wise or intelligent. The world is filled with "misfits" who are educated but not wise. They may be erratic and go to fanatical extremes. They lack intelligence to keep them in the middle of the road.

The following is a good description of some preachers and their sermons: "Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner."—*Ibid.*, p. 648. George Whitefield told a group of ministers that certain types of sermons are composed of "poor, dry, sapless stuff." This is a good description of unintelligent sermons. They are "as dry as the hills of Gilboa that have neither dew nor rain." They remind one of a "valley of dry bones."

5. "INDUSTRY." "Seest thou a man diligent in his business? he shall stand before kings," said the wise man. Benjamin Franklin said that his father often reminded him of this proverb, and that before his death he had the privilege of standing before five kings and dining with three. Proverbs 6:6-11 is an accurate picture of a lazy preacher whose garden is filled with weeds. He is always tired, and therefore resting and sleeping. He thinks he is overworked and is more interested in vacations than his mission.

"Some preachers are tired long before they are retired" is a true saying. Dr. Jung has said, "If I only knew that my life had some

meaning and purpose, then there would be no silly story about my nerves." And Dr. David Starr Jordan declared that "the whole world will stand by and let a man pass who knows where he is going." Indolent persons have no business in the ministry. "The devil is never too busy to rock the cradle of a sleeping saint," applies with special force to an indolent preacher. "Lord, keep me alive while I am still living" should be the constant prayer of every minister.

6. "ENERGY." There are few problems too hard to solve except by those who are too lazy to solve them. Energy is that inner urge that makes men industrious. It is the motivating power that produces zeal, vim, activity, and enthusiasm. However, "it is no evidence that a man has zeal for God because he works himself up into a frenzy of excitement and gesticulation. . . . The Saviour of the world would have His co-laborers represent Him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our Pattern, Christ Jesus."—*Testimonies*, vol. 4, p. 405. Energy is not emotionalism.

Timely sermons are brought into being through all the pangs of childbirth. They do not come by inspiration. They require perspiration. Soul-gripping sermons never issue from the lips of a mentally or spiritually indolent preacher. A noted preacher once said, "Wrestle with your subject in the study, that there may be clarity in the pulpit." (*Heralds of God*, p. 124.) And another declared that "every sermon must have something of your own life-blood in it." (*Ibid.*, p. 174.) No fruits of righteousness can be produced in the garden of the Lord without applications of energy on the part of the human caretaker.

7. "TACT." Some preachers' tact pricks like a tack. Tact is courtesy, culture, politeness, and good manners. It is the ability to get along with people, even those who seem cantankerous and unreasonable. The lack of tact even in some ministers is amazing. We are told that "tact and good judgment increase the usefulness a hundred-fold."—*Gospel Workers*, p. 119. What marvelous returns on an investment! Therefore, the importance of tact in the ministry cannot be overemphasized.

This is further emphasized in the following statement: "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189. Tact was one of the outstanding characteristics of Paul, and the chief secret of his success in making favorable contacts with those he sought to save. He wrote:

"Though free from all human control, I have made myself a slave of all in the hope of winning as many

converts as possible. To the Jews I have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I am not—in order to win those who are under the Law; to men without Law as if I were without Law—although I am not without Law in relation to God but am abiding in Christ's Law—in order to win those who are without Law. To the weak I have become weak, so as to gain the weak. To all men I have become all things, in the hope that in every one of these ways I may save some." 1 Cor. 9:19-22, Weymouth.

Is it any wonder that Paul was such a great soul saver? His tactics caused him to be misunderstood by his brethren, but he got results where they failed. He studied personalities in the light of their training and background. He endeavored to see things from their viewpoint so as to make a tactful approach and win confidence. He made all others feel at home in his presence. He was never afflicted with a swollen conceit or superiority complex which drives people away. Through his tact he drew others to him in trust and confidence.

"Possessing these qualifications"—knowledge, consecration, integrity, intelligence, industry, energy, and tact—"no man can be inferior; instead, he will have a commanding influence for good."



Propriety of Deportment

THE subject of purity and propriety of deportment is one to which we must give heed. We must guard against the sins of this degenerate age. Let not Christ's ambassadors descend to trifling conversation, to familiarity with women, married or single. Let them keep their proper place with becoming dignity; yet at the same time they may be sociable, kind, and courteous to all. They must stand aloof from everything that savors of commonness and familiarity. This is forbidden ground, upon which it is unsafe to set the feet. Every word, every act, should tend to elevate, to refine, to ennoble. There is sin in thoughtlessness about such matters.—*Gospel Workers*, p. 125.



"To be like Christ, to stand in His stead and speak on His behalf, sensible of a divine commission, persuaded that we are His ambassadors, not by infallible sacerdotal selection, not by the market law of demand and supply, but by immediate, internal, and effectual call of God; and thus persuaded, to take the truths of Holy Scripture and unfold, illustrate, amplify them for enlightenment and persuasion, and under the guidance of the Holy Spirit, to have them intensified by profound personal conviction, fused in the fires of one's own soul, poured upon waiting ears and hearts from lips touched with God's altar-fire, and accompanied by every possible adjunct of effective posture and gesture and voice—this is preaching."—HERRICK JOHNSTON, *The Ideal Ministry*, p. 17.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

What They Expect of Each Other

. . . of the Bible Instructor

By J. H. BAYLISS, *Superintendent
of the Scottish Mission*

1. Spiritual Relationship to the Work

THE Bible instructor should be conscious of a definite, direct, inward call from God to her work. Her service for humanity should be prompted by the presence of an indwelling Christ and His love. Although she is not expected to have attained to the acme of perfection, it is reasonable to expect that she should be keen to foster a progressive Christian experience. She should be firmly grounded in Adventist teaching and practice, and at all times display an unwavering loyalty to the cause she represents.

2. Relationship to the Evangelist

She should recognize herself as the evangelist's co-worker, co-operator, counselor, and Christian friend. She should, therefore, feel the utmost freedom to offer intelligent, constructive criticism and helpful suggestions relative to: (a) methods of evangelistic labor; (b) the evangelist's pulpit deportment, postures, gestures, mannerisms, preaching, and sermon substance.

At the same time she should be prepared to accept kindly reciprocal guidance, for it is an eternal truth that two cannot walk together, "except they be agreed." Similarly, a pertinent question in evangelistic labor is: Can two work together, except there be agreement?

3. Relationship to Evangelistic Duties

The Bible instructor should plan her work prayerfully and methodically at the beginning of each week, so that time is allotted to the workers' meeting, visiting, giving Bible studies, conducting prayer services, teaching a Sabbath school class, attending children's and young people's services when required, and assisting in Ingathering, literature distribution, and other church campaigns. In every case she should give priority of attention to potential Adventists. Another important item to be remembered in planning her time is to study to be in her place on time. She should keep a prayer list of all the interested people and pray for them every day, considering this, to say the

—Please turn to page 20

. . . of the Evangelist

By BESSIE CLEARY, *Bible Instructor,
North England Conference*

EXPECTATION is the state of anticipation of future benefits or excellence—the prospect of future good. So the dictionary has it, and so the Bible instructor hopes, as she is invited to take up work with the evangelist. For the sake of clarity and speed I have divided the subject into four sections: (1) the evangelist in the workers' meeting; (2) the evangelist in campaign work; (3) the evangelist in the homes of the people; and (4) the evangelist as a man.

1. The Evangelist in the Workers' Meeting

The Lord designs that His work shall be carried solidly. It was the Saviour's purpose that the messengers of the gospel should be associated together to be mutually helpful, the defects in one being partially covered by the virtues in the other. It is the workers' meeting that provides time and opportunity to study together, not only the problems of the work in your particular district, but lessons from the Word as a means of counsel and help. In all the Lord's arrangements there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The Lord desires His chosen servants to learn how to unite together in harmonious effort. The workers' meeting can be a consulting room where evangelist and Bible instructor may talk together, offer kindly criticism, suggest, adapt, encourage, and sympathize. Don't let it develop into a situation where an evangelist, who feels his importance, raps out orders and issues commands.

Begin your workers' meeting on time. When your Bible instructor arrives at your home at 10 A.M. on a lovely spring morning, don't chide her for arriving early, telling her she has a bad conscience and can't sleep! Be ready, with your breakfast eaten and your shoes laced up, and you'll find a Bible instructor who respects you and who will work faithfully with you.

Explain your methods of work and the keeping of records to your Bible instructor. If she has any better suggestion for doing things, even though she has learned it from an evangelist she has worked with previously, don't throw it

out untried with a "you're not with so-and-so now!" If that is your attitude, she will soon understand the fact that you are unwilling to learn from others.

As the names and problems of the interested are discussed, you must pray. I do feel that much more success would be manifest if the workers could pray together in peace and quiet, without the disturbing knowledge that the baby's bath was in progress, or some such evidence of domestic bliss. Let us not become so familiar with holy things that we fail to give the work of God the respect and reverence it demands. Let us have order and system as we plan the work of God. Seek the Lord together. God intends that we should be a help and blessing to each other. Let the workers' meeting fulfill that purpose.

2. The Evangelist in Campaign Work

The Bible instructor understands that the evangelist bears the brunt of responsibility for the planning of the campaign. She does not wish to usurp his place. But she expects to be informed of the plans in operation for the campaign, and is willing to share in the tasks of preparation. She wants to feel that this is a united effort to win souls.

Acquaint your Bible instructor with the order of service. She is just as keen to see things through successfully as you are, so let her make suggestions where necessary. A woman can often see where a man is blind.

Introduce your Bible instructor to the people. Your words will help her tremendously to find an entrance into homes. Remember she will be the first to make personal contact with the individual. She will get to know his problems and worries more intimately, perhaps, than you. She will have more opportunity to get nearer to him than you. Therefore, she stands or falls by your representation of her to the people. Encourage them to have confidence in her. She will do the same for you as she talks with them privately. If they know she is a graduate from the same missionary college which you attended, this gives her a standing at once, and the people will not think of her merely as the woman who gives out the hymn-books, or tidies up after the meeting.

Important things sometimes occur to call an evangelist away right in the crisis of the interest. If you have backed up your Bible instructor and created confidence in her, then she can hold the fort until your return, with no slackening of the interest. Do remember that in many respects she is just as capable as you are.

If it is at all possible, the Bible instructor should be free from playing the musical instrument, so as to be able to meet the people and get to know them. Many a contact has been made as the interested ones come and go. Therefore, try to make it possible for your worker to have this opportunity.

While the effort meetings are in progress I do not think it advisable for the Bible instructor to be outside the hall, or in some anteroom, caring for the evangelist's child. She expects to be allowed to remain in the meeting, to watch the effect of the message on the hearers and generally to do the work for which she has been trained. Many of our hearers are devout worshipers in the established churches, and judge us by the dignity and reverence of their own assemblies.

The Bible instructor expects you as the evangelist to preach the Word. That is your task. The truth-seeking public are not interested in your family affairs and whether you think you are underpaid or not. Keep these things out of your sermons. The Bible instructor feels ashamed when she has to face the suggestion from several dear old sisters that they should take up an offering for the evangelist, as he is so poor! The things we say in the pulpit reflect on our organized work and on the message of truth we preach. Let us see to it that that reflexion always shows the beauty of the truth in Christ, and loyalty to the movement we represent.

There is a welcome idea growing in our ranks that the Bible instructor can be more profitably employed than in giving out handbills week by week. No Bible instructor will refuse to do her reasonable share of this work if the evangelist's budget cannot provide release from it. But she should not have the burden of seeing to the distribution of all the handbills, or take a major share herself. She expects that the evangelist will see to this item, and thus allow her to concentrate on the visiting, with energies fresh and unimpaired.

Studying the truth with people and pleading for souls takes time. The Bible instructor expects the evangelist to be reasonable in his demands, and not expect her to be in and out of a home in twenty minutes. Trust your worker. Advise her, by all means; but trust her. She has, as you have, a sense of responsibility to God for the way she spends her time in the homes of the people. Remember that at times she does some extra service in the home, such as helping the sick, aged, or infirm, or trying to break down prejudice. Let her know you trust her common sense not to outwear her welcome.

3. Evangelist in Homes of People

In course of time, then, as a result of her visiting, the Bible instructor will arrange for the evangelist to call on the people in their homes. Here the Bible instructor expects to take a back seat. She expects the evangelist to bring his own Bible, not to borrow hers, and to live up to the reputation she has been building up for him over the weeks. She is wise enough to know that the wind and the weather must form part of the conversation, but she

rejoices as he turns to spiritual themes and establishes the eager soul in present truth. Her heart warms as he forges another link in the chain that anchors the soul to the Rock of salvation.

The Bible instructor expects the evangelist to follow up the work he begins in the pulpit. She is dismayed when he spends so much time in his own house that he has no time to visit or engage in any part of the work except preaching. She expects him to be free of home duties during the hours of a normal working day. No minister should be measured simply by his ability as a speaker. The harder part comes after he leaves the pulpit. If half of the sermonizing were done, and double the labor given to souls in their own homes, a result would be seen that would be surprising. During the past six months I have been amazed at the amount of work it is possible to accomplish when a man sets himself to work honestly during reasonable hours.

4. The Evangelist as a Man

Finally, what does the Bible instructor expect of the evangelist as a man?

She expects him to be a Christian gentleman. She is thrown much into his association, and learns to read him as an open book. She expects friendliness, but not familiarity; authority, but not dictatorship; appreciation, but not flattery; an understanding that she is human and a woman.

There is danger that the women connected with the work will be required to labor too hard, without proper periods of rest. Such severe taxation should not be brought upon them. Periods of rest are necessary for all, especially women. Because she is a woman, she is prepared to be faithful and loyal to the evangelist, to prove herself capable and willing in service. She may not be able to sing like Melba, or play like Paderewski, or preach like Paul. But if you remember she is not a machine, and are prepared to regard her as a colaborer with yourself and God, your joint labors will result in success and fruitfulness for the cause to which all evangelists and Bible instructors have dedicated themselves.

The Mennonite Bodies

By MARY NEUFELD, E. G. White
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HISTORY.—The founders of the Mennonite organization came out of the Catholic Church. As this church voluntarily lost sight of the teachings of the Word of God, and for centuries was successful in enforcing a system of man-made laws, God moved upon devoted and earnest men to lead His people back to the Bible. The Reformation of the sixteenth century witnessed the noble work of such men as

Luther, the German Reformer; and Zwingli, the Swiss Reformer, who make up the background to the Mennonite movement.

There are two different branches that enter into the formation of the Mennonite bodies. These are, first, the Swiss group, with Conrad Grebel as a prominent leader; and, second, the Dutch group, with Obbe Philips as its founder. The underlying cause for the development of the Mennonite bodies is the Anabaptist belief with its emphasis on conversion and adult baptism.

Conrad Grebel, son of a wealthy iron merchant, with a university education, became dissatisfied with his life of folly and sin. In his contact with Zwingli he was led to accept his teachings, and for a time was closely associated with him in his efforts of reform.

However, to this zealous young disciple it seemed that Zwingli was moving with too much conservatism on points that he felt would bring about the desired church of apostolic times. Grebel and his associates—Felix Mantz, also a proficient student, and George Blaurock, a converted monk—wanted Zwingli to disentangle his followers from any connection with civil authorities, and start a church of converted believers. They were especially distressed at the practice of infant baptism and the continuation of the mass. Zwingli had agreed that infant baptism was not in harmony with Bible principles; yet when Grebel and his associates stressed this point to such a degree that something had to be done, it led to an open debate, which caused the Zwinglian group to issue a decree that all infants were to be baptized before the age of eight days, and Grebel and his followers were restrained from holding further meetings. At this they withdrew from Zwingli, and in 1525 organized the first Anabaptist church in Zurich, Switzerland.

Then in 1534 Obbe Philips organized the first Anabaptist church in Holland. He had been terribly disillusioned by a sect of fanatics called the Melchorites, but their teachings and misdeeds led him to study the Word of God, and he came to the same conclusions as the Swiss Anabaptists. Two years after his conversion he baptized Menno Simons.

Menno Simons had trained for the Catholic priesthood but, as other priests, held that the study of the Scriptures was only for those at the head of the church. However, when he heard of the execution of a Dutch Anabaptist, he decided to study the Scriptures to learn the meaning of such a faith. Moreover, he doubted the doctrine of transubstantiation. From the study of the Word of God he recognized that the Catholic views were but the teachings of a sinful system instituted by man. But it was not without a great personal struggle that he left that church to become the outstanding leader of the Mennonite movement.

After his renunciation of the Catholic Church he was ordained to the ministry of the Anabaptist group. In spite of often being in peril of his life, he, with his wife and children, traveled throughout the Netherlands and northern Germany for twenty-five years to teach the truths he had found. His ideals were pure, his judgments balanced, and his aims high and noble. He preached the need of a personal conversion and recovery from wickedness, and his work resulted in many converts. Even though Menno was not the founder of his faith, his followers were named Mennonites, which became the accepted name for both the Swiss and Dutch branches.

Many disputations were held between the Swiss ministers and Reformed Church clergy, and the Anabaptists were greatly persecuted. In 1529 the decree of the Diet of Speyer ordered the execution of Anabaptists found in the Holy Roman Empire, without trial. The most severe persecutions were from 1637 to 1639. In 1659 Bern created a department of government called the Anabaptist Commission, which was to suppress the church life of the Swiss brethren. So it was a godsend when the Count of Palatine opened up his country and invited these persecuted people to come in and possess it. A limited degree of liberty was granted them.

In 1709 there was a fresh outbreak, and another flight from Switzerland. This time they settled not only in the Palatinate but in Holland and North America as well. Persecution also drove the Anabaptists to Alsace, and when they were banished there they fled to Lorraine and Montbeliard. Shortly after the founding of the Anabaptists a number settled in Moravia. In 1622 a wave of persecution set in, and about 20,000 were driven from Moravia. Some settled in Hungary, some in Transylvania, and some scattered to other points.

It seems that the Dutch Mennonites were persecuted even more harshly than the Swiss Mennonites, but their persecution stopped earlier. A large number of martyrs were put to death between 1550 and 1600 in the Netherlands. In the latter part of the sixteenth century a number of the Dutch Mennonites fled across the English channel to England, where they were influential in planting Anabaptist doctrines. In spite of all the persecutions and banishments, Anabaptism flourished, and Dutch Mennonites were found in the Rhineland and in different points all along to the Vistula.

A few of the Dutch Mennonites went to North America as early as 1650, but these did not make any particular contribution to their faith. The first settlement of any significance was in the year 1683, when the children and grandchildren of the Mennonites in the Palatinate accepted the noble invitation of William Penn to come to America. Penn had received

forty square miles from the English crown, and invited all who were persecuted for their faith to come to this land of freedom. Thirteen families from Crefeld, Germany, came on the ship *Concord* and settled in Germantown, Pennsylvania, now a part of Philadelphia. From 1709 to 1754 there was a steady influx to America from the Palatinate and Swiss Mennonites; in fact, the record shows that there were four great waves of Mennonite immigration to this continent. These immigrants spread into different States as well as to various parts of Canada.

In 1789 the Russian ruler, Catherine II, found herself in need of settlers for the sparsely settled country of south Russia, and when she heard of the unfavorable conditions of the Mennonites in Danzig and Prussia she gave them an invitation to come to Russia. About nine thousand accepted this offer. They first settled along the Dnieper River in the Ukraine, south Russia, and this colony was known as the Chortitza settlement. The second colony settled north of the Sea Azov in 1803, and were known as the Molotschna settlement. Their number in Russia doubled in twenty-five years, and by 1850 there were among them the rich and the poor, with a certain amount of coldness in their religion. In 1870 they were threatened with the news that military exemption would be withdrawn from them, and many immigrated to the prairie States and Manitoba, Canada. Many also settled in Siberia.

By the time of the first world war the Mennonites in Russia were well organized, numbering 100,000 including unbaptized children. They had their own schools, hospitals, and charitable institutions. But during the Bolshevik Revolution, 18,877 were able to migrate to Canada between the years 1923 and 1930. In 1930 another three thousand went to South America, settling in Paraguay and Brazil.

DOCTRINES.—It was during the latter part of the seventeenth century that Mennonites, particularly the Dutch group, divided into many factions over the question of doctrine and religious practice. This resulted in the studying and drawing up of a common confession of faith known as "A Declaration of the Chief Articles of Our Common Christian Faith." This was completed at Dort, Holland, in 1632, and signed by fifty-one ministerial delegates. The majority of Mennonite bodies have adopted this as their doctrinal views. A brief summary of these articles is as follows:

1. "*Concerning God and the Creation of All Things.*" There is one eternal God, Father, Son, and Holy Ghost, who existed from eternity. The heavens and earth were created by Him in six days and man was made in His image.

2. "*The Fall of Man.*" Adam and Eve were deceived by the devil. Sin passed on all, and man lost his paradise home. He would have been eternally lost had not God intervened.

3. "*The Restoration of Man Through the Promise of the Coming Christ.*" Reconciliation was made pos-

sible through Jesus Christ, who was foreordained to this purpose before the foundation of the world.

4. *"The Advent of Christ Into This World, and the Reason of His Coming."* Christ was made man through His virgin birth and dwelt on earth. At the end of His course He was crucified, arose the third day, and thus gave salvation to all who would believe in Him. He now sits at the right hand of God, and will come again to judge the living and the dead.

5. *"The Law of Christ, Which Is the Holy Gospel or the New Testament."* Before Christ ascended to heaven, He established and instituted the New Testament in which the whole counsel and will of the Father are comprehended. This is to be proclaimed by His messengers to all the world.

6. *"Repentance and Amendment of Life."* The first doctrine of the New Testament is repentance and a new life. The individual must obtain pardon from sins, become sanctified and justified.

7. *"Holy Baptism."* Those who have become united with God through the new birth, must on confession of faith and renewal of life, according to the commands of Christ, be baptized with water.

8. *"The Church of Christ."* God has a visible church, and those who have truly repented and are rightly baptized are incorporated into the communion of saints on earth.

9. *"The Office of Teachers and Ministers—Male and Female—in the Church."* The church is to be provided with faithful ministers, apostles, evangelists, pastors, and teachers to govern the church, feed the flock, and teach the church to observe all things. Bishops, pastors, and leaders, elders and almoners and widows are to have their appointed work.

10. *"The Lord's Supper."* This is to be observed as the Lord instituted it before His sufferings.

11. *"Washing of the Saints' Feet."* This is a sign of humiliation to remind the saints of true washing and purification of the soul in the blood of Christ.

12. *"Matrimony."* This is an honorable state of matrimony between two of the same church.

13. *"The Office of Civil Governments."* The civil government is instituted for the protection and governing of the work of countries and cities in the world. The Christian is not permitted to revile or resist the same but faithfully pay his dues, pray for its welfare, and lead a quiet and peaceable life.

14. *"Defense by Force."* God has forbidden His followers all revenge and resistance, not to return evil for evil. "This nonresistance is not the modern pacifism, but it is a stalwart acceptance of the ethic of the New Testament for the Christian."

15. *"The Swearing of Oaths."* To obey the Lord's command not to swear but to confirm his promises by a "yes" or a "no" and fulfill them at all times as faithfully as if confirmed by an oath.

16. *"Excommunication or Expulsion From the Church."* This is a spiritual punishment for the amendment and not destruction of the church. This amendment is a warning to others that the church is to be kept pure.

17. *"Shunning of Those Who Are Expelled."* Whether the individual has fallen through a wicked life or perverse doctrine, he must be shunned and avoided by all the members, particularly by those to whom his misdeeds are known. The church is to have nothing to do with him so it may not become defiled, and that the wicked may become ashamed in mind and be convinced and induced to mend his ways. Such shunning should not be to his ruin. If, however, he is in need, the church is duty bound to render him assistance.

18. *"The Resurrection of the Dead and the Last Judgment."* The righteous dead will be raised and the righteous living changed, and they will appear before the judgment seat of Christ where the good will be separated from the evil. The good will be received by Christ into eternal life, and the wicked shall be ac-

cursed of God and be cast into "outer darkness," or eternal torment, where they can expect no comfort or redemption throughout eternity.

THEOLOGY.—In their earnest desire to break from all ecclesiastical tradition and render absolute obedience to the Word of God, theology is not the big issue of the Mennonite bodies. They claim to use the Bible, not so much to find a system of doctrines, but to find a way of salvation and sanctity of the individual soul. They also claim that Anabaptism is the logical outcome of Protestantism, and that on the so-called fundamental doctrines Anabaptists were in harmony with the Lutherans and Reformed.

1. *Millennium.* This means literally a thousand years or the thousandth anniversary. Many believe that after Christ returns He will reign on this earth for a thousand years. But there are the three thoughts on the millennium: (a) premillennialism, (b) postmillennialism, (c) nonmillennialism.

2. *Hell.* This is an eternal abode of torture for the wicked, Satan, and His angels.

3. *Personal devil.* They believe in a personal devil.

4. *Lord's day.* In the new dispensation the rest day was changed from the seventh day by Christ and His disciples to the first day in honor of the resurrection, just as the seventh-day ceremonial Sabbath was kept in memory of deliverance of God's people. It was known as the Lord's day. (Rev. 1:10.) Christ set the example of the rest day by rising that day, and the disciples followed by meeting together on that day. The ceremonial law was nailed to the cross and the ceremonial Sabbath went with it. God set apart one day of seven for rest and worship, and all secular work is to be laid aside, and this day is to be given to rest of body and exercise of soul.

5. *The law of Christ.* Mennonites claim that the whole Bible is inspired, but regard the Old Testament as being fulfilled in Christ. Christ, when on earth, gave five illustrations of its fulfillment. These relate to murder, adultery, divorce, oaths, and retaliation. "In every case Jesus built upon the essential moral principles of the Old Testament and made those principles more penetrating and extensive than they had been in the law." Christ's life, death, and resurrection replaced the old covenant with the new and better one.

6. *Baptism.* Most of the Mennonite bodies do not baptize by immersion.

7. *Christ's coming.* They believe that Christ is coming at the end of the present age.

8. *Second chance.* They do not believe that there will be a second chance for salvation after death.

9. *Resurrection.* There is a bodily resurrection of all, good and bad. If the individual will

get right with God in time (1 Cor. 11:31), God's judgments will not apply to him. There is everlasting punishment in store for all who die in their sins. "The righteous will spend eternity in heaven of bliss and glory."

CHURCH POLITY.—With two exceptions all groups follow the autonomous plan in church government. They also have district or State conferences in most cases to appeal to, but the final decisions are made by the church or a committee appointed by the church. The officers required to take care of the church business are bishops, ministers, and deacons. There are also officers appointed for Sunday schools and young people's work.

NONRESISTANCE AND PACIFISM.—From the time this church was organized in 1525 in Switzerland and in 1534 in Holland, in the face of much opposition, and in some cases death, this body has held to the principles of nonresistance and noncombatancy. This makes Mennonites distinct from most religious bodies.

Their reason for this is based on the teachings of Christ to love their enemies; and thus those who fight will fall under the condemnation of Christ, the righteous Judge.

At a General Conference held at Turner, Oregon, in August, 1937, the resolution on nonresistance was restudied, and they resolved anew to abstain from all military service and all manner of support, such as war bonds or voluntary contributions. During war they are to accept no civil service, direct or indirect. They are not knowingly to participate in the manufacture of weapons of war either in peacetime or war. No part is to be taken in military training, and they are to abstain from any agitation or propaganda which would tend toward ill-will or hatred among nations. They are not to profit out of wartime inflation which would mean profiting from the shedding of blood. If during war, extra profit comes in, it is to be used for charitable purposes, and not applied for his own benefit.

—To be concluded in August

Outlines for Bible Studies

Confession and Forgiveness

(A Study for Catholics)

By MARCEDENE WOOD, Bible
Instructor, Hawaiian Mission

A. INTRODUCTION.

1. God's invitation, "Come." Isa. 1:18.
2. God is merciful and ready to forgive. Ps. 103:8-13; 86:5.

B. CONDITIONS OF FORGIVENESS.

1. We must repent. Acts 3:19; Rom. 2:4.
(NOTE: Repentance, not penance, is what God asks—a repentance that brings sorrow for sin and turning away from it.)
2. We must confess. 1 John 1:9.
3. We must forsake sin. Ps. 66:18; Isa. 55:7; Prov. 28:13; Isa. 1:16; 2 Tim. 2:19; Titus 2:14; Ps. 32:1, 2; 51:1-14.
4. We must forgive others. Matt. 6:12, 14, 15; Eph. 4:32. (*Steps to Christ*, p. 43.)

C. CONFESSION TO BE MADE TO CHRIST, NOT A PRIEST.

1. Christ is our High Priest. Ps. 32:5; Acts 2:21.
2. Confess to Him, not an earthly priest or Virgin Mary. Heb. 2:17; 7:26-28; 9:28; 10:11, 12; 4:14-16; Rom. 8:34.

D. JUSTIFICATION BY FAITH, NOT WORKS.

1. Believe. Mark 11:24.
2. Christ made sin for us. 2 Cor. 5:21.
3. "God imputeth righteousness without works." Rom. 4:6; 8:33.

4. Christ paid price by His own suffering. 1 Peter 3:18, 19; Heb. 9:28.
5. Justified by faith. Rom. 5:1.
6. Justified by His grace. Rom. 3:23-26.

E. WORKS OF SATAN DESTROYED BY CHRIST.

1. Must be born again. John 3:8, 5, 6.
2. Made new in Christ. 2 Cor. 5:17; Rom. 8:1, 2.

F. JESUS JUSTIFIES AND SAVES DAILY.

1. If, after being justified, we sin again, Jesus is our Advocate. 1 John 2:1.
(NOTE: The standard is that we sin not, but if we do, we have an Advocate.)
2. Restored when we acknowledge our sin. Psalms 51.

G. FORGIVENESS OF SIN A FREE GIFT.

1. No place for penance.
2. Not sacrifices, but a contrite heart and broken spirit. Sorrow for sin. Ps. 51:16, 17.
3. Power in Christ to be kept from secret and presumptuous sins. Ps. 19:12-14.

H. SUMMARY.

1. Repentance comes through God's Holy Spirit.
2. Repentance is godly sorrow for sin without penance.
3. Intercession made by Christ, not Mary or saints.
4. Confession made to God, not priest.
5. Forgiveness pronounced by Christ, not the priest.
6. Justified by God, not indulgences.
7. Continual, daily, confession of sin—keep records up to date—no masses to take care of sin.

Radio Evangelism in Action

Plans, Methods, and Objectives

Millions Need It Adventists Have It Radio Can Give It

By HORACE J. SHAW, *Assistant Secretary
of the General Conference Radio Commission*

THE low ratio of Adventist health programs to the total broadcast hours in the United States is challenging. Calculating on the basis of the 1621 AM stations as of January 1, 1948, 80 per cent of which operate eighteen hours a day, and 20 per cent ten hours a day, approximately 26,000 daily hours of program time are broadcast to American listeners exclusive of the 374 FM stations on the air. This makes a week's total of 182,000 hours of transmitted programs. This, broken down into quarter-hour segments, produces about three quarters of a million fifteen-minute program periods a week. That's the figure we need to bear in mind—728,000 quarter hours of broadcast time a week in this country! But our local broadcasters' chart here at the General Conference reveals only one program as a full health broadcast—thus giving our S.D.A. health program one to three quarter million ratio weekly!

Now, what about this one weekly health broadcast? It is conducted by Dr. John D. Rogers, Sunday nights over Pasadena's KXIA at a cost of \$35. In the past the Pacific Press has assisted in sponsorship of this broadcast, but since the *Health* magazine has been discontinued by them and merged with the *Life and Health*, further backing by another sponsor is sought. Naturally we look to the right-arm believers of this movement to seize any opportunity for popularizing true principles of better living. What a challenge comes to radio-minded doctors and nurses!

We know that our medical leaders have a true vision of the place health education is to occupy in the spread of the Advent message. We know, too, that some of them are keen to hear the health message on the air. But does it not seem that as a people we have been sadly remiss in capitalizing on health as we should in a radio approach to the masses? No other religious body has such light on better living. No subject is of greater universal interest. No type of broadcast will receive as keen station management co-operation in airing. So why do we delay?

Our medical interests absorb the time of thousands of workers. Should there be any speech or language where their voice is not heard? Our medical work represents a financial investment running into the tens of millions.

Is \$35 a week for broadcast time the right radio ratio to this super-millionaire activity? Fellow workers, we urge you to encourage those who have a burden and ability for "medics" as well as homiletics to draw up to the microphone.

This problem is so grave that some solution must be forthcoming. Has not the divine plan on health principles been revealed to this people? Consider these statements:

"We are now to unify, and by true medical missionary work prepare the way for our coming King."—*Medical Ministry*, p. 22.

"To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. . . . He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-enslaving habits, to appreciate sacred truth."—*Counsels on Health*, p. 21.

"True religion and the laws of health go hand in hand."—*Testimonies*, vol. 7, p. 137.

"The message that I am bidden to bear to our people at this time is, Work the cities without delay, for time is short. . . . In this work physicians and gospel ministers are needed. . . . Especially do we need the help that the physician can render as an evangelist. . . . The principles of health reform are to be promulgated as a part of the work in these cities. The voice of the third angel's message is to be heard with power. Let the teachings of health reform be brought into every effort made to get the light of truth before the people. Let workers be selected who are qualified to teach the truth wisely in clear, simple lines. Let us not wait before beginning this work until all the way is made clear. Faith says, Move forward."—*Medical Ministry*, pp. 300-304.

Surely radio is to loom large in the work of these metropolitan centers, and we hope that our medical fraternity will step into the opportunities not heretofore seen. The world is science conscious today, and Adventists alone have the true gospel of health as a science and as a people. To reach that walled world of city dwellers we must appeal to that potentate of power—radio, for radio is surely a leader in the realm of mass communication. Radio beckons both men and women among our doctors, nurses, and dietitians. With the skill and know-how they possess, programs by the scores should be produced—inviting programs that produce listener response.

So wide and varied is the field to be covered in building healthier bodies that a morning, afternoon, or evening hour can dictate the format of the program to be undertaken. It can be keyed to any particular type of family or audience. It can help dad and mom make their home a laboratory for better living. Junior and Mary in a well-planned heart and household series can find their place as treasures instead of troubles. Health, nutrition, hygiene, child care, and cookery are all phases of a home and health hour that have possibilities of developing into a wonderful educational series.

In fact, broadcasts of this nature can at this very time be supplemented with a free enrollment course attraction. The Pacific Press now has available through local Book and Bible

houses, a twelve-lesson course in nutrition and cookery. Another twelve-lesson course on general hygiene is in preparation, and still other courses are in the planning of the Home Health Education Series. When enrollees have completed these courses for abounding health, they become likely candidates for a study course in abundant life wherein spiritual truths are revealed from the Bible textbook. In these lessons heaven becomes the hope; eternal life, the new quest. From there it is a natural step to conversion and denominational affiliation.

Why do we stress this type of radio presentation today? Not just because it is needful and timely. That surely is understandable. But another reason presses. Prophecy indicates it, and facts substantiate it. The hour for suppression of sectarian broadcasts in the realm of religious radio is a come-on certainty. Fortunate indeed will be the minority that has established good public service relations with the listening world and the broadcasting industry at large. It will then have a credit in the bank of social tolerance which is an invaluable asset. If we will but give people now what they can use for better living, they will certainly be more disposed to receive that which they must have for eternal living.

Does not inspired guidance outline this as the very approach that should be undertaken to break down prejudice, to become the entering wedge and the body's supporting right arm? Is the beautiful but unarmed Venus de Milo to become the sculptured symbol of the Advent body's unserviceable disarmament? Should we not retool to recarve and rearm?

Kindly Correctives

Correct Speech and Cultured Conduct

The Archko Volume

Pilate's Letter and Confession

By HOLGER LINDSJO, Associate Professor of Biblical Languages, Theological Seminary

A 250-PAGE book called, among a variety of other names, "The Archko Volume," is typical of some modern frauds on Biblical subjects and might justify a discussion in THE MINISTRY.

The book pretends to give some remarkable documents from the time of Christ, such as Jonathan's interview with the Bethlehem shepherds; Gamaliel's interview with Joseph and Mary concerning Jesus; report of Caiaphas to the Sanhedrim (so spelled) concerning the execution of Jesus; Caiaphas' report on the resurrection of Jesus; Pilate's report to Caesar of the arrest, trial, and crucifixion of Jesus; Herod's defense before the Roman senate for his

killings at Bethlehem and his execution of John the Baptist.

"These are the official documents made in these courts in the days of Jesus Christ," says the title page. But they are all forgeries and frauds. The peculiar title page itself arouses suspicion. The collection of letters between W. D. Mahan and the pretended translators, McIntosh and Twyman and others, confirms that suspicion, and the ludicrous errors scattered thickly through the book demonstrate not only the fraud as such but also the failings of the impostor.

M. R. James, once of Cambridge University in England, in his book *The Apocryphal New Testament* (1924), containing the most authoritative and complete collection of New Testament apocrypha, lists this book among modern forgeries as "a ridiculous and disgusting American book called 'The Archko. Volume'" (p. 90). Prof. E. J. Goodspeed, one of the foremost authorities on New Testament literature, formerly of the University of Chicago, gives intriguing details in his book *Strange New Gospels* (1931).

W. D. Mahan, a Cumberland Presbyterian minister of Boonville, Missouri, first published "Pilate's report" as "A Correct Transcript of Pilate's Court" (32 pages) in 1879, pretending that it came from documents made known by a "German" by the name of Henry C. Whydaman (what a German name!) snowbound (!) with Mahan in Missouri in 1856. This "report" was so successful that within five years, by 1884, after a special "expedition" to Rome and Constantinople, Mahan had "found" enough "documents" to expand his first effort with twelve hundred words, and "translate" further reports from other participants in the trial of Jesus, to make a twelve-chapter book.

It might not matter that some of what Mahan "found" looked word for word like pieces from the famous book *Ben Hur* that first appeared in 1880. Reproved by a fellow minister for his falsifications, Mahan answered in a letter that "the book cant [sic] do any harm even if it were faulce [sic]" and that it was even in that faulty condition giving him an income of twenty dollars a day—which would be \$7,300 a year, not bad for a little book in 1884! And he was planning to have it improved. But his work having been investigated, Mahan was summoned before his presbytery in September, 1885, to answer charges of falsehood and plagiarism, was found guilty, and was suspended from the ministry. He left that meeting promising to stop the printing of the book—but it has continued to be printed ever since. He could start it, but he could not stop it.

The book has not lacked investigators. In the course of that first investigation General Lew Wallace, then American minister in Turkey, was consulted. Receiving permission from the

Sultan to visit the library in Saint Sophia accompanied by scholars, he found that the librarian, who had been in the place thirty years, knew of no party such as Mahan had pretended, nor were such manuscripts known by anyone.

Later on, in 1898, James B. Angell, long-time president of the University of Michigan, then American minister in Turkey, was requested by an American publishing company to investigate the matter once more. By his request the Turkish Minister of Public Instruction himself took the matter up through Turkish government agencies, but no such documents were traced in Saint Sophia or in any other Turkish library, nor had anyone ever heard of the like. A report of this Turkish investigation was even sent to the Secretary of State in Washington, D.C., and printed in the *Washington Star*. Others, examining the many errors in the book, have demonstrated the forgery from its contents. But Mahan's book keeps right on being printed. It is evidently not a losing proposition so far as money goes. Pilate's reports have been printed in magazines and Sunday papers; they have been read in churches and over the radio, framed on walls and fastened in Bibles as appendices to the Gospels.

Indeed, they have also raised up descendants, for another story called "Confessions of Pontius Pilate"—pretending to tell of Pilate's arrival as an exile in Vienne, relating in bitter remorse his experiences with Christ—looks as if it has borrowed material from Mahan's endeavors, although it seems also to have added facts from a piece of fiction written by Anatole France as a Christmas story in 1891.

There were scores of "apocryphal books" of the New Testament produced during the first few centuries after Christ. It may be surprising to learn that the last century has seen a great upswing in the production of such false literature. No doubt the findings of archaeologists and the discoveries of ancient manuscripts, as well as the prospects of making money, have caused this astonishing rise in the production and sale of fakes.

If Mahan's book did not falsely pretend to be ancient, if its ludicrous mistakes were eliminated, and if it were written in good English, the thing would be different. Imaginative accounts, speeches, reports, and dialogues form a legitimate way of representing ancient happenings—if as true to color and fact as possible. In the hands of well-informed, skillful, and honest writers such writing can both convey truth and increase interest.

Such works need not therefore be felled under one blanket condemnation, but as for all the stories and reports about the death of Christ, by Pilate, by Herod, by Caiaphas, by Gamaliel, or any others that are heard of, it must be said: Not one is true; none has been discovered up to the year 1948. And if one is discovered, it will be heard about openly.

Religious World Trends

Import of Leading Press Declarations

Religion in the Schools

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

ON MARCH 8 the United States Supreme Court ruled that the teaching of religion on public school property during school hours by representatives of churches, as practiced in Illinois, is unconstitutional, in terms of the First Amendment which forbids state establishment of religion. Seven justices concurred in the opinion. One justice dissented. One other justice handed down a dissenting assent, in that he agreed with the majority in principle, but contended that the majority opinion as handed down was too loose, and opened the way to endless confusion and probable further litigation.

The decision puts a stop to teaching of religion by church representatives in the public schools. But it raises several other serious questions. (1) Does it stop the dismissal of public school children during school hours to churches or other places to receive religious instruction? A million and a quarter pupils are now being taught religion in this way. (2) Does it rule out the holding of religious meetings on public school property at any hour or on any day? Many small active denominations have been doing this for years. (3) Does it permit the public school teachers themselves to teach religion? (4) Does it prevent the employment of teachers dressed in religious garb or wearing religious insignia? A number of States now permit this in their schools, and North Dakota and New Mexico are challenging the practice. (5) Does it make it unconstitutional for public tax funds to be used to aid private schools teaching religion? Some sixteen or eighteen States allow some sort of aid to parochial schools from public funds. (6) What about the reading of the Bible, and the conducting of worship, in public schools, now permitted in many States? (7) May Christmas carols and Easter hymns be sung in public schools? This has been challenged in some cities.

Here are knotty problems. It appears that Justice Jackson was right in forecasting further litigation in relation to this decision. It is to be regretted that if this happens, the drawing of the line of separation of church and state will be almost microscopically detailed, and religious dissension and differences will be accentuated.

We must hope for two possible benefits from the decision: (1) that the religious forces which have been seeking to bring the church into

partnership with the state in one way or another, in teaching religion, will draw back; and (2) that the churches will awaken to their responsibility to propagate the Christian faith by their own proper means and program, without depending upon any machinery or institutions of the state.

The Association Forum

Discussions on Methods and Problems

Two Horns of Revelation 13:11

EDITOR, THE MINISTRY:

When we explain the two horns of the beast of Revelation 13:11, we use a different mode of interpretation from that used for the horns of the other beasts in symbolic prophecy. Why do we do this?

The ten horns of Daniel 7:7, 20; Revelation 12:3; 13:1; and 17:3 symbolize ten political powers that came up from the ruins of the Roman Empire after it fell in A.D. 476. (Dan. 7:24; Rev. 17:12-14.)

The little horn of Daniel 7:8, 11, 20, 21 is a symbol of the Papacy, the politico-religious power that rose among the nations which sprang from the ruins of the Roman Empire. (Verses 24-26.)

The two horns of Daniel 8:3, 6, 7 represent Media and Persia, the two political powers that united to form the Medo-Persian Empire. (Verse 20.)

The notable horn of verses 5, 8 stands for Alexander the Great, founder of the Greek Empire. (Verse 21.)

The four horns of verse 8, which sprang up in place of the notable horn that was broken, refer to four political divisions of the Greek Empire after Alexander's death. (Verse 22.)

The horn that waxed exceedingly great in verses 9-12 symbolizes pagan and papal Rome. (Verses 23-25.)

Thus in our interpretation of the beasts in prophetic symbolism we generally understand that their horns symbolize either political or religious powers that would act in world affairs in such a way as to affect the cause of God in the earth. But when we turn to Revelation 13:11 we do not interpret the two horns there as representing either two political or two religious powers to rise out of the United States—the nation symbolized by the beast having “two horns like a lamb.” Are we inconsistent in this? No.

In the other prophecies we find evidence showing that the horns symbolically function either as political or as religious powers by acting in world affairs in such a way as to affect the cause of God on earth. But in the

case of the two horns of Revelation 13:11, *no activity* of any kind, either political or religious, is attributed to them. Hence no explanation of them is made in the prophecy itself, for their significance is obvious.

Why, then, are the two horns of Revelation 13:11 mentioned? They are merely *descriptive*; they depict certain characteristics of the beast of which they are a part. The simple statement that the beast “had two horns like a lamb” shows the power symbolized by it to be youthful, innocent, gentle, and peaceable when it came upon the stage of world affairs.

On the grounds that the two horns of Revelation 13:11 are merely descriptive of the beast to which they belong, and that they do not exercise an independent function of their own as active powers in the world's political and religious life, we justify our interpretation of them. Two statements from the Spirit of prophecy bear out this idea. They are as follows:

“And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, Republicanism and Protestantism.”—*Spirit of Prophecy*, vol. 4, p. 277.

“‘And he had two horns like a lamb.’ The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798.”—*The Great Controversy*, p. 441.

ROBERT L. ODOM. [Editor,
Philippine Publishing House.]

What They Expect . . .

(Continued from page 11)

least, a vital part of her daily routine duties. For the work that grows out of persistent intercession is easy, and the results are enduring.

She should be prepared at any time for an emergency, for example, an unavoidable absence of the evangelist. She should, therefore, always carry her Bible and notes on two or three different types of subjects.

4. Personal Improvement

The Bible instructor should give study to her apparel by dressing modestly and neatly and in good taste without employing any of the exaggerated fashions of the day. Further, she should avoid the use of colorful cosmetics.

She should pay attention to her health by spending her free time profitably in legitimate recreation and exercise, by proper diet, regular meals, and sufficient sleep.

Time should be set aside for personal devotion, preparation for personal Bible studies and other services, relaxation, and rest.

To qualify as an alert and progressive worker the Bible instructor must give attention to study and reading. She cannot grow in grace, knowledge, and technical training without a program for self-improvement. Her time must be closely guarded and individually regulated.



A Warning Message or a Saving Gospel—Which?

THE concept still obtains with some that our primary business is to give a warning message concerning the mark of the beast, and to declare the inevitability of the last plagues of divine wrath for those who flaunt the Sabbath command of God's changeless law. We are to confront the world with that warning, they aver, and shake the dust off our garments as a witness against their disbelief. "Is that not our specified message?" such ask. "Are not others to give the general gospel, and we the specific call out of apostasy?" This reasoning has an aspect of plausibility. But such a viewpoint harks back to the earliest ideas of our spiritual forefathers in their strange situation following the great disappointment of 1844.

For nearly a decade thereafter our earliest ministers would go hundreds of miles to carry the Sabbath and sanctuary truths to one who had been in the great Second Advent Movement. At first our pioneers had no burden for the unconverted in the world about, and had never even thought of responsibility toward mission lands, with their teeming millions of godless heathen. Indeed they had no burden, at first, for the nominal churches about them, which had definitely turned, as organizations, against the judgment-hour message. So they devoted themselves exclusively to those who had come out into the great Advent Movement prior to 1844. That was the earliest vision of their task.

Gradually that restricted notion was broadened to include those in the nominal churches who had not willfully rejected God's judgment-hour message. But they still thought of their mission as proclaiming a special message to converted Christians, not to the unconverted worldlings. Then the world character of our mission and message began slowly to dawn upon their honest minds. The worldling, the scoffer, the infidel, the sinner, and the heathen were to be equally the subject of their responsibility, prayers, and labors.

In mission endeavors the imperative need of preaching a saving gospel was recognized from the time of our first mission work. In this we have rarely failed. The very heathenism of the native peoples ensured that. Men and women have been taught the gospel and led to Christ. Obedience to the Sabbath and kindred truths were but a natural aftermath of the revealed

will of God. The correction of evil or apostate practices was but the negative part of our mission. Our primary, positive work was preaching the gospel and saving the soul. But we do not have two commissions: one for Christian lands and one for pagan countries. We are responsible for carrying the whole gospel in the present-day setting and application to the whole world.

During the passage of the last hundred years a revolutionary change has come over the membership in the popular Protestant churches. Worldliness, nominalism, formalism, rationalism, and many other isms have made devastating inroads. True godliness and a living Christian experience are increasingly rare. A large percentage of church members are unconverted, and have merely a name to live. They are dead spiritually. As far as the Advent faith is concerned, they need vastly more than a change of mind concerning the Sabbath. They need a change of heart regarding sin and salvation.

Christianize as Well as Doctrinize

We can no longer find among the bulk of church people the strong Christian characters that used to be, to whom doctrinal reforms were quickly carried. Instead, we must start at the bottom and begin with the foundations of the Christian life. We must Christianize as well as doctrinize. We must convert as well as convince. The vast majority of nominal church members are really worldlings, and must be converted and brought into fellowship with Christ, and into complete subservience to His will as verily as the out-and-out worldling. Then the following of His will on the Sabbath, immersion, and the kindred distinctive points of present truth will become almost axiomatic and inevitable.

The specific Scriptural authorization for our mission on earth is twofold, and both of the Scripture commissions expressly declare our task to be the preaching of the everlasting gospel of God to men—a gospel unchanged and changeless. The first is Matthew 24:14, where we are explicitly instructed to proclaim the "gospel of the kingdom" to all mankind. That is a mandate to preach the pure, full gospel, as it applies to the impending establishment of God's kingdom through divine intervention at

the Second Advent of our Saviour. This is to be preached to all men in contradistinction to the perverted teaching of a kingdom of earthly equity and peace, and gradual world betterment wrought out by man's hands.

This involves the preaching of the full plan of redemption, the nature and cause of sin, the way of salvation, the preparation of the soul to meet God, citizenship in the coming kingdom, and how to stand without an Intercessor at the end of the latter days. Our whole mission is enfolded in the one expression, "The gospel of the kingdom." So it is a gospel mission, a preaching mission, a saving mission. That is our bounden obligation as preachers.

The other text is, of course, Revelation 14: 6-12. But that, too, is vastly more than the declaration of a mere warning message. It is a specially applied preaching of the full, "everlasting gospel." As we know, these three angelic messages are not consecutive but cumulative. The second joins the first, and the two continue uninterruptedly together. Then the third joins the first two, and the three continue inseparably, as a threefold message, until the end of our gospel mission. These messages are but timely applications of the "everlasting gospel," which we are to preach "to every nation, and kindred, and tongue, and people." That was never done, or even attempted, under the preaching of William Miller and his associates in the first angel's message. Their work was virtually confined to the eastern half of North America. It was but partial, not complete.

Final Phase to Be World Wide

This final threefold phase is to be world wide and complete, and it is to be pre-eminently a saving gospel. It was definitely proclaimed as a saving gospel prior to 1844. Multiplied thousands of men and women were soundly converted. They experienced the distinct saving grace of Christ, and prepared to meet Him face to face in peace. Thousands of infidels, skeptics, and deists were converted.

The burden of the Millerite preachers was twofold—for the worldling as well as the churchling. The noted Charles Fitch preached twice a day—in the morning to convert sinners; in the evening to herald the Second Advent, to proclaim the judgment hour, to expound the prophecies, and to stress the preparation necessary to meet God. *The two were never separated in the first angel's message.* That we should never forget. Those men were not merely lecturers but effective preachers and mighty soul winners. They had infinitely more than a message; they preached a saving gospel. It was this blessed combination that called tens of thousands of people out of apostasy and apostate organizations, and sought to prepare them to meet God.

Warnings May Be Hollow Mockery

He who merely gives an inescapable message on the binding obligation of the Sabbath and the law, who presents the unassailable facts on the sanctuary truth, and who discourses on the full claims of the doctrines and the irrefutable evidence of the prophecies—beautiful and harmonious as they are, and essential for our understanding and acceptance—is failing to perform the main part of his mission. His is merely an instructional effort, not a saving mission. But intellectual assent to doctrine and outward conformity of life will never save the soul. To bring people to active membership in the remnant church is not sufficient. That is no synonym or substitute for the transforming work of grace that is imperative to salvation. Strange and startling as it may seem, one can be an Adventist intellectually and doctrinally, and not even be a Christian—never having been born again or transformed by the power of God.

A fearful responsibility therefore rests upon us to preach a saving gospel, "the everlasting gospel." This gospel has been perverted by heresy, departure, rationalism, ritualism, and unsound emotional emphasis. These are all departures from saving faith. We must tenderly, tactfully, winsomely, push all these aside, pressing upon the heart and conscience of mankind the provisions of the everlasting, changeless gospel of the apostolic church, which was partly restored but never completed under the Reformation. Now it is to be given to all men in its fullness before the Second Advent, and in preparation therefore.

What will be our responsibility, then, if we give merely a warning without the saving provisions of the gospel? That would be like shouting to a person standing in a second-floor window of a burning house, and telling him that his house is on fire, and urging him to escape for his life—but without providing a ladder by which to escape, or a net into which to jump to safety. It would be like warning a man who had fallen overboard into the ocean that a shark was trailing him, that he was in peril of violent death and must get away from the shark—but without throwing him a lifeline, or launching a lifeboat to rescue him. It would be like shouting to a child, frozen with fright on the railroad track, that the train was bearing down upon him, and that he would be crushed to death if he does not jump—without extending a strong hand to help.

Inaction over the saving provisions of the gospel makes such warning messages hollow mockeries. There is a definite added responsibility to the one who sees the danger, but fails to rescue. Such people need vastly more than lectures on fire prevention, or the nature and proclivities of sharks, or statistics on the increase of fatal railway accidents.

—To be concluded in August

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Evangelism at Camp Meeting

By D. A. DELAFIELD,
Assistant Editor, "Review and Herald"

THE old-fashioned Seventh-day Adventist camp meeting answered as much to our understanding of an evangelistic effort as does one of our modern camp meetings. At these gatherings, frequently held in large cities, the believers would congregate with their non-Adventist friends and listen to forceful preachers as they presented the evidences for our faith in clear Bible language. Thus converts were won to the faith and our own people were strengthened and blessed as they sought to bring the light of truth to others.

Times have changed, but not God's plan. Evangelism is still to be the keynote of all our camp meetings. The idea of devoting the evening hour to this purpose is a good one. But much more can be done to gather in non-Adventists to the meetings than has been our custom. Mrs. E. G. White wrote:

"At some of our camp-meetings strong companies of workers have been organized to go out into the city and its suburbs to distribute literature and invite people to the meetings. By this means hundreds of persons were secured as regular attendants . . . who otherwise might have thought little about it."—*Gospel Workers*, pp. 401, 402.

Our campers at any camp meeting could be organized to spend an hour or two every week, distributing announcements concerning the evening meetings and passing out our literature. What a lesson this would be in home missionary work. This is in harmony with the following quotation:

"Properly conducted, the camp-meeting . . . should be a school where the members of the church, old and young, are given an opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Gospel Workers*, p. 404.

Think of what would happen to all the conferences of North America, to say nothing of our meetings abroad, if this plan were followed. Hundreds would find their way to the truth and be baptized.

WORK FOR YOUTH.—It is not from the visitors alone, however, that we are to gather in souls. There are many juniors and youth, to say nothing of the relatives of campers and visiting Adventists. During the past summer one of our workers visited six different camp meetings and spoke perhaps fifty times. At nearly every meeting the doctrines of the message were presented, and an appeal was made

to accept Christ as the Saviour and the divine Author of Bible truth. Two hundred and twenty decisions for baptism were made. Names and addresses were secured as the candidates responded and came forward to the altar. Baptismal classes were organized, and the names distributed to the ministers in the districts where the new converts resided.

This program brought courage and new life to the youth leaders who presided at these meetings. Competent pastors employed by the local conference conducted the baptismal classes with the juniors and youth who made their decision. If there are some who feel that the work of appealing to our own unsaved youth should be done exclusively by the local pastors, let it be recalled that this is well and good if the responsibility is placed upon capable men by the conference committee.

Too often this work of making direct appeals to our youth and juniors to accept Christ and be baptized is neglected, and precious souls are lost to the cause. Surely, if we do not plan to save souls, souls will go unsaved. But if we follow a definite program of evangelism at camp meeting, we will see glorious results as the Holy Spirit breaks through the darkness and brings light to dear people who are wavering in the balance and waiting to be addressed about their salvation personally, or by the evangelist from the desk. And let us not forget that this effort must include our own youth as well as the visitors not of our faith.

It was regarding soul-winning endeavor at our camp meetings that the messenger of the Lord wrote when she made this familiar statement:

"Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in. . . . As they by faith grasp the promise of God for the forgiveness of their sins, the bondage of habit is broken. Forsaking their sinful indulgences, they become free men in Christ Jesus, and rejoice in the liberty of the sons of God. This is the work to be done in all our camp-meetings. Through this means thousands will be won to Christ."—*Testimonies*, vol. 6, p. 71.



☛ THOSE who present the truth are to enter into no controversy. . . . There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ.—*Evangelism*, p. 119.

SUNDAY evening, May 2, was made memorable to this denomination when on that occasion J. L. McElhany, president of the General Conference, made a notable pronouncement before a large audience in the famous Constitution Hall in Washington, D.C. Among the audience were members of Congress and officials in various branches of Government.

For some time our leaders have felt it to be an imperative responsibility to make a public statement as to our understanding of world trends and affairs in view of Bible prophecy. Our leaders felt that the time had come when there should be a full unveiling of the Seventh-day Adventist understanding of our day. They felt that a public pronouncement was in order, and that the world has a right to know just how we feel about our present world situation. (See the *Review and Herald*, May 20 and May 27, for a complete text of Elder McElhany's message.)

The Honorable Edwin C. Johnson, Senator from the State of Colorado, in his introductory speech pleaded that someone would arise to give a light to guide through the darkness of our present day. In the Senator's introductory remarks preceding the address by Elder McElhany he further asked that someone would show our national leaders the way.

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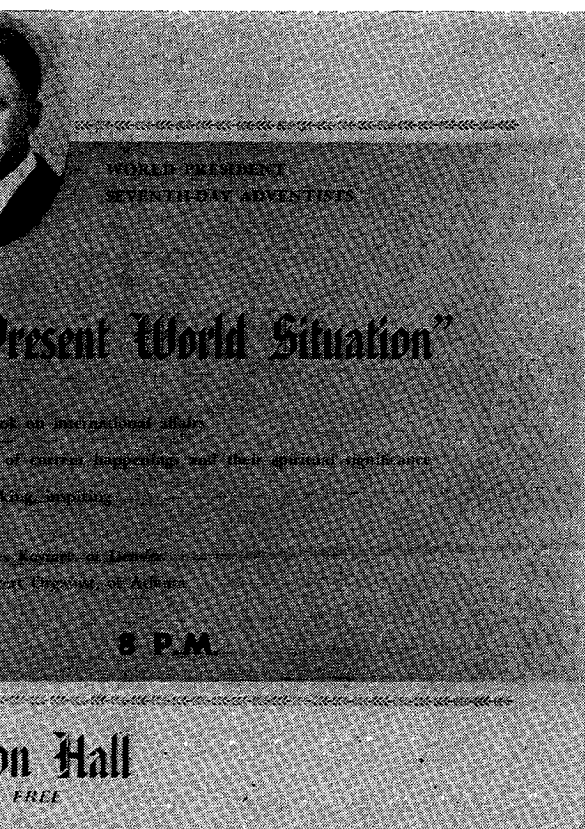
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Adventists Fill Place as

By MELVIN K. ECKENRO
of the Ministry

A significant fact regarding this meeting, held in the heart of the nation's capital, is that our leaders have set the pace for our evangelists in proclaiming to the world what we know to be truth as it relates to our times and their meaning. In the newspaper advertisement that appeared the statement was made: "Plan now to hear this enlightening discussion of the Seventh-day Adventist outlook" on world affairs." Thus men and women gathered together from all walks of life to learn "the Seventh-day Adventist Outlook" on world affairs. Why should we dodge this issue any longer? Why should we any longer delay in revealing our viewpoint in these days of tremendous happenings?

The dignity of this meeting, as well as the execution of a well-organized plan, was a thing of beauty to behold. The technique employed by Charles Keymer as he led that great audi-



Handbill Folder

Interpreters of Times

OTH, Associate Secretary
al Association

ence in singing some of the old gospel songs was one of simplicity, yet that very fact made it grand. Evangelist Keymer did not indulge in wild, meaningless gesticulations. Every gesture in his leading had a meaning, and the audience sensed it. The a cappella choir, under the direction of Dr. Oliver Beltz, rendered numbers perfectly fitted to the occasion, and each song blended in with the general theme. Thus the musical feature became a very essential part of the meetings, not just an adjunct to the service, designed to occupy the time.

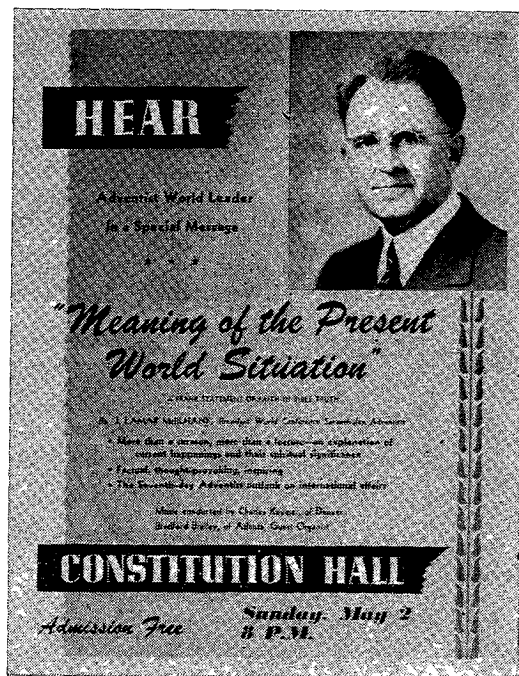
Here are a few basic principles of solid evangelism: to have the meeting well organized; the plan well thought through; the execution of that plan smooth and coordinate; the platform arrangement symmetrical and artistic; and the ushers carefully trained and placed. The dignity of a well-planned meeting always goes far in assuring a favorable response.

The Ministry, July, 1948

The window displays that were used to prepare the field for the meeting were cards of distinction, and there was no attempt made to hide the identity of the sponsors of the meeting. This too is a basic principle in modern evangelism. Here, then, in the nation's capital is a practical demonstration of the value of frankly stating that Seventh-day Adventists have a message of hope for this great hour.

The entire service set before us a challenge to evangelism, a challenge to a method embodying dignity and organization. As we face the challenge, may every evangelist have more than human wisdom in preparing the way for the reception of the truth in the hearts of his hearers.

This is truly a time of remarkable opportunities for the Seventh-day Adventist evangelist. O fellow ministers of the cause of Jesus Christ, let us by God's grace show the people the way in this tremendous hour! How can we be silent in view of the plea of our day? Let us move forward with an accelerated evangelism as an army of well-trained men, schooled in the precious fellowship of Jesus Christ; and, as spiritual leaders, proclaim a message of hope to men who will soon see their Maker face to face. Here is the tremendous evangelistic challenge for this great hour. Let us profoundly declare with all the passion of our hearts, with all the eagerness of our spirit, with all the conviction of our souls, that Jesus Christ will soon come! How can we be content without actually going forth in a bolder proclama-



Large Window Poster

tion of His message, letting the world know precisely how Seventh-day Adventists feel about the coming of our blessed Lord?

Successful Aftermeetings

By FLOYD O. SANDERS, President
of the Carolina Conference

"After a short discourse, change the order of the exercises, and give opportunity for all who desire it, to remain for an afterinterview, or Bible class, where they can ask questions upon subjects that trouble them. You will find great success in coming close to the people in these Bible lessons.

"Whenever practicable, every important discourse should be followed by a Bible study. Here the points that have been presented can be applied, questions can be asked and right ideas inculcated. . . .

"After a short discourse keep fresh, that you may give a Bible reading on the points spoken of, drawing the people out by questions."—*Evangelism*, pp. 152-154.

THESE statements make it clear that in evangelistic meetings as far as possible a short discourse should be presented, followed by a special class to give people opportunity to ask questions. An aftermeeting following a special call perhaps fulfills part of this plan, but it does not meet all the requirements.

Fortunately, during my early years in evangelism those whom I assisted partially followed the plan suggested in the foregoing statements from the Spirit of prophecy. Later I studied these statements and for several years experimented with the plan. Perhaps a few observations from my successes and failures may be helpful to someone else.

Every evangelist is conscious that those who listen do not grasp as much from his sermons as he might wish. The truth is unfamiliar to them. Although they enjoy the message and the way it is presented, they often have a very vague understanding of its real meaning. A class conducted according to the plan outlined in the Spirit of prophecy gives an opportunity to repeat the message again and again.

There is a real advantage in starting this class on the second Sunday night of the effort. Thus the people are bound to the message and have confidence in the minister before the testing truths are presented. To start such a class, present a short sermon, and then at the close "sell" the audience on the advantages of the class that is to begin. The following suggestions may help to secure an early attendance, or to increase it during the early classes.

1. The assistant should care for the closing of the regular service, allowing the speaker to step down from the platform and urge the people to come forward *immediately*. Even a one-minute break here may allow the people to slip away.

2. On the previous Sabbath urge the church members to stay for the classes when they are

started, but caution them as to the proper type questions they may ask.

3. If the attendance is not so large as desired, prime the question box with an interesting question, and at the time of the question period say, "We do not have time to answer all the questions now, but I will answer this one in our Bible class."

4. Occasionally, in order to impress upon minds the sermon of the evening, arrange for pictures on the subject presented. Most people will stay for pictures.

5. Promise the audience that the class will be through by nine or nine-fifteen, and *keep your promise*.

Some of these methods may be repeated until the desired attendance is secured. Once a person has stayed for a class, it is much easier to get him to stay next time. In small evangelistic meetings of 250 or less I have usually found that approximately seventy-five per cent of the people will stay, and often nearly the entire audience will attend the class.

The class should be very brief and conducted in cottage-meeting style, giving any who may volunteer opportunity to read from their own Bibles. Mimeographed outlines or some of the prepared Bible lessons could be used. Since the class is largely a review and question period, perhaps a shorter outline, given out for them to study before the next class, would be better.

In reality this class becomes the baptismal class and allows the restudy of many subjects that latecomers missed earlier in the series. It also clears up questions and trains the people to study the truth for themselves.

There are a number of safeguards that should be thrown around the class. Some of these have been learned through trying experiences.

1. The sermon must be brief, about thirty-five to forty minutes in length, followed by a benediction or brief dismissal. The class should close by nine or nine-fifteen if the sermon starts at eight. To hold such a class late even once in a while is usually disastrous.

2. Every class should be prefaced by the rules of the class in order to avoid controversy. Limit all to two questions each evening. This will stop any who might be there just to break up the class. Also state that you will not consider questions that will be answered in future sermons, and that you refuse to answer questions which might be critical of other churches or that are controversial. It is best to make it clear that as far as possible you will try to confine your questions to the subject of the evening, or the subject the class is discussing.

3. The class must not be another "preaching service." Ask questions and lead the listeners to ask questions.

4. Following some sermons, such as one on

—Please turn to page 46

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

¶ Development of a model Medical Missionary Project

The Bangkok Sanitarium

By THEODORE R. FLAIZ, M.D., *Secretary
of the General Conference Medical Department*

THE Spirit of prophecy gives a number of criteria which will characterize the ideal medical institution. All Seventh-day Adventist sanitariums and hospitals are founded with these ideals in mind. The degree to which the objectives of Seventh-day Adventist medical work are realized may vary according to the facilities available, the local conditions, the personalities of the founders of the institution, and other circumstances which are beyond the control of the workers.

Throughout the world field our medical institutions are contributing to the total Christian effort, some more and some less. Probably none are functioning to the full potential. As relates to the medical institution in the mission field, there are certain ideals of usefulness which we hope to see realized. A number of these ideals and criteria are:

1. The location should be in an area where a medical institution would provide the means for presenting the Christian message in a way which would neither be possible nor effective through other agencies.

2. The location should be in an area where there is a definite need for medical facilities.

3. Institutions, preferably, should start as small medical units and expand as needs and means indicate.

4. The institution should become a center for the education of nurses and other personnel whenever possible.

5. The institution should be made a center of active missionary endeavor.

6. The missionary medical institution should establish, along with its high spiritual standard of work, a reputation for a high type of scientific medical service.

7. The medical personnel of the sanitarium and hospital should establish cordial working relationship with the local medical profession and should participate, where possible, in scientific activities of the local medical group.

8. The institutions will become a center for promotion of health education.

9. The charges for medical service, where conditions permit, should be such as to permit the institution to function on a self-supporting basis.

A little study will reveal the degree to which these purposes are being attained in any one of our medical institutions. The degree of realization of these aims will be found neither in proportion to the size nor in extent of the physical facilities of the plant. In the Orient we have

a number of sanitariums and hospitals doing exceptionally fine work. Some are accomplishing much with very limited resources. Others with reasonable facilities have distinguished themselves for the excellence of their medical work. In Korea our hospital at Seoul is being publicized to army and civilian hospitals as a model of excellence. So also we could mention other medical institutions in the Far Eastern Division, the China Division, and the Southern Asia Division, which have measured up to a high standard of achievement.

To analyze the relative effectiveness of one of our better overseas medical institutions, we could profitably study the sanitarium and hospital at Bangkok, Siam, and note how it qualifies relative to each criteria enumerated above.

1. Local conditions in Bangkok are such as to make a medical institution a most effective instrument for presenting the Christian message. Bangkok, a beautiful city with a population of half a million, is the capital of Siam. As in Burma and Ceylon, Buddhism is the recognized and dominant religion of the country. Although Christianity has been active in Siam for over two hundred years, its impact on Buddhism has not been extensive. There has been a passive resistance to Christian teachings in this country, and evangelistic activity has yielded comparatively meager results. This is true of the work of other Protestant bodies as well as our own. Such a condition constitutes a challenge for the entry of our medical right arm.

2. Siam is a country of sixteen million people served by one medical college which admits one hundred students to each class. The provision for hospital bed space is approximately one tenth the provision made in the United States. There is a very great dearth of medical facilities even in the larger centers, whereas the situation in the more rural areas is very critical. However much of hospital facilities we might provide, we would still but touch the need. Our hospital now provides the services of four doctors to the public, and approximately one hundred hospital beds. This is expected to be expanded in the near future to five doctors and nearly two hundred hospital beds.

3. The Bangkok Hospital started with financial resources from abroad of less than four thousand dollars. It started in small rented quarters, and has heavily crowded its facilities right from the first. Expansion has been carried out only after the crowding in of the first medical unit all but pushed out the walls. The present plan for future development of an enlarged medical institution is made necessary because the existing provision has long since become entirely inadequate. For the sake of efficiency and economy it is proposed to place the clinic and the hospital all under one roof, and build it in the new, well-located compound at the edge of the city.

4. The Bangkok Sanitarium and Hospital has since its earlier history conducted a good school of nursing. This school is again in operation with Miss Ruth Munroe serving as director of nurses. There are thirty-five first-year nursing students. The hospital management plans to initiate training of medical technicians and X-ray technicians. With the development of the new unit, it is hoped that it will be possible to arrange for the training of medical residents in the hospital. We may look forward to seeing Bangkok become an outstanding center of Seventh-day Adventist medical training, not only for Siam, but also for all Southeastern Asia.

5. Speaking of the missionary evangelistic activities of the hospital, we see a vigorous program being carried forward both for the personnel of the staff and for patients. Because there is but a very small church constituency in the Siam Mission, we do not have a sufficient number of candidates from our church membership to fill the classes of the school of nursing. We find it necessary and desirable to enroll non-Adventist young women and young men of well-established integrity and good character. These young people invariably enter wholeheartedly into the study of their Bible subjects, and are responsive and attentive in the religious services. Of the present student body there are eight Buddhist students in the baptismal class, two of whom have just been baptized. Personal and public spiritual instruction for the patients is carried forward on a good basis.

6. Dr. Ralph F. Waddell and his associates have maintained an excellent name for good medical practice. Our medical men in this institution are making wide use of their laboratory and X-ray facilities. In the contemplated new unit the laboratory and X-ray work will be the best to be found in Siam outside the government-controlled school of medicine.

7. The hospital has functioned on a very cordial working relationship with the local medical profession. Our doctors are planning to establish closer working relationships with the men in the government-controlled medical col-

lege. It is only in this medical college that our young men and women have an opportunity of studying medicine. This cordial friendship with the local medical fraternity and the faculty of the medical college will be of great value as we proceed with the development of medical education for Seventh-day Adventist young people.

8. Due to the pressure of work in the hospital and clinic, and the limited number of personnel, the health promotion and education activities have been confined more largely to that done within the institution. This is a field which can advantageously be developed through such activities as health lectures, temperance education, prenatal and baby welfare clinics, dietetic education, and home visitation by the nursing staff.

9. The finances of this institution are on a good basis. Not only has the institution been fully self-supporting practically from the first, but the income has been such as to make possible the improvement and expansion of the physical plant, and the acquisition of new equipment. This excellent financial showing has been made while concurrently doing a considerable amount of outright charity work for patients.

With the proposed expansion of this fine institution, we may look forward to seeing Bangkok Sanitarium and Hospital soon become a powerful agency as a medical missionary educational center, and a true medical evangelical institution.

A Doctor-Evangelist Team

By EDDIE D. NELSON, *Evangelist,*
Texas Conference

THROUGH the years I have frequently read and heard these familiar words in the Spirit of prophecy: "The medical work is the right arm of the message." I have also observed with concern that in many places our message is stymied when approached in a manner other than through this medium. My personal observation is that there are mission fields, so to speak, in this fair country of ours.

Recently I was asked by the conference committee to go to one of the many small towns of this field (approximately 6,000) to hold a series of meetings. Having had most of my evangelistic ministry in the larger cities, I felt dubious about the outcome of such a venture.

To my knowledge no previous meetings had been held here. Furthermore, only two Adventists lived within a forty-mile radius of the vicinity, and both were new in the faith. One elderly lady lived seven miles away, the other, a daring-for-God Adventist doctor, lived in the city proper. He had pulled up stakes in Mis-

souri, where he owned a hospital with a most profitable practice, and moved to this small town in Texas for the sole purpose of creating a gospel center in the community.

The doctor was sponsoring a radio program, and was anxious for me to come because of my singing ability. The drive and enthusiasm put forth by this consecrated man seemed to challenge as well as shame me at my reluctance to go. Finally I made my decision. It was an opportunity to see what would happen by a combination of doctor and evangelist in this apparently hard-to-enter territory.

We held a two-month meeting in conjunction with the broadcasts and have been carrying on for a month in a second series, holding meetings twice weekly with studies by filmroll in the homes of many interested people. The results are gratifying. Twenty precious souls have taken their stand for the message. The caliber of these people is an encouraging phase of this project, as they are comparable to the best we have brought in in the other major campaigns in which I have been associated. Two young women are now planning to enter our colleges, and both are very capable. We have definite prospect of another harvest of souls before camp meeting, at which time the new company is to be received into the sisterhood of churches.

Frankly I feel that I am not able to give credit in words to the untiring and constant support of Dr. E. H. Owen who was instrumental in making this obviously unfavorable place productive of souls for the Master. The twenty souls the Lord has blessed us with are not the last that will be won, I am sure. The name of Dr. Owen is fanning out into the surrounding towns, of which Mineral Wells is the hub, because it is a health center. He is an outstanding surgeon and already has come to the forefront by his ability to perform difficult operations.

I approached Dr. Owen about the possibility of moving to another equally hard place after we have become well established here, and to my delight he was enthusiastic over the possibility, commenting that as long as he could secure a living that was all that was necessary.

Dr. Owen "pitched his tent" here completely on faith, as did Abraham. He bought a home, moved into this town which already had about twenty doctors, went to a hospital, and secured work operating for other doctors. He now is in partnership with a prominent doctor here, enjoying a fine practice, and this was all accomplished within a year's time.

The doctor keeps a large supply of message-filled books on hand at his office. Such books as *Christian Sabbath*, *Marked Bible*, *Steps to Christ*, are generously distributed to patients. Before a patient is operated on prayer is offered, and this is most effective. Three people

were virtually won by the doctor by this method before I arrived.

As the evangelistic meetings progressed, these already well-read people took their stand for the message. There are no streetcars here, and the doctor takes his car and gathers up many who have no way to come to the meetings. In one such family a mother and three daughters accepted the truth.

One of the most effective results of this team has been the exchange of information concerning some who have taken their stand. One woman was using tobacco secretly, and would not take her stand because of this. She was ashamed to make this known to me, using other objections. The doctor and I were puzzled at her delay, feeling her objections were not genuine. When she came to his office for a check-up, he began to suspect the reason for her delay. Having evidence, he counseled her regarding its use. This completely laid bare her objection. The doctor talked to me, whereupon we tactfully brought her over the line.

During the broadcasts another woman wrote for the Bible course which was offered free by us. After taking most of the course she came in contact with Dr. Owen at his office, not knowing we were connected in any way. He promptly gave her *The Marked Bible*. I called to see how she was enjoying the course. *The Marked Bible* was lying near by. I asked where it came from, and she was delighted to find that we were the same in belief. I am now giving her studies, also her husband and sister-in-law.

Invaluable aid was rendered by the prestige the doctor carried onto the platform each evening when prayer was offered by him. People come here from all over the State. If Dr. Owen operates, he prays and gives literature, and then I follow with a visit and prayer. One wealthy woman who came here from Amarillo was so pleased that she sent the doctor twenty dollars for a few books he gave her. She plans to return, and we have hopes that she may take her stand with us.

I am told that in certain communities there are hundreds of Adventist doctors. In one prominent church there are more than fifty. Surely it is doubtful whether these doctors are all needed where they are. Now that we are much concerned over the world-wide revamping of our evangelistic approach, why couldn't something be done to rally these potential right-arm men of the message? Temporal gain seems to be the main inducement. How can we persuade them to spread out in the various fields and conferences?

Surely we are at a critical stage in our denominational history if Christian men, educated as Christian doctors by a school dedicated to the cause of God, have to be lured into a field by temporal bait to accomplish Christian ends.

When I accepted the call for service, my salary slumped from approximately one hundred dollars a week to thirty a week. The inducement was souls for Christ. I am positive many of our doctors would respond likewise if some plan could be worked out to tie them in as bona fide workers, being called officially as we ministers are with credentials.

Physical Exercise (Concluded)

By ASHLEY G. EMMER, Bible Teacher,
South Lancaster Academy

In the first installment of this important subject Elder Emmer has convinced us of the need of physical exercise in the personal program of the preacher, teacher, and student, and has proved from the Spirit of prophecy that this exercise should be outdoors, and be engaged in daily. We come now to the third and final phase of the discussion, wherein suitable forms of exercise for the sedentary worker are considered. In order for the exercise to be worth while it must be systematic and agreeable, and the heart must be in it. What are some proper forms of exercise and recreation that meet these requirements? We believe you will be profited by the suggestions that follow.

III. Ideal Forms of Exercise

FROM the quotations we have already noted in the Spirit of prophecy, it is obvious that the ideal held out is some sort of recreative manual labor requiring exercise in the open air daily. Too often this is regarded as an ideal not attainable when the theological graduate goes forth from the doors of his alma mater. For instance, where is the practicability of a preacher's putting in time in a dairy, a carpentry shop, or a service station, as he did in the afternoons while he worked his way through college? Obviously our idealism must be tempered by realism; and happy is the man who can make a sane adaptation of the one to the other.

But there are forms of practical work in which a minister or teacher can engage for pure recreation without a sense of official responsibility. First, as we have noticed, the exercise should be in the open air. Second, it may be in the form of a walk, or it may be in an orchard or garden. But whatever the form of manual work available, to be of the greatest advantage, it should be systematic and agreeable. Whereas "it should be so planned as to strengthen by use the organs that have become weakened," it is essential that "the heart should be in it; the labor of the hands should never degenerate into mere drudgery."—*Ministry of Healing*, pp. 238, 239.

This last principle is important; for as soon as work in the garden, chopping wood, or painting the house becomes drudgery, we become the victims of our occupation. Manual labor then loses its recreative value. Although manual labor is the ideal, there are factors which require an adaptation of the principle to

meet the realism of a local condition or an individual temperament. For instance, the season of the year in certain countries at times makes gardening impractical as a recreation. In some sections there is no wood to chop. There may be circumstances which prohibit the pursuit of a hobby in a basement.

But whatever the situation, or whoever the individual, the laws of life are inexorable. We must have exercise in some form. The missionary itinerating on foot has all the exercise he needs. But what of the local minister with no opportunity to garden or to cut wood? Perhaps the only outdoor exercise he can take is walking down some city "canyon" or metropolitan park. But even then the principle of exercise must somehow be applied, for it is always true that—

"Ministers, teachers, students, and other brain workers often suffer from illness as a result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would insure both mental and physical vigor, and would give power of endurance to all brain workers."—*Ibid.*, p. 238.

We believe that where the ideal cannot be reached—that is, in the form of manual work—there are legitimate avenues of exercise that may be taken with profit. For instance, the minister or teacher may join with the young people in their innocent games. This is clearly taught in the Spirit of prophecy.

"Fathers, do not discourage your children. Combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence."—*Ibid.*, p. 391.

The above statement suggests participating in games, as well as Missionary Volunteer activities in the open air. While pointing out the dangers that are likely to follow in the wake of games when they are taken to excess and indulged in with a wrong spirit, the messenger of the Lord has said, nevertheless, "I do not condemn the simple exercise of playing ball."—*Youth Problems*, p. 118. She seems to recognize a difference between playing a game as a recreation for exercise, and playing for amusement only, or on a commercial basis.

One form of exercise that can be carried on daily regardless of season or locality is simple calisthenics in the home, with the object of postural and voice improvement. Much could be written on either of these cultures. We will note only a quotation or two in this connection.

"Among the first things to be aimed at should be a correct position, both in sitting and standing. . . . Next in importance to right position are respiration and vocal culture. The one who sits and stands erect is more likely than others to breathe properly. . . . And while the importance of deep breathing is shown, the practise should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established."—*Education*, pp. 198, 199.

"Those who are looked upon as intelligent enough to become missionary workers or to transact business, ought to have intelligence enough to reform in their

manner of speaking. By judicious exercise they may expand the chest and strengthen the muscles. . . . The exercise necessary for this accomplishment will prolong life."—*Counsels to Teachers*, p. 247.

Ministers, above all others, "should stand erect," we are told. In speaking they should exercise their abdominal muscles. But to overcome these defects, if not to prevent them, they should perseveringly practice speaking in a low, distinct tone, exercising the abdominal muscles in deep breathing. (*Testimonies*, vol. 4, p. 404.) This culture of the voice, involving proper posture, should constitute the minister's primary source of daily physical exercise.

In view of these statements, every worker would be greatly blessed if he devoted a few minutes every day to the maintenance of posture and to proper breathing, which has so much to do with tone production. Professional guidance involving a financial investment would be justified by the results. This personal self-improvement could be carried on apart from, or in addition to, such recreational activities as manual labor, walking, games with the young people, participation in their Missionary Volunteer progressive work, or some other regular exercise, if need be, at a health center where circumstances seem to warrant this.

Whatever the form, or however varied the exercises, it is clearly shown that for health it is vital that exercise be within one's physical strength, and that it be taken daily. Also, for the best good it should be out of doors. This is the conclusion we draw from investigation of the Spirit of prophecy.

We find as much said on the need of exercise as a means of preserving health as we do on the effects met in destroying it, if not more. But how to be as faithful to this light on exercise as to the instruction on other phases of health reform is not only a matter of personal judgment but also a question of realignment of educational curricula. This should receive further study. An investigation as to how to bring about an adjustment of our school programs, as well as of the preacher's tasks, might profitably be made. Surely there is a need to equip students with a practical knowledge of physical culture that they can use after leaving school. This will go far toward safeguarding the health of our workers.

As far as the findings of this article are concerned, we find exercise recommended for the preservation of the health and usefulness of ministers. It is recommended as a part of their daily program, and as vital a duty as preaching or visiting. Although we are sometimes obliged to adopt substitutes for the ideal, the fact remains that the most profitable forms of exercise are those which can be enjoyed in the open air, such as gardening, walking, or chopping wood. These need not exclude personal setting-up exercises that will preserve posture and strengthen the preacher's speaking voice.

The Gospel Message of Health

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

- A. HEALTH TEACHING A DEFINITE PART OF THE LAST MESSAGE.—*Evangelism*, pp. 261, 665.
- B. PURPOSE OF HEALTH MESSAGE.
 1. For highest development of body, mind, soul.—*Ibid.*, p. 526.
 2. To rescue from degeneracy.—*Ibid.*, p. 528.
 3. To lessen suffering in world.—*Ibid.*, p. 263.
- C. HOW TO TEACH HEALTHFUL LIVING.
 1. First, bring people to Jesus.

"The very first and the most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sinbearer, the sin-pardoning Saviour, making the gospel as clear as possible."—*Ibid.*, p. 264.
 2. Pleasantly and intelligently.

"We must educate, educate, educate, pleasantly and intelligently."—*Ibid.*, p. 528.
 3. In a positive way.

"Teach the people that it is better to know how to keep well than how to cure diseases."—*Ibid.*, pp. 526, 527.

 - a. Exercise tact.—*Ibid.*, p. 529.
 - b. Curb enthusiasm.

"Even in praising a good thing, it is well not to be too enthusiastic, lest you turn out of the way those who come to hear."—*Ibid.*, pp. 262, 263.
 - c. Don't be presumptuous. Lead—not drive.—*Ibid.*, p. 263.
 - d. Carefulness about sudden changes in diet.

"The Lord desires our ministers, physicians, and church members to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing men to a premature test."—*Ibid.*, p. 262.
 4. Teaching by example.

"Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject."—*Ibid.*, p. 664.

 - a. Teacher of truth must understand laws of health.

"No teacher of truth should feel that his education is completed till he has studied the laws of health and knows the bearing of right practices on the spiritual life. He should be qualified to speak to the people intelligently in regard to these things, and to set them an example that will give force to his words. . . .

"As he visits from house to house he should seek to understand the needs of the people, presenting right principles and giving instruction as to what is for their best good. To those who have a meager diet he should

suggest additions, and to those who live extravagantly, who load their tables with unnecessary and hurtful dishes, rich cakes, pastry, and condiments, he should present the diet that is essential for health and conducive to spirituality."—*Ibid.*, p. 439.

b. Leaders fully established in principles of healthful living.

"Leaders who live in the last days of this earth's history need to be fully established in the principles of health reform."—*Ibid.*, p. 262.

c. Hold up the principles.

"Hold up the principles of health reform, and let the Lord lead the honest heart."—*Ibid.*

d. Total abstinence required in some things.

"The victims of strong drink and tobacco are corrupted, body, soul, and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies the soul."—*Ibid.*, p. 264.

"Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences."—*Ibid.*, p. 263.

D. WHERE TO TEACH THE HEALTH GOSPEL.

1. In every effort.—*Ibid.*, p. 533.
2. House-to-house.—*Ibid.*, pp. 526, 527.
3. Cooking schools.—*Ibid.*, pp. 526, 527, 263, 534.
4. Through sanitariums.—*Ibid.*, pp. 534, 535.
5. At health resorts.—*Ibid.*, p. 585.

E. BENEFITS GAINED BY HEALTHFUL LIVING.

1. Faculties of mind and body renewed.

"As the sick are brought into touch with the Life-giver, their faculties of mind and body will be renewed. But in order for this to be, they must practice self-denial, and be temperate in all things. Thus only can they be saved from physical and spiritual death, and restored to health."—*Ibid.*, p. 528.

2. Health springs forth speedily; happy thoughts fill mind.

"When the human machinery moves in harmony with the life-giving arrangements of God, as brought to light through the gospel, disease is overcome and health springs forth speedily."—*Ibid.*

3. Health preserved.

"God will co-operate with His children in preserving their health, if they eat with care, refusing to put unnecessary burdens on the stomach."—*Ibid.*, p. 262.

4. Special blessing for Sabbathkeepers.

"Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight,—these the angels were especially blessing with light and health, and special strength was given them."—*Testimonies*, vol. 2, p. 705.

Navy Doctor Influenced

By CHESTER E. WESTPHAL, *Chaplain,
Washington Sanitarium, Maryland*

HOW often, during the short time that I have been connected with the Washington Sanitarium, I have heard favorable remarks from the lips of the patients about the excellent spirit that exists among the workers of this institution. Not long ago one woman said, "I do not know if it is their religion, or their vegetarian diet, but surely something makes these young nurses stand out above all other girls I know." Almost without exception praise for the Christian atmosphere and influence is heard in all the rooms.

Recently we had with us a young man of the medical profession who had served some time in the British Navy. Inasmuch as he was not confined to his room, I had had no personal contact with him, except as I shook hands with him at the close of each evening worship hour. But the medical director suggested that I contact him, for he seemed very much interested. Some of our best contacts with patients are those made at the suggestion of the physicians.

Before he left the sanitarium this young doctor said that he had been greatly impressed by the spirit that existed around the place, and that in establishing his practice and home again, he wanted to locate near a Seventh-day Adventist institution. Thus he could learn more about us, feel the warmth of our association, and place his children in one of our academies.

Since leaving he has kept in contact with us, and he is still of the same mind. A few days ago he stated in a letter: "Decisions such as I am trying now to make seem extraordinarily difficult. . . . However, the edge of the indecision is greatly blunted by the helpful knowledge that what I want most of all is to be a good Christian in the Adventist Church."

Just before I received this letter, he told me by long-distance telephone from New York that he had attended our church and taken his family, and that they had all enjoyed it. What a wonderful testimony to the wholesome influence of men and women who live not for themselves but in service for others.



¶ DOUBT and suspicion prevail everywhere. The unity and enthusiasm of the fighting days are not existent today. The small nations fear the big nations, the big nations fear a possibility of the grouping of small nations. . . . Outside of fear there is no real cause for all these suspicions. . . . The division of "East and West" in Europe has become jelled. The quicker it is unjelled the better it will be.—FIORELLO H. LA GUARDIA.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Ellen G. White—The Human-Interest Story

7. A Personal Worker

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

FROM her girlhood Ellen G. White was a personal worker. Often, but not always, did she witness the fruits of such ministry. After her conversion her first work was for youthful friends. The earnestness of such efforts is revealed in the following published account:

"I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them.

"Some of these had met with us from curiosity to hear what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and pray for each one separately, until every one had yielded to Jesus, acknowledging the merits of His pardoning love. Every one was converted to God.

"Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I afterwards sought out and prayed with. In every instance but one these persons yielded themselves to the Lord."—*Life Sketches*, pp. 41, 42.

It was not long after this experience that she was called to stand as a messenger for God. This work laid upon her a heavy burden for the church and for the world. It would not seem strange if Mrs. White, with these larger burdens, should lose sight of the personal needs of the individuals with whom she came in close contact. However, she did not. Now and then through the years we catch a glimpse of her personal efforts to save those about her.

Labor for Unbelieving Relatives

In the summer of 1872 Elder and Mrs. White were in the mountains of Colorado for a period of relaxation and change. With them were several members of the family and Mary, a niece. Mary and her mother, one of Mrs. White's older sisters, were not Seventh-day Adventists. From a diary entry we observe the tactful way in which Mrs. White sought to lead this girl into the light of the truth:

"We arise this beautiful morning with some sense of the goodness and mercy of God to us. This is our first Sabbath among the mountains. James, Sister Hall, and myself took a blanket and walked out to the shelter of the fragrant evergreens, rolled up a stone for a seat, and I read a portion of my manuscript to my husband.

"In the afternoon our niece, Mary, Willie, and I walked out and, seated beneath poplar trees, we read about sixty pages of *Great Controversy*, *Spiritual Gifts*. Mary was deeply interested. We were happy in the earnest manner she listened. We see no prejudice with her. We hope she will yet see and receive the truth. She is a pure, simple-hearted, yet intellectual girl.

"We closed the Sabbath of the Lord with prayer. Mary united with us in prayer."—*Diary*, July 27, 1872.

Thus we see Mrs. White tactfully selecting reading which she hoped would awaken interest, and then eagerly watching the reaction. Through the years she sent the *Review*, the *Instructor*, the *Signs of the Times*, and the *Watchman* to her sisters and other relatives who were not in the message. She wrote letters of appeal, and did not forget to pray that God's Spirit would strive with their hearts. But this was all she could do. For several years Mary assisted her as a copyist, but she failed to yield her heart fully to God and walk in the light. In an earnest appeal Mrs. White wrote to her five years after the experience in the mountains:

"I have no wish to control you, no wish to urge our faith upon you, or to force you to believe. No man or woman will have eternal life unless they choose it, . . . with all the self-denial and cross-bearing that is involved in the Christian life. . . . God will test every one of us. He will give privileges and opportunities to all and a sufficient amount of evidence to balance the mind in the right direction, if they choose the truth. . . .

"God will work for you and make you an able instrument if you will yield your will and affections to His will and if you will become a child of obedience. But if you remain in resistance to the truth, God will remove His light from you and you will be left to take your own course and meet the result at last. I hope you will not say as your mother said to me in regard to breaking the Sabbath, she 'would risk it.' God forbid that you should dare to risk it and pursue a course of disobedience. You have tenfold more light in reference to the truth than your mother. I still have faith that she will accept the truth if you do not hedge up her way. I have written in love and have written because I dare not do otherwise."—Letter 6, 1877.

Neither this young woman nor her mother ever accepted the Sabbath truth. Mrs. White felt deeply concerning this.

The Fruit of One Pamphlet

Literature filled an important place in Mrs. White's personal missionary work. She learned of the fruits of giving away a pamphlet or a paper. So it was with a sixty-four-page pamphlet left at a little settler's cabin in the wilderness of Michigan in the summer of 1853. It was Friday, and Elder and Mrs. White, with other workers, were hastening by carriage to Vergennes. The driver was well acquainted with the road, but for some reason the party lost their way. Finally there was only a trace of a road. Through the woods they traveled, "over logs and fallen trees." There were no houses in sight; the day was hot; and Mrs. White was ill. Twice she fainted. They had no food, no water could be found, and all suffered from thirst. Some cows were seen, but all attempts of the strangers to get near enough to obtain a little milk from them failed. In her fainting condition she "thought of the traveler perishing in the desert." "Cool streams of water," she said, "seemed to lie directly before me; but as we passed on they proved to be only an illusion." Elder White prayed that she might be sustained. The fifteen-mile journey should have been accomplished in a few hours, and they could not understand why they should be left to this wandering.

Then they broke into a clearing, and found a log cabin. The weary travelers were invited in and given refreshments. As they lingered to rest a bit and learn the way, they were soon chatting with the woman who had befriended them. Mrs. White talked of the Sabbath, the Second Advent, of the state of the world and the church. Their hostess urged the strangers to stay and hold meetings in that community, but this could not be done because of appointments already made. As they left the cabin, Mrs. White gave the woman a copy of her first little book, *A Sketch of the Christian Experience and Views by Mrs. E. G. White*, and copies of the *Review* and *Instructor* were also placed in her hands.

Twenty-two years passed by. Often Mrs. White thought of the experience and wondered why they had lost their way that summer day, and were forced to drive forty miles to reach a point fifteen miles distant. She found the answer at the Michigan camp meeting in 1876. We turn to her account of this:

"After the meeting closed, a sister took me heartily by the hand, expressing great joy at meeting Sister White again. She inquired if I remembered calling at a log house in the woods twenty-two years before. . . .

"She stated that she had lent that little book to her neighbors, as new families had settled around her, until there was very little left of it. . . . She said that when I called upon her I talked to her of Jesus and the beauties of heaven, and that the words were

spoken with such fervor that she was charmed, and had never forgotten them. Since that time the Lord had sent ministers to preach the truth to them, and now there was quite a company observing the Sabbath. . . .

"For twenty-two years our wanderings on this journey have seemed indeed mysterious to us, but here we met quite a company who are now believers in the truth, and who date their first experience from the influence of that little book. The sister who so kindly administered to our wants is now, with many of her neighbors, rejoicing in the light of present truth."—*Evangelism*, pp. 448, 449.

Whether in America, Europe, or Australia, Mrs. White found the same needs for personal work. Sometimes she pressed for a decision. Soon after reaching Europe, she met a young man at a watch factory at Nimes, France. It was her own broken watch that brought the two together. As soon as she met him she recognized him and recalled his experience as it had been revealed to her in vision. In discouragement he had lost his hold on God and had strayed from the truth. He was also working on the Sabbath. One evening she had the young man meet her for an interview. This she describes in a letter:

"I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him. . . . I told him I knew the history of his life. . . . I then entreated him with tears to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the prodigal to his Father's house, his Father's service. He was in good business learning his trade. If he kept the Sabbath he would lose his position. . . . A few months more would finish his apprenticeship, and then he would have a good trade. But I urged an immediate decision.

"We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of the door until he would before God and angels and those present say, 'I will from this day be a Christian.' How my heart rejoiced when he said this."—*Ibid.*, p. 450.

Large Books Bear a Harvest

When in Australia, Mrs. White was told of a family residing on a large farm. The husband and father had almost accepted the message and then had slipped back. Soon after she learned of this she was impressed to call on the family and leave some of her books with the man. The experience is told feelingly in her own words:

"I visited with him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, 'You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth, and stand in your integrity, you will win souls for Christ.'

"He looked at me in a queer way, as much as to say, 'I do not think you know that I have given up the truth, that I have allowed my girls to go to dances, and to the Sunday school, that we do not keep the Sabbath.' But I did know it. However, I talked to him just as though he were with us. 'Now,' I said, 'we are going to help you to begin work for your neighbors. I want to make you a present of some books.'

"He said, 'We have a library, from which we draw books.'

"I said, 'I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you.'

"I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he said, 'I am glad that you came to see me. I thank you for the books.'"—*Ibid.*, pp. 451, 452.

The man read and lent the books, and soon he and his entire family were firmly in the message together with some of their neighbors who also read the books.

An "Errand for the Master"

Late in 1900 Mrs. White made her home at Elmhaven near Saint Helena, California. A few months after getting settled, she visited the near-by churches and institutions. When there was opportunity, she paused in the busy program to do a bit of personal work, such as she did one Sunday in September, 1901, as she and those with her drove from our college in Healdsburg to her home:

"On our return we called upon a family by the name of Lighter. They live about half way between Santa Rosa and Healdsburg, and seem to be in limited circumstances. Sister Lighter's father, a very old man, is quite feeble. The physician thinks that he will only live a short time. A few months ago he accepted the truth, but he has not yet been baptized.

"We were glad to do an errand for the Master by visiting this family. Willie read the comforting promises of God's word to the sick man, and I presented the afflicted one to the Great Physician, who is able to heal both soul and body. The family were very thankful for our visit. I know that they were comforted."—Letter 126, 1901.

We do not find Mrs. White pressing or urging unduly in her personal work. She did not make herself a nuisance. When she found an interest, or created one, she tactfully followed it up.

Missing train connections by just five minutes in 1904 at Milford Junction, the group of workers en route to Berrien Center, Michigan, found that they must wait five hours. To relieve Mrs. White of the tobacco smoke in the station, search was made for a near-by home, where she might rest and wait. She and her two helpers were welcomed by a Mrs. Muntz. Mrs. White describes her visit in these words:

"Mrs. Muntz is an elderly lady, and is a Dunkard, or a German Baptist. She is a very pleasant woman, and seemed to enjoy talking with us. She says that she respects all Christians. I spoke about the work we are trying to do, and her face brightened as I told her something of our efforts to do missionary work. She told me that were her husband living he would enjoy talking with me; for he was a very religious man and a great reader. I told her that I was a writer of books, and employed several helpers, and she was much interested.

"While we were talking, a young woman with a child in her arms came in, and we soon found out that she was a Seventh-day Adventist. She was much interested in what I told them about our work in Washington and other places. She is the wife of the night operator at Milford Junction, and the only Sabbath-keeper in the place, I think.

"Another neighbor came in during the evening, and in the course of the conversation asked me if I would explain to her about the Sabbath. I began by reading a text in the first of Genesis. Then I read the fourth commandment. When I had read this, they said, 'Yes, but Sunday is the seventh day.'

"I explained to them that Sunday is the first day, and that the day called Saturday by the world is the seventh day. Then I read the last six verses of the thirty-first chapter of Exodus, where the Sabbath is clearly specified as the sign between God and His people.

"I had not time to say much, but what I read was sufficient, I hope, to lead them to search the Scriptures for themselves. I told them that Christ kept the Sabbath, and that the women rested on the seventh day, 'according to the commandment,' and on the first day of the week brought spices and ointment to His sepulcher.

"I read several other texts, and Mrs. Muntz wrote down all the references as I gave them. Before we parted we had a season of prayer together, and they seemed to appreciate this greatly. . . . This was our experience at Milford Junction. We think that perhaps our delay was in the providence of God. It may be the means of arousing an interest in the truth."—Letter 163, 1904.

So, in the midst of a busy program of speaking and preparing literature for the church and the world, the messenger of the Lord took time and found opportunities to give Bible studies, to speak a word in season, and have prayer, or give out truth-filled literature in a personal effort to help those around her.

I Was an Assembly of God Minister

By HAROLD T. GRUVER, *Missionary
Appointee to Central America*

I ACCEPTED the Lord Jesus as my personal Saviour at the age of fourteen and joined the Baptist Church. Three years later I felt the call of God to give my life to the gospel ministry and began preaching immediately. After four years in the ministry I came to the realization that certain positions held by Baptists were at variance with what I believed, and in my search for truth I left them, and began to preach for one of the smaller Pentecostal groups, finally joining the Assemblies of God. I was still connected with this church when I made my decision more than a year ago to accept the third angel's message. I received my training at the Moody Bible Institute in Chicago.

My first contact with the Adventist message was in Alaska in 1936. A layman gave me weekly Bible studies for about three months, but for some reason failed to convince me on the distinctive Adventist doctrines. I sincerely and honestly could not see that it was the truth. However, this experience did have the effect of completely destroying my prejudice against

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

Adventists, and caused me to regard them as genuinely converted Christians. Previous to this, I had rather vaguely considered them as an obscure group of Judaizing heretics, who depended entirely upon the observance of the Mosaic law for salvation, with nothing to do with Christ as the Saviour.

My reaction to the studies in Alaska was to write a tract entitled "Should Christians Keep the Sabbath?" My conclusion, of course, was that they should not. This tract was published and is still being circulated, I regret to say.

My next definite contact with Adventists was in South Dakota about 1940. The only Adventist in the community was a vegetable gardener, who came to our house once a week to sell vegetables. We became friends, and he brought me a *Signs of the Times* each week. I greatly enjoyed the paper in general, but usually avoided reading the articles about the law or the Sabbath, and would not discuss these subjects with him for fear of hurting his feelings. On one occasion when I was visiting in his home, he told me that he loved me as a brother in Christ, but was greatly concerned about me because I was not keeping God's Sabbath. I was touched by his concern for me, but was rather amused at his idea that the matter was so important. I thought of this occasion many times afterward. One thing, however, which made a rather vivid impression on me was the way the Lord preserved this brother's crops. There was a plague of grasshoppers which caused great destruction to his neighbors' crops, but did not harm his; then there was a hailstorm which caused widespread damage, but left his crops unharmed. After I left the community, he continued to send me the *Signs* for two years.

In the year 1943 I went to Costa Rica, Central America, as a missionary for the Assemblies of God. There I became acquainted with a number of Adventist missionaries in the course of my work. After one attempt by Orley Ford to straighten me out on the law of God, they all left me strictly alone on doctrinal matters, having decided, I presume, that I was a hopeless case. However, I was greatly impressed by their helpful, practical Christian spirit, as well as by the efficiency and success of their methods of work.

The local Adventist pastor of Puntarenas was Gonzalo Gonzalez. We became good friends, and he introduced José Canjura Aguilar to me. He was a native evangelist who had lately come from Guatemala, and was conducting an evangelistic effort in the local Adventist church. After some general conversation Elder Aguilar asked me whether I could help him to find a suitable room to rent, as the place where he was staying was very uncomfortable. We had a large house, and my wife and I, remembering the many kindnesses shown us by the

Adventist missionaries, both felt definitely impressed to offer him the free use of a large room in our home; also we offered to give him his meals without charge. He was delighted with this offer, and accepted. It was really a pleasure to have him in our home. However, I was severely reprimanded by my mission superintendent, who tried to persuade me to ask Brother Aguilar to sign an agreement not to try to win over any of our constituents.

Elder Aguilar was conducting services nearly every night, and so was I; but I usually finished first, and when he came home I would offer him a cup of hot chocolate before retiring. This was always the opener for a discussion, or perhaps I should say an argument, with each of us, Bible in hand, trying to convert the other. I was very hard to convince, but Elder Aguilar had the force of the truth behind his arguments, and gradually began to win me over. He emphasized and reiterated the distinction between the ceremonial and moral laws, and the immutable character of the law of God, including the Sabbath commandment.

When the time came for him to return to his home in San José, I accompanied Elder Aguilar, for I had some business to transact in that city. I visited in his home, was present at his family sundown worship, and went with him to the Sabbath services in the Adventist chapel. He introduced me to some of the other workers, among whom were Elders J. L. Brown, F. W. Steeves, and Alvin J. Stewart. Each of these men contributed his bit toward clearing my convictions.

The climax of my conviction as to the perpetuity of the Sabbath commandment came in a rather unusual manner, as a result of my having missed the train back to Puntarenas. Elder Aguilar had presented me with a book in Spanish called *Hacia la Edad de Oro* (Toward the Golden Age) and an old copy of *Bible Readings*, which he had in his home. When I missed my train, instead of returning to his home, I rented a hotel room, and spent the day praying and reading in these two books, especially the portions concerning the law and the Sabbath. I was forced to the irresistible conclusion that I was obliged before God to keep the Sabbath. I did not, however, make my decision known to anyone, not even my wife, as I still had points of difficulty to clear up in regard to other doctrines. But on every Sabbath that came around, after that, I felt twinges of conscience.

Shortly after this we returned to the United States, and settled in Greeley, Colorado. Before we left Costa Rica, Alvin Stewart gave me a Pacific Press catalog, and advised me to look up a Book and Bible House, and secure and read *The Great Controversy*, as well as certain other books. For some time I had no opportunity to do this, but in a bus station somewhere in our travels before settling in Colo-

rado, I picked up a copy of *Present Truth* on the 2300 days and the investigative judgment, which truths I had never been able to understand clearly, and this paper made the matter clear to me.

One day soon after this I felt a sudden urge to drive to Denver, look up the Book and Bible House, and buy the books which had been recommended to me. There the attendant introduced me to the conference president, who told me that there was a man located at that time in Greeley who was just the person to help me solve my problems—Alfred W. Peterson. While we were there conversing, in walked the subject of our conversation, and we were introduced. Elder Peterson gave weekly Bible studies to my whole family all winter.

I was already convinced about the Sabbath, and about two weeks after meeting Elder Peterson I began keeping the seventh day. At first my whole family opposed me in it, but as Elder Peterson continued giving us studies each week, usually accompanied by his good wife, I was soon joined in my faith by my two younger children. Elder Peterson helped me to see the truth about the nature of man, the state of the dead, the punishment of the wicked, the millennium, the Spirit of prophecy, and so forth. I had never met a man so completely ready with a satisfactory Bible answer for every question. I feel humbly grateful to him for his willingness and patience in helping us to see the light. Not only did he guide me in getting my bearings doctrinally, but by his faithful, friendly interest and wise counsel he helped me to orient myself in the channel of the Lord's plan for my life and future ministry.

In the meantime I read *The Great Controversy*, *Daniel and the Revelation*, and *The Great Judgment Day*. These excellent books made clear to me the doctrines of the sanctuary service. *The Secret Rapture and the Antichrist*, by Varner Johns, made the important doctrines with which this little book deals as clear as the noonday. Besides these, I read a number of other books, all on subjects relating to the Adventist message.

After a few more weeks my two younger children and I joined the local S.D.A. church, and I began doing colporteur work. After about four months in this work we went to California, where I took summer courses at La Sierra College on the Spirit of prophecy and the book of Revelation. My wife and older daughter also have now accepted the message, so we are now all rejoicing in being a part of the remnant church. At the time of writing this I am enjoying the privilege of attendance at the S.D.A. Theological Seminary in Washington, D.C., preparatory to returning to Central America to carry a really "full gospel" message of present truth to needy souls there.

As I analyze my experience, several facts stand out prominently; the first of which is that it was not any one individual or experience which alone brought me to the truth, but rather a chain of providential circumstances.

A second important fact may be expressed in the words of our Lord in John 7:17: "If any man will to do His will, he shall know of the doctrine." I was honest in heart, and was seeking the truth, though it was not at all easy to convince me of my errors. This leads me to think that there must be many honest hearts in other churches, and among ministers, who would receive the truth if it were faithfully, prayerfully, patiently, tactfully, and persistently presented, as it was to me. It took about ten years to win me, so let us not be discouraged if people do not accept the message immediately upon its initial presentation.

A third point we should bear in mind is that people in general are grossly misinformed as to what Adventists believe, teach, and practice. In the first place, many who are not of our faith do not even know that we believe in Christ. They think that we deny the atonement, that we make Satan our sinbearer, that we believe in salvation solely by works, and that we believe that everyone who worships on Sunday has already received the mark of the beast. We should utilize every possible means to clear away these and other misconceptions of our message which Satan has implanted in people's minds to keep them from giving heed to the truth for this time. Let us present our message so clearly that people cannot misunderstand our teaching.

Music of the Message

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By CHARLES KEYMER, Pastor,
Denver, Colorado

A GOSPEL singer who attempts to sing a solo without spiritual preparation should not face a congregation. Vocal and spiritual preparation are essential, for the singer sings not only with his voice but from his heart. The prayerless singer is a powerless singer. Too many solos are sung without true expression of the message of the song. The effect of the song is increased immeasurably if the soloist sings from the heart.

A simple hymn well sung touches hearts and does far more good than all the professional classical numbers could ever do. We must avoid the show-off singing, which is the aim of secular singing. Instead of bringing glory to ourselves,

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we must give glory to God. We have a mission—a message to sing to save souls.

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A well-produced tone must come from the region of the diaphragm. This not only results in a warm, rich tone but eliminates the strain on the throat. A well-placed tone that is lodged in the hearts of the hearers will come from the heart of the singer.

A solo is effective if: (1) the song fits your voice; (2) the song fits your personality and appeals to you; (3) the song is sung from memory without eyes glued to songbook; (4) the song is only two stanzas long rather than too many stanzas long; (5) your facial expressions are not irritating; (6) it climaxes the appeal of a sermon.

SOLO SELECTIONS. Do not think that you can sing just any song. Someone else may sing a song beautifully that you would make a failure on. Pick out the songs that especially appeal to you and that fit your voice. It may be that you will have to raise or lower the song by transposing it. Sometimes it is surprising how much more easily you can sing a song in another key. Do not pick out a song to sing as a special which you do not "feel" from your heart. Look everywhere for new songs. Obtain every songbook you can. If you find only one good song in a book, it is worth it, for good sacred songs for specials are hard to find.

When you find a good song, why not tear it out of the songbook, trim the edges, and paste it on a sheet of notebook paper, 8 by 5½. Get two copies—one for you and one for the ac-

companist. Then put them either in the notebook or in a file. I prefer the file. An accordion type bank case file, size 11½ by 6, with alphabetical sections, is the best I have found yet. These can be obtained at almost any stationery store. After filing your songs under alphabetical sections, make an index of what you have. Make separate lists of your special solos, your regular solos, your appeal songs, your duets, and even quartets. Then when you are looking for a special, refer to the index, make your choice, and your song can easily be pulled out of the file.

When you find a new song that appeals to you as a good special, do not present it immediately. Try it over occasionally. Sing it while going about your other duties. Let it grow on you; let it become part of you. Learn the words and melody so that you can present it without the music.

I have had some new songs in my file for six months before presenting them publicly. During that time I have had a chance to absorb the song, feel its message, and make it part of me. Then when I sing it, the message of the song touches the hearts of the people because it comes from my heart. My love for Jesus will then be reflected in the song that I sing.

May we have such a close communion with our Saviour that every song we sing will cause some soul to decide for Christ. Music is a gift from God; let us use it to His glory.

The Book Shelf

Books, Reviews, and Discussions

Appreciation of Reading Course

AS I write I have just completed the reading of the first book in the 1948 Reading Course, *The Fruitage of Spiritual Gifts*. A very careful reading and marking of this book have brought a great blessing to my soul. Surely God guided L. H. Christian in the selection of wonderful material. It is the type that will guide a worker's personal experience in relationship to the prophetic gift, as well as inspire him to become a far more efficient soul winner.

The entire book, *Fruitage of Spiritual Gifts*, is clearly written, and makes a strong appeal to Seventh-day Adventist workers. There is special appeal to the reader as he catches the human-interest points in the life of the messenger of the Lord. I enjoyed those motherly letters of Mrs. White to her children. The fact that she was very human places the gift itself on the right plane. The author has a strong appeal to our reason. Even the mistakes are presented to teach us caution and humility.

For example, the 1888 Minneapolis Confer-

ence is generally recognized as the time that kept Adventism from becoming legalistic. I was inclined to hold my breath as I followed the recital of the perils of self-sufficiency and legalism that threatened us. But the cause was guided through the narrows, and the beautiful principles of righteousness by faith have uplifted Christ in our ministry ever since. The chapters on pantheism and institutionalism will be read by all with great profit.

Perhaps my greatest gain from reading this work was a personal analysis of Mrs. White's soul-winning methods. Her personal work techniques will be recognized as sound principles by every evangelist and Bible instructor. The experiences of Brother Radley, of New South Wales, methods for approaching the postmaster of Cooranbong, as well as the stationmaster's receiving a copy of *The Great Controversy* in a most tactful way, are a few of the thrilling recitals of the author. Here are just a few notations of my own on Mrs. White's personal work methods, after I completed the chapter:

1. Understanding of human nature; not every case alike.
2. Purposeful conversation during every visit.
3. Persistent, tactful visiting with emphasis on definite objectives.
4. Each case held before God in prayer, and directed by Him.
5. Ingeniousness in finding new approaches or follow-up methods.
6. Spotting leaders for God and guiding them in their responsibility.
7. Reaching all in the home, especially the children.
8. Wisely used literature; selected books for various types.
9. Talk as if prospect were already one of us.
10. At proper time press decision; not anxious about deferred decision.

If every worker reading this book and the other inviting books of the 1948 Ministerial Reading Course receives the special blessing that came to me, the new course will help to bring about a great revival of spirituality and far better soul-winning methods. L. C. K.

Youth's Marriage Problems, Alfred L. Murray, Zondervan, Grand Rapids, Michigan, 1947, 182 pages, \$2.

Another new book has come from the pen of youthful-minded father and minister, Dr. Alfred L. Murray. You will remember his *Youth's Problems, No. 1* and *Youth's Courtship Problems*.

This new book, *Youth's Marriage Problems*, is a book to possess. Young people, facing the choice of a mate or the desire for compatibility




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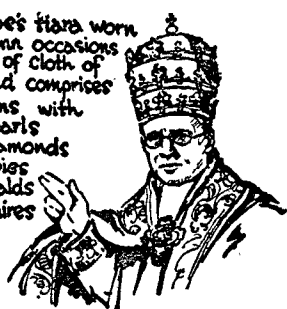
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(From *Converted Catholic Magazine*, April, 1948.)

with the mate already chosen, will find this volume very profitable and a sane approach to their problems. The counselors of youth, parents, teachers, ministers, and youth leaders will value it for its information and inspiration in preserving the sacrament of marriage.

I read *Youth's Marriage Problems* with great interest, and was deeply impressed with its general adherence to the spiritual and consistent handling of the topic.

Today, when unhappy marriages are one of the worst casualties of the war, when thousands of young people are marrying without knowing why they take the solemn vows, and divorce and desertion are growing, it is most heartening indeed to find such an appeal to the mind and spirit of youth to make their married life purposeful, beautiful, and abiding.

E. W. DUNBAR. [Secretary
of the M.V. Department.]

Word Pictures in the New Testament, by Dr. A. T. Robertson, *Harpers, New York City, \$17.50 for the set.*

The six-volume set of *Word Pictures in the New Testament*, by Dr. A. T. Robertson, is by all means the outstanding Greek commentary. It is especially valuable to us as Adventists, because the theological viewpoint of the Baptists is Fundamentalist, as it is with us. I continually use this set as reference books for my Greek classes. It is not only very scholarly but highly satisfactory on matters touching the advent, baptism, and other such matters where Dr. Robertson's theological position is similar to our own. L. L. CAVINESS. [Professor of Biblical Languages, Pacific Union College.]

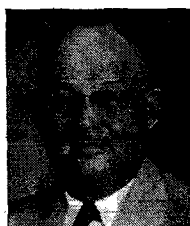
Grammar of the Greek New Testament in the Light of Historical Research, by Dr. A. T. Robertson, *Baptist Sunday School Board, Nashville, Tenn.*

Though more recent books have come out in this field, Dr. A. T. Robertson's grammar still remains an important authority. One need not take special cases to illustrate how helpful such a book is. If one wishes to look up any point where the Greek grammar of the New Testament helps in exegesis, this is a very valuable book. The books that have been used here at Pacific Union College are *A Beginning Manual* by Davis, *The Shorter Greek Grammar* for the second year, and this more extensive book as a reference for the more advanced Greek classes. Even a person desiring to do some home study of the problems of the Greek New Testament could make good use of such a grammar. L. L. CAVINESS.



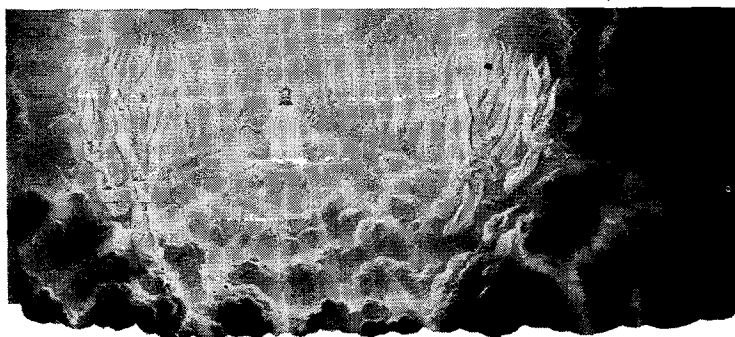
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An Outstanding Admission

EDITOR, THE MINISTRY:

I appreciate very much the quotations from THE MINISTRY, and in answer to the recent plea for readers to send in quotations I am responding with what I consider one of the most outstanding admissions on Saturday-Sunday by a Catholic bishop in recent years. The following is an address on "The Bible and Tradition" delivered by the Most Reverend Bishop Duane G. Hunt, of Salt Lake City, over Station KSL, Sunday evening, February 15, and printed the following Sunday in *The Register*, a Catholic paper published in Denver, Colorado:

"The reality of tradition and its place in Christianity may be judged by one simple illustration. Have you ever stopped to ask yourself why we Christians, most of us at least, hold Sunday as the day of rest and worship? Why did we abandon Saturday? You know, of course, that Saturday is the Sabbath. It was Saturday, the seventh day of the week, that was appointed through instruction from God Himself as the day of rest and worship. 'Remember that thou keep holy the Sabbath day' is one of the Ten Commandments.

"The observance of Saturday was not limited to the Old Testament. Our divine Lord, Himself, during His public ministry, followed the Hebrew custom. He went into the synagogues on Saturday and joined with the people in the traditional worship. And yet His followers, within the first generation, changed from Saturday to Sunday. How could they do so? There is not one word written to indicate that our Lord commanded the change. There is one episode in the New Testament which indicates that the change was coming. It shows that Sunday was being added for special Christian observance. Even so, there is no record of any command for this addition. Neither is there any indication that Saturday was to be abandoned. In what way, then, can the change be justified? The only answer is that there was something in the oral tradition that permitted it, something the apostles understood full well, but thought it unnecessary to put in writing. Now if tradition is followed in respect to the day of worship, it should be followed in other respects also."—February 22, 1948.

DANIEL R. GUILD.

[Intern, Lancaster, California.]

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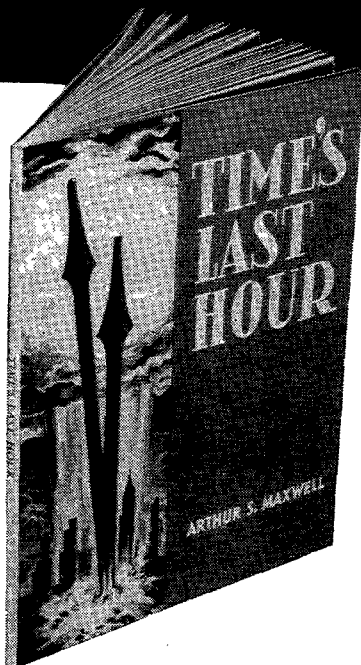
INDISPENSABLE STAR.—A picture was once painted by a great artist who set the scene in a night background. Across the dark waters of a lonely lake a solitary man could be seen rowing a small boat. A high wind churned the waters of the lake into white-crested billows which raged around the little skiff. Above was a dark and angry sky. But through the blackness there shone one lone star. Upon this the rower fixed his gaze—and on through the storm he rowed. He was undismayed by the midnight darkness. Beneath the picture the artist had written, "If I lose that, I am lost."—W. HARRY FREDA in *Secret Place*, October-December, 1941.

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BIBLE DISTRIBUTION.—The American Bible Society reports a distribution during 1947 of 9,310,439 copies of the Scriptures. Calls for Scriptures in this country reached a total of 4,020,683 copies, while 5,289,756 volumes were used in the society's work abroad. Circulation of Scriptures to the blind was greater than in any previous year.—*Christian Century*, April 21.

MORMON MEMBERSHIP.—There are 1,016,170 members of the Latter Day Saints Church (Mormons) at the present time, according to a report at the denomination's 118th annual general conference at Salt Lake City, Utah. The report showed the church has 170 stakes, 1,203 wards, 132 independent branches, and 42 missions. More than \$20,000,000 will be spent by the Mormons in 1948, according to J. Reuben Clark, Jr., first counsellor.—*Watchman-Examiner*, April 22.

COUNCIL OF GERMAN CHURCHES.—It is news of the first importance that an organization of 35,000,000 Protestant Christians was formed early in March in Germany. The new body, which is known as the Cooperative Fellowship of Christian Churches in Germany, has many of the characteristics of our Federal Council of Churches. It includes not only the Evangelical Church in Germany but also such free churches as the Baptist, Methodist, Evangelical United Brethren, Old Catholic and Mennonite. Its head is Dr. Martin Niemöller. Its membership is found on both sides of the iron curtain and its first pronouncement was a strong declaration "in favor of a true peace and against the disruption of the German republic." So it becomes the first postwar organization to speak for the German people regardless of the zones in which they may live.—*Christian Century*, April 7.

QUAKERS AND ABSTINENCE.—Aroused by a poll which indicates that about one-third of the membership of the Society of Friends (Quakers) engage in social drinking, the Friends' Temperance Association has called for a reassertion of the time-honored Quaker discipline of total abstinence. . . .

"It appears that in a decade or two, if present tendencies are not reversed, only a minority will be upholding in personal practice our testimony for total abstinence.

"Must we not, as Christians in a starving and distraught world, refuse to support, even by a very moderate use of its product, a traffic which impoverishes while it corrupts, which empties men's granaries and pocketbooks, yet adds not one whit to his character or capacities? Should we aim at less than perfection?"—*Zion's Herald*, April 7.

INDIAN REPUBLIC.—From other provisions of the draft constitution, it is apparent that the Dominion of India is to be a sovereign democratic republic, a union of states federal in structure. The native states (previously under autocratic maharajahs) which have chosen to ally themselves with the dominion are being grouped into a small number of homogeneous units. The head of the state will be a president, in whom will be vested all executive power, to be exercised on the advice of responsible ministers. The question of the relationship between the dominion and the British commonwealth has been left for future decision.—*Christian Century*, April 7.

HIGHEST CIRCULATION.—A recent survey revealed that among fifty-seven magazines which showed an increase in circulation, the Bible Society Record, official organ of the American Bible Society, was highest with a gain of 500%. The magazine is



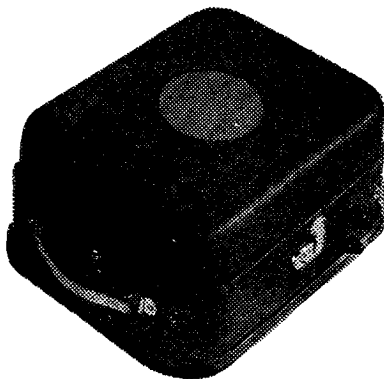
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sent to all who subscribe funds for the work of the Bible Society.—*Gospel Herald*, quoted in *Gospel Minister*, April 1.

RADIOACTIVE CLOUDS.—Let us keep the record straight concerning the war for which we are being asked to prepare. One of its chief weapons will be the radioactive cloud. According to Glenn L. Martin, Baltimore airplane maker, such a cloud will be effective over a much larger area than the atom bomb and will kill "anyone who comes in contact with it." The area that it covers will remain radioactive "for an indefinite time." No method of dissipating the cloud has been devised.—*Christian Century*, April 14.

Successful Aftermeetings

(Continued from page 26)

the Sabbath, it may be wiser to allow the audience to think it over without a class. This can easily be arranged by preaching a little later, and say, "Since it is rather late tonight, our class will not meet. But be back Tuesday night ready for the class."

5. If desired, questions may be diverted from the evening subject by such a plan, allowing but the briefest of pauses after asking, "Are there any questions tonight?" (Naturally strange people do not respond quickly.) "Since there are no questions, suppose we study — tonight." Then launch into a review of a kindred subject.

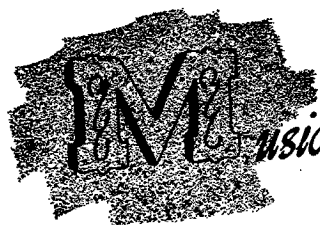
6. Prevent questions from wandering over the entire realm of the Bible by suggesting, "Are there any questions on the subject of tonight?" Or, "Our time is short so we will confine our questions to the topic we are studying now."

It seems best to urge class members to bring their Bibles each night. It is of interest to note that the people are fascinated by this method of study, and many will come because of it alone. I have even had people who were so attached to their own churches that they would attend their own Sunday night services; and yet come to our services in time for the class.

Needless to say, in smaller evangelistic efforts where the weekly attendance is 250 or less, there is real merit in this plan as outlined in the Spirit of prophecy. It is also an advantage where helpers are limited. When you come "close to the people in the Bible lessons" you are able to understand their personal problems and answer their Bible questions in a way that would require hours of house-to-house visiting. There is also much less danger of baptizing people who are not thoroughly prepared. At least this plan, offered by the messenger of the Lord, is worthy of study and adopting wherever possible.

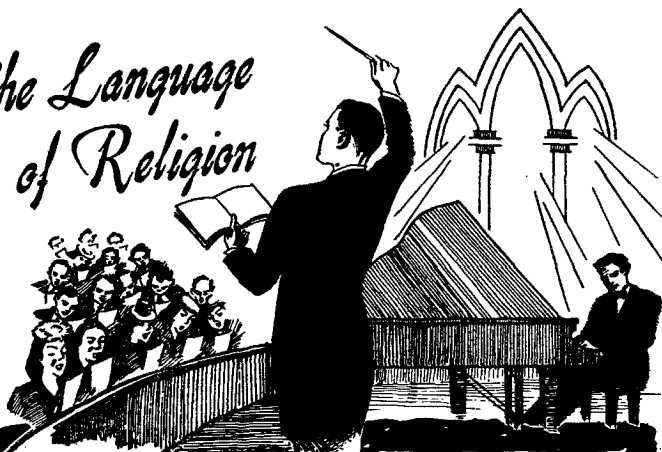


¶ "If you must whisper in church, whisper a prayer."



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TRAINERS!—No greater contribution can be made by men in successful leadership—administrative, editorial, evangelistic, pastoral, Bible teaching, departmental, and so forth—than to train and advance capable younger associates. No greater satisfaction can come to an unselfish heart than to see them forge to the fore, while you deliberately keep a bit behind; to have the spotlight focused more and more on them, while you remain more and more in the shadows. It takes big hearts to say, "They must increase, and I will voluntarily decrease," and resolutely carry it through. It runs counter to human nature to see others getting the plaudits you have been used to receiving. It is counter to the carnal heart to release responsibilities you can still doubtless carry more ably. But only thus can others get their training and their opportunity, and the best common interests be served. But surprises will be in store for you. You will find them able to do some things you could not do, and had not thought of doing. New ways, new means, new results, new advances come from younger associates. Have confidence in them, rejoice in them, guide them, encourage them, keep them from unwise moves, stand by them when they make mistakes—and watch them grow. In this way you will be advancing and perpetuating the very work you have built up. That is true leadership. Give us more John the Baptists, more great hearts in the cause.

ALTERNATIVES!—A job in the world for ourselves is utterly different from service in the cause of God. In the first, one tries to get all that he can out of his job in compensation, recognition, advancement, and honor. In the second he seeks to put into service for God all that he has in faithfulness, loyalty, and expenditure of time, effort, strength, and love. Working at a job is often accompanied by a gnawing jealousy over someone else's advantages—shorter hours, less responsibility, greater opportunities, more pay, and the like. If this is true, it is a miserable life. But service rendered directly to God is satisfying, ennobling, joyous, and stimulative. It is a life devoid of envious comparisons. It is not plagued by a sense of injustice, a fear that we are not getting all that is coming to us, that someone else is more favored, and is outdistancing us. The motives and incentives are utterly opposite. When we come into the service of the church, the spirit, measurements, and preferments of

the world should be left outside. No task is too hard, no hours too long. Salary is not the determining factor—merely living expenses. Not "how much will I get out of it?" but "how much can I put into it?" will be the motivating spirit of genuine service for Christ.

RATTLING!—It is far better for one to fill his post efficiently and well, and to be able to press his work rather than to have it press him. It is better to feel cramped for space than to feel lost in space that is too big for us. It is much better for folks to say, "Why isn't he given greater responsibilities? He is capable of filling a larger post," than have them say, "Why did they put him into that place? It is too big for him; he just rattles around in it." It is pitiful to see some frustrated by trying to do things that are beyond them, nervously jumping around, attempting to live up to the expectations of the part, but without sufficient experience, and the normally increasing judgment that accompanies it. Better outgrow a job through recognized ability than rattle around in one too big for one's abilities.

BIBLE INSTRUCTORS!—There is a trend that needs to be watched. Some of our Bible instructors, who have become discouraged through association with several efforts that have not been too fruitful, tend to feel that professional Bible work is on the way out, and that their efforts and their burden should therefore be directed toward training an army of lay Bible instructors. Although the training of the laity is both desirable and essential, it is not to be premised upon the collapse of professional Bible work, any more than the training of lay preachers is to be premised on the breakdown of ministerial preaching and the by-passing of the regular evangelistic effort. Some Bible instructors are kept too long in one place, or have been held too long with one evangelist, and grow sour on evangelism. A radical change of location and association would do some of our Bible instructors a world of good, and some of our evangelists too. Lay Bible instructors can never do the work of the trained professional any more than practical nurses or nurses' aides will ever take the place of the trained graduate nurse. Bible instructors will be needed as long as evangelistic preaching continues. If the product is not satisfactory, let us change and strengthen the type of training, but not depreciate the profession.

L. E. F.