

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

October, 1948

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## Notes and Notices

### Information and Sundry Items

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¶ WE were listening to a large concert orchestra composed of professional musicians, nearly all from the National Symphony, under the direction of George Wargo. It was a good-will

#### MUSIC OF THE

#### CELESTIAL SYMPHONY

program for Review and Herald employees and friends in the community, sponsored by the Review and Herald Publishing Association (an excellent idea, incidentally, to help to meet that cultural and recreational urge felt by all normal folk). The large audience was enthralled by choice numbers from Glinka, Haydn, Brahms, Von Suppe, Liszt, Strauss, Kreisler, and Rimski-Korsakov. First came the tune up, then the rendition, which was impressive, with the parts well balanced. Each musician was an artist in his own right, the concertmaster of the National Symphony functioning in a similar capacity in this smaller ensemble.

The strings—the violins, viola, cello, and contrabass, with piano—were matched by the wind instruments—the flute, oboe, clarinets, and bassoon. These in turn were balanced by the brass—the French horns, trumpet, and trombone. Along with these, of course, were the percussion—the kettle, snare, and bass drums, cymbals, and triangle. Individually, certain parts would be unattractive, and perhaps most uninteresting, if played alone. Occasionally, certain sections were silent. But together they produced blended harmony, like the sound of a mighty organ under the hand of a single musician. There was no individual starring, no personal striving for the spotlight, only subservience to a united objective. All the musicians played the same selection, not individual preferences. With scores before them, they responded to the slightest indication of the conductor. When a part was too subdued, it was instantly brought up. When the strings or the brass were a little too bold, they were softened by a touch of the hand. In this way blended talent, training, practice, and skill produced glorious cadences, runs, and trills. There was coordinated movement. The gentle strains and rhythmic flow led on to mighty, throbbing climaxes—a glorious symphony of music. We fell to musing: How like a glorious symphony is this Advent message! The varied talents and diversified training, the different phases and departments, each has its part—administrative, evangelistic, pastoral, personal, radio, educational, medical, publishing, home missionary, Sabbath school, Missionary Volunteer, temperance, religious liberty, financial, and statistical. All must be in key. All are to keep in tune and time, to play the same number, and to avoid all rivalrous starring. All are to yield to the touch

of the leader. Then there is harmony, symmetry, beauty, and balance—the music of the celestial world. Lord, help us to play our individual parts as artists, striving for unified success!

¶ TWO anticigarette pamphlets have come to our attention recently. These are: "Is Your Health Going Up in Smoke?" (a reprint from a *Christian Herald* article), and "A Brand New Cigarette! Lucky Camfield." Copies may be secured from Edward L. Wertheim, 11 West 42d St., New York 18, N.Y., for ten cents each, or less in quantities. Mr. Wertheim, author of the latter pamphlet, is an advertising man who became disgusted with the absurd claims of cigarette advertisers, and is distributing these leaflets as a counteroffensive. One interesting feature is that his firm will send out these leaflets anonymously to names supplied by those who wish to have them sent to their friends and relatives.

¶ ONE of America's best-known broadcasters usually adds to his catalog of listeners, "And all the ships at sea." The phrase takes on significance when one sails on the *Queen Mary*. On a recent trip to England we learned that this ship carried 2,000 passengers and a crew of 1,281. Add to this not only her sister ship the *Queen Elizabeth* but all the ships that sail the seven seas, and the human cargo is really tremendous. In the Millerite movement the ships were not forgotten. And they carried the first angel's message to the leading ports of earth. For a time in our own movement we worked the ships in New York Harbor and in certain other ports. Is there something here about which we need to think? Is there something we, under the third angel's message, need to do for "all the ships at sea"?

¶ PASTOR Ralph S. Watts has just been appointed Ministerial Association secretary for the Far Eastern Division. The president of the division had carried the association work ever since the last General Conference, in addition to all his administrative duties. It is therefore with real satisfaction that we record this advance move in the Far East that puts that far-flung division in line with all other divisions in providing a separate secretary for this expanding work.

¶ WE trust that all workers have carefully followed the series of editorials on "Apparent Contradictions," by F. D. Nichol, in recent issues of the *Review and Herald*. There is need of worker familiarity with these vital principles and facts presented. Our critics and enemies are often unscrupulous and subtle. But their quibbles melt under the light of facts, as the hoarfrost vanishes under the glow of the morning sun. Critics and enemies thrive only in the darkness of misunderstanding, estrangement, distortion, and bitterness. The light of full information banishes the haze and chill of darkness.



# The Ministry



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## The High Price of Leadership

By JOHN OSS, General Editor,  
*Signs Publishing House, Shanghai, China*

**M**ANY aspire to positions of leadership who are unwilling to pay the full price entailed in this responsibility. Every leader in the Advent Movement should know the necessary qualifications for successful leadership, and be willing to live up to the high principles that are involved.

The movements of our leaders are carefully watched; and well they might be, for by accepting a position of responsibility in God's great cause, an individual has dedicated his life to uphold the high ideals and principles for which this message stands. Any leader who by word or action or any inconsistency belittles his sacred trust and calling, not only brings reproach upon himself, but upon the cause which he has espoused.

In the language of the apostle Paul to Timothy he should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. Any inconsistency on the part of a leader will easily be detected, and his leadership will lose its force and power.

A leader must be strict with himself even to a point that may at times seem to border on the extreme, in order not to offend the ultra-conservative, but withal earnest and self-sacrificing, believers in the Advent faith. It is far better to err on the side of conservatism than to be so liberal that one loses the confidence of many well-meaning people. Not for a moment and under no circumstances can a leader relax his vigilance or cease to maintain the high standards of his sacred calling.

If a leader takes the attitude that because he is leader he may do certain things that he would not be willing to allow others to do, he undermines his leadership, and will not be able to bring about disciplinary action if and when this is necessary. Under no circumstances should he take unto himself privileges that he would not be willing to give to those who fol-

low his leadership. He must be careful and honest in his expenditures, and render an exact report of money spent, the same as he requires of workers under his direction.

We believe that a leader as well as other workers should have a modest home, but a leader who multiplies houses and lands and speculates in property and collects high rentals and interest definitely needs to reconsider his call to leadership. How can he encourage people to sacrifice for the cause and prepare as they should for Christ's second coming, if he does these things? No amount of sermonizing will undo the influence of a leader who is grasping and who is selfishly accumulating an unusual amount of the things of this world. Every leader should himself actually be what he urges the people to become.

Gathering a large number of relatives and special friends about one is a definite mark of weak leadership. If a leader has to be surrounded with "yes-men" to maintain his position, he shows thereby that he lacks one of the greatest qualifications of successful leadership—the confidence and support of the people he is to lead. We believe this to be of utmost importance. Workers should be called to a field because of their consecration and ability. Friendship and kinship should not become a factor in such moves.

I once heard a conference president who had a brother-in-law in his conference say that this worker caused him much concern. On one hand, he had people talking about how he favored his relative, and on the other hand, his brother-in-law and family often felt that they did not get a square deal. How much better it is for a leader to be in a position where he can always act as he feels he should under the circumstances. As far as possible, promote people in your own field or department. This will build for strength, confidence, and good will.

There is a dignified honor in being a re-

spected, able leader, but it entails responsibility, and a price must be paid. There is more to being a captain of a great ship than being well-groomed or wearing a well-pressed uniform with gold braid and stripes. There is far more to this position than being saluted as captain, and receiving the acclaim of the crew and others. In case of a storm or disaster a true captain must be the last to abandon ship. It is a tradition of the sea that until all on board are taken to places of safety, the captain stays by his ship.

Looked at from this point of view, a position of leadership in the Advent Movement is a grave responsibility. In case of a crisis a leader must stand firm and remain at his post of duty if it demands life itself. As a leader in the Advent Movement, are you willing to pay the full price it takes to make your leadership magnetic and effective?

## Tenure of Service in Levitical Ministry

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

IT IS interesting to note the plan under which the ministers in the ancient sanctuary carried on their work. The following was the instruction that came to Israel in the wilderness:

"And the Lord spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: but shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their service." Num. 8:23-26.

These instructions bear the idea of a fairly long period—twenty-five years—of carrying heavy burdens in the ministry, work demanding full physical powers and energies; and then a release to less exacting work, with no special time limit apparently laid down. On this passage that good old Methodist Adam Clarke looked up authorities and wrote in his commentary:

"They shall no longer be obliged to perform any laborious service, but act as general counselors; therefore they were to be near the camp, sing praises to God, and see that no stranger or unclean person was permitted to enter. So the Jews and many other persons have understood this place."

In an ancient writing, by one Aristeus, of Alexandria, Egypt, we catch a glimpse of the heavy physical work involved in the full priestly service. According to Josephus (*Antiquities*, bk. 12, ch. 2) this man was one of a commission sent to Jerusalem by Ptolemy Philadelphus, ruler of Egypt (309-246 B.C.), to arrange for the translation of the Bible into Greek for the Alexandrian Library. Aristeus was greatly im-

pressed with the heavy service of the priests in the Jerusalem temple. He wrote:

"92. The priests' ministration is in every respect unsurpassed in its display of bodily strength and in its orderly and silent character. For they all toil of their own accord at a cost of much arduous exertion, and each has his appointed task. And they serve without cessation, some bringing the wood, others oil, others fine wheat flour, others the spices; while others bring the pieces of flesh as burnt offerings, exhibiting exceptional strength.

"93. For they grasp with both hands the legs of the calves, each of which is more than two talents in weight, and then with both hands and with wonderful skill they hurl the beast up to a considerable height, nor do they fail to place it on the altar. Similarly, the portions of the sheep and of the goats, too, are wonderful in their weight and fatness. . . .

"94. A place for resting is set apart for them where those sit who are relieved from duty. When this takes place, some of those who have had their interval of rest, rise up readily, although no one issues orders for the ministration.

"95. Complete silence reigns, so that one might suppose that not a single person was present in the place, although the officiating ministers present number some seven hundred (and a great company of those who bring the sacrifice). . . . Everything is performed with reverence and in a manner worthy of that Great Divinity."—"The Letter of Aristeus," pars. 92-95, H. G. Meecham's trans., in his *Oldest Version of the Bible*, pp. 34-36. London: 1932.

It was the ministry of the altar of burnt offering that Aristeus describes. That altar stood at least four and a half feet high, with a grate beneath. (Ex. 38:1-4.) This suggests the physical exertion required to "hurl" the sacrifices upon it. And this observer says, "Many thousand beasts are offered on the feast days."

We may well note the evidence of thorough drilling which enabled the Levitical ministers to carry on so exacting a service without noise or confusion.



## "Let Not Your Heart Be Troubled"

By JESSIE W. MURTON

LET not your heart be troubled! Ah, I know—

The threatening clouds are shutting out the sky,  
The boisterous wind is rough and menacing,

The restless, white-capped billows running high;  
But, doubting child of God, do you forget  
The fishers on storm-tossed Gennesaret?  
And know you not that all the waters still,  
And all the winds, are subject to My will?

Let not your heart be troubled! It is true

The cruise is low, the meal is almost done,  
The bitter drouth has parched the tender wheat,

The young corn withers in a cloudless sun;  
But ravens, still, are winging overhead:  
A prophet once, by these, had flesh and bread.  
The gold and silver, and the fatted kine,  
The sheep upon a thousand hills, are Mine!

Let not your heart be troubled! Yes, I know

That you have come unto a desert place,  
That food is gone, you've nought with which to buy,  
While gaunt and famished hunger shows its face:  
But were there not five thousand, worn and sad,  
Filled with the loaves and fishes of a lad?  
Did not twelve baskets full remain at last,  
Of fragments, from the multitude's repast?

—Frankincense and Myrrh.

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# THE PULPIT AND THE STUDY

*Biblical Exposition and Homiletic Helps*

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## I. Office and Work of the Holy Spirit

### God's Greatest Gift to the Church

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

CHRIST was the supreme gift of God to the world. (John 3:16.) This was a universal gift of a universal Saviour. But the greatest gift of God to the church was the Holy Spirit. Jesus said, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." John 14:16-18.

There was to be another gift—the Comforter and Advocate. "Another" means "one more; another person of the same kind." "If ye then, being human and evil, 'know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?' The Holy Spirit, the representative of Himself, is the greatest of all gifts. All 'good things' are comprised in this. The Creator Himself can give us nothing greater, nothing better."—*Mount of Blessing*, p. 189.

It is evident, therefore, that with the exception of the gift of Christ to the world, the Holy Spirit is God's greatest gift to His church. In fact, so great is this gift that with it come all "good things" needed by the church. "This promised blessing, if claimed by faith, would bring all other blessings in its train. . . . The power of God awaits their demand and reception."—*Testimonies to Ministers*, pp. 174, 175.

In his opening address to the delegates of the 1946 Autumn Council in Grand Rapids, J. L. McElhany said, "The finishing of God's work in all the earth is not tied to the budget. There is something far more important than money. The finishing of God's work is tied to the outpouring of God's Spirit in the latter rain. The crisis we face is a spiritual crisis. The thing of primary importance is the latter rain." During the same convention W. E. Nelson said, "I know you realize that we need money with which to carry on God's work, but I am fully convinced that the greatest need of all is a large measure of the Holy Spirit." Similar statements

by other leaders led to the following action by the entire body:

"WHEREAS, In this Autumn Council special emphasis has been placed on our need of the power of the Spirit of God for the finishing of the work committed to us, which power is offered in its infinite plentitude in the outpouring of the latter rain; and,

"WHEREAS, We are told that 'this promised blessing, if claimed by faith, will bring all other blessings in its train,' and that the latter rain will be given only to those who make a certain definite preparation; therefore,

"Resolved, That we earnestly appeal to every worker in this cause to study diligently and prayerfully the instruction given on this subject, and to seek not only to obtain the promised blessing, but to enlighten our people everywhere regarding this vital need, and that we all share in the great outpouring of Pentecostal power for the finishing of the work."

This, one of the most important actions ever taken by Seventh-day Adventist leaders, was unanimously voted in 1946 on the historic date of October 22. This resolution recognizes the fact that the gift of the Holy Spirit in the Pentecostal fullness of the latter rain is the only hope of the finishing of the gospel commission, and that this blessing can never be realized without a definite, personal preparation on the order of the upper-room experience of the early church. For this reason an earnest appeal is made to every worker in this cause to make a diligent and prayerful study of the subject of the Holy Spirit in the light of the wealth of instruction given. The appeal is not only for workers to seek for the latter rain experience for themselves, but it is also for them to enlighten the church members everywhere regarding this vital need, so that they can share with the workers in this promised great outpouring of Pentecostal power for the finishing of the work.

The fact that this promised refreshing has not yet come gives evidence that this important appeal has never yet been taken as seriously as it should. Surely the time has come for this action to be carried out, so that the latter rain promise can be translated into a glad reality.

Every worker should read the sermon of T. E. Unruh given at the Autumn Council of 1947, and printed in *THE MINISTRY* for February, March, and April, 1948, and the series of

four articles on "The Holy Spirit" by F. M. Wilcox in the *Review and Herald* of March 25, April 1, 8 and 15, 1948. These and other earnest appeals indicate a growing conviction on the part of our leaders everywhere that the supreme need of the present hour is the outpouring of the Holy Spirit in the latter rain.

### Spirit of Prophecy Appeals

The following are only a few of the earnest appeals through the Spirit of prophecy for the church and its leaders to prepare and pray for the gift of the Holy Spirit in the latter rain fullness, as the only hope of a finished work:

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day."—*Testimonies*, vol. 5, p. 158.

"For the baptism of the Holy Spirit every worker should be breathing out his prayer to God. Companies should be gathered together to call upon God for special help."—*Testimonies to Ministers*, p. 170.

"The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high."—*Ibid.*, p. 64.

"By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come upon us. We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Testimonies*, vol. 8, pp. 297, 298.

"What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord."—*Review and Herald*, Feb. 18, 1890.

"It is all-essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children."—*Review and Herald*, Nov. 15, 1892.

### The Two Advents of the Spirit

We are called "Adventists," because we believe in the advent of Christ. Which advent? Both, for the second is impossible without the first, and the first would have been useless without the second. But the belief in the two advents of Christ must also include belief in the two advents of the Holy Spirit. The first advent of the Spirit followed the first advent of Christ, which made the coming of the Spirit possible; and the second advent of the Spirit precedes the second advent of Christ, and makes that event possible.

The question is asked, "Hasn't the Holy Spirit always been in the world?" Yes, and so has Christ. His voice called all things into existence during creation week. He called Abraham, spoke to Moses at the burning bush, spoke the law from the summit of Sinai, and led the children of Israel out of Egypt. (See 1 Cor. 10:1-4.) Since His ascension He is with us "always, even unto the end of the world." Nevertheless, there are two distinct advents of Christ.

The Holy Spirit has also been with God's people through all the ages. He is definitely mentioned eighty-eight times in twenty-two of the thirty-nine Old Testament books. He too was present and assisted in the work of creation. He preached through Noah to the antediluvian world; came upon Samson; clothed Himself with Gideon; turned Saul into another man; dictated the songs of David, "the sweet singer of Israel"; and inspired all the holy prophets, who "spoke as they were moved by the Holy Spirit." But in those days He was never able to manifest Himself in His fullness. This would be possible only in His two advents, known as the early and the latter rain.

"During the patriarchal age, the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness."—*Acts of the Apostles*, p. 37. "It was as if for ages this influence had been held in restraint."—*Testimonies*, vol. 7, p. 31. Why? Because the plan of redemption had not been completed. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:37-39.

This definite advent of the Holy Spirit depended on the Calvary victory of Christ. The Scriptures make it clear that there are to be two great advents, visitations, manifestations, or outpourings of the Holy Spirit, which constitute a definite and important part of the plan of redemption, as much so as the two advents of the Son of God. The first advent of Christ and the first advent of the Holy Spirit are far in the past. The Second Advent of our Lord is near, and for that great event the church should be praying and preparing. This preparation includes a final warning message to the world "to make ready a people prepared for the Lord." But before Christ can return, the church must experience the second advent of the Spirit in the latter rain. Without this endowment of power, she cannot complete her divinely appointed mission. Pentecost must be repeated, accompanied by Pentecostal results. For this heavenly visitation every worker and member of the great Second Advent Movement should fervently pray. In the one great gift all the needs of God's work will be supplied. This "greatest of all gifts" will "bring all other blessings in its train." How can we be satisfied with anything less than the fullness of the promised divine power?



❧ In prayer, it is better to have a heart without words than words without a heart.—BUNYAN.

## Paul's Defense Before Agrippa

(Sermon Topics in Acts 26:1-19)

By OTTO H. CHRISTENSEN, *Instructor in Bible, Emmanuel Missionary College*

1. "Permitted to speak for thyself." *Verse 1.*
  - a. Privilege of testifying and witnessing.
  - b. The sin of perjury—before men and God.
  - c. Each must give account of *himself*.
2. "Stretched forth the hand." *Verse 1.*
  - a. Symbolisms of the hand—gestures, false or true.
  - b. Work of our hands witnesses for or against us.
  - c. Christ's hands a striking witness.
  - d. God stretched forth His hand—for or against.
3. Happy to answer accusations. *Verse 2.*
  - a. The joy of a clear conscience.
  - b. Court trial may be a pleasure for one who desires to witness.
  - c. If we were accused, would we be happy to answer in all things?
4. A sermon on tact. *Verse 3.*
  - a. Something good about everyone.
  - b. Appeal to that good quality in your argument.
  - c. By tactful approach Paul won not only the favor but also the heart of King Agrippa.
  - d. Recognize those in authority even though they be your persecutors.
5. Paul's personal life story. *Verse 4.*
  - a. Known by all.
  - b. Cannot cover over one's life.
  - c. Does your life measure up?
6. Sincerity, earnestness do not always make one right. *Verse 5.*
  - a. May even lead to grossest sins.
  - b. We must examine our lives by God's standard.
7. Same hope but new approach and service. *Verse 6.*
  - a. Promise made to our fathers.
  - b. Twelve tribes continually looking to this hope.
  - c. Christ here and they did not realize it.
  - d. We are judged now for our hope.
8. The great hope. *Verse 7.*
  - a. Anticipation.
  - b. Realization.
  - c. Future.
9. The resurrection. *Verse 8.*
  - a. The reason—not incredible.
  - b. The only possibility.
  - c. Hope of humanity in all worship.
  - d. Tomb broken by God through Jesus.
10. Contrary to the name of Jesus. *Verse 9.*
  - a. The name and its meaning.
  - b. The life back of the name.
  - c. The "ought" of contrariness.
11. "Which thing I also did in Jerusalem." *Verse 10.*
  - a. In the city of the king to its king.
  - b. Where God had put His name.
  - c. Holy city—unholy deeds.
  - d. Right in the church. Do I oppose the church?
12. "Exceedingly mad against them." *Verse 11.*
  - a. To what ends religious bitterness will go.
  - b. Opposite to the spirit of Jesus—He wept.
  - c. Blind to money-grafting spirit of priests.
  - d. Conditions in Jerusalem known by Paul.
  - e. Forgot or overlooked it all to persecute harmless ones.
13. A missionary with a commission. *Verse 12.*
  - a. Saul's field and commission.
  - b. From whom, to whom, for what?
  - c. Contrast with a real missionary.
14. The brightness of the light. *Verse 13.*
  - a. Midday—world's greatest wisdom.
  - b. The beginning of wisdom.
  - c. Compare worldly wisdom (folly) with true wisdom.
  - d. Christ the personification of wisdom.
15. Light to all—a voice to one. *Verses 13, 14.*
  - a. Word of God to all men.
  - b. Not all hear its message.
  - c. Those willing to listen will hear.
16. "Hard . . . to kick against the pricks [sword]." *Verse 14.*
  - a. Word of God a sword.
  - b. Jesus the living Word.
  - c. When we refuse written Word we refuse living Word.
17. Heard a voice in his own tongue. *Verse 14.*
  - a. God gets next to our hearts.
  - b. A lesson for Christian workers.
  - c. Use words that can be understood.
  - d. God considers even our little needs.
18. Why? *Verse 14.*
  - a. Why persecute *Me*?
  - b. What is the reason?
  - c. Why you, Paul?
19. "Who art Thou, Lord?" *Verse 15.*
  - a. A study on the divinity and the position of Christ.
20. Stand on your feet. *Verse 16.*
  - a. Many people stand on someone else's feet.
  - b. Know what we believe and why.
  - c. Have a conviction.
21. Purpose of God in appearing to us. *Verse 16.*
  - a. To make us ministers.
  - b. To make us witnesses.
  - c. If we respond, God will yet show us many things.
22. Deliverance of God. *Verse 17.*
  - a. From the people—the fears within.
  - b. From the Gentiles—the things without.



23. Opening of the eyes. *Verse 18.*
  - a. From darkness to light.
  - b. From power of Satan to God.
  - c. Our work as eye specialists—the eye-salve.
24. Gifts of God. *Verse 18.*
  - a. Forgiveness.
  - b. Sanctification.
  - c. Inheritance.
25. Faith that is in Christ. *Verse 18.*
  - a. It is a gift.
  - b. What faith is.
  - c. Comes with Christ—cannot separate the two.
26. The heavenly vision. *Verse 19.*
  - a. Heard and saw Jesus.
  - b. The purity of Christ's life contrasted with our own.
  - c. Heaven here below.
  - d. Need of that vision.
27. "I was not disobedient." *Verse 19.*
  - a. The heavenly call.
  - b. Causes of disobedience.
  - c. Blessings of obedience.
  - d. Need to obey right now.

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## Kindly Correctives

*Correct Speech and Cultured Conduct*

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### Let's Not Become Sidetracked

By WALES S. LAWRENCE, *District Leader, Cedar Rapids, Iowa*

WE ARE workers together with God. Seventh-day Adventists are a called and chosen working force for God—a special people with a special message for a special time. They must not allow anything else to absorb their attention.

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

"The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them."—*Testimonies*, vol. 9, p. 19.

Seventh-day Adventists hold in their hands the bread of life for a famishing world. Theirs is a life-or-death issue. "This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust!"—*Ibid.*, vol. 5, p. 206. The world is about to

take a step in making void the law of God that will bring upon the unfaithful the unmingled wrath of God. We Adventists must be faithful to our trust. We must give the warning in Revelation 14:9-12 as Noah gave his warning against the impending destruction in his day.

Satan is ever watchful to thwart our God-given work. He is a skillful deceiver, and tries to lead God's messengers away from their special work. Unfortunately, he really succeeds in his purpose in many instances. He knows that if he can get a worker sidetracked, he will weaken God's special work for this time. At times a worker begins to urge some point of doctrine that is unimportant in preparing a people to stand against the decree that causes men to worship the beast and his image. Some of these workers split off from God's remnant people, and try to start a movement of their own. They are sidetracked from the real movement of God, and are blind to the damage they are doing His cause. This pleases Satan greatly. He is happy as long as men are not being warned against the mark of the beast. He is willing for these workers to be very active in anything, if they just do not do the special work that God has called them to do.

Satan induces some workers to try to change the emphasis of their message. He persuades them to keep the law of God in the background, and hope to accomplish more good by just preaching about Jesus. But the law and the gospel must be proclaimed together.

"This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. . . . These precious scriptures will be impressed upon every heart that is opened to receive them."—*Testimonies to Ministers*, p. 94.

God gave Jonah a message to deliver to a certain city in his day, and he failed to please God until he gave the message in just the way God wanted it given. We need to be careful today that we do not get sidetracked and find ourselves going in a direction opposite to the one that God would have us go.

"There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. . . . If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

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❑ MEDICAL missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration.—*Testimonies*, vol. 6, pp. 240, 241.



# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

## Origin of Our Bible Work

### I. The Early Beginnings

FROM the rise of the Advent message in the early decades of the nineteenth century to the year 1883, we find but little clue to any organized Bible work on the part of Seventh-day Adventists. If the term *Bible work* was used at all among our pioneers during those first decades of our work, its significance as a method of teaching had not yet been defined. But the reader of our early denominational articles cannot fail to receive a most profound impression that these missionary-minded believers of the Second Advent and the Sabbath truth—such as Rachel Preston, our Sabbath pioneer—always defended their course with the Bible. That method was a part of their belief. No sooner was a soul convinced of the imminent return of Christ to this world and of God's unchangeable Sabbath than he began to try to convince others. There was no hiding of any truth on the part of these Bible advocates.

Here and there one finds articles in the *Review and Herald* and *Signs of the Times* breathing the intense struggles these pioneers experienced while accepting new-found light. Their lot was far from easy, for people did not readily change their religion, and doing so would stir up whole communities. At times editors would attack them heartily and unfairly, as was the case with young Merritt Cornell, a first-day Adventist preacher. In an interesting defense addressed to the editor of the *Harbinger*, a first-day (Adventist) publication, this young minister is seen as being capable of defending well his new-found doctrines.

Brother Cornell and his dauntless wife, Angeline, were convinced of the Sabbath message while studying under Joseph Bates during June and July of 1852. At the first meeting

BEGINNING with this number of *THE MINISTRY*, a series of six consecutive articles on the origin of the Bible work will be presented. This is the first attempt of the Ministerial Association to gather information on the background of an evangelistic teaching method now well adopted by all groups of denominational workers. Having checked the early records of the Bible work in the *Signs of the Times*, *Review and Herald*, and other available sources, Miss Kleuser gathered additional facts from Jennie Owen McClelland, Doreas and Ella Robinson, and Arthur W. Spalding. These articles comprise a fascinating story of the development of our denominational Bible work, and will be of special interest to all Bible instructors, theological students, Bible instructor training groups, and seminars. Every Bible teacher and minister in our work will find this material of value. We suggest that the series be preserved for future reference.—THE EDITORS.

with Elder Bates and our believers in the home of Dan R. Palmer at Jackson, Michigan, where Cornell thought he could silence Brother Bates in short order, he found himself put to rout, and after pursuing the study of the message with a sincere desire to know Bible truth, both he and his wife accepted the faith.

After the Cornells joined the Adventist church we catch occasional glimpses of their missionary zeal as they labored for the cause in different States. Angeline would accompany her husband on many of his missionary tours and work with him as a personal worker, always defending truth with her Bible. It is interesting to read James White's account of their work in Iowa in the *Review and Herald* of March 8, 1860.

"Iowa seems to be a very encouraging field of labor. The willingness and even the anxiety to hear in new places is astonishing. The way is open for Bro. Cornell to labor successfully in this part of the State. Sister Cornell has well acted her part. The mode of warfare is something as follows: Bro. Cornell goes out alone into a new place, perhaps puts up at the tavern, preaches a few days, when friends appear to invite him to their houses; and when the work is well under way, Sister C. joins her husband, and labors from house to house as they are invited. And when Bro. Cornell's work is done, it is a good place for Sister C. to remain and defend the truth in private conversation, and bear responsibilities of the work in the midst of young disciples. In this way both can bear a part in the good work, which will bring a glorious reward in the next kingdom."

We are indebted to our skillful denominational biographer, Arthur W. Spalding, for the following information regarding the Cornells and the early personal work of his wife, Angeline.

"Merritt E. Cornell, a young preacher brought into the faith by Bates in 1852, was an impetuous and energetic worker. He bought the first tent and was associated with Loughborough in the holding of evangelistic meetings, the first pitch being at Battle Creek, for two days only, short stops then being the rule. He liked Battle Creek so much that, being footfree, he brought his wife Angie to live there while, like all Adventist preachers not bound to farm or business, he ranged through the widening field.

"Angeline Lyon Cornell was a fit companion to her husband, a slender young woman of energy, initiative, and decided opinions, which happily comported with her husband's, and with a gift of speech which shows in her early letters to the *Review and Herald*. There was no provision then for the regular payment of preachers, still less for their wives to accompany them; yet Angie Cornell was much with her husband, often remaining at a place after his departure, visiting and teaching the interested ones—as the later phrase ran, 'binding off the effort.' She was indeed the pioneer and the exemplar of today's Bible instructors and evangelists' assistants.

"Shortly her father, Henry Lyon, living near Plymouth in the eastern part of the State, sold his farm in order to have money to invest in the cause. He and

his wife moved to Battle Creek in 1854, and he engaged in carpentry to support his family. It was Henry Lyon, doubtless strongly abetted by his energetic son-in-law, who conceived the idea of getting James White to come to Battle Creek, and who induced his three friends, Palmer, Smith, and Kellogg, to go in with him in the investment which built the first owned home of the *Review and Herald*.—*Footprints of the Pioneers*, pp. 160-162.

Bearing in mind that Seventh-day Adventists have always been conservative, and marking well that our pioneer frugality would hardly have allowed for the additional expense of employing the wives of our ministers to do personal work (*Evangelism*, pp. 491-493), we would hardly expect to find a record of conference Bible instructors during this period of our history. Even Mrs. White's traveling expenses often had to be met by the liberality of friendly believers. And yet, even in those earlier days we find some of our sisters mentioned for their missionary zeal, and there are sufficient articles from their pens to suggest that they were gifted. One of these interesting missionary experiences, entitled "From Sister Peckham," is found in the *Review and Herald* of June 10, 1852. Living in Volney, New York, Sister Peckham tells about her missionary visit with a woman whose type has been met many times since then by our Bible instructors. After reading the article, we conclude that here was more than Bible instructor ability in embryo!

"I called upon a sick woman a few days since, who has been afflicted with swellings in the head, extremely painful, so that for seven weeks past she said she had realized but one night's natural sleep; and spoke of the wonderful manner in which God had sustained her. Said she had received grace just as she needed, and added, I have had the greatest evidence of my acceptance with God during my affliction that I have ever had; and quoted these words, 'Before I was afflicted I went astray, but now keep I Thy law.'

"I carefully introduced the Sabbath, and referred to her sickness as the means, perhaps, that God designed to bring her where these things might reach her. Her bosom began to swell with emotion, and she broke out, saying, 'Christ! Christ! He is all to me. He is everything. Your Sabbaths, away with them. If you have not got the love of God in your soul what good can these things do.'

"I replied, we may have the love of God in our souls, and feel that Christ is all to us, yet search for the truth, and try to find out our own errors, that we may put them away. (It seems to me that the love of Christ will constrain us to these things.) She broke out in a strain louder than before, saying, 'If I have Jesus Christ formed within, the hope of glory, what do I want more? What more can I have? Another aged and honorable lady who sat by, joined with her, saying the same words. Now, then, if one commandment is to be discarded, as not worthy of our notice, then others may be disposed of in the same way, and finally no commandment be binding on us. (Under grace as some would have it)."

To find the connecting links of the Bible instructor story between the sixties and eighties one must read between the lines of the *Review* or *Signs* articles. There was then no organized plan for Bible work, but we need not stretch a point to credit many a zealous minister's wife with rare Bible-instructor talent. In a personal letter A. W. Spalding lists a number

of the wives of missionaries who were tied in with their husband's evangelism. These overseas workers often had to do a larger work than others more useful locally. He says:

"There was Adelia Patten, who married I. D. Van Horn. She was the most versatile young woman, I think, ever to appear in our ranks: a master teacher of children, starting the Sabbath school lessons; editor of the *Youth's Instructor*; accomplished secretary and accountant, straightening out the tangled accounts of the publishing company; and an efficient helper of her husband in evangelistic work after she married.

"Maud Sisley Boyd deserves a place on the list of Bible workers. In the *Review and Herald*, Sept. 18, 1924, pp. 19, 20, in an account of the South African work, her picture appears, and she is said to have been 'the first of our women missionaries to go overseas.' Her husband, Charles L. Boyd, was one of the first two ministers sent to South Africa, in 1887; the other was D. A. Robinson and wife. . . .

"I knew the Boyds after their return, and I know Mrs. Boyd to have been an active missionary worker in various fields in America. Her sister, Nellie, married Elder G. B. Starr, and . . . she should have a prominent place in the list, for she was a very valuable worker in America and Australia. . . .

"I have recovered the maiden name of Mrs. I. J. Hankins. It was Eva Perkins, and she was the first corresponding secretary of the International Sabbath School Association (or rather, as then called, The General Sabbath School Association), 1874. She married E. B. Miller, and after his death I. J. Hankins, whose wife had also died in Africa. Mrs. Hankins started in the Bible work before she was married.

"There was also Ellen Lane, wife of E. B. Lane, who worked with her husband (in the 1870's), and when he fell sick took his place in the pulpit, and thereafter was a minister in her own right. . . . We young people knew she was a notable woman."

During the last decades of the nineteenth century the work of such women as Jennie Owen (Illinois), Helen McKinnon (Michigan), and Hettie Hurd Haskell (California) are mentioned. Others in Great Britain as well as America were being trained as Bible instructors under their able leadership. (See *Youth's Instructor*, March 25 to June 10, 1947.)

As we reach the year 1900 in our research we find no difficulty in listing a growing group of remarkably well-trained personal workers among our sisters. The wives of S. N. Haskell, A. T. Robinson, and G. B. Starr are but a few of the outstanding Bible teachers whose background and skill make a remarkable contribution to our evangelistic work during those decades. Many of our most experienced Bible instructors of the present generation were privileged to sit at the feet of these godly workers. I myself do not forget the kind and wise counsel of these three women at workers' meetings.

We young people caught the Advent spirit from these noble Bible teachers, and many a successful Bible work technique was learned from them. There was great power in their ministry, and thus Bible work made an unusual appeal to their youthful followers. They met the needs of larger as well as smaller congregations, and were good public speakers. These early Bible instructors passed on to their successors a wonderful heritage of faith, zeal, and skill.

L. C. K.

## The Experience of Baptism

By LUCIA HUDSON LEE, *Bible Instructor, Nashville, Tennessee*

### A. WHAT IS BAPTISM?

1. "Apart from Christ, baptism, like any other service, is a worthless form."—*The Desire of Ages*, p. 181.
2. Having read, heard, and believed God's word to repentant sinners (Matt. 24:14; Mark 16:16), you now desire to witness publicly to your acceptance of the "everlasting gospel" (Rev. 14:6), because it is "the faith which was once delivered unto the saints" (Jude 3), and now held by the faithful remnant acclaimed by Christ at His second appearing. Rev. 14:12; 2 Thess. 1:10.
3. In all things you covenant to walk as He walked. 1 John 2:6.
4. Jesus was baptized (Matt. 3:13-15), though He "knew no sin."
5. Baptism is that outward symbol of washing away of our sins in blood of Jesus. Rev. 1:5; 1 John 5:6; Matt. 26:28; Mark 1:4.

### B. OUR EXAMPLE.

1. Full righteousness of God would not have been met, had Jesus not suffered Himself to be baptized. Matt. 3:13-15; 1 Peter 2:21; 1 John 2:6.
2. He was baptized in the River Jordan. Mark 1:9-11.
3. Divine relationship existing between Father and Son, it will be noted, was *not* attested to until *after* public baptism of Jesus, Son of God *must* "fulfill all righteousness." Matt. 3:15-17. "Suffer it to be so *now*." "His time had come."—*Ibid.*, p. 109.
4. John led the Saviour down into Jordan and buried Him beneath the water. "'And straightway coming up out of the water,' Jesus 'saw the heavens opened, and the Spirit like a dove descending upon Him.'"—*Ibid.*, p. 111. Hundreds of years before (Isaiah 61:1), this very occasion was foretold by prophet. Later Jesus claims His authority in His personal fulfillment of, and as, the Word. Luke 4:14-21; John 1:14.
5. By immersion we acknowledge Jesus' death and resurrection for us. Rom. 6:3, 4. Otherwise, we have no assurance that we shall be "in the likeness of His resurrection." Rom. 6:5.
6. Apostles taught and administered baptism.

### C. REPENTANCE.

1. True sorrow for sin precedes conversion, baptism, and reception of Holy Ghost. Acts 3:19; 2:38.
2. Ethiopian eunuch immersed in a pool "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Acts 8:26. (No rivers in a desert.) At his own request, and upon his full statement of belief in Son of God. (Verses 36-39.)

### D. APPEAL.

1. In compliance with command of Jesus in Mark 16:15, you have had "the gospel" preached (or taught) to you. Do you now accept the challenge He gives you in *verse 16*?
2. "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

## Church of Latter-day Saints

By MURIEL HARLOW, *Church School Teacher, Northern California Conference*

THE Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church, was founded by Joseph Smith at Fayette, New York, on April 6, 1830, with six charter members.

The name Mormon comes from the name of the author and compiler of the *Book of Mormon*, a prophet named Mormon, and the father of Moroni, who concealed the record of the book in a hill. (*Encyclopedia Americana*, vol. 4, p. 232.)

Joseph Smith claimed that when he was between fourteen and fifteen years old he had, in answer to prayer, seen in vision two heavenly persons who appeared to him and proclaimed the opening of a new gospel dispensation. These personages, he said, were God and His Son Jesus Christ. Later another heavenly personage, an angel called Moroni, appeared to him and revealed the existence of a record engraved on golden plates, which were hidden in a hill between Palmyra and Manchester, New York. These plates contained the gospel of Christ which Jesus gave the inhabitants of this continent after His resurrection.

After other visits from the angel the plates were delivered to Smith on September 22, 1827, and also the Urim and Thummim by which he was to translate the writing. This translation was the *Book of Mormon*, which was published in 1830.

The church founded upon the writings of Joseph Smith grew rapidly from the start. The following year there were several hundred followers of the church. At this time they moved to Kirkland, Ohio, and they also began a settle-

ment in Jackson County, Missouri, where they believed the city Zion was to be built. This was to be for the salvation of the souls of men.

In 1833 those who were living in Jackson County were driven out, partly because of their religion, and partly because they were abolitionists from other States. They went to Clay County, but were soon forced to move to other counties. In 1839 they were driven from Missouri and this time went to Hancock County in Illinois and established the city of Nauvoo. Soon there were several thousand inhabitants, and they built a temple.

In 1844 trouble rose again, and this time some former members of the church bitterly attacked Joseph Smith. He was arrested, put in prison, and later shot to death by a mob. Other leaders of the church were also killed, but in spite of this their numbers increased. Brigham Young was chosen for their new leader.

In 1846 the saints, as they called themselves, were once more driven from their homes. They made temporary settlements in Iowa, and in the spring of 1847 an advance company, under the leadership of Brigham Young, left Iowa and went west to the land near the great Salt Lake. After erecting temporary homes there, Brigham Young returned to Iowa, and the main body of Mormons returned with him to the great Salt Lake, some by ox team, many walking and pushing handcarts. They set up the provisional government of the State of Deseret, and petitioning the Union to be admitted as a State, but this was denied them until several years later, when it was admitted as the State of Utah. The city, now known as Salt Lake City, grew rapidly, and membership in the church also grew. Other settlements were formed, until they were scattered over different parts of the desert region.

THE headquarters of the church today is in Salt Lake City, where stands the famous Mormon Temple, through which no Gentile may pass. There are three other temples in Utah besides those in other parts of the United States. A Mormon university and a secondary school are located in Provo, Utah, about forty-five miles south of Salt Lake City. The membership of the church today is 911,279 (*World Almanac*, 1948, p. 574).

The Mormon Church accepts the Bible as the Word of God (as far as has been rightly translated), and the *Book of Mormon* also as the word of God given to the ancient inhabitants of the American Continent.

"The Mormons believe in the Trinity, Father, Son, and Holy Spirit, as three separate personages, infinite and eternal; that men will be punished for their own sins and not suffer the penalty of Adam's transgression; that Christ atoned for original sin and that all mankind, through the atonement of Christ, may be saved by obedience to the principles of his Gospel, of which faith in God, repentance from sin, baptism by immersion for the remission of sin, and the laying on

of hands for the reception of the Holy Spirit are essential. . . . They believe in the gifts of tongues, prophecy, revelation, visions, the divine power of healing and all the gifts and blessings exercised by the Savior and apostles."—*New Schaff-Herzog Encyclopedia of Religious Knowledge* (1910), vol. 8, p. 11.

At one time the church taught and practiced the doctrine of plural marriage, holding it was Biblical, and that Joseph Smith received visions concerning it. This was not publicly taught until they moved to Utah. After 1852 plural marriage was preached and practiced openly, and most of the leading men were polygamists, but in 1862 a law was enacted by Congress against this practice. For several years little attention was paid to it, but in 1890 the Supreme Court of the United States declared that the law against plural marriage was constitutional, and more than one thousand men were convicted and sent to the penitentiary.

In 1887 the church was disincorporated by Congress; its property was confiscated, with the exception of \$50,000 and finally after losing so much, Wilford Woodruff, then president of the Mormons, issued his manifesto against plural marriages in 1890, and since then this practice has not been permitted or taught by the church. In 1896 Statehood was granted to Utah, and in that same year plural marriage was prohibited by law in the State.

"The first principle of Mormonism is belief in a present and progressive revelation. According to their official statement, their religion 'consists of doctrines, commandments, ordinances, and rites revealed from God to the present age.' The conception of revelation is apocalyptic. From time to time noteworthy changes have taken place in their doctrine, and others can come at any time. It is true only in the vaguest sense that the church's creed, belief, aims, and purposes have remained the same. . . . So far as the Bible is concerned, Joseph Smith and his successors have taken such liberties with its meaning, and even with its text, that it can not be said to have any authority for a Mormon. . . . The Mormons teach that nothing is created, everything is begotten. The supreme God . . . begot other gods. All have bodies, parts, and passions, for 'man is made in the image of God.' . . . Each world has its own god; ours is none other than Adam—who gradually attained his present glory. 'He is the only God with whom we have to do.' All gods are in a progressive development, and all Saints will advance to the dignity of gods. Justification by faith as taught by Evangelical churches is a 'destructive doctrine.'"—*Ibid.*, pp. 17, 18.

**BAPTISM** by immersion, through which sins are washed away, is taught as necessary to salvation, but little children or infants do not need to be baptized, as they have no sins to repent of. An essential feature of the Mormon Church is the doctrine and practice of baptism for the dead; so if one's loved one has died without being baptized, he may be baptized for that one, and thus the unbaptized may still be saved. These baptisms are carried on in the temple.

"The most notorious of the Mormon doctrines is that of celestial marriage, or marriage unto eternity. All marriages entered into without divine sanction, such as is given only to the Saints, are dissolved by death. Those, on the other hand, who wed in accord-

ance with the true Gospel are married for eternity. If a wife thus sealed precedes her husband in death, he may in like manner marry another, and, if the second should die, a third, and so on. In the resurrection all are to be his."—*Ibid.*, p. 8.

After baptism is the laying on of hands. The Lord's supper is celebrated every Sunday. White bread and water are used for this celebration.

Mormons have certain secret rites or mysteries. The most important of these is connected with the marriage ceremony, which is performed in the temple.

Although individual members may have divine revelations concerning themselves personally, revelations concerning the whole church are given through the president only. These he may share with his counselors.

There are two orders of priesthood: The Aaronic (charged with secular affairs); and the Melchizedek (charged with spiritual affairs). The Melchizedek is the higher of the two, and may overrule the Aaronic. Every worthy male member has a place in one or the other of these orders. There is no salaried preaching class, but members are expected to do the work assigned them.

The Mormon Church believes in educating its youth for the church. They have a system of church schools from kindergarten through the university. "They have maintained with the State school system splendid denominational schools, and in every ward, about seven hundred in number, there are to be found literary societies for the youth that have a wide influence in creating a high educational standard."—*New International Encyclopedia* (1930), vol. 16, p. 270.

In the high schools in the larger cities of Utah special seminar classes in Bible and religion are taught especially for the Mormon young people. For this they receive regular high school credit. In the grade schools children are dismissed from school early one day a week so that they may attend a Bible class in their ward (church).

The youth are taught that it is a duty for them to give one year's service as missionaries for the church. They may go as missionaries to other States in the United States or to some foreign land. They usually go two by two from house to house distributing Mormon literature and talking to the people about their religion. These missionaries are not supported by the church, but must support themselves or receive help from their own folks. About two thousand missionaries are in the field all the time, and the personnel is changed every two to four years. Each mission is under the presidency of an elder.

Upon entering Utah, the Mormon people began the building up of a united social, economic, and political organization, which in time produced a high type of intellectual society and a solid foundation for a prosperous State. Agri-

culture was their principal pursuit, and the desert land was transformed into beautiful gardens. Every town was systematically laid out, with broad streets and walks. The head of each family owned his own home. In the town meeting all the people met to discuss affairs pertaining to the entire community. Today they do not enter into politics as an organization. However, the members take an interest in political and civic problems.

The Mormons built edifices, now world-famed, such as the famous temple and tabernacle in Salt Lake City. They established libraries; and today the economic, social, and intellectual condition of the State of Utah is up to a high standard. (*Ibid.*, pp. 270, 271.)

About half the churches in Salt Lake City are Mormon churches. The people regard Joseph Smith and the *Book of Mormon* as infallible. They do not study the Bible for themselves; thus other denominations find it is difficult to work with them.

Neither the Church of Latter-day Saints, with headquarters in Salt Lake City, nor the Reorganized Church, with headquarters in Independence, Missouri, practice polygamy today. A few apostate groups in the Southwest and Mexico, who pose as members, secretly practice polygamy, but it has been illegal since 1899. The church has a series of ten-cent tracts published at Independence. The books are published at Salt Lake City.

The best way to ascertain what any church believes is through its own authoritative writings. Books and articles by those who have made a special study on the subject are helpful, of course, and have their place in the investigation; but we should always seek and present the truth concerning the actual beliefs and positions of any denomination or sect.—EDITOR.

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## The Association Forum

*Discussions on Methods and Problems*

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### A Plea for Better Baptisms

EDITOR, THE MINISTRY:

The manner in which some of our ministers perform the ordinance of baptism is clumsy, and destroys some of the significance of this beautiful ceremony. Whether the administra-

tors are large or small men, General Conference workers or only local conference ministers, many proceed in an awkward manner, according to my observation. If they are spoken to about it, they are apt to resent it or turn it off as of little or no consequence.

I entered the ministry almost sixty years ago, and have baptized in the East and in the West. I have baptized locally and at camp meetings. Seldom have I had anyone strangle or struggle, though at times I have had to proceed under most unfavorable circumstances. The two flagrant violations of good form that I have so often witnessed are as follows:

1. The administrator closes his eyes and turns his face upward as though talking to heaven. Why? I suppose because he saw someone do it that way. But as a matter of fact, he is speaking to the candidate, standing at his side in the water.

2. Instead of laying the candidate down slowly and gently into the water, men of stature, large, strong men, often lay the candidate down in the water with force, almost violently; and then with violent movement they suddenly pull the candidate up.

In order to put the candidate at ease, especially a woman or a child, I say, "You are not afraid, are you? Have no fear. Just relax." Before I lay the person's face under the water I say, "Now hold your breath for an instant." I then raise the candidate slowly and solemnly.

The effect this solemn ordinance should have is often lost, and there is no excuse for it. Surely some of our men do not know how to do it as it should be done in order to make a right impression upon the candidates and others present.

Paul's admonition in 1 Corinthians 14:40 is fitting in regard to baptisms: "Let all things be done decently and in order."

H. G. THURSTON. [Minister,  
Youngstown, Ohio.]

## Shall We Use the "Ave Maria"?

EDITOR, THE MINISTRY:

People of culture resent religion being advertised like circuses, and they recoil from the music we so often offer them. At times we have used a cheap, jazzy type of music in our services. Again, we have tried to use good music, but on the grand opera scale. Those who attend grand opera are shocked at having such music offered at a religious service. Yet over and over we do just that. Only two weeks ago a fine young man from one of our colleges came to our church and played most beautifully a grand opera number entitled "The Hymn to the Sun." To many it was beautiful and correct, but to others it was sacrilege.

Cultured people of the world have chided me

for the way our churches have used grand opera in our services. They have said, "You Adventists do not believe in going to shows, but how you do play grand opera in your churches!"

They have also very earnestly asked me to write to our conference president to see whether he could possibly approve of such a thing as the playing of the Roman Catholic "Ave Maria" (Hail Mary) in our services. One lady said, "It made me want to weep to hear the 'Ave Maria' coming from an Adventist church." While we have been thoughtless, they have felt keenly over the matter and have expected finer things from us. Yet the "Ave Maria" (in instrumental form) has been rendered in our churches, at our camp meetings, yes, and one day I saw candidates for the Seventh-day Adventist Church going to prepare for their baptism to the theme song of that power which has put multitudes of God's people to death.

When the time comes for evangelistic efforts to be held for the influential, I wish a policy could be made that would elevate and make more appropriate both our advertising methods and our music selections. Otherwise the most vital message of our speakers for this time will, to say the least, be very much neutralized, if not paralyzed. Our people on the whole are so innocent, but worldly people are not.

EVA JEUNE McASSEY. [Choir Director,  
Glendale Sanitarium Church, California.]

## Paul on Social Injustice

EDITOR, THE MINISTRY:

The apostle Paul was contemporary with the Roman emperors Tiberius, Caligula, Claudius, and Nero. From officials under these emperors he suffered tortures and imprisonment. At the order of Nero he was martyred. (*Acts of the Apostles*, p. 509.) Those who are familiar with the history of the first century of the Christian Era know the unprincipled type of men represented by Nero and his contemporary rulers.

But how much of that estimate of the Caesars do we derive from anything Paul said? How much protest against social injustices do we find in the Epistles? How much "interpretation of the news" emanated from Paul in the Martine Prison? How much exposure of the social evils of the Roman Government came from his pen? If Paul's Epistles were our only source of information on the reigns and characters of these four Roman emperors, we would know very little about them.

These facts show that, although Paul said little about the social inequities of his day, he enunciated principles that set in men's minds thoughts that moved the Roman Empire off its foundation.

MARY H. MOORE. [Librarian, Southern  
Publishing Association, Nashville, Tennessee.]

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# MUSIC OF THE MESSAGE

*A Discussion of Ideals, Objectives, and Techniques*

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## Good Music for Public Evangelism

By A. D. LIVENGOOD, *Pastor-  
Evangelist, Lowell, Massachusetts*

IT HAS been my conviction for some time that we have barely touched with our finger tips this matter of securing the maximum results from our evangelistic music program. True, some of our larger evangelistic teams in full-time evangelism are putting on an excellent program, but such a condition is all too rare.

We need more evangelistic teams. The more a group of workers are privileged to labor together, the greater success will attend their efforts. Too often a few days before the evangelist is ready to launch a city campaign, he begins to search around for someone to lead his singing, someone to play the piano, and someone for his Bible instructor. Indeed, some conferences do not even employ a full-time singing evangelist. As a result of such poorly planned endeavor, much of our city evangelism has made little or no impression upon the public.

Seven years ago I was new in conference work, but not new as a singer in other organizations. After laboring one summer as a singing evangelist, I was asked by the conference president to take up the colporteur work inasmuch as there were to be no more efforts until the next spring, and then I could be taken on again with a new effort. And yet we sometimes ask, "Why the great scarcity of singing evangelists?" Why is it that so many of our young men who are talented along musical lines prefer to become ministers of the Word? If perchance they are persuaded to go in for singing evangelism, almost invariably they forsake it to become pastors or evangelists.

I believe there is a reason for this. The importance of music leadership has not been stressed enough in our schools, churches, workers' meetings, and camp meetings. True, we have had music departments in our colleges, but they are not headed by men with evangelistic experience. I have talked with a number of these professors, who have not so much as one city effort to add to their experience. We have the same weakness in some of our theological departments. I have observed in many cases that there is a tendency to minimize the importance of the gospel songs, and substitute the more majestic and stately hymns, which are all

right, in their place. Often when I have asked theological or music students to sing in our public meetings, I have discovered to my sorrow that they were reluctant to sing a simple gospel song, but were more concerned about selecting a number that would display their musicianship.

The singing evangelist should be a man of God, fully consecrated to his work, well trained as a soloist and director, and educated along general musical lines. It is reasonable to say that the gospel musician should be as efficient in his field as the evangelist is in his, versatile, and equal to any task. It is well, though not absolutely essential, for the singing evangelist to have some theological training. At any rate he should be a thorough student of the Word, able to give Bible studies, able to fill in should the evangelist be unavoidably late, either for the radio broadcast or for the evening meeting, or suddenly find it impossible to be there.

One Sunday evening the evangelist's wife rushed into my house about ten minutes before time to start the song service, stating that the elder had just collapsed with a heart attack. With the Lord's help, I was able to proceed with the subject that had been announced for the evening. Since that time I have prepared for every topic that I was not already reasonably acquainted with.

Although the singing evangelist is primarily responsible for the music, he should also be concerned with the success of the campaign as a whole, just as much as if it were his over-all responsibility. If he is a man of experience, he should be able to offer many helpful suggestions to the evangelist. Two heads are always better than one. I find that most ministers welcome such counsel. And likewise, the singing evangelist should be ever mindful of the preference and counsel of the evangelist.

• It is a mistake for any evangelist to overload his assistant with pastoral visitation and other duties so that he has little or no time to devote to his music. As the minister spends long hours in the preparation of sermons, so must the singer have time for planning his program and drilling his singers, forming and training quartets, a choir, and various ensembles. And equally important, he should not neglect to vo-



calize daily, and keep his own solo voice in good shape. If all of this is kept in mind by the evangelist, he will not expect the song leader to have as much time for daily visitation as the other workers, who have their entire time to devote to this phase of the work.

I would also mention the matter of proper consideration of music in our advertising. I have in my files sets of handbills and newspaper ads from many of our leading evangelists, and those less prominent. As I scan over these I find that music is scarcely mentioned, and in many cases not mentioned at all. And when it is mentioned it is usually placed in small letters off to one side, or in a bottom corner, positions which reveal the estimated importance of music in the eyes of the advertiser. The picture of the evangelist is displayed day after day. Usually the singer's picture is used only once or twice in the whole series. Not that any man should be exalted or magnified, but rather as the apostle Paul stated, "I magnify mine office."

Homer Rodeheaver and Billy Sunday were perhaps the most outstanding team of their day. We find by studying the facts in the case that each made the other famous. And to this day wherever Homer Rodeheaver goes, he draws a crowd, not so much for any outstanding ability as a singer, but for his wonderful personality and love of God. And so it was with Moody and Sankey. Their names are inseparable. When one is mentioned, we automatically think of the other.

To my mind, music has no equal in moving upon hearts while the evangelist is making an appeal. I do not believe that the appeal should be so cut and dried that there is no room for the Holy Spirit to direct in it. It has always been my practice to have three or four selected gospel songs, especially appropriate for this purpose, well prepared either by the choir or by a quartet, or if neither is ready, I sing them softly as a solo, as the appeal is being made. Of course, the evangelist must know what these songs are.

There is a tendency to make our programs too stereotyped, with too much formality. To illustrate what I mean, at the proper time in the sermon the minister can turn slightly and say, "While we are thus bowed in prayer, I wonder if Brother ——— would have the choir sing softly that glorious old song 'Softly and Tenderly,' while Jesus speaks to our hearts." I like the way H. M. S. Richards often stops in the midst of a sermon, as if he were thinking of a song that would drive the truth home to the soul better than his words. And like clock-work the quartet is right on the job. Perhaps it is all planned, but it gives the effect of being extemporaneous.

Some appeal songs that we have used with good success are, "Almost Persuaded," "Just as I Am," "Follow All the Way," "Have You Counted the Cost?" and "Why Not Now?"

Some have followed the practice of having the audience sing one of these songs as the appeal is being made. But to my mind this is a mistake. The evangelist should have the eye and the undivided attention of the audience in his appeal. If the audience sings at this time, the songbook serves as a barrier or something to hide behind, and much is lost in this way. But with the choir singing as a background and the minister pleading with earnestness and pathos in his voice, souls are stirred to their depths, and decisions are made for eternity. I have seen great throngs of people take their stand in this way progressively from the first of the meetings. Later, when the Sabbath and the testing truths are presented, it is much easier to get decisions when we have first moved hearts to accept the Saviour. In an old number of the *Review and Herald* we find this interesting statement:

"There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges."—August 27, 1903.

I am always alert to offer my services in singing for various non-Adventist organizations, such as men's business clubs, women's clubs, and churches, or in any other legitimate cause where I can thus break down prejudice and let people know about our work. On some radio stations a good gospel singer can secure free time for hymns and gospel songs, and thus bring his name and work before the public.

With these thoughts in mind let us, as gospel musicians, devote more attention to this vital part in our work of bringing God's last message to the world.

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¶ WE have come to the time when every member of the church should take hold of medical missionary work.—*Testimonies*, vol. 7, p. 62.

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¶ HAPPINESS HIGHWAY.—There have been but few generations since the dawn of history when men have lived so tensely, or have been confronted with more genuine causes for alarm. Day by day the newspaper headlines scream at us, the radio commentators warn us against some dreadful situation which is "developing," and even the pulpit in a good many instances adds to our growing concern.

Yet, in such times as these, there are those who can be happy, but they are the ones who have discovered that happiness is a by-product—a result of something else. He who sets out on a search for happiness is doomed to disappointment, but he who sets out to be a certain kind of person and do a certain kind of work ends up in the surprising discovery that he *is* happy.—*Christian Advocate*.

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# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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

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## Evangelistic Opportunities of the Teacher

By KELD J. REYNOLDS, *Associate  
Secretary, Department of Education*

THE Adventist teacher holds a unique position as a Christian worker, a position carrying with it a privilege and a responsibility for evangelism such as no other denominational worker can claim.

He does not need to rent an auditorium in a good part of town, build a hall, or pitch a tent. The classroom is his tabernacle. He does not need to distribute handbills, or advertise on billboards, or run notices in the city newspapers. His congregation is provided. Furthermore, he knows when he begins a series of meetings that his congregation will be with him for nine months and for a predetermined number of meetings. He plans his series accordingly.

He has a very select company to teach. Although it is true that the gospel is for all men, regardless of age, social position, economic condition, or mental capacity, it is evident that for purposes of instruction in righteousness the school environment is excellent. The students are near the same age. They are accustomed to accepting the position of willing learners and to acknowledging the leadership of their teachers. Nearly all of them came from Adventist homes and churches, where they have been grounded in the facts of the gospel from early childhood.

Most of those who reach college have already had some years under Christian teachers. Nearly all of them have seen conversion and consecrated living. Many of them know the joys of salvation from personal experience. There is little prejudice to combat. Most of those not already converted plan to give their hearts to the Lord at some time or other. What would not the field evangelist give for these multiple advantages enjoyed by the Christian teacher?

The school offers a most excellent environment for the combination of public and personal work. The evangelist does the best he can with large audiences, but the majority of those he preaches to never see him except on the platform. He develops techniques for singling out the interested, and has a staff for visiting and giving Bible readings. The teacher, on the other hand, regularly meets his group of twenty to forty in the intimacy of the classroom, where

he can watch the expressions on every face and can call the students by name when he wants to test the personal reaction of a boy or a girl to the subject under discussion. If his daily life on the campus and his demonstration of the power of Christ in his life is such that the young people respect his Christian integrity and recognize his love and understanding, they will come of their own accord with their personal problems, voluntarily affording the teacher the best possible opportunity to help them. It is this personal relationship, so common in the school, so easy to reach, and so fruitful of results, if rightly handled, which makes Christian education such a challenging responsibility.

Most of the children and the young people who come to our schools are at least nominally Christian. That is, from the Sabbath school and church, and from the home, they have the facts of the Bible, and they recognize it as the Word of God. They have been taught to believe, to have faith, and to pray. However, all too often the young people "know all the answers," and are nominal Adventists because that is the home pattern, but have no personal experience of the indwelling Christ. They have a form of godliness; but have not yet discovered the power thereof. Unfortunately, there are also young people with an Adventist background who are rebellious or indifferent, and who challenge the very best efforts and prayerful persistence of the campus evangelist.

In the heart-stirring atmosphere of the Christian school young people are forced to face the truth about themselves, whether their religion is immature and merely the continuation of the home pattern, or whether it is a genuine personal experience. Perhaps they begin to reach after a power they see possessing others, but of which they have no personal knowledge. Whatever form the awakening takes, it is a fact that to every boy and girl, to every young man and young woman, who is exposed to Christ in an Adventist school for a reasonable length of time, there comes the invitation of the Spirit to make a full surrender and to begin the development of the stature of men and women in Christ Jesus. To most of our students this means a critical transition from home reli-

gion to heart experience. The Christian teacher who inserts his influence and skill in guidance at this point in engaged in "the nicest work ever assumed by men and women."

This is the type of leadership which the times demand, and which the church has a right to expect from every teacher employed to guide the young people of the denomination. It is not the privilege of the Bible teacher or the dormitory deans or the head of the school, to the exclusion of the teacher of history, languages, vocations, science, and mathematics, or the fine arts. As truly as the education of the head and the hand is the responsibility of every teacher in our academies and colleges, so is that of the heart, regardless of the teacher's subject field. The responsibility for souls lies heaviest, however, upon the shoulders of the gospel ministers who teach the Bible classes. In a special sense they are looked to by the youthful flock as their spiritual shepherds. The finest talent and experience and the most consecrated lives are none too good for this responsible work.

The opportunity for spiritual leadership and for the training of workers reaches its crescendo on the college level. Here the minister deals with maturing young men and young women. Here those who have already decided for Christ can be helped to choose their field of service. Here, by a careful and deliberate process, the human instrument can assist the Spirit in the selection and training of those who are to dedicate their lives to the ministry. Here the intensive training of the evangelist and pastor can be undertaken.

"The best ministerial talent should be employed to lead and direct in the teaching of the Bible in our schools. Those chosen for this work need to be thorough Bible students; they should be men who have a deep Christian experience; and their salary should be paid from the tithe.

"The Bible teacher should be one who is able to teach the students how to present the truths of the word of God in a clear, winning manner in public, and how to do effective evangelistic work from house to house. It is essential that he be skillful in teaching those who have a desire to work for the Master, how to use wisely that which they have learned. He should instruct the students to approach the study of the Bible in the spirit of humility, to search its pages, not for proof to sustain human opinions, but with a sincere desire to know what God has said."—*Counsels to Teachers*, p. 431.

Is the evangelist concerned because his work is limited by his human strength, because with so many to reach he can be in only one place at a time, can conduct only one series of meetings, can preach only one sermon at a time? Let him consider the college classroom, where he can train young men for the ministry, and thus through the years multiply himself manyfold as God's instrument for the salvation of souls.

## Techniques of Spearhead Evangelism

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

**R**ECENTLY there has been a widespread interest in our ranks concerning "spearhead" evangelism. We use this term *spearhead* for the want of another word that would adequately express the purposes and objectives of this type of evangelism. This term is used widely in Protestant circles in discussing a type of evangelism employed to reach the people in a brief, yet greatly accelerated, program.

Of course, spearhead evangelism assumes an entirely different perspective to Seventh-day Adventists from what it does to other evangelical bodies. By this type of evangelism we are attempting to measure up to a certain need existing in one aspect of evangelism. This is not a full answer to our evangelistic problem. Neither is it a program that will eventually supplant the other accepted forms of evangelism which we now employ. But spearhead evangelism does meet a certain specific need, and under

certain conditions can prove to be most practical in solving evangelistic problems in localities and communities.

The purpose of such an evangelistic approach is to produce a method whereby in a short time the greatest number of people can be reached most effectively for later follow-through work. Spearhead evangelism is primarily designed to attract an audience, and interest them in further study of the Word of God. The full purpose and objective is to secure the names and the addresses of people who would later become candidates for church fellowship after adequate instruction and follow-up work. By presenting an appealing message, we can attract the masses in large numbers to hear our message, and thus become interested in knowing more about it. The time has come when we need to restudy the evangelistic needs not only of our large metropolitan areas but also of rural and smaller communities.

"There was spread out before me city after city in need of evangelistic labors. If diligent effort had been given to the work of making known the truth for this time in the cities that are unwarned, they would not now be as impenitent as they are. From the light that has been given me I know that we might have had today thousands more rejoicing in the truth if the work had been carried forward as the situation demands, in many aggressive lines."—*Evangelism*, p. 21.

From this statement we learn that we must use many aggressive lines of approach. Time is too short to wait until conditions are so ordered that we can have a regular, large evangelistic staff in each place. Because we are financially unable to put into the field large evangelistic companies, many are inclined to think that we must not attempt evangelism at all, but that we should wait until such a time when the availability of finance and personnel will permit such an extensive program. In order to meet a specific need the plan of spearhead evangelism has been used with great success in many places.

We are free to admit that this type of evangelism has its handicaps. In order to set before our readers the benefits and handicaps of this sort of program, we therefore are undertaking to discuss the matter frankly. At the outset we need to bear in mind the counsel given by the messenger of the Lord in *Evangelism*:

"A great work is to be done. I am moved by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by, and this work has not been done. I feel a heavy burden that we shall now redeem the time."—Page 31.

By recognizing this truth in this trying hour of the world's history, we are endeavoring to redeem the time and let not another day pass by ere we make at least some attempt to reach the masses. We believe that we can open the way very successfully by using the spearhead technique.

The very nature of a spearhead meeting would infer that the campaign would be short and very intensive. Usually a spearhead meeting continues for approximately two weeks, with three Sunday night meetings during the campaign.

Shorter campaigns prove to be successful commensurate to the effort put forth. For instance, in places where spearhead meetings have been held over one week end, beginning Friday evening and ending Sunday night, the meeting proved to be successful in the securing of names, but only to a certain proportion. Such a program is better than none, but it did not prove to be as fruitful as the next experiment, where meetings were held five nights—Sunday, Tuesday, Wednesday, and Thursday nights, and the following Sunday night. This was more successful in the securing of names and the obtaining of enrollments in the Bible course than was the meeting held on three nights.

But the most successful method that was used was when we had opportunity to reach the people on three Sunday nights. By beginning on Sunday night of one week, we had the meet-

ings on each night of the week except Monday, and continued on until the third Sunday night. Thus we had a total of thirteen meetings. During these nights we were able to present subjects of vital interest, yet did not touch upon controversial doctrinal points. Thus curiosity was aroused for a greater understanding of the prophecies and the doctrines of the Bible, and the people were encouraged to enroll in the Bible correspondence course.

As a church we are peculiarly blessed by the development of various Bible correspondence courses. This idea has radically altered previous approaches to evangelism on a mass scale. The Bible correspondence school method of teaching people has proved its merit, and many conferences and fields have accepted this type of evangelism as a very essential part of the entire evangelistic picture. Numerous conferences and fields have set up schools under the administration of the conference committee. Hundreds and thousands of people have enrolled in these courses through the years. Sensing the limitations of the Bible correspondence courses does not lead us to presume that it ought to be abandoned, but rather, we feel that the Bible correspondence method fulfills a real need, and that we can utilize it in a most practical way. We believe that by combining the Bible correspondence school idea with the spearhead public effort, we will be able to do a type of evangelism that will be most effective and productive.

During these initial meetings we need not be anxious to present the heavier and weightier doctrines, for if we do this, we will of necessity cripple our long-range program. Experiments have shown that by first preaching subjects as set forth in the Spirit of prophecy we are able to break down prejudice, create good will, and at the same time secure enrollments in the Bible correspondence courses, and then later we can follow through in a personal follow-up program.

"We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing enough activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many who are looking to see in us a deep, earnest, sanctified zeal. Legal religion will not answer this age. . . . Here is the secret of success, in preaching a living personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the Word of life."—*Ibid.*, pp. 169, 170.

"If we wish to convince unbelievers that we have the truth that sanctifies the soul and transforms the character, we must not vehemently charge them with their errors. Thus we force them to the conclusion that the truth does not make us kind and courteous, but coarse and rough."—*Ibid.*, p. 173.

"He will be able to speak right words, and to speak them in love. He will not try to drive home God's message of truth. He will deal tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence."—*Ibid.*, p. 174.

"The preacher should endeavor to carry the under-

standing and sympathies of the people with him. Do not soar too high, where they cannot follow, but give the truth point after point, slowly and distinctly, making a few essential points, then it will be as a nail fastened in a sure place by the Master of assemblies. If you stop when you should, giving them no more at once than they can comprehend and profit by, they will be eager to hear more, and thus the interest will be sustained."—*Ibid.*, p. 177.

"In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse. Make men to know how much Jesus loves them, and what evidences He has given them of His love. What love can equal that which God has manifested for man, by the death of Christ on the cross? When the heart is filled with the love of Jesus, this can be presented to the people, and it will affect hearts."—*Ibid.*, pp. 189, 190.

"More people than we think are longing to find the way to Christ. Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge. Some ministers think that it is not necessary to preach repentance and faith; they take it for granted that their hearers are acquainted with the gospel, and that matters of a different nature must be presented in order to hold their attention. But many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other."—*Ibid.*, pp. 185, 186.

"These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men.

"His pre-existence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power."—*Ibid.*, p. 187.

After reading these few statements, of which many, many more could be cited, we will discover the one salient truth emphasized by the messenger of the Lord, namely, that we spend more time on a thorough preparation of one field, and build solidly for later work. The statement is climaxed by these words:

"Speak to them, as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. . . . Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus."—*Ibid.*, p. 200.

In view of this clear instruction, many of our successful evangelists are today following this blueprint and are reaping rich harvests of souls.

In the spearhead evangelistic campaign we speak of such themes as "Jesus Christ the Hope of the Race," "The Christ of Prophecy," "The Christ of the Bible," "The Christ of Our Time," "The Coming of Christ," "The Redeeming Christ," and so forth. Here is a wealth of opportunity to speak eloquently and fervently in behalf of our Saviour; here is an opportunity to challenge men with an application of Christ's principles as the only answer to our present world problems.

#### Details of the Organization

A spearhead effort requires thorough organization. We meet with the church board and lay the plan before our brethren, explaining that we want to hold this brief and intensive public meeting to invite the people to enroll in

the Bible correspondence courses. We use every legitimate method to advertise the meeting in order to make it one big thing in the community in which the meeting is held. After the matter has been presented to the board, and their questions answered, the plan is explained to the church in a Sabbath morning evangelistic meeting. A call is made for consecration, followed by an appeal for visitors and helpers to contact personally those who have been to the meetings. Thus the laymen are mobilized to assist the preacher in following through the interest.

Literature is taken by laymen to the people who have attended the spearhead meeting, and when an interest is discovered, Bible studies can be planned for and community schools organized. Furthermore, during the public meetings enrollment cards are distributed to the people every night, inviting them to enroll in the Bible correspondence course. Thus each evening new enrollees are secured. When those people who are taking the Bible course have been enrolled, the laymen, as well as any other conference workers who may be associated with the meeting, call upon the enrollees, encouraging them to go through with the course and assisting them in filling out the various questionnaires. This process of visiting is maintained week by week.

After the spearhead meeting has closed its public phase, these interests are encouraged to come together for a weekly Bible class; and all efforts of the workers are bent to follow through the interest secured in these few nights of public meetings. Quite naturally there is no financial outlay required for this follow-through work, except for the cost of the literature and the Bible courses. By this intensified follow-through procedure over a period of months many interests are brought together and prepared for baptism. The Bible class meets each week on a certain stated night. Tuesday has been found to be a good night for this.

Occasionally the pastor wishes to follow the interest through with meetings on Sunday evenings, either in the church or in some smaller hall. All the interested people whose names have been secured in the spearhead meeting are visited, or reached by letter, and encouraged to come to the Bible class and to the Sunday night meetings, if such meetings are held. In the Sunday night meetings that follow there is no particular attempt made to advertise other than to reach by direct mail those people whose names we have secured during the larger spearhead public meeting.

The importance of the Bible class and the Sunday night meetings cannot be overemphasized, but of equal importance is concerted faithfulness in following through this interest by personal work. By organizing the laymen, we find it possible to reach most of the people whose names have been received during the

spearhead meeting. Thus, systematic personal contacts, such as distributing additional literature, assisting the interested in preparing the questionnaire of the Bible course, a friendly chat and a word of prayer in the homes—all contribute toward the upbuilding of good will and the awakening of interest for further Bible study.

The spearhead effort does not involve a large outlay of money. A financial obligation is involved for advertising the public meetings, of course, but much of this expense can be met by the local church and by the offerings received from the public. Even if the program needs to be financed entirely from the conference treasury, this type of evangelism is bound to succeed provided it is faithfully followed through by the people who are left to make the personal contacts and conduct the Bible classes.

The usual advertising methods are used preceding the meeting. Before the meetings we advertise several weeks in advance, so that the people might prepare for the meeting. We announce on all our advertising:

"This forthcoming series of Bible addresses by \_\_\_\_\_ (evangelist) is one unit of a great world-wide program to carry the name of Christ to all the nations in one generation. Already working in 860 languages and 400 countries and islands the \_\_\_\_\_ (city) church of Seventh-day Adventists is very happy to bring you \_\_\_\_\_ (evangelist) in this series of addresses, which we believe you will greatly appreciate. Hundreds of thousands of Christians throughout the world are uniting together in carrying this gospel of the kingdom to all the earth in this generation."

A statement such as this appearing by way of preadvertising disarms our enemies and prepares the way for us. We believe that the spearhead method of evangelism is able to fulfill a great need at this time, and that many results will come from the seed thus sown.

In brief, where this plan has been tried and faithfully followed through, there have been scores and scores of baptisms at a low minimum cost to the conference. It might be noted, however, that unless the work is diligently followed through in a personal way, a spearhead effort will not prove nearly as successful as it could be. The importance of personal work cannot be overemphasized, but that is quite another subject that can be presented at some future time.

Many conferences and some unions have adopted this type of evangelism as the most likely to assist them in meeting the challenge of entering towns and communities that have never heard this message. Surely we cannot wait until we are able to secure large financial reserves and sufficient personnel before we attempt evangelism in these unentered places.

Spearhead evangelism will be a natural supplement to the evangelistic program we are now carrying. A district leader may conduct a whole series of these meetings throughout his district and have a continually developing interest from the Bible correspondence course. The possibilities are unlimited. District men within confer-

ences could exchange pulpits for a week or two at a time, and thus mutually help each other in securing names for later personal work. When one gives thought to the possibilities of the spearhead meeting, he can see before him new vistas and new opportunities to work for the Lord in this hour when we must make haste to redeem the time.

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## Challenge of a World Task

*Mission Problems and Methods*

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### Inflation, a Menace to Missions

By LEWIS H. CHRISTIAN, *General Field Secretary of the General Conference*

GATHERING mission funds, sufficient and on time, to finance the world-wide Advent Movement today is really a gigantic undertaking. Governments collect taxes by law, and big business has a way of enforcing its demands, but the Treasury of the General Conference, with as heavy financial obligations as many governments or commercial concerns, is dependent on the gifts and liberality of those who believe the message of God. It may sound like foolish boasting to some, yet it is really true that no financial foundation in existence is as strong as love for missions, when properly organized. At the beginning of this century, or rather in the hard times of 1896 to 1905, when our message began to expand into all the world, including the large countries of Asia, we found ourselves in terrible straits for lack of money. Many workers in the homeland were discharged or got along on half pay. Missionaries overseas were frequently notified that they would get no wages for the next quarter or for even longer.

In the *Review* of January 12, 1905, I. H. Evans, then treasurer of the General Conference, wrote: "The time has come when we as a people must settle the question regarding the extension of our mission work. We are confronted with two propositions: First, enlarging our field of operation, . . . ; second, or simply holding our own, if that is a possibility, sending out an occasional missionary as one dies."

For 1904 the offerings were far short of sustaining the workers already in the field. The audit for 1903 was not remitted for nine long months after the close of the fiscal year. The remittances that were due the field from month to month had to be sent in installments, often compelling our workers to live on only a part of their salaries.

I have a very vivid recollection of a president of the General Conference visiting churches in Minnesota to collect money. He was so burdened by the dearth of funds, and he

pleaded so earnestly for help, that in one meeting he, really a strong man, fainted and had to be carried outdoors. Gradually, however, our people who had long since adopted the tithing system also accepted the Bible plan of definite order in mission offerings. That plan, conceived in love and faithfully carried out, brought success. When we compare those days with what we find today, the change for the better is wonderful. But we must never forget that the great source of mission funds is love for missions.

According to Dr. Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America, one hundred Protestant mission boards and agencies in the United States and Canada gave a little over \$32,000,000 for overseas mission work during 1946. More than half the total (\$19,754,976) was sent to foreign fields by mission boards representing the following seven denominations: Seventh-day Adventists, \$4,570,096; Southern Baptist Convention, \$4,498,413; Methodist Church, \$3,858,533; Presbyterian Church in the U.S.A., \$3,334,934; Assemblies of God, \$1,351,318; Protestant Episcopal Church, \$1,204,144; and Congregational Christian Church, \$937,518.

Some claim that it is a good financial proposition today to join the Adventists. They do not use liquor or tobacco in any form, a practice which is a great saving and a great benefit to their health. Furthermore, while they enjoy good lectures and approve of all kinds of educational facilities, they do not frequent the cinema or dances or banquets where drinking is indulged in. Abstinence from these things saves them large sums of money, and it really does increase the amount that they are able to contribute for educational and mission purposes.

Back in pioneer days, when our membership was less than two thousand, James White had a survey made to discover whether the Adventist faith made people poor. To his great joy he found the opposite to be the case. We see that even now when Adventist church membership the world around is just below 600,000 and 222,000 in America. God is blessing this people, who put their trust in Him. The basis of Adventist finance is tithe and freewill offering, together with a very small income from various institutions or other business enterprises. With the help of the Lord our people today have the resources to finish the work, and in the near future, when people in the world will see their wealth go up in smoke, we shall see the results of our sacrifices in precious souls gathered out.

We have come today into a most unusual and confused state of affairs in the world. Although there is great apparent prosperity in America and some other lands, it is really a fictitious wealth, since we are living on borrowed capital. We constantly read and hear of inflation. Housewives sense it every time they

go to the grocery store. We had hoped that we were over the worst, because it does not seem possible that America, which won the war, would now have the inflation experience of countries that lost. But no one really knows where we are or what may yet come.

There is one thing we do know, however. Inflation is finance "Enemy Number 1" of foreign missions. I remember well the terrible runaway inflation in Germany in 1922-23. Our work in Germany had been self-supporting for thirty years, and large sums of money had been given to our missions in other lands. But as money sank in value, or rather as prices soared in money figures, which is the same thing, our people were at their wit's end to keep their institutions going and to preserve their workers from starvation.

I remember that at a division council the representatives from Central Europe did what they had never done before. Much as they disliked to do so, they asked for help. W. A. Spicer, president of the General Conference, was with us. He comforted us, and almost amused us by saying that the time might come when America would have inflation, and would have to come over to Europe for help. We would not get much today if we did. His words of cheer greatly encouraged us, though none of us believed that America would see inflation. Today, however, it is here; and it is vitally affecting our mission income. It is true that the tithe is increasing, also the offerings, but the expenses of mission enterprises mount much faster than the income.

One large source of revenue in the Adventist Church is the Week of Sacrifice and the Annual Offering, which come in November this year. We are thinking of this especially as we write about inflation. If we give the same this year as we gave a few years ago, we really give less than half as much. But I fear that not all of us realize this situation. Our people out in China understand it, for they are in the midst of a haunting inflation. We who support the work here at the home base need to give it more earnest study. We should give more while money still has some value, and we should measure our gifts not alone by the amount of dollars we contribute but by the buying power of the money which we give. Heaven today does not measure American money in dollars but in the value dollars can buy.

Would it not be helpful if our ministers, conference officials, and local church leaders presented this matter of inflation to our members, and asked them to double their offerings, or at least make them much larger in dollars than in former years? Never before has the Advent Movement seen a time like this. It is really the most marvelous opportunity for sending this message quickly to all mankind that we have ever seen. Should we not study this in good time before the Week of Sacrifice begins?





## Successful Field Seminary Conducted in Britain

**A** FORWARD step in overseas advanced ministerial training was taken this past summer that bids fair to mark a new era in intensified and unified denominational worker-training endeavor. This took the form of a six-weeks' overseas field seminary sent out from our headquarters' Theological Seminary. It was conducted between June 9 and July 22. Initiated by E. B. Rudge and the British Union Conference committee, it really came to assume international proportions, as twenty-four ministers from various countries of the Northern and Southern European Divisions, and five furlough workers from the African fields, joined nearly forty ministers from Great Britain in this unique enterprise—a total of sixty-seven. The roster included four teachers from Newbold Missionary College.

This field seminary session was held amid the restful, picturesque environs of Newbold Missionary College (Bracknell, Berkshire, England), and was conducted by three instructors from the parent seminary staff—Dr. Holger Lindsjo, director, and John L. Shuler and LeRoy E. Froom comprising the teaching team. George King, Ministerial Association secretary for Great Britain, and vice-president for the union, served as general counselor and chairman of the discussion hour. Members of the Newbold College staff aided materially in the registration, and the administrative aspects. The illustrations in the center opening of this number will visualize the setting.

This school was not a mere ministerial institute or a glorified chatauqua, extended in length, but followed a closely knit and very full daily program, from the rising bell on to the close of the day. A busier group of men one would rarely see. It was a seminary session in a very real sense. And a more eager and responsive group of ministers, as students, one could scarcely hope to find. In Britain the selection was largely from the younger men. Older men came from the Continent, including three conference presidents. Regrettably, no Bible instructors were among the number, or ministers' wives.

The instruction comprised three uniform seminary courses, streamlined and adapted to special overseas needs and available facilities. The three courses were on archaeology and the Bible, evangelistic and pastoral-evangelistic

methods, and the prophetic interpretation foundations of the Advent message, which combination provided a well-balanced and integrated program. Each of these classes had double sessions, so as to compass the bulk of twelve-weeks' work in six-weeks' time. There were no electives.

The instruction was highly practical, the purpose being to instill the spirit of true study, to indicate methods of successful study, to make available essential facts, principles, and sources, and thus to open up a whole new world of possibilities. It included the inculcation of sound principles of investigation and research, the importance of employing only worthy and trustworthy evidence, the effective use of the evidence thus obtained, and the adaptation of one's findings to individual circumstances and needs. Tools for the future were provided for these ministerial workmen.

In addition, alternate chapel periods and discussion hours opened the afternoon sessions. Visiting brethren from America and leading British workers joined with the teaching staff in rounding out the scope of the chapel periods. A very practical list of discussion topics was presented by another group of able men who opened the discussions, followed by questions and participation from the floor. Two specialists were brought out to Newbold to afford a tangible contact with the scholars not of our faith. One was a well-known archaeologist of the University of London, who had spent several years investigating in the Mediterranean area, and who is the author of a standard work in his field. The other was a specialist in the field of visual education.

Twenty-minute prayer groups for devotion and intercession met daily in the middle of the morning. The instructors also had a special prayer period each day just before the general morning worship. These minister-students conducted the highly helpful morning and evening worship periods, as well as the weekly prayer meetings.

Voice tests for all students were conducted on the sound mirror by E. W. Marter, Bible teacher at Newbold. This feature was greatly appreciated and widely utilized. The singing of the group was an inspiration. Quartets, double quartets, and male choruses added to our enjoyment and edification. The occasional recital



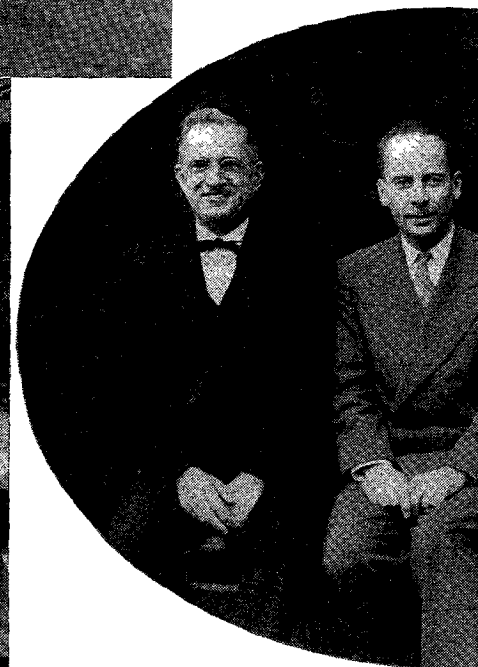
SEMINARY FIELD ST  
NEWBOLD COLLEGE

UPPER, LEFT AND RIGHT  
Building Where the Extension

CENTER, LEFT AND RIGHT:  
Gardens and in the Library

LOWER, LEFT AND RIGHT: M  
ment of Prophetic Interpretati  
room; Same Student Group F

OVAL CENTER: The Three  
Seminary, J. L. Shuler, F  
From



Director of the Fi  
inary, Dr. Holger

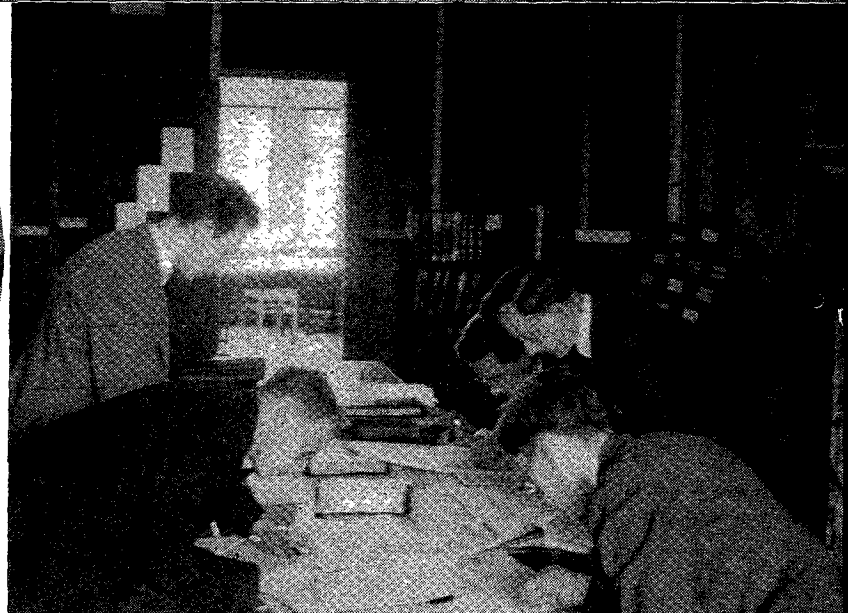
# SCHOOL HELD AT GE, ENGLAND

Two Views of Main  
School Was Held

Students Studying in the

Part of Class in Develop-  
ment, From Rear of Class-  
room Teaching Platform

Instructors From the  
Lindsjo, and L. E.



of experiences by our brethren from war-racked Europe moved us deeply, and the story of divine providences and evangelistic advances subdued and inspired us. Prayers were often heard in other tongues, but all classwork was in English. Certain examination papers were written in French, German, Swedish, and Norwegian.

It was well that this noble experiment, which proved to be highly feasible and worth while, should be held in the Old World, which had suffered such severe damage, privation, and isolation because of World War II. When large groups cannot go to the Seminary, the Seminary can go to them. The impulse that is bound to come from this initial advanced school for preachers will be most wholesome. The mere mingling of the brethren, even if nothing else were gained, was worth while. The broadening of the horizons and the exchange of viewpoints were priceless.

But there was vastly more. Newer and better ways of presenting our message, a clearer concept of the deep rootage of our movement, and improved techniques of public and personal evangelism were made paramount. A consciousness of the divine credentials inherent in this message, and its rightful claim upon the attention of the world, its dignity, its fundamental soundness, its source of power, and its divine origin and destined triumphs—all formed part of the spirit and purpose of this enterprise.

Europe needs, and we all need, a greater consciousness of the majesty and pre-eminence of this message and its rightful claims upon the mind of mankind, especially upon the leaders of thought in religious and secular life, many of whom will yet throw their training, talent, and influence with this message. These we must seek to reach. Hence we need a trained, informed, sound ministry to reach the better classes.

This message must be brought out from relative obscurity and become the theme of wide-spread, yes, world-wide discussion. It must yet, and will, arrest the attention of the multitudes. We must be prepared to present our message with such soundness of content, such winsomeness of approach and skill in presentation, and with such Spirit-indited appeal as to win those multiplied thousands that we are assured will come into the faith in the last days. That calls for Spirit-filled, Spirit-controlled men—men who have made all possible human preparation to cooperate with the divine agency. This grand goal has been the constant burden of our emphasis. A field seminary has no other rightful mission or basis for existence.

The spirit of oneness in our ministerial brotherhood assembled at Newbold was in marked evidence. No trace of national prejudice or racial consciousness marred our sojourn. And from north to south here was the wide scope of our geographical spread, in addition to some

forty from Great Britain: Norway, 2; Sweden, 2; Denmark, 2; Finland, 3; Belgium, 2; France, 3; Switzerland, 3; Portugal, 1; Italy, 1; Austria, 1; Spain, 1; and five from West Africa and Madagascar. Some, from certain lands, had great difficulty in securing governmental permission to come. But they finally arrived, much to everyone's joy. It was a sight that was good for the eyes and good for the spirit. The oneness of this message must never be broken.

All students were duly sent by their respective conferences, and properly registered. Class records, examinations, and appropriate certificates made it a very real school. MINISTRY readers might like to glance at the daily program, which was meticulously followed:

#### Daily Schedule

|             |   |
|-------------|---|
| 6:00 A.M.   | Rising  |
| 6:30-7:00   | Study   |
| 7:00        | Worship   |
| 7:15        | Breakfast   |
| 7:30-8:30   | Study   |
| 8:30-9:15   | B-290 Development of Prophetic Interpretation     |
| 9:20-10:05  | Prayer and devotional period                      |
| 10:10-10:30 | A-205 Archaeology and the Bible                   |
| 10:40-11:25 | Dinner  |
| 11:30-12:12 | Recreation and counsel period                     |
| 12:30 P.M.  | Chapel and round table                            |
| 1:00-2:15   | P-235 Evangelistic and Pastoral Plans and Methods |
| 2:15-3:15   | Discussion hour on evangelism and pastoral work   |
| 3:25-4:10   | Evening meal                                      |
| 4:15-5:00   | Evening worship                                   |
| 5:10-5:55   | Study   |
| 6:05        | Lights out  |
| 6:45        |   |
| 7:15-10:00  |   |
| 10:30       |   |

The scope of the discussion period may likewise be of interest. Some of the topics studied and the chairmen are as follows:

|  |                    |
|--|--------------------|
| Principles of Research                           | Holger Lindsjo     |
| Place and Purpose of the Ministerial Association | L. E. Froom        |
| Voice Culture and Speech Training                | E. W. Marter       |
| Budget Plan Finance                              | A. Carey           |
| British Voice of Prophecy Evangelism             | J. A. McMillan     |
| Presenting a Christo-Centric Message             | T. J. Bradley      |
| General Topics                                   | G. D. King         |
| Meeting Modern Trends in Thought and Science     | E. G. Essery, M.D. |
| Prophetic Preaching for Our Day                  | W. L. Emmerson     |

Britain lived up to its established reputation for variable, clammy weather. Overcoats were frequently in evidence all through June and into July. It was an invigorating change for those from hot climes, and quite a contrast. Towels, sheets, pillow slips, serviettes (napkins), and soap had to be brought by all, and food ration books secured. The food reflected the restrictions that Britain has borne with fortitude for years—a high starch content and little fruit. These lands have suffered under the cruel impact of war. This has naturally had a depressing, hardening effect upon the populace. The natural tendency has been for some uncon-

—Please turn to page 34

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Doctor of Medicine and Doctor of Ministry

By J. DEWITT FOX, M.D., *Wadsworth  
General Hospital, Los Angeles, California*

NOT all are doctors of medicine. But all physicians strive to collaborate with doctors of ministry; that is, our preachers. If the clergy looked upon the convert in the light in which a doctor looks upon his patient, I feel sure a different approach would often be used, and perhaps a larger patient list might be brought to our churches.

Because pastors and physicians should rightly operate as a team in helping patients to see their way through the maze of error and confusion that exists in the world today, it might be profitable to remind doctors of medicine how they can refer patients to their colleagues of ministry; and ministers can relate themselves to assist physicians most advantageously.

Approximately seven of every ten patients who come to a doctor's office do not suffer from organic disease alone but have superimposed some mental problem which gives rise to some functional disorder. The medical doctor is usually able to diagnose and treat the organic ill, but the functional one may require many a long and tedious interview before the true source of worry and frustration can be unearthed. Because the physician's time is at a premium, he often neglects this important phase of treatment, and the patient leaves his office unrelieved and uncomfortable.

It is here that the clergy can render valuable service to the doctor and the patient. The pastor who is trained to do counseling in mental problems is the one most likely to solve this type of patient problem. Surely a pastor's time could be profitably invested in just such heart-to-heart counseling and unburdening. During the process of unsnarling a skein of mental knots, the counselor can gracefully lead the patient into the hands of the Great Physician, who alone offers the real answer to such ills. He can give the patient an insight into his problem by merely listening to him. As the patient expounds his troubles, the mental catharsis thus administered will relieve the depressed spirits, the anxiety, the tension, of a distraught patient. Meantime the patient has acquired a high esteem for the pastor and his methods of giving the truth.

Most of the so-called psychoneurotic patients

that physicians see today suffer basically from an introspective, selfish, guilty, sore personality. The doctor of ministry who gives the patient a new outlook on life will indirectly help bring him to the resurgence of conversion, or new birth, which is the aim of all theologians. By the correct rapport of quiet, attentive listening, the pastor-counselor can tacitly lead the patient toward God. He can convert the patient from an introvert to an extrovert. He may substitute into the patient's being a selflessness in place of the selfishness which is at the bottom of his illness. By such interviews, during which the patient may unburden his woes, worries, and remorse, the pastor can reveal the Ideal Image, Christ, which the patient should establish in his mind as an example. The pastor's knowledge of psychology will be of inestimable value in helping the patient transfer his guilt to Christ, and then identify his life with that of the Ideal Image.

THE doctor of ministry is in a unique position. Some patients resent the serving of a religious menu along with medical advice. They may feel that their doctor is usurping the prerogative of their clergyman. However, they willingly accept the prudent counsel of a consecrated, sympathetic minister on matters of religious or emotional conflicts. In many cases it is not the physician's place to preach but it is his place to live a life which points toward the Great Preacher. A doctor cannot be a specialist in Biblical doctrine and medical matters at the same time. Rather, his place is to acquire the esteem of the patient by a pleasing personality, a Christian life, and professional skill. By constantly being alert for the patient who will profit by a referral to a doctor of ministry, he can gently guide new converts into the church through the office of a pastoral counselor.

The patient response to such a personal interest is always one of overflowing gratitude. For only by a full ministration to the physical and spiritual can the individual be reclaimed as a whole from a decadent and sin-sick life. By such guidance his dull and torpid life may become one of boundless spiritual inspiration. The interlocked body-mind-and-soul trinity

which may make up an individual is as insoluble as the divine Trinity which conceived and created it. Yet today there is a tendency to treat the disease and not the patient, to treat the body and not the mind, or the mind with little regard for the soul.

God-given physiological laws are being transgressed by many doctors in a futile attempt to give the patient immediate comfort through drug therapy alone. Nervousness is combated with sedatives rather than by finding the crux of the problem and curing the symptom. Symptomatic therapy is deplorable and constantly condemned by scientifically practicing physicians. Yet many doctors continue depressing the mental acuity of the patient, so that his worries and problems do not come to the surface and bother him. This is merely burying the bones of worry, which later will have to be exhumed and cremated by a clearing of the conscience.

In the last analysis, we cannot hide sin. And sin is the cause of psychoneurosis, because sin is the cause of a guilty conscience, or the guilt complex as the psychologist terms it. "Be sure your sin will find you out," is indelibly impressed upon the mind of a doctor who sees a psychoneurotic patient. The patient who refuses to bring his life into alignment with God's plan ends up with vague and mysterious complaints of functional ills. Whether it be a palpitating heart, or a peptic ulcer, invariably a transgression of the laws of nature or conscience will be unearthed as the cause.

Not only is the psychoneurotic amenable to therapy by a prudent pastor, but during a period of illness many patients suffering from organic ills have a softness of heart which is fallow ground on which to plant seeds of kindness, sympathy, love. The sick patient is the most impressionable, receptive, and likely candidate for a pastor's guiding.

With this in mind, it would appear that one of the prime functions of the pastor, preacher, or evangelist is in the field of personal counseling. However, all too few of our men are trained adequately to render this service. Ministers should be well versed in the fields of philosophy, psychology, and psychiatry, in order to fit smoothly into the medico-theological team. They should have the innate ability to guide the patient adroitly into a clear understanding of himself and his problems, and at the same time carefully channel his thinking toward the church, the new life, and the comfort accruing thereto.

The admonition to be "wise as serpents, and harmless as doves" indicates that doctors of the ministry should be diplomats. Smoothly and gracefully are they to lead their patients gradually to the throne, much as a successful ambassador persuasively presents his country to a foreign government. Ministers and doctors should devote more time and study in the art

of winning friends and influencing people. They should learn how to lead the patient convincingly to see errors in his way of living, how to guide the patient gently into a full view of his sinful nature in the mirror of the Bible. Once a pastor is emotionally mature himself, and has the knowledge of psychology necessary to sway subtly the thinking of his patient, he is approaching that pinnacle to which all clergymen aspire—a true doctor of ministry.

## Promise of Protection From Disease

By DANIEL H. KRESS, M.D., Orlando  
Sanitarium, Florida

THE promise to ancient Israel was, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. Although this promise was given to God's people anciently, it likewise applies to His people for all time. In a special sense these things were "written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

The Egyptians undoubtedly suffered from the diseases that afflict civilized nations today, and no doubt diseases were as prevalent then as they are now. The promise of freedom from these diseases was conditional. The Lord said, "If thou . . . wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee." Those who obeyed the commandments and statutes had protection. Those who failed to obey were dealt with as were the Egyptians, regardless of what their profession might have been.

In Deuteronomy 28:15 we read, "It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." Again, we see that the Lord here made no distinction between the Egyptians and the children of Israel. Freedom from the curses was based upon obedience.

It is of interest to note some of the statutes which the Lord had given to afford protection from the diseases and the curses which prevailed in Egypt. The thirteenth and fourteenth chapters of Leviticus are devoted entirely to instruction regarding the course to be pursued should some contagious or infectious disease appear in anyone. The command was, "Without the camp shall his habitation be." Thus the contact with, and the spread of, the disease could be prevented. If mold or a growth of



germs was observed upon the walls of a home, the house was to be emptied and shut up for seven days. After the end of seven days, it was to be inspected, and if the mold still existed, the walls were to be scraped and the place replastered. After this had been done, if the plague again made its appearance, the house was to be torn down and removed. It was unsafe to be inhabited. In this way protection was afforded from diseases which prevailed among those who understood not their nature and how they were communicated.

These statutes and principles were to be made known to the Canaanites as the people of God entered their land. Moses said unto them:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them: *for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.* For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:5-9.

#### Building Up Barriers of Influence

In addition to observing these wise regulations as a means of protection from communicable diseases, the Israelites were to be separated from the habits of the Egyptians—habits which lowered the vitality of the body tissues, and thus prepared the soil for the seeds of disease. They were admonished not to walk in the way of the nations about them. The Lord gave them statutes of health, which would enable them to build up the barriers of defense against such diseases. Disease germs must have soil in order to grow. They do not thrive upon healthy tissue. The vital resistance of the body tissues has to be undermined in order to make germ diseases possible. Thus it was possible for them to live in the midst of epidemics, and claim protection from them. I have seen sound apples in a barrel in the midst of decay. Could the history of the apples have been studied, we would have found that the tissue of the apples which were decayed had been bruised, and their resistance lowered, and hence, they succumbed to the germs of decay. The tissue of the sound apples was not undermined, and hence had protection from the germs of decay. In like manner, among Israel's host those who were protected were those whose tissue soil was not in condition to encourage the growth of germs.

In civilized countries we have had some very destructive epidemics in the past—epidemics which at times almost depopulated entire cities. Yet in the midst of these epidemics there were those who were not stricken down. It merely

meant that the vital resistance of these people, just as in the case of the apples that were undecayed, was such that germs found no suitable soil upon which to develop.

There still exist diseases which are very much dreaded—pneumonia for example. Pneumonia has been termed "the old man's friend." It usually carries away those whose vitality is low because of age, or those in middle life who are apparently strong and robust, but whose tissues are laden with impurities. Appearances do not indicate what a man is physically. It is not the amount of tissue, but the quality of the tissue, that affords protection. Two things are essential in pneumonia, as in other germ diseases. One is to avoid exposure; and the other, more important, is to maintain the vital resistance of the tissues.

The time was, on the island of Cuba, when yellow fever carried off the great majority of the people. The disease had been endemic for centuries. The people came to regard it as an affliction of Providence over which they had no control. They were reconciled to the inevitable, as they supposed. After American possession, the causes were discovered. Sanitary conditions were improved. Mosquitoes, which afforded a medium for conveying the germs, were eliminated, and the disease practically disappeared. In the city of Havana not a single death has occurred from yellow fever since; whereas formerly, 15,000 deaths occurred every year. The people had perished for lack of knowledge.

Not very many years ago tuberculosis was looked upon in America very much as the Cubans regarded yellow fever. Whole families were wiped out. It was regarded as an affliction of Providence. Yet the disease is as preventable as was yellow fever in Cuba. People perished because those who were afflicted with the disease were not required to be separated from their friends. They ate with them, using the same silverware and dishes, and slept with them. In this way the germs of disease were communicated from one to the other.

The germ of consumption is just as fatal as is the germ of yellow fever, the only difference being that in the case of the latter the lives of the victims are sacrificed in just a few days, whereas in consumption, instead of taking days, it may take months and even years, but the disease is just about as fatal. With increased knowledge as to how this disease is communicated, it is disappearing. We have merely been carrying out the instruction given to ancient Israel, "Without the camp shall his habitation be," and by proper diet and open-air life, have been building up the vitality of the body tissues.

When God, in order to fulfill to them His promise of freedom from disease, undertook to correct their habits of eating, "the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said,



Who shall give us flesh to eat? . . . There is nothing at all, beside this manna, before our eyes." Num. 11:4-6.

The Lord granted them their desire, but "while the flesh was yet between their teeth, . . . the Lord smote the people with a very great plague." Num. 11:33. "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not *lust after evil things*, as they also lusted." "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:5, 6, 12.

Referring to this, the psalmist said: "So they did eat, and were well filled: for *he gave them their own desire*; they were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Ps. 78:29-31.

What we eat and what we drink have very much to do with the experience of the soul. Our prayer should ever be, "Feed me with food convenient for me: lest I be full, and deny Thee." And when invited to eat with sinners, the prayer should be, "Set a watch, O Lord, before my mouth; . . . and let me not eat of their dainties." Ps. 141:3, 4. The sinner who obeys the commandments of God will be treated as though he were a saint, and the saint that disobeys will be treated as though he were a sinner. Profession, and even prayer (of itself), affords no protection from disease. The promise is, "If thou wilt diligently hearken to the voice of the Lord . . . and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

## Christianity and Modern Medicine

By GRANT E. WARD, M.D.

**A**MONG savage tribes religion and medicine are so closely linked as to be inseparable, with the witch doctor and medicine man often becoming one and the same. From the dawn of history religion has been linked to the supernatural. From its beginnings medicine, too, has had its roots in phenomena that go beyond the natural world. Both religion and medicine have grown, religion coming up from the pagan days of fear, superstition and mysticism to a search for spiritual truths, and medicine developing from primitive magic to science.

It is well known that body, mind and spirit are so integrated that disorders of one often affect the others. For example, one can become so physically fatigued that he cannot think clearly.

Elijah, after defeating and slaying the prophets of Baal and being hunted by Jezebel's messengers was so tired and discouraged that he

fled a day's journey into the wilderness and lay down under a juniper tree, saying: "O Lord, take away my life for I am not better than my fathers." Elijah's physical exhaustion and fear had depressed his spirit. And most of us are like Elijah at times. After a hard day's work, a strenuous day's work, we come home tired and irritable. Dinner isn't ready, the wife has had a worrying day too, the children are annoying—any little noise or antagonism sets us off and our pent-up tension breaks loose. The result is a cross word or sharp criticism, and wife or children are offended.

This situation reaction is a form of temporary illness. The remedy is rest. The preventive is keeping rested.

Physical sickness also affects both mind and spirit. Prolonged pain, an extended weakness, a tired-out, exhausted feeling all wear on the mental and spiritual reserves, sooner or later breaking them down. The disease may be apparent or obscure, acute or chronic, curable or incurable—anemia, perhaps unsuspected for a long time, arthritis, crippling and painful, deformities from infantile paralysis or accidents, a weak heart, lung troubles of various sorts, high blood pressure or toxic goiter making one sensitive and irritable. All these tend to wear down the physical body and the nervous system and undermine our spiritual reserves.

In such situations we need superhuman aid to guard against depression and discouragement. Then it is that faith gives courage and a will to overcome the handicap results in a will to live.

Several years ago I had as a patient an ill, elderly gentleman. For years he had had symptoms suggesting a stomach ulcer. In spite of the urgings of his family physician he refused to have a thorough examination, including X-rays. Actually, he was afraid to face the issue.

But one noon, when he was home for lunch, the ulcer ruptured. The pain was so great he had to call the doctor. He was compelled to enter the hospital. An immediate operation was performed and the perforated ulcer closed. Peritonitis was beginning, but because of the promptness of the physician in bringing the patient to the hospital for the operation, he did unusually well for a week.

Then a complication, involving the prostate gland, required another operation. This was done by a consultant, under spinal anesthesia, and again the patient did very well. After about two weeks the man's wife insisted that he have a large hernia repaired, saying he would never come back to the hospital again. She knew how deeply rooted was his fear. As a matter of fact, he had ruptured the stomach ulcer, for which he had been brought to the hospital, while trying to reduce this same hernia from which he had suffered for many years. The patient consented, and for the third time he came through

the operation successfully. When he left the hospital, twelve weeks after admission, he was well and happy, having undergone three major operative procedures.

The interesting part of this story is that for the first few days following the first use of surgery, the man was frightened, worried and uncooperative. Entering his room one morning I found him fussing, worrying and in tears. I asked him quite abruptly whether he read that book, pointing to the Bible on his bedside table. He said that he did. I asked whether he believed it, and he confessed that he did. Then I said: "Why don't you obey it? Why don't you have faith in what you read? Here you have the promises of help and comfort, yet you won't take hold of them. Why don't you use the promises you say you believe in?"

He saw the point and from then on, through the next two major operations and convalescence, he was a different person, brave, courageous and uncomplaining. He was different because he practiced his faith.

If it is true that physical ills exert their efforts upon mind and spirit, it is also true that disorders of the spirit affect the body. There is the so-called hypochondriac, or neurasthenic patient who apparently imagines many ills, or overestimates and exaggerates minor aches and pains until he believes them to be more serious than they are. More often than not such persons are classified as hopeless mental patients.

They are sick—mentally sick—and they need sympathetic advice and help. Careful search into their lives and environment may reveal such emotions as fear, jealousy, or inferiority feelings. Perhaps there is an unhappy home situation, a silent burden hidden from the world, financial worries, a sick child or parent, or other worries that serve as a foundation for illness.

Such irritating factors often vie with the patient's desires and ambitions and set up a conflict of loyalties. People are literally torn asunder by a feeling of duty to family on the one hand, and loyalty to a cherished ambition on the other. As an outlet they project their emotional conflict into a physical ailment. On examination nothing physically wrong appears. So, the treatment is not so much medicine, except for a mild sedative perhaps, but rather careful guidance and advice about carrying out their duties to family or friend and at the same time dropping their own ambitions in order to make others happy. Here's where trust in God's guidance comes in.

Hate, revenge and jealousy are emotions often hard to control. Someone hurts our feelings, or says a cutting word, or turns away the affection of a friend, and we begin brooding. We turn the whole batch of thoughts into hate. We plot how to "get even." We actually worry ourselves sick over the matter. The remedy—forgive your enemy—"do good to them that

hate you and despitefully use you." And this means going to the one you hate and asking forgiveness.

Jealousy is a green-eyed monster that tears us to pieces, spirit and body. How frequently people worry about the better opportunities their friends have—better house, better furniture, better education, prettier children, better anything and everything! And, to gain attention, they project their feelings into bodily symptoms, especially heart symptoms—faintness, tachycardia (rapid pulse rate) and smothery sensations, even pain in the chest.

Here again the remedy is mental adjustment. Recognize and confess the sin of jealousy. Take stock of your own blessings. Develop the one or two talents you have, if you do not possess five—and few of us do—and stop worrying about the five or ten some others may have.

Idleness is a great cause of illness. Medical histories of the idle sick are numerous in any physician's or hospital's files. People who sit around doing nothing think about themselves and unconsciously find aches and pains to cultivate. Soon they are mentally sick, and often they become physically ill as well. What they need is an interest in a job or in others.

Over-stimulation by over-active nerve impulses causes many disorders of the gastrointestinal tract. This over-stimulation may cause hyperactivity of the secreting glands of the stomach, with the flow of too much acid, resulting in symptoms suggesting ulcer. And true ulcer may develop.

Over-stimulation of this sort may be unknown to the patient. He may be a high-strung, hard-working individual, never stopping for recreation or relaxation. On the other hand, the high-strung personality may show itself in worry, irritability and a tense nervous state. All of these emotions have the same effect in these people. The remedy is medication, perhaps surgery in severe cases, but above all a readjustment of living and thinking and in attitudes toward life.

Another gastro-intestinal disorder frequently caused by emotional upsets or occurring in tense, never-relaxing persons is colitis. There are many types of colitis—mild, without much physical change in the large intestine, to severe forms with ulcerations, high fever, severe malaise and sometimes hemorrhages. There are many causes. One is the so-called ideopathic type, that is, of undetermined physical origin. The personality of the patient may appear to the onlooker to be serene and contented. Inwardly he may be tense, always restless, unless working and doing things—never idle, never relaxed. Other emotions already mentioned may have their part to play or may be the sole factors.

In this type of colitis, where all organic causes are ruled out, there is hypermotility (over-action) of the intestines. This over-action sooner or later traumatizes the lining of

the bowel with subsequent bleeding and ulceration. Pain results from the over-action or cramping of the bowel muscle. The best remedy here is prolonged rest, supplemented by medication. Along with the rest must go a readjustment in one's mode of living. Life must be more moderate and less tense, allowing time for relaxation, sleep, and recreation.

For many of the illnesses herein discussed sleep is the most important remedy. Sleep is a God-given therapeutic agent. It is always right at hand for the taking, but so few of us use it as we should.

To conquer our emotions and make them serve us instead of making us serve them is one of our most important health problems. "He that ruleth his spirit is greater than he that taketh a city." Our spirits cannot be ruled alone. God's help is needed.

The practice of medicine, including all specialties, is dry and hollow unless the doctor and nurse, as well as the patient, utilize the religion of Jesus Christ as a basis of personal relationship. Science without Christianity is limited in its usefulness. But scientific medicine, practiced with Christian love, knows no bounds.—*The Christian Advocate*, Aug. 21, 1947. (Reprinted by permission.)

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## Literature Evangelism

*"The Right Arm of Our Strength"*

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### The Two Working Together

By JAMES E. CHASE, *Departmental Secretary, Colorado Conference*

IN THE summer of 1941 a young colporteur trudged along the dusty roads of South Dakota, praying that his next contact might be one that would result in a soul saved for eternity. He was perplexed as he walked. The district pastor was so busy with other things that he did not have time to talk with him, or visit any of the interested people he had met. Some were definitely concerned about the Sabbath truth. It seemed that there might be a greater degree of cooperation between the two workers. I know how that young man felt, for I was that colporteur.

The servant of the Lord has passed on to us timely counsel regarding the coordination that should exist between the various phases of the work. "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221.

Believing that it would pay rich dividends in souls saved, our evangelistic group decided in

a recent effort to coordinate the work in public and radio evangelism with the work of the colporteur evangelist. The results proved most gratifying.

In laying plans for a recent campaign, we secured the names and addresses of all who had purchased our literature in the city in which the meetings were to be held. Rose Nelson, the colporteur, carefully kept a list of names and other helpful information. We sent special invitations to these individuals, and were happy for the number who attended the meetings. After we had our last baptism in that city we checked to find out how many of the converts had purchased our literature prior to the meetings, and found that *everyone* had done so. And then we asked ourselves this question: "How many would have been baptized had it not been for the faithful work of the colporteur evangelist?"

We found that by coordinating our efforts a greater impression was made on the minds of the public, and the citizens of that community realized that our program was not the fly-by-night type.

Occasionally we would "plug" for *Bible Readings* or *The Great Controversy* by remarking during the sermon, "If ever you have the opportunity to secure this masterpiece, do so, regardless of the sacrifice you'd have to make." When mention was made of these books, confidence in the publishing-evangelists' program was widened in many cases, for many in attendance had purchased the books and were studying them.

Large business firms pay millions of dollars for the names of individuals who are most likely to be interested in the products they advertise. Ought we not to appreciate receiving the names of those who have already manifested a degree of interest in Bible study by purchasing our literature?

Undoubtedly we will have far greater results in our soul-winning work if we coordinate our efforts. A coordinated program will prove materially helpful. The public evangelist will help the literature evangelist to sell more books, and the colporteur will help the evangelist to bring more souls across the line.

### Strength in Unity

By W. J. HACKETT, *Pastor, Omaha, Nebraska*

DAVID says: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment." Ps. 133:1, 2. This precious ointment was the ointment described in Exodus 30, verse 22 and onward. It was used to anoint the priests to their holy office, and was a fragrant mixture. Jesus tells us that He is the "sweetsmelling savour"

to the world, and the wise man says that the church is like the "precious ointment." David felt that the unity of the brethren in all respects was like the fragrant odor of this precious, holy anointing oil. Surely the unity of the various branches of work in the remnant church should also be a "savour of life unto life."

Too long have evangelists ignored the important work of the colporteur. Many have failed to capitalize upon the work he does in searching out interested souls. To illustrate how much closer the union can be obtained, I shall relate a plan that an evangelist and a colporteur worked out in a Southern city.

The colporteur for many months had preceded the evangelist in his work. He had the names of hundreds of people who had purchased the book *Bible Readings*. To these were sent announcements of the evangelistic meeting to be held in a public school auditorium. After the evangelist checked the list of those who attended, against the colporteur's names, he found that only a very few had come. Next a card was prepared, called the Bible Readings Study Plan. With the colporteur, the evangelist called at the homes of the people who had purchased books, inviting them to enroll in the Bible readings study course.

The people of one locality were invited to meet at the home of one person with whom previous arrangements for this cottage Bible study course had been made. Community Bible study groups were established in many different sections of the city. Laymen or Bible instructors held the studies, and adapted them to the book *Bible Readings*, using the studies as nearly as possible as they are given in the book itself.

These people felt that they were greatly benefiting from the book they had purchased. They were invited to the series of meetings held in a central location by the evangelist. At the meeting laymen and conference workers greeted the people from their classes in various sections of the city, inviting them to return and encouraging them to interest their neighbors in the Bible-study plan. This plan was successful. It was found that the majority of those baptized were enrollees in the cottage meetings. These people invited into the class neighbors who did not possess a copy of *Bible Readings*, but who desired one. In this way the colporteur called back, kept in touch with his people, and sold more books. Some of these cottage meetings had as high as thirty people enrolled. Other books and helps were suggested, and eventually Spirit of prophecy books were sold.

I recognize that this plan will not work by itself. Considerable personal visiting and working has to be done to start the groups and keep them built up with a regular attendance.

Where the purchasers of the books are too scattered to make sectional meetings possible, the Bible-study plan is still used. The Bible instructor calls each week, takes a study from

the book, and spends a half hour or so each week in these homes. We have found that consecrated lay workers can become a vital part of the evangelistic company, and in this way render great service and do an inestimable amount of good. Let us unite with the colporteur to win these souls who have been searched out.

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## Radio Evangelism in Action

*Plans, Methods, and Objectives*

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### III. Changed Methods of Evangelism

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

IT MUST be increasingly apparent to all who have been thoughtfully following our expanding radio Bible correspondence school program that God is verily leading us in this work. The very origin of the plan is typical of God's way of doing things. While a minister on the Atlantic Coast was impressed to perfect a plan of Bible study by printed individual lessons, another on the Pacific was urged to pioneer the presentation of the everlasting gospel by radio. Neither knew that he was providing a companion plan for the other. But when it became evident that this gospel could not be presented over the air fully enough, these printed lessons were called in to remedy that weakness, and the two plans became one.

This combination method of giving present truth is of necessity reversing our customary approach to the public, a fact of which we may be scarcely aware as yet. The usual approach is, of course, well known. By every consistent means at our command we seek to publish to all that a man with a message has come to town. The bigger the audience, the greater the number of interested individuals we expect to find. But the radio and Bible school reverse this procedure by quietly locating our interested individuals first of all. With these as a nucleus, we go on to build up the interest in as public a manner as the situation seems to require. But instead of having to promote our cause singlehanded, we now have a company of students and radio friends of various churches, whose influence favors our mission far more than our lone traditional approach could.

Where this visitation program has preceded, the attendance at our public meetings may not vary much from that where the traditional approach has been employed, but the percentage of potential Adventists in them is certain to be far greater from the start. (The plan discussed here assumes that every home in the commu-

nity has been personally visited and invited to enroll in the Bible school, as outlined in the previous article.)

This quiet approach, which our radio Bible correspondence schools provide, turns out to be that better approach counseled us years ago. Those who have never heard of the best way to start a church or build up one already started, can more fully share my own feelings when I first read this instruction from *Evangelism*:

"The work is to commence quietly without noise or trumpeting. It is to commence by giving Bible readings and thus educating the people. This plan will be far more efficient than starting in with sermons. . . .

"I tell you in the name of the Lord that with your present force of workers, you are not prepared to engage in work in a hard place where the prejudice is strong. If half the time usually spent in making public effort were devoted to house-to-house teaching, till the people had become acquainted with the religious sincerity of the workers and with the reasons of their faith, it would be much better. After this work has been done, it could be decided whether a more expensive effort would be advisable.

"Public efforts have been made which have accomplished good. Some have responded and received the truth, but, oh, how few these have been. The Lord desires that the truth shall come close to the people, and this work can only be accomplished by personal labor."—Page 445.

Another related factor that should be observed here is the effect of such personal labor upon the minister himself. Every divinely called worker longs to be a more successful soul winner. But—and let us admit it without embarrassment—many a godly minister among us is a poor platform evangelist. That is not his gift. However, let him enter a district where a handful of seekers for truth have already been found, and he will share in the joy that comes to his brethren whose evangelistic gifts are at their best in the pulpit. He too will add many new believers to the church, and his own soul will be greatly refreshed, and his ministry to the church will be of greater value. I may add that I am speaking humbly from my own experience here.

A third change that our follow-up work in the Ontario-Quebec Conference has indicated affects the colporteur evangelist. The enrollees in our Bible correspondence schools are proving to be excellent customers for our publications. Without employing the sales methods commonly used by the successful colporteur, and without ever pressing a student to buy, the Spirit of God has used my simple presentation on *The Great Controversy* to sell seventy-one copies. More than one of every four who saw the book in my hands bought it. It remains to be seen what success would come to one who used proper sales methods in a district where one family in every three or four has its name in our Bible school files.

The final and most far-reaching change of all that our radio Bible schools promise, touches the experience of our entire church body. In this conference we are having to look more and more to our consecrated brethren and sisters in

the church as fellow-workers in this follow-up program. Our ministers and Bible instructors could not begin to call at every home where our students live. This is a work that will have to rest on the shoulders of the church itself. Our members must be trained, and trained quickly for this work, ere these doors are closed again. Our ministers will have more calls for efforts than our present force can conduct, but these efforts will be much more successful than those of the old type have been. Also, they will in many cases be of shorter duration. And what does all this mean?

"When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Ibid.*, p. 699.

Truly then, our expanding radio work and Bible correspondence schools are of God. But their tremendous possibilities take form only as we carry on the visitation program that they entail. Let us not hesitate because of the changes in method this may involve. The changes they necessitate seem to be those seen by the messenger of God as His work neared completion.



¶ If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor-drinking; if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea thousands, from ruin.—*Counsels on Health*, pp. 433, 434.

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## Field Seminary in Britain

(Continued from page 26)

sciously to adopt an apologetic, and sometimes almost a defeatist, attitude and phraseology: "It can't be done here." But some of our Continental brethren have shown how simple child-like faith has wrought miracles, and the impossible has happened again and again.

Our hope for great advance lies in our young men with vision, backed by our older men of courage and experience, who will attempt even greater things for God as divine power blends with trained, consecrated human endeavor in the final phase of our work. The field seminary is a tangible recognition of that basic fact. The last movements will be "rapid ones." We must quicken our pace and tighten our hold on God.

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# PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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## The Church Business Meeting

By RICHARD LEWIS, Associate Professor of  
English, Pacific Union College

A CHURCH business meeting differs from the typical parliamentary session of a secular group in which Robert's *Rules of Order* sets the pattern of procedure. Consequently the usual order will be modified, though many of the basic principles of parliamentary law are valid. It will be profitable to note the differences in principle as a basis for the differences in procedure.

In the first place, the church is not democratic. It is not governed on the basis of majority rule with protection for the minority. Rather, it is highly selective in membership and strictly intolerant of minorities. As a consequence, its voice is unanimous on all important issues and tends to be unanimous on small issues. That is, there is a commendable reluctance to proceed with the new roof for the church building as long as there is a distinct opposition. Even such minor items as the repair of the furnace are part of the Lord's work, and as far as possible the church should be united in its program on these small matters.

Because there is no place for a minority faction, the completely open session is never sanctioned. The business to come before the whole body is carefully prepared in advance by a small group such as the church council. Therefore, the opening of the floor for business which any member may propose is out of place. Problems that come up incidentally, having escaped the attention of the preliminary hearing, are referred back or handed to a committee, unless they can be solved at once by a uniform opinion.

Thus any procedure that hints of controversy should be kept out of the general session. Information, points of view, personal or group preferences, may be aired with freedom as long as there is basic unity of endeavor. But as soon as any sharpness of difference appears, the matter should be referred to, and worked out in, the smaller group.

Parliamentary procedure must be varied in line with these differences in objective. Ordinarily no discussion is possible without a motion before the house. But as soon as a motion is proposed, there is likely to be division. Consequently it is better to discuss a *subject* rather than a *motion* at the start. After all are suffi-

ciently informed and opinion is swinging definitely in one direction, a motion is called for, and passed with dispatch.

The position of the chairman is doubly difficult under these conditions, for he has the duty of keeping the discussion limited to the matter at hand without being able to say, "The chair declares this discussion out of order, since it is not germane to the motion before the house." He must always try to avoid any sharp clash of opinion.

The pattern here delineated is currently in use in group discussion rather than parliamentary procedure. Thus, a practice that has long been followed by our church groups has in recent years been validated by recommended procedures in learning and problem-solving groups—discussion followed by the adoption of resolutions or the passage of motions. The set forms for business should be followed rigidly, however, when the time comes for action. The sequence will be as follows:

CHAIRMAN: It appears that we are now ready for a motion on this question. Will someone attempt to express the desire of the group in a formal motion?

MR. JONES: Mr. Chairman!

CHAIRMAN: Mr. Jones!

MR. JONES: I move that a sixty-day option be taken on the Thirtieth Street building site, that the building-fund campaign be pushed forward speedily, and that the present church property be placed on sale, with possession to be granted when the new building is ready for occupancy.

CHAIRMAN: Is there a second to the motion?

MEMBER: I second the motion.

CHAIRMAN: It has been moved and seconded that . . . [a restatement of the motion]. Is there any further discussion or modification of the motion? (Since the major ideas of this motion have been agreed upon during the preliminary discussion, no further discussion will be expected except on such details as the length of the option or the way of designating the time of possession.) Then we may vote on the motion, which is that . . . [a restatement of the motion]. All in favor please raise the right hand. Thank you. All opposed, please raise the right hand. The motion is carried unanimously.

Note the simplicity and directness of this sequence. There are no frills such as "make manifest by the uplifted hand," or "those contrary-minded if there be any."

Note also that the original statement of the motion is idealistic. In practice the motion would more than likely sound like this: "I make a motion that we get an option on the lot on Thirtieth Street, say for about sixty days, and then we can get busy right away on raising the rest of the building money; that is, the part we're going to have to raise, and the

church can be put up for sale—we might as well put it up now and then arrange to give possession when we can get into the new church.” It is the duty of the chairman to state such motions in concise form. The secretary will of course take the restatement down verbatim for future reference and permanent record.

Because of the fact that most of the business of the church is noncontroversial, there is a temptation to neglect completeness of form. In the council, in the business meeting, and in the worship hour the careful chairman will be complete and precise, avoiding such careless procedures as omitting the negative vote or failing to take any vote at all on the granting of letters. No action is official until the chairman announces the result of the vote.

The election of officers needs special attention. Here again the procedure is not wholly democratic, but it should ensure against oligarchy or dictatorship. The election of the nominating committee should be conducted so as to avoid quite obviously any effort to keep the incumbents in office. The committee is not a nominating committee in the usual sense of submitting a candidate list which may be supplemented by nominations from the floor, with a view to competitive voting. Rather, the committee is delegated to select a corps of officers. If it has failed in any detail, the only fitting procedure is to refer the report back for modification, and presentation at a future meeting.

Accordingly, the acceptance of the committee report should be by vote rather than by mere reading, and that vote constitutes the election of the officers whose names have been submitted. The form of presentation is as follows:

CHAIRMAN: We will now hear the report of the nominating committee. The secretary of the committee, Sister Anderson, will read the report.

SISTER ANDERSON [reads the list of nominees]: Mr. Chairman, I move the adoption of this report, thus electing these officers for the year 1948.

CHAIRMAN: Is there a second to the motion?

MEMBER: I second it.

CHAIRMAN: It has been moved and seconded that we adopt the report of the nominating committee, thus electing those whose names have been read as officers for 1948. Is there any discussion of the motion? [At this point, if any member has objections to any of the officers proposed, he may move to refer the report back to the committee.] All those in favor please raise the right hand. Thank you! All opposed raise the right hand. The motion is carried unanimously, and those whose names have been presented are duly elected as officers for 1948.

In these days of inexpensive duplicating methods, it is advisable to distribute the list of nominees to the church members as they enter, thus giving them time to think through the list, and avoiding the need of a rereading at the time the motion is acted upon.

These few suggestions will serve as hints for items of business procedure that come before the church. Precision, completeness, and clarity are the desiderata. “Order is heaven’s first law.”

## Religious World Trends

Import of Leading Press Declarations

### Baptist Doctrinal Unity

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

CAN Baptists be united theologically? This question has been courageously answered by Dr. Earl V. Pierce in the *Watchman-Examiner* of May 6. Realistically confronting the issues all denominations face in the development of a body of doctrine, he states:

“Since the Bible is our only book of Christian theology, which is the truth concerning God, his Son, the Holy Spirit, the church, and salvation, and since it is the book that Baptists declare to be their only basis, there never has been a union of Baptists theologically except upon the basis of the Book. I do not see how there can be otherwise.

“Baptists in their united life and action have not always agreed in detail as to what the Bible teaches. In fact, there has always been a great deal of disagreement on many details of the teachings, but there has been general agreement among Baptists as to the dependability of the Bible statement of facts.”

Dr. Pierce would limit *personal* interpretation for the Baptists when dealing with the great centralities of the Christian message.

“When it is stated, ‘In the beginning God created the heavens and the earth,’ that is a clean-cut statement as to the origin of the universe. It is radically different from the supposition stated by many that ‘in the beginning the heavens and the earth were evolved from a primordial, eternal cell.’ The second reading cannot by any possibility be justified as an interpretation of the first. When it is stated in the beginning of the New Testament that ‘the birth of Jesus Christ was on this wise’ and then is declared positively that he was not begotten by Joseph but by the Holy Spirit in the Virgin Mary, this is not the same as to say that he was begotten by Joseph, and that because he grew up in the home of Joseph, who took the position as his legal father, this can be interpreted as setting aside the first statement of the fact of his having been divinely begotten. Thus, all through the Old and New Testaments, statements of fact are not to be set aside by ‘interpretations’ which dispute the fact.”

Seventh-day Adventists are heartened to hear the strong Protestant battle cry echoed by this Baptist leader, who concluded his article by saying:

“One who takes the Bible as only ‘containing the Word of God’ goes slithering through it, sliding from passage to passage as it pleases him, rather than walking with firm tread upon the declared word which God has given through specially anointed servants of his.

“Where Baptists have been united theologically so that they could work harmoniously together, it has always been because they believed the Bible to be the work of the Holy Spirit, mediated through human beings whom God could get to say what he wanted said, and not something else. That which has sundered Baptists theologically has been the new teaching that the Bible is an evolution of the crude thoughts of struggling men groping toward the light and sometimes getting it, but as often not getting it. This caused a serious rift in our ranks so that the new seminaries



had to be established upon a Bible basis to teach the historic Baptist theology."

Never once have we Seventh-day Adventists dared to think that we were not theologically united, and yet perplexing questions have caused good men to differ in our own ranks. Perhaps a frank statement of fact, such as Dr. Pierce has made relative to Baptist theology, could well be made by us. Is it not possible, and perhaps even wholesome, to be united on the centralities of our message—the vital essentials, as we are and yet be charitable in our relations with our brethren concerning interpretation of outer-fringe items? It is wholly possible for two sincere men to differ on these less essential details, the unfulfilled prophecies. Although we recognize that it might be more convenient for the Spirit of prophecy to have stated every point of doctrine in detail, there must be some good reason why God's people were granted the challenge to do some independent thinking. We need more of that sweet fellowship of tolerance which would encourage our ministry to wrestle with God as did the pioneers in the formation of our doctrinal message.

## Giant Catholic Strides

THE religious section of *Time* (July 12, 1948) cites the new *Official Catholic Directory* to the effect that the Roman Catholic Church increased by 807,524 in 1947, bringing the total to 26,075,697 in the United States. Twenty-five new bishops bring the total of bishops to 178, with 1,277 priests added, bringing their total to 41,747. Catholic colleges doubled their enrollment (from 102,655 to 220,226), and the number of converts broke all records—115,214. Their methods include correspondence courses of instruction—38,000 servicemen were enrolled during the war. The Paulist Fathers operated six "trailer missions" effectively in sections where Catholics are little known. Motion pictures are displayed upon occasion.

The Catholic laity are harnessed into a C.M.O.A. Association—Convert Makers of America. This functions directly under the counsel and supervision of the priests. Each C.M.O.A. layman must counsel with his priest-adviser once a week on his problems and his progress. That is what makes the plan effective. Monsignor Fulton J. Sheen, famed proselyter, says that modern converts, unlike those of past generations, have nothing to be converted from. He declares, "It is no longer Protestantism from which we convert souls; it is confusion-ism." Debates are frowned upon. Kindness is named as the key to success.

Here is food for sober thought. The children of the churches of the world are sometimes wiser in their generation than the children of light.

L. E. F.

## Importance of Lambeth Conference

THE 1948 Lambeth Conference opened recently in England, with 314 bishops, 14 archbishops, and the Archbishop of Canterbury in attendance, and representing some 20,000,000 communicants. It is consultative, not legislative, but its influence is weighty. W. L. Emmerson, editor of the *British Present Truth*, is covering the conference for *THE MINISTRY*. Hence we will not go into particulars here. This is a movement we need to watch, to understand, and to evaluate. Among other topics it will declare itself on the church and the modern world, the unity of the church, and certain proposed mergers. Bearded Russian and Eastern Orthodox patriarchs and metropolitans were included. The largest single block consisted of seventy-eight bishops from the United States. A most significant utterance was made by the Archbishop of Canterbury in his address of welcome. Note it:

"Our communion is no longer English or British or Anglo-Saxon. . . . But it is still called the Anglican, the English Communion; and though the word is no longer altogether appropriate for this diverse family of autonomous churches, yet it bears witness to a truth of the past and to a truth of the present. . . . Every one of the churches here represented traces its ancestry back to the church of these islands, and so to Canterbury and to St. Augustine. . . . To that tradition of Christian experience which by the circumstances of history has come to bear the name of Anglican, we are united in a common loyalty of gratitude and devotion. . . . By its nature it looks beyond itself to seek that visible unity of the Church of Christ which has been lost and is to be re-won."

The significance of the middle section, stating that this "diverse family" traces its origin to the church of the British Isles represented in Canterbury and Saint Augustine, should not be missed. The full meaning is clear only as one knows that Augustine of Canterbury (d. 604) was a Roman Catholic archbishop sent by Pope Gregory of Rome to win over the Celtic bishops and church subservience to the Roman archbishop. A hot controversy has raged over whether Augustine or Aidan, was the true apostle of England, as Lightfoot contends. Rome is seeking to gather all past achievements under her wing, and many Protestants are consenting without protest and without understanding the issues or the significance of the Roman pressure. These are among the items we have asked Elder Emmerson to discuss shortly.

L. E. F.



☐ 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.

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## The Book Shelf

*Books, Reviews, and Discussions*

**A Harmony of the Gospels for Students of the Life of Christ**, A. T. Robertson, Harpers, New York, 1922, 305 pages, \$2.50.

Students of the life of Christ will be happy to learn that this standard work by a world-renowned New Testament scholar is again available. This is a revision of the John A. Broadus Harmony based on the Revised Version and published in 1893.

The Gospels are arranged in parallel columns with Mark—which many regard as the earliest of the four Gospels—appearing in the first column, and followed in turn by Matthew, Luke, and John. One who has never used such a harmony will be amazed at the flood of light flashed upon the simple gospel story as the various accounts are compared in parallel columns. The references to the Old Testament passages which are alluded to or quoted are given in brackets in the text. Notes of various kinds that throw light on the passages under consideration are given at the bottom of the page.

In addition, there are in the back of the volume notes of great value which deal with spe-

cial points. Among the subjects dealt with in these notes are the two genealogies of Christ, the probable time of the Saviour's birth, the feast of John 5:1, the duration of our Lord's ministry, the hour of the crucifixion, the time of the resurrection of Christ, and the length of our Lord's stay in the tomb. It is refreshing to read these discussions from a conservative scholar with the standing of the late Dr. Robertson.

The work also contains lists of the parables and miracles of Jesus, and a catalog of the Old Testament quotations used in the Gospels.

Such a harmony is indispensable for the serious study of the life of Christ, and is essential not only to the Bible teacher but to the minister in the field.

WALTER F. SPECHT. [Professor of Greek, La Sierra College.]

**Leadership for Christ**, Harold L. Lundquist, Moody Press, Chicago, 1946, 113 pages, \$1.25.

These studies, originally given as radio talks, make a splendid series for all church members. The author pleads for yielded men and women whom God can use. This comprehensive study of the Christian leader and his characteristics is well illustrated and well documented by Scripture.

The theme of the book is a study of Peter and John and their leadership. The example and the instruction of these two widely differing characters are used to teach us the fundamentals of leadership.

Dr. Lundquist is aiming at a successful popular church, but many of his comments on being separated from the world and suffering for Christ's sake will give courage to those who believe that God is calling a "peculiar people" who will bear a warning message to the world.

Especially valuable is the author's insistence on a personal Christian experience. The one chosen of God to witness for Him will know the power of God and will have a deep sense of the divine calling. Here is presented a practical series for the layman desiring to fill a wider field of usefulness in his community.

M. E. LOEWEN. [Superintendent, Philippine Union Mission.]

**"Gleams of Hope," Comfort for the Sorrowing**

From time to time the minister finds some small booklet of real value to him during his ministry of sorrow. One such booklet is the recent publication by Helen K. Oswald, "Gleams of Hope." In this little volume Mrs. Oswald has brought together precious assurances from inspiration, experience, and literature. It will prove valuable to the minister to leave with the sorrowing, perplexed, and bereaved. This booklet contains thirty-two pages and cover, and sells for fifteen cents. We highly recommend a wide distribution of "Gleams of Hope."

M. K. E.

**Wartime Correspondence Between President Roosevelt and Pope Pius XII, Macmillan, New York, 1947, 127 pages, \$2.50.**

This volume contains the official correspondence between the late President Roosevelt and Pope Pius XII during the period between December, 1939, and the time of the President's death in 1945. Myron C. Taylor, whom Roosevelt appointed as "my trusted representative," acted as messenger between the two men. Mr. Taylor wrote the introduction to the book and explanatory notes concerning certain phases of the war. The correspondence includes letters, telegrams, and oral and written memoranda.

In his first letter Roosevelt indicates his reason for desiring to appoint Mr. Taylor as his personal representative to the Pope. After referring to the Dark Ages, the President calls attention to the suffering of Europe, and indicates his desire to end the war in Europe as early as possible, and provide aid for the suffering peoples caught in the struggle. In his first letter in reply, the Pope welcomes the President's suggestion to appoint a personal representative to the "vicar on earth of the Prince of Peace."

In all the correspondence that follows there is no definite statement of the efforts being made to end the war or furnish aid to the suffering in Europe. The majority of the letters contain expressions of faith in man's ability to produce a world of enduring peace, but no definite statement of what man is doing to produce a state of peace is offered. As the war progresses, Roosevelt assures the Pope that allied aviators have been specifically instructed to refrain from dropping bombs within Vatican City.

The letters contained in this correspondence apparently contain nothing which would indicate any more of a violation of the principle of separation of church and state, or the use of public money for private purposes, than the fact that Taylor's presence already constitutes. It is probable that the oral and written memoranda were published in the present volume. Although these letters contain nothing particularly revealing, they are valuable because they are official, and their value will doubtless increase when they are studied in connection with public and private correspondence of the Roosevelt period that will be published in the future.

JAMES G. TOWERY.

**Turkey in the Straits, James T. Shotwell and Francis Deak, Macmillan, New York, 1940, 136 pages, \$2.**

This is a short history of the diplomatic struggles for the key position of control of the narrow waters which connect the Black Sea with the Mediterranean, and which separate Europe from Asia. The authors have carefully covered the history of this waterway from the time of the Trojans to that of the Attaturk.

## G-SUITING THE BODY

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*G-SUITING THE BODY* is used in classwork at Pacific Union College and the Theological Seminary, Washington, D.C.

An examination copy will be sent by the Author on receipt of 25 cents. Address: St. John's Episcopal Rectory, Winthrop 52, Mass.

From the confused history of the Near East they have presented a clear picture of events having to do with the control of the Straits. It is a diplomatic history of the international game of power politics. We read in the preface:

"The power and influence of Constantinople from the day of Constantine to that of Kemal Pasha are something which the western world has never properly appreciated, . . . and they are and will remain an eternal challenge to statesmanship so long as international relations are based upon the politics of power."

To the student of prophecy the facts brought out in this succinct and authentic work are essential to a full understanding of those prophetic indications in the Scriptures which concern this part of the world. The Treaty of London, July 15, 1840, is fully discussed. The effect of this treaty, as well as the effect of other problems of the past, upon the current situation is clearly portrayed. The book ends with this significant statement:

"One can be reasonably certain that the question of the Straits will be raised in one form or another. When and how this will occur it would be dangerous to

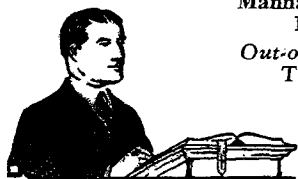
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prophesy; but despite the fact that so much of the unforeseen and unexpected has happened in our time, it is safe to predict that if and when the issue is raised, either during or after the war, we will see Great Britain, Russia, and Turkey at the three corners of the triangle which so many times in history has constituted a graphic representation of the struggle to solve satisfactorily what has proved to be as impossible a task for European diplomacy as was the squaring of the circle for the mathematicians."—Page 136.

There are thirty-four pages of appendices, giving the texts from the British Treaty series, the League of Nations Treaties, and such other legal documents which clarify the relation of the powers to the Straits. A bibliography, a chronological index of treaties, conventions, and agreements, and a fine general index add to the value of the book.

MAYBELLE VANDERMARK. [Instructor in Religion, Washington Missionary College.]

**Beacon Lights of Grace,\* Richard Ellsworth Day, Eerdmans, Grand Rapids, Michigan, 1947, 169 pages, \$2.50.**

Mr. Day is coming to be looked upon as America's foremost Christian biographer. He makes his subjects come alive with his lively originality and style. You will recall his *Bush Aglow* and *The Shadow of the Broad Brim*, biographies of Moody and Spurgeon.

In this book there are twelve short biographies written in Dr. Day's characteristic style. They are Amos of Tekoa, Bernard of Clairvaux (especially good), Col. James Gardner, John Hambleton, Henry Moorhouse, George Herbert, Francis Asbury, William Carey, Christman Evans, James Lackington, Dwight L. Moody, and John Pounds.

The joys and sorrows, the defeats and victories, of these men are spread before the reader in such a way that he lives with them as companions. You will turn from these pages deepened in the conviction that only by divine grace can any man shine in God's great service.

CARLYLE B. HAYNES.

**God's Masterpiece,\* Arthur I. Brown, M.D., Fundamental Truth Publishers, Findlay, Ohio, 1946, 352 pages, \$3.**

Here are fifty fine chapters by a thoroughly Christian physician. He presents a study of the formation, growth, sustenance, and many functions of the human body as "God's Masterpiece" in creation.

God's master mind and loving-kindness in creating man's body are set forth here in showing how the body begins. The human embryo, the growing baby, food and its uses, and processes and chemical reactions within and upon the human body, and its many important functions—all depict an impressive picture. Nor does the author overlook the all-important matter of pointing his readers to the God-Man, whom he constantly refers to as One who is *wonderful*.

CARLYLE B. HAYNES.

\* Elective, 1948 Ministerial Reading Course.

**Fundamentals of the Everlasting Gospel**, Arthur E. Lickey, Review and Herald, 1947, 64 pages, 50 cents.

This is an excellent pamphlet for instructing candidates for baptism and church membership—the best this reviewer has seen. The publishers have spared no pains in making it attractive. The illustrations by the gifted artists, Harry Anderson, T. K. Martin, and Heinrich Hofmann, add much to its effectiveness. Its two-color page arrangement and the fine paper it is printed on also add much to its attractiveness and value.

The material comprising the brochure has been skillfully arranged by Elder Lickey. There is first "A Declaration of Civil and Religious Liberty," followed by "Some Things Seventh-day Adventists Do Not Believe," then "An Outline of the Basic Beliefs Held by Seventh-day Adventists." The latter has twelve sections, and constitutes the main part of the booklet.

Then follows "Observations on God's Covenants," "My Covenant," "Church Fellowship," "Information of Membership," "Your Address and Your Church Membership," "Bible Study Helps," and "Interesting [and illustrated] Facts on the Work of Seventh-day Adventists." There is much here within a small compass. Every prospective member should be supplied with a copy, as well as all members. And every worker will find it most helpful. This is a fine piece of work.

CARLYLE B. HAYNES.

**The Catholic Religion and the Protestant Faith**, J. E. L. Winecoff, Meador Publishing Co., Boston, 1947, 341 pages, \$2.50.

Here is a comprehensive analysis of the basic differences between Catholic and Protestant teaching in the form of a lively dialog between a Protestant and Cardinal Gibbon's book, *Faith of Our Fathers*. I know of no other book like it. It is easy to read and vigorous in its defense of truth. It has thirty-two chapters, and comprehensively covers the field.

CARLYLE B. HAYNES.



☞ If you have the "blues," read the twenty-seventh Psalm.

☞ If people seem unkind, read the fifteenth chapter of John.

☞ If your pocketbook is empty, read the thirty-seventh Psalm.

☞ If you are all out of sorts, read the twelfth chapter of Hebrews.

☞ If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

☞ If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

☞ If you cannot have your own way in everything, keep silent, and read the third chapter of James.

*The Ministry, October, 1948*

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**CATHOLIC BUILDING PROGRAM.**—Roman Catholics will spend \$10,000,000,000 on building programs in the United States during the next 10 years, according to a survey by the Business and Industry Foundation of St. Joseph's College, Collegeville, Ind. The survey showed that 1,534 projects for the construction, remodeling, furnishing, equipment, and maintenance of grade and high schools, colleges, hospitals, churches, convents, rectories, and recreational centers are pending. More will be spent on new hospitals and schools than on any other type of building. From whom will they collect all this money?—*Watchman-Examiner*, July 15.

**CHURCH MEMBERSHIP STATISTICS.**—Again the *Christian Herald* has published its annual compilation of figures to prove that the churches are growing and how much. . . . Church membership, reckoned in relation to population, is now at an all time high of 53 per cent. When it is remembered that as recently as 1890 only 22 per cent of the people of the United States were church members, the present figure sounds encouraging. Sixty per cent of these American church members are Protestants, 33 per cent are Catholics and 6 per cent are Jewish. The remaining 1 per cent is scattered among almost innumerable groups ranging across the ecclesiastical spectrum from the Orthodox churches to the Spiritualists. The gain made by all groups amounted to 3,713,006, which gives the United States a total church population of 77,386,188.—*Christian Century*, August 4.

**CATHOLIC STATISTICS, 1948.**—Total Roman Catholic population in this country was set at 26,075,697—an increase of 807,524 over the past year—by the *Official Catholic Directory* for 1948, just published. The *Directory* said there were 115,214 conversions to

the church in 1947—a gain of 14,586 over the figures for 1946. This marks the second time in the history of American Catholicism that there were more than 100,000 converts in one year, the *Directory* said. It listed the number of infant baptisms at 907,294. An all-time high of 41,747 priests are now carrying out their ministry. This figure represents a gain of 1,277 over the preceding year. Professed religions include 7,335 brothers and 141,083 sisters.—*Watchman-Examiner*, July 29.

**PROTESTANT STATISTICS.**—The August issue of the *Christian Herald* would announce that U.S. Protestant churches now have 46,149,676 members. Details of the report were to be released in newspapers July 26.

Membership gain was 1,173,962 in one year, about 2.6 per cent. The U.S. population had increased 1.7 per cent during the year, so Protestant churches were more than holding their own.

There were 137,626 more Methodists in 1947 than in 1946, bringing the total to 8,567,772. Thirteen varieties of Lutherans had advanced to a total membership of 5,469,314. Their increase for the year—272,176—was 3.5 per cent, considerably above the Protestant average. Northern and Southern Baptists totaled 7,812,810 (1.9 per cent gain); the two National Baptist conventions (Negro) had 6,703,236 members.—*The Lutheran*, July 28.

**CHRISTIANITY IN JAPAN.**—A total of 784,893 persons attended meetings held last year under the auspices of the Japan for Christ Movement, according to figures published in *Japan for Christ* magazine. Of this number, 110,842 signed cards as inquirers. There were 40,246 applicants for baptism during 1947, and 9,978 were actually baptized, the magazine said. The publication listed the following church statistics: Church of Christ in Japan—18 regional conferences; 1,302 churches; 1,442 ministers; 184,469 members. The Japan Episcopal Church—10 parishes; 222 churches; 220 ministers; 28 missionaries; 30,000 members. The Salvation Army—4 regiments in Tokyo, Osaka, Tohoku, and Hokkaido districts; 500 corps and 200 officers; 9,000 members. The Reorganized Holiness

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Church—7 ministers; 7 houses of worship; 500 members. The Kassui (Water of Life) Christian Church—7 churches; 1,200 members. The Seventh-day Adventist Church—8 ministers; 25 associate ministers; 20 churches; 633 members. The Japan Baptist Union (consisting of 12 churches which were affiliated with the Southern Baptist Convention before the war and which recently withdrew from the United Church)—12 churches. According to *Japan for Christ*, 13 churches of the Japan Nazarene Church withdrew from the United Church last year and reorganized the Japan Nazarene Church. It formerly had a membership of 1,450.—*Watchman-Examiner*, July 29.

**BIBLE IN RUSSIA.**—Little known to most Americans, tens of thousands of copies of the Holy Bible are being sent (ostensibly with Stalin's permission) to Russia by the American Bible Society, with more thousands slated to follow in the coming months.

Metropolitan Gregory of Leningrad and Novgorod, to whom the Bibles and other Scriptures were presented officially when he visited in New York last fall, indicated that there were 20 seminaries now open in Russia.—*The Churchman*, August.

**WORLD COUNCIL, AMSTERDAM.**—The new World Council of Churches, which has been twenty-five years in planning stages, will have its first meeting this month (August 22-Sept. 5) at Amsterdam, Holland.

Its objective, says Dr. Erling Eidem, of Sweden, "is to serve as an instrument of fellowship, through which Christians of the world might grow to love and know one another. It does not aim to hide or ignore existing theological differences, or various historical traditions."

Approximately 1400 people are expected at the Amsterdam meeting representing 142 church bodies from 42 countries. These include a number of liberal groups, as well as such heterogeneous bodies as the Unitarians, Greek Orthodox and "Low Catholic" groups.

The delegates are expected to formulate and approve the official constitution of the World Council of Churches. They are to discuss four principal issues: (1) unity among churches, (2) missionary movements, (3) social dislocations, (4) international affairs.—*Christian Life*, August.

**PROTESTANTS IN SPAIN.**—The Spanish Roman Catholic hierarchy has published a 3,000-word joint statement on Protestant propaganda in Spain. The statement demands strict compliance with the law of July 18, 1945, which forbids all non-Catholic public religious manifestations in order "to safeguard the religious unity of Spain." The law guarantees, however, the right of non-Catholics to worship in private. Protestants must be making headway in Spain.—*Watchman-Examiner*, July 1.

**PITCAIRN ISLAND SCHOOL.**—After all these years since the mutiny on the "Bounty" (April 28, 1789), Pitcairn Island, the final refuge of the mutineers, is to have its first official school and teacher. Britain has appointed a New Zealander, A. W. Moverly, for a one-year's trial organization of the first government school, to supply the needs of the "Bounty" mutineers' 200 descendants.

The sale of special Pitcairn Island stamps, it is hoped, will finance the school. Mr. Moverly landed on the island, bringing his pre-fabricated dwelling and schoolhouse with him. Heretofore the inhabitants of the island have had to depend on the limited equipment of a Seventh-day Adventist Mission.—*The Lutheran*, July 28.

**CONTRIBUTIONS TO NEEDY.**—In the two and a half years from January, 1945, through the end of the 1947 fiscal year, contributions in cash and goods from American churches to the needy of the world were as follows: The Jewish faith gave \$125,000,000, Protestant bodies \$56,000,000, Roman Catholics 32,000,000.—*Watchman-Examiner*, July 22.

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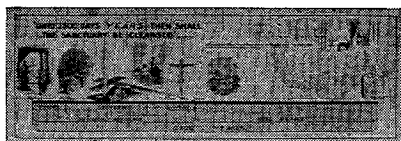
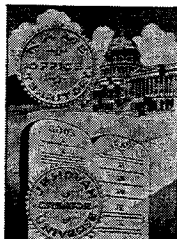
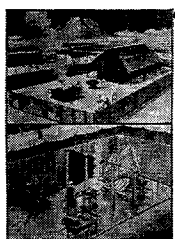
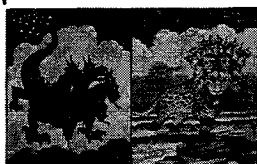


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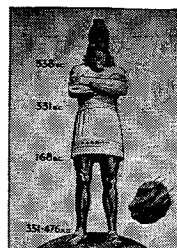
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**MERGER OF LUTHERANS.**—The idea of merging the five churches of the American Lutheran Conference was endorsed by the Evangelical Lutheran Church at its convention this month. This plan would include the American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church, but not the ULC.

The Augustana Church has decided to seek a merger of all eight churches of the National Lutheran Council, rather than only the five of the American Lutheran Conference.—*The Lutheran*, June 30.

**CATHOLICS AT AMSTERDAM.**—An official Vatican observer and "a few priests" will attend the first assembly of the World Council of Churches, according to an announcement made in Rome and reported by Religious News Service. The Congregation of the Holy Office prefaced the Vatican announcement by saying again that neither Catholic clergymen nor laymen may participate in "mixed" assemblies in which matters of faith are discussed. An official explained that this statement did not forbid Catholic participation in religious discussions "in smaller circles."—*Christian Century*, June 23.

**OUTDOOR LOUDSPEAKERS.**—The right of a member of the Jehovah's Witnesses to set up a loud speaker out of doors to preach has been sustained in a 5 to 4 ruling handed down by the Supreme Court. Legal action had been taken in 1946 against Samuel Saia, a Buffalo, N.Y., city employee and preacher for the Witnesses after he was fined and jailed for setting up his speaker equipment in Outwater Park, Lockport, N.Y. Speaking for a bare majority, Justice Douglas declared that Saia's conviction was a violation of the Constitution and void on the face of it. "Loudspeakers," he said, "are indispensable instruments of effective public speech."—*Watchman-Examiner*, July 1.

**VATICAN-INDIAN TIE.**—Diplomatic relations have been established between the Vatican and the new government of India. . . . The announcement said that a Papal Internuncio to India will soon be designated and that India is planning to send a minister to the Vatican.

India is the second Asiatic country with which the Vatican has established diplomatic ties, the first being China, to which an Internuncio was sent in 1946. . . .

Hailing the new development, Vatican officials said they hoped Pakistan will soon follow the example of India.—*The Churchman*, July 1.

**NUNS' GARB IN SCHOOLS.**—Action of North Dakota Catholic bishops permitting nuns who teach in public schools to wear civilian clothes in the classroom was declared "unobjectionable and uncontestable" by Dr. J. M. Dawson, acting secretary of Protestants and Other Americans United for Separation of Church and State.

"The North Dakota referendum was not initiated by citizens with a view to imposing a religious test on teachers in public schools," Dr. Dawson said. "It was promulgated in an effort to oust sectarian influence from the public schools."

"The consent given Catholic nuns to appear in the schoolrooms of public schools without a religious garb is therefore unobjectionable and uncontestable."

"It is presumed, of course, that such teachers are otherwise properly qualified, chosen by the school board on the teacher's merit, that they will refrain from sectarian teaching and take their place with non-Catholic teachers in the payment of income tax."—*The Churchman*, August.

**SNUFF STILL IN USE.**—Forty million pounds of snuff are produced in the United States, according to the *New York Times*. It was used widely during World War II in war plants where smoking was forbidden.—*Gospel Minister*, August 5.

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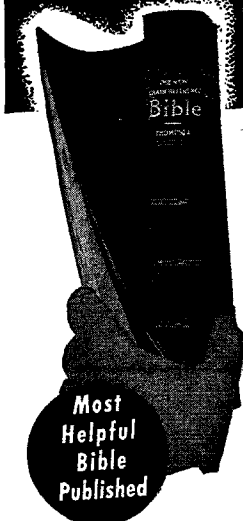
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**BROADENING!**—There is increasing danger that as we grow large and spread out as a people, we shall lose that oneness and simplicity and that fidelity to the simple faith of this movement that characterized our early days, and be tintured by the subtleties and philosophies of the world about—a world that has lost its way and wandered from God and the truth of God. There is real danger that our young men and young women attending the universities of the world will unconsciously absorb ideas that blur the clear vision of truth, a condition resulting in the yielding of a little here, the compromising of a shade there, and the disastrous broadening of ideas in another place. These little changes become tangents that lead farther and farther away from our basic platform. That has been the way of every historic religious body that once had a mission and a message from God. We need to apply ourselves one and all to the study of the blueprint. We need to check up on our attitudes. We need to watch and to adjust. Some have gone from us. Others will go. The Advent pathway will become too narrow for some. Remember that broad is the way that leadeth away from God and vital truth, and ends in destruction of the faith. So let us each examine ourselves to see whether we have departed in some degree from the faith. If so let us repent and return. This is no academic matter. It is a question of vital moment.

**FRIENDSHIPS!**—Make friends for the faith with the leaders of men—not by compromise, not by concealment, but by frank, friendly contacts, by kindness, helpfulness, cooperation, openness, integrity to principle. Meet civic leaders, lawyers, doctors, judges, teachers, ministers, editors, librarians, public officials. Gain their respect for Adventism. Win their admiration for our Christian courtesy, our intelligent interest in community and civic affairs, and our understanding of religious trends and developments. Gain confidence by sincerity, manliness, intelligent understanding, honesty with facts, and fair use of history. Use tact and good sense. It is not necessary to bring in the Sabbath, the sanctuary, the nature of man, and the Spirit of prophecy when we first meet these leaders. We do not always have to give a Bible study. In time they will inquire. Then is our golden opportunity to explain. But do so winsomely, wisely, tactfully. Whet their appetite to know more rather than to feel we have taken advantage of them and imposed on them. Plant

the seed. Another will water it; and a third will cultivate. Use temperance, religious liberty, health principles, the prophetic portrayal of the times. Let them know our loyalty to the Bible and to the fundamentals of Christianity—that we are Christians first of all. Such friendships will stand us in good stead in times of oppression and encroachment. Such men will stand up for us among friends we could never reach. They will be protectors of our rights, our interests, our character. And some will ultimately take their stand with us in the crisis hour. We have been too aloof, too evasive, or too aggressive. The children of this world are often wiser than some of the children of light. Make friends for the faith among leaders of men.

**REINSTATE!**—We compass earth and sea to make converts to the faith, and rightly so. But when former church members who have left the faith turn again to God, some would exclude them because grave complications may have developed during the period of their past ungodly life. Perhaps un-Biblical divorce and remarriage took place during the period of worldly wandering, and children came into the home to complicate the situation. What should be done when such repent and wish to return? Should they be told not to request rebaptism and membership? Should they be counseled to break up the home and separate their children? No! Two wrongs never make one right. What do we do when people come to us for the first time from the world with all sorts of complicated backgrounds? Do we not recognize that God forgives and buries the past? Should we not seek to save every soul that turns from the world to the church and righteousness? Should not we rejoice over the recovery of such, just as the angels rejoice in heaven? Should we not sincerely welcome them? There is no case too hard or too hopeless for God. None have passed the line of His forgiveness and the limit of His grace, if only they repent. Let the church emulate the compassionate heart of God. In this we refer, of course, only to membership in the church. A vastly different situation obtains in the case of the worker who has fallen, and thereby forfeits credentials and membership. We seek the sincere repentance and rebaptism of such. But they have henceforth forfeited the right to function as our public representatives. Their relationship to the church should thenceforth be that of inconspicuous laymen saved by grace.

L. E. F.