

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

November, 1949

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## Notes and Notices

### Information and Sundry Items

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¶ It is one thing for a minister to indulge personally in flesh foods. In a sense that may be his own concern, for which he is accountable directly to God. But it becomes a vastly different and infinitely

#### REFUSE THE ROLE OF HIGHER CRITIC

more serious matter to advocate such a course publicly to our people and in our churches, and even to advocate flesh food in our institutions. In so doing the express and repeated counsels of inspiration are flaunted, and at times made light of before others. God will not hold him guiltless who speaks depreciatingly of the inspired counsels delivered by divine direction to this people. We need to face this issue frankly. Either these messages are from God, or they are not. Either they are inspired, or they are fraudulent. There is no alternative, and no evasion of the issue. We dare not play the role of higher critic with the Testimonies, and say, "This counsel I accept, but that I reject; this meets my approval, but I cannot go along with that." Such a course would make fallible man the judge of what is genuine and what is false in God's messages to the church. This is a vital issue. It is a basic principle, fraught with infinite moment. Either God has spoken, or the human instrument has deceived. There is no alternative. Grave is our responsibility. He who speaks depreciatingly or slighting of the counsels of God, and brushes them aside when they conflict with human preferences, biases, or prejudices, is undermining faith in the entire provision of God for the guidance of the remnant church in these latter times, when the greatest departures and most subtle and conflicting philosophies and pressures in human history will confront the church of God's choice. Think this through, fellow minister. We must all give an account of our words and our influence in the day of God.

¶ ADVANCE moves in Britain are revealed on page 33, in the message of G. D. King, Ministerial Association secretary for the British Union. All will wish to read this important news. Congratulations, Britain, for your forward-looking vision and your advance move. We believe you are pioneering in a new and auspicious venture. If any other field has antedated this, please inform us.

¶ TAKING an overnight train recently on one of the Eastern railroads, I was interested to find in the lounge car a newly unwrapped packet of the ably edited *Christian Science Monitor*. Inquiry of the porter elicited the information that the railroad subscribed for them, and that they were for the use of the

passengers. The Christian Scientists are highly progressive and proficient. They have an *International Daily Newspaper*, attractive reading rooms scattered strategically all over the world, roadside reading cases, hotel and depot literature racks—and clubs of papers on the railroad trains. We might well take a page from their missionary-spirit-and-methods book.

¶ SOME are prone to think of certain of our workers just as they remembered them years ago in school. Perhaps they were not overly studious or very spiritual. They may have had certain grievous faults and did not appear to be good prospects. But such critics fail to recognize the awakening that often comes to youth under the transforming grace of Christ. Indifference changes to holy zeal, incompetence to skill, and intellectual mediocrity to astonishing ability. Some push out of the ranks of the average into the forefront of leadership and conspicuous achievement for God. Let us not remember them with the old inhibitions of the past, but as they have since developed and achieved. The glorious thing about transformed lives is that they rise to the challenge of a need, or an emergency, and do exploits for God. Let us rejoice in this advance.

¶ PUT into your work all the enthusiasm that you can. Let your discourses be short. There are two reasons why you should do this. One is that you may gain the reputation of being an interesting speaker. Another is that you may preserve your health.—*Evangelism*, pp. 177, 178.

## Strengthening Reading Course Values

IN OVERSEAS DIVISIONS experience has shown it to be best to begin the annual Ministerial Reading Course six months later than in North America—in the July following, instead of January. This gives time for the arrival of the books, often halfway around the world, and for suitable notification to the field, or for promotion, if that term be preferred.

And now in North America, instead of trying to compete for attention in the crowded holiday season at the year's end—with all its extra duties and expenses—we have been urged to start the Reading Course through announcement in the January *MINISTRY*, instead of the preceding November or December of the old year.

Therefore, formal announcement of the new 1950 course will appear in the January, 1950, *MINISTRY*, which in North America should reach you in the latter part of December.

Moreover, progressive "study helps," will appear in *THE MINISTRY* each month, to aid in getting the most out of the exceptionally helpful volumes chosen for the new year. It will be a wholly new approach. Watch for further word in December.



# The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



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¶ How to present subjects in

## A Public Effort Among Catholics

By WALTER SCHUBERT, *Secretary,  
Ministerial Association, South American Division*

THE preparation of a list of subjects for a public effort is not an easy task. It requires much prayer, study, and mental effort. It calls for a thorough investigation of the beliefs, customs, and modes of thought of the people that are to be drawn to the lectures. A list of attractively worded subjects, in harmony with these principles, should draw a large, interested audience.

We must take into account that in certain countries Protestantism in general is looked upon with much disfavor on account of the continual war and propaganda that the Catholic Church carries on against it. Sometimes, for instance, Protestantism is represented as an agent of Communism.

The majority of the inhabitants of such countries are Catholics from birth, and are prohibited as a mortal sin from attending Protestant lectures or sermons, reading Protestant publications, or even analyzing their own religion in an attempt to judge whether or not it is true.

It must be remembered that the vast majority of the public has no knowledge whatever of the Holy Scriptures, nor any conception of the eternal values they enshrine. The great majority of Catholics have never glanced into the Bible. They believe that this Book does not contain all the truths necessary for salvation, and that tradition is just as good as the Scriptures, if not indeed superior to them.

In preparing a list of subjects, then, all these factors should be taken into account. Subjects should be chosen that break down prejudice, win the confidence and sympathy of the public, and present the truth step by step in a logical, clear, comprehensive, persuasive manner, so that the people may accept the message of salvation in Christ with rejoicing.

To attract people to the lectures, not only should the subjects chosen be such as to captivate the attention, but the lectures should have

the form that the public associates with the term *lecture*, and not that of an act of worship. When by means of handbills and newspapers a lecture is announced, the public that attends is displeased and feels that it has been deceived when it is found that an evangelical service has been foisted on them. This procedure causes prejudice and ill-will to accumulate against our work, and results in lack of confidence in the speaker.

When we proceed on the lecture method, as the public understands the word, the people should not be asked or obliged to cooperate in anything. We should, therefore, avoid having song services prior to the lectures in which the public is expected to take part, and no attempt should be made to have the audience sing during the lecture hour. It would be even prudent to omit public prayers during the first four or five lectures. The only items admissible would be choral or other special vocal music or suitable instrumental numbers. The workers can pray fervently for the blessing of God before the lecture, in some room close to the lecture auditorium. This same principle is applicable also if the lectures are given in a church building.

Violation of this rule is the principal reason why many of the public in Catholic countries do not return after they have attended the first lecture. They stay away from further lectures of the series because they do not wish to be seen participating in evangelical gatherings. But many, even though they realize that the lectures are of a religious character, will attend night after night as long as they are not obliged in any way to participate in an act of worship. Just as we would refuse to participate in an act of Catholic worship because we considered it idolatry, even so we ought to respect their scruples against participating in acts of worship that they consider heresy. I believe that we should apply the golden rule here.

### A List of Suitable Themes

With these considerations as a background, let me present herewith a list of suitable topics. These are not, of course, the exact wording of the titles.

#### I. INTRODUCTORY THEMES.

1. Present-day happenings in light of prophecy.
2. The secret of happiness.
3. Daniel 2.
4. A happy home (courtship, marriage, home).

#### II. THEMES TO ESTABLISH CONFIDENCE IN HOLY SCRIPTURES.

1. The Bible and prophecy.
2. The Bible, science, and archaeology.
3. The Bible, its origin, and saving power. Tradition and the apocryphal works. (Make a call for acceptance of Holy Bible as rule of life.)

#### III. THEMES RELATED TO SECOND COMING OF OUR LORD.

1. Daniel 7 (without entering into details regarding little horn).
2. Christ's great prophetic sermon.
3. The seven last plagues.
4. The second coming of Christ. (Extend call to those who believe in Christ's second coming and look forward to it.)
5. The millennium.
6. The new earth.

#### IV. THEMES ON ACCEPTANCE OF CHRIST AS SAVIOUR.

(The Plan of Salvation)

1. The origin of evil.
2. Messianic prophecies.
3. Love of God. Sacrifice of Christ on Calvary; responding to that love with repentance and confession. (Make a call to accept Christ as the only Saviour.)

#### V. THEMES ON THE THREE ANGELS' MESSAGES.

1. Book of Revelation in this era of revelation.
2. Daniel 8.
3. The 2300 days.
4. The sanctuary.
5. The Advent Movement.
6. The law of God and the judgment.
7. Law and grace.
8. The moral and ceremonial laws.
9. The two covenants.
10. The Sabbath.
11. Sunday texts in the New Testament.
12. Change of Sabbath from Saturday to Sunday. (Make call to keep the Sabbath.)
13. Personality of Holy Spirit and the sin against the Holy Ghost.

14. The seven seals.

15. The history of the Christian church. (Revelation 12.)

#### VI. HEALTH THEMES.

1. Alcohol and tobacco.
2. A healthful diet.

#### VII. THE STATE OF THE DEAD.

1. The good angels. (They are not the spirits of dead children.)
2. The state of the dead.
3. Spirit, soul, and body.

#### VIII. VARIOUS THEMES THAT CONFIRM THE FAITH.

1. Baptism.
2. The seven churches.
3. Faith.
4. The seven trumpets.
5. The victorious life.
6. The ordinance of humility and the Lord's supper.

All the other subjects, such as the little horn of Daniel 7, the mark of the beast, with its identifying number, the tithe, and the Spirit of prophecy, are presented during the effort in special weekly Bible classes to the most interested people only.

#### Notes on the Various Subject Groups

##### I. INTRODUCTORY THEMES.

The first lectures should be of such character that they win for the speaker the confidence and friendship of the public. They should make the audience feel that the lectures help them to attain their deepest desires, such as that of happiness and a sense of security. For this reason the first subjects should be developed not so much for their logical connection as for their psychological effect. The subjects chosen, therefore, should be such as the public will be in harmony with, at first, and for whose presentation they will be thankful. With this motive in view, it is best to alternate one prophetic subject that deals with the actual situation with another that captivates more profoundly the human heart as the secret of happiness. In this imperceptible and gradual form the audience will little by little appreciate the religious scenes which they before detested.

##### II. ESTABLISHING CONFIDENCE IN THE HOLY SCRIPTURES.

As soon as the lecturer has won the confidence and friendship of his listeners, he will be able, on the basis of that confidence, to lead them to place their confidence on the Holy Scriptures, in which they did not formerly believe. If we desire the public to accept the different doctrines of the Word of God, such as the second coming of Christ, the plan of salvation, the law of

God, and the Sabbath, it is absolutely indispensable that they first recognize the Bible as the Word of God and make it the guide of their life. In the last lecture of Group II, it is well to present the following pledge, printed on a card. When the bearer signs such a card, in which he promises to obey all the teachings of the Holy Scriptures, the way is prepared for Sabbath keeping, a crucial truth in our public efforts.

#### My Pledge

I accept the Holy Scriptures as the Word of God, and will make them the guide of my life, obeying all their teachings.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Having by this time the confidence of the audience in general and having established their faith in the inspiration of the Bible and accepted it as their guide of life, from now on the lecturer may find it is most appropriate to have short, earnest prayers at the beginning and close of each lecture, thereby giving to each meeting a more spiritual emphasis.

### III. THEMES RELATED TO SECOND COMING.

Once unlimited confidence is established in the Holy Scriptures, and these are regarded as a love letter sent by God to those who love Him, the lecturer begins to present the easiest Biblical doctrine to accept, that of the second coming of Christ.

After the fourth or fifth lecture of this group is presented, it is well to make the following appeal: "How many believe that the second coming of Christ is near and wish to prepare themselves for it, thus becoming Adventists, that is to say, believers in the second coming of our Lord Jesus Christ? [Do not mention the qualifying phrase *Seventh-day* at this point.]" Having thus led them to declare themselves Adventists, the lecturer can pass to the next group of subjects.

### IV. THEMES ON ACCEPTANCE OF CHRIST AS OUR SAVIOUR.

With the third lecture under this heading an appeal should be made, more or less, as follows: "How many recognize that Jesus is the true Saviour, according to the Messianic prophecies, and that He died on the cross for our sins? How many desire to yield themselves to Him with a contrite and repentant heart, so as to live a victorious life?" The fourth lecture of this group presents a theme that will show the listener how to maintain, from day to day, the experience obtained. With this fourth group of lectures, the speaker should aim at securing true conversion and the acceptance of Christ as the only Saviour. In other words, he should endeavor to lead

the hearers to become true Christians. From this point on they will be ready to receive the triple message of Revelation 14.

—To be concluded in December

## Preaching at Lake Victoria

By R. L. GARBER, Director,  
Katikamu Mission, Uganda, Africa

ABOUT one degree north of the equator, on the north shore of Lake Victoria, lies central Uganda, which comprises the territory of Katikamu Mission. It thrills my heart every time I visit these faithful believers, adding strength and courage to my own soul.

From the shores of beautiful Lake Victoria the terrain undulates from high hills to low valleys. It is indeed picturesque. Rubber and banana plantations greet the eye as far as one can see. There are no large native villages. The homes are nestled here and there on the hill-sides and in the valleys. Each family has their own land on which they grow their food. The banana is the staple diet, and it serves very well, too, with a thick ground-nut (peanut) gravy. The bananas are prepared while still green, and resemble mashed sweet potatoes in taste and appearance.

These people are of the higher type of African. Some are very rich in money, land, and cattle. There are schools which provide almost a full college education for them. It is difficult to reach them with our truth, for they have been so-called Christians for several generations. It seems that their hearts are more or less hardened to the gospel story. Yet the honest seeker after truth is stepping out and is faithful.

In presenting the truth to these people, we use much the same list of subjects as is used in America. They are not raw heathen. Many have a college training. The vital doctrines of our message, such as the love of God, the God-man, state of the dead, the law and the gospel, and the Sabbath, are studied in detail from the Bible and history, so that these truths may be clearly seen. Subject material must be adapted somewhat to the local condition and people, but the truth is presented in all its fullness, including the Spirit of prophecy. Oh, that we had the books of the Spirit of prophecy in the language of the people!

In holding a series of meetings one may use screen pictures to good advantage, but the psychology of these people is such that they may forget the truth presented while remembering only the pictures. Prizes for faithful attendance may serve an ill purpose also, if not done carefully. Platform posters and devices are very effective. Methods vary some, but the truth presented plainly and clearly, as it is in the Bible, dispels darkness.

Short evangelistic efforts have been held heretofore. They have done a great deal of good, but because of lack of proper follow-up

work some have gone back to their former belief. It has been found that a longer effort, from two to three months, is much more successful. I remember one case in point, where the long effort was held. Today a thriving company of faithful believers exists. On the other side, I recall one effort of short duration where today only one or two are staying by and are really converted. Before the African is fully settled and grounded in the truth, the allurements of the beer dance, old associates, old customs, usually become too strong for him.

Our standards here are high, but not too high. The African may be a good member of the Catholic Church here and do almost as he wishes. We had a Catholic boy working in our home for a time. He told us he had to go to mass at least once a month. There were no other standards, it seemed. So with the Church of England and the Moslem people.

Katikamu Mission is located astride the top of a slow-rising hill with the main road running past the mission at the bottom. Another smaller hill rises immediately on the other side of the road, and built atop the hill is the beautiful, burnt-brick building of the Church of England. They have moved there from the valley below to challenge the truth of God since the missionary came to Katikamu.

Yes, in presenting the gospel to these people, we must pray for the wisdom which comes from above, the wisdom of which Jesus spoke when He said, "Be ye therefore wise as serpents, and harmless as doves."

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## Literature Evangelism

*"The Right Arm of Our Strength"*

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### Coordination of Activities

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

MANY a colporteur evangelist has seriously raised the question: "Does it pay to keep in touch with the evangelist or district pastor?" The literature evangelist need not always be on the giving side. Frequently the minister can supply him with names of individuals who are especially interested in the truth.

In a recent evangelistic revival series we followed the practice of submitting the names of interested folks to the colporteur. In many cases we would tell the prospective customer of the book, arouse interest in it, create a desire for it; and then when the colporteur came to make the contact, the sale had in reality already been made. The delivery of the book was all that remained.

We have found that the colporteur can work profitably before the meetings, carrying out a spearhead program of discovering interest and

making sales. He can also be of great spiritual help during the series, and in just a few hours of time after the close of the meeting he can place hundreds of dollars' worth of books in the homes of those who have taken a definite stand and of those who are still interested.

The literature evangelist will take great care, of course, lest he "run ahead" of the evangelist or undo what has been accomplished. It is necessary for the colporteur to have an understanding with the minister as to the approach to be made and the problems that will confront him. This plan requires a genuine spirit of co-operation on the part of all workers concerned.

If the evangelist is conducting a Bible correspondence school in conjunction with his meetings, the literature evangelist is one of the best qualified to assist him. As he goes from home to home he has a wonderful opportunity to secure the names of those who would care to enroll in the course. And if the minister is conducting a radio program, the colporteur can mention the time of the program and tactfully suggest that people listen in.

Some of the finest converts come into the church as a result of this coordinated program. Those who study as they attend the meetings and continue their study afterward are well grounded and become real pillars in the church. Not only are they more firmly versed in the Scriptures, but they also have a clearer vision of Christian work, and some who were first visited by the Christian colporteur will desire to engage in that work also.

A short time ago a faithful colporteur evangelist was instrumental in organizing a Sabbath school of four members at Nelson, Nebraska. She continued her work in that vicinity. At that time we were conducting a daily radio program and carrying on a Bible correspondence school. She received many enrollments and directed the attention of the people to the program. After a few weeks had gone by we visited that locality, secured the use of the city hall, and held a few evangelistic meetings. We had several baptisms, and the Sabbath school has grown to thirty-two.

When Christian workers act in concert for the accomplishment of one purpose, we do see greater results. May God help us to remember that under Him we are workers together.



THE burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures.—*Review and Herald*, Dec. 8, 1885.

HENCEFORTH medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities.—*Counsels on Health*, p. 392.

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# RADIO EVANGELISM IN ACTION

*A Discussion of Plans, Methods, and Objectives*

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## University of Chicago Radio Workshop

By PAUL WICKMAN, Secretary,  
*Radio Department of the General Conference*

THE year-old Protestant Radio Commission and the University of Chicago held a joint Religious Radio and Television Workshop, August 1-26, in the theological seminary building at Chicago University. Attendance was by invitation only, and it was my privilege to attend. Some thirty leading Protestant clergymen, engaged in radio work from all sections of the United States, Canada, and South America, were present. A concentrated dose of script writing, production, dramatics, religious news reporting, and television was the program. The staff was made up of some of the most outstanding men in America in their field, among them Albert Crews, author of *Professional Radio Writing* and *Radio Production*, who taught classes in both writing and production. Mr. Crews was production director of NBC for many years, and chairman of the radio department at Northwestern University. He has just returned from having directed radio under General MacArthur for two and a half years in Japan.

Others on the staff included Dr. Ross Snyder, associate professor of religious education at the University of Chicago; Everett C. Parker, director of programs and production, Protestant Radio Commission; George William Smith, professor of speech, McCormick Theological Seminary; Miss Olga B. Hiller, director of radio education, Board of Education, Flint, Michigan; Miss Elinor Inman, formerly director of religious broadcasts, Columbia Broadcasting System; Harold J. Quigley, radio chairman, Troy Council of Churches, Troy, New York, and broadcaster of Religion in the News; and Mr. Reinald Werrenrath, director of television and production, NBC, Chicago.

The daily program consisted of a general meeting and listening session, morning and late afternoon. Two study groups also met each day, morning and afternoon. The groups terminated their project each week and made it possible for each one at the workshop to cover every field presented, if desired. The projects included "Talks Program," "Dramatic Program," "Reporting Religion in the News," "Interviewing," "Script Writing," "Advanced Script Writing," "Production," and "Educational Programs for Schools."

Every project had to be carried through to the final production. All writing had to be creative and done on the spot. No former scripts could be used. Each one had to be writer, speaker, actor, announcer, engineer, and producer. He did not necessarily have to act or speak or produce his own script. There was opportunity for trading about, which broadened the experience. Truly the combination of instruction and actual application under such competent guidance was potent, and it reveals why so much could be accomplished. A good working knowledge of radio was necessary, however, in order to receive the full benefits of this method.

The listening session was a critical auditioning of various programs. Hours were spent in pointing out mistakes and illustrating good radio and bad radio, how to analyze a program and how to be a good judge of material, from the listener's viewpoint. The usual point of view of the average minister at the mike is, "How am I doing?" but he ought to view his work from the position of the listener. He usually is not "fooling anybody but himself." The best way to become a good broadcaster is to become first a good listener. Most people are poor listeners. The standard and ability to listen determines the standard and ability of broadcasting.

The general sessions, or town meetings as they were called, were taken up with lectures and discussion by various specialists in certain fields. The vice-president in charge of public affairs from ABC, New York, was there two days; also Miss Judith Waller, director of public relations for the Central Division of NBC; and each member of the staff participated in these general sessions.

Without doubt this religious radio workshop in Chicago will continue to be the sounding board for good religious broadcasting in the United States. The industry itself is looking for these standards to be reached in the future, and we as Seventh-day Adventists must be in the forefront in our quality of radio production. The material presented in Chicago was given with the intent of passing it on to other workshops throughout the country.

The Voice of Prophecy group was able to stop over one evening during their itinerary.

It was my privilege to introduce them to the workshop. The King's Heralds sang for a half hour, and both Elder Richards and Elder Walde narrated between numbers. This did much to create a good spirit on the part of the Protestant clergy for our work. Afterward nearly all expressed themselves individually regarding the wonderful work Seventh-day Adventists are doing in radio. One of the ministers interviewed H. M. S. Richards and recorded it as his project on interviews. This was played the next day during the listening session, and it caused a lot of discussion on the beliefs and work of Seventh-day Adventists.

Individual speech correction and daily sessions on reading and phrasing were of great benefit. These were specialties of Prof. G. W. Smith. His burden, along with that of Dr. Wheeler, professor of speech at Princeton University Theological Seminary, is to teach men how to read the Bible. Every radio broadcaster should go to a speech critic at least every six months for help. Much speaking does not necessarily make a better speaker. In most cases the man whose duty calls him to speak most often is the man who needs to watch himself most closely. His habits of speech do not improve by the volume of broadcasts.

The broadcaster has two elements to deal with. They are sound and silence. It is the manner in which he composes the use of sound and silence that determines the quality of his broadcast. This involves balances, volume, pitch, and quality. The broadcaster is painting a picture in the listeners' minds as truly as one paints a picture on canvass. Perhaps the reason so many people are satisfied with the picture we create for them is that they have failed to find a broadcaster who does a better job. The moment we do that better job we not only will hold the listeners we have but will attract the listeners we have failed to reach. Religious Hooperatings indicate how few people ever tune in to a religious broadcast. Our standard of success is not judged by what we ought to be doing, but usually by what the majority are "getting by" with.

Mr. Crews emphasized the need of becoming composers instead of writers. A good script writer is actually creating a composition, whether it be a narration with music, or talks with song, or a dramatic effect with scenes and "bridges." He is not writing words—he is writing sound. Radio writing and speaking is not after the literary pattern. Speaking in the pulpit to an audience is different from preaching the same message over the air to a fireside circle. In the desk you have the addition of gesture and your own visible personality, but the two elements of sound and silence are all you possess when on the air. The question, "Where does radio happen?" is involved when deciding your program. It happens in the control room and studio. If it is a dramatic type

of production, it mostly happens in the control room. A talk program happens mostly in the studio with you as the broadcaster.

Realizing you have only sound and silence, you begin to think of the reactions you want and what attitude you want to create in the mind of your listeners. There are certain fundamental facts about sound. If you wish a sound to be pleasing, you start from the top scale and come down. If you wish discomfort and alarm, you start low and end high. A siren is an example of the latter, and a fog horn an example of the first. Your music, your manner of speaking, and your pattern of time and rhythm throughout determine the quality of production. What are you building when you go on the air? There are as many rules on sound as rules on painting a picture.

During our television sessions we were asked to prepare script, and also audition television programs in the studios. Special arrangements were made so that our instructor, who produces several television programs, could demonstrate his points. There is an open field for religious telecasting, but it had better be good. Most of us are totally unprepared for it. Television adds the third element that radio does not possess—that of video. Not only must you use your sound and silence in a blend of harmony, but you have yourself to contend with. It is not certain that a successful radio performer or broadcaster will make a good telecaster.

It will not take a man so long to discover his failure on television as it does on radio. If ever a man mastered the art of capturing his living-room audience, it must be on television. Competition will be even keener for capturing an audience on television than on radio. Already there are listening hours on television where two or three outstanding programs compete for an audience. Soon the number of stations will increase in metropolitan areas, approaching the present number of radio stations. Our problem is not what is so often expressed, "We had better get into television before someone else beats us to it." Time will soon not be at a premium on television any more than on radio. Our problem is, "What are we able to present on television that will justify our being on the screen?" We are studying every new angle in order to give suggestions to our broadcasters who are interested in television. It will be to our combined interests if all who have visions of what could and should be done communicate them to the Radio Department of the General Conference.

Harold Quigley, of Troy, New York, who presented the techniques of religious news reporting, has received several national awards for his program Religion in the News. This is a Saturday night broadcast of fifteen minutes. Mr. Quigley is pastor of a church and radio chairman of Troy Council of Churches. He



and his associate, a pastor of another church, prepare this weekly program. They spend about twenty hours each week in preparation for this fifteen-minute presentation. Some of the *do's* and *don'ts* for this type of broadcast are as follows:

Don't preach to the people in your newscast; let your slant be impersonal. In interpreting the news try to echo the voices of other people who take the same position you do. Select from the week's news, gathered from all sources, as much primary material as possible on each subject. Get a balanced presentation of outstanding news, human-interest news, the unusual events that might be overlooked, but which have value to you as they are related to religion. Many of our broadcasters could secure free time and build themselves up to become interpreters of news in the light of the Bible and religion, and it would be a contribution to their community. The tack one must take for this type of broadcast is two parts serpent to one part bird—"wise as a serpent and harmless as a dove."

The workshop climaxed with a half-hour program aired coast to coast on the Columbia Church of the Air, Sunday morning, August 21. The cast was chosen from the workshop, and I was given four minutes by interview to describe the work of Seventh-day Adventists in our publicity and promotion as it related to Pastors Salau and Stewart on their recent visit to the United States. Each participating member of the cast wrote his own script, and Mr. Crews blended the total into one program that would balance in sound and silence. Our purpose in attending the radio workshop was to help us to be of better service to our S.D.A. broadcasters. We received in generous store, and we hope to pass it on generously.

## Specific Aims of Religious Broadcasters

By W. H. BEAVEN, *Professor of Speech,  
Union College, Lincoln, Nebraska*

WOULD I be out of place to suggest a "religious soap opera"? I do not wish to be misunderstood, but all day long there are ten to twenty million women listening to this type of broadcast, and listening to it because no religious organization has provided the kind of program that would appeal to them. But I contend it can be done. It has been done on certain local stations, but only in very, very few instances, and no organization as such has taken over the program.

Now we ought to be just as clever as the fellow who goes fishing. I was brought up a fisherman. When we went the fishing was different

Talk presented at Midwestern Radio Workshop at Saint Louis in May.

*The Ministry, November, 1949*

every day. The stream was different, also the weather. So we set our bait to fit the fish and the day. In the same way when we are trying to reach an audience to bring the message of Jesus Christ, we have to select the bait to fit the fish. Thus far we have not begun to do that.

What programs do we have to offer the veteran, the school children, the puzzled youth, or the family group? Except in a few isolated cases, we offer them nothing. Religious broadcasters have done little or nothing to reach any of these groups. We are still fitting our sermons to the people who are sermonized to death. The others are neglected because the necessary time, energy, and ingenuity have not been expended to reach these particular groups of people.

For each radio broadcast you should pick a particular objective. If you are going on the air at ten o'clock in the morning, you should have in mind exactly the type of people you want to reach. If you are going on at four in the afternoon, you should know the answer to the question: Who is listening now at four in the afternoon, not just to me or my station, but who would be at home with the radio on? I have to build my program to attract those people who are there to turn on the radio. Only when I know the audience to which I intend to direct my message am I ready to build a program. And you have to fit your format, material, approach, music, and everything else to that particular audience, because radio is a particular audience. It is not a general audience. That is why we have four networks. If you look at programming for 4:15 in the afternoon, you will find that with the exception of soap operas there is very little competition; and when the networks engage in competition, as CBS and NBC have recently with comedy programs, they cut each other's throats and permit a grab bag like "Stop the Music" to run off the other fellow.

So it is in local programming, if you have two or three stations set up in an area to get all the listeners. A part of them goes to each group to fit the type of program. You have to decide what kind of people you are trying to attract who may be listening at this hour, and build your program to fit that particular audience. Your format, your language, your subject matter—everything is poured into that mold.

There may be exceptions to this rule. I will give you one. Roger Holley went to Burlington, Iowa, to conduct an effort. His radio program was to be an advertisement for his effort, which is a good idea. He built a program of that type to broadcast on Sunday to sell his Sunday night meeting. He went to the station managers, and found that there was no time available. They finally said he could have seven o'clock Sunday morning. You know that one's

chances to get an audience at seven o'clock Sunday morning would be very poor.

He decided he must have a better time than that, and the only way to get a good time was to build a good program. He would not build a program for a seven o'clock listening audience when the farmers would be out milking and the town people would be in bed. He would build a program for a ten o'clock listening audience, and make it so good that after the station manager heard it two or three times he would give him a more desirable time. That is exactly what happened. He went up there at seven o'clock, and from his first broadcasts he got a few letters. But the station manager heard the program, and said, "You can have anything you want between nine o'clock and noon. You have the best religious program on this station. I like good music."

Every radio broadcast ought to have a specific objective. I think the Voice of Prophecy type of program has no appeal except on Sunday, and has appeal on Sunday only at certain limited hours. On Sunday morning it certainly has an appeal, for that is the type of audience that is listening to the radio. But if you broadcast a Voice of Prophecy program or one of similar style at indiscriminate hours during the week, I think you would not be getting much of an audience despite what you may get in the mail. I do not believe in mail responses too much.

We all know Elder Tucker and his Quiet Hour. His is a program built to meet the people at about six o'clock in the evening, when he goes on the air. This program has been successful because he has built it to meet the family at that hour, and he has given them the type of thing to which they will listen. He has not tried to convert them over the air, but he has had good success, because the program has been built for a specific need and built to fit.

What specific aims ought you to have? If you were to get a list from me, I could not give them to you because your aims are determined completely by your audience, your community, and the time you can get on the air. And in addition, you must think what your plans are for that community in the way of evangelism. All these things must be taken into consideration before you can plan any program intelligently.

Are Adventists disliked in the district to which you have come? Then you would do well to put on a good-will program. You have heard of the Ford Sunday evening hour. That was a good-will program, costing hundreds of thousands of dollars a year. Very little selling was done on that program. It was stopped because of the war, but it was tremendously successful. Its object was to obtain good will. That program changed the nation's opinion of Henry Ford. You have heard of the Greatest Story Ever Told. You may not know that we could

have had that program on the air. My personal opinion is that it is one of the biggest boats we ever missed. The Goodyear Company does not advertise tires on it, but it has discovered that it sells tires. As a result of polls for which it pays twenty-five thousand dollars, Goodyear has found that in areas where the Greatest Story is heard sales of their tires went up 30 per cent with no other type of advertising to draw the people. It is a good-will program, and it produces.

Are Adventists misunderstood in your district? Are they thought of as people who do not believe in Jesus Christ? Then go on the air with a Christ message and stick to it. Do not preach doctrine; preach Christ, and in the process gain an audience that you can eventually exploit in other ways.

Is there a delinquency problem in your community? All right, then go on the air and offer something for the community's needs. In other words, tie what we have to offer to the needs of the local group, and you will have a radio program that everyone will want, and will listen to.

I would drop another suggestion. The aim of a program should change from time to time. All good religious programs are planned in series. Nearly all radio programs are planned in series of thirteen weeks. Everything is done by quarters. Our Seventh-day Adventist broadcasters would do well to do the same thing. Plan a series with a particular aim, and when that series is done study the needs of the community, and plan a new series. I think our broadcasters ought to do more of that than they do.

When I was a boy my father used to take me along when he went duck hunting. We had a blind down on the lake and decoys out in front. The objective when the wind was high was to get the ducks to fly and come in over the decoys; and then we stood up in the blind, took aim, and fired. The first time I went down with daddy with a double-barreled shotgun I was the proudest boy alive. A large flock of ducks came in, and there were so many ducks I could not see the sky. I shut my eyes and pulled both barrels. When I opened my eyes from my reclining position I found I had not hit a single duck. Father's dog was retrieving those he had shot, and I was lying there rubbing my shoulder wondering what happened.

I have not forgotten his admonition. He said, "Son, those were mallards, and drakes have green heads. Next time they come in you pick out one of those green heads, put a bead on him, and shoot." The next time the ducks came in I picked out one, and fired, and I hit him. I had learned the lesson. As radio broadcasters you will have to learn it too. Pick out a particular audience, find out what it wants, carefully take aim, and shoot, and you will have results.

# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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

## New Impetus to City Evangelism in Australia

By RUSSELL M. KRANZ, *Director  
of Music, Sydney, Australia*

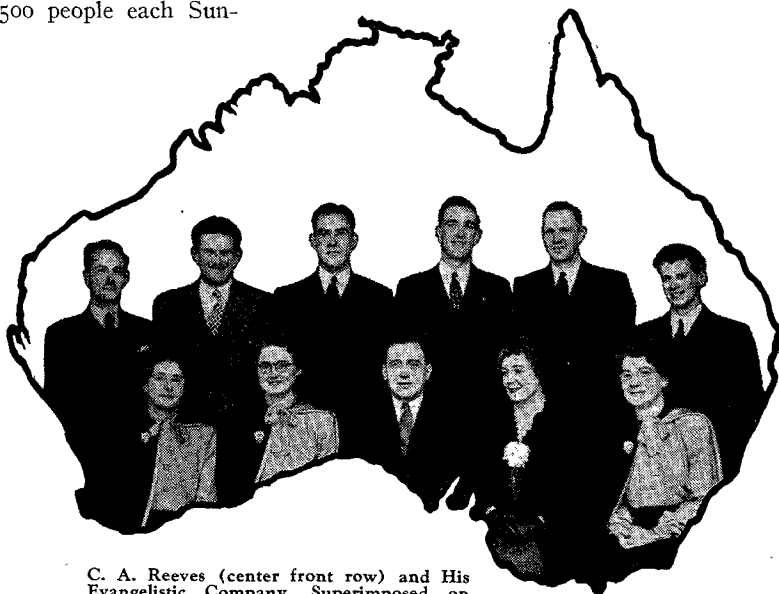
WITH a population of but 7,500,000 in Australia, one might think there would be little scope for city evangelism in this large territory. However, approximately four million of this total are found in six of the state capitals. The years 1947 to 1949 are marking a series of successful evangelistic campaigns in the country's three largest cities—Brisbane, Melbourne, and Sydney. These efforts are under the leadership of Clifford A. Reeves, who has been loaned to the Australasian Inter-Union Conference from North America for the specific purpose of stimulating large-scale evangelism and introducing new methods that will bring greater success in working these large centers of population.

Splendid results are coming from these campaigns. No less than 387 have been baptized in the last fourteen months. The recent Melbourne effort opened with an attendance of 3,100 with some 500 being turned away. So great was the public response that two large services were used each Sunday afternoon and evening for many weeks to accommodate the crowds. At the close of the effort the theater was still packed with 1,500 people each Sunday night.

One of the chief reasons why a large and enthusiastic audience continues to come throughout an effort is to be found in the fresh and gripping manner of the evangelist's presentation. Every evening he presents an attractive and interesting program, which holds the attention of the people. He knows how to use the element of surprise, and his lecture topics keep the audience constantly expectant. Success in this effort, as well as in others, comes from a thoroughly organized campaign, well planned and wisely conducted.

Careful preparations, covering two months, guaranteed the excellent opening attendances when a reserved-seat system was used. With up to 1,270 requests for literature coming in at one meeting, more than 3,000 names were soon in the files and presented the working team with full visiting programs.

An outstanding feature of these meetings has been the unusually large attendances at the week-night meetings, which have been remarkably well maintained throughout the series. A Sabbath afternoon question-and-answer period, or Bible Quiz Hour, is introduced about the sixth week of the effort, and continues for six more weeks. This is then transferred to a Sabbath morning Bible school and divine services. The audience is thus changed into a church congregation twelve weeks after the beginning of the meetings. Elder Reeves requires all new converts to attend morning Sabbath school and preaching service for about two or three months before baptism. Although this may delay the initial baptisms by some weeks, he feels it is worth while, for it gives prospective members more time to develop the Adventist phi-



C. A. Reeves (center front row) and His Evangelistic Company, Superimposed on Outline Map of Australia

losophy. These congregations have formed the basis of the central city churches that have eventually been established.

Two interesting points in the arrangement of subjects have been the early introduction (for Australia, at least) of the Sabbath truth and tithing. The effectiveness of this procedure has been evident. Large numbers have proved the consistency of their Sabbathkeeping for a considerable time before baptism, and a large amount of tithe has been received. In Melbourne the budget voted by the conference for this effort was more than repaid in tithes and offerings from the new members before the effort closed.

Particular emphasis has been placed on personal evangelism in house-to-house visitation. Elder Reeves has worked early and late in the homes of the people, demonstrating to us the art of securing decisions. From his example we have realized more fully the truth of the Spirit of prophecy statement that "he who does faithful work outside of the pulpit, will accomplish tenfold more than he who confines his labors to the desk."—*Testimonies*, vol. 9, p. 124.

Elder Reeves has used his fine equipment to fullest advantage. Powerful preaching aided by slides, motion films, cutouts, and charts has always kept up increasing interest by the audience. Although local conditions have prevented some forms of advertising being exploited to their fullest extent, the newspapers, radio, handbills, billboards, and streetcar advertisements, have all been utilized in publicity. A particularly successful feature has been the personal invitations mailed out in connection with the open meetings. Name lists have been

prepared from all possible sources of interest—the Voice of Prophecy, *Signs of the Times*, colporteur contacts, sanitarium patients, and so forth.

In Brisbane the first baptism of eighty-nine candidates, which was conducted before a capacity crowd in the spacious city hall, received particularly good attention from the press. The morning paper made a half-length, three-column, front-page feature of it with a picture. This gave the campaign free publicity through a paper having the largest circulation in the state. This same daily had previously allowed us no more than a one-inch, double-column advertisement.

Music has been used in every way possible in these efforts. Seventy-voice, eight-part a cappella choirs have been featured in each campaign. These choirs have given untiring service in preparation and presentation, and are able to sing without the use of music copies. The leading radio station of Melbourne recently presented our choir in a fifty-minute feature program. So well was it received that the program director requested further performances. Noted Adventist talent, vocal and instrumental, is being used in each city in addition to the choirs.

In connection with each city effort a school of evangelism is conducted, where workers can study various soul-winning techniques and methods as they are being put into operation in the local effort. As a result of this work new inspiration for a larger evangelism has gripped the whole field, and young men are going out with enlarged vision and stronger courage to attempt and achieve greater things for God.

Name \_\_\_\_\_ Tel. \_\_\_\_\_  
 Address \_\_\_\_\_ Date \_\_\_\_\_

Name of Church \_\_\_\_\_ Interested  S. D. A. Backslider   
 Backslider from Another Church  Under Conviction  Keeping Sabbath   
 Baptismal Prospect  Attends Baptismal Class  Date of Baptism \_\_\_\_\_

Attendance	
1	12
2	13
3	14
4	15
5	16
6	17
7	18
8	19
9	20
10	21
11	22

**Literature Received—**  
 LECTURES NOS. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.  
 BOOKS LENT \_\_\_\_\_  
 BOOKS BOUGHT \_\_\_\_\_

Members in Home—	Interested S.D.A.	Prospect
_____	<input type="checkbox"/> <input type="checkbox"/>	EXCELLENT <input type="checkbox"/>
_____	<input type="checkbox"/> <input type="checkbox"/>	GOOD <input type="checkbox"/>
_____	<input type="checkbox"/> <input type="checkbox"/>	POOR <input type="checkbox"/>

**Children** \_\_\_\_\_

## Keeping Evangelistic Records

By HAROLD H. SCHMIDT, *Evangelist*  
Peoria, Illinois

IN A program of evangelism I welcome every method, or device, that proves to be a time-saver. The better one is organized, the more souls can be reached. Methods and devices are only means toward a greater and much more important end. But tools in the hands of the workman are most necessary.

For this reason I gladly submit a system of filing I am using to advantage in my evangelistic work. The card I use provides complete information about the person in question: (1) name and address, (2) church affiliation, (3) S. D. A. backslider, (4) backslider from another church, (5) under conviction, (6) keeping Sabbath, (7) baptismal prospect, (8) attends baptismal class, and (9) date of baptism. Besides this information there is a place on the card to check the subjects the person has heard, and the literature received. The back of the card is ruled off and numbered, allowing space for the worker's personal report of the interest at each visit.

I have a master file of these cards in white. Each worker has the same card in another color, which he uses for his own record of the people under his charge. When a workers' meeting is held the chairman uses the master file, and information is inserted upon it as each worker makes his report from his own cards.

This system was designed by one of our younger workers, H. E. Douglass, who is associated with me in a city-wide effort. I have found it to be very helpful, and hope others will also. [See page 12 for front side of card.]

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## Kindly Correctives

*Correct Speech and Cultured Conduct*

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### The Mind of the Minister

By RICHARD LEWIS, *Associate Professor*  
of Speech, Pacific Union College

"To the man that pleaseth Him God giveth wisdom, and knowledge, and joy." Eccl. 2:26, A.R.V.

GREAT leaders of men have invariably been men of great intellect. "The cultivated mind is the measure of the man."—*Testimonies*; vol. 4, p. 561. Those of us whose sphere of labor is relatively limited, including perhaps only a church or two, may be tempted to leave the intellectual acumen to those of wider responsibility. But if we are to be held accountable for all that we might have done but failed to do, we may well ponder the possibility that intellectual laziness is keeping us from the

heavier responsibility that might make us of greater use to our Master.

Thinking is dangerous. "In much wisdom is much grief," and "much study is a weariness of the flesh." Yet the call is clear for every preacher to live dangerously, in grief and weariness, in order that he may lead men. Joy comes after.

The view of intelligence which holds it a gift not to be altered is passing, as deeper study and careful investigation show that a man may greatly improve the capacities of his mind by diligent cultivation. As a spur to greater accomplishments the following questions are offered:

1. In addition to the Bible, the Spirit of prophecy, and perhaps the annual Ministerial Reading Course, how many books have you read in the last year? One a month would be reasonable, though some are not satisfied with less than one a week. The book lover is tempted to read more than he should. "To spend too much time in studies is sloth." But most of us neglect reading.

2. How many books do you own? No real, lasting book is worth much to you unless you have reread it, marked it, made it your own by shelving it in your mind as well as in your library.

3. How do you read a lasting book? To put the question another way, How well worn is your dictionary? Ruskin asserts "that you might read all the books in the British Museum (if you could live long enough), and remain an utterly illiterate, uneducated person; but that if you read ten pages of a good book, letter by letter,—that is to say, with real accuracy,—you are forevermore in some measure an educated person." (This passage is from *Sesame and Lilies*, a lecture we would all do well to restudy.)

4. Do you subscribe to the curriculum of the schools of the prophets to the extent of reading poetry? If you do not like poetry, including the poetry of the Bible conceived as poetry rather than as doctrine, you may well question your fitness to preach. A preacher should be interested in the struggles and aspirations of men's minds, which are distilled and offered in concentrated and consecrated form in the great religious poetry of our literary heritage. Have you read, for example, Milton's *Samson Agonistes* or *Paradise Regained*, Dryden's *Religio Laici*, Brown's *Religio Medici* (a prose work of high poetic quality), Tennyson's *In Memoriam*, or Browning's *Saul*? Read poetry much as you read the red books (*Testimonies*), not merely to find quotable passages—though you will find many—but to find cause to ponder.

5. How long since you have reread your church history or your secular history or your dogmatics or your Greek New Testament? Lawyers constantly reread their law books and doctors their medical treatises. These intellec-

tual tools of your trade too often become dull with disuse.

6. How many magazines do you subscribe to, or have access to? A news journal, a few magazines of general interest and high quality, and several religious papers—in addition, of course, to our church papers—would constitute a reasonable minimum, if you read them.

7. How long since you have made an exhaustive study—as far as available materials permit—of a fundamental doctrine, committing your findings to complete notes or a well-worded article, just for your own benefit?

8. Do you have a systematic filing system for clippings, study notes, bibliography, articles, sermons, and the like?

9. How many times a year do you write out and memorize a sermon? Time does not permit you to do this as a rule, and the extemporaneous discourse is in some ways to be preferred. But the written sermon is a check on careless phrasing and loose logic, and properly mastered, it does not bar the incorporation of ideas that arise from the inspiration of the occasion. Most of the great speeches which have been documented were written and memorized. There seems to be evidence in the gospels that Jesus either committed his great discourses to memory or used passages over which he had thought long and carefully so as to polish the phrasing. His speech was characterized by a sententiousness only achieved in modern practice by such careful methods. Caution: Never read your sermon!

10. Have you ever had an extemporaneous sermon "taken" in shorthand or by the Sound-scriber so that you could study it critically for ideas, logic, and phrasing? You might be amazed at the results of such an experiment.

11. Have you had your speech recorded? With the new tape and wire recorders it is an inexpensive process. Best of all, have someone in your church or community who owns a machine record all or part of a regular sermon. The awkward pauses, the "uhs," the grammatical errors, the mispronunciations, the run-together syllables—if there are any of these—will startle you into a quick reform.

12. Do you have a regular study schedule—certain inviolable hours—which will make possible some of these suggested accomplishments, so that the inevitable "business," which has a way of pyramiding out of all proportion to its value, does not crowd out the essential elements in the intellectual life of a leader of men?

After reading this, you may say with Milton, "This is not a bow for everyone to shoot with." But some, if not all, of the suggestions will apply to your case. Many will apply if you genuinely long for a vital, progressive intellectual life.

*"The hand of the diligent shall bear rule; but the slothful shall be put under taskwork."* Prov. 12:24, A.R.V.

## Practice—Then Preach

LIKE anyone else, clergymen are apt to acquire bad habits. Perhaps their worst—besetting, however, isn't sinful, it's simply boring—the stilted delivery of . . . sermons.

To spot and stop such preaching flaws has become a special full-time assignment for sharp-eared Lt. Col. Robert Schock, "pulpit and microphone techniques" teacher at the Air Force and Army Chaplain School, Carlisle Barracks, Pa. . . .

Chaplain Schock himself knows well what congregations expect. . . . Most common preaching abuses, in his experience, are: (1) the use of a single oratorical pattern ("the orotund ministerial voice, the sing-song rise and fall or the highly dramatic inflection") for all types of sermons, and (2) the tendency of ministers eventually to accept parishioners' flattery at face value, and to discontinue training.

The sharpest, most effective nudge toward self-correction, Chaplain Schock has found, is to let clergymen use a recording machine and "hear themselves as the people in the pews do." Each chaplain class is given three recording tests before graduation; readings of a Scripture passage, a poem, and a sermon. . . .

For any preacher, Chaplain Schock adds, a tape or wire recorder is an investment well worth the money: "Even after use as a practice device, the recorder can do real service. . . ."

With no recorder available, the best things a sermon-practicing minister can do, according to Chaplain Schock, are: Practice delivery alone, with one ear plugged, or with both cupped, the way singers and radio people do, or stand in a corner and deliver the sermon against the uncomplimentary reflecting surface of smooth, hard walls.

Toughest test of all, for Chaplain Schock at least, has been the reading of stories to his four-year-old son and eight-year-old daughter. "If you can develop a delivery that keeps youngsters interested, then tone it down a bit for the pulpit, you'll really have a flexible, interesting voice pattern."—*Pathfinder*, Jan. 12, 1949.



S.D.A. OFFERINGS.—From the last annual report of the United Stewardship Council, of the 23 denominations with over 100,000 members the Church of the Brethren was next to the bottom of the list in giving to local congregational expenses, \$10.98; and next to the top of the list in giving to benevolences, work beyond the local church, \$21.23, surpassed only by the Seventh-Day Adventists.—*Christian Century*, August 17.

BIBLE IN JAPAN.—Bread cast on the waters in the form of 105 tons of paper sent by the American Bible Society to the Japan Bible Society in Tokyo, is coming back to New York in sample copies of New Testaments in Japanese and in Japanese-English. These books are being distributed in Japan where the calls for Scriptures do not abate.—*Gospel Minister*, August 11.

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# PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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¶ The departmental secretary as—

## Friend of the Pastor

By KENNETH H. WOOD, JR., *Departmental Secretary, New Jersey Conference*

IMAGINE my consternation to be greeted by this remark two years ago as I entered departmental work after spending nine years in pastoral evangelism: "We are very sorry to hear that you are leaving the ministry." I had thought that I was only entering another phase of the ministry, not leaving it. However, so many variations of this same remark are made by both laymen and conference workers that I am led to believe that a better understanding of the departmental secretary and his relation to the local minister and church would strengthen our united efforts for soul winning.

The local pastor is, of course, the real key to success in our organized denominational program. If he is successful in promoting the various phases of church endeavor, the denomination is also successful. The good pastor will foster young people's work, educational activities, laymen's soul winning, Ingathering, temperance, the Sabbath school, and the various magazine campaigns whose aim is to win and confirm souls. Realizing, however, that the pastor may not be able to keep up with all the intricacies of these programs, the conference has wisely appointed departmental secretaries as specialists in these fields. Thus, when a pastor sees a weakness in his Sabbath school which he cannot correct by himself, he can call on the conference Sabbath school secretary for help and counsel. Likewise, if he may wish to encourage greater lay soul winning, but is in doubt as to how to proceed, he may wish to call in the conference home missionary secretary for counsel and help. If the temperance, young people's, or educational work needs help, he knows that there is a departmental specialist who stands ready to aid.

When the local pastor recognizes a friend and ally in the departmental secretary—one who stands ready to help him make his local program more successful—this same spirit will quickly be adopted by the local congregation, and will result in a stronger, better-balanced local program. Then you will seldom hear a remark, such as, "Don't tell me he's coming again! You can be sure he'll talk about the publishing work, as usual." However, if there is to be mutual confidence between the local

pastor and the departmental secretary, and if each is to recognize in the other a friend who is necessary in helping make his own program a success, certain conditions must obtain.

To begin with, wise conference administrators will select men as departmental secretaries who have an understanding of the problems connected with church administration. They should have had successful past experience in the field of local church work so that they will be able to command the respect of district ministers. This is vital because they have no administrative authority, and hence must help the ministers and church members along to higher attainments by first gaining their good will. This cannot be done if the ministers feel that the secretary is talking from theory rather than from experience.

Having a practical knowledge of church operation will prevent a departmental secretary from making unworkable suggestions which may make him appear ridiculous. Departmental secretaries should be capable of successfully executing any plan in a local church which is being sponsored by the conference. Further, they should recognize that the local pastor is the administrative appointee of the conference for that particular church, and hence all programs should be cleared through him. The pastor should not be by-passed. Indeed, no wise departmental secretary will wish to do this, for he knows that in the long run a program will really succeed only as the pastor is behind it. Particular care should be taken not to dabble in local church problems or to listen to the complaints of a disgruntled few. Instead, the departmental secretary will do everything possible to hold up the hands of the pastor, and will leave all administrative problems to the conference president.

We believe there is increasing danger that departmental promotion be made almost entirely statistical rather than spiritual. This may be successful for a while, but in the long run it will be detrimental, and will produce a reaction. Every goal should be a spiritual goal rather than merely statistical. This is not always easy to do. Nor is it easy to weave promotional items into sermons without having it appear that one's preaching is always on the same

theme. Nevertheless, this must be achieved!

On the pastor's part he should recognize that the departmental secretary is carrying out a program outlined by either the union or the General Conference. We believe that this truth is well recognized in the Ingathering campaign. But is it as well recognized in many other phases of the program? If it is, no pastor will feel at liberty to select the projects which he will carry out, and those which he will discard. Pastors should ever bear in mind that they are part of an organization, that they are drawing salary from that organization, and that hence the organization has a right to expect that they will see that the plans of this movement are carried out on the local level of the churches and districts. Failure to do this is a failure to measure up to the obligation of one's office as district leader or church pastor.

It may provide a measure of amusement to some to jest about how they never read bulletins or other circular material issuing from the conference office. In the light of the foregoing, however, it is plain to see that this is unfair to the employing organization. Further, because the denominational program is usually outlined in these very bulletins, how else can a minister keep abreast of the plans if these promotional communications are relegated to the circular file without being read? Actually the most progressive men, those who are doing the strongest ministerial work, never feel above reading bulletins.

It is our settled conviction that pastors who recognize that departmental secretaries can help them put over a program at times other than Ingathering will find the work of God making better progress in their local areas. The time to finish God's work is here. Let us make maximum use of the facilities available to us in greater conference-local church cooperation!

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## Minister in the Making

*Plans and Methods for Theological Students*

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### Filling an Unusual Request

By HAROLD E. KURTZ, *Theological Senior, Union College, Nebraska*

ONE Sunday in April about 6:30 P.M., there gathered in the large assembly room of a well-appointed Christian church a group of eager young people between the ages of sixteen and twenty. They had come, upon their own initiative, to their own church to hear about the doctrines of Seventh-day Adventists.

Two ministerial students of Union College were on hand. Each presented a brief on the beliefs of the remnant church while these serious young people listened.

The briefs had been prepared from the viewpoint of showing what we have as a prize possession. It was the studied purpose to present Adventism as a culminating end result, an embodiment of the cream of Protestant beliefs—the full tenets of the gospel of Jesus Christ. This proved sufficient to obtain results, as will be seen.

The two briefs in logical, consecutive order contained the following subjects: (1) background of the name "Seventh-day Adventist"; (2) the authority for our belief, using such texts as 1 Corinthians 3:11; (3) the gospel of Jesus Christ—plus the medical arm; (4) the law in the New Testament and the validity of the Old Testament; (5) the prophecies; (6) the seventh-day Sabbath; (7) the message of Revelation 14; (8) the gift of prophecy; (9) tithe and baptism; and (10) a summary of the history of the remnant church.

This Christian Church Youth Society had sent a representative to the office of A. J. Wearner, head of the Department of Religion, at Union College, requesting the presentation. Professor Wearner turned the request over to members of his advanced Bible doctrines class.

The presentation seemed to grip the minds of these youth, and they desired to possess this faith also. After the meeting closed, a group of the young people remained for another half hour asking questions. Here are some of the things they asked:

"Do you believe that the six days of creation may have been millenniums?"

"Why do you abstain from smoking?"

"I should like to know more about the prophecies."

"How large did you say is your membership?"

"Do you believe in divine healing?"

"Do you permit dancing?"

"What is your attitude toward politics?"

"You don't believe in setting a date for the 'second coming' do you?"

"Please explain your military service attitude and medical cadet training."

"I would like to see statements by the writers of the Catholic Church in which they claim to have changed the Sabbath to Sunday."

"Why don't you drink coffee?"

"Do you engage in organized athletics?"

"Do you eat meat?"

"Do you eat pork?"

We felt this to be a wonderful opportunity to present the Bible facts as we understand them. Thus the seed was sown, and literature was left as reference material, to water the seed.



**HANDWRITTEN BIBLE.**—The largest handwritten Bible in the world is now being prepared at Chicago Bible Society's new Loop store in the Chicago Temple Building. When completed the handwritten volume will contain 1,000 pages, will weigh 150 pounds and will represent the work of 31,102 persons, each of whom will have copied one verse in his own handwriting.—*Gospel Minister*, August 18.

**MENACE OF ALCOHOL.**—An article in the New York Times Magazine by Joseph Hirsh, said that alcohol presents a greater health problem than cancer, tuberculosis and infantile paralysis combined. Of the 3,750,000 adult alcoholics, 750,000 of them are women.—*Gospel Minister*, August 11.



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# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

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## An Experience With Pentecostalism

By RUBY WILLIAMS, Bible  
Instructor, Middle East Union Mission

IN MY search for truth I was associated with the Pentecostal Church in British Columbia, Canada, for a period of two years. I was under conviction that the Lord was leading me to be a missionary, and was most anxious to understand their beliefs so that I would not only know for myself but be able to teach them to others.

On the surface the Pentecostal Church was much like the Baptist Church in which I had been converted. Their plain teaching of the fundamental truths of the gospel attracted me. Their added zeal and infinite patience, together with their high Christian standards, challenged me. Lacking power in my own Christian experience, I had my heart open to learn of them.

Certain Bible texts prevented me from uniting wholeheartedly in their activities at the outset. "Let all things be done decently and in order," cautioned me against the praying of more than one person at a time, the evident jazz in hymn singing, and the misplaced emotion. Later, when I stayed in the aftermeeting, the same text prevented me from dropping to the floor and losing consciousness. "God is not the author of confusion."

In one aftermeeting the leader, a single woman in her forties, was flat on her back in the center aisle, moaning. The superintendent walked past her and said to the people, "The Spirit itself maketh intercession for us with groanings which cannot be uttered." I shuddered, for it was revolting to think such was the manifestation of the Holy Spirit. There was no edification, no purpose in such manifestation. I read, "Faith cometh by hearing, and hearing by the word of God." The hours passed, and there was no further explanation of the Word. Where, then, was the increased faith?

Their regular service was much like that of any other evangelical church, but the aftermeeting, held for those who were seeking a deeper experience, was more sensational. I saw others dropping on the floor and heard some speak in "tongues." There was a real supernatural power present that held me; I too felt the urge to drop down. I wanted power in my experience, and here it was! What lacked I

yet? They told me that my pride was stopping me from receiving the Spirit, and that troubled me greatly. I wanted to join in with them, but something restrained me. How could I glibly repeat, "Praise the Lord," or, "Blessed Jesus," as they did, when the Bible says, "Use not vain repetitions"? Silently I poured out my heart to God, and often in those very aftermeetings He blessed me, greatly sustaining me by His sweet presence.

I continued to take part in their gatherings in the same limited way. The leaders soon became more concerned over me, and asked me to come to the tarrying meeting. These are private meetings usually held in the homes of the most earnest. Attendance is by invitation, and only those are invited who have received the baptism of the Holy Spirit, or who are very definitely seeking it.

I had found the aftermeetings so emotional that I had no desire to expose myself further to more of this type of gathering. I had seen those who had received the baptism surrounding my girl friend and praying for her, and I feared hypnotism. The rumors about these tarrying meetings were not respectable. After such meetings I would hear those who had been present joking and laughing at the indiscreet things that were done by a mixed group, supposedly under the influence of the Spirit. These meetings always lasted till two, three, or even five o'clock in the morning, and this further justified my decision. I reasoned that the Lord would give me the baptism even more readily in the church than elsewhere, and therefore never thought of going. I was firmly convinced that I should not attend them.

### Seeking for Baptism of Spirit

I continued to seek God earnestly, and attended all the public meetings and aftermeetings. From the Bible I could see that there was a baptism of the Spirit, and there was also a speaking of tongues, but I could not see why they necessarily had to come at the same time. They explained that the first time one was so baptized he spoke in tongues as a sign that he was completely yielded, the tongue being the most unruly member. I often asked about hav-

ing actual experiences, only to receive the same reply: When one completely believes in the baptism of the Spirit and seeks for it without reserve, he becomes so desperate that he will insist on staying until he receives it, even if it takes all night or days. Then they do receive some kind of power. But why this abandonment? I reasoned that God was anxious to give us good things. Are we not told to prove these demonstrations of gifts?

Suddenly my plans were changed, and I went to Vancouver. There my Baptist friends straightened me out. Through reading their booklets on the Spirit-filled life I dedicated myself unreservedly to God for the first time. I now accepted His simple command, "Be filled with the Spirit." From that moment dancing, shows, cards, and novels had no place in my life. Now I was truly happy. Here was purpose and meaning to the baptism of the Spirit. I read the Scriptures with real desire for truth, and rejoiced in my Saviour.

### Confused and Baffled Again

Later, returning to the same Pentecostal church in my home town, I witnessed joyfully to my experience, only to receive the answer: "You have not received the Spirit's baptism because you did not speak in tongues."

What was this gift of tongues in comparison to the larger value—complete victory in my life? Again I became confused, yes, baffled. These people were the best type of Christians I knew at that time. As I attended their Sunday night meeting the Spirit of God used the leader to give me so definite a call to the mission field that I had to say yes. To me God had spoken as definitely as if I had signed a contract. Yet, in spite of my experience, they would not accept my testimony. What did all this mean?

I went home about eleven o'clock feeling very much upset. I knelt down and confirmed my decision to be a missionary. "O Lord, if every step is as clear as this one, life would indeed be simple!" I prayed. Then suddenly I felt the same urge upon me that I had often felt in the aftermeeting. Heretofore I had resisted. My pride had always prevented me from falling down in a mixed group. Now I thought, "This is my opportunity to try the Spirit to show the Lord I truly desire to know His word."

I was alone, so I could be neither indecent nor hypnotized. Silently I prayed for my new Friend to help me. I would be passive, neither assisting nor resisting, and somehow I should know at last whether it was God's will for me to receive the gift of tongues. I did not drop to the floor, but very gradually, through no effort on my part I found myself sinking lower and lower, until I was flat on my back with part of my body under the bed at which I had been kneeling. My left arm was raised from

the floor and moved in a circle. To myself I wondered, What good does this do? But I continued praying passively that God would control me.

Finally this force, this seeming electric power, focused in my vocal cords. I wondered, Was I to speak in tongues? Obedient to the text not to speak "vain repetitions," my mouth was closed. I am now certain that if I had been mumbling as they advised, I would then have spoken in tongues. That power stayed a few moments, as if to test me. Would I now give in to the thrill of such an experience? For two years I had been steeling myself against this nerve-racking emotionalism. I prayed silently and calmly, and soon the power left me completely. I then rose, and noticed that it was two o'clock in the morning! With a sense of relief I realized that three hours had passed, and I understood better than ever the futility of it all. I knew that this experience was not of God. I turned out the light and retired. Peace filled my soul.

Before going to sleep I felt an urge to open the Bible. So I rose, turned on the light, and opened the Book. My eyes fell on Matthew 24. Five times in that chapter I read the admonition, "Take heed that no man deceive you." Satan "shall shew great signs and wonders." Ah, now I understood for the first time that Satan is very real! I had never understood his personality. It was a supernatural power I had been battling against. It was of Satan. Angels of God had helped me, true to the promise, "If any man will do His will, he shall know of the doctrine." I now bowed in reverence to the great power of God.

Surely He who had begun a good work would complete it. Former doubts as to God's guiding hand forever left me. Shortly afterward I became an Adventist, accepting the truth during an effort that was conducted soon after this experience. Six months after graduating from college at Walla Walla I received my call to the mission field. Happily I accepted it immediately. It was the fulfillment of my lifelong desire and covenant with God. God had been more than faithful to His promises. Trust in God and in His Word will overcome any device of the evil one. We must press close to Him, for Satan will deceive all but the very elect.

## II. The Bible—the Living Word

By MARY E. WALSH, Bible Instructor,  
Columbia Union Conference

### I. Bible the Book of Books

#### I. BIBLE THE OLDEST BOOK.

A divine hand has preserved it down through ages. No other book in all world has been fought against and pulled apart by its

critics as Bible has, and yet this book lives on and towers above all its enemies. Still world's best seller; most beloved of all literature. It alone can bring comfort and solace to lonely, afflicted, desolate, bereaved. It is God's eternal living Word.

## 2. ITS INSPIRATION.

Ex. 20:1; 2 Sam. 23:2; Jer. 1:4; Eze. 1:3; Rev. 1:1. God communicated His thoughts and words to various writers of Scripture. However, He did not take away from them their own individuality. This is evident throughout Bible. Moses was meek, yet his inflexible character is very distinct in his works. David, sweet singer of Israel, with his poetic gift, can readily be detected. Paul's intrepid heroism delineated throughout his fourteen books. The loving John has stamped his inspired writings with golden seal of love.

## 3. UNITY OF THE BIBLE.

No contradictions in Bible, although its compilation covered a period of between fifteen hundred and sixteen hundred years. Perfect harmony throughout entire volume. Writers taken from various walks of life, differing greatly intellectually, educationally, socially. Yet when these varied scribes meet in the field of inspiration, mutual coherency is remarkable. A complete book, it begins with creation and fall, and ends with redemption and re-creation. A divine mind guided those who wrote.

## 4. POWER OF THE WRITTEN WORD.

2 Kings 21:8. God's Word is final authority. Joshua 1:7, 8. Obedience to written Word brings prosperity and success.

Ps. 119:11. Word has power to preserve from sin.

Rev. 11:3-6. Power to shut heaven so it does not rain.

Ex. 7:17-21. Power to turn waters to blood.

Rev. 11:6. Power to smite with plagues.

Ps. 107:20. Power to heal sick.

Eze. 37:4, 5. Power to raise dead.

1 Peter 1:23. Word of God produces new birth.

Rev. 3:10. God's keeping power will be experienced in life of him who accepts and obeys Word of God.

## 5. ENDURANCE OF THE BIBLE.

1 Peter 1:25. Word endures forever.

Ps. 119:89. Word settled forever.

## 6. FOUR RELIABLE WITNESSES.

### a. Testimony of its Author.

John 10:35. "The scripture cannot be broken."

Matt. 24:35. His Word will never fail.

Luke 24:44. Everything written must be fulfilled.

### b. Testimony of the prophets.

2 Peter 1:21. Peter's testimony regarding Word. Prophecy did not come by the will of man. Holy Spirit was the one who indited writings of Bible.

2 Tim. 3:16. Paul declared that "all scripture is given by inspiration of God, and is profitable." These writings did not come into existence by the writers searching the archives of libraries for their material.

### c. Testimony of history.

"The Bible is the most ancient and most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity."—*Education*, p. 173.

John 14:29. Bible prophecy foretells the future. When it comes to pass we can but believe.

Matt. 24:15. Prophecy made by Daniel emphasized by Christ.

Dan. 7:1-25. History attests fulfillment of this prophecy.

Isa. 45:1-4. This prophecy written approximately 120 years before Cyrus was born. Called him by name and told how he would overthrow Babylon. No man can tell future; only a divine Being, one who can see end from beginning. Isa. 46:9, 10.

### d. Testimony of archaeology.

Ex. 1:11. Spade of archaeologist has done much to testify to inspiration of God's Book. Not many years ago ancient city of Pithon was unearthed. Built by Israelites during their Egyptian bondage for Ramesses II. Discovered that houses were built of brick baked by sun; some with straw and some without. This fits in with account given in book of Exodus.

Dan. 5:16, 29. Daniel was promised by Belshazzar to be third ruler in kingdom. Critics scoffed at these texts. The Lord has confounded these cavilers by discovery made by Sir Henry Rawlinson in 1876. Tablets were found bearing account of Belshazzar, who was acting as regent for his father Nabonidus. Nabonidus, who fled Babylon, was taken as prisoner of war. He was first ruler; his son, Belshazzar, second; and Daniel was offered third place as ruler.

Other witnesses, such as geologists, biologists, and astronomers, give their testimony to veracity of the Bible. Book of Nature and Word are in perfect accord, one illuminating the other.

These witnesses—Christ, prophets, history, nature, and science—all certify with accuracy genuineness of Bible inspiration.

## II. Purpose of the Bible

2 Tim 3:15. Scriptures reveal plan of salvation. John 5:39. Testify of Christ.

2 Tim. 3:16, 17. Good for doctrine, reproof, correction, instruction in righteousness; thereby being perfect.

Rom. 15:4. Given for comfort in hour of sorrow and bereavement. Hope in time of despair.

### III. Why Study the Scriptures

1 Cor. 2:14. Bible not an ordinary book. Spiritual things spiritually discerned.

John 5:39. "Search"—not an occasional glance.  
2 Tim. 2:15. We cannot be approved by God without studying; neither can we rightly divide Word if we refuse to study.

Prov. 2:3-5. Search as for hidden treasure. As an educator it stands without a peer.—(*Testimonies*, vol. 5, p. 24.)

Ps. 119:100, 101. Word ensures understanding that will exceed ancients.

1 Cor. 2:13. Holy Spirit will be our teacher.  
John 14:26. He will give us retentive minds. Such study will help us to be ready for heaven.

## Hints on Sanitarium Bible Work

By FRANK R. ISAAC, *Chaplain,  
Porter Sanitarium, Denver, Colorado*

*Elder Isaac not only serves as chaplain of the Porter Sanitarium but also teaches the classes in Bible and evangelism for student nurses. He is deeply interested in providing a very practical experience in soul winning for those in training. His pointers in the following outline are of special value for freshman nurses, but there is also valuable help in this outline for all who participate in cottage meetings and community Bible classes, as well as sanitarium Bible instructors who reach individual patients.—L.C.K.*

### I. WHO SHOULD GIVE BIBLE STUDIES.

- a. Those who have a burden to win souls.
- b. Those who know the truth and can tell it.
- c. Those who are willing to learn. (Those who are troubled with doubts and infidelity should not go out to labor for others. *Testimonies*; vol. 1, p. 377.)

### 2. TWO OR MORE SHOULD GO TOGETHER.

- a. Jesus sent His evangelists out two by two.
- b. One gives the study, and the other adds thoughts that may be appropriate, and helps answer questions.

### 3. ENTERING THE HOME OR ROOM.

- a. Greet all who are in room.
- b. Talk about general things first.
- c. In the general talk you may be able to lead up to thoughts of subject to be given.
- d. Distribute Bibles.
- e. Offer a short prayer.

### 4. BEGINNING THE STUDY.

- a. State subject and explain its meaning.
- b. Give object or objects of your study. In other words tell what you aim to teach.

- c. Give a short introduction to your study.
- d. Give out the texts you plan to use.
- e. When giving out texts, state book first, then chapter, and next the verse.
- f. Don't act nervous.

### 5. THINGS NOT TO DO.

- a. Never ridicule some other religion.
- b. Do not argue.
- c. "Unbelief is seldom overcome by controversy."—*The Desire of Ages*, p. 808.

### 6. ANSWERING QUESTIONS.

- a. Don't be afraid to say, "I do not know."
- b. Never ridicule a foolish question.
- c. Answer in a way so that people will come again and ask more questions. Soon questions will come from the heart.

### 7. FIRST IMPRESSIONS.

- a. "In your example let them read what it means to be a Christian."—*Ministry of Healing*, p. 169.
- b. Do not chew gum.
- c. Use the best language at your command, but do not make the people feel that you think you are far above them.
- d. Dress neatly and attractively.
- e. First impressions are lasting impressions.
- f. Pleasing manners and courteous deportment win the respect of your listeners.
- g. "By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."—*Testimonies*, vol. 9, p. 41.

### 8. IMPORTANCE OF THE VOICE.

- a. Your tone of voice often tells more than words.
- b. Your tone will tell if you believe what you teach.
- c. It will tell if you are really interested in the subject yourself, and are enthusiastic about it.
- d. Guard against a dull, tiresome voice.
- e. Do not speak in a high, sharp, or shrill tone.
- f. Speak in a mellow, pleasing voice.

### 9. CORRECT SPEECH.

- a. It matters little how important your subject is if you use poor grammar; it detracts from the message you wish to convey.
- b. Watch your pronouns. Many speakers use "I" for "me" and "we" for "us." Do not say, "for you and I," say "for you and me." Say "it was she," not "it was her."
- c. Do not overdo using the word, "things." Rather say "materials," "matters," "essentials," "objects," "designs," "ends," "aims," or the like.

#### 10. KNOW YOUR SUBJECT.

- a. Be so familiar with your subject that you need keep your eyes on your notes but very little.
- b. Fully understand each step in your study.
- c. Be able to clarify each verse you plan to use.
- d. Be logical. Build one point upon another.
- e. Present events in the order they occurred.
- f. Explain Bible terms that may not be familiar to your hearers.
- g. Do not take too much for granted. Many people know little about the Bible.
- h. Using part of a text may give the wrong thought. You may need to use it all. To illustrate: "Having abolished . . . the law of commandments," and not reading "contained in ordinances," gives the wrong impression. (Eph. 2:15.)

#### 11. ALL STUDIES BASED ON BIBLE.

- a. Bible contains practically all the material you need.
- b. St. James Version is mostly used, but at times it is well to look up texts in other versions to see whether they are clearer.
- c. *Testimonies* explain many texts and give additional light.
- d. Other commentaries may throw light on texts.

#### 12. ILLUSTRATIONS.

- a. Frequently it is well to use charts to make the subject more vivid and plain.
- b. 2300-day period can be made much more understandable by a chart.
- c. A picture of the sanctuary will do more than many hours of explanation.
- d. Pictures or plywood cutouts of the beasts of Daniel and Revelation make the story more vivid and interesting.

#### 13. COMMON GROUND.

- a. It is well to discover what your readers are interested in. Talk about it and then lead to Bible truths.
- b. Find out what Bible themes they may be puzzled about, and work out a study on same.
- c. A wonderful example in Philip addressing the man of Ethiopia, which every Bible worker should be familiar with. (Acts 8:35.)
- d. Jesus was able to burn the words of truth into the hearts of two disciples when He told them that prophecy predicted the very story they were talking about. (Luke 24:32.)

#### 14. PROCEDURE.

- a. Vary your procedure.
- b. Give out texts, and have each read his when you come to it.
- c. The more you have all take part, the more interested they will become.

- d. You may ask question before they read text or after text is read.
- e. You may have someone look up text while you are talking about it.
- f. Be sure to make each text plain before going to next one.
- g. Ask your readers if they have any comments to make on texts.

#### 15. CREATE OPPORTUNITIES.

- a. When the Lord knows that He can use us, He will provide opportunities for us.
- b. When patients are convalescing and want something to read, it is a good time to judiciously suggest Bible themes to them.
- c. Ask them about current events, and what they think about them—if they could be fulfillments of Bible predictions.
- d. When patients show interest in Bible truths and are ready to leave, ask them if you might visit them in their homes and talk further about these things.

#### 16. TIME AND NUMBER OF TEXTS.

- a. Study should not be more than thirty minutes.
- b. When interest is high, a good time to stop. Then they will want more. If you wear them out, it will be difficult to work up an interest again.
- c. Do not have your readers look up more than fourteen texts.
- d. If you quote or refer to others, do so without having them read.
- e. Do not let time lag. Put life in the study.

#### 17. THE APPEAL.

- a. Before you close each study make sure that all readers express faith in what you have presented.
- b. Ask if it appeals to them and if they see light in it.

#### 18. LOANING BOOKS AND LEAFLETS.

- a. If possible take a book or leaflet with you on subject to present.
- b. Tell them that you will leave it until the next time.
- c. Tell them that there are other points on the subject that you did not have time to study with them, which are also very interesting.
- d. Next time ask them if they thought of questions they would like to ask.
- e. Never act disappointed if they did not read what you left with them.

#### 19. FOOD FOR YOUR OWN SOUL.

- a. Remember that Christ is our example.
- b. Study His methods.
- c. Rely upon the Word as He did.
- d. Pray as He prayed.

#### 20. HOW TO PREPARE A BIBLE STUDY.

- a. A new Bible worker will want to use  
—Please turn to page 44



## Preaching the Full Message

**S**AID Paul, "I have not shunned to declare unto you all the counsel of God." What a sense of satisfaction it must have been to the great apostle to realize that while bidding farewell to those for whom he had labored, he could do so with a clear conscience! No fundamentals of faith had been left untouched; no testing truths were left for others to present.

That kind of evangelism that appears afraid to declare the whole counsel of God, or that of necessity has to hurry off to another field before the people have been thoroughly instructed, leaves behind it a trail of grief. The time to instruct converts thoroughly is *before* their baptism. At that time they are eager to learn, and in the fire of their first love are already making all kinds of spiritual and social adjustments. Yes, that is the time, of all times.

Accepting the light on health reform, or systematic giving, or recognizing the divine gift of prophecy to this people, is easy then; whereas, if these and other features of the message have to be discovered afterward, as is far too frequently the case, then it is not to be wondered at that confidence begins to break down, and the fire of first love begins to die. We have doubtless all known of some who have given up the truth and lost their way, simply because at the time they were brought in some things were not made clear.

The tendency to hurry people into decisions always makes for weak work. Building up a baptismal report is not a worker's only responsibility. He must build up the church of God; and he can do that only as he builds into its members confidence in the truth, in the organization and leadership of the movement, in the church's worldwide program of evangelism, and in the principles of sanctification and holy living.

It takes time to make an Adventist. There is not only much to learn but also much to unlearn. And that takes time. Nor can it all be successfully accomplished in classes, for there are always individual problems that need careful counsel and prayer. We enter the kingdom of God through the new birth, and that must be an individual experience. The great weakness of certain types of "high pressure evangelism" is that in far too many cases folk are hurried into church membership. We might call them spiritually premature births. In the

effort to get a report in at a certain time, the needs of the individual are often overlooked or ignored. Better far to give people opportunity to grow in grace and knowledge, even if it means delaying their baptism a while.

To change one's nationality requires time. Great care is exercised by the responsible authorities to discover both the knowledge and the attitude of the party presenting himself for citizenship in a new country. Can it be that in this as in other things "the children of this world are in their generation wiser than the children of light"? If we were more thorough, we would have far fewer losses. However, it must not be imagined that lack of instruction on the part of the evangelist is the greatest cause of apostasy from our ranks. Far from it! There are other causes which we should face candidly—causes which can and must be removed. But a more thorough work must be done in our preparation of candidates.

**T**HE following plan has been found helpful. Having covered rather fully each feature of the message in the preparatory classes, at least two weeks before the baptismal service the evangelist should place a baptismal certificate in the hand of each candidate, asking him to renew the fundamentals of our faith as outlined on the inside pages. (This certificate was prepared by a committee appointed at the 1941 General Conference session and adopted at the following Autumn Council.) Then a day or two before the baptismal service visit all the candidates either separately or in families. Give them opportunity to ask questions, but be sure that their confidence is established in the majesty of truth and the message they are embracing. At the same time help them to discern the deeply spiritual implications of the ordinance itself. This latter feature is most important, for baptism is more than an ordinance. It can be, and should be, a mighty experience. This final, brief visit means much to the candidate. Not only does it give opportunity to make clear any minor point of doctrine, but it helps him to prepare himself to claim the power of the Holy Spirit as he rises to walk in newness of life.

We have been both surprised and gratified at times to discover that the baptismal certificate had been accepted as a kind of catechism, and

that the candidate has memorized the whole summary of belief including all the Scripture references, and sometimes even the entire wording of the texts. Especially is this the case if he comes to us from one of the older, established churches. Folks who come into church fellowship out of that kind of background usually come to stay. Of course, there will always be a Demas or a Judas somewhere, but these will be few and far between if we are more careful and prayerful in our preparation of those to whom we extend the right hand of fellowship.

In one city in an overseas division, where for a few months we had been conducting an evangelistic effort, baptizing almost two hundred, it was necessary because of other responsibilities for us to leave our work while the interest was at its height. This was far from ideal, but there was no other way out. So laying before this large group the responsibilities of faithfulness, and laying on the hearts of the four or five churches in that city the challenge of the care of these babes in the truth, we committed them to the Lord and took our departure.

That was years ago, and we have never seen those dear folk since, but we were gratified to learn from an unsolicited report sent us three years later by one of the leaders there, that after a thorough investigation, in company with the local workers, they had discovered that out of the 193 baptized, 186 were still rejoicing in the truth, faithfully supporting the cause of God by their tithes and offerings, and joyfully giving of their service. In fact, 180 of them had that very year raised their Ingathering goal through public solicitation. This leader, in sending the report, said that he felt "it would cheer our hearts." It did. It always cheers the heart of the worker to learn that those he led into the waters of baptism are continuing to walk in newness of life and going on to perfection.

"Ye are our epistle," wrote the missionary-evangelist to the Corinthian church. And to them as verily as to the elders of Ephesus, he could say, "I have not shunned to declare unto you the whole counsel of God." Acts 20:27. It is not the number appearing on the conference report, but the number that stand with us at last on the sea of glass that will be the true measure of our success.

**T**H**ERE** is a certain type of conference administration which virtually demands so many converts for so much financial investment, or even worse, requires that the evangelistic effort be consummated within a specified time, and that results be commensurate with those of some other field or some other evangelist. But this is bound to react unfavorably in the end. Such administration encourages the workers to be superficial in their

endeavors. The tendency is to force feed these new converts in order to make a favorable showing. But brethren, that kind of work makes us guilty of the charge of trafficking in souls.

As conference leaders, evangelists, Bible instructors, and church elders, we must all face facts together. Too often a spirit of competition or rivalry is engendered. That is a weak position on which to build a successful work. We are not competing with each other, but we are all competing together with the enemy of our souls. And as an army we must move forward together, determined by God's grace to capture as many prisoners for the Lord as we can. If some other soldier of Christ gets more than we do, then thank God. That is a time when we should "rejoice with them that do rejoice." No, we are not competitors. We are a fellowship. Competition breaks the spirit of fellowship. Without fellowship the very existence of the church is imperiled. We are laborers *together*, building together, fighting together. Our work is one. Paul may plant, Apollos may water, but only God can give the increase. And unless God does give the increase, our fruit will not remain or redound to His glory.

A powerful preacher and a persuasive soul winner in the city of London was riding in a streetcar some years ago when a poor, unfortunate fellow, much the worse for drink, recognized him and came over to occupy the seat next to him. He was talkative, and soon all the other passengers were listening to his loud and somewhat disjointed conversation. It was embarrassing, for the preacher was well known to the public. Noticing his reticence to reply, the inebriate said, "Don't you know me? I'm one of your converts." That was more embarrassing still. But the preacher with a heavy heart replied, "I think you must be one of my converts. Alas, there are all too many! Would God you were a *real* convert to the Lord Jesus, and you would not be in this state." Then he began to labor with the poor fellow, endeavoring to bring him into captivity to Christ.

If we would have our converts stand at last in the presence of God, we must prepare them now. If they would, with the church, stand through the last great conflict, they must not only know their Bibles but also know their Lord. They must let His grace mold their lives. Preparing converts for church membership is a work both joyous and solemn. This God-given task demands a thorough consecration of ministers and lay leaders alike.

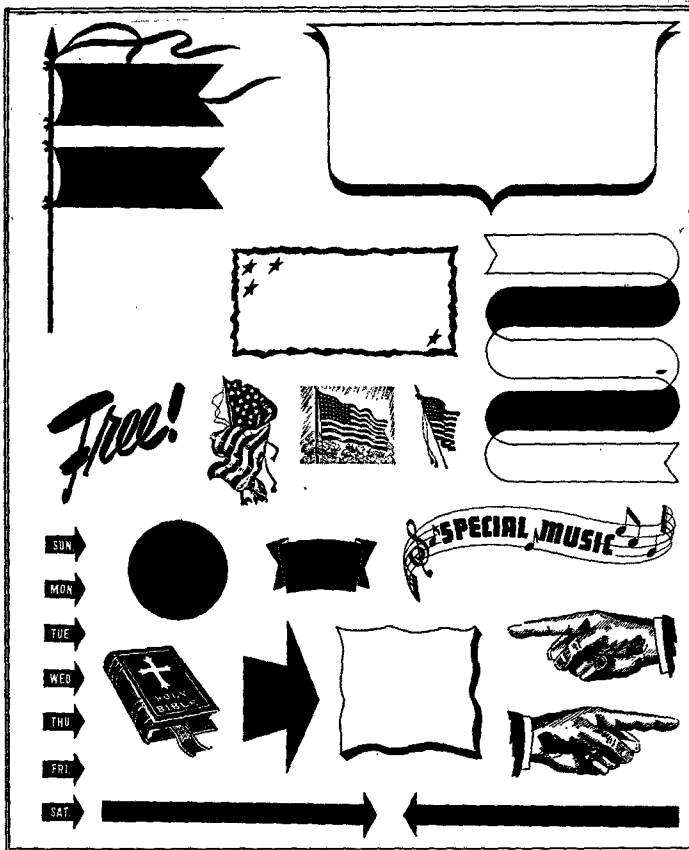
The church has a right to expect much from its leaders. Our lives must become saturated with the Word of God and permeated with prayer. Well may we cry out, "Who is sufficient for these things?" But, with the apostle we can answer, "Our sufficiency is of God," in whose name we must declare His whole counsel to the whole church.

R. A. A.

HAVE you ever wondered how you, too, could have artistically designed handbills or postcard announcements for your evangelistic series? Perhaps you have visited various meetings and noticed an occasional handbill that attracted your attention. Undoubtedly it was colorfully printed and enhanced with the use of art work. If you were to ask the evangelist using this handbill regarding the cost of the announcement, it would be surprising to note that a generous portion of the cost would be allotted to art work and engravings.

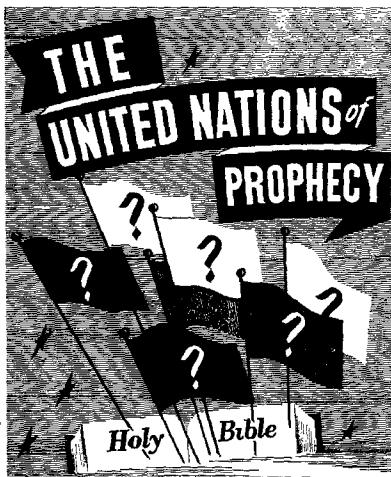
To the preacher with a limited budget an attractively designed announcement, desirable as it may be, often seems out of the question. However, we have good news for you! Now an inexpensive service is available. Over thirty different, decorative designs to enhance your post card or handbill announcements may be procured at Religious Arts (P.O. Box 368, Islip, New York), an Adventist-operated advertising service, serving only Adventist preachers.

These mats are simple to use, and with a little imagination many various effects or arrangements may be achieved. Not only are they very attractive, but they eliminate costly art



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Introducing a Mat Service

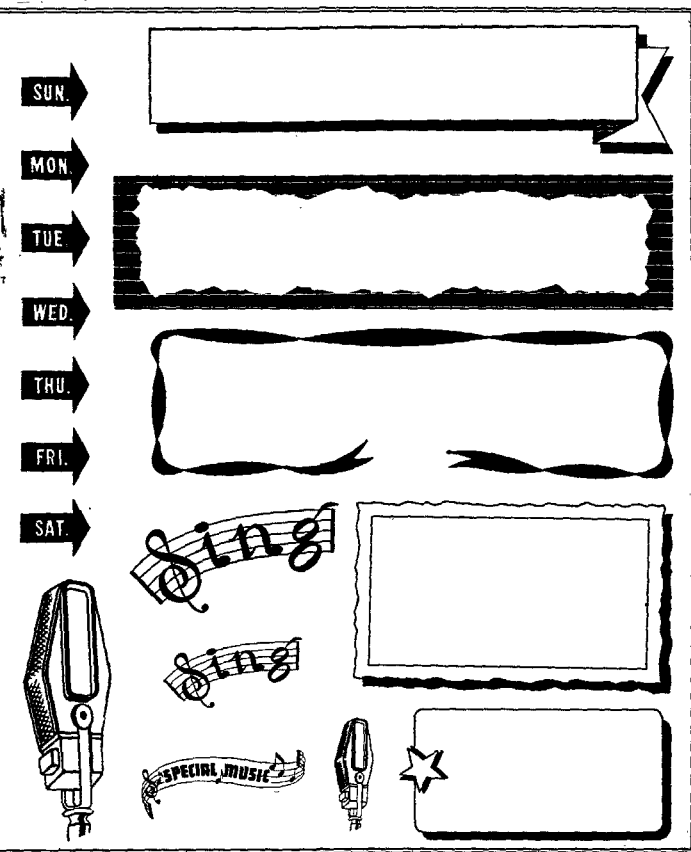


*Free!* EVERYONE WELCOME

*Free!* EVERYONE WELCOME

*Free!* EVERYONE WELCOME





work and engravings. Simply cut the mats you wish to use apart from the large sheet, take them to your local printer, and with the mats he can make a lead cast from which to print. Many printers, happy to receive your printing, will charge nothing for the casting of the mat. After the casting has been made, be sure to ask for the return of your mat. The mat may be used over and over again.

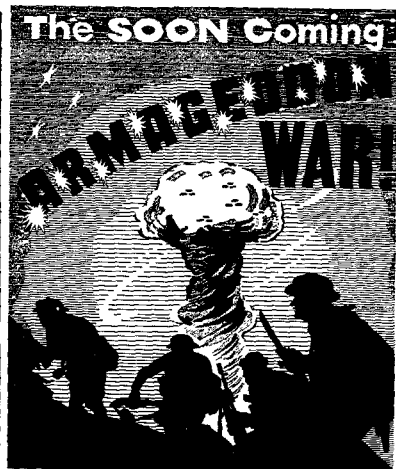
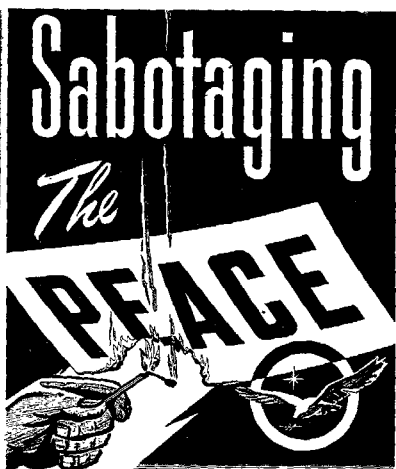
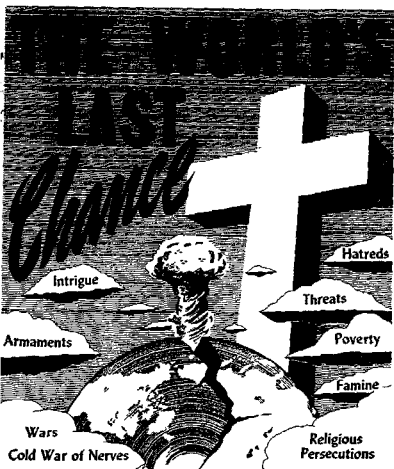
Along with the mat service are six opening night and spearhead advertising programs. These programs consist of matching window cards and bus cards. For those who make use of this poster service, free single and double column mats from pen-and-ink drawing, to match the six different poster designs, are provided. These mats now make it possible for you to conduct a more effective advertising program for all your various printed media. Handbills, newspapers, window cards, and bus cards may be effectively linked together.

Remember, repetition is the strongest factor in successful advertising. Why not use it in your next effort?

This kit of assorted designs may be used in dressing up color handbills and postcard announcements. Over thirty different designs help to enhance your printed advertising. (Picture reduced three and a half times actual size of mats.)

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That Matches the Posters



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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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¶ Present status and immediate needs of

## Physical Medicine in S.D.A. Sanitariums\*

By FRED B. MOOR, M.D., *Director,*  
*School of Physical Therapy, C.M.E.*

RECENT advances in the field of physical medicine demand that every up-to-date sanitarium or hospital have a department of physical medicine adequate to care for those on its patient list who would benefit by properly administered physical therapy. Physical medicine, either diagnostic or therapeutic, is being employed in most of the medical and surgical specialties. It seems appropriate at this time, to take stock of our present situation in this field and to propose measures which will put us abreast of the march of progress.

In 1940 Sister Elizabeth Kenny arrived in the United States to place before the American medical profession her concept of poliomyelitis and her method for its successful treatment. Whether we agree with her concept of the disease or not, it must be admitted that it has proved a great stimulus to further study, and has modified to a considerable extent our own concept of the disease. There can be no doubt that her method of treatment, with its employment of fomentations and its excellent system of muscle re-education, has revolutionized the care of the polio patient. The establishment of the Elizabeth Kenny Institute and the Elizabeth Kenny Foundation has given permanency to her work. Sister Kenny has made a valuable contribution to the progress of physical medicine in the United States.

**DEFINITIONS.**—In order that we may all speak and think in the same terms, let us define a few names commonly used but often misunderstood. The term *physical medicine* has been adopted by the American Medical Association, the American Congress of Physical Medicine, and the American Society of Physical Medicine. It includes physical therapy, occupational therapy, and rehabilitation. It includes the various therapeutic procedures and such diagnostic procedures as chronaxie muscle testing, functional muscle grading, electromyography, skin temperature study, oscillometry, joint measurements, and rehabilitation grading.

*Physical therapy* is defined as the use of the physical agents, water, light, electricity, massage, and exercise in the treatment of disease.

*Occupational therapy* has been defined as "any activity, mental or physical, definitely prescribed and guided for the distinct purpose of contributing to the hastening of recovery from disease or injury, and of assisting in the social and institutional adjustment of individuals requiring long and indefinite periods of hospitalization."

*Rehabilitation* is defined as the restoration of the handicapped individual to the fullest physical, mental, social, vocational, and economic usefulness of which he is capable. For Seventh-day Adventist medical workers it seems that the term *rehabilitation* should have even a broader meaning and should include a spiritual phase as well, the restoration of the image of God in man. This, we all too often neglect.

It is apparent, therefore, that the term *physical therapy* is no longer adequate to cover the fields of physical therapy, occupational therapy, and rehabilitation, which are now grouped under the title of physical medicine.

Physical medicine, to be carried on in the most effective, efficient manner, requires specially trained personnel. The physician who is qualified as a specialist in physical medicine is called a physiatrist. In order to be qualified by the American Board of Physical Medicine, as a physiatrist, the physician must have completed a three-year residency or fellowship in physical medicine, and must have spent two additional years in practice. At the time of the setting up of the board in 1946, a group of approximately fifty men in various parts of the United States were registered without examination.

The registered physical therapy technician or physical therapist is one who has completed a course in physical therapy in an approved school of physical therapy, and who has successfully completed the examination given by the American Registry of Physical Therapy Technicians. Graduate nurses, physical education graduates, and two- or three-year college students are eligible to take the twelve-to-fifteen-month courses given in approved schools of physical therapy, one of which is operated in connection with the College of Medical Evangelists.

\* Presented at Boulder Medical Council, March.

## Physical Medicine in the United States

Outside our own ranks physical medicine has shown phenomenal development during the past quarter century. The employment of physical measures during and after World War I in the rehabilitation of the wounded demonstrated their great value. In 1922 the American College of Physical Therapy, now called the American Congress of Physical Medicine, was organized. This group has done a great deal for the advancement of physical medicine in the United States. Physical therapy was given official status in medical circles by the appointment by the American Medical Association in 1925 of the Council on Physical Therapy, now the Council on Physical Medicine. The council has promoted physical medicine by the publication of scientific articles, by inspection and approval, or disapproval, of apparatus submitted by various manufacturers, and by educational exhibits at medical meetings.

In 1944 the Baruch Committee on Physical Medicine was organized. The work of this committee was financed by a grant of a little over one million dollars from Bernard Baruch, whose father was Dr. Simon Baruch of New York, author of an excellent text on hydrotherapy. The function of the Baruch Committee on Physical Medicine was to survey the field of physical medicine, and to take steps to promote education and research. This the committee has done on a grand scale, with the result that physical medicine has advanced greatly during the past five years. Grants have been made for research, for the hiring of teachers in medical schools, and for the training of young men as specialists in physical medicine. Mr. Baruch's generous donation to the cause of physical medicine has undoubtedly been the greatest single stimulus to the advancement of this branch of the healing art.

An organization which has contributed much to the progress of physical medicine is the National Foundation for Infantile Paralysis. The foundation has established scholarships for the training of physical therapists, and has already paid for the training of several hundred. It has also provided considerable amounts of money for research in physical medicine and allied fields.

The recognition of physical medicine as a definite specialty occurred in 1946, when the American Board of Physical Medicine was established. It is the function of this board, as with all specialty boards, to examine and qualify those who desire and are eligible to be qualified in its field. The establishment of the American Board of Physical Medicine has been a considerable stimulus to the establishment of residency and fellowship training programs throughout the country.

In recent years we have heard a great deal about the rehabilitation of the ill and injured. As already defined, the term *rehabilitation*

means the restoration of the individual, who has been handicapped by disease or injury, to the fullest physical, mental, social, and economic usefulness of which he is capable. For example, a patient may emerge from an attack of rheumatic fever with so much damage to his heart that he is unable to carry on his former occupation, which demanded considerable physical exertion. Instead of sitting idly at home, he may be rehabilitated by the combined efforts of the cardiologist, the physiatrist, the physical therapist, the occupational therapist, the social worker, and such educational personnel as is needed. In spite of his handicap, this team of workers, by coordinated effort, will put him in the best physical condition possible for him, will aid in his adjustment to his handicap, and will direct his retraining in an occupation suited to his physical condition.

This program of rehabilitation should be under the direction of the physiatrist. Many of the chronic invalids in our hospitals and sanitariums, both public and private, could be rehabilitated and made useful citizens again if trained personnel were available to do the job. This is not an idle dream but has been actually demonstrated. It pays economically and infuses new hope and courage into patients who have lost interest in life.

**OUR OWN STATUS.**—Having placed before you briefly the recent progress and present status of physical medicine in the United States in general, may we now analyze our own situation. From the early days of our health work physical therapy, and more especially hydrotherapy, occupied a prominent place. The system of physical therapy used in our sanitariums today was developed by Dr. J. H. Kellogg in the Battle Creek Sanitarium. Dr. Kellogg carried on a considerable amount of experimental work, which is reported in his book *Rational Hydrotherapy*. Battle Creek Sanitarium became known the world over for its treatment program. Dr. G. K. Abbott must also be given credit for his work in hydrotherapy. Dr. Abbott has written several valuable textbooks on this subject, and has promoted hydrotherapy in the medical school and in our sanitariums.

Our present sanitariums, with their unstable staff organizations, have not improved our physical therapy methods materially over those inherited from Battle Creek. Nevertheless, we can say without fear of successful contradiction, that nowhere is hydrotherapy done so well as in Seventh-day Adventist sanitariums. Unfortunately, however, that is the extent of our superiority in the field of physical medicine, and we will not retain that superiority for long unless we are willing to reorganize our departments along up-to-date lines.

Two of the natural methods of healing that we have failed to develop are exercise therapy and occupational therapy. In the preparation of this discussion a brief survey was made of

the instruction which has come to us from the Spirit of prophecy on natural methods of healing. It is interesting to observe that there is much more emphasis placed on exercise therapy than on any of the other physical agencies. Moreover, exercise in the open air in the form of useful work suited to the physical capacity of the patient is especially stressed. This is a form of occupational therapy which is rarely used anywhere today. It seems that we have a unique opportunity in our rural sanitariums to develop this form of treatment. I am aware that it has been tried with but little success in some places. However, with the guidance of a trained therapist and a little more persistence, it is certainly possible to work out such a program. Listen to the following quotation from volume 4, page 94, of the *Testimonies*:

"Physical exercise and labor combined has a happy influence upon the mind, strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing his own power of endurance; whereas, if he is restricted from healthful exercise and physical labor, his attention is turned to himself. He is in constant danger of thinking himself worse than he really is, and of having established within him a diseased imagination which causes him to continually fear that he is overtaxing his powers of endurance. As a general thing, if he should engage in some well-directed labor, using his strength and not abusing it, he would find that physical exercise would prove a more powerful and effective agent in his recovery than even the water treatment he is receiving."

Our medical institutions suffer from a lack of trained personnel in the field of physical medicine. Trained personnel is of much more importance than facilities and equipment. Much good physical therapy can be carried on by well-qualified personnel with relatively meager equipment; and, conversely, the finest facilities and equipment are of little value without qualified personnel. The time has passed when it is possible to teach more than the mere elements of physical medicine during the undergraduate training of our medical men. The field has become so broad that no physician can become proficient in it without special graduate training.

We have in the whole denomination only four or five qualified physiatrists. Upon the establishment of an approved residency program at the White Memorial Hospital three years ago, a letter was written to the medical director of each of our sanitariums announcing the fact. There were two responses: One man thanked us for the letter; the other desired to take a residency in physical medicine, but his local board of trustees would not permit him to do so. To develop a satisfactory program of physical medicine in a sanitarium or hospital, there must be a physician in charge who has had at least a minimum of special training in the field.

In 1941 an approved school for the training of physical therapists was established in the College of Medical Evangelists. The school has prospered in spite of the fact that it has excited

much more interest outside our ranks than within them. The primary purpose in starting the school was to furnish trained physical therapists for our own work. In this we have been only partially successful, although we are making progress. The ideal plan is for the sanitarium to send graduate nurses for training in physical therapy. Washington Sanitarium, upon Dr. Wayne McFarland's recommendation, sent three students three years ago. This year we have one student from Paradise Valley Sanitarium. We also have graduates at Saint Helena, Boulder, Riverside, Florida, and Portland sanitariums. Four of these seven institutions are asking for more physical therapists.

A situation which has retarded the development of physical medicine in our sanitariums is the separation of electrotherapy and light therapy from hydrotherapy and massage. These should be so integrated and organized that any type or combination of physical procedures can be ordered at will by the physician.

The practice of giving physical therapy on a flat rate with board and room is not conducive to good treatment. Physical therapy should be prescribed according to the indications in the individual case. There may even be some patients who do not need physical therapy. The tendency when treatment is lumped with board and room is to treat every patient without regard to specific indications.

**IMMEDIATE NEEDS.**—The physical-medicine departments in most of our sanitariums need to be reorganized for greater efficiency and more effective service to our patients. The sanitarium should have one department of physical medicine with a division for men and a division for women. The electrotherapy department, as such, should be abolished. Equipment for hydrotherapy, electrotherapy, light therapy, exercise, and massage should all be available in the same department. This makes for greater efficiency and better treatment. Such an arrangement would require little or no alteration in some of our sanitariums. In fact, the space devoted at present to the electrotherapy department could be devoted to some other use.

The department of physical medicine should have a physician in charge as medical director. If a fully qualified physiatrist is not available, some member of the staff should take at least a three-month-intensive course of training in physical medicine. This is by no means adequate, but will serve as a temporary expedient.

Working under the direction of the medical director, there should be a chief physical therapist in charge of all physical treatment for both men and women. The chief physical therapist should preferably be a graduate nurse who has finished the course in an approved school of physical therapy.

In addition to the chief physical therapist, there should be an adequate number of fully

qualified male and female therapists to staff the men's and women's divisions. The department should continue to instruct student nurses in physical therapy, most emphasis being placed on hydrotherapy and massage.

Each department of physical medicine should have on its staff a registered occupational therapist. Unfortunately, we do not have within our own organization a training school for occupational therapists. However, a graduate physical therapist can obtain some credit on the course in occupational therapy for the work done in the physical therapy course, and can thus shorten somewhat the length of training in occupational therapy.

An important consideration in the maintenance of an efficient department of physical medicine is an adequate postgraduate program for the permanent personnel of the department. This is a rapidly developing field, and frequent periods of graduate training for key workers are essential.

We are happy that some of our sanitariums have made excellent beginnings in the reorganization of their physical therapy departments. Until each institution has a complete staff of qualified personnel, the ideal has not been reached. The results of such a setup will amaze those who have not followed the recent progress in the field of physical medicine.

## Trophies of Grace Presented

By FRANCIS W. AVERY, *Chaplain,*  
*Florida Sanitarium, Orlando, Florida*

THOSE who find themselves engaged in sanitarium work often bemoan the fact that they seem so far removed from the actual work of saving souls. They come and go according to a crowded schedule, and it seems that there is no time for that extra bit which is needed to engage in actual soul-winning work. Most of their time is consumed in creating an atmosphere for soul-winning work. Theirs is a work of setting the stage, so to speak, for evangelistic work.

Surely a grand and good work has been done by many faithful souls who have given so generously of their time and talents to make our sanitariums a success. But has not the time come when we should be doing some aggressive soul winning in these institutions? We do not have in mind going throughout the institution preaching our doctrines promiscuously to all the patients. Nor should our doctrines be preached in the parlor of the institution. And yet there is great need for actual, concrete results. How can this best be accomplished?

We believe the answer is in having an efficient Bible instructor to labor in the institution. As she finds interests these are followed up in the homes of the patients, where Bible studies are given. It is here that results are

found. There is no end of work for such a laborer, and she does not have to depend upon an evangelist to provide her with a visiting list. That is already done for her. She always has a large number of potential converts to work with.

To get full benefit from this work, may we suggest that from time to time a special meeting be called, in which these trophies of grace are presented to the workers. At a recent constituency meeting of the Florida Sanitarium and Hospital such a feature was conducted as a part of the chaplain's report. It was a thrilling and inspirational experience to see these trophies come to the microphone and tell of their experience, and how they came to be Adventists. They told of how they found Christ in the sanitarium, or how they were interested in Bible studies by the Bible instructor or the chaplain. We believe the inspiration of that meeting will long be felt by our workers.

Evangelism is certainly the keynote of the day, whether out in unentered territories, in city evangelism, or in our institutions. There is great need for our graduate nurses to conduct health schools in every available place. We are surely fortunate here in the Florida Sanitarium and Hospital to have an evangelistically-minded alumni association. This group is working diligently on two major projects at the present time. It is too early to predict the results, but we believe that much good will be accomplished by the efforts of these consecrated workers.



LOYALTY TO CONVICTION.—According to a story in the *New York Times*, Field Marshal Montgomery is a total abstainer from alcoholic beverages. Facetiously yet truthfully the news reporter said that having been exposed to both dangers, the Marshal had found German artillery less dangerous than participation in the social drinking which the Russians demanded of him at the reception when he was awarded the Soviet Union's Order of Victory. Surrounded by a score of Russian army officers, facing a barrage of liquor glasses filled with vodka, and hearing the cry, "Bottoms up!" what was the Marshal to do? Dismayed, worried, anxious, he looked around for some avenue of escape. Suddenly he spied General Dwight L. Eisenhower. "Ike, get me out of this!" he cried to the American General. He promptly came to his aid and explained to the Russian officers that the British Marshal did not drink. Smilingly they indicated that they understood and to his great relief they drank their own glasses of vodka without his participation. For the Marshal loyalty to conviction had priority over compliance with social custom.—*Religious Digest*.

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# THE REALM OF RESEARCH

*Historical, Archaeological, and Scientific Findings*

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## Day of the Resurrection of Christ

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

THROUGH the years there have been questions in the minds of many concerning the day Jesus was raised from the dead. Undoubtedly, the time recognized by the majority of Christian people is the first day of the week; others, however, believe He rose near the end of the Sabbath day. The matter has been considered on many occasions; and in studying the question, I find it evident that there are a number of important phases of the subject which call for consideration.

There is not only the Biblical evidence for the fact that He rose on the first day of the week but also the whole question of the period of time which elapsed between the crucifixion and His glorious resurrection from the dead. Some maintain, in view of the expression, "three days and three nights," that He must have been in the grave a full seventy-two hours. Others, however, believe that one full day and parts of two others fit the requirements of the divine record. It is my purpose in this presentation to examine the varied aspects of this question.

In pursuance of this study we will consider the following:

### I. Textual Evidence for First Day of Week

As is well known, there are but eight texts which are known as first-day texts in the New Testament. Six of these relate to the resurrection of Jesus. They are as follows: \* Matthew 28:1; \* Mark 16:2; Mark 16:9; \* Luke 24:1; \* John 20:1; John 20:19.

In the record of John 20:19 we read, "Then the same day at evening, being the first day of the week," Jesus met with His disciples. This was obviously at the close of the light part of that day; and according to Jewish reckoning, this would really be the evening of the second day of the week. Because John uses Roman reckoning, however, quite generally, it is easy to understand why he would word it as he does in this text.

Four of the texts listed—those indicated with an asterisk—tell us merely what happened on the first day—that the women came to the tomb. They say nothing about the time Jesus rose from the dead.

The only text listed above that actually bears on the *time* of Christ's resurrection is Mark

16:9. There we read: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene."

This text, we feel, might rightly be construed as teaching that Jesus actually rose from the dead on Sunday. We say construed, because it so happens there are three ways in which this text is punctuated. We will list the forms herewith.

a. "Now when Jesus was risen early the first day of the week, He appeared."<sup>1</sup>

b. "Now after He had risen, early the first day of the week He appeared," etc.<sup>2</sup>

c. "After His rising again, early on the first day of the week, Jesus appeared."<sup>3</sup>

If we accept the first rendering, then the thought conveyed to our minds is that Jesus actually rose on the first day. If we accept the second rendering, the emphasis would be, not on the fact that He rose on the first day, but that He appeared to Mary Magdalene on the first day, and that His resurrection took place before the first day of the week began. If we accept the third rendering, the punctuation is such that one hardly knows where to place the emphasis. It could be construed according to either the first or second understanding as indicated above.

It is obvious that the weight of authority, so far as the translations are concerned, is in favor of the rendering which indicates that Jesus actually rose from the dead on the first day of the week. In this connection we might call attention to the significant translations of Tyndale and Cranmer as listed above under form a. Their translations are as follows:

TYNDALE: "When Jesus was risen the morrow after the Sabbath day, He appeared."

CRANMER: "When Jesus was risen early the first day after the Sabbath He appeared."

### II. Authenticity of Mark 16:9-20

Some scholars claim that the latter part of Mark's Gospel, namely verses 9 to 20 of chap-

<sup>1</sup> Authorized Version, Emphatic Diaglott, Interlinear Greek, Fenton, Moffatt, Weymouth, Ballentyne, Syriac, Douay, Verkuyl, Rotherham, Revised Version, Cunningham, Aramaic by Lamsa, Student's Greek Testament, Moulton, Wycliffe, Tyndale, Cranmer, Rheims, R.C. by Spencer.

<sup>2</sup> Rheims, Goodspeed, Montgomery.

<sup>3</sup> Twentieth Century.

ter 16, does not constitute part of the sacred text at all; that the gospel originally ended at verse 8. There is one school of thought that takes this position. Of course, if that position could be maintained, then the argument listed under Section I would fail, because the text in question happens to be the first text of the latter part of Mark. That raises, however, a very important disputed point. It seems that although there are certain ancient manuscripts that do not have this particular part of the Gospel, most of the Greek manuscripts include it.

In fact, whereas two of the oldest uncial manuscripts omit this particular section, the others (about eighteen) include it. Furthermore, there are more than six hundred cursive manuscripts which contain these particular verses. Still further, all the versions such as the Syriac, the Latin, the Gothic, the Egyptian, the Armenian, the Georgian, and the Ethiopic, contain these verses.

We are assured, also, that some of the old manuscripts that do not have these verses, have a blank space which indicates that something had been there originally, but disappeared in some way or other through the centuries. We give herewith a few extracts concerning this section of Mark's Gospel:

LYMAN ABBOTT: "It is found in the Alexandrine Ephraem and the Cambridge manuscripts and in the Vulgate, Ethiopic, Curetonian Syriac, Peshito, Jerusalem Syriac, Memphitic and Gothic versions. It is wanting in the two oldest and most valued manuscripts, the Vatican and Sinaitic. If not a part of the original gospel, it must have been added at a very early date, probably during the first century. . . .

"The genuineness of this passage is affirmed by Mill, Olshausen, Edward, Lachmann, and Schaff; it is doubted or denied by Griesbach, Ewald, Meyer, Tischendorf, Tregelles, Lightfoot, and Norton. For an elaborate discussion of these and other conflicting testimonies, see James Morison's Commentary on Mark; he concludes that the passage is genuine. The weight of authority internal and external, appears to me to point to the other conclusion, viz., that Mark's gospel was abruptly broken off by some accident, or its close was early lost, and that verses 9-20 were appended at a very early day, probably during the first century, to give completion to the book. The question is one of secondary importance, since all that is essential in spirit and substance in this passage is to be found elsewhere in the gospels, in accounts whose authenticity is undoubted."—*An Illustrated Commentary on the Gospels According to Mark and Luke* (New York: A. S. Barnes and Company, 1877), vol. 2, p. 64.

CHRISTOPHER WORDSWORTH: "After all, even if the Author of these verses were doubtful, it would suffice us to know that this portion of the Gospel is received by the Universal Church, bearing witness to it in the great body of Manuscripts and Versions, and that it is received and read by her as Holy Scripture; in short, that it is received as the WORD OF GOD, by the SPIRIT OF GOD, in the CHURCH OF GOD.

"Let us add, that the fact to which reference has been made, viz., the supposed uncertainty of authorship, is suggestive of very instructive reflections.

"Suppose it were doubtful whether this portion had been written by St. Mark. This doubt would suggest the important question—*On what grounds do we receive the Scriptures as the Word of God?*

"We do not know who was employed by the Holy Spirit to write the Book of Job, or the conclusion of the Books of Deuteronomy, or of Joshua, or many of

the Psalms; but we receive them as *Canonical Scripture*, and as the work of the HOLY GHOST.

"If we knew, by whose hand every book of Scripture was penned, we might be tempted to imagine that the *Inspiration of Scripture depended* on the writers, by whose instrumentality Scripture was written, and not on the Holy Ghost, who employed them."—*The New Testament . . . in the Original Greek* (London: Rivingtons, 1877), pp. 154, 155.

It seems evident that when the matter has been considered pro and con by the most critical Greek scholars, they admit that verses 9 to 20 really belong to the Gospel, even though they may have been written by another hand than Mark's. The verses in question are of great antiquity, for they were mentioned at a very early date by Irenaeus, one of the early church fathers. Observe the following from his dissertation against heresies:

"Also, towards the conclusion of his Gospel, Mark says: 'So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sitteth on the right hand of God.'"—*Adv. Haer.* [Irenaeus Against Heresies] III, 10:5. Quoted in *Ante-Nicene Fathers*, vol. 1, p. 426. (Buffalo: Christian Literature Publishing Company, 1885.)

Furthermore, the Spirit of prophecy endorses these verses, as can be seen by the following references.

"The disciples rested on the Sabbath, sorrowing for the death of their Lord, while Jesus, the King of glory, lay in the tomb. As night drew on, soldiers were stationed to guard the Saviour's resting-place, while angels, unseen, hovered above the sacred spot. The night wore slowly away, and while it was yet dark, the watching angels knew that the time for the release of God's dear Son, their loved Commander, had nearly come."—*Early Writings*, p. 181.

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, 'the first-fruits of them that slept' [1 Cor. 15:23, 29], a sample of all the resurrected just, whose 'vile body' shall be changed and 'fashioned like unto His glorious body' [Phil. 3:21]."—*The Great Controversy*, p. 399.

"The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of Life."—*The Desire of Ages*, p. 779.

In view of these considerations concerning the authenticity of Mark 16:9, and the ample testimony of the translators in the matter of punctuation, we feel there is strong evidence for the understanding that Christ rose from the dead on the first day of the week, commonly called Sunday.

—To be concluded in December

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## With Your Association Secretaries

Headquarters Staff and Overseas Divisions

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### Secretary Meyer Reports

**M**INISTERIAL ASSOCIATION Secretary A. Meyer writes this encouraging letter regarding recent progress made in his field, the Southern European Division:

"A spirit of courage, zeal, and unity prevails everywhere among the working forces of the Southern European Division. On Sabbath, June 11, we held a baptismal ceremony for twenty-eight. This is the highest number ever reached thus far in Italy for just one baptism. In Naples, on May 28, we baptized eight. Only a few days before, twenty joined the church in Sicily, mostly won by lay members.

"Last Sabbath the Zurich church had the joy of receiving thirty people through baptism as the first result of an evangelistic effort held by Brother Schmid and his fellow workers. In other places prospects are gratifying also."

"The workers' meeting held with our Austrian brethren was a blessed occasion indeed. It was our first contact with all the union workers. The evangelistic work meets with hardship in Austria, but our brethren there are of good cheer, and are trusting the Lord for success.

"News from countries east and north of Austria is rare, but we trust that behind apparent silence glorious victories are being won. Once in a while we have word from one of our evangelists in Czechoslovakia.

"Next week, God willing, we shall be in Paris for the annual meeting. The Lord has richly blessed the evangelistic efforts in this great city. The church there now has more than five hundred members. A former Anglican chapel has just been secured.

"In North Africa, the Indian Ocean, Spain, and Portugal the predominant feature is evangelistic work. We pray that the Lord may bless each one of His workers with success and give them all joy in laboring for Him."

Polish Ministers Attending  
Workers' Institute in  
Krakow



### Institutes in Northern Europe

**N**ETHERLANDS.—From May 31 to June 2 all the workers in the Netherland Union were gathered together for a workers' meeting in the Dutch school in Zandbergen. Under the leadership of F. J. Voorthuis, union president, we spent three full days together, studying and discussing many features of the evangelistic and pastoral work. W. E. Read, from the General Conference, gave us some interesting and thought-provoking Bible studies; and many of the workers expressed their opinion that this meeting was one of the best they had attended.

How to win more souls in conservative, Calvinistic Holland, and how to approach its more than four million Catholics with the everlasting gospel, were the main subjects of this meeting. About twenty-five workers were present, and a great majority of these will go out in direct evangelistic work this coming season. Some of our ministers in Holland are able to gather and hold large congregations. In Rotterdam and Amsterdam up to one thousand people attended the public meetings last winter, and by May of this year sixty people in these two towns were baptized.

**POLAND.**—It was a thrilling experience for me to visit Poland again after two years of absence. In spite of all the hindrances of getting a visa, I finally succeeded in entering, and spent twenty days there. Members and workers were happy for a visitor from outside. The time I spent in Poland attending two annual meetings and visiting several churches was in many ways a touching experience, not soon to be forgotten. The week before my arrival all the workers had been together at a workers' institute in Krakow. J. Skrzypaczek, the union secretary, writes the following greetings from this meeting:

"The motto for our workers' meeting was John 15:16: 'That Ye Should Go and Bring Forth Fruit, and That Your Fruit Should Remain.' F. Stekla, the



union president, was in charge of the meeting; and all workers from the union, including thirteen young people who graduated from the school this year, were present. The older workers took their part in the meeting and had prepared papers, which were presented and discussed. Much time and attention were devoted to the discussion of our evangelistic work in Poland. All workers attending the meeting, including those engaged in office or administrative work, promised to devote more time than ever before in direct soul-winning endeavor, and to do a better work for the Master.

"We are very thankful to the Lord for this institute, because we all felt the presence of His Spirit and its working in our hearts. We are also very grateful for the thirteen new members that have been added to the worker group here in Poland as the first fruits from our school after the war. All the workers in the Polish Union convey their hearty greetings to the brethren in the division and in the General Conference."

As I met the workers at the annual meetings I found them all of good courage, with a firm resolution to use the liberty that they now have in Poland for an intense proclamation of the message among the twenty million Poles.

NORWAY, DENMARK, FINLAND.—Nationwide workers' meetings were held in three of the Scandinavian countries during August and September. H. M. Blunden and J. E. Edwards, from the General Conference, attended some of these meetings and the lay preachers' convention held in connection with them. After much prayer we planned for all these conventions, believing that they would bring a new impulse and inspiration to workers and lay members to work more devotedly and energetically for lost souls while the day lasts.

AXEL VARMER. [Ministerial Association Secretary, Northern European Division.]

### Advance Moves for B.I.'s in Britain

WE HAVE been doing all that we possibly could to raise the status of our Bible instructors and bring to them the measure of encouragement and recognition we believe the important nature of their work deserves.

For one thing, we have made it possible for all our Bible instructors in this union to be enrolled in the Bible correspondence course now offered by the Home Study Institute, based on Miss Kleuser's excellent treatise *The Bible Instructor*.

And now we have been able to take a forward-looking step in the matter of administration in our local fields. Bible instructors have been elected to the local executive committees of our two larger conferences, North and South England, and in our two Irish missions.

I do believe that the placing of these Bible instructors on our executive committees will be a source of real encouragement to the Bible instructors throughout the whole of this union. It is a progressive move when we think of the planning of evangelism by the local committees and the place the Bible instructor fills in the program of evangelism. We will be interested

to know whether a similar step has been taken in any other of the fields.

We have had excellent meetings throughout the union, and some of the evangelistic symposiums and workers' meetings in which I was able to assist were a source of real blessing and strength to the fields concerned.

G. D. KING. [Ministerial Association Secretary, British Union Conference.]



THE association work in the Southern Asia Division is progressing very encouragingly. Several ministerial institutes have been held thus far this year, and several more will be held before the year closes. The division committee is in session now, and I have been asked to go to Assam, Pakistan, and Western India to conduct ministerial institutes. We sincerely hope that these will be a real success.

A. E. RAWSON. [Ministerial Association Secretary, Southern Asia Division.]

### The Ministry Comes of Age \*

THE year 1949 marks the twenty-first birthday of the most eagerly read publication of the Advent Movement. For more than two decades its kindly counsels and thought-provoking messages have stimulated us to greater zeal and efficiency in the service of our God. Looking back over my complete file of THE MINISTRY since the first issue in 1928, I find in every number articles that are timeless in their usefulness and of perennial interest to the evangelistic worker in the Advent cause. The high quality of its writings has been sustained through the years.

In its pages the eager youth, looking wistfully forward to a life of service, finds inspiration. Guiding the ordained minister past many a pitfall, and shaking us out of our lethargy, it has been the hand that points onward to the goal of greater achievement through a Spirit-filled ministry. It has kept us abreast of new methods of proved worth. It has challenged our thinking. It has been a leader to the leaders, a preacher to the preachers, and a faithful mentor to us all.

Now, after a youthful period of proved usefulness, it enters upon maturity to make an increasing contribution to the workers and work of God in the fateful and glorious days ahead. All power and blessing to THE MINISTRY!

CLIFFORD A. REEVES.

\* A sincere and unsolicited tribute.

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## Music of the Message

*Ideals, Objectives, and Techniques*

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### I Pray Before I Play

By FLORENCE SOON-KIN WONG, *Concert Pianist, Singapore and London*

IT WAS at a music festival in England that I started the habit of bowing my head for just a moment in silent prayer before beginning each concert. It was during my first year at the Royal Academy of Music in London that I impulsively sent in my application form for an open pianoforte competition. When I arrived at the hall where the competition was to be held, my anxiety increased with the realization that the competitors representing the Royal Academy, the finest music institution in the British Empire, were all students already in their third to fifth years, besides many other experienced pianists.

As we competitors waited at the back stage for our names to be called to come forward to play, I uttered a word of prayer for perfect composure, and that I might present a performance that would do credit to all the hours of practice I had put into those pieces. Some confusion resulted when Mr. Soon-kin Wong was announced, and only the diminutive figure of a girl came onto the platform. That did not help to take away my nervousness, and I was no better when the judges nodded for me to begin. So right there I bowed my head in prayer, and said, "Dear Father, please guide me. I've done my part. Now I leave it to Thee to inspire my playing." After that it seemed so easy to play. It must have been God's will for me to come out first, for I was given 90 per cent credit by the judges, and there was a big difference of 10 per cent between the winner and the runners-up. After that the percentages ran very close.

One of the points on which the judges commended me was my ability to create an atmosphere for my audience before and during my playing. Had they observed closely, they would have realized that I did not do that myself, but it was the work of the Master Musician, who heard my plea.

Besides the spiritual benefits I receive when I bow in prayer before my concert, it has a significant effect on my audience. The momentary silence helps to create an atmosphere that is conducive to a more receptive mood for the program to follow, after the general confusion of applause upon the first appearance of the artist. In this case silence is attention's best friend.

Only an artist can understand the many fears he foresees. His concert may be fraught with

great danger, for anything can happen. He may suddenly, for no accountable reason, experience a lapse of memory. He is usually very sensitive about external things. It may be a word or a look, encountered just before mounting the platform, that may entirely destroy the right mood for his performance of a certain piece. The communication cord between artist and audience is so thin that it could be snapped by a cough, a latecomer, or a crying child. But after a prayer God has control over the inadvertent forces, and the artist can settle down to work on the platform with perfect assurance and confidence.

From childhood I have been carefully trained by devout parents to recognize the guidance of my Creator in my art. Therefore, it has been, and still is, my habit to begin each day's practice with a little hymn of my own composition or of another's. That is my prayer for wisdom and more talent in my day's work. I feel I can work better and accomplish more when I know that God is my great teacher. How often have I been thankful for the fact that the Source of music, beauty, and truth is also my Father, who cares for me with such infinite compassion and love. He knows and can help me in my problems, in my art, and in the wild searchings for beauty and truth in my music. Above all, with His guidance He can give me the soul of music—call it genius or inspiration, if you please—which can raise mere human efforts toward recreation to the border of the sublimity of divine music.

In conclusion, it is my earnest prayer that nothing in this world will distract me from God. I want to be His child, simple and true. I want Him to perfect my character, so that my soul may be able to conceive and comprehend my art in its perfect form. Thus, through my music I may lift the curtains of eternity, and enable my listeners not only to catch a fleeting glimpse of beauty and truth beyond but also to cultivate a desire to know the Source of both. So, dear Lord, make not only my music but also my life a sermon to others to the glory of Thy name.



**CRUSADE OF OBSCURITY.**—It is clear that the American tradition of separation of church and state is a source of consternation to the Roman Catholic hierarchy. They have tried to explain it away in many ways, but have always come back to the position that the failure of government to provide funds for parochial education must be corrected. All over the world the Roman Catholic hierarchy is making a united stand on this point and the methods of its campaign must be watched carefully. . . .

Protestants and Jews alike are determined to keep religious liberty in this nation, and Roman Catholic leaders know that. The current battle tactics of the hierarchy are clear, and we will not be fooled. Watch for the slogans in this modern crusade of obscurity: "Bring God back to our school rooms," "The Law of Christ," and "Federal aid for the individual child."—*Zions Herald*, August 31.

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## The Book Shelf

Books, Reviews, and Discussions

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**Old Testament Commentary, H. C. Alleman and E. E. Flack, Muhlenberg Press, Philadelphia, 1948, 893 pages, \$5.**

Here is something most convenient and very valuable—a useful, detailed commentary on the whole Old Testament from a conservative, not a liberal, point of view. Its scholarship is sound and does not ignore modern research. It is carefully and concisely written, and most conveniently arranged.

There are thirteen introductory articles of a very helpful nature, including: The Approach to the Word of God, The Formation and Transmission of the Old Testament, Law in the Old Testament, The Messiah in the Old Testament Scriptures, and The Old Testament and Archaeology. These alone are worth the full price of the book. The commentary on each of the thirty-nine books is by a different writer. Each exposition is preceded by an introduction summarizing scholarly opinion on matters of authorship, historical setting, and date. Following this is a bibliography of important sources.

Thirty-five Biblical scholars contributed to the volume. The text used throughout is that of the American Standard Version. Not all the comments will be acceptable to us. That is to be expected. Nevertheless, it will fill a useful purpose in the study of any minister or theological student.

CARLYLE B. HAYNES.

**Peace Is Our Business, Harry K. Zeller, Jr., Brethren Publishing House, Elgin, Illinois, 1947, 174 pages, \$1.75.**

Here are sixteen sermons setting forth the teachings of the Church of the Brethren (Dunkards) in relation to war. They are by the pastor of Highland Avenue church of the Brethren in Elgin. They are eloquent presentations of the hopelessly inadequate doctrine of pacifism, and important to any student of the ever-interesting topic of the Christian's relation to war.

CARLYLE B. HAYNES.

**How to Prepare Sermons and Gospel Addresses, William Evans, Moody Press, Chicago, 1913, 178 pages, \$1.75.**

The author's works are known to ministers. Dr. Evans has made some practical contributions to the field of Bible study and homiletics. This small work will be especially helpful to theological students and beginners in the ministry, and it is a most practical work for Bible instructors as well. Laymen too will receive many pointers on gospel work, and appreciate the author's clear and simple style. Ministers of experience will also find real kernels of inspiration. The chapter "Illustrations and Their

Use" may be heartily recommended to them. Though the book gives instruction for both public and personal workers, the latter will be greatly helped by such points as the difference between a sermon and a Bible reading, literal and figurative interpretation, and Bible study outlines. It is a gem for simplicity of organization, and any Seventh-day Adventist worker will be able to make use of most of its material.

L. C. K.

**Treasury of Gospel Gems, vol. 4, edited by T. W. Engstrom, Zondervan, Grand Rapids, Michigan, 1944, 277 pages, \$2.**

The *Treasury of Gospel Gems* series was formerly published under the title of *Golden Nuggets*, which met with much popularity. The compiler, Theodore W. Engstrom, is book editor of a religious publishing house. He states in the Foreword: "This material is presented to preachers, teachers, Bible students, and others who feel the need of a little priming to stimulate the wells of thought."

Volume 4 of these *Gems* deals with the Gospels. Here are excellent illustrations, seed thoughts, and quotable poems. This book would be of some value to any worker. It would be a great help to the younger worker who may need a suggestion to start a good sermon on its course. There is practical material for the prayer-meeting type of Bible study. Its many sermon outlines hold possibilities for the adaptable and versatile worker. Its section entitled "Snappy Sermon Starters" furnishes suggestions for youth sermons.

L. C. K.

**Isaiah—Prophecies, Promises, Warnings, W. E. Vine, Oliphants, London, 1946, 222 pages, 9 shillings and sixpence. (Obtainable through Zondervan's.)**

**Acts of the Apostles, J. C. Macauley, Eerdmans, Grand Rapids, Michigan, 1946, 278 pages, \$2.50.**

These two volumes are grouped together because they are alike in that they are *devotional* commentaries, designed not merely to explain but to apply truth to life, and therefore they are the best sort of commentary obtainable.

It is refreshing to read a commentary on Isaiah that rejects the Deutero-Isaiah foolishness and takes and demonstrates the accuracy of the view that there was but one human author of the sixty-six chapters of this "God-breathed" book, and proceeds to show that its predictive elements confirm its unity. The author throughout keeps a twofold aim before him—to unfold the meaning of the text, and to bring to bear on the lives of readers the practical effects of its warnings, promises and prophecies. Happily he purposely omits the customary, and often wearisome, introductory chapters on the life and times of Isaiah. He takes the reader through the text chapter by chapter. It is a veritable storehouse of exposition.

Macauley's *Acts* is truly a devotional, not a critical, commentary. It contains a wealth of application to modern church problems. The author has a rare command of ideas and knows how to express them in fluent language. He is fertile in illustration, keen in insight, and true to fundamentals. His searching analysis of the origin of the church shows what the church ought to be, and what Christians may be by God's grace and power. "Whenever the church has deflected from her calling of being 'witnesses unto Me,' she has brought herself into Philistian bondage." It is good for preachers to bear in mind these words:

"The Holy Spirit has courses of training far more taxing, far more difficult, far more effective, than the stoutest curriculum ever followed by the schools. When a man has gone through the liftings-up and the castings-down of the school of the Spirit, the bruising and the healings, the humiliations and the exaltations, the tears and the laughers, the chastisements and the caressings, the instructions and the applications, he is fit, and fits."

Mr. Macauley is pastor of the Wheaton Bible church of Wheaton, Illinois. He has written a commentary highly profitable for the practical and spiritual warfare of the Christian, as well as setting forth the imperative behind-all missionary effort, at home or abroad.

CARLYLE B. HAYNES.

**My Sermon Notes on Doctrinal Themes, William P. Van Wyk, Baker Book House, Grand Rapids, Mich., 1947, 183 pages, \$2.**

This is the first in a series of sermon notes on doctrinal themes by William P. Van Wyk, a minister of the Christian Reformed Church. He is the author of a number of books on exegetical and expository preaching, at which he was truly a master of the art. Although his notes were prepared for personal use during the forty years of his ministry, he later hesitatingly shared them with his fellow ministers, suggesting that they merely serve as a guide to individual study.

It must be pointed out that Seventh-day Adventists think of the whole Bible as their creed, and this volume *Doctrinal Themes* embraces the great verities of the Christian faith based on the Apostles' Creed. Nevertheless, Mr. Van Wyk makes a very definite contribution in his chapters "Saving Faith," "The Law," "The Triune God," "The Triple Office," "The Holy Spirit," and other great doctrinal themes. His six lessons on the church define its true missionary objectives as well as its organization. Here the student finds solid Bible background, and a spiritual appeal which rings true to the deep Christian experience of the writer. The reader becomes impressed with many helpful ideas that will open up new vistas of thought.

L. C. K.



☞ WHEN self is submerged in Christ, true love springs forth spontaneously.—*Gospel Workers*, p. 497.

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## Pulpit and Study

*Biblical Exposition and Homiletic Helps*

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### Meats Offered to Idols

By ROBERT L. ODOM, Editor,  
*Philippine Publishing House*

IN 1 Corinthians 8:1, 4 the apostolic pen turns to "things offered unto idols," particularly to the question of "eating of those things that are offered in sacrifice unto idols." Idolatry, in one form or another, was prevalent and popular throughout all the Gentile world in New Testament times. The great Greek metropolis of Corinth was notoriously pagan.

"The city was almost wholly given up to idolatry. Venus was the favorite goddess; and with the worship of Venus were connected many demoralizing rites and ceremonies. The Corinthians had become conspicuous, even among the heathen, for their gross immorality. They seemed to have little thought or care beyond the pleasures and gaieties of the hour."—*Acts of the Apostles*, pp. 243, 244.

The question under consideration by the apostle had already been discussed by the first general council of the Christian church, held in Jerusalem about A.D. 51, and its decision was given in the following instruction sent out to the Gentile believers: "That ye abstain from meats offered to idols." Acts 15:29. The background of this problem is well stated in the following words:

"Many of the Gentile converts were living among ignorant and superstitious people, who made frequent sacrifices and offerings to idols. The priests of this heathen worship carried on an extensive merchandise with the offerings brought to them; and the [Christian] Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing that which had been offered to idols, thereby sanctioning, in some measure, idolatrous customs."—*Ibid.*, p. 191.

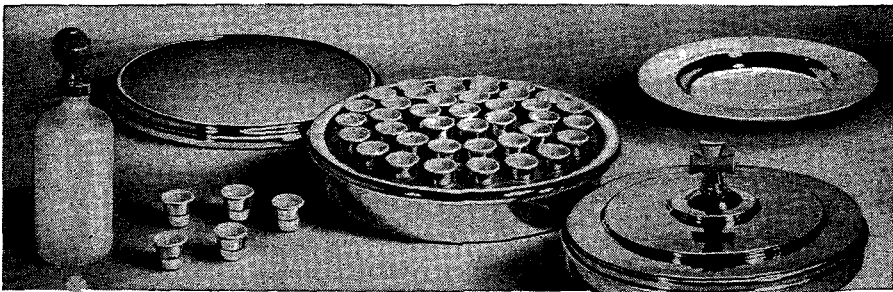
The English word *meat*, used in 1 Corinthians 8:8 and elsewhere in Paul's discussion of the question, does not refer exclusively to flesh food. The term used in the Greek text is *broma*, which simply means food of any kind. When the Authorized Version of our English Bible was issued in 1611, the word *meat* was generally used to mean food. In fact, in Genesis 1:29, 30, where the term first appears in this version of Holy Writ, the word *meat* is employed twice in reference to purely vegetable foodstuffs. Today the word *meat* is mostly used to denote flesh foods.

Although products of the fields were used as offerings to the pagan gods in olden times, most of the things sacrificed to idols and sold by pagan priests to the markets consisted of the flesh of animals.

In 1 Corinthians 8:4-6 the apostle states that the problem is not one concerning the nature of the food itself but one concerning the personal

*The Ministry, November, 1949*

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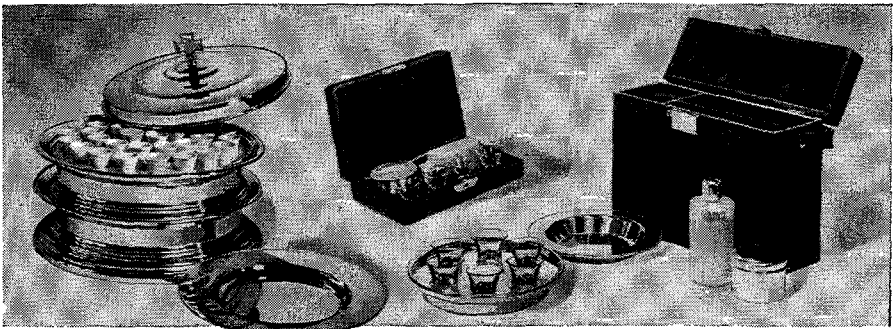
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experience and influence of the Christian who should eat foodstuffs dedicated to idols. Although the food eaten was good and clean in itself, the fact that it was known by the Christian to have been offered to idols would defile his conscience, and his example might influence others to follow pagan ways and be lost. (Verses 9-13.) The mention of the eating of "meat in the idol's temple" (verse 10) refers to public religious feasts held in special honor of the pagan gods.

In 1 Corinthians 10:14-33 and 11:17-34 Paul deals with a wrong trend in the celebration of the Lord's supper, an evil which had grown out of idolatrous practices. The problem is clearly explained by Mrs. White in these words:

"The Corinthians were departing widely from the simplicity of the faith and the harmony of the church. . . . They had perverted the true meaning of the Lord's supper, patterning in a great degree after idolatrous feasts. They came together to celebrate the sufferings and death of Christ, but turned the occasion into a period of feasting and selfish enjoyment.

"It had become customary, before partaking of the communion, to unite in a social meal. Families professing the faith brought their own food to the place of meeting, and ate it without courteously waiting for the others to be ready. The holy institution of the Lord's supper was, for the wealthy, turned into a gluttonous feast; while the poor were made to blush when their meager fare was brought in contrast with the costly viands of their rich brethren.

"Paul rebukes the Corinthians for making the house of God a place of feasting and revelry, like a company of idolators: 'What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them, that have not?' [1 Cor. 11:22.] The public religious feasts of the Greeks had been conducted in this way, and it was by following the counsels of false teachers that the Christians had been led to imitate their example. These teachers had begun by assuring them that it was not wrong to attend idolatrous feasts, and had finally introduced similar practices into the Christian church.

"Paul proceeded to give the order and object of the Lord's supper, and then warned his brethren against perverting this sacred ordinance: 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord! . . . He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' [1 Cor. 11:26-28.]"—*Sketches From the Life of Paul*, pp. 170, 171.

In 1 Corinthians 10:19-21 participation in the public religious feasts of paganism by Christians is plainly declared to be forbidden. The apostle next turns to the matter of buying food "in the shambles." Verse 25. The Greek noun rendered as "shambles" here is *makellon*, its corresponding word in Latin being *macellum*. Originally *macellum* denoted an enclosure, and might be used in reference to a stall in a mart. Hence, it came to mean a provision market where foodstuffs, particularly flesh meats, were sold. The connection between the shambles and idolatry is revealed by Adam Clarke in these words:

"It was customary to bring the flesh of the animal to market, the blood of which had been poured out in sacrifice to an idol; or, taken more particularly, the case was this: one part of the sacrifice was consumed on the altar of the idol; a second part was dressed and eaten by the sacrificer; and a third part belonged to the priest, and was often sold in the shambles."—*Commentary on the New Testament* (Philadelphia: Thomas Cowperthwait and Co., 1845), vol. 6, p. 130, col. 1.

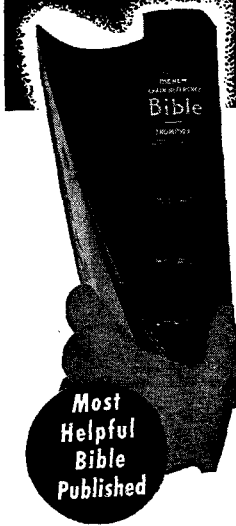
Another writer gives this additional information:

"The sale of the portion of the sacrificial meat, which fell to the [pagan] priests, formed a part of their revenue, and was not to be distinguished from ordinary meat, except perhaps by its excellence, as the animals offered at the altar were usually of a superior kind."—J. P. LANGE and P. SCHAFF, *A Commentary on the Holy Scriptures* (New York: Charles Scribner's Sons, 1885), "First Epistle to the Corinthians," p. 217.

Paul says in verse 27 that in making purchases at the shambles the believer does not need to inquire whether or not the desired item has been offered to an idol, and that he need not let the lack of that information trouble his conscience. The fact that it may have been offered to idols, in so far as the food itself was

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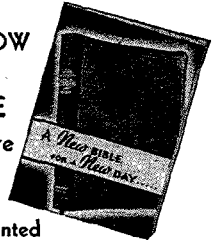
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concerned, did not change its nature or its quality so as to render it unfit for food.

Verses 27 to 29 deal with another problem in this connection. What ought a Christian to do when he is invited by a pagan to partake of a feast, or dinner, of a *private* nature? Even in this case he is not to let his conscience trouble him so that he must inquire meticulously whether or not the food on the table has been dedicated to an idol.

But if somebody should say expressly that the food has been offered to such and such a pagan god, then the Christian must not partake of it for two reasons: (1) for the sake of him who has said that the food was dedicated to an idol, and (2) for conscience' sake. In the first place, it would appear that the Christian was knowingly and willingly sanctioning and join-

ing in honor shown to an idol. In the second place, the Christian cannot permit himself to manifest even apparent disloyalty to God and to His law, or set an example that might lead others to participate in idolatrous practices.

Here we have one of the reasons why Daniel and his companions did not wish to eat of the food on Nebuchadnezzar's table. (Dan. 2:1-16.) In comment on this experience, the following information has been given us:

"But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism, and to dishonor the principles of the law of God."—*Prophets and Kings*, p. 481.

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If we feel some feature should be changed, we have every right to urge such a change through the proper channels. But when matters are finally decided in duly constituted assembly, every loyal minister follows the decision of the church. If one cannot do so conscientiously, then he should, in honor, withdraw from ministerial activity until he finds it possible to go along with his brethren.

For example, in the celebration of the ordinances one may perhaps feel personally that the minister should remain seated when he breaks and blesses the bread, and when he blesses and passes the wine to the deacons. But, entirely apart from the validity of the contention, our adopted principle of practice is for the minister celebrating the ordinances to stand. We should all, therefore, as ministers, follow the accepted procedure, and not seek to introduce an innovation—especially not attempt to urge it upon the churches if one is in an administrative position.



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☞ THE Lord is speaking to His people at this time, saying, Gain an entrance into the cities, and proclaim the truth in simplicity and in faith.—*Medical Ministry*, p. 299.

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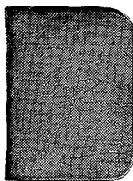
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**RELIGION, OR CHURCH POWER?**—The Catholic people of what are now called "communist-controlled" countries have never known the freedom from political Roman Church control as Americans know it. It is easy therefore for Americans to confuse the issue of religious freedom in those countries and here in America. Religion, as Protestant Americans (and even Roman Catholics in America) understand it, is not the real issue in this struggle in Catholic-Communist countries of Europe. The real issue is the Roman Catholic Church's bid for political control, ownership of land, and control of all education. Religion, as conceived and handled by Vatican politicians, is primarily a weapon of power, secondarily only as the means of obtaining eternal salvation.—*Converted Catholic Magazine*, September.


**BOOZE AND TELEVISION.**—One of the country's leading distillers announces that it hopes to schedule radio and television advertising this fall or winter. . . . With the exception of beer and wine, the major radio networks have banned advertising of "hard liquors" until the present negotiations began. Dry and temperance advocates can get a little comfort from the fact that their reactions have been the restraining factor. It is now apparent that the feebleness of Christian reaction against the advertising of beer and wine over radio and television is encouraging the liquor industry to spread the drinking of hard liquors as far as beer and wine is accepted. The milder beverages have always been the bait with which to hook victims for more powerful drinks—drinks that make an individual drunk as soon as the stuff enters the bloodstream. . . . Now the American home is to be invaded by expensive alcoholic propaganda, with alcoholic dupes who pay high prices for this bottled misery footing the bill. The nation is paying for its corruption and ultimate destruction in such patronage. One wonders what has become of the renowned "American conscience."—*Watchman-Examiner*, August 11.

**ISRAEL'S RAPID GROWTH.**—The population of the State of Israel is growing at the phenomenal rate of 1,000 a day. Tremendous changes are rapidly taking place in Palestine, among which is a new openness to the Gospel. . . . "Groups of Christian Jews meet regularly for worship and Bible study."—*Gospel Minister*, August 4.

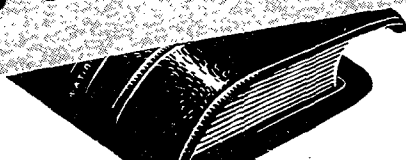
**CHURCHGOERS.**—Of the 148,000,000 persons in the United States, approximately 77,000,000, or slightly more than half, are enrolled somewhere as church members, according to the 1949 edition of the *Yearbook of American Churches*.

Included in the 77,000,000 are 46,000,000 on Protestant church rolls, 25,000,000 Catholics, 5,000,000 Jews, and 1,000,000 officially belonging to the Eastern Orthodox Church. Only about 30 per cent of those enrolled, however, are said to attend church with any regularity.—*Moody Monthly*, September.

**VATICAN EMBASSY.**—Continuance of Myron C. Taylor as President Truman's personal representative to the Vatican, with ambassadorial rank and privilege, is an affront to the Protestant churches of this country. After the President gave clear assurances to a representative group of Protestants some months prior to his re-election to office that he desired to and would terminate Mr. Taylor's functions as soon as



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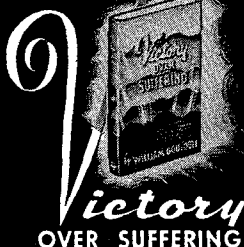
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was feasible, it was believed this would be done. Instead Mr. Taylor has been honored for and re-commissioned in his mysterious mission to the pope, about which little or nothing is ever disclosed. Are our European policies being shaped by the Vatican? Does anyone believe that this policy of evading the right of the Senate to pass on what nations shall have official ambassadorships with the United States would be done but for the purpose of aligning the Roman Catholic bloc politically? Such sectarian policies are distasteful to the American people. Is it not time to let the President know that there are a lot of people in this country displeased with such a policy?—*Watchman-Examiner*, August 11.

JEWISH MONEY.—The silver shekel of the Old Testament will be shortly in circulation for the first time in two thousand years in new Israel. It will be the first issue of Jewish money since 144 B.C.—*Gospel Minister*, August.

NO BLUE LAW.—In Jerusalem, last fortnight, municipal authorities overruled Israeli rabbis protesting against Sabbath-breaking by the Young Men's Christian Association, which was showing films on Friday nights, a few hours after the Sabbath's sun-down beginning. Concluded town officials: the YMCA does not seem to fall within the category of Jewish groups obliged to obey Sabbath edicts.—*Pathfinder*, August 24.



## Sanitarium Bible Work

(Continued from page 21)

Bible studies already prepared by experienced workers, but readers will ask questions and express opinions that will necessitate constructing a study that will fit the occasion. Therefore it is well to learn something about how to make out a Bible study.

b. Suggestions on preparing a study.

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**OUR CATALOG** is in preparation and will be coming before the end of the year. The material necessary and the time required in preparing this item have delayed its completion. Please be patient. It is coming!

### **DEPARTMENT OF PURCHASE & SUPPLY**

General Conference of Seventh-day Adventists

6840 Eastern Avenue, N.W.

Takoma Park, Washington 12, D.C.

as the Home Bible Course, the 20th Century Bible Course, *The Bible Made Plain*, *Bible Readings for the Home*, or other studies that may be available. (See also Part IV of *The Bible Instructor*, "Bible Readings by Our Bible Instructors.")

- (4) Select from these studies the texts that you want to use in connection with the points you have listed.
- (5) Ten to fifteen texts are enough to make up a good study.
- (6) Now write out your approach and objectives. Also mention importance of subject.

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- (7) Select point you want to use first. Write it in question form, and the text that gives correct answer.
- (8) Text may precede question, or it may follow.
- (9) Next select the point that would logically follow the first one, write it in question form, and find the best text to answer that question.
- (10) Then take points as they follow in logical order, and lead up to an appealing conclusion.
- (11) Close with thought that we should always live up to what the Lord makes known to us to be truth.
- (12) If you wish to make your points in direct statements and substantiate them with appropriate texts, that will many times be as well as asking questions.
- (13) If you have certain points you wish to make regarding certain texts, it is well to jot these down, as they may not come to mind when giving the study.
- (14) Briefly, concisely, and in your best language, sum up objectives. Tell how they appeal to your own heart, and express the hope that their hearts have been touched also, and that all will endeavor to live up to truths in Bible.

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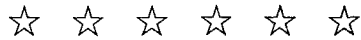
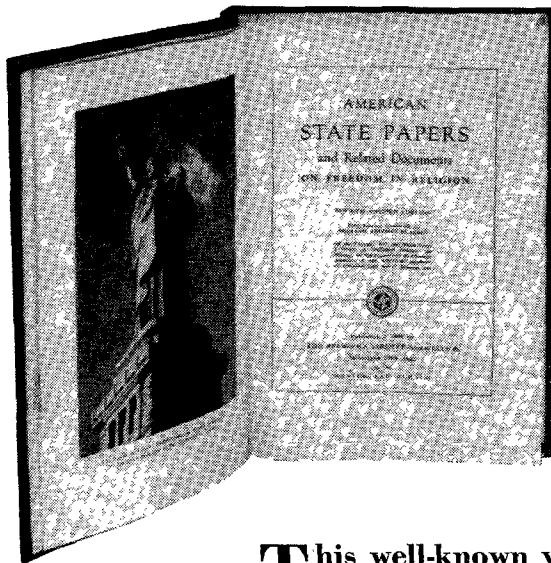
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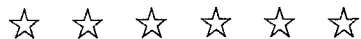
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**T**IMETABLE!—It is not enough to possess, or even to believe and accept, the inspired and flawless prophetic timetable of the centuries, with all the scheduled events of the years outlined and the historical landmarks and the great stations and junction points all indicated. Even the designated times of arrival and departure may all be mastered, and yet be of no real avail, for a mere knowledge of the divine timetable will never transport one to the end of the line. He must board the *Everlasting Gospel Limited* in order to reach the kingdom-of-God destination. One may know all about the marvelous equipment, the choice appointments, the major stops, the gorgeous scenery, the majestic rivers, the long, dark tunnels, the crossings, the changes of time and crew, the boundary lines and customs, and the beautiful grand terminal station at last—and never reach its walls of safety. He must board the gospel streamliner to reach that grand goal of the ages. But once aboard, with the prophetic timetable in hand and one eye on the clock of prophetic time, and the other on the stations of history as they come into sight, one may check the scheduled landmarks on the royal road to the kingdom as each passes by. Be it never forgotten, it is the gospel train that takes you through. The divine signal system is operating flawlessly, the roadbed is safe, and the train is trustworthy. The green lights are on, and the Engineer never makes a mistake. Furthermore, the train is running on schedule time. So the prospects are as bright as the promises and prophecies of God—if one is aboard the *Everlasting Gospel Limited*. There is no other way to negotiate the distance, and to reach the destination point of time and eternity.

**H**ARMONIZE!—The difference between the cold, ethical, but lifeless, learned homilies and moral preachments uttered from the pulpits of many of the most famous churches of the land, in contrast to the warm, saving, transforming gospel messages of God's grace that come from the rostrums of churches where the power of the transforming Christ is still preached, needs no comment. It illustrates well the difference between two types of religious music that vie for control in some of our churches in carrying out our soul-winning mission. It is the issue of the classical, erudite, messageless, standard sheet music and choral anthem that is used by nominal Protestants, versus songs that are tuneful but dignified,

songs with a heart appeal, songs with a vital message, songs that transform hearts and keep them singing, songs in tune with this message but out of harmony with stilted modern pulpits and their hopeless formalism, which we are not to emulate and cannot follow. Our mandate calls for separation and coming out from such respected and accepted, but meaningless platitudes. We have a work to do, a task to complete. Our music must match and harmonize with the spoken message of God—vibrant, appealing, effective; in other words, fundamentally Adventist in tone and content.

**S**URVEY!—Pause in your intense rush and bustle long enough to think meditatively and constructively. Take a detached view of yourself, your work, and your course of life and action. Are you putting first things first? Are you building wisely and solidly for the future, as well as the present? Is there needless action, lost motion, unprofitable time and effort in your life, that does not count for much? Perhaps you need to shift your emphasis and recast your time budget. There are only twenty-four hours in the day. Time is short. Souls are perishing, and God expects results from our efforts. Let us take a candid inventory of ourselves.

**G**RIPERS!—Many ministerial wives are an inspiration. They radiate sunshine and cheer, and smile their way into the hearts of the people. They exert a wholesome, stimulative influence and are a constant stay and support to their husband's work. Refined and courageous, always optimistic despite adverse conditions, they are a joy to see and hear in action. God bless them! Others, alas, are crotchety and critical. They fuss at the weather, bemoan the difficulties, and complain at the unresponsiveness of the people. They talk about the living quarters and the working conditions. They are themselves restive and dissatisfied, and keep their husbands agitated and uncomfortable. Fortunately, there are not many in their unhappy category. Some need to be converted; others need to reconsecrate themselves to service in places of need and of difficulty. We all need to restudy the life of the Master, who had not where to lay His head, and who lived and labored under most adverse limitations and privations. Few of us have ever been called upon really to sacrifice or to suffer. May the grace of God transform all gripers into gracious workmen for Him.

L. E. F.