

The Ministry

SEPTEMBER, 1960

"The cities must be worked. The millions living in these congested centers are to hear the third angel's message." "God is earnestly calling for a great work to be done in the cities."—Ellen G. White, *Evangelism*, pp. 35, 37.

Evangelism

The Chief Work of the Church

R. R. FIGUHR

President, General Conference



WITHIN the soul of the Seventh-day Adventist Church there must ever remain a living spirit of aggressive evangelism. This is not a department of the church, nor just one of its lines of activity. It is the task of the church and its main line. An Adventist worker cannot leave evangelism for some other line of activity within the church. In God's plan, evangelism faces the worker in every phase of our denominational activity. Medical, publishing, Dorcas, relief, and educational work are all parts of the one great program of soul winning. The gospel plan, as outlined by the Master Himself, can be

nothing less than this.

Public evangelism from the very inception of our work has been highly regarded and given first place in importance. When, as a denomination, we had nothing else we had evangelists. There were no institutions in our early days to influence the people, no church activities to win words of commendation from non-Adventists and to create a favorable atmosphere. Our workers preached the message in tents, in schools, in homes, in churches, and wherever possible. They had just one thought and task—evangelism. Their dedication to it was so complete that obstacles and hindrances, such as opposition of enemies, lack of funds, personal interests, and lack of companion workers, were all by-passed in attaining their prime objective—the proclamation of the special gospel message committed to this people to as many as possible, in as many places as possible.

As institutions sprang up and organizations developed, evangelism still remained the chief objective. The success of institutions, as well as all other organizations, was measured by their accomplishments in soul winning. This was logical, for this was the motive in founding institutions and organizing the various units comprising our work. It still remains the purpose today. It is this aggressive spirit and clear vision of evangelism that has spread our work around the world. Everything, therefore, that we can do to enhance and enlarge upon this concept strengthens and establishes us as a people and hastens the day of our Lord's return.

The true evangelist will not give up when the going is hard. "Woe is me," he ever feels, "if I do not preach the gospel!" Such a dedication to the cause of soul winning will enlist the hearty support of administrators and members alike. As we go forth, we must not believe that the greatest days of public evangelism are in the past. We must believe that they are here now. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).



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Our Cover

Chicago is typical of the world's teeming, bustling, sin-laden cities. The sprawling, swarming cities are what James Oppenheim called "worlds in a world"—good, bad, clean, filthy, hopeless, aspiring, cultured, coarse, wealthy, poor, all wrapped up in a huge impenetrable mass. Here is "the greatest impenitence and the greatest need."—*Evangelism*, p. 25.

Yet, Oppenheim said:

"Each man is a tiny faucet that taps the infinite reservoir of God!

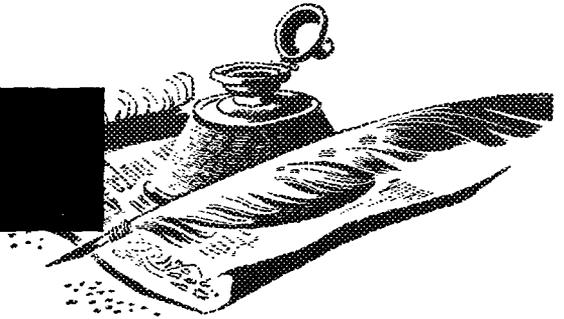
What if they turned the faucet full-stream?"

Some men can look at the city crowds and feel unmoved. Others may feel that these hectic masses are hopeless. The evangelist looks upon them as "multitudes of people unwarned" (*Evangelism*, p. 34). He knows that there among the millions are men with longing hearts—tiny faucets through which may flow the Holy Spirit of God in mighty, refreshing streams.

Cities are not just piles of stone heaped heavenward. They are myriad souls for whom Christ died. Cities are not gross displays of opulence and sordid shows of sin. They are men and women crying out to God for truth, justice, and the love of God.

Cover Picture: A. Devaney

EDITORIAL



Keynote of Evangelistic Councils Held in Denver, Colorado, and Washington, D.C.

R. A. ANDERSON

Secretary, Ministerial Association, General Conference

WE MEET today as an evangelistic council, and it is a joy to welcome each of you here. In some ways we are making history, for a council of this kind is definitely a new experience with us. This is not a ministerial institute, much less a general workers' meeting, but a council called for the study of basic problems in public evangelism. In the cities of today there is so much to challenge us that we have long needed an opportunity of this kind. Our problems seem to grow greater with every passing year.

While the message of the everlasting gospel is ever the same, yet the contemporary situation in which we must interpret God to men is vastly different from what it was even a few years ago. The thunder of world-shattering events, the crash of old and trusted ideas, have left the multitude bewildered. As a panacea for broken hopes and disillusionment many are turning feverishly to pleasure. Never was amusement so eagerly sought and so little valued. TV has brought the vaudeville to almost every home.

It is against this background that we as evangelists are to proclaim God's last message of mercy. Ours is a generation that has been robbed of its familiar gods of material security, human progress, and self-sufficiency. But to such as these we are sent as heralds of God. We are commissioned to proclaim the everlasting gospel in the setting of God's judgment hour. To some the time may seem unpropitious for public evangelism. Yet in the light of history, the

more desperate the situation, the more realistic the evangelism. The challenge becomes the chance; the calamity creates the opportunity.

"Come ye yourselves apart," said Jesus to the evangelists of an earlier day. And that is precisely why we are here. We have drawn aside from the pressures of our calling to commune with Him and with one another. If the spirit of humility pervades our gathering, then this council will prove a rich experience for us all. We are here as a group to learn: first, from the Word of God; second, from the counsel of His Spirit; third, from one another.

Solomon's prayer might well be ours: "I am but a little child; I know not how to go out or come in. . . . Give therefore thy servant an understanding heart" (1 Kings 3: 7, 9).

All who occupy responsible positions need to learn the lesson that is taught in Solomon's humble prayer. They are ever to remember that position will never change the character or render man infallible. The higher the position a man occupies, the greater the responsibility he has to bear, the wider will be the influence he exerts and the greater his need to feel his dependence on the wisdom and strength of God. . . . Position never will give holiness and excellence of character. . . . Every truly converted soul can say, "I am but a little child; but I am God's child."—*Testimonies*, vol. 9, pp. 282, 283.

It is good for us to realize that we do not have all the answers. In both technology and theology God has much to teach us. And our coming together can broaden our thinking, provided we are learners. Henry

Ford said: "We have no experts in our organization. If we discover one we fire him. There is not one job we do but can be done better." The gigantic Ford industry was built on the principle of learning and sharing. During these days let us be both learners and sharers. No two of us are alike. We react differently to situations. And we will each emerge from this council with our individual experiences, but the over-all value of this council can be tremendous.

We are gathered here, not to promote a program. We have nothing to sell. We have come to discuss in the spirit of Christ the things concerning His kingdom. We are a group; One is our Master, even Christ, and we all are brethren. Then let us face our problems together, no one seeking to dominate. Group discussion demands mature thinking, yet such study and discussion is superior to the one-way communication of a lecture. Discussion has been defined as "the art of thinking independently together."

And yet we are more than a group. We are a fellowship—workers together with God, and representing in particular, public evangelism. It is important that each recognize his responsibility to the group. Some will probably have more to say than others, but each has a responsibility to *bring* something to this council, as well as to *take* something away. No two of us follow the same pattern in our approaches or our presentations to the public. If we did the same things in the same way this council would be unnecessary. We have come to compare notes and to strengthen one another in our service. When we return to our fields we will not be just the same men as when we came. While we will still be different as individuals, we will, however, by the grace of God, be bigger men. Discussion will enlarge our vision. Furthermore, it is unlikely that we will settle all our differences in methodology, but the opportunity of comparing ideas is wonderful. Someone has said: "It is better to debate differences and to leave them unsettled than to settle differences without the right of debate." But in our discussions let us be aware of the presence of God. We must constantly see in our midst "the Lord high and lifted up."

While we speak of ourselves as a group, yet we are more—more even than a group of ministers. We are the church, the body of Christ. Whenever and wherever one Christian meets and fellowships with an-

other Christian, there is the church. In stressing the universality of the church we may fail to experience the reality of the church here right where we are. The Holy Spirit chose an interesting Greek word to express the church—*ekklēsia*. Originally the *ekklēsia* was a meeting of citizens called by a herald to discuss the official business of the empire. Likewise, we are the *ekklēsia*, having been brought together to discuss the business of the kingdom of God.

In contemplating our God-given mission to this great North American Division, let us face our task in the light of the contemporary scene. A new America is emerging, radically and speedily. Are we aware of all the implications of this? Or are we content to think in the thought patterns of twenty years ago? Then too, are we willing to realize that a new civilization demands new and perhaps radical approaches? And again, are we willing to take a bold and imaginative approach, or are we so bound to our dearly beloved structures of the past that present progress is impossible?

Now, let us face the fact that we live in a *rapidly growing world*. Populations are increasing so fast that sociologists view the future with dismay. The present population of the United States for example, is

An Unsolicited Testimony From "an Uninvited Guest"

[He was none the less welcome!—EDS.]

I was impressed with the spiritual tone of the meeting. Frequently, throughout the day, they took time out for periods of prayer. I was impressed with their sincerity and frankness in confessing their faults and failures as evangelists. I was impressed with the unity that was exhibited, their loyalty to the pillars of faith, and their determination to go back to their posts of duty resolved to dedicate their all to the finishing of the work.

As I listened to these men discuss the various problems confronting them, and their determination to surmount all obstacles relative to the preaching of God's message for this hour, I thanked God that we have such men as these on the firing line in earth's final hour. I, for one, could wish that meetings of this kind could be held annually or biannually for our evangelists. It is my conviction that the cause of God would be greatly enhanced if such were the case.

—W. W. Fordham, President
Central States Conference

180 million! By 1970, we are told, it will be 200 million. And according to the most conservative estimates, forty years from now—it may be hard for us to imagine the Lord's mercy lingering that long for the harvesting of souls—the United States population will be in the region of 350 million! Facing this, dare we continue as we are? And one of the most alarming facts about this is that 90 per cent of our nation's growth is in urban areas. Plans and expenditures for evangelism in past years are nothing compared with what the church must do in the immediate future.

Then consider another problem—the *mobility of this generation*. In many of the leading cities of America, one out of every five, on the average, changes his address every year. In some large cities it is claimed that there is almost a complete turnover of the population every three years. Can we consider that one campaign a year, or worse still, one in a decade, can meet this challenge?

Then too, *people today are thinking altogether differently* from the way they did a few years ago. Advances in education have brought this about. Scientists now talk glibly about populations not only on this earth but on 100 trillion planets. What an opportunity for the presentation of the great truths of Revelation 14! To be able to give men a new concept of God is a tremendous challenge. The message of Isaiah 40 was never more relevant: "Lift up your eyes on high, and behold who hath created these things." And again: "Say unto the cities of Judah, Behold your God!"

Then let us think too of *the clamor for freedom*, not only in Africa but all over the world. Right here in America the masses are determined to break from the shackles of past patterns and live their own lives.

From a Conference President's Point of View

The news brought back to the office here of the ministerial council that you held for our evangelists is certainly heart warming. Elder _____ has come back with an entirely new concept and vision of the great potentials that are still present in the field of evangelism. It must have been a most profitable meeting, and as Elder _____ has suggested, I think it would be a good idea to have another one not so long hence.

Dignity of the Messenger

Decorum is necessary in the desk. A minister of the gospel should not be regardless of his attitude. If he is the representative of Christ, his deportment, his attitude, his gestures, should be of such a character as will not strike the beholder with disgust. Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of bearing. They should be clothed in a manner befitting the dignity of their position. Their speech should be in every respect solemn and well chosen.—*Testimonies*, vol. 1, pp. 648, 649.

While many things about the Roman Catholic Church give us cause for concern, yet in some ways they can set a real example to Protestantism, and even Adventism. They have a definite sense of mission, they are not just running "missions" or campaigns. They declare they have a divine responsibility to the world. For decades they have been planning an over-all program calculated to bring all men everywhere face to face with the Church's claims. Among other objectives they have set about to emphasize the importance of the priest. That perhaps as much as anything else is the reason for the Pope's recent move for a worldwide council. Then in order to meet the challenge of Communism, which seems to appeal to the working man, they have appointed a group of top scholars to make a study of labor—to find the relation of the working man to the church. Fifteen years have been given for this group to do its research. It is reported that by 1975 they will have a theology that will meet the need of the worker.

Actually, the Catholic Church is facing a crisis. Many of their best informed laymen are ready to throw over the priest, because, they say, he seems unable to meet the need of present-day thinking. It might be worth our while to become aware of the thinking of many of the forthright laymen within the ranks of our own denomination. This might result in a change in some things we have taken for granted. It would certainly challenge us to sober reflection on some of our evangelistic approaches.

Yes, we face a different America today, with altogether a different set of values from those it held twenty-five years ago. There is respect for religion, but little or no spiritual power. In some areas of this country more than 90 per cent of those

over 14 years of age claim some church affiliation. That also calls for a new evaluation of our task. Despite the popularity of religion, crime is still on the increase. We are witnessing two ripening harvests—the wheat and the tares. While the shattered debris of blasted hopes leads many to despair, it leads others to hope in God. The next few years hold tremendous possibilities for the evangelist in whose hand the Word of God is a swift rapier to cut its way to the heart, causing men of all ranks and conditions to cry out: "What shall we do?" Our very name "Adventists" suggests that eschatology will be prominent in our preaching, yet we must never forget that the preaching of the cross is the power of God. It was the blood-stained cross and the empty tomb that inspired those first evangelists and sent them forth in triumph over the kingdom of darkness. And there too we may find our strength.

The joyful news of a risen Saviour turned those heralds of hope into flames of fire, and through them God set whole cities ablaze with the revelation of His love. "That which we have seen and heard declare we unto you" was their message. Not debate, but declaration was their technique. They confronted men with stupendous tidings of God's omnipotent act, when He cleft history asunder and, "travelling in the greatness of His strength," became "mighty to save." Confronting the disil-

lusionment of our day, crushing it with the cross of Calvary, shaming it with the resurrection, and sweeping it into a flame with the hope of the imminent return of our Lord—that is real evangelism.

We live in an hour of crisis, but Christianity is a religion of crisis. It was made for a world in ferment. History is not wandering aimlessly. There is purpose and plan even in the very confusion of our day. God is about to invade history again, and this time He will bring eternal deliverance to His people. What an hour for God's ambassador to move forward to his task!

Evangelize!

O men of God, who His great message bear,
Earth's fateful hour is drawing on apace;
Dark bolts of doom strike forth to crush the race,
Oh, rouse you from your slumbers and arise;
Go, get you to your task—*evangelize*.

Look ye, on whom His light hath shined so bright,
In yonder sky the sun is setting fast!
Earth's millions now in deepest darkness cast;
Can ye not hear through battle's din their cries?
Oh, meet their need and go—*evangelize*.

O men of light, ye know what lies before;
That message given of God ye now must bear
With voice triumphant that shall rend the air!
Its glory now shall gild these dark'ning skies;
Fear nought, nor faint, nor shrink—*evangelize*.

The armor of His strength awaits you now;
So plead His promise till you feel His pow'r,
And then, in faith, go venture forth this hour
Till glory of His coming greets your eyes;
Go forth, ambassadors!—*evangelize*.

—W. DUNCAN EVA.

Evangelism in the White Memorial Church

ROBERT E. DUNTON

Evangelist, Central California Conference



EVANGELISM was given impetus in the Christian witness of the White Memorial church on the Los Angeles campus of the College of Medical Evangelists during the recently concluded six-week Flight of Time series, conducted by the writer and his team.

This was the first full-scale endeavor of this type to be held on the campus. Arthur Bietz, pastor of the church, plans for a continuous program of public evangelism at the center. Other evangelistic groups are

to be invited to assist in this phase of the church missionary program.

During the present series a different approach in church and evangelistic advertising was employed under the direction of advertising consultant Arthur Sutton and the ministerial staff of the White Memorial church, and with the cooperation of R. R. Bietz, then president, and A. G. Munson, treasurer, of the Southern California Conference.

Concurrent with display ads and news stories in the metropolitan newspapers, a full center spread appeared in *TV Guide*

which reached the entire area. All advertising copy prepared by Dr. Jack Provonsha was slanted to provide readers with a glimpse of the Seventh-day Adventist Church and its doctrines.

Each advertisement urged all to attend the series of lectures on Adventist beliefs, and offered a free booklet further describing the basic tenets of our faith. Hundreds of requests poured in for this publication prepared by Brother Sutton and David Cotton. The booklet was outlined by a picture of the "Christ Window," which graces Olivet Chapel, and was reproduced as a full-color cover for the publication.

The public reaction to this approach has been very good. Many commendatory letters have been received. There was none of the usual reproach such as is evoked by the noninstitutional methods of advertising. While it did not have the crowd-getting appeal of the more conventional approach, it is believed there will be lasting and continuing benefit from the money expended.

Several baptismal services were conducted during the series by Chester Brooks, evangelism representative of the White Memorial ministerial staff, who is planning intensive follow-up work with the many interested people. R. M. Turner and Viola Brooks, members of the evangelistic team, are currently assisting in this work.

It is expected that many of these interested people will accept our wonderful message during the next series of meetings by the Flight of Time team. These are being held in Temple City only a few miles from the White Memorial church.

Following the Temple City series, the writer and his team are scheduled to hold meetings in Belize, British Honduras, Bonacca Island, Nicaragua, and Guatemala, after which they will hold an autumn series on the San Francisco peninsula.

The earnest and united prayers of God's people are solicited on behalf of the needy souls who must find Christ before the door of mercy shall forever close.

Teamwork for Success

W. A. HIGGINS

Associate Secretary, General Conference Publishing Department



A NATION at war must have the full cooperation of all branches of its armed forces in order to be victorious. On the sports field a team can be victorious only as each member of the team fulfills his part toward the reaching of the over-all goal. In the work of God we too need close teamwork. Each department needs the cooperation of the other, for the objective of all is the winning of souls.

Not only do our literature evangelists sell large quantities of message-filled books and magazines but it is their personal desire to cooperate with the ministry in finding persons interested in the message and seeing them converted to the gospel of Jesus Christ.

Continued emphasis is being given to cooperative missionary aspects of the publishing ministry, and in recent months we have heard of several very practical exam-

ples of teamwork. The following letter from H. C. Morgan, publishing department secretary of the West Pennsylvania Conference, cites a concrete example of this teamwork:

"Early in March, seven literature evangelists besides myself and my associate worked as a group for one week in Meadville, Pennsylvania (population 19,000, Seventh-day Adventist membership 8). We aimed to leave some type of literature in every home that we visited. First of all, we tried to sell them *Drama of the Ages*. If they did not purchase that book, we offered them one of the small crisis books. Whether they did or did not buy anything, we enrolled them in the Bible correspondence course, if they would accept it, and gave them free literature.

"During the week we enrolled more than 140 people in the Bible correspondence course, gave out about 800 pieces of free literature, and offered prayer in 120 homes.

We found eight families who are now ready for studies. Some of the Bible studies have already begun.

"The conference committee voted to help us in a financial way to the following extent: They paid our literature evangelists four cents a mile in driving to the territory, paid hotel room expense, and also \$1.00 a day per worker toward the food expense.

"The main purpose of this week of group canvassing was to lay groundwork for either a public effort or cottage meetings. We tried to use a strictly evangelistic approach to this program, therefore the conference was willing to help us with this experiment. The total cost to the conference was about \$140.

"A heavy snowstorm hindered our work during part of the week; therefore, the total sales were not as high as we had expected, but we feel that the days together proved a real success. It is a wonderful plan to have a group of our workers together for one week. It creates a spirit of unity among them, which I think is very important. It also creates a strong spirit of unity between the field and the worker.

"This week together afforded a wonderful opportunity for my assistant and me to work with all these literature evangelists—to be right by their side and encourage them. This plan helps to put our workers on a regular schedule. When we are together we start at a certain specified time and have a regular program. When they go back to their territory the following week, they have become accustomed to a regular schedule. It also helps them to realize the great importance of the missionary angle of our work as literature evangelists, and the importance of leaving some type of literature in every home visited.

"This program also creates a wonderful spirit between the publishing department and the ministers of the conference. We had no more than finished this week of group canvassing when the reports got out into the field. We began to get requests from several other pastors asking us to come into their districts and help find new interests and open the way for evangelistic services. Group canvassing pays in many ways."

Here is a more recent report, from Texas:

"Our group canvass in Rusk was very successful, with six literature evangelists working. Twenty-seven interests for the

Considering Pastors of Other Denominations

Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission—to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement.—Ellen G. White in *The Review and Herald*, June 13, 1912.

Barron brothers' meeting, to be held in June, were found. More than 500 pieces of free literature were given away. Seventy-five message books were left in the homes, and 119 were enrolled in the Bible correspondence course. Brother Carter felt that a cottage meeting could be started immediately with at least two of the families interested.

"We want to commend the people of the church for the way they worked with us. Each hour of the day someone was praying for the success of the literature evangelists from 8:00 A.M. until 10:00 P.M. the entire week we were there."—ALBERT WALTERS, *Associate Publishing Department Secretary, Texas Conference.*

This same idea of cooperative teamwork is being used in many other fields in North America, as well as overseas. In Germany and Austria our ministers are depending more and more on the pioneer work being done by faithful literature evangelists. In one union in Germany they plan to conduct twenty of these campaigns in one year—campaigns where the literature evangelist and the minister, in many cases, will team up as a group and visit the homes of the people together.

Reporting on this fruitful type of program, E. Hennecke, president of the Southern Hanover Conference in Germany, reported the following:

"Nine literature evangelists and three ministers were assigned to work a town of 22,000 population. Every home was visited. Prayers were offered in as many homes as possible. During this time the literature

(Continued on page 41)

Conducting the Baptismal Service

R. A. ANDERSON

Secretary, Ministerial Association, General Conference

[Many of our evangelists at the recent evangelistic council requested that some material on how to conduct a dignified baptismal service be published in THE MINISTRY, and it was suggested that we reproduce here some of the material in chapter 16 of Elder R. A. Anderson's book *The Shepherd Evangelist*.—EDITORS.]



OF ALL New Testament writers, Paul unfolds most clearly the beautiful spiritual significance of baptism. Writing to the Galatians he said, "As many of you as have been baptized into Christ have put on Christ." Baptism is a holy ordinance designed of God to bring to the candidate the richest spiritual experience.

When an evangelistic campaign is planned, necessitating, perhaps, the calling in of an evangelist to conduct the meetings, the question of who shall baptize the new converts is often quite perplexing. It is natural for those newly coming into the faith to expect that the one who brought them to the Lord will baptize them. And in many cases this is most fitting. But it is more desirable if the evangelist and the local pastor or pastors can participate in the service together. This does much to bind the new believers to their spiritual shepherds and establish them in their churches. In the very nature of things an itinerant evangelist is required to move from place to place, and his converts have to be left to the care of others. This transfer of loyalty and interest is not always easy. It can result in actual loss of souls. Every effort should therefore be made to avert such a situation. If a real spirit of fellowship is built up between the temporary workers and the resident pastors, it will do much to consolidate the work. Then, when the evangelistic company withdraws, the new converts will have already been tied in closely to the churches.

Local Pastors Prepare Candidates

The evangelist who brings men to decide for Christ is the one to whom they naturally look for guidance. The sooner he can transfer their affections from himself to the pastor who is to be their future coun-

selor, the better. And no one else in all the world can so definitely cement them into their future church home as can the evangelist who brings them into the light of truth. If, then, the evangelist will manifest the spirit of John the Baptist, and gladly decrease, permitting the pastor to increase, it will bring about a wholesome spirit of good will and do much to establish these leaders in the affections of the church.

Techniques for Conducting the Baptismal Service

The Bible reveals baptism as an ordinance, but also more than an ordinance. It should bring to the candidate a real experience and to the onlooker a deep and lasting impression. But to make the scene impressive it must be worshipful—that is, full of worship. Nothing crude or coarse must be permitted to intrude. It naturally becomes a very solemn service, for it symbolizes our Lord's death and burial. But it also is a public confession on the part of the one being baptized that he too, in Christ, is dead to sin. However, the same service must also express the joy of the resurrection, for having been buried with his Lord, the candidate now rises "to walk in newness of life." Over a period of many weeks or perhaps months prior to the service he has been in the process of dying to self; he has been crucifying the desires of the flesh. Now he expresses all this in a definite act. He is buried with the Lord. Having died to sin, he rises to the full joy of the resurrected life. So the service must be joyful and full of resurrection hope.

To make it impressive everything about the service should be appropriate. When we bury a loved one no effort is spared to make the occasion as fitting as possible. No grave is ever beautiful, yet the presence of flowers and a carpet of grass, even though it be artificial grass, certainly do much to ease the shock of death. In the United States we are especially careful about these details. Likewise, with a little forethought and planning the baptismal service can be made both impressive and expressive.

When rightly carried out it speaks its message with rare eloquence. When every detail has been thought through and planned with particular care, and the whole service is pervaded by deep spirituality, we have worship at its peak.

It is always a privilege to unite precious souls with their Lord in this public burial of the old nature, and it is far too important a service to be pushed into a corner or sandwiched in between other meetings. Sometimes it has been tacked on to the end of a preaching service, which for lack of proper planning was entirely irrelevant to the occasion. The baptism should be not only a part of the service but the vital, chief part of the whole. Everything about the service—the hymns, the prayers, the sermon—should be building up to this high point. The two ordinances, baptism and the Lord's Supper, when rightly conducted will do more to build up the spiritual experience of the believers than perhaps anything else. Very definite counsel comes to us from the messenger of the Lord concerning baptism:

The one who administers the ordinance of baptism should seek to make it an occasion of solemn, sacred influence upon all spectators. Every ordinance of the church should be so conducted as to be uplifting in its influence. Nothing is to be made common or cheap, or placed on a level with common things. Our churches need to be educated to greater respect and reverence for the sacred service of God.¹

Everything connected with this holy ordinance should reveal as perfect a preparation as possible.²

In the same reference we are told that "there should be nothing shabby or unseemly, for this is an offense to God."

Importance of Proper Equipment

When this service is conducted in a river or a lake, wonderful opportunity is provided for a public witness. But these outside meetings require that even greater attention be given to the care of the candidates than when the service is conducted where everything is provided. A baptism in

a church is less trouble, but its evangelistic opportunities are also less.

Some of the most impressive services ever conducted have been in large city auditoriums or theaters where evangelistic campaigns were being held. Such a service can make a tremendous impression for good. But wherever it is held, provision must be made for proper equipment. Few things are as important as the baptismal robes. Proper robes are not an expense, but a wise investment.

This should not be regarded as a needless outlay of means. It is one of the things required in obedience to the injunction: "Let all things be done decently and in order." 1 Cor. 14:40.

It is not well for one church to depend upon borrowing robes from another. Often when the robes are needed, they are not to be found; some borrower has neglected to return them. Every church should provide for its own necessities in this line. Let a fund be raised for this purpose. If the whole church unite in this, it will not be a heavy burden.³

If it is wise for every church to have a set of baptismal robes, it is also wise for every large evangelistic team to possess such equipment. The attire of both minister and candidates should be symbolic. And if possible every candidate should be provided with an individual robe and a face cloth. This cloth should be small, but large enough to cover the face when the candidate is immersed. A handkerchief could be used, but these vary so in size that experience has proved the wisdom of supplying a special cloth with the robe.

Holding the Candidate

Obviously there is more than one way of holding the candidate, but a few suggestions here may be helpful. Some baptisms lack both grace and efficiency, and whatever impressions are made must surely be adverse. Experience has postulated this procedure as the best for me. First I place the specially prepared face cloth in my right hand, and the candidate takes hold of that right wrist with both his hands. This gives him a feeling of security. Then

SUCCESS NOT DEPENDENT ON OUTWARD DISPLAY

¶ Some ministers make the mistake of supposing that success depends on drawing a large congregation by outward display, and then delivering the message of truth in a theatrical style. But this is using common fire instead of the sacred fire of God's kindling. —*Gospel Workers*, p. 383.

I place my left hand firmly between his shoulders, and in a few well-chosen words express to the worshipers my belief in the candidate's sincerity, his confidence in God, his surrender of self, and his resurrection to a life of victory. I conclude with the baptismal formula, stating it in words such as: "And now, brother (or sister), knowing that you have given your heart to the Lord Jesus, and that you are resting entirely in His finished sacrifice for your salvation, I now (raising my left hand) gladly baptize you into the name of the Father, and of the

Danger of Sensational Teachings

You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon anyone the burden of encouraging an appetite for encouraging speculative doctrines and theories. My brethren, keep these things out of your teaching.—*Evangelism*, p. 138.

Son, and of the Holy Spirit. Amen." Taking a step to the left, I lower the candidate gently backward into the water. At the same time I bring my right hand up to cover his face. This latter prevents any tendency to strangle, and assures perfect control at the moment of immersion. Remember that slow, deliberate movements are essential to success. Nothing should be hurried. The raising of the candidate is, of course, the symbol of the resurrection, and it is well if the audience sings a stanza of some appropriate hymn or song of victory. Even if the organ plays alone it is effective. But a baptismal service is worship, and the worshipers will receive a greater blessing by participation than by mere observation.

As the candidate is raised from the water it is good to grip his hand and give him the assurance of God's blessing for a life of victory. Then he passes to the dressing room, where happy helpers will assist him in removing the wet garments. A touch of sweetness may be added to the service if as the candidate leaves the water he is handed a white flower; it may be a rose for the women and a carnation for the men—but some flower that symbolizes purity. Perhaps the associate evangelist or head deacon may do this for the men, and the Bible instructor or the head deaconess may present this token to the women, with just a simple

word like this: "May this little flower be a token of the purity of the life of Jesus, which you have now received. May it inspire you to keep yourself unspotted from the world."

These details may seem insignificant, but they mean much to the success of the service. And although I urge that no time be wasted in needless occupations, yet something as important as baptism deserves our best attention. This is the greatest day in the life of the candidate, and the extra minutes spent in the carrying out of these suggestions will add much to the spirit of true worship and will bring a richer experience to those being baptized.

Conclude Baptismal Service With Appeal

When the actual baptism concludes the service of the hour, it is impressive if the benediction is pronounced from the pool. But before dismissing the meeting I have made it customary to give an invitation for any others who, having been impressed by the Spirit of God, would like to indicate their desire to go forward in such a service in the near future. This they can do by raising their hands or perhaps by standing. Having just witnessed the victory of others, they have had their hearts softened, and some may surrender at that time who would never respond in the usual way.

At the close of my first big public bap-



tismal service in a truly conservative country I made my usual appeal, and the Lord certainly moved on the hearts of many. More than three thousand people were present, and when I asked those to stand to indicate their desire to go forward in such a service in the near future, I thought that perhaps thirty or forty might respond. Imagine my surprise when one hundred and sixteen stood! Well-trained ushers, who were always ready for any emergency, quickly obtained their names, and these were later enrolled in the preparation classes. Not all were actually ready to go forward at the next baptism. Many needed a great deal more preparation. But they were impressed, and that was the time to get their decision. This appeal might not always be made by the one doing the baptizing. At times I have been invited to make the appeal for the evangelist. And this has immediately followed the last immersion. I have been gratified to see on some occasions a very large response. This has been particularly true in some places in South America, even in spite of having to make the appeal through a translator.

When the baptismal service is concluded, it is well if each candidate can be provided with transportation to his home. This may not always be needed, for many will have their own cars. But if it is needed, helpers should be delegated for this service of love. Such a plan is particularly helpful if those using their cars can be counseled beforehand. They should be instructed in how to guide the conversation into channels of spiritual victory. This will reinforce the experience the candidate has already gained.

Baptism is certainly an ordinance, but if that is all, then its very purpose is defeated. It must be an experience. To be born of water is not enough. We must be born of the Spirit also if we are to experience true victory in our lives. When Ananias said to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16), he was speaking of something more than a mere ordinance.

Our Lord's Baptism

When our Saviour was baptized we read that He came up out of the water, and kneeling on the bank of the Jordan, pleaded with His Father for the baptism of power. It was then that He received the

anointing of the Spirit. He was entering upon a new era in His life, and needed a special infilling of power. These descriptive words arrest us:

The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. . . . Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light—fit emblem of Him, the meek and lowly One.

Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, "This is my beloved Son, in whom I am well pleased."⁴

And the one who follows his Lord can claim the same Spirit of power. So in preparing our candidates for this service, let us keep before them this larger experience, and by the grace of God lead them to claim the gift of the Spirit. Too many Christians are baptized into John's baptism, which was only a baptism of repentance. The baptism of the Spirit can alone prepare the church for translation. These words from Isaiah do not primarily refer to the experience of baptism, yet they may well be appropriated as a fitting promise for such an occasion: "When thou passest through the waters, I will be with thee." His presence with them will make their baptism a foretaste of heaven.

¹ *Testimonies*, vol. 6, p. 97.

² *Ibid.*, p. 98.

³ *Ibid.*, pp. 97, 98.

⁴ *The Desire of Ages*, pp. 111, 112.

¶ Twelve American underwater archeological explorers arrived in Haifa, Israel, to begin a three-month search of the sunken harbor of ancient Caesarea and the bottom of the Sea of Galilee. Heading the expedition is Edwin A. Link, explorer and inventor. It is sponsored jointly by the Princeton (New Jersey) Theological Seminary and the America-Israel Society, Washington, D.C.

¶ Fifty chapels will be built in Britain by the Church of Jesus Christ of Latter-day Saints (Mormon) in the next three to five years, it was announced by its British mission in Filey Bay, England. The announcement, made at a youth festival attended by 2,000 Mormons, said the chapels would cost a total of about 6 million pounds (\$17 million).

Evangelism in Poland and Finland

E. E. CLEVELAND

Associate Secretary, General Conference Ministerial Association

ON JANUARY 31, 1960, Brethren Arthur White, Odd Jordal, and I entered Poland for sixteen days of fellowship with our Polish brethren. Brother White conducted the Spirit of Prophecy course, Brother Jordal taught the class in Bible doctrines, and I conducted the class in public evangelism. Among the three of us, ninety-nine classes were held in those sixteen days. Thirteen public meetings were held at night in the Warsaw Seventh-day Adventist church, during which fifty people decided to join the Seventh-day Adventist Church.

The Polish ministers are of good courage and are pursuing a vigorous program of evangelism. Public preaching and home visitation are unrestricted in Poland. In fact, our brethren are enjoying unprecedented privileges, especially in the publication of Adventist literature.

The administrators of our work in Poland are wholehearted in their encouragement of the public evangelistic program. Every minister could report a public effort in some portion of his district. These men are preaching the gospel everywhere.

Our final appointment in Poland took us

to the south, where a group of our believers gathered just eighteen miles from the Czech border. More than five hundred filled a building whose normal capacity was three hundred. They sat for three hours, physically uncomfortable but spiritually hungry, listening to the Word of the Lord. Our visit to a large concentration camp maintained by the Germans during World War II convinced us more fully of the nearness of the end and the urgency of our times.

On February 16 I went by air to Finland, landed at 5:00 P.M., and at 7:00 P.M. conducted a public service. For six weeks we traveled in that lovely country, from Helsinki in the south to Sedankyla in the north. The story of Finland is a story of total evangelism. In this field everyone does some public preaching (to nonbelievers) each year. The union president, Onni Peltonen, despite a backbreaking schedule of administrative duties, manages to do some public evangelism. I also found the home missionary and Sabbath school secretary, young people's leader, and publishing secretary fitting in some public preaching.

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A typical audience at the public meetings held in the Adventist church, Helsinki, Finland.

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E. E. Cleveland preaching at Kotka, Finland, O. Halminen translating.

In the light of this, the rapid growth of the Finland Union is no mystery.

I found most of the pastors were away from their churches except on Sabbath. I inquired if the affairs of the church suffered, and was told that the believers expected the ministers to be soul winners and were content to carry their share of the church burden, thus releasing him to do his first work.

Every pastor conducts public services four nights each week. In two separate areas, two meetings weekly are held. On the Sabbath they are with their regular congregation. The time put in on this program varies according to the minister's responsibility. Erkki Luukko, president of the West Finland Conference, had just completed a week of preaching at Sedankyla.

In Denmark it was much the same story, with Thorvald Kristensen, conference president, conducting public meetings each week in Copenhagen. The ministers of the conference are also conducting meetings.

Brethren, the time is short. What we do must be done quickly!

SOME BOOKS I CAN RECOMMEND

[We have asked a number of our leading workers in different parts of the world to recommend a few books that have been a blessing to them in their private reading. This is the first of this new series, and others will follow from time to time. If there are two or three books that have been of special help to you and you would like to recommend them to your fellow workers, your contribution will be welcomed in the editorial office.—EDITORS.]

W. G. C. Murdoch

Dean of Theological Seminary, Andrews University

1. *A Christian Approach to Philosophy*, Warren C. Young, Van Kempen Press, Inc.

This book by Warren C. Young, who was the president of the Evangelical Theological Society in 1958, is a very helpful work. Chapter three is especially interesting. It deals with the problem of truth.

2. *A Faith to Proclaim*, by James S. Stewart, Charles Scribner's Sons.

Dr. Stewart is professor of New Testament at New College, Edinburgh, Scotland, and *A Faith to Proclaim* is one of the best presentations that I have read on preaching with resurrection power.

3. *Principles of Conduct*, by John Murray, W. B. Eerdmans Publishing Company.

John Murray is originally from Scotland. He is now professor of systematic theology at Westminster Theological Seminary, Pennsylvania. This is a remarkable exposition of grace and law, and is very close to our Adventist approach to this important subject.

4. *Immortality of the Soul or Resurrection of the Dead?* by Oscar Cullmann, The Macmillan Company.

Dr. Cullmann traces the doctrine of immortality in heathen sources and shows that the Hebrew Judaic teaching is dependent on the resurrection and not on the immortality of the soul.

5. *The Riddle of Roman Catholicism*, by Jaroslav Pelikan, Abingdon Press.

I have just completed reading this book and have never found anything so helpful in showing the weaknesses on both sides of the relationships between Roman Catholicism and Protestantism. I would recommend this as a must for every minister. The author has traced the doctrine of Roman Catholicism from its source. He also shows the foundations on which a great ecumenical movement could sweep both Roman Catholicism and Protestantism into one fold.

A Discussion of Walter Martin's Comments Relative to the Sabbath and the Lord's Day

Part 1

RICHARD HAMMILL

Associate Secretary, Department of Education, General Conference



IN HIS book *The Truth About Seventh-day Adventism* Walter R. Martin attempts to show that the teachings of the Seventh-day Adventist Church concerning the binding obligation upon Christians to observe the seventh-day Sabbath are without Biblical foundation. It is our purpose here to examine the arguments that he puts forth in chapter six. For easy comparison we will use the same headings that are found in his book.

Apocalyptic Illusions

Walter Martin begins his argument by asserting that "Adventists base their interpretations largely upon purely apocalyptic and prophetic passages in the books of Daniel and Revelation" (page 142), and that our interpretations of these passages are faulty. He does not show wherein these interpretations are faulty, but says concerning these Biblical passages, they are "symbols whose meaning the Holy Spirit has not been pleased to reveal," and "in my opinion, it cannot be denied that the chief source of these apocalyptic speculations is a failure to consider the fact that God has deliberately hidden some things from human understanding" (page 143).

It is evident that Mr. Martin is attempting to brush aside significant scriptural teaching and evidence on the important question of the Sabbath day merely with a sweeping assertion that the prophecies of Daniel and Revelation cannot be understood. We ask, Why did God send His Holy Spirit to indite these messages through the prophets? And why did God see fit to place these prophetic materials in the Bible if it were not that they are for our admonition and guidance? When the apostle Paul commended the Ephesian brethren "to God, and to the word of his grace, which is able

to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32), he did not exclude the prophetic writings of Daniel or of John. Undoubtedly Mr. Martin would agree that the books of Daniel and Revelation belong to the Biblical canon. Yet in reality one's canon of scripture consists only in that which one is willing to use for doctrine and as a guide for one's life.

It is further asserted: "There is no grammatical or contextual foundation in the Word of God for teaching that (a) the Papacy is the power spoken of in Daniel 7:25" (page 143). This judgment is surprising, inasmuch as our whole argument concerning Daniel 7:25 is based on the context. We are very careful to trace in this outline prophecy the development of great powers on the earth, beginning with Medo-Persia, followed by Greece, Rome, and then the great political and spiritual power that arose out of the Roman Empire, the little horn. This certainly is using the context. Furthermore, we do not know what Mr. Martin could possibly have had in mind when he says that there is no grammatical foundation for our teaching on this prophecy. He does not show where we violate the grammar of Daniel 7:25. What purpose does language serve except to convey meaning? Our interpretation is based on a searching examination of the meaning of the phrases in the twenty-fifth verse. We do no violence to the grammar of this passage at all.

Next, it is asserted that we hold to our interpretation of Daniel 7:25 because it has been "confirmed" in the writings of Ellen G. White. We have never based our interpretation of this passage on the statements of Ellen G. White, nor do we now. We go directly to the Bible and to its clear delineations of the little horn power through the entire context of the seventh chapter of Daniel. Concerning the book of

Daniel our Saviour said, "Whoso readeth, let him understand" (Matt. 24:15). Jesus endorsed the book of Daniel and commended it for our study. We wonder, therefore, why Mr. Martin attempts to nullify the effect of a great prophecy merely by saying that it cannot be understood. We are amazed that he insists our interpretations are wrong without even attempting to show wherein they are in error, or what the scripture does mean. We would hardly want to think that our friend merely tries to dismiss an important portion of God's Word by mere denials and airy, lofty generalizations. Obviously, we will not change our views on Daniel 7:25 on the basis of such arguments.

Ellen G. White on the Fourth Commandment

Mr. Martin next quotes a statement of Ellen G. White from *The Great Controversy*, pages 452, 453, to the effect that the fourth commandment is the seal of the law of God. The seal consists in these two things—that the fourth commandment alone contains the name of God together with His title, the latter showing God's authority as the Creator for giving the law. Mr. Martin attempts to show that the statement of Mrs. White is not supported in the Bible. He comments that her error is due to her unfamiliarity with the Hebrew, and asserts that the name and title of God occur elsewhere in the Decalogue. He fails in this attempt, for in no place else in the Ten Commandments, except in the fourth, is the title of God as the Creator, the one who made heaven and earth, mentioned. No matter how well one might know Hebrew, he could not find substantiation for Mr. Martin's claim. Mr. Martin attempts to build his case on the fact that the name of God, *Elohim*, does appear elsewhere in the Decalogue, and that this name, he says, carries with it the connotation of Creator because it is used in Genesis 1:1, where we are told that God created the earth. This certainly is forced reasoning, and really consists of a form of hedging. Mrs. White did not say that the name of God occurs only in the fourth commandment, but

that God's name coupled with His designation as Creator of the heavens and the earth occurs there alone. Mr. Martin's assertion that because he has shown how the name of God occurs in Exodus 20:1, 2, 5, 7, he "disposes" of Mrs. White's claim, is really ludicrous. Yet after mentioning the fact that the name of God occurs elsewhere in the Decalogue, and that wherever it occurs we should understand that it means "Creator," Mr. Martin says this is "an unanswerable linguistic argument." We fail to see that this is even a linguistic argument, let alone that it is unanswerable. The fact that in Genesis 1:1 God is described as the Creator does not mean that wherever the name "God" is used we are immediately to supply the words *Creator of the heavens and the earth*. The Hebrew word *Elohim* used alone carries absolutely no connotation of "Creator." We are astounded even more when Mr. Martin says that if the entire fourth commandment were removed, the title of Creator would remain in the other commandments simply because the name of God appears there. Is it not Martin who is straining and stretching the scripture, and not Ellen G. White, despite the fact that several times in this passage he asserts that her interpretation is "neither grammatically, nor contextually tenable" and that it is "seriously deficient in the all-important areas of language and syntactical usage"? Not once did Mr. Martin show that Mrs. White's use of the Bible is contrary to grammatical or contextual or syntactical usage. In fact, his extreme position that the mere mention of the name of God must be understood to include His title as Creator shows that it is Mr. Martin who is not observing the laws of grammar and linguistics. Mrs. White's statement is in harmony with the language and syntactical usage of Exodus 20, while Mr. Martin's statement is not. Moreover, he attempts to becloud the issue by stating that although God hallowed the Sabbath day, scholars from the church fathers on down have debated the meaning of the word *hallowed*. The Hebrew makes perfectly clear that God hallowed the Sabbath

WORK MARRED BY SELF-GLORIFICATION

¶ There is no religion in the enthronement of self. He who makes self-glorification his aim will find himself destitute of that grace which alone can make him efficient in Christ's service. Whenever pride and self-complacency are indulged, the work is marred.—*Christ's Object Lessons*, p. 402.

by resting on it and by setting it apart for His own use. Because we might not know all the connotations of the word *hallow* is no excuse whatsoever for men not to rest and worship on the Sabbath as God commanded them.

Mr. Martin next quotes a statement of Ellen G. White in which she stated that the Papacy brought about the change of worship from the seventh day to the first day of the week. He attempts to dispose of this claim by asking to which pope she referred. He says we agree that there was no

Many a man lacks friends because his heart has no soil for friendship.

such office as the Papacy until the elevation of Gregory the Great in A.D. 590, and since we admit that a great body of Christians were keeping Sunday before that time, we contradict ourselves. In the first place, we do not admit that there was no such institution as the Papacy before Gregory. This matter rests entirely on the definition given of the word *papacy*, and in a case like this the only fair procedure is to ascertain what the word meant to Ellen G. White at the end of the nineteenth century, and not what it means to Mr. Martin today.

We do agree that the primacy of the Bishop of Rome over the Christian church came about through an evolutionary process. After the destruction of the Temple in A.D. 70 and of Jerusalem in A.D. 132, the church in Rome rapidly came to the forefront of Christendom. Although there were other great churches that were founded by the apostles, yet the fact that both Peter and Paul met their death in Rome, and the fact that Rome was the capital of the empire caused the early Christians to regard highly the opinions of the leaders of the Christian community in Rome. As the decades passed, this eminence was steadily augmented. Irenaeus of Lyons (France) represented the general feeling of the churches of his time (about A.D. 185) when he drew attention to the fact that the Roman Church was founded by Peter and Paul, and declared "For it is a matter of necessity that every Church should agree with this Church, on account of its pre-eminent authority."—*Heresies* 3:3. Further evidence of this primacy of the Roman Church and the Roman Bishop is

seen about A.D. 198, when the problem of the date of Easter became so acute that a number of synods were convened in Rome, Palestine, Alexandria, and other places. These synods all decided in favor of the Roman practice of holding Easter on a Sunday instead of on the evening of the fourteenth of Nisan.

By A.D. 200 Rome was the eminent and influential center of Christianity, and the Roman bishops were not slow to make the most of this eminence. As time passed, the influence of the Bishop of Rome was greatly extended, so that he was almost always selected as president and moderator of ecumenical assemblies, and there existed a general feeling that no decisions of a general nature could be made without his consent. In the Synod of Sardica in A.D. 343 we observe that the long-standing authority of the Roman Bishop was formulated, and he was given appellate powers to settle disputes involving other bishops. A careful study of the experiences of the church of those times reveals that the bishops of

You can't hold a man down without staying down with him.—Booker T. Washington.

Rome exercised their power in widespread church affairs, and often at the request of bishops and princes. Damasus, another strong pope elected in A.D. 366, obtained from Emperor Gratian the right to try other bishops.

The doctrinal controversies of the fourth century greatly enhanced the power of the Bishop of Rome. Innocent I (A.D. 404) laid claim to the supreme right of adjudication in all the more grave and momentous cases of church disputes, and also claimed the right to issue obligatory regulations for the several districts of the Church. Leo I (A.D. 440-461) emphasized the primacy of Peter, and claimed that the bishops of Rome were Peter's successors. He so effectively made his claims that he was able to exercise authority in Gaul, Spain, and North Africa. In A.D. 445 he obtained an edict from Emperor Valentinian III, who ordered all Christians to obey the Roman Bishop as having "the primacy of St. Peter." Leo effectually exerted his control of the Church by interfering in this or that important concern of the whole Christian church.

As far back as the third century we find Irenaeus of Lyons listing the popes of Rome. He claimed that Peter was the first pope, and he listed twelve popes who had ruled in succession from his day. Regardless of what we think of this list, it is evident that great sections of the Christian church in the third and fourth centuries A.D. looked to the Roman Bishop as the foremost "father" of Christendom. That is the meaning of the word, and it was in this sense that Mrs. White—as well as practically all writers of her time—used the word, referring to the institutions of the papacy, the continuing line of spiritual leaders of the Church, and not to any one single Bishop of Rome.

Certainly the institution of the papacy existed before the time of Gregory I, and numerous statements from early church historians show that these popes were active in using their influence in downgrading the seventh-day Sabbath and in encouraging the Church to keep Sunday instead. In some cases this took the form of proclaiming Saturday as a fast day, which fast was not to be broken until the beginning of the first day of the week. Another instance, oc-

curing much earlier, is the indefatigable efforts put forth by the bishops of Rome to establish throughout Christendom the practice of observing the anniversary of Christ's resurrection on Sunday, instead of on different days of the week year by year. The Jewish Passover season, during which Christ was crucified and resurrected, was determined according to the rising of the full moon in the Jewish month Nisan. Accordingly, the Passover and the first day of the Feast of Unleavened Bread wandered among the various days of the week. When the early Christians very early began to honor the yearly anniversary of Christ's resurrection, they used the Jewish reckoning, and honored it, one year on Tuesday, another on Wednesday, et cetera. This method of fixing the anniversary of Christ's resurrection was used throughout the Christian church at one time, and especially so in Egypt, Palestine, and Asia Minor.

When the Jewish people fell into great disfavor in the early Christian centuries, the leaders of the church in the West (Italy, Gaul, et cetera) felt irked at having to use Jewish reckoning to set the date of a

For Your Information

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The following new sets of color slides, taken in 1957 and 1959 by the members of the Seminary's Guided Tours to the Bible Lands, are ready for distribution (all prices include postage in the United States):

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church celebration. They began agitation to tie the anniversary of His resurrection to a fixed day of the week, namely, Sunday, inasmuch as when Christ was resurrected, that feast day had fallen on Sunday. This helped strengthen their contention that Christians should also observe the first day of the week in honor of Christ's resurrection, rather than observe the seventh-day Sabbath as the Bible commands. Thus they used the fledgling Easter celebration as a

Keep your face toward the sunshine and the shadows will fall behind you.

means of establishing the observance of Sunday.

Victor, the bishop of Rome from approximately A.D. 189 to 200, tried to force this practice upon the church in Asia Minor. When the leaders of the church in the East protested, he attempted to excommunicate them all. The controversy raged during the third and fourth centuries, until eventually the bishops of Rome were able to enforce their will upon the entire Christian church. As the anniversary of the Lord's resurrection gradually became tied to Sunday, the esteem of the people for that day increased, and little by little they became willing to accept it as the weekly day of worship in place of the seventh-day Sabbath. Certainly the bishops of Rome played a leading part in changing the practice of the Christian world from the observance of Sabbath to Sunday.

The leaders of the Church of Rome used their influence upon Emperor Constantine to bring about his Edict of A.D. 321, in which people living in cities were forbidden to labor on Sunday. In the Council of Laodicea, held between A.D. 343 and 381, the church leaders made the following law: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."—Canon 29, *Hefele's Councils*, vol. 2, bk. 6, sec. 93.

That the bishops of Rome, the "fathers," i.e. popes, of the most influential part of Christendom, surely were primary agents in creating the observance of Sunday, just as Ellen G. White wrote, is clearly evident.

Mr. Martin asks why Seventh-day Adventists cite the testimony of Roman Catholic authorities to the effect that they changed the Sabbath to Sunday when he can find other Roman Catholic authorities that do not agree. Our answer to this is that when some authorities acknowledge the fact that it was the Roman Catholic Church who brought about the change in practice of Christendom of worshiping on the first day of the week instead of the seventh, those authorities are agreeing with that which actually happened, and are agreeing with the statements of the prophecy of Daniel 7:25 concerning what would take place under the influence of the little-horn power.

On page 148 of his book, Walter Martin quotes the excellent statement of Peter Geiermann, acknowledging that Saturday is the Sabbath day and that the Catholic Church in the Council of Laodicea transferred the solemnity from Saturday to Sunday. Mr. Martin quotes another statement of Mr. Geiermann which reiterates the same thing and emphasizes that "this change the church was authorized to make by the power conferred upon her by Jesus Christ" (page 149). But he also mentions such texts as Revelation 1:10; Acts 20:7; and 1 Corinthians 16:2 as Biblical authority for the observance of the first day of the week. Not one of these texts state that Sunday is the Lord's day, nor do they cite a divine command that Christians should observe the first day of the week. We accept the second statement of Professor Geiermann too, for in it he also says that the

The red in our flag stands for valor, the white for purity, and the blue for justice.

Catholic Church had authority to decree that Christians should keep the first day of the week. We quoted him in the first instance because he so claimed. His assertion that this authority was theirs by virtue of the Scripture, we reject, but doing so in no way weakens his testimony as to the part the Roman Catholic Church played in the attempt to change the Sabbath. We see nothing inconsistent in citing Geiermann as a witness.

Adventism Unmoved

Mr. Martin attempts to make a strong argument out of the fact that Arthur E.

(Continued on page 37)

MUSIC IN WORSHIP



Music and Religious Experience

H. B. HANNUM

Professor of Music, La Sierra College



THE Seventh-day Adventist Church is an evangelical church, believing that its prime objective is the proclaiming of the gospel in the world and the winning of souls to the kingdom of God.

This is and should be the purpose of the church, and this spirit of evangelism should permeate every feature of our church services.

This means that our music should be evangelical in its objective. But *evangelical* suggests different meanings to various people. It is a word that embraces many kinds of missionary work and many kinds of music. We should recognize that *evangelical* is a broad term.

To some it means the extensive use of what is known as the "gospel song." This is a type of folk music, melodious and catchy, sometimes even sentimental and emotional to a large degree. It makes a quick appeal to the masses. To some it has a strong spiritual appeal. Many workers find this music very effective in reaching people. Solos, duets, quartets, and other arrangements of gospel songs have a great appeal to many people.

An evangelist or a singer who knows this type of music and who finds it effective should use it to the best of his ability. And he may be able to bring a spiritual message to many through this medium.

But while this music has an extensive appeal, it is not acceptable to all people. Some of it, well liked by many, cannot even be considered as artistic or well-written music. The musical or artistic quality is often rather low. There are artistic or cultured people whose taste in music is

such that they cannot recognize anything of value in this "gospel" music. To people of this training and culture, gospel music makes no "evangelistic" appeal, but rather repels them and causes them to associate "evangelism" with a low type of music.

While this class may not represent the majority of the population, there is an increasing number of people who appreciate a different type of religious music. They have learned great religious music in choral organizations in secondary school and college, and they will not accept "gospel music" as the standard for either evangelistic or church services. And they are finding in the popular churches an increasing emphasis on better choral and congregational music. The recent hymnals of the Methodists, Presbyterians, Episcopalians, Lutherans, and Baptists reflect this emphasis upon the best hymns and tunes, and there is an absence of the once-familiar gospel song.

In view of this situation it would be wise for our evangelists to recognize that there are evangelical possibilities in the best hymns, the so-called church hymns, and in the finest sacred choral music. The appeal of this music may not reach everyone, but there are many who sincerely desire this type of sacred music.

Sometimes evangelism and emotionalism become closely associated in the minds of many. Too often popular evangelism does lay greater stress on emotional elements, and this is frequently felt in the music. To some the emotional drive of the gospel song is meaningful and effective. But we are warned not to make this the only means of evangelism:

"Let not your efforts be to follow the world's way but to follow God's way. Out-

ward display will not do the work the Lord desires to have done to arouse the higher classes to a conviction that they have heard the truth. Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you do not hold Sunday evening meetings to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a

Keep away from places where people say to you, "I didn't expect to see you here."—D. L. Moody.

warning, arousing them from their death-like sleep of self-indulgence. It is the naked truth that, like a sharp, two-edged sword, cuts both ways."—*Evangelism*, p. 148.

There is a danger that we confuse emotionalism and spiritual impressions. True emotion is needed and will accompany a true spiritual experience, but this is not to be confused with emotionalism, or an over-emphasis upon feelings and emotions. It is possible for certain types of music to contribute strongly to emotionalism.

Nor should we confuse artistic enjoyment, or what is sometimes called "an aesthetic experience," with true spirituality and worship. Some have said that they get as much from the enjoyment of sacred music as they do from a sermon or reading the Bible. This is obviously a confusing of aesthetic enjoyment, or the thrill that comes from hearing beautiful music, with the true religious experience that is the unfolding of the heart to God and the submitting of our wills to His will. The two experiences should not be put on the same level.

It is possible for one to enjoy the best of sacred music and at the same time enter into a sincere spiritual experience of true worship and submission to God. But there are nonreligious individuals who are highly cultured and refined and who truly receive a tremendous artistic or aesthetic experience from great religious music. It makes a strong appeal to their highly developed artistic natures. This is not the same as a religious experience. On the other hand, there are pious, spiritual individuals who love God deeply, yet who receive no artis-

tic or spiritual enjoyment from great works of music. This does not mean that the music itself is of no value either spiritually or artistically. Then again, there are spiritual individuals who gain both spiritual and artistic ecstasy from the great masterpieces of religious music. Unfortunately, some have not understood these differences between artistic or musical values and true spiritual experiences.

In our work as an evangelical denomination we need to keep in mind the complexity of this matter and not confuse our thinking. We need to recognize the place for every type of musical expression. We need to remember that art and religion are not the same. The experience of conversion is not the same as an aesthetic experience. The appeal of music is not the same as the appeal of the Holy Spirit. Music is desirable and helpful, but it should never displace the position of Christ or the Word of God. We need to be on the alert, that we shall not depend upon music to do the work in evangelism that is the work of the Holy Spirit.

We also need to be on our guard against a wrong attitude toward beauty and artistic music in our church services. In *The Great Controversy*, pages 566, 567, we have these statements concerning the services of the Catholic Church:

"Many Protestants suppose that the Catholic religion is unattractive, and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse

A life here, in which you fail of every end you seek, yet which disciplines you for a better, is assuredly not a failure.

and clumsy imposture. The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles

of her grand cathedrals, cannot fail to impress the mind with awe and reverence.

"This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.

"Brilliance of style is not necessarily an index of pure, elevated thought. High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual. They are often employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone.

"A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. None but those who have planted their feet firmly upon the foundation of truth,

and whose hearts are renewed by the Spirit of God, are proof against her influence. Thousands who have not an experimental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes desire."

These paragraphs clearly set forth principles that will help us think straight as to the relation between the arts and religion. Good art and music are highly desirable provided they do not detract from true emphasis on Christ our Saviour. It is not the love of beauty and art and music that is wrong, but the neglect to point the soul to Christ.

The Puritans and some religious groups have felt that all art was inimical to the gospel, but this need not be so. God is a lover of the beautiful, and He may be served through the avenues of artistic beauty provided we remember the things of greatest importance—Jesus Christ and His gospel of salvation.

It is unfortunate that beauty in music and art are associated at times with barrenness and emptiness in religion, and it is equally unfortunate that triviality in music

(Continued on page 41)

A Much-discussed Book

Among our correspondence arising from the appearance of Walter R. Martin's book *The Truth About Seventh-day Adventism* are some interesting comments by certain ministers. One of our men wrote at length, saying that he had studied the theological sections of the book carefully (giving details), and he added: "I feel greatly strengthened in my faith as a result of my study of this book."

This man had gone back to his Greek New Testament, and he set forth some intelligent refutations of points asserted in the book. Now any book that will make men do that cannot do great harm to its readers. The minister actually wrote: "I have enjoyed this book more than any book I have ever begun to read. I think this book will do us more good than harm, as it already has made me stronger in the saving knowledge given to God's people." We think there is good in any book that makes us think and grow stronger in the faith.

Truth and error often lie close together, and only the diligent student who is constantly delving into the mine of truth can be sure that he is not being deceived by error. Moreover, only by consecrated and continuous study of truth can we be saved from the fallacy of thinking we have a monopoly on "the truth as it is in Jesus." Truth has nothing to fear from either attack or investigation.

We regret that two of our men assigned to reply to Walter Martin's book are overseas, necessitating a slight delay in the appearance of their material. Meanwhile a careful examination of the book in question, which can be ordered through your Book and Bible House, could well become a source of strength to those who may have to meet its arguments in the course of their church work.—
EDITORS.

Those who attended the Council look back and s

"The two high points of the council to me were the inspiration I received from the spiritual atmosphere that was manifest during the entire meeting, and the help I received learning new methods that are successfully used by other evangelists."—*Ruben F. Schneider, Denver, Colorado.*

"The entire Denver evangelistic council was to me a high and blessed experience. The inspiration, practical instruction, discussion periods, and fellowship watered my soul. However, I believe that the greatest blessing came to me at the close of Elder R. S. Watts's inspiring studies during the special consecration service and the season of prayer that followed. God's Spirit touched me with blessing, and I am determined by God's help to preach His last message as never before."—*Judson P. Habenicht, Calgary, Alberta.*

"I have been tremendously impressed with the earnest consecration of our North American evangelists who have been present at this meeting. I shall go home to Australia feeling greatly encouraged to be laboring in a common cause with such fine spiritual men."—*George Burnside, Ministerial Association Secretary, Australasian Division.*

"It has been a real feast for me to be here. I am going home filled with a great blessing."—*H. M. Williams, North Platte, Nebraska.*

"The evangelistic council brought to me a renewed realization of our utter dependence on the power of the Holy Spirit in successful soul winning. It brought to us the need of possessing the two essentials of successful evangelism (pointed out by Elder E. E. Cleveland): 1. An intimate knowledge of the Word of God; 2. the power of the Holy Spirit."—*C. A. Walter, Phoenix, Arizona.*

"The HIGH COUNCIL

"I have been helped greatly in my understanding of the problems and the work of the evangelists in the field. As pastor evangelists it is essential that we understand the problems of other men."—*E. E. Lutz, Englewood, Colorado.*

"The council brought more encouragement and inspiration to me than any other event in my years in the work. I pray we may have such a season each year until the Lord comes. The most impressive thing to me about the council was the fact that men of such varied talents and methods could share their convictions in such a constructive way. There was never a trace of bickering and this made the council such a help to all of us."—*Elden K. Walter, Phoenix, Arizona.*

"This council has inspired me because it has made me feel that I am part of an earnest, consecrated group of men, rather than a lone individual fighting on a hard battle front. I am proud to belong to such a spiritual group."—*G. D. O'Brien, Little Rock, Arkansas.*

"This council has been a real blessing to my soul. I can go back and preach the full message in the assurance that all my fellow workers are earnest and consecrated, and devoted to the whole message."—*A. O. Sage, Burbank, California.*

Evangelistic council held in Denver, Colorado, May 16-19.



POINT of the to ME"

"What a blessing the evangelistic council was! Never have I spent four more profitable days in my life. How refreshing it was to see and feel the unity that pervaded the meeting, and the heart searching that went with it. Now to share some of that spirit with the other brethren, and set them on fire to 'arise' and finish this work!"—*S. L. Folkenberg, New York City.*

"The recent evangelistic council gave me a threefold blessing: 1. The assurance that the most glorious and triumphant evangelism lies just ahead of us; 2. the association with the faithful and courageous evangelists inspired and augmented faith in public evangelism; 3. the most powerful weapon of a soul winner is his fully surrendered life to the perfect will of God."—*Walter Schubert, Associate Secretary, Ministerial Association, General Conference.*

"I realized, as never before, the blessings just ahead for God's church. It was an inspiration to know that each evangelist, through running a program of his own, is very interested in the soul-winning endeavors of his fellow evangelists, and they are working together as one great team. The exchange of ideas and methods that each man has found in his case to work successfully has made this council priceless to me."—*Kenneth J. Mittleider, Seattle, Washington.*

"Certainly the men closest to the heart of the church are its actively engaged soul winners. When such meet to consider evangelism, excluding all else, something wonderful happens! The council strengthened my purpose to make evangelistic soul winning my first business all the time, wherever I am."—*Arnold Kurtz, Oakland, California.*

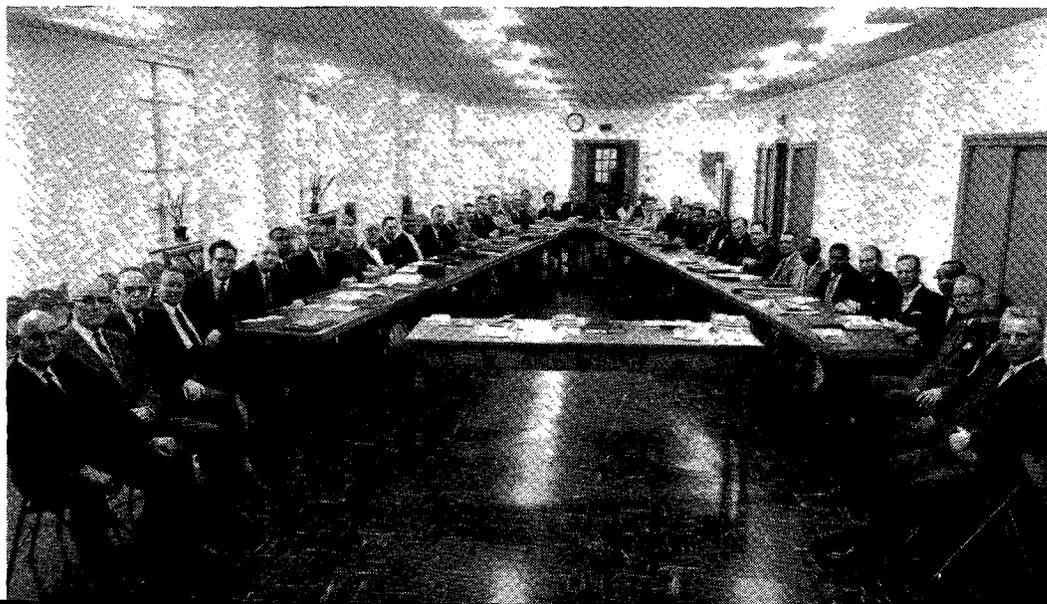
"The high point of the evangelistic council to me was the deep spiritual tone that prevailed, the humility and dedicated attitude of everyone present, and the truly practical problems and methods considered."—*E. E. Duncan, Edmonton, Alberta, Canada.*

"The spiritual atmosphere of the evangelistic council was invigorating and reassuring to me. The inspiration and spiritual refreshment are difficult to evaluate in words. The most tangible value of the council to me personally was the exchange of methods and procedures among fellow workers fresh from the field, who day by day are facing the same problems that I have to cope with in proclaiming present truth in the space age."—*G. E. Knowles, Salem, Oregon.*

"This meeting has been a tremendous blessing to me. I thank God for the privilege of attending, and I go back full of assurance to continue in the great work of evangelism."—*Don Spillman, Portland, Oregon.*

"In my experience I have to go all the way back to 1934 to find anything similar. But on that occasion we called in all of the workers from the various union conferences and thus had a group far too large to sit around the table for free discussion. For that reason the meeting at Denver outranks anything that I have ever attended, and for all the years to come I shall carry with me a rich inspiration and overwhelming incentive for all-out evangelism until the work is finished."—*Robert M. Whitsett, Minneapolis, Minnesota.*

Evangelistic council held in Washington, D.C., May 23-26.



Ellen G. White and the Spirit of Prophecy

Part I

H. W. LOWE



IN HIS recent and widely discussed book *The Truth About Seventh-day Adventism*, Walter R. Martin comments on Ellen G. White, and early introduces D. M. Canright, in whose writings are found "the inspiration for 90 per cent of the destructive personal criticisms leveled against Mrs. White" (p. 97) and whose two volumes *The Life of Mrs. E. G. White* and *Seventh-day Adventism Renounced* "laid the foundation for all future destructive criticism of Seventh-day Adventism" (p. 98).

Then follows a reference to the "carefully documented volume of almost 700 pages," *Ellen G. White and Her Critics* by Francis D. Nichol. This at once pits the work of Canright against that of Nichol, and produces a curious statement by Walter Martin:

"Nichol has dug deep into early Adventist history—even beyond Canright's day, but after reading both Nichol and Canright, the writer concludes that there is much to be said on both sides. But Canright, we believe, has the edge because he can say, 'I was there,' or 'Mrs. White said . . .' and contradictory contemporary statements are not to be found where many of Canright's charges are concerned."—Page 99.

We do not think that this statement was intended to suggest that a contemporary protagonist is necessarily a more reliable witness than the historian or the careful research student, to whom time so often gives a breadth of vision and a clear perspective denied to those who viewed things narrowly on the spot. Nevertheless, the implications of contemporary reliability are there, and should be answered.

The records of the Massachusetts Historical Society contain valuable information regarding the famous Salem witchcraft trials around 1690. In 1692 nineteen persons were executed for practicing witchcraft. Judge Samuel Sewell, who passed the terrible sentence, was wrong in his judgments in this shocking story—wrong even by the standards of his time. Sewell lived to

acknowledge both his error and guilt. Others involved in the infamous affair never admitted their grave mistakes. Yet they were all able to say in the fierce debates of the ensuing years, "I was there!" To get this grim episode in true focus we consider the facts that history presents to the careful student, and we place the hot zeal of contemporary witch hunters on that background. Quite often we have to discount the testimony of on-the-spot zealots.

Canright and Plagiarism

Walter Martin admits that not "all of Canright's writing is to be trusted, for many of his criticisms of Mrs. White's activities have been neatly undercut by contemporary evidence unearthed by F. D. Nichol and others" (p. 100), and he admits that whereas Canright made much ado about alleged plagiarism by Mrs. White, he was himself flagrantly guilty of the same thing: "Canright himself plagiarized not only some of the content but even the title of a book written in 1863 by Moses Hull, also an Adventist and a predecessor of Canright in the ministry" (p. 103).

The conclusion reached by our author is that though both D. M. Canright and Mrs. White borrowed literary material, it was not for pecuniary profit, and the position of neither was affected by it. On this subject three well-reasoned chapters will be found in F. D. Nichol's *Ellen G. White and Her Critics*, beginning on page 403. We think they are an adequate answer to the plagiarism and kindred charges, and shall not attempt more here.

Early Difficulties

Years ago when we read D. M. Canright's two books we concluded that (1) he was a man of overweening ambition and was involved in personality clashes with other strong-minded people; (2) he was admittedly faced with doctrinal differences among the early Adventists over the question of the nature of Christ, et cetera; (3) he finally became embittered and allowed himself to embark on a campaign of name

calling and vilification of his erstwhile colleagues.

Relationships and doctrinal problems are common to all religious movements. We will take but one striking instance. It is coincidental that in the year in which Canright defected (1887) from the Adventists to the Baptists, Charles Haddon Spurgeon launched his famous "down-grade controversy." He left the Baptist Union of Great Britain, charging that the higher criticism was undermining Baptist faith in the Bible, the deity of Christ, et cetera, and he stated they were "going down-hill at breakneck speed." Now "the prince of preachers"—a Calvinistic Baptist, as also is Walter Martin—thereby created a very bitter and enduring controversy, and was called upon by the Baptist Union to name modernists among his colleagues in order to prove his charges. Spurgeon never returned to the Baptist Union. He kept up his campaign, but, being the great man that he was, he resolutely refused to call names, though he unquestionably could have done so. Canright, on the contrary, used names and recorded opinions that men used in private conversation, and that were never intended for publication or repetition. We do not know of any of his Adventist associates who escaped the bitter charges of ignorance, bigotry, stubbornness, et cetera, brought against them by D. M. Canright.

We think that in fairness Martin's "I was there!" philosophy should be applied to the personal testimonial of D. W. Reavis, an intimate friend of D. M. Canright, recorded by F. D. Nichol (*op. cit.*, pp. 540-543, 663-665), which should be read by all our readers in evaluating Canright's character. We also think that if it is permissible for Walter Martin (pp. 175, 180, 181) to quote and claim validity for James White's earlier views to refute his later views on the investigative judgment, it must likewise be permissible for us to quote Canright's words during his Adventist days when we wish to evaluate either his views or his personality. (See Nichol, *op. cit.*, p. 663.) Such things do not establish finality of

judgment, but they are balancing factors in a controversy which, we agree with Walter Martin, may never be settled.

Fortunately, the Arian views held by some of our pioneers on the nature of Christ have, with the passage of time, practically disappeared from our ranks. It is, of course, in this area that many untrue criticisms of Seventh-day Adventists have persisted, and Walter Martin on pages 86-89 of his book has an eminently fair statement which exonerates Adventism in his mind from teaching the sinful nature of Christ and the incomplete atonement on the cross. So much for Canright and his downgrading of early Adventist leaders.

Ellen G. White and the Tithe

On page 109 of Walter Martin's book the view is accepted that Mrs. White paid a tithe but she did not always follow her own counsel as to its proper use: "Let none feel at liberty to retain their tithe to use it according to their own judgment." The charge that there was a discrepancy between Ellen G. White's teachings and her practice in tithe paying has been used by certain dissident leaders to persuade people to pay the tithe to them, as is always the case sooner or later with offshoot movements.

The Bible system of tithe paying was from the early years acknowledged by the Sabbathkeeping Adventists, and for about twenty years they included it in what they called "systematic benevolence." They estimated their property gain at about 10 per cent a year, and this was counted as increase, of which one tenth was the tithe. It was of this that Mrs. White wrote: "The plan of systematic benevolence is pleasing to God."—*Testimonies*, vol. 1, p. 190.

In 1879 it was decided that the better and more Biblical plan would be to pay one dollar out of every ten earned, as "a tithe of all our income."

There were always certain fixed principles in the Adventist conception of tithe paying: (1) The tithe was reserved for support of the ministry. "It [tithe] is to be de-

DAILY LIVING

☞ I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity in every trust, and a childlike trust in God.—John Vincent.

voted solely to support the ministry of the gospel."—*Counsels on Stewardship*, p. 81. (2) The tithe was to be brought to "the storehouse" for disbursement. "He [God] claims the tithe as His own, and it should ever be regarded as a sacred reserve, to be placed in His treasury for the benefit of His cause."—Ellen G. White in *The Review and Herald*, Dec. 8, 1896. (See also *Gospel Workers*, p. 370.) (3) The tithe payer does not, as in the case of freewill offerings, decide where and how his tithe should be disbursed. "They [members] are not to use it for themselves in an emergency, nor to apply it as they see fit,

Taking His hand, I went into the valley,
Into the darkest night and farthest way,
And woke, to find serene above me
A thousand stars had torn the black away.
—Faith Hollister.

even in what they may regard as the Lord's work."—*Testimonies*, vol. 9, p. 247. (4) God's plan is the same in every age. "A tithe of all our increase is the Lord's. He has reserved it to Himself to be employed for religious purposes. It is holy. Nothing less than this has He accepted in any dispensation."—Ellen G. White in *The Review and Herald*, May 16, 1882.

Ellen G. White, not unaware of her own early years of struggle, felt commissioned of God to take special notice of the needs of neglected workers, for whom there was no sustentation fund until 1911. She was "charged not to neglect or pass by those who were being wronged." See full statement in *Selected Messages*, volume 1, pages 33, 34. There were often cases of necessitous workers, particularly in the neglected Southern States among the Negro people in the years 1900-1906. Before the Southern Union Conference was organized, several workers went at their own expense to begin work among the Negro people, their work being recognized by the later-formed Southern Missionary Society, and is listed in the *Seventh-day Adventist Yearbook*, 1904-1908. Mission schools and evangelistic work were undertaken with a small and temporary appropriation from a conference organization, but it was inadequate for so great a need.

In 1904 a Southern Missionary Society representative, while visiting Colorado, re-

ceived \$400 from one church for the evangelistic work of the Society among the destitute of the Southland.

Elder W. C. White, one of Mrs. E. G. White's sons, explaining the situation years later, said:

When the agent of the Southern Missionary Society asked the members of this Colorado church for a donation, they manifested a willingness to give, and some of them said that they were paying a large tithe, and some were not wholly pleased with the way in which it was used. Compared with the population of the state the conference was strong and it had a good income. Therefore, some said, "Let us send some of our tithe to be used in the good work for the neglected colored people in the Southern States."

Then the officers of the church and the agent of the Society did in an irregular way what has since become very popular as a wise and unselfish policy when done in an orderly and regular way. They transferred a portion of the tithe of a well-to-do conference to a very destitute and needy mission field.

The officers of the Southern Missionary Society did not use this money to pay their own wages. They did not use it in any way for their own personal benefit. Neither did they pay it to the support of men whom the conferences in the South thought to be unfitted or unworthy. Neither was it paid to men who were carrying on an unauthorized work of their own devising.

The money was placed in the treasury of the Southern Missionary Society and was paid out in a regular and economical way to approved laborers who were engaged in regular denominational work.—W. C. White Statement, 1934. White Publications Document File No. 384.

When this action became known to the Colorado Conference president, he and his officers took the attitude that the receiving agent and the church concerned had acted irregularly, that the money should be returned, and they evidently talked freely and in no uncertain terms.

But the money had been used to help underpaid preachers, the Society could not repay it, and the matter came to the atten-

Aller Diener

("Servant of All")

We have just received the May issue of the German counterpart of *The Ministry* magazine. It is a fifteen-page mimeographed production under the above title. Its contents have a healthy Adventist atmosphere, and our ministerial association secretary is to be congratulated on its production.

tion of Mrs. White, who wrote the following letter to the Colorado Conference president, only a portion of which is quoted on page 109 of Walter Martin's book:

Mountain View, California
January 22, 1905

Elder _____,

My brother, I wish to say to you, Be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraging field in the world, the more sensible you will be.

It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient, properly to support their families. When my attention was called to aged ministers, white or black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. No man should give notoriety to the fact that in special cases the tithe is used in that way.

In regard to the colored work in the South, that field has been and is still being robbed of the means that should come to the workers in that field. If there have been cases where our sisters have appropriated their tithe to the support of the ministers working for the colored people in the South, let every man, if he is wise, hold his peace.

I have myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this; and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon; for it will necessitate my making known these matters, which I do not desire to do, because it is not best.

Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone; and if this matter is given publicity, it will create a knowledge which would better be left as it is. I do not care to give publicity to this work which the Lord has appointed me to do, and others to do.

I send this matter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that any one should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost con-

fidence in the appropriation of the tithe who have placed their tithe in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated.

I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example.—Ellen G. White letter 267, 1905.

[NOTE: The date of this letter is given erroneously as 1906 in Martin's book, p. 109.]

Some Conclusions

It is evident that (1) In 1905 the workers in the South were in a deplorable situation; (2) Mrs. White never used the tithe, either her own or that handed to her, for any but duly accredited Seventh-day Adventist ministers; (3) Mrs. White had strong convictions regarding the work in the South, for she said, "That field has been and is still being robbed of the means that should come to the workers in that field"; (4) this was an extraordinary experience under circumstances that do not exist today, and therefore it does not warrant any irregular use of tithe money now; (5) Mrs. White did not make a habit of accepting for disbursement the tithe of private persons.

We should add that Mrs. White's letter to the conference president, quoted in the preceding paragraph, was marked on certain copies "not to be published," obviously because it was material subject to misuse. However, because of someone's lack of judgment (Walter Martin attributes it to "conflict behind the scenes," p. 111) this letter (or excerpts from it) was quite widely used, sometimes in recent years by dissident persons seeking support for movements of their own. Some have even used statements as to how she used her income and offerings to prove that tithe may be used in any desired manner.

Walter Martin (pp. 109, 110) contends that because Mrs. White in 1896 urged that all tithe money "be placed in His treasury," and then ten years later used some of her tithe for unprecedented needs, there is "contradiction," and he explains this in part by quoting from a letter written in

NO REMARKABLE MEN

¶ We have no great men among us, and none need try to make themselves what they are not, remarkable men. It is not wisdom for a single individual to strike out as though he had some great talent, as though he were a Moody or a Sankey.—Ellen G. White in *The Review and Herald*, Dec. 8, 1885.

1881 by James White to D. M. Canright, in which "influence" is said to be used by two other workers on Mrs. White. There is no mention of tithing in this 1881 letter and most of Mrs. White's help to necessitous workers happened between 1900 and 1906 in behalf of work in the Southern States.

An expanded statement concerning Mrs. White and the tithe has been prepared by Arthur L. White, secretary, White Publications, at the request of our research committee, and a limited number of copies is available to our readers on request.

We can only add that Mrs. White's unique position among us, coupled with her solicitude for workers under unusually hard conditions, led her to do what she did, and time and the whole Adventist Church have found no insurmountable problem here. We now have a fiscal system that alleviates the problem of poor conferences and

needy ministers faced by Mrs. White in earlier days. Today our work has regularized many details that inevitably appeared in a growing work, and without boastfulness we thank God for its wide diffusion in harmony with the wise counsels of Mrs. White. The man who turned so bitterly against her, D. M. Canright, made one small venture into prophecy: "Adventism is founded on time, and time will kill it."—*Seventh-day Adventism Renounced*, p. 34. The seventy odd years since that prediction appeared have seen our work expand in every part of the world. We humbly believe that time has revealed Canright's devious error, and that it will lead all faithful souls into the everlasting kingdom through the appearance of the Lord Jesus Christ in whom all our hopes for time and eternity are centered.

(To be continued)

EVANGELISM -- Winning Men for God



Evangelistic Stimulants to Keep the People Coming to Meetings

STANLEY HARRIS

Evangelist, North Pacific Union Conference



THIS is a day of space travel, supersonic speeds, and numerous marvels of man's inventive genius. It is a day of unusual sights and sounds; of flying saucers and strange voices from outer space. It is also a day

of war preparation and horrible weapons of destruction. It is a "grand and awful time." "In these perilous times we should leave untried no means of warning the people."—*Evangelism*, p. 63.

The cities of earth are facing destruction in the immediate future, and we must heed the call to "act our part in warning these cities. The warning message must

come to the people who are ready to perish, unwarned, unsaved. How can we delay?"—*Ibid.*, p. 62. The great urgency of the work to be done is indicated in the following words: "Night after night I am unable to sleep, because of this burden resting upon me in behalf of the unwarned cities."—*Ibid.*

In writing about the closing work and the terrible judgments of God that are about to fall upon the cities, Ellen G. White said, "We must plan to place in these cities capable men who can present the third angel's message in a manner so forcible that it will strike home to the heart."—*Testimonies*, vol. 9, p. 99.

In doing evangelistic work in the large

cities it is imperative that we work out of the common order of things. With numerous attractions holding the interest of the people, with multitudes infatuated by television, movies, and other exciting pleasures, the evangelist is challenged to proclaim a message that will startle the hearers and break the tie that so strongly binds them to the world.

The first and foremost key to success in gaining and holding the attention of the people is to be endowed with the power of the Holy Spirit and to "present the third angel's message in a manner so forcible that it will strike home to the heart." There should be a power attending the preaching that will cause the people to cry, "Men and brethren, what must we do?" When such God-given power is in the ministry of the Word, there will be no problem in gaining and holding an audience.

The second key to success in gaining and holding the interest is to have a well-organized program. The people who attend should first of all be aware of the presence of God, and second, should sense the fact that the program has been well planned. They should never have to see the preacher and his assistants rushing about, harum-scarum, doing things that could have been done previously. There should be nothing that appears ludicrous, scattered, or ill-planned. Everything should be in order, and the atmosphere should lend itself to feelings of sacredness.

The third key to success in holding up the attendance is found in the use of a variety of methods. We are told, "From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method."—*Evangelism*, p. 123. Evangelists would do well to exert themselves to overcome the monotonous and the humdrum. Overdoing any one thing, regardless of how good it is, will result in a loss of interest. The people should always be kept in an attitude of anticipation. The evangelist should vary his methods from night to night and enlist the element of surprise. If he is in a rut and has only one way of doing things, the people will have a good idea of what is going to happen in the next meeting and will stay at home. The expression "Variety is the spice of life" is apropos in this case.

Evangelists may well consider the following counsel: "In the cities of today, where there is so much to attract and please, the

people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. . . . They must make use of *every means* that can possibly be devised for causing the truth to stand out clearly and distinctly."—*Testimonies*, vol. 9, p. 109. (Italics supplied.)

While there is no substitute for good Spirit-filled preaching to keep the people coming, there are some attendance aids that help to stimulate regularity in attendance to some degree. We would not, of course, use all possible aids in one campaign, but vary them according to circumstances. The following are a few such aids.

1. Free-Offer Plans

a. *Awards for faithfulness in attendance.* This includes Bibles, religious books, Bible games, religious pictures, and religious plaques. The latter can easily be manufactured in quantity at small cost, and they are one of the most effective and enticing means to keep people coming. Molds can be made with liquid rubber or plastic. The plaques themselves are made by pouring molding plaster into the molds.

b. *Awards for bringing others to the meetings.* A lovely white Bible can be offered to those who bring ten adults. A large book may be given to those who bring five, and a small book to those who bring two. It is also a nice gesture to give a small book such as *Steps to Christ* or a picture of Christ to those who come by invitation. Those who invite them can tell them that they will receive a lovely gift at the meeting.

2. Special Preliminary Features to Create Interest in Attendance

- a. Motion pictures.
- b. Scenic travelogue with color slides.
- c. Question box.
- d. Quiz program. This is done with roving microphone carried into the audience by assistants. The speaker asks very simple questions of those who volunteer, and gives them a book if they answer correctly. If they miss the question they still receive a gift.
- e. Musical features. Guest artists.
- f. Health talks and demonstrations.

3. Special Nights

a. *Temperance.* On this night a temperance speech by a winner of a temper-

ance speech-making contest can be used. This would be a good night to use the film *One in Twenty Thousand*.

b. Religious Liberty. On this night we could honor the flag and use some other patriotic items.

c. Youth nights. The sermon should appeal to youth. Have youth for some musical specials and also let them give testimonies from the desk. They can do other things on this night such as ushering, offering the prayer, et cetera.

d. Family nights. Special recognition and gifts for the aged, for the largest family, the youngest married couple, et cetera.

4. Use of Nightly Awards

a. For the first ones at the meeting. On the opening night the offer of a picture of Christ or some other attractive gift can be made to the first five hundred, more or less, who enter the doors.

b. For those sitting in certain seats. Different seats are picked before each meeting.

c. For oldest or youngest mother.

d. For mother of largest family.

e. For the one who traveled farthest to attend the meeting.

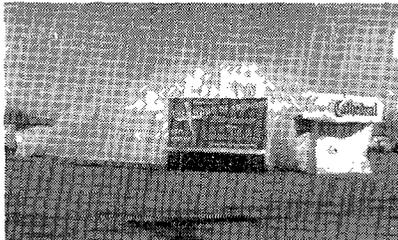
f. For all who brought their Bibles.

5. Free Offers for Attendance at Special Classes

a. Baptismal class. This is usually called a special Bible class. There are various ways to start such a class, but one of the finest inducements for getting enrollments is to offer an attractive certificate to those who enroll and complete the course. Everybody likes to get a diploma, and they are inexpensive to print.

b. Evangelistic Sabbath school class. It is very important for the evangelist to get the people to attend Sabbath school and church after he has preached on Sabbath-keeping. He should teach a Sabbath school class and call it a special Bible class for visitors. When he invites the people to come to his class he can offer the book *The Desire of Ages* as an inducement.

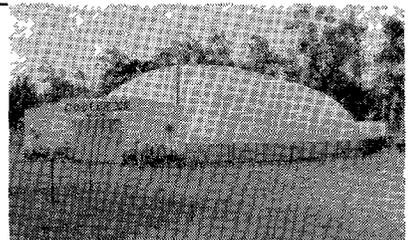
In conclusion I should say that proper advertising is also important to stimulate the people to attend the meetings. But this is a subject in itself. However, we can readily declare unequivocally that the best advertising is by word of mouth. If the people who attend your meetings are impressed they will want to bring others. If the people who come are not impressed, all the advertising in the world will profit you nothing.



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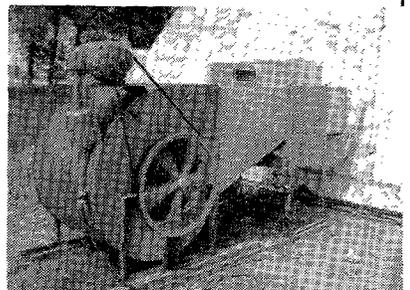
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HEALTH EVANGELISM



The Story of Accreditation at CME—Part 2

Obtaining the B Rating (Concluded)

MARGARET ROSSITER WHITE

Historical Records Librarian, Vernier Radcliffe Memorial Library, Loma Linda



THE next crisis that confronted the medical school occurred soon after the United States' entry into World War I, in April, 1917. Regardless of the rumbles and distractions of the war, by the summer of 1917 much had been accomplished toward the desired improvements in Los Angeles. The block of land, bounded by Michigan, Bailey, New Jersey, and Boyle streets, had been purchased and paid for; the dispensary had been completed, equipped, and occupied; the \$60,000 fund for the hospital was mounting high; the girls' dormitory was practically completed; the boys' home was nearly ready for occupancy. Except for the war clouds on the horizon, the future had never seemed so auspicious for the College of Medical Evangelists. Even the matter of the rating was not pressing, as the consensus of many was that perhaps it was not necessary.

The relation of CME to the Government did not become acute until October of 1917. By July there was some concern over the drafting of medical students and because of recognition that the national program was threatening to hamper seriously the teaching of the forthcoming year. Strong efforts had been made to cooperate with the Government emergency by offering a special summer school devoted to first-aid and emergency nursing; volunteering to operate a base hospital in France; carrying out the work of the Food Commission. Dr. Sutherland and Dr. Magan had met personally with Herbert Hoover and his collaborators at Washington, and described the occasion in a letter to Dr. Evans.

The position of the denomination, requesting that the Government recognize Seventh-

day Adventists as noncombatants, had been stated in a "memorial" drafted at the Spring Council in Huntsville, Alabama, in April. This had brought a flood of unfavorable criticism, especially after ex-President Theodore Roosevelt had come out with a strong article against conscientious objectors. But CME together with other medical schools throughout the nation, came up to the opening of school in the fall of 1917 still in uncertainty as to the draft status of its students. A telegram received August 31, from Dr. Franklin Martin, member of the Advisory Commission of the National Defense, stated: "A regulation providing for exemption of interns and medical students authorized by President; details by mail." This was encouraging, but lent a false sense of security, since this was just a formal notice, and moreover, did not apply to C-grade schools.

School opened September 10, 1917, but by the end of the month thirteen of the medical students were called in the first draft and were not exempt. By October 14, six had already gone to American Lake. Dr. Magan, en route to attend a council at Madison, began pondering the situation in his berth, and couldn't sleep. From Albuquerque, New Mexico, he wired Dr. Evans suggesting that Dr. Evans wire Surgeon General Gorgas in Washington, asking if CME was included in the list of schools whose students would not be disturbed. Dr. Evans did so, and the answer came back from Dr. Gorgas on October 1, "Request discharge students your college disapproved." The reason for refusal was defined in a second telegram on October 3, by the statement; "College of Medical Evangelists not recognized by 50 per cent of the State examining boards."

Dr. Evans wired Dr. Magan immediately, asking him to go to Washington and interview

personally the surgeon general. While Dr. Magan went on to Washington, Dr. Evans was active in Los Angeles. He talked with Dr. William R. Molony, president of the Board of Medical Examiners, who in turn wired Surgeon General Gorgas on October 2: ". . . It has been suggested that a possible reason is that the college is rated as Class C. The Board emphatically protests this rating and can certify that college is high grade in every particular and should be rated Class B." On the same day Dr. Molony wired Senator Hiram Johnson, urgently requesting that he wield his influence to secure for CME students the same consideration given to students of other medical schools.

Dr. Magan's Story—Saga of CME

Dr. Magan proceeded to Washington fully determined to "never let up until we get Government recognition." But he encountered obstacles at every step. Dr. Gorgas was out of Washington, and Dr. Victor Vaughn, who was handling the matter of the rating of medical schools, was also out of town. No one in the office could locate the telegram that Dr. Molony had sent. There was one redeeming factor in the experience—Dr. Magan found the brethren at the General Conference sympathetic and friendly in the dilemma. Dr. Magan's story of his experience on this occasion is part of the saga of CME. Students of twenty or more years ago all had the privilege of hearing him tell it in person. Here is a portion:

There is something about the experience of having the burden of a great crisis rolled upon you when you are all alone which drives you very close to God. I was on my way to save the only medical school in all the world which bore the name of God. Practically speaking, I knew not one soul there, not a man in the office of the surgeon general. I felt to pray the prayer of Martin Luther which had for years appealed to me:

"O Thou, my God! Do Thou, my God, stand by me against all the world's wisdom and reason. . . . For myself I would prefer to have peaceful days, and to be out of this turmoil. But Thine, O Lord, is the cause." . . .

From office to office and from one great man to another I went, but nowhere did I get a word of comfort. I remember one bitter cold day, with driving wind and snow, disheartened and not knowing what next to do, I left the office of the surgeon general and sat down on the stone curbing supporting the iron fence around the White House. There I sat and prayed, and there came into my mind some of the closing words in Solomon's great prayer at the dedication of the Temple—"and let these my words . . . be nigh unto the Lord our God day and night, that he maintain the cause of his servant." . . .

I remembered the prayers which so often fell

from the lips of Ellen G. White, of John Burden, of many another soul who struggled to launch the school. I, too, had prayed and it came into my mind that prayers do not die when they leave our lips; they are "nigh unto the Lord our God day and night." I knew that the prayers offered long ago were still doing duty before the great white throne, and I was comforted.¹

Since it would be impossible to see Dr. Vaughn in Washington, Dr. Magan decided to return to Chicago, where Dr. Vaughn and Dr. Franklin Martin were attending the Clinical Congress of Surgeons. He remembered Dr. George Hare of Fresno, California, the president of the American Academy of Medicine, who was a close friend of Dr. Vaughn, so he wired Dr. Evans to get in touch with Dr. Hare and urge him to accompany him to Chicago. Upon receiving this telegram, Dr. Evans left immediately for Fresno and found that Dr. Hare was much interested in the fate of the medical school and willing to wield his influence and accompany Dr. Evans to Chicago. Dr. Hare suggested that Dr. Evans prepare a statement showing the average grades obtained by students at the examinations for the years 1915, 1916, and 1917. "The Loma Linda group has improved each year and shows a very creditable record," he said. In fact, as it turned out, the prejudice toward the college was overcome by the splendid record of the students, one of CME's graduates having received the highest grade of any applicant at any examination during the entire year.²

Before leaving for Chicago, Dr. Hare and Dr. Evans called Dr. Charles B. Pinkham, secretary of the Board of Medical Examiners of the State of California, by telephone while the board was in session in Sacramento, and asked him to put a resolution before the board in an official form, recommending that CME should have an increase in rating. Dr. Pinkham responded to this and sent the following telegram on October 20, 1917: "Resolved, that the College of Medical Evangelists be considered by the Board of Medical Examiners of the State of California as deserving of a higher rating than Class-C institution as rated by the Council of Medical Education of the American Medical Association."

Dr. Evans, Dr. Magan, and Dr. Hare were able to see Dr. Colwell and others of the A.M.A. men in Chicago, but evidently did not see the elusive Dr. Vaughn, for when Dr. Evans wrote back to Loma Linda telling of their counsels in Chicago, he added that Dr. Magan and Dr. Hare had gone on to Washington to see Dr. Vaughn. Dr. Evans wrote Dr. Alfred Shryock

(Continued on page 46)

PASTOR -- Shepherding the Flock



Spoiling a Good Sermon

F. R. ISAAC

Retired Minister, Riverside, California

MY MOTHER never urged her children to eat leftovers. She said, "I would rather have them spoil out of your stomachs than in them." When you feel that you have had enough food, more—no matter how good—would spoil and also retard the digestion of what you relished when your stomach was ready to receive a well-proportioned quantity of appetizing food.

The same is true of a good spicy sermon that is rounded out in a thirty-five-minute lively discourse, and closed with an ending that everyone understands is the conclusion. There is nothing more to be added. More, even of the same quality, would divert the minds of the hearers from the matter already presented, and would necessarily have to be crowded out or be buried beneath confusion.

On this subject Ellen G. White wrote long ago: "One half the matter presented would be of more benefit to the hearer than the large mass poured forth by the speaker. . . . There is a burying up of the matter that has been presented. . . . Our ministers were making mistakes in talking so long as to wear away the first forcible impression made upon the hearers. So large a mass of matter is presented which they can not possibly retain and digest, that all seems confused."—*Testimonies to Ministers*, p. 256.

There is danger of presenting too much new light at one time. "If new truths were presented in so large a measure that they could not comprehend them, some would go away and never come back."—*Testimonies*, vol. 6, p. 57. "Speak short, and you will create an interest to hear again and again."—*Testimonies to Ministers*, p. 258. "Preach the truth in its simplicity, but let your discourses be short."—*Ibid.*, p. 310.

We see that Mrs. White made special appeals

for short, comprehensive discourses. A statement taken from *Testimonies to Ministers*, page 311, emphasizes those already given, mentioning especially the thought not to drown out what has already been presented: "Speak short. Your discourses are generally double the length they should be. It is possible to handle a good thing in such a manner that it loses its flavor. When a discourse is too long, the last part of the preaching detracts from the force and interest of that which has preceded it." Why not give the hearers what they can use and enjoy, rather than so much that they become confused and forget what truth an illustration was to magnify?

My mother used to say also, "When it tastes the best, that is the time to stop, because you will want more of the same kind next time." Speakers who close when the interest is high and let it be known that there is more of the same quality to come, have larger and still larger audiences as time goes on.

It is a real art to build up interest in a certain subject, but interest can easily be destroyed by the speaker's giving overdoses, whereas if truth is presented in limited quantities at the right time, further interest will be created and at the same time the hearers of the truths will be convinced. Note again how to do that: "Speak short, and you will create an interest to hear again and again."—*Ibid.*, p. 258.

To create an interest is the first objective in any sermon. This may be accomplished by an appropriate story illustrating the theme to be developed, or by calling attention to what the hearers are longing for.

Jesus began His Sermon on the Mount by telling the people who is eligible for the kingdom of heaven. The children of Israel had been oppressed for centuries, and they looked for a king to deliver them. They mourned

on the walls of Jerusalem; so He briefly told them that they would be comforted. They were looking forward to inheriting the earth. He told them in a few words who would have that privilege. His statements were short and to the point, but their hearts were touched because they learned how their longings could be realized.

Then we have Christ's many parables, which were short stories introducing the subject of the

theme He was to present. They have awakened interest in the gospel truths since that time. Truly we can say that Christ's method in proclaiming the Word can be followed today with the greatest amount of success.

Our hearts go out especially to the lambs of the flock, and also to the parents who find it difficult to keep the children quiet when both hands of the clock point upward, when stomachs are empty, and brains are overcharged.

BIBLE INSTRUCTOR



Our Source of Courage and Power

LOUISE C. KLEUSER

EVERY type of profession or service presents some problems, whether our work is of a ministerial or secular nature. Because the very nature of the Bible work requires a close contact with sin and sinners, we may expect opposition. The important lesson for the gospel worker to learn, therefore, is how to meet disappointments.

Christ has endowed His church with every enabling grace to meet human weaknesses and obstacles from without. As the worker seriously considers the source of his strength he should not allow himself to become frustrated; he should always maintain a trustful and courageous attitude toward his work. Without a buoyant hope, however, the Bible work would at times present acute strain that tends to discouragement, frustration, and defeatism. It is not the only line of gospel service that feels the assaults of Satan; but the Bible instructor is attacked with greater force and more frequently than if he served in a more sheltered environment. And why? Because in almost every home he finds acute situations to be dealt with. Whether man or woman, the Bible instructor suffers vicariously with the families he is helping. This is a great drain on the worker physically. He (or she) must draw heavily from the Source of enabling grace so that he may instruct every afflicted soul to carry his burdens to the great Burden Bearer.

Constantly Looking Up

The theory of maintaining a cheerful attitude under all circumstances is not the only solution to Bible work pressures, which grow more taxing as the days slip away. The very fact that conditions in the world are becoming increasingly worse is not cheering to anyone, especially to a conscientious hard worker. Should he yield to a depressed spirit, his work might become most taxing.

It should rarely be necessary, however, for one who is dedicated to the Bible work to seek professional psychological counsel. In the comforting guidance supplied to God's people by the Spirit of Prophecy we may find a true source of strength to meet every personal problem, and to learn how to guide those for whom we must labor.

Do we seek a daily infilling to meet the perplexities of our work calmly? Do we practice to gain the charming poise that characterizes every true Christian? Or is it possible that we carry a wan professional smile from home to home without the reflection of the surrendered life from within? Do we tend to become so hurried in our activities for the kingdom that we often fail to "tarry" for the power from on high? Or do we daily charge our whole being with new courage, wisdom, and physical power by means of which we gain the poise our taxing tasks require?

Adjusting to Our Work

While the pressure of the growing work adds tensions to our daily responsibilities, another vital change on the worker's part is important. When the mind becomes weary the thinking becomes fuzzy, and our courage reaches a low ebb. This may be the time for the confused worker to seek the counsel of an understanding friend to help him look at his problem more objectively. While we would not want to make a practice of sharing our burdens, occasionally it pays to study them together in the open.

But what kind of friend should we choose? We will admit that such a counselor should be sympathetic, but not to the extent of babying our weaknesses. There should be understanding coupled with good judgment and experienced Christian living. Partners in the same work can be a great strength to each other. And what a comfort it is to have a good season of prayer together!

Whether we are ready to admit it or not, it is true that many of the annoyances we meet are caused by our poor planning. This oversight on our part brings inconvenience to others, and too often it develops into strained feelings. In an evangelistic team, and in our Bible work for those who are not yet dedicated Christians, happy relations are absolutely necessary. This is where a mediating friend can effect changes as vital as prayer itself.

A Change of Attitude

As in the days of the great prophet Elijah, God's servants will not be entirely immune to strain and tension. Some Jezebel with her prophets may supply the final threat that will send us exhausted to the juniper tree. Once there, we may long to flee from ourselves and from God. If our heavenly Father always dealt with us according to our impetuosity we might give up in discouragement; but He usually provides some friendly angel to cheer and comfort us, so that after a little rest we get back on our feet—just a little wiser than we were previously. In a humble and prayerful mood we find the destructive elements around us less terrifying, and the still small voice of God more comforting. This having been effected, our entire attitude toward our problems changes. Why? Because we have been on the mountaintop with God. We have been assured of victory ahead—and there is no more satisfying work for us than the Bible work!

Let the workers in this soul-winning profession keep looking up, for there is a new day dawning. The saints will soon be marching home, and what a joy it will be to bring with us

the harvest of souls we have reaped for the Master! May we learn to live with our problems and to grow as we conquer them one by one.

A Discussion of Walter Martin's Comments. . .

(Continued from page 20)

Lickey, an Adventist writer, in showing the relationship between the Sabbath and the cross, put his argument in the form of a statement by God and ended it by saying "What I have joined together, let no man put asunder." Mr. Lickey was showing how Calvary did not abrogate the Sabbath, but rather strengthened its claim to be the Christian day of rest because it is a sign of God's creative, redeeming power, as is Calvary. Mr. Martin says he is shocked to find that Mr. Lickey quotes Matthew 19:6, which is speaking of marriage, and applies it to the Sabbath and Calvary. He claims that this is an illustration of the way we use scriptures out of context.

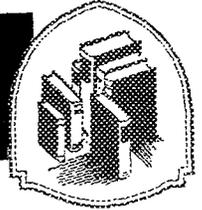
Actually, anyone reading Mr. Lickey's statement will recognize that he is using the words of Matthew 19:6 as a literary borrowing. It is a very common thing among many Christian writers to borrow the phrasing of a certain Biblical passage and to use it in an entirely different setting because of the apt phraseology. It is apparent that Mr. Lickey is not trying to use these phrases as Biblical support for his argument, nor is he exegeting Matthew 19:6. It would not be difficult to find many instances of this literary borrowing of phrases in practically any Christian book. To magnify this literary borrowing the way Mr. Martin has is evidence only that there has been much searching to try to find a little weakness to pick on. In this connection, however, we should say that neither Mr. Lickey nor any Seventh-day Adventist would attempt to make the Sabbath of equal importance with the cross. The cross is the most important event in Christian history, and nothing can equal it. On the other hand, it is certain that nothing happened at Calvary to change the fact that God said it is His desire and will that His children observe the seventh-day Sabbath, which is a memorial of His creative power just as the cross is an even greater sign of God's creative-redeeming power. After the cross, the seventh-day Sabbath was still the will of God for His people. Calvary ratified

the new covenant, and after a covenant or testament has been ratified no one can make any changes in it. The institution of Sunday, or the observing of the first day of the week, came too late to be included in God's new covenant for His people. Sun-

daykeeping is merely man's unilateral covenant, and God has nothing to do with it. Sunday has no part in God's gracious covenant with mankind, and is therefore only a human institution.

(To be continued)

BOOKS -- For Your Library



Chapel Talks, C. B. Eavey, *Minister's Handbook Series*, Baker Book House, Grand Rapids, Michigan, 1959, 116 pages, \$1.75.

The purpose of this little gem is to provide Christian truths as a basis for thinking and speaking. Ministers, college and academy chapel speakers, and young people's workers will find the author's skill that sees precious truths in familiar Bible texts. These he sets forth into practical Christian living with an appeal and flavor to catch the attention and the heart of youth. These 54 chapel talks are brief enough to quickly prime the pump for deeper reflection, and where a more complete presentation is needed, combinations suggest themselves, for here is good organization.

The publishers may be commended for including this excellent "handbook" in the ministerial series. A few of the subjects treated are: Attractiveness, Books and Reading, Difficulties in Doing Right, A Life for God, Our Two Natures, Money, Temptation, The Bible, God, Understanding the Bible, and Witnessing. Dr. Eavey hardly needs an introduction to young people's leaders, for he has authored at least a dozen other books of equal value.

LOUISE C. KLEUSER

They Found the Secret, V. Raymond Edman, Zondervan Publishing House, Grand Rapids, Michigan, 1960, 159 pages, \$2.50.

How do you think it would be to conduct a testimony service with an audience of some of the world's most devout Christians and successful soul winners? Can you imagine the thrilling stories of personal experience they would have to tell—stories of struggles, searchings, and findings of the good things in the Christian life?

We might ask them, What has been the secret of your personal power in Christian living and witnessing? Then one after another they would proceed to reveal to us how "they found the secret" that transformed their lives and touched them with beauty and success.

All this and more we find in the new book *They Found the Secret*, by V. Raymond Edman, president of Wheaton College, Wheaton, Illinois. These are actual testimonies by the men themselves of how they found the more abundant life in Christ their Lord. Many of these men had been Christians for

a number of years and were doing an acceptable work in their Christian ministry, but they yearned for a deeper spiritual power.

Here are the personal testimonies of twenty transformed lives which reveal the touch of God upon them. It is the story of their emerging from discouragement and defeat into victory; coming out of weakness and weariness into strength; out of ineffectiveness into success. Some of the men and women bearing these testimonies are John Bunyan, Amy Carmichael, Charles Finney, A. J. Gordon, John Hyde, D. L. Moody, Andrew Murray, Charles Trumbull, and Frances Havergal.

The chapter titles give a key to the contents of the book. The chapters deal with such topics as the cleansed life, the radiant life, the powerful, the burning dynamic, abiding, satisfying, soul-winning, holy, and adventurous life. The book may be considered emotional and should be read with wise, balanced thinking. Nevertheless, it does picture a spiritual perception seldom realized by most people.

ANDREW FEARING

The Emphasized Bible, Joseph Bryant Rotherham, Kregel Publications, Grand Rapids, Michigan, 1192 pages, \$12.95.

This is a unique translation of the Bible, embracing features not found in any other English translation. It is aimed to give the English scholar the same advantage as the student of Biblical languages, as far as that is possible.

The unusual arrangement of the pages shows at a glance the structure of the sentences, the importance of the paragraph, with the narrative so arranged that the speech, parallelism, and the logical analysis are all seen on sight with the text.

This translation stresses emphasis by the use of various indentations and a unique system of symbols embodied in the text, plus helpful footnotes where needed. Those who are interested in the wealth of meaning in the original languages of the Bible will certainly find this book a gold mine of sermonic material. This *Emphasized Bible* claims to be based on the scholarly Masoretico-Critical Edition of the Hebrew Bible produced by Doctor Ginsburg, and the standard critical text of the Greek New Testament by the well-known scholars, Westcott and Hort.

H. W. LOWE

The Worker's Clipping File

ANDREW C. FEARING

Associate Secretary, Ministerial Association, General Conference

THE voice came over the telephone: "We are conducting a series of chapel talks in our academy on the subject of determination and perseverance. For next week we would like to have the theme 'Overcoming Handicaps' presented, and we would appreciate it very much if you would be our speaker for that hour."

Overcoming handicaps! Now, I have many sermons on many subjects, but I had never given a talk on overcoming handicaps. However, there was an invitation and I must accept. I went into my study, and picking up the index to my files, I looked under "Determination, Perseverance," and found that the subject of handicaps and difficulties was incorporated in that folder, and that it was bulging with material—articles, illustrations, poems, quotations, seed thoughts—from the *Youth's Instructor*, the *Church Officers' Gazette*, *Sunshine* magazine, the *Review and Herald*, *Signs of the Times*, *Life and Health*, the *Sabbath School Worker*, several colporteur bulletins, a long-forgotten article I had written, a newspaper clipping or two, and notes referring me to several books in my library. I found, too, that there were related folders in the files—on discouragement, character, self-improvement, and self-reliance. These would doubtless yield some good ideas for my talk.

Those files! Those precious files! How grateful I am that material has been gathered and filed through the years. I started with an orange crate and now have four four-drawer cabinets!

As ministers today we are blessed with a great variety, volume, and quality of material aids for our spiritual ministration. We read a great deal, but we forget quickly, and unless this material is cataloged and within easy access, it is of little value for future use. There are many and varied types of filing systems that may be purchased or devised; however, I used a system that is patterned after the majority of office subject files. I find it is not complicated, but simple and timesaving.

About eight years ago the index to my subject files was placed in *The Ministry* (June, 1952, p. 14). Since such files are constantly changing, this revised and enlarged index is now being submitted, with subjects deleted that received little use. It should be understood that

this is not a file of sermons but a means of cataloging material by subject for easy reference.

Practical Details

The legal-size filing cabinet may prove more satisfactory than the standard for keeping over-size clippings. I use the regular three-position Manila filing folders. As the file grows, additional folders may be required to accommodate a single subject, but it is well to keep the material fresh—removing old-fashioned and outdated articles from time to time so that the files do not become mere storage vaults.

It is wise to take two subscriptions to your favorite periodicals, in order that clipping may be done without cutting into an article on another side, which you might wish to save.

Of course, one would not wish to save everything pertaining to a certain subject. For instance, much is written every year on the second chapter of Daniel. The main outline of this theme is usually somewhat similar; however, if there is a new approach, a different appeal, or added historical information, it could be lifted out of the main article. Thus you would save space and duplication in the files. Always remember to record the author, name of periodical, and the date. In the case of a book that has a passage you wish to include in your files, merely record the book title, author, and pages on a card or slip of paper and drop it in the proper folder.

Now a word of explanation to clarify certain points regarding the list that follows. You will note there are two types of entries in parentheses after some of the subjects. The parentheses using the word "See" can be easily explained by an example: When such a subject as "Justification (*see* Sanctification)" is listed, it means that there is no folder with the title "Justification," since the folder on Sanctification includes Justification. The other items in parentheses merely give additional information or ideas as to what a folder contains, and enables one to know what branches of the topic are classified under that heading.

You may find it helpful to clip this index from *THE MINISTRY* and paste it inside a Manila folder for easy reference. To save space the

books of the Bible are not listed here. However, in developing your own files you will probably wish to have a folder for each book of the Bible, and also for some specific chapters. This will be especially helpful for your expository type of sermons.

I want to pay a tribute to my wife, who through the years has faithfully read, marked, and clipped much of the material for our files. It is my hope that your files will grow and be in constant service for the Master, and that you will have joy and satisfaction in using them.

INDEX TO SUBJECT FILES

- Addresses and Directories
 After-dinner Speeches (anniversaries, service clubs, etc.)
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 Angels (good, evil)
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Teamwork for Success

(Continued from page 9)

evangelists sold many books. In addition to this they were able to secure the names of 87 people who indicated an interest in receiving Bible studies. Two months later there were 52 people taking Bible studies."

In Austria a campaign was conducted in the city of Linz, where fourteen literature evangelists participated. During the special campaign they received the names of one hundred interested people. Our literature evangelists are happy to do this type of work when they know that a minister is systematically going to follow up their interests. This kind of cooperative teamwork will greatly increase the usefulness

of our literature evangelists and will increase the number of baptisms by our ministers. Teamwork pays unusual dividends.

Music and Religious Experience

(Continued from page 23)

and art are at times associated with warmth and meaning in religion. This is no argument against striving to improve our tastes in music and art, nor is it a justification for a continued use of unworthy material, when we are able to make improvements. The evangelistic and spiritual power of the church cannot be hindered by forward steps in the arts and music as the servants of the church.

NEWS -- From Current Journals



¶ The *Churchman*, February, 1960, records that one half of the 1.5 million beds in American hospitals are occupied by psychiatric patients. A mental health discussion group reported in Chicago recently that the number of persons admitted to hospitals with psychiatric troubles on an average day is "equal to the number of patients hospitalized with all other ailments combined."

¶ The United States has virtually ceased to be a Protestant country and is in a "post-Protestant era" in which prior rights are no longer accorded to Anglo-Saxon Protestants. This appeared in an article in *America*, national Catholic weekly, in which Editor in Chief Father Thurston N. Davis, S.J., stressed that the bid for presidency by Democratic Senator John F. Kennedy, a Catholic, is "filled with immense sociological and cultural meaning." "Today, in 1960, we are certainly not a Catholic country, nor are we on the way to becoming one. But we have virtually ceased to be Protestant," Father Davis asserted. He said that up to and even after 1928, when Gov. Alfred E. Smith lost the Presidential election to Herbert Hoover, the U.S. remained "overwhelmingly Protestant in temper and tone." Since the depression and World War II, however, "a series of shifts have little by little changed the religio-political face of America." —American Baptist News Service.

¶ Post offices in West Germany began the sale of 30 million special stamps commemorating the 400th anniversary of the death of Philipp Melancthon, 16th-century religious Reformer and co-worker of Martin Luther. The stamp shows a likeness of Melancthon based on a famous painting of him by Lucas Cranach, German artist who specialized in portraits.

¶ Science, not Christianity, will be the dominant spiritual force in the world for the next century, although both are "complementary in God's providence," declared a noted Episcopal minister-scientist in Chicago. Dr. William C. Pollard, executive director of the Oak Ridge (Tenn.) Institute for Nuclear Studies, at the same time stressed that science and Christianity are "the two major outpourings of the human spirit in Western civilization." Addressing the 125th anniversary meeting of the Chicago Episcopal Diocese, he declared that the science of Western society, not its religion, is "spreading like an epidemic infection" through the rest of the world. He called on Western scientists

to spread the Gospel of Christianity along with the Gospel of Science. "Science alone," he added, "is a cruel idol, for science does not address the inner needs of man."

¶ The Methodist Church's General Conference has voted to substitute "faith" for "troth" in the church's marriage ceremony line in which the bride and bridegroom say, "And thereto I plight thee my troth." Troth, an old English word, means fidelity, truthfulness, or pledged faith.

¶ Mennonite Broadcasts, Inc., now releases 241 weekly radio programs in eight languages, it was announced at the agency's annual meeting in Harrisonburg, Virginia. Of the total, 163 programs are in English. Included are the Mennonite Hour, with 91 releases; The Way to Life, 19 releases; and Heart to Heart, 53 releases. Other languages used are Spanish, Navaho, Japanese, Italian, French, German, and Russian.

¶ It is possible that Americans will consume 15 per cent more cigarettes in 1965 than they will this year, according to the Agriculture Department. This forecast predicts that the number of male smokers will increase about 10 per cent and the female at least 33 per cent.—*Watchman-Examiner*.

¶ Southern Baptist preachers attending the denomination's Annual Pastors' Conference were advised to eat less and live longer. If overweight shortens life, ministers have a religious reason for eating less—"not to shorten your service to God," declared Dr. Wayne E. Oates, professor of psychology of religion at Southern Baptist Theological Seminary, Louisville, Kentucky. Dr. Oates led a panel discussion on maintaining the minister's health. He admitted that temperate eating is difficult for preachers because they eat many of their meals in other people's homes. But he suggested the preachers eat more meals at home and "let your stomach rest." He also recommended that pastors not accept gift automobiles either from their churches or members of the congregations, as "it obligates you unnecessarily."

¶ For the first time the New Testament has been translated into Faeroese, a language spoken by only 32,500 people living in Denmark's Faeroe Islands, midway between Scotland and Iceland. The Danish Bible Society already has sent an initial shipment of 500 copies of the Faeroe New Testament to the islanders.

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- T-2202 F-2103 Be Good to Your Heart!
- F-2104 The Miracle of Human Blood
- T-2203 F-2105 The Dreadful Price of Ignorance
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¶ The first Eskimo to be ordained in the Anglican Church in Canada is the Reverend Armand Tagoona, age 35. Made a deacon last year, Mr. Tagoona was ordained at a ceremony in the Rankin Inlet, Northwest Territories, 300 miles north of Churchill on the shore of Hudson Bay, by Bishop Donald B. Marsh of the Arctic Diocese, whose headquarters are in Toronto.

¶ Heeding the pleas of Jewish religious leaders, Premier David Ben-Gurion withdrew a planned Israeli stamp which showed a cross atop a Nazareth church steeple. The government is preparing a new stamp without the cross. Premier Ben-Gurion, acting in his capacity as Post Minister, intervened after the stamp was ready for print. Photos of the original stamp appearing in newspapers drew adverse comment from a number of high officials, including Rabbi Jacob Toledano, Israel Minister of Religious Affairs.

¶ A prominent Anglican clergyman has appealed to members of the Church of England to contribute toward the cost of erecting a projected shrine in London to the English Roman Catholic martyrs of the sixteenth and seventeenth centuries. The Reverend Hubert S. Box, Vicar of Bexhill-on-Sea, Sussex, who serves as proctor in the convocation of Canterbury, said "all of us must, in our better moments, deplore the way in which the division (between the churches) is sometimes exacerbated by uncharitable bitterness on either side." He said "contributions from Anglicans to the Catholic shrine would be a laudable episode in English history." The projected site of the shrine to the English martyrs is in Hyde Park, near the spot where once stood the Tyburn Tree, scene of many martyrdoms. The English martyrs were Catholics who died for their faith between the schism of King Henry VIII and the year 1681.

¶ A five-month Christian Road Safety campaign strongly supported by religious groups was launched throughout England recently. Motorists are being urged to say a prayer before entering their cars and to avoid alcoholic beverages if driving. The campaign was organized by the Christian Road Safety

League with the encouragement and endorsement of the British Government.

¶ Italy's Ministry of Defense has granted Seventh-day Adventists in the armed forces the right to abstain from all military activities on Saturdays in deference to their religious practice of observing that day as the Sabbath. The decision came after the Italian Union of Adventist Christian Churches appealed a conviction of an Adventist army man who, for refusal to take part in Saturday training routines, was sentenced to 20 days in a military prison. Draftee Cateno La Versa, 23, was released and acquitted. In its appeal the Adventist union pointed out that several civil servants who are members of the group already had obtained the right to abstain from work on Saturdays, making up the lost hours during the rest of the week, and that in state schools Adventist students are allowed to refrain from written examinations on Saturdays.

¶ Two "wedding palaces" will be built in Moscow this year in response to "popular demands to make wedding ceremonies more solemn and a more memorable event in one's life," the Moscow radio reported. Noting the "great success" of a palace built previously in Leningrad, the station said that ultimately similar institutions will be inaugurated in all the other large cities of the USSR. It said the Moscow palaces will be two stories high, and stylish staircases will lead to the first floor, where offices for registration of necessary documents will be located. On the ground floor will be the wedding banquet halls.

¶ For the first time in the history of Zionist colonization, an organized Christian group has been granted official status in Israel as recognized immigrants and land settlers, with all the rights of material and moral aid involved. A year and a half ago, five families of Seventh-day Adventists from the United States and Canada immigrated to Israel to till the land and build new homes. They joined the cooperative village of Amirim in Galilee, where they were welcomed by Jewish peasants. The newcomers have now been recognized by the Settlement Department of the Jewish Agency for Israel. One additional family arrived in the country around the end of May, and 30 more are expected in the future. Prayers conducted by the Adventists have been the first official Christian services to take place throughout the Zionist settlements. Like their Jewish neighbors, the Adventist settlers observe Saturday as their Sabbath.



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Obtaining the B Rating

(Continued from page 34)

on October 27, 1917: "Whether anything definite will be accomplished at this time for the release of the medical students we do not know, but hope for the best."

Tide Turned With A.M.A. and Government

On October 25 Dr. Percy Magan sent the following wire to Dr. Lillian Magan from Washington: "Tide has turned in our favor. Meeting with officers of the American Medical Association, who agree to recommend Government to recognize us and to release our men already gone. . . . Tell students we will win." On October 31 he wired that the Government officers had agreed to have Dr. Colwell visit the College of Medical Evangelists on November 10 with a view to raising the rating. "Impress on Drake to push the building [Drake was the contractor and builder]. Have Larson get dispensary in shape. Notify Loma Linda," he added.

Meanwhile the boys in camp were anxiously awaiting the outcome. Some of them were scheduled to sail for France in the near future. Dr. Magan had been keeping in touch with them and sending regular reports of progress being made for their release, and on November 13 wrote them a long letter of encouragement, telling them that Dr. Colwell had visited the school and there was every indication that the

raise in rating would be granted. "We voted this morning to spend awhile every evening for the rest of this week, beginning tomorrow night, in seeking God and humbling our hearts that He may give us the victory, and I rather think that next Sabbath will be a special day of fasting and prayer in behalf of the school and of you poor lads who are away from us." A post-script was added to this letter, dated November 14. "Since writing the above, Dr. Colwell has notified us that our rating positively will be raised. . . . we are rushing everything for you as fast as possible."

This tremendous victory called for an appropriate celebration at Loma Linda. New Year's Day, 1918, was appointed Jubilee Day, and invitations were sent to all the doctors and their families on the Los Angeles and Loma Linda faculty, members of the Loma Linda church and their families, members of the surrounding churches, including the faculties of the Glendale Sanitarium and Paradise Valley Sanitarium, and everyone else they could think of who had a special interest in the college. A free dinner was offered for students, nurses, and visiting physicians, and special guests.

The church was decorated with plants, ferns, flowers, and holly; the orchestra offered some "good triumphant pieces"; Miss Katherine Hansen sang, in her lovely contralto voice, "God Will Take Care of You" (by special request from Dr. Magan). Dr. Magan was master of ceremonies, and Elder John Burden had been asked to make "the big speech." All in all, it was a great occasion, a combination of Thanksgiving, Christmas, and New Year's. And not the least thankful among the joyous crowd were the boys who had returned from camp (all but one), to continue their studies in the College of Medical Evangelists.

¹ Percy T. Magan, "President's Report to the Constituency, January 28, 1940, at 10:00 a.m." Minutes of the Constituency, CME, 1940, pp. 12, 13.

² "Report of the North American Division Medical Department," Harry W. Miller, *Review and Herald*, 95:19, May 9, 1918, p. 19.

(All letters referred to are in the correspondence file of Historical Records Office.)

(To be continued)

Evangelistic Potential

(Continued from page 48)

The choir practice is a routine, necessary sort of thing. And suppose we are conscious of the needs of Sabbath morning listeners? Has it occurred to us that someone might find a new hold upon God even at the choir practice?

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PULPIT -- Pointers for Preachers



GEOGRAPHICAL DISTRIBUTION OF ADVENTIST PHYSICIANS

It is customary to hold what has been known as an interdepartmental meeting on coordinated evangelism following almost every meeting of the General Conference Committee on Thursday morning of each week. Elder V. G. Anderson, the chairman, calls this committee together, and we listen to reports of evangelistic endeavor from the various departments of the General Conference. When Doctor Flaiz was reporting for the Medical Department he pointed out that doctors had in the past tended to concentrate around CME until quite recent years. He went on to say: "In the late 1940's we started a program that was designed to get our physicians out across the country. This has brought about a great change, as illustrated in a sheet which we are now distributing entitled 'Geographical Distribution.'" Doctor Flaiz pointed out that the Southern and Eastern States are now getting more and more of our doctors, and he added that this was largely the work of Elder Sundin and the conference presidents who were cooperating with him. Every State is on the list, and only two Eastern States had only one doctor.

"What can we do to keep this trend going?" asked Doctor Flaiz. He suggested in reply that one special help would be for our administrations to encourage our doctors to regard themselves as part of the conference working forces. They could well be invited to attend workers' meetings, and at times special meetings for medical personnel could be held. It was suggested that THE MINISTRY magazine might be supplied to our physicians as a tangible evidence that we regard them as members of the conference staff.

We pass on this report by way of suggestion for the consideration of our leaders and committees in various parts of the world, for we think it has merit. At the moment of writing this paragraph definitely encouraging word has come from one conference that has decided to supply THE MINISTRY regularly to each of its doctors.

H. W. L.

"MEDAL OF DISHONOR"

WHAT will or will not work depends upon the worker. The air is full of counsel and the shelves full of books, each explaining a way to get the job done. It is probably true that the best method is yet undiscovered, and the best book unwritten. Contentment with the old and suspicion of the new constitutes a most serious barrier to progress. Some wear their conservatism as a "medal of honor." In the name of "orthodoxy" they "mark time" on "the

double." They worship the "good old days" as though they were an idol. To them a new idea, like a rattlesnake, must be approached with caution. With feet firmly planted on principle, God's men were never loathe to experiment. Joshua's conquest of Jericho was a study of unconventional warfare. Factions may quarrel with Gideon's method, but who can question his results? Perhaps the central question is this, "Does this method produce Christ-loving Christians, loyal to the church mission?" To paraphrase the apostle, "One man esteemeth halls above tents. Another esteemeth every method and meeting place alike." In the fear of God let every man advance with what he has.

E. E. C.

EVANGELISTIC POTENTIAL

THE CENTER of all true evangelism is the individual. The parable of the Ninety and Nine forever teaches the lesson that one straying soul cannot be replaced with another easier to reach. The individual always counts with the Saviour.

It is good to check up on our motives. Are we eager to win the individual—the particular individual who is lost and whose name we have been given? Or are we seeking only for numbers—numbers that will label us as a successful soul winner? Does not our conscience need probing a bit if we find it easy to toss away a name that does not quickly change to a number? Can three or four "easy baptisms" take the place of this particular soul? What if this soul were you—or I?

Just how evangelistic is the whole program of our church? Just how concerned are we with the individual? We announce Sunday night meetings. We call it evangelism. Do we realize that the Sabbath school is evangelism—that it ought to be and can be?

We think of the Dorcas Society as a necessary part of the Lord's work. Has it occurred to us that the Dorcas meeting itself could be evangelistic? Have we turned our eyes out to the needy and the hungry, and forgotten the need and the soul hunger of one who may sit silently sewing at the Tuesday Dorcas?

Music is not neglected in our program. We are careful that it should be representative and dignified. Do we actually think of it as a soul-winning tool? Do we choose the choir number or the solo to make a good impression, to make a name for something or someone? Or do we choose while deeply conscious that someone may sit in the back row on Sabbath morning—someone who needs God and might find Him through our song?

(Continued on page 46)