

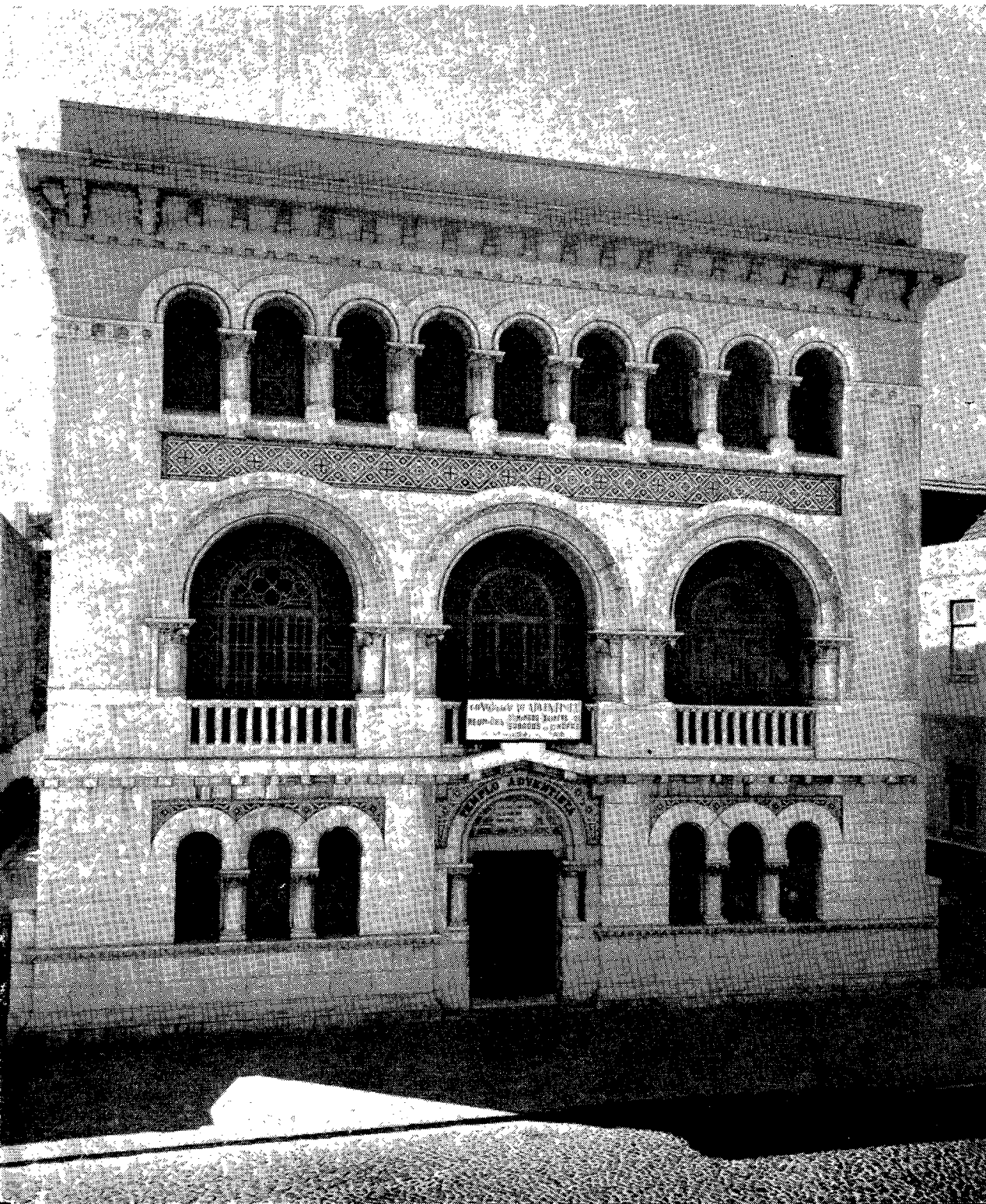
THE MINISTRY

FOR WORLD EVANGELISM

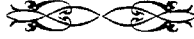
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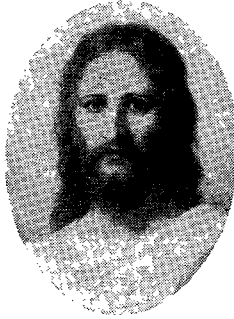


The Glory of Christ



ACCUSTOMED as we are from childhood to see the starry host come forth, night by night, to march in silent grandeur above our heads, the scene attracts little attention; many walking beneath that spangled dome, nor ever, the whole year through, turning a look of wonder on it. And thus also, in those who have been born and bred up by its shores, familiarity with the ocean, whether its waves sleep in summer sunshine or foam and rage in wintry tempests, breeds a measure of indifference.

But who, for the first time, has seen the Almighty's hand in the snowy Alps, or heard His voice in the thunders of Niagara, without dumb surprise? Our emotions are strange, new, and inexpressible; and we pronounce such sublime and surpassing grandeur to be beyond the power of words to describe; of colours to paint; of fancy to imagine. To appreciate, you must see them. And if the brightest colours of prose, or of poetry's glowing fancy, do no justice to such scenes, what words can set forth the graces and matchless merits of the Saviour? Put an angel—a seraph in the pulpit; and give him Christ for his theme! The subject is greater than his powers; the flight beyond his wing; the song above his compass. He was the first to say, when called to describe



the glories and beauty, the majesty and mercy, that meet in Jesus, Who is sufficient for these things? To appreciate him you must see and know him. Yes. You might sit there, and listen all your life long to no other theme, you might hear every sermon that had been preached, you might read

every hymn that had been sung, you might study every book that had been written about Christ and after all, on arriving in heaven, you would stand before the throne to lift your hands in rapt, mute astonishment—on recovering speech, to exclaim with Sheba's queen, "I had heard of thee in mine own land, of thy acts, and of thy wisdom; howbeit the half was not told me. How happy are thy men, happy thy servants"—and happy I to be allowed to rank with them.

✱ ✱ ✱

Any view of Christ which the greatest preacher in the highest flight of genius ever set before his audience, must be feeble compared with the reality. Paint and canvas cannot give the hues of the rainbow, or the beams of the sun—unless by representations so poor as in many instances to excite contempt, and in all astonishment, that any artist could attempt what so far exceeds the powers of cold, dull paint. No more can words describe the Saviour's glory.—Dr. Thomas Guthrie.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
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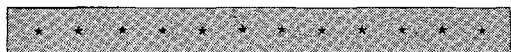
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AUGUST, 1953

In This Issue

LIVING as we do in a day when the tempo of human activity and affairs seems to be increasing week by week and month by month, and since as workers we are not at all immune to this pressure, we believe that Carlyle B. Haynes's article on page 4 is more than timely—"The Tragedy of Preaching in Human Strength."

Every pastor in our ranks will appreciate the discussion of "Pastor-Elder Relationships" on page 17 by W. A. Townend, a fellow worker in Australia.

Prophetic charts and evangelistic devices can be an expensive item in evangelism. On page 24 Francis Bush describes "A 'Disposable' Prophetic Chart" which he has been using in his work as a pastor-evangelist. It is an excellent device, and neither costly nor bulky.

In the Counsel section this month we continue the series of special quotations from the Spirit of prophecy dealing with the principles of Biblical study and research. This month's installment considers "Our Attitude Toward Study." Two more very helpful installments will appear in the September and October issues, which will complete the series of six.

Cover—Lisbon, Portugal, Church



THE picture on the front cover of this issue of THE MINISTRY is of the Lisbon church. When the pioneers of our movement in Portugal landed at Lisbon in 1904, they had to fight much prejudice. With the setting up of the Republic in 1910, greater freedom came in. Twenty years passed from the earliest days of the work until this church was built.

During that time the brethren met in hired halls, and the number of believers grew slowly.

In 1924 the church was opened, with a membership of 125. From then until 1945, when I became the pastor, the number of believers increased to 240. Twenty years had scarcely doubled the initial membership of 125. But of late God has rewarded our labors, and now (October, 1952), after the seven years in which I have had the pleasure of working here, we have exactly 480 members. In other words, in the last seven years as many have been baptized as had been in the first forty years.

The church building has from the very first been the center of all Adventist activities in Lisbon. Besides the church, it houses the union offices and a primary school. Although the building is large, and was very large at first for the membership, we are already facing a problem—how to make more room for the congregation, since they are already cramped for space.

MANUEL LEAL, Pastor.

The Tragedy of Preaching in Human Strength

CARLYLE B. HAYNES

Secretary, North American War Service Commission

PART I



SEVENTH-DAY ADVENT-IST workers preach much about the importance of keeping the commandments. Nor can they bring too much emphasis on duties so important.

Paul asked some searching questions of those who placed great emphasis on obedience to law. He said:

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God?" (Rom. 2:17-23).

It is not my purpose to bear down so heavily as Paul did upon the church in Rome. I do have it in mind to direct attention to the fact that before He ascended to heaven, after His resurrection, our Lord issued to His disciples, those whom He commissioned to be the leaders, the teachers, the evangelists, the preachers, the workers in His church, two commands, to one of which we have paid surprisingly little attention.

He commanded them to go into all the world and preach the gospel. We have paid much attention to that. But He also commanded them, *before going, before preaching, before daring to begin their work, to wait.*

"Wait—Go"

Putting it into the simplest possible form, these two commands were "Wait—Go." One was as imperative as the other. Disobedience to one would have been as great as disobedience to the other. Yet we have been feverishly active and alert to carry out the second, and most neglectful and dormant in doing the first.

Consider for a moment the tragedy, to say nothing of the futility, of the first disciples' going out on a worldwide mission without wait-

ing for the power of the Holy Spirit. What a great sin that would have been! What a great folly it would have been!

I put it to you: Is it less folly today to go about our work without the power of the Spirit? Is it less a sin? The disciples were not guilty of that sin. They waited. But are we guilty of that sin today? Do we wait? Do we go about our work devoid of the Spirit?

The enormity of the sin thus committed may be measured by the difference between the results that were obtained by the disciples and the results we obtain. Our barrenness witnesses against us that we are guilty of seeking to carry on the work of God in the energy of the flesh rather than the power of the Spirit—not having waited for that power.

"And [Jesus], being assembled together with them, *commanded* them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

And though this command does not apply to us today as it did to the disciples, in the same sense in which it applied to them, nevertheless, it does apply to us in principle.

The Christian receives the Holy Spirit when he is born again. Nevertheless, it is his duty to wait for its refreshing and its enabling power. The Spirit is not reluctant to fill the truly surrendered heart, and the real purpose in waiting is that one's heart may wholly yield to Him. With some this yielding may come instantly; with others there is delay. I beg of you, do not be either impetuous or unprepared in the Lord's work.

As in the beginning, so now, the work of the Lord is still dependent on the power and guidance of the Holy Spirit. No doubt there is some mystery about it, but God never rushes into any work. To the degree that the Spirit leads us, we too will be without impetuosity.

And yet, once God has prepared His ground, and has prepared His workers, He can, and often does, strike with astonishing swiftness, accuracy, and effectiveness, and accomplishes in a day what would otherwise take years. He did that on the day of Pentecost, and thus illustrated what can be done when His servants do His work in His way. They had had a long wait, in obedience to His command, but after that

long wait the Spirit came "suddenly" like a "rushing mighty wind." To the impatient worldling the waiting must have seemed tame, uneventful, time lost. But to God it was the necessary preparation for what He had in mind to do, and when it was over, no one could complain of delay in the magnificent results. For when the waiting had accomplished its purpose, then God could work with terrific power.

Wind, Fire, Flood

It is not without significance that when the Spirit manifested Himself, He did so by *wind*, *fire*, and *flood*. The *flood* is suggested by the wording that the Spirit was poured out on the disciples (Acts 2:17, 18). Mighty winds *drive* everything before them. Great fires *burn* all before them. Great floods *sweep* everything before them. These figures indicate the all-conquering power there is in the Holy Spirit.

Like a bolt of lightning from the great white throne, the Spirit on the day of Pentecost cut them through and through, and slew 3,000 of the Lord's enemies before His face. But the Lord who kills also makes alive (1 Sam. 2:6), and 3,000 new creatures joined the ranks of that little band of 120 in Jerusalem, making the membership of the Jerusalem church leap from 120 to 3,120 in one day. Would that we might multiply members at that rate!

Thus by waiting those long days, far more was accomplished in one day than the disciples could have accomplished in a lifetime—even conceding that they could have accomplished anything whatever.

Why do you suppose this account of waiting, and the resulting Pentecost, was put into the Bible?

It pays to wait—if we are waiting on God.

"They that wait upon the Lord shall renew [“change,” margin] their strength” (Isa. 40:31).

The disciples changed their strength on the day of Pentecost, changed it from the energy

of the flesh to the power of the Spirit. Do you have any desire to do that? Do you have any intention of doing it?

It is never easy to wait. It is the hardest thing I do. Waiting on God implies deficiency, and a recognition of that deficiency. It means we do not have what is necessary, and that we know it. The flesh asks, "What are we waiting for? All we need is a plan of action, a program, a budget, a few gadgets, a lot of illustrations, some advertising, a white suit perhaps, a radio or television contract, some smart men to put it over, and everything will work out all right."

We are fearful that if we wait, the Lord may scrap our plans, and we will not get the credit for the work when it is done. Then too, perhaps we are likely to think that our plans are more businesslike, more up to date, more spectacular, more effective than His. He might want us just to depend on the plain Word of God, the two-edged sword of the Spirit, wielded by the Spirit Himself; but we prefer to rely on an abundance of literature, up-to-the-minute advertising, a team of helpers, charts, beasts, films, radio, television, a supply of tearful illustrations. With these we think we can confidently look for impressive, even spectacular results.

But, I ask you, what could be more impressive and spectacular and effective in the way of results than the revival of Pentecost?

Consider the great religious movements of the past. Consider their effectiveness, their power, their results. Think of Luther, and of what he accomplished, of Wesley, Knox, Whitefield, Finney, and a host of others. There was little organization whatever—at least it was not conspicuous; no far-reaching plans in their preliminary work; that is, there was little man-made organization. A hive of bees may seem to have no organization at all, but in reality they work with great precision and orderliness. Who organizes them? The same One who desires to organize the church—the Majesty of heaven.

"TIME TO THINK, TO PRAY, TO WAIT"

WORKERS can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened.—Education, pp. 260, 261.

Consider the human body. It is the symbol chosen by God to represent His church. How organized it is, and yet how inconspicuous that organization makes itself! A man can walk, stand, work with his hands, and do hundreds of things that require the most precise organization, with little emphasis on the organization

itself, or the method by which he gets those things done. No machine on earth can duplicate a man's motions and a man's work.

So, in like manner, the church, if controlled from within, will be marvelously efficient, and yet without self-consciousness, clumsiness, or labored effort.

[Concluded next month]

Evaluating Ministers

M. E. LOEWEN

President, Ohio Conference



A GROUP of ministerial workers, during a free period at camp meeting, were deep in discussion.

"Sometimes it seems a worker is judged on only two activities," said one man, "and they are In-gathering and baptisms."

A city pastor spoke up, "Surely the conference committee considers more than that. But you must remember, the successful minister who carries a well-rounded program will have baptisms, and he will put over the campaigns."

"But when a committee is investigating a man, those are about the only things that are asked about."

A departmental secretary queried, "Just what would you consider the proper way to evaluate the work of a minister?"

"He ought to be a consecrated man, first of all," said one.

"Yes, and he must be a hard worker," added another.

"Naturally, every man would be willing to admit he worked hard," said the city pastor. This sally brought smiles all around.

"We lack the vision and imagination to comprehend what our calling should be. Some are not even ambitious enough to do more than settle in a comfortable position and get through its duties in a satisfactory way."

An evangelist thoughtfully said, "I wonder whether we really do exert ourselves as we could."

"Why, brother, don't we all work day and night?" came the question.

"What I was thinking about is our results. The other day I heard a conference president say that if he had ten consecrated men who would work as the pioneers did, that conference would show more in results from those

ten men than they now do from twoscore ministers."

"No doubt it is true that there are men who do not exert themselves. But by what standard should a minister be measured? When is a minister a success, and when should he be advised to change his methods?"

In many discussions of this nature there does seem to be a feeling that only the more spectacular accomplishments are of any weight when the committee considers a man's work. This is usually the result of superficial thinking.

Above all, a minister must be thoroughly consecrated.

"If the truth does not work in you with transforming power, so that you obey it from the heart, because you love its pure principles, be sure that for you the truth will lose its vitalizing power, and sin will strengthen. This is why many are not efficient agents for the Master."—*Testimonies to Ministers*, p. 159.

If he could be happy in any other work, then he should seriously consider leaving the ministry to those whom God fills with an impelling power. Every minister should be one who realizes he would be acutely unhappy and uncomfortable in any other calling.

Ten Important Points

In addition to consecration, the following ten-point program gives a framework for evaluating a religious worker's ability to carry responsibility:

1. Is the worker growing mentally and spiritually?
2. Is the spirituality of his churches growing?
3. Does he promote a well-balanced program?
4. Does he cooperate in campaigns?
5. Does he maintain a plan of personal improvement?

6. Is his preaching improving in power, in interest?
7. Is he financially sound?
8. Does he have a minister's personality?
9. Is he enthusiastic?
10. Does he have vision?

1. *Is the worker growing mentally and spiritually?* Some men forsake regular study habits as soon as they leave college. A productive man not only will have his work and his time well organized but will foster a constructive program. There is a definite purpose to his activities. He knows what he wants to accomplish with his sermons, in prayer meetings, in campaigns, and in soul winning. He knows how to organize his work and achieve his purpose.

2. *Is the spirituality of his churches growing?* What are the results of his work? Are the members spiritually starved? Many of the problems in the churches are minimized when the spiritual interests are cared for. The constant feeding of the proper food to the flock will counteract many troubles before they arise. Properly shepherded, the church will be a working church without observable strain or drive.

3. *Does he promote a well-balanced program?* Are the young people cared for? Are they kept interested? Does the church school flourish? Is the Sabbath school accomplishing its work? Is the church working on home missionary projects? Is the minister inclined to push one phase of church activity to the neglect of other activities?

4. *Does he cooperate in campaigns?* He probably does give at least token assent to the regular campaigns, since the conference officials who audit his monthly report also promote the campaigns. But is his district always lagging in every undertaking? Does he demonstrate his leadership in overcoming unfavorable circumstances? After all, the minister is to provide the leadership in getting the members to gain the blessing of participation in witnessing for the message. If they would do it without ministerial guidance, there would be no necessity for the employment of a pastor.

5. *Does he maintain a plan of personal improvement?* This is closely allied with our first question, but considers only one specific phase of that question. What are his personal study habits? "We need more study, more earnest meditation and communion with Christ."—*Ibid.*, p. 346. Does he read? How many books, and what kind of books, has he read in the past twelve months?

Besides a general fund of knowledge, every minister should have a specialty. This special

field of study should be taken up early. It will be "like a well dug on one's property, which year by year becomes deeper. All the little streams and rivulets of reading and experience find their way into it; and almost unawares the happy possessor comes to have within himself a fountain which makes it impossible that his mind should ever run dry."—JAMES STALKER, *The Preacher and His Models* (New York: Hunt & Eaton, 1891), p. 254.

6. *Is his preaching improving in power, in interest?* This includes the subject matter and the construction of sermons. It contemplates the proper use of the voice. Has the minister found the most efficient means of soul winning for his use? If the man is improving, then under normal conditions the amount of fruit he bears should constantly increase.

7. *Is he financially sound?* Is he full of impossible ideas for running the church? Can you trust his judgment where money is concerned? What are his personal finances like? Can he blithely rush into debt that will cause him to stagger for years to come? How does he manage the finances for an effort, for a church building?

8. *Does he have a minister's personality?* Are members embarrassed by peculiarities of habit that make them reluctant to introduce their minister to non-Adventists? Does he represent in a fitting manner the Seventh-day Adventist Church? Can the members, when they turn to him, find the spiritual comfort and help they need when in trouble?

9. *Is he enthusiastic?* Does his work seem to him humdrum and boring? Does he approach it eagerly? Does he throw himself heart and soul into his work? Or does he drag through it, just enduring it until his pay check arrives? Enthusiasm is contagious and is very useful to have in all branches of church work. Much can be overlooked if the worker is enthusiastic in his outlook.

10. *Does he have vision?* This message is the greatest movement in the world today. Does the worker envision his part in bringing it to a triumphant conclusion? Would he be content to allow his church to play a relatively unimportant part in his community? Does he have an expanding view of his work and its responsibilities?

These ten points are quite inclusive. But every worker can help himself if he will critically check his rating. Surely we should enjoy a growing, productive ministry, God's people receiving the leadership our profession gives them the right to expect.

Your Call to the Work of God

B. L. HASSENPFUG

Union Evangelist, South African Union



WHY did you choose the work of God as your vocation in life?

I am thinking not necessarily of preachers only, but of teachers, treasurers, bookkeepers, Bible instructors, singers, stenographers—anyone who

dedicates his life to the service of God.

While we discuss this topic, let a certain text play in the back of your mind: "There was a man sent from God, whose name was John" (John 1:6).

'Way back yonder, why did you decide to be a worker in this cause? Was it because of visions of a steady income? Did, perhaps, the glamour of leading people or standing before people entice you? Or did you have a love for souls, and was there down deep in your heart the burning desire to have some part in advancing God's kingdom, to hasten the coming of Jesus, your blessed Lord? Just why did you choose to become a minister for Christ? Furthermore, why are you *still*, today, a worker?

I remember attending a meeting conducted by a certain organization in Texas. I noticed that the minister could not even read his texts. His wife had to stand by his side and read his Bible references. I was interested to learn why a man who could not even read would want to preach. How was he called to the ministry? Upon inquiry, I learned that while he was out cultivating his cotton one day, sitting on the plow half asleep, the wheel went over a large rock. He was jolted from the seat and fell to the ground. That was his sign that God had called him to preach.

Called, Made, Appointed, Ordained

Our call to the ministry must rest on something more solid and fundamental. Let us notice how we become ministers. "Paul, *called* to be an apostle of Jesus Christ through the will of God" (1 Cor. 1:1). We are *called* through the will of God. In Acts 26:16, in rehearsing before King Agrippa his experience of conversion and his call to

the ministry, Paul repeats the words of Jesus: "I have appeared unto thee for this purpose, to *make* thee a minister and a witness." This statement agrees with the expression found in Ephesians 3:7: "Whereof I was *made* a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Again, in Colossians 1:23, the last clause, Paul says, "Whereof I Paul am *made* a minister."

You can see how Paul was *made* a minister. It was not of his choosing nor his plan. He had other plans and ideas. He already held an honored position. But it was God who *called* him according to His will, and *made* him a minister according to the grace of Jesus Christ.

Becoming a minister is not something that just happens overnight. It is not something that you or I might choose of our own will, or that will come upon us through feelings alone. It is the divine call of God according to the will and the grace of God.

In 2 Timothy 1:11 the apostle Paul says, "Whereunto I am *appointed* a preacher, and an apostle, and a teacher of the Gentiles." Here you will note the minister is *appointed* of God. "Who gave himself a ransom for all, to be testified in due time. Whereunto I am *ordained* a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity" (1 Tim. 2:6, 7).

To make the calling still more certain, he is also *ordained* a preacher, an apostle, or a teacher. Ordained by God for that work! Called of God! Preachers are a special product of the divine, saving grace of Jesus Christ.

Our Sufficiency of God

Not only are we made ministers, but we are made efficient ministers. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; *not* of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor. 3:5, 6).

If we will follow the divine leadership of

God, we will improve every capability, so that we can present to the world this marvelous truth in its proper, refined setting. Of ourselves we cannot do this. Our sufficiency is in God. These words from the pen of inspiration have been a great blessing to me:

"The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to represent the precious love of Christ. . . . They are but instruments in His hand, and all the good they accomplish is done through His power. . . . It is to the honor of Christ that He makes His ministers greater blessings to the church, through the workings of the Holy Spirit, than are the stars to the world. The Saviour is to be their sufficiency. If they will look to Him as He looked to His Father, they will do His works. As they make God their dependence, He will give them His brightness to reflect to the world.

"Let those who are as stars in the hand of Christ remember that they are ever to preserve a sacred, holy dignity. . . .

"God's servants are to preach His word to the people. Under the Holy Spirit's working they will come into order as stars in the hand of Christ, to shine forth with His brightness. Let those who claim to be Christ's ministers arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the same work as He has done."—*Testimonies*, vol. 6, pp. 413, 414.

God has called us to a very high office. It pains me deeply when I see so many men and women who have left the ministry. As I have traveled, I have come in contact with many who once preached and taught this wonderful truth. Now they have turned back to the things of the world. I have sat on committees where men and women have been asked to do certain things, and instead they have sent in their letters of resignation from the work. I have been on committees when we have had to deal with certain problems with individuals. Instead of rectifying their wrongs, they have asked for a leave of absence.

May God open our eyes to the wonderful, holy fellowship to which He has called us, to the sacred task that He has committed to us! We have nothing else in this world. This is our task! This is our responsibility! This is our duty! It is according to the will of God that we are a part of His ministry!

In 1 Corinthians 15:9, 10, the apostle tells us that it is by the grace of God that "I am what I am." We would not be what we are, were it not for this grace of God. Are you in harmony with God's plan? Are you a minister of God's appointing? Are

you "a man sent from God, whose name" is ———?

Hirelings

It was Jesus Himself who told us that some ministers would be only hirelings. It is a sad fact that in our ministry there are some hirelings. A hireling is one who works for his pay check. The ministry is to him only a job, a means of sustenance. He cares only for himself. He studies how to make it easy for himself so that he will not have to make too many calls, or do too much visiting, or give too many Bible studies.

Oh, yes, he is busy, very busy! Busy with trivial things, or carrying on some lucrative side line. Yes, he is busy with his own appointments, and God's work suffers. Calling on the people in their homes, studying with them, praying with them, is a burden to him, and he will put it off as long as possible. He loves the glamour and the praise that comes from performing in public, but he shuns the real burdens and responsibilities. He will place them on the shoulders of others. When real problems and dangers arise, he will flee from them. Why? Because he is a hireling, and has lost the sense of the responsibility of his calling.

True Shepherds

The true shepherd, on the other hand, goes "all out" for Christ. His whole life is wrapped up in saving souls. He has Christ-like interests in his flock. He feels the full responsibility of the charge that has been committed to him. He will be faithful in his duties. He will feed the flock, will shield them from devouring wolves, will keep his flock in a healthy and nourished condition. Yes, he will "weep between the porch and the altar." Souls are his very life. He loves souls, and nothing is too hard for him to do—no sacrifice is too great for him to make—to save a soul.

"For the conversion of one sinner, the minister should tax his resources to the utmost. The soul that God has created and Christ has redeemed, is of great value, because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities that it may possess if vitalized by the word of God, and the immortality it may gain through the hope presented in the gospel. And if Christ left the ninety and nine that He might seek and save one lost sheep, can we be justified in doing less? Is not a neglect to work as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to God?

"The heart of the true minister is filled with an intense longing to save souls. Time and strength are spent, toilsome effort is not shunned; for

others must hear the truths that brought to his own soul such gladness and peace and joy. The Spirit of Christ rests upon him. He watches for souls as one that must give an account. With his eyes fixed on the cross of Calvary, beholding the uplifted Saviour, relying on His grace, believing that He will be with him until the end, as his shield, his strength, his efficiency, he works for God. With invitations and pleadings, mingled with the assurances of God's love, he seeks to win souls to Jesus, and in heaven he is numbered among those who are 'called, and chosen, and faithful.'"—*Acts of the Apostles*, pp. 370, 371.

Are our names registered among these in heaven?

You have heard the call of God. You have taken your place in the ministry, whatever branch it may be. Then *go forward, believing*. Never look back. God, who called you to His work, is faithful, and will keep you steadfast to the end (1 Cor. 1:8, 9).

Like the apostle Paul, we must ever keep our eyes upon the prize that has been set before us, the high calling to which we have been called (Phil. 3:13, 14). We must forget the past and go forward. I know that Satan causes periods of despondency to come upon us. There are times when our ministry may not be very fruitful, when the audience in our efforts is small. The number of baptisms may be very low, but, brethren, let us not doubt the call of God.

It might be well for you, like the apostle Paul, to go back in your mind and reconstruct the events of your call to the ministry. It will bring new courage and hope to you as you see again the way God has led you. Then go forward, trusting in God. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). There will be no more question. We are acting in Christ's stead! His ambassadors! His representatives! We are the link to join fallen humanity to divinity! We will then be God's agent to save the lost, and before all men we will be recognized as the ministers of God (1 Cor. 4:1).

When we see the exalted character and holiness of the work to which we are called, we will say with the messenger of the Lord:

"I never realized more than I do today the exalted character of the work, its sacredness and holiness, and the importance of our being fitted for it. I see the need in myself. I must have a new fitting up, a holy unction, or I cannot go any further to instruct others. I must know that I am walking with God. I must know that I understand the mystery of godliness. I must know that the grace of God is in my own heart, that

my own life is in accordance with His will, that I am walking in His footsteps. Then my words will be true and my actions right."—*Testimonies*, vol. 2, p. 618.

"There was a man sent from God, whose name was John." May God help us truly to have the conviction in our hearts that He has *named* us and has *called* us to His work.

Exalt Christ, Not Man

BY AN UNKNOWN CHRISTIAN

Condensed From *Moody Monthly*, Printed in *Christian Digest*, December, 1950

THERE was a holy hush throughout the auditorium as the liquid notes of the soloist, inspired by Holy Spirit power, poured into the hearts of the congregation. She sang with praise in her heart and in her voice to Jesus, King of kings and Lord of lords. Eyes were wet and hearts tender as her song brought us into the very presence of God.

She sat down, and in the silence which followed we continued to worship. Then the leader of the meeting took his place in the pulpit. With one icy blast of praise to man, he blighted the warmth, the fervor, the blessedness of that moment as he praised the singer in glowing terms, comparing her at length with a well-known soloist of worldly fame and assuring us that we had been greatly honored by her presence.

I shall never forget the look of shocked amazement on that singer's face before her head dropped and she covered her eyes with her hands—to hide the tears in her eyes, I am sure, for I found tears in mine.

She had been singing about Jesus. She had been thinking of Him. She had been worshiping God in song. Somehow this wrenching of hearts and minds from Him to her was sacrilege.

Others were also affected. Quite suddenly, under the touch of that leader, the congregation which had gathered to worship God became merely an audience of spectators.

The tragedy is that the instance just described is no rare occurrence. More and more often, the meetings of the saints of God, even some of the great mass meetings involving great outlay of time, energy and money, culminate in the gathering of an audience rather than a congregation.

How often in such meetings I have sat

with heavy heart while leaders talked with forced gaiety, forced enthusiasm, with almost a theatrical manner, as if Jesus Himself were not able to bless or to reach hearts without the salesmanship of their jovial remarks. How often I have wondered, as they introduced singers, musicians and speakers with lengthy laudations, what would happen if all the people of God gathered there would suddenly lift their eyes from man to the Creator and worship Him, praising Jesus Christ and giving place to the leading of the blessed Holy Spirit. With God receiving the glory, with Jesus the object of every worshiper's love, with the Holy Spirit leading, surely blessing, conviction and power to the salvation of souls would flow from the hearts and lips of every person present.

It is not altogether the fault of the leaders that Jesus has but little place in many of our meetings. As Hosea tells us, "And there shall be, like people, like priest: and I will punish them for their ways, and reward them for their doings. For they shall eat, and not have enough" (Hosea 4:9, 10).

Sometimes we go away empty because we have come to the assembly of God's people without having prayed that He will bless the gathering and manifest His authority. *Perhaps we come thinking in terms of the persons who are to speak or appear on the program, rather than in terms of meeting with God.*

Frequently we must admit that we are slow to respond to the wondrous truths of the Word with glowing faces and nodding heads. But how quick we often are to react to levity! Such response on the part of a congregation cannot help but affect the speaker, because response is an important part of his ministry.

If we, the saints, come to be entertained, that is all we can expect. But let us remember: "It is the spirit that quickeneth; the flesh profiteth nothing."

If this very thing has been the burden of your heart, and it is the burden of many hearts today, for as a layman I hear of it everywhere I go, then *pray*. Even two or three, by earnest, effectual, fervent prayer, can change a merry-go-round meeting spotlighting people, to a Holy Spirit-directed meeting with God.

In 1 Chronicles 15:22, 23 we read, "And Chenaniah, chief of the Levites, was for song: he instructed about the song, because

he was skilful. And Berechiah and Elkanah were doorkeepers for the ark."

Chenaniah was talented, he was skillful in song, and we thank God for that. What would our meetings be without song? But Berechiah, which means "Jehovah hath blessed," and Elkanah, which means "God has possessed," were doorkeepers for the ark. Who shall say which is greater in God's sight, to be blessed by God and possessed by God as doorkeepers, or to be the instructor in song because of skill?

Not too long ago I heard this plea, "Come to this conference and mingle with God's elite—the greatest singers, musicians and speakers in the nation."

That same afternoon I visited a saint of God who was ill, and there I met others who had gathered to pray and to help in whatever way they could. Not one of those present was financially able to spend a week at a conference, but as they prayed, and as they prayed for that very conference to be blessed of God, I thought, "Surely, here too, are God's elite." For not only the talented, but the faithful are God's elite, His select group, His chosen ones. And I was glad to mingle with the Berechiah and the Elkanahs who were joyfully doing the will of God.

Oh, saints of God, leaders, singers, musicians, speakers, pastors, teachers, doorkeepers, congregation—let us give honor where honor is due. Let us love one another with pure hearts, fervently. Let us esteem very highly for their work's sake the leaders of God's people; but let us say with David, "I will bless the Lord at all times: *his* praise shall continually be in my mouth. My soul shall make her boast in the *Lord*: the humble shall hear thereof, and be glad. O magnify the *Lord* with me, and let us exalt *his* name together" (Ps. 34:1-3).

THE PEACE OF GOD

MATTHEW HENRY, in his own quaint and striking way, says: "When Christ was about to leave the world, He made His will: His soul He committed to His Father; His body He bequeathed to Joseph, to be decently interred; His clothes fell to the soldiers; His mother He left to the care of John; but what should He leave to His poor disciples that had left all for Him? Silver and gold He had none; but He left them that which was infinitely better—His peace. 'Peace I leave with you.'"

With Our Chaplains in the Armed Forces

Our ministers will probably be interested in knowing that Seventh-day Adventists now have eight ministers serving as chaplains in the Army. One has recently been accepted in the Navy, making nine in all. The eight Army chaplains at present writing are evenly divided between those in the homeland and those overseas. Two are in Korea. Though these brethren are in the armed forces, they consider themselves, and rightly so, as a part of the Adventist ministry called to evangelize that great host of individuals numbering some 3,500,000 now in the armed forces. They are in a special way the spiritual guardians of the three thousand Adventist men in these forces. In one camp, where we have a chaplain, I found he was serving more than five hundred of the precious youth of this denomination.

Recently I was made very happy by a report from Chaplain Horace Walsh, who is serving in Europe. Believing the readers of THE MINISTRY would be interested in the good news his letter contained, I am passing on its message. Chaplain Horace Walsh is in the 12th Infantry Regiment in Germany. He writes:

"God is adding His blessing to my work in the Army as a chaplain. At my last service we had to set up forty-eight folding chairs—this in addition to the chapel pews—and there were still people standing. This was the largest crowd ever in this chapel for a religious service. Before my arrival in the regiment there used to be as low as six and eight people present for the service. I am quite sure we have the largest regimental attendance in the Army here in Europe. I spoke on the unpardonable sin and made a strong appeal for souls to stop persistently doing the things that they know to be wrong, and thereby grieving away the Holy Spirit. I hope some good will result from the service. We used to think how great it would be if word could go to headquarters that my chapel was so full that people were standing for the services. Well, this is exactly what has happened. Give God all the praise and glory, and pray that some of these souls, many of them, will eventually be won into the ranks of God's true church."

W. H. BERGHERM, Secretary,
International Service Commission.

Eisenhower, "Most Religious President"

DWIGHT D. EISENHOWER has emerged, surprisingly to many Americans, as the most religious U.S. President "since Washington and Lincoln," says the May, 1953, issue of *Christian Herald*, 27 East 39th Street, New York 16.

The article, entitled "Man of Faith," is based on an exclusive interview with the magazine's executive editor, Clarence W. Hall. It asserts that prior to the inauguration few Americans were aware of this quality in Eisenhower. "None of his biographers had devoted more than passing reference to his spirituality," says Hall, "and he himself had not

been a man to parade it. . . . Even his intimates regarded him as religiously reticent."

Asked why, prior to his emergence as a political figure, he had given small sign of his religiosity, Eisenhower is quoted as saying, "I always figured that a man's religion was a private matter between him and his God." It was when he had to lay before the people his faith in the American way of life that he found "you simply cannot explain our free government in any other terms than religious."

When asked why, after leaving home and all through his military life, he had never aligned himself with any one church, the President explained "the non-sectarian character of the military chapel which tended to give him 'an undenominational habit.'" He also told of a happening at West Point that "got him off church attendance" for a period. "Upon arrival at the Academy, he was annoyed at discovering that cadets were expected to march to chapel. . . . To a classmate he fumed, 'If there is one place where a man shouldn't be herded, it's in worship.' . . . He simply unhinged himself from the irksome requirement by volunteering to teach a Sunday-school class."

Says the *Christian Herald* editor: "It is impossible to talk with Dwight Eisenhower five minutes before becoming completely convinced that he sees his 'crusade, and indeed the whole world conflict, in fundamentally religious terms, that his hope for a Free World victory lies almost completely in arousing and reactivating throughout America the same keen faith that built the nation."

He quotes the President as saying: "'Our forefathers proved that only a people strong in godliness is a people strong enough to overcome tyranny and make themselves and others free. Today it is ours to prove that our own faith, perpetually renewed, is equal to the challenge of today's tyrants.'"

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SERVICE RECENTLY a young doctor was embarking on a ship for China. Despite the pleas of his friends, he insisted on making the voyage. "Look," they said, "you are absolutely helpless against the suffering of that giant nation. You disappear in that vast mass of humanity. What can you do about their epidemics? What can you accomplish against war, famine, flood?"

As he stepped up the gangplank the young man gave his answer: "When it is dark about me, I do not curse at the darkness, I just light my candle."—*Magazine Digest*.



PULPIT *Pointers for Preachers*

Exploring the Word of God

W. E. READ

General Conference Field Secretary

IT IS incumbent upon every minister of God that he search diligently the Divine Oracles. This means more than hastily glancing at the pages of Holy Writ; it means much more than casually perusing a chapter; it means much more than skimming the surface with little or no impression left on the mind.

During His ministry the Saviour sought to impress this vital truth upon the minds of His listeners. He referred them to the Scriptures of the prophets, to the will of God as revealed in the books of Moses, in the prophets, and in the holy writings. It was His purpose to direct the people to the word of God, which was preached Sabbath by Sabbath in their synagogues, and to lead them to know what God had counseled for their eternal welfare. Jesus encouraged men to study the sacred revelations of God. He rebuked the religious leaders of His day for their neglect to obey the word of Jehovah. From His lips we read such words as "Have ye not read?" (Matt. 22:31); "Did ye never read?" (Matt. 21:42).

God desires that His church shall receive rich spiritual blessings from a careful meditation of the Divine Word.

In Revelation 1:3 "*he that readeth*" and "*they that hear*" are referred to. It will be well to observe the singular in one instance and the plural in the other. The message, then, is evidently to a minister who reads to his congregation; he is blessed in reading, and the congregation is blessed in hearing.

The Greek word translated "read" in these texts means much more than a casual glance or hasty survey. It means reading with an objective, reading with the interest to know, and to know thoroughly. The word is *anaginōskō*, and is used in the Septuagint in the book of Nehemiah, where we read:

"And he *read* . . . ; and the ears of all the people were attentive unto the book of the law" (Neh. 8:3).

"So they *read* in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (verse 8).

Reading the glad tidings from heaven is good, but there is something of greater importance, and that is what grows out of our reading—namely, an understanding of the Word of God. This the Saviour stressed when He was here among men. On one occasion, referring to the book of Daniel, He said, "Whoso readeth, let him understand" (Matt. 24:15). He who bears fruit to the glory of God is he that "heareth the word . . . , and understandeth it" (Matt. 13:19).

We might note a few of the words in the Scriptures that stress the concept of careful, painstaking, and deeper study.

We Are to Consider

We read in Hebrews 3:1, "Consider the Apostle and High Priest," et cetera; but the word for "consider" in this instance is *katanoeō*, which means "to see or discern distinctly," "to mind accurately," "to put the mind down upon." The rendering of Hebrews 3:1 in some of the translations is quite significant. Weymouth, instead of "consider," gives "fix your thoughts on." The Twentieth Century New Testament renders it "fix your eyes on." Rotherham gives "attentively consider."

There is another word—*dialogizomai*—which is used several times in the New Testament but is rendered "consider" only in John 11:50. This Greek word is rendered by such words as "dispute," "reason," "think," "reason through," et cetera. Moulton and Milligan in their vocabularies of the Greek Testament tell us that in the New Testament this word always has the meaning of "inward deliberation."

We might observe also Matthew 6:28: "Consider the lilies of the field," et cetera. This word is from the Greek *katamanthanō*, which means "to learn fully," "to comprehend thoroughly."

We Are to Meditate

The apostle Paul counsels Timothy, his son in the faith, to "meditate upon these things" (1 Tim. 4:15). The Greek word here is *meletaō*,

which conveys the thought of taking care, of caring for anything; to meditate.

This counsel to Timothy to meditate involves the thought of doing something, of taking care for something; hence it has the idea of spiritual exercise. Weymouth translates it "practise these duties." Moffatt's translation is to "attend to these duties, let them absorb you." *

The Spirit of prophecy admonition is much to the point in this connection:

"Let the student keep his Bible always with him, and as he has opportunity, read a text and meditate upon it. . . . Let him improve the opportunity to gain some precious thought from the treasure house of truth."—*Counsels to Parents, Teachers, and Students*, p. 463.

"He who desires to be profited by the Scriptures must meditate upon the truth."—*Christ's Object Lessons*, pp. 59, 60.

In Psalms 119:48 the psalmist tells us of his set purpose to "meditate in thy statutes." The Hebrew word used here, *siach*, involves penetrative, diligent thought and purpose. It means more than surface thought; it means to be deep in thought.

We Are to Study

God's counsel to us is well expressed by the great apostle to the Gentiles in his declaration, "Study to shew thyself approved unto God" (2 Tim. 2:15). Here we have a word that is used several times in the New Testament—the word *spoudazō*—but only once rendered by the word "study." Its real meaning is "to move speedily," "to make haste," as manifested in earnestness, diligence, and zeal. This thought is reflected in some of the translations, as for instance Weymouth's, which gives "earnestly seek"; or Moffatt's, rendering it "do your utmost."

We Are to Search

Jesus on one occasion said to the people, "Search the scriptures" (John 5:39). By this Jesus meant that they were to search diligently the Scriptures of truth.

The text, of course, might be understood in two ways. If we recognize the word "search" to be in the indicative mood, we might read: "You search the Scriptures. You revere and examine them critically. You think so highly of them that you regard them as the source of eternal life. Yet you will not have faith in me, even though these very Scriptures testify of me."

If we recognize the word "search" to be in

the imperative mood, then we would regard this expression as a plain command from the Lord to search His Holy Word.

Although Greek scholars tell us that this expression can be understood in both senses, either as a command or as a mere statement of fact, some favoring the one and some the other, Dean Alfred, in his Greek New Testament, remarks: "I believe the imperative sense only will be found to cohere with the previous verses."

It so happens that there is another expression, very similar in form, in the book of John. In John 15:20 we observe the remark of Jesus that is identical in form and mood, which reads, "Remember the word." In this instance we experience no difficulty in regarding the expression as a command. Seeing, however, that it is in the same form in John 5:39, one might conclude that it would be the same mood there. Dean Alfred concurs in this, as we have just observed.

The Spirit of prophecy also is in full accord with this understanding of the expression, as will be seen in the following:

"Jesus, the world's Redeemer, bids men not only to read, but to 'search the Scriptures.'"—*Testimonies on Sabbath School Work*, p. 30.

"Repeat to all the Saviour's command: 'Search the Scriptures.'"—*Testimonies*, vol. 5, p. 388.

"'Search the Scriptures,' said the heavenly Teacher."—*Ibid.*, vol. 3, p. 81.

"All should become Bible students. Christ commanded His followers: 'Search the Scriptures.'"—*Testimonies*, vol. 2, p. 634.

The word for "search" in this case is *ereunaō*, which means "to search into," "to investigate," "to explore."

Another text worthy of notice is Acts 17:11. There we read concerning the Bereans that they "searched the scriptures daily." Here is a word of deep meaning. The Greek word *anakrinō* means "to investigate," "to inquire," "to examine critically." The Twentieth Century translation of this word is "examined."

There is another Greek word that expresses the thought, and that is *exereunaō*; and this is rendered in 1 Peter 1:10: "The prophets have enquired and *searched diligently*." The Spirit of prophecy counsel on this experience is as follows:

"At Berea Paul found Jews who were willing to investigate the truths he taught. . . .

"The minds of the Bereans were not narrowed by prejudice. They were willing to investigate the truthfulness of the doctrines preached by the apostles. They studied the Bible, not from curiosity, but in order that they might learn what had been written concerning the promised Messiah. Daily they searched the inspired records; and as they

* The Bible: A new translation by James Moffatt, copyrighted 1922, 1935, 1950 by Harper & Brothers. Used by permission.

compared scripture with scripture, heavenly angels were beside them, enlightening their minds and impressing their hearts."—*Acts of the Apostles*, p. 231.

Let us as workers, then, give heed to the following counsel from the messenger of the Lord:

"There are truths in the word which, like veins of precious ore, are hidden beneath the surface. The hidden treasure is discovered as it is searched for, as a miner searches for gold and silver. The evidence of the truth of God's word is in the word itself. Scripture is the key that unlocks scripture. The deep meaning of the truths of God's word is unfolded to our minds by His Spirit."—*Testimonies*, vol. 8, p. 157.

How important, then, that we consider, meditate, study, and search the Word of the everlasting God!

Who Is a Good Speaker?

JOHN D. GEORGE
Mountain View, California

SPEECH is the outward expression of man's inner experience. Said the Master, "Not that which goeth into the mouth . . . ; but that which cometh out . . . , this defileth a man"—not because words themselves possess inherent power, but because they reflect outwardly man's inner thoughts and feelings.

Many so-called modern speech experts seem partially blind to this fundamental truth. Many of them suggest that fair speech, like an outer garment, may be put on for the occasion or cast aside at will. They would represent personal success as turning upon a mere outward form of words and expressions. "Learn these rules; try these tricks; manipulate men's minds after this manner," say they, "and the world and its resources lie at your command."

But history belies their petty theories. Great truths do not come at the bidding of those who would turn speech to their own selfish ends. They are nurtured rather in the hearts of men willing to forget selfish gain and personal danger. Their eloquence is not from superficial laws of human behavior. It arises instead from minds wherein God has graven great thoughts and noble sentiments.

This does not, however, vindicate the opposite theory that effective speech is assured by an adequate knowledge of one's subject. A familiar case indeed is the man who knows what he wants to say, but somehow cannot say it effectively. The mind closely stocked with factual material, like a library shelf of dusty tomes, may preserve

mere information, but rarely sheds either light or warmth. Like the bones of Ezekiel's vision, the dessicated remains of human knowledge can rarely be clothed with the flesh of living discourse.

The Middle Path

No, one error is as bad as the other. Arrayed on one hand, the superficiality experts cry, "Try the personality method. We will make you dynamic." And against them stand those bookish souls who solemnly affirm, "Stuff the mind with knowledge. This is the true way." But here all may well heed the word of the prophet to "turn not aside . . . , to the right hand, or to the left." There lies a middle path—a method that seeks to discover the best in each school of thought, and thus maintain the balanced viewpoint. It is truth, not pretense, that gives to speech its conviction.

The world's great speakers are not found among those who cultivate the external graces only. Gorgias, the Leontinian, enthralled ancient Athens with his brilliant gifts of oratorical artistry. Yet small indeed were his lasting contributions to human knowledge. Like a rocket he burst above the horizons of the ancient world, then went out, leaving in history's dark skies only ember trails to betoken his passing. Herod Agrippa of Biblical infamy died under divine disfavor because, though he had mastered the externals of oratorical persuasion, he had completely neglected the development of a corresponding worth of character, "because he gave not God the glory," either by his words or in his life and spirit.

Nor have the great speakers been those who cultivated knowledge but neglected the art of communicating—transmitting—it. Socrates, his beautifully reasoned defense notwithstanding, failed to deliver his life before the Athenian council. Indeed, but for his pupil Plato, his thoughts might never have lived on in a form capable of influencing succeeding generations.

President Hoover once confronted his engineers with a critical problem—the exact location of the Boulder Dam abutments. Opinions advanced by two graduates of a well-known engineering college failed to carry. Then, after construction had advanced and the wisdom of their advice, too late, was vindicated, Hoover remarked, "What kind of school is it that gives men sound engineering training, but does not teach them how to present their views acceptably?" Since then speech training has been a graduation requirement at that school.

Today's speakers should pattern after none of these. They should not emulate the courier

of David's army who outdistanced his rival, but bore no message of consequence. Nor should they be as those who say, "I go," but go not—who have the message, but do not, or cannot, deliver it. Rather let them cultivate inwardly the garden of the soul, and not neglect the external graces of corresponding beauty.

Some may object, "But Jesus knew no discipline in speech forms and methods." However, is that true? Day by day He nurtured a strength of body—the fitting counterpart of the great words He was to utter. Moment by moment He held converse with the beauties of nature. Morning by morning He drank in the great truths penned by poets and sages of antiquity. Week by week in synagogue and workshop He learned the speech of His own times. And all the while the beauty of an inner grace kept pace with its external manifestations, and the gospel writer could truly say, "Jesus increased in wisdom and stature, and in favour with God and man."

Examples of Poor Speaking

Men today may well heed His example lest they be tempted to "make clean the outside of the cup and of the platter," or like whited sepulchres "indeed appear beautiful outward, but are within full of dead men's bones." The warning applies even to gospel workers, for many who stoutly stand in defense of truth indicate, by one sign or other, a growing doubt.

There is the evangelist, for example, into whose delivery has crept an ungainly assortment

of awkward gestures, spectacular pyrotechnics, strange vocal tricks—artificial additions which, astounding though they may be, arise not at all from the thought and feeling, and are alien to his delivery. He is, perhaps, losing faith in the power of truth to arouse its own interest and secure its own conviction.

There is the radio speaker who, with all his genuine sincerity, unwittingly forces a sentimental style of overdrawn sympathy. His listeners, subconsciously perhaps, but nonetheless surely, detect the artifice and inwardly withdraw. Perhaps he too is losing faith in the power of truth itself, unhampered, to work out in him its own most effective expression.

How settle the question of who is the good speaker? The criterion is neither "Does he know?" nor "Is he good?" nor yet "Has he personal power?" All these must be combined. He must possess the methods of truth in his mind; he must desire the good of men in his heart; and, along with these, he must command the ability to impart the external power of persuasion and conviction to the truth and goodness within.

In the words of a simple parable we might say, "The petal needs the stem, and both need the root—else there is no flower." Just so the word needs the knowledge, and both need the character, or there is no speaker. Or, in the words of the ancient master, Cicero, the truly great speaker is "the good man, skilled in speaking."

MINISTERS AND SPECIAL PRIVILEGES

¶ BY FORMAL action of its city council, Houston, Texas, has passed an ordinance permitting clergymen to play golf on municipally owned golf courses for a special \$5 annual fee. Other Houstonians will pay 75 cents on weekdays and \$1 on Sundays when they want to play golf. The ordinance providing the special privilege for ministers was passed after councilmen received protests from some of the city's wearers of the cloth. Supporting the proposal, one councilman said, "A lot of ministers don't have any money." Perhaps the preachers of Houston are underpaid, but we doubt it. It is possible that golf is a necessity they cannot otherwise afford, but their appearance in this case as seekers for petty special privileges does their cause no good. Certainly there are tens of thousands of Houstonians who do not make as much as the ministers of that city do. Why should not they be given reduced green fees? Would it not have been better for the clergymen to urge that reduced rates be given all who could not afford the present fee? Or that the fee be further reduced so that a larger number of persons might enjoy the privilege? We know of another city where one of the most important matters on the ministerial association's agenda year after year is the devising of methods to scrounge annual passes to baseball games. Is it surprising that when ministers take this view of the dignity of their calling people generally find it difficult to give it the respect to which it is entitled? Passes and discounts and exemptions actually add little to the minister's total income, but even if they added a great deal, it would still be a question whether they should be accepted, to say nothing of being solicited. The minister is a *minister*, not a mendicant or a seeker after petty handouts.—*Christian Century*.



PASTOR *Shepherding the Flock*

Pastor-Elder Relationships

W. A. TOWNEND

Pastor, South New Zealand Conference

THE first leader of Israel on the march was God's minister. God planned it that way. And right down through Bible times the ministry was expected to lead the church.

Today we find a similar situation. The leaders of the General Conference are ordained ministers, as are almost all the committee members. Such is also the case on division, union, and local conference levels. God intends that the ministry shall lead.

In Moses' day, close alongside him one finds the elders. And most certainly elders were close to the ministry in the church that Christ founded and that His apostles later built up for Him.

Christ's true church has not changed. Today we have elders associated with the pastors in our churches. They are an honorable group among us. They verily stand at the side of the ministry. Now, relationships affect work. The best work is usually done where the relations are the best. Poor work is often the by-product of poor relationships.

Five Important Questions

1. *What are the relationships between pastors and elders?* They are, first and foremost, brothers. Organizational relationships can never be properly worked out until the relationship of blood-bought brothers is understood. We are all brothers in Christ Jesus. That strengthens our relations. But, having Adam as our common father, we also are brothers in Adam. That could tend to weaken our relations, for we thus all have weaknesses and failings.

Brothers in Christ and brothers in Adam: to forget this is fatal. To remember the spiritual relationship only and thus forget the carnal connection between us all can be almost as fatal. The reality of the situation is simply that as developing Christians we are all strong in Christ and weak in Adam. We must never forget that, either of ourselves or of our associates.

We come now to the tasks we do for God in the local church. It is there that we have three alternatives: dictatorship, confusion, or harmonious competency. Wise pastors and wise elders strive for the last-named state—harmonious competency. It is ever their goal, and fortunately this goal is frequently attained. But not by mere chance. There must be understanding. And remember, understanding is not a nebulous thing—it is real! It is there because the parties concerned went to the trouble of putting it there, and usually when it is missing it is missing because little, if any, intelligent and sustained effort has been made to bring about understanding.

Strained relations, when investigated, will frequently result in somebody's admitting something like this: "All along I had a question on that point." Doubtless we have all discovered this to be the case. Then let us pose a few questions on the relationships between church pastors and elders. Asking questions promptly at the right time may help to lessen the deadly peril of having them asked only in the gloomy echo of some wounded heart. When that happens, good relations are in grave danger.

2. *Because a church has a pastor, are the elders thereby relieved of the work of visiting members of the flock in their homes?* No is the answer. But unplanned visiting will never accomplish a tithe of what planned visitation will do. This is particularly true in working for the backslider or near-backslider. It is always wise for elders to discuss their visiting plans with the pastor. Of course, unswerving loyalty must prevail on the occasion of every visit. Loyalty pays—all ways and always.

3. *Who should prepare the agenda for church board meetings—pastor or elder?* Because the pastor is the ranking officer, you may be inclined to say that he should do it. Technically that may be correct. But our answer is—both pastor and elders. We have found that an eld-

ers' meeting, called by the pastor for the purpose of together building the board agenda, is a very good arrangement, which usually results in smooth-running and efficient board meetings.

4. *Who should convene church board and/or business meetings?* Again you will probably say the pastor, for he is the ranking officer of the church. Naturally that is the correct procedure. But though it is obvious that the pastor should initiate the call for such meetings, it is nevertheless desirable that, as a general practice, the dates and times for these gatherings be discussed in the elders' meeting. Of course it hardly need be mentioned that board and/or business meetings are never convened without the pastor's being aware of them.

5. *When a member has a matter he wishes the board to consider, to whom should he go—the pastor or the elder?* We suggest either, provided the elders' meeting plan is working in the church, for then all the elders and the pastor are acquainted with agenda items.

"If in doubt, ask." This would not be too bad a slogan for elders and pastors. Let questions such as we have suggested be wholesomely discussed when the pastor convenes his elders' meetings, rather than have such queries pop up in a wider circle. Where such meetings are held, relationships will be steered away from either a dictatorship or a muddle, and toward our mutual goal, harmonious competency.

[EDITORIAL NOTE.—In publishing this article we are reminded that in the October, 1952, issue of THE MINISTRY we made the suggestion that pastors might with real profit conduct church officers' training classes in the local church, which would make for more "harmonious competency." A large number of pastors have followed this suggestion and have written in to the General Conference Ministerial Association, Washington 12, D.C., asking for the syllabus prepared by R. Allan Anderson for use in his classes in worship at the Theological Seminary. Copies of this syllabus are still available for such use at seventy-five cents each, a price that covers the actual cost of mimeographing and postage.—B. G.]

BIBLES MISSED ACCORDING to *World Outlook*, an atheistic society persuaded a 600-room hotel to remove the Bibles that had been placed in the bedrooms by the Gideon Society. During the first night following their removal the night clerk had to answer more than 200 inquiries as to what had become of the Bibles. The next morning the management had them placed back in the rooms.—*Wesleyan Missionary*.

I Visited a Church of Another Faith

CHARLES A. RENTFRO

ON A Sabbath day, while on a business trip for the General Conference in the city of Chicago, I attended our regular Seventh-day Adventist North Shore church services held in a Methodist church building.

Then on the following day, Sunday, I attended a Methodist evening service in another church. This all happened because I was staying in a hotel in Chicago's downtown Loop, and heard organ chimes or bells tolling the hour for vespers. On that cold, wintry night I felt like seeking the warm shelter of a church sanctuary, instead of walking around in the brightly lighted district bounded by Clark, Randolph, and State streets, merely looking at window displays. I had seen shafts of light playing on a church steeple, spire, and cross towering 568 feet above the sidewalks of the Loop, at the corner of Clark and Washington streets. A carillon chimed many well-known melodies, which could easily be heard above the city din of the elevated, surface, and subway transportation systems.

I stepped into the street vestry chamber. An usher quietly opened the inner door. It was 7:00 P.M., thirty minutes before the services were to begin. Another usher came up, gripped my hand, and gave me a church program neatly printed with medium green ink. He invited me to sit with the Rotarian group in front, but since I was not one of them, I declined, merely stating that I was an out-of-town visitor. Soon the main floor of the church was comfortably filled.

The interior of the sanctuary, done mostly in exquisitely carved and paneled wood, was restful and serene. Three sets of pews filled the main body of the sanctuary. Including the gallery, the church seats twelve hundred persons.

At 7:20 P.M. a four-manual Skinner organ, with six thousand and three hundred pipes and echo organ, responded to the artistic touch of Marie Briel Humphries, organist, who played a number of selections, including "Pastorale," by Rheinberger, and "Thanks Be to Thee," by Handel. The order of worship included another selection, "The Lord Is in His Holy Temple," by Price, after the entry of the choir and quartet, with the minister, followed by hymns of worship and praise, then a Scripture reading from John 1: 1-14. The pastoral prayer, brief and to the point, was followed by an organ response, "Father, Hear Thy Children's Call," by Burdett.

After the offering (the plates were full of dollar bills and larger ones) a young people's choir sang one of the hymns of the church.

Another delightful feature of the service was the twilight hymn sing led by the pastor. The lights were dimmed by controls placed on the pulpit. No hymnbooks were used. The audience joined, visibly pleased by this unique song service of old-time favorites. One of the numbers, "The Old Rugged Cross," was sung by a soloist, while the congregation was invited to hum an accompaniment.

Dr. Charles Ray Goff delivered the sermon, based on John 1:14, "Ideas Must Come Alive." The message was not delivered in preaching style, but *talked over* with the listeners in a sensible, heart-to-heart conversational manner, and the audience was extremely attentive. The high points of the discussion were: "The Word was made flesh, and dwelt among us." Moses, looking to the future with eyes of faith, "refused to be called the son of Pharaoh's daughter; . . . esteeming the reproach of Christ greater riches than the treasures in Egypt."

Speaking of the church structure erected in 1924 in the midst of the famous Chicago Loop, on a site occupied for 108 years by the First Methodist church, Dr. Goff declared in his sermon that much good was being done by the only church in the Loop, an area notorious for its worldliness, wealth, and iniquity.

The minister's talk was given in an easy, plainly heard voice, through a loud-speaker system of which we were not conscious. The pastor knew the Bible and the subject he was presenting. He closed with an appeal for Christian living, followed by a short benediction, invoking God's grace and communion upon the congregation. The organ played a response, "Lord, Let Us Now Depart in Peace," by Whelpton.

The audience went out as the organ postlude, "Come, Ye Thankful People, Come," by Elvey, was being played. At the doors the vestrymen (ushers or deacons) greeted the outgoing worshipers with a handshake and cheery Good evening.

Good Publicity

Really, it was good to be there. Though it would appear to the reader of these lines that there was much music in the service, all parts of the worship were blended harmoniously. This meant careful preparation and planning, a fine balance in the program, and cooperation among the minister, the organist, and the other musicians or singers.

The publicity feature was well handled. A

neat sidewalk sign stood near the outer edge of the street curb. At the door was the regular church bulletin board. It was not too crowded with lettering. In each rack on the pews, besides the hymnals and offering envelopes and a pencil in the slot, were a number of colored post cards, such as one would buy at a stand, to mail back home. A five-panel folder, printed front and back, was also available, giving the principal details about the "world's tallest church."

But what really attracted me, looking at the idea from the viewpoint of a local church elder, was a card which read, "Why I Came to the Chicago Temple." A church that uses such a card is conscious of the fact that there are many avenues of advertising approach. Well, I am not a Methodist, but I do believe that good "methods" of this type are worth while to adopt on a general scale. If I had turned in my card, I would have checked the following items:

- [X] Heard the chimes.
- [X] Read the bulletin board at Clark Street entrance.
- [X] Other reasons: appreciated the welcome and spiritual and physical warmth of the sanctuary.

I could have added that I was also curious to see how people of another faith worship. Though I would not recommend this as a constant practice, because we, as Seventh-day Adventists, have many gatherings of our own to attend, yet I do regard it as wholesome to observe the worship of other churches, if this will tend to make us understand other denominations better, and help us to visualize the need of giving the gospel of Jesus Christ a more certain sound and a clarion call to God's people to come out from darkness into light.

The worshipers were of all classes, even though this is what we would call a fashionable church in a rich section of Chicago's business district. But the congregation were reverent, worshipful, and perhaps hopeful. They apparently expected to be spiritually fed, and they were—as I was.

Are there any lessons in this for us as Seventh-day Adventists—the ministry, the church workers, the laity? I believe there are. As I conclude this sketch of my visit to a church of another faith, I ask: Could this be said just as well, or better, if someone of another faith came to worship in one of our Adventist churches throughout the land?

Here are some vital issues in regard to the act of worship:

1. God is honored wherever His name is invoked, worshiped, and respected.

2. The church at work seeks to save the lost.
3. The atmosphere of friendliness (of being made welcome) is a potent factor in attracting worshippers.
4. The minister's topic, delivery, message, and appeal all form the basis of the spiritual ban-

quet spread out before the waiting audience.

5. The desire of the worshipers to partake of the spiritual food being offered is in direct proportion to their hunger.

6. The minister should plan his service as if it were a special program, the last service for some persons, whose destiny hangs by a delicate thread.

7. A Sunday night service might be held in every Seventh-day Adventist church, even if no regular effort is being conducted. The doors of the church should be almost constantly open as a haven for souls seeking spiritual warmth and salvation in Jesus Christ. People long for fellowship. They will enjoy singing their favorite hymns and old-time melodies. This is community worship at its best. It may be a church evening service to which our own Adventist people will be proud to bring their friends.

8. Here is an opportunity for young people to usher, to welcome everyone, to sing, and to help in many ways to make a success of the Sunday night service, or any other meeting.

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Protestantism—Revolt or Reform?

EARLE HILGERT

Instructor in Bible and Systematic Theology, S.D.A. Theological Seminary

PART II

WHEN the Protestant Reformers appealed to history in support of their religious position, the Catholic Church found itself confronted with the challenge of justifying by historical evidence its own claim to being the true church. The classic statement by the Reformers of their historic position was put forth by Flacius and his associates in the *Magdeburg Centuries*. Its ringing denunciation of Catholic history as a process of falling away from truth made this work a potent weapon in the hands of the Protestants. The influence it exerted is shown by the reaction of a Catholic episcopal counselor at Augsburg at the time the *Centuries* appeared:

"Among all the numberless and highly damaging works of the heretics of our time, none has come to light comparable in perniciousness and destructiveness with this one church history."¹

The Catholic answer to the challenge of the *Centuries* is found in a monumental twelve-volume history entitled *Annales Ecclesiastici* ("Ecclesiastical Annals"), the lifework of Caesar Cardinal Baronius (1538-1607). By both training and position Baronius was well fitted to write a history of Catholicism. Early in life he devoted himself to historical study. Later he was appointed librarian of the Vatican, and was confessor to Pope Clement VIII. In 1605, except for the opposition of Philip II of Spain, whose territory in Sicily, Baronius had claimed for the Papacy, he probably would have been elected pope. With extensive, hitherto-untouched sources at his service in the Vatican Library, Baronius produced a work that has stood as a primary model for all subsequent Catholic church historians. Although some of his historical statements have since been found in error and have been corrected, his basic philosophy has remained. It can be taken as representative of the Roman Catholic view of the place of the church in history. The work of

Baronius stands in the field of history as the counterpart of the works of Ribera, Bellarmine, and Alcazar in the field of prophetic interpretation. The latter sought by propounding new interpretations of prophecy to deflect from Catholicism the stigma of being called Antichrist. Baronius turned his efforts to disproving similar accusations from history. As a mark of the esteem of the Papacy for his work, in 1745 he was beatified with the title of "venerable" by Pope Benedict XIV.

In contrast to the Protestant principle that true doctrine is the criterion of God's church throughout the centuries, Baronius' *Annals* take the institutional church as their center. He saw the Roman Church as the visible expression of absolute truth. This left, consequently, no place for the idea of a "falling away" in its history. His philosophy followed that of Thomas Aquinas (d. 1274), the Angelic Doctor of medieval Scholasticism, whose leadership among Catholic teachers was established by the Council of Trent (1545-63) during the Catholic Counter Reformation. Aquinas emphasized the importance of human free will in the historical process. He believed absolute truth and the ultimate purpose of creation to be revealed by God through the church, but he felt that man's reaction to divine truth and purpose was dependent upon his own willingness to follow. In this light even the private lives of unwholesome occupants of the papal chair could be considered independently from the integrity of the church.

Baronius was too good a historian not to recognize excesses and declines in Catholic history, but these he saw as the "abomination of desolation" foretold by Christ. He admitted that there had been unworthy occupants of the papal throne, but he considered them as occasional misfortunes, which in no way damaged the integrity of the institution itself. He even held these unhappy situations forth as evidences of the divine authority of the church, for in

the end it had always emerged triumphant. He reminded his readers of Christ, who, though sleeping, was still with His disciples in the boat as they were tossed about on stormy Galilee. So throughout the vicissitudes of the centuries Christ was to be found only in the church.²

Baronius' work covered only to the end of the twelfth century. Consequently, it touches on the Reformers' philosophy of history rather than on the movement itself. Subsequent Catholic historians have not deviated from the general outline laid down by Baronius. Applying to the Roman Church Christ's promise that "the gates of hell shall not prevail against it," they have championed the idea of its indefectibility—that the Church of Rome can never become corrupt in faith and morals, nor lose its position as the true church. Other churches may fall away, but the Roman Church, never.³ With this premise their only logical conclusion is that the Reformation marks a defection from the church of God.

Continuing this line of thought, Catholic historians have sought to account for the Reformation by emphasizing its nonspiritual and anti-spiritual causes. The Reformers saw their movement as the restoration of true religion, but Catholic historians have seen it as a revolt stemming from worldly conditions.

A typical enumeration of such causes of the Reformation is made by Father J. P. Kirsch in *The Catholic Encyclopedia*.⁴ He lists five general situations that set the stage for the rise of Protestantism. The first factor mentioned is the worldliness that showed itself in many high places in the church during the fifteenth and sixteenth centuries. A second cause is seen in the personal lives of many of the clergy, who turned their energies toward secular pursuits rather than to the good of the church. Coupled with this were a widespread immorality and an indifference toward religion among the laity.

A third cause of the Reformation is given as the weakness of papal authority in the fourteenth, fifteenth, and sixteenth centuries. This low period in papal power was demonstrated by the impotent, French-dominated popes at Avignon, by the Great Schism, and by the inroads of Humanism on the See of Rome. A fourth factor in the defection from Catholicism is found in the rising nationalism of the late Middle Ages. Ecclesiastical authority impinged on so many phases of secular medieval life that when national governments began to assert themselves in the control of secular matters, a clash between church and state was almost

inevitable. A fifth condition held responsible for the Reformation is the neopaganism of the Renaissance, and Humanism, which taught men to look for their ideals in ancient Greece and Rome rather than in the church. Catholic historians feel that such factors as these ripened Europe for religious revolt. In their view the Reformers took advantage of the religious, social, economic, and political ferment of the times to bring about their own accession to ecclesiastical leadership. Thus to Catholic thinking, the Protestant Reformation was a negative movement—not the Reformation, but the Protestant Revolt.

The Secular Viewpoint

Today this concept of the Reformation as primarily a revolt is popular not only among Catholics but also among liberal Protestants and historians who identify themselves with no religion. Their attitude, however, has arisen from a viewpoint quite different from the Catholic.

The roots of this modern, non-Catholic view of the Reformation are found in the thinking of seventeenth- and eighteenth-century Europe, the period known as the Enlightenment. As scientists became convinced that nature operated in accord with definite laws rather than by the immediate instigation of the supernatural, men came more and more to feel that history too was a purely mundane affair, and that its vicissitudes were the result of natural causes in which God—if He existed at all—was not involved. As applied to the rise of Protestantism, this view meant that that movement was to be accounted for entirely as the offspring of its environment and the conditions that preceded it. Two of the greatest historical thinkers of the eighteenth century, Gibbon in England and Montesquieu in France, gave their influence to this opinion.

In the nineteenth century this type of rationalistic historical thinking made new strides among the Germans, who developed the science of historical method to a high degree. Such scholars as Albrecht Ritschl and Leopold von Ranke, though religious men themselves, promoted what is called the secular, or profane, view of Christian history. They held the admirable ideal of making history as exact a science as possible, but their method was to discard all evidence that cannot be evaluated objectively. The spirit of Ranke's famous dictum, that history should be written "as it actually was," was expressed by another German historian, Wilhelm von Humboldt, thus:

"The work of the historian is to portray what has happened. The more purely and completely he succeeds in this, the more perfectly has he ful-

filled his duty. Simple portrayal is at once the first, inescapable requirement of his business, and the highest that he dares to undertake."⁵

Such a method meant that the historian was only to record, not to interpret the past. The significance of this for religious history is expressed by Ernst Troeltsch, who himself wrote an important work on the Reformation:

"Every history is tied to general historical methods, and the theological pseudo-history which governs interpretation of things here by laws and hypotheses other than those outside of Christian limits, is condemned by its endless subterfuges and prevarications."⁶

Much can be said in defense of an objective method for secular history, but to apply the same principles to religious history is insufficient, for it ignores the most important element involved—the work of the Spirit of God. The only man who can write adequately of religious things is the one who has experienced them, and by virtue of that experience he cannot be coldly objective.

In accordance with this secular method, modern church historians have frequently declined to view the Reformation from the standpoints of truth and error. Instead of seeking to reveal God's reaching down into the human sphere, these historians have chosen rather to trace the efforts of man to reach up to God. Eschewing as too subjective any attempt at discovering God's hand in history, they have followed the footsteps of political and social historians in limiting themselves to the study of purely mundane processes of cause and effect as revealed in the records of the past. This has led them to consider church history from a point of view distinctly this-worldly.

As a result, it has become common to refer to the Protestant Reformation as the Protestant Revolution, and to reserve the term "Reformation" for the concurrent Catholic reinvigoration. Such terminology is favored by Catholic writers, and has come to have wide currency in contemporary thought. Many modern secular writers propound much the same reasons for the Reformation as do Catholic writers—without, of course, passing judgment on its rightness or wrongness. This is particularly true of textbooks used in schools and colleges. The following statement from one widely used college text is an example:

"With the end of the eighteenth century, the religious life of Europe had been beset by almost continuous strife and uncertainty for three hundred years. This was only part of the general adjustment being made in European life and thought as medieval ideas and institutions gave way to those of the modern age."⁷

"This movement has often been called the Reformation, but that term is not quite accurate. There had been periods of 'reform' in the Church before, as we have seen, and another was to occur as a result of the forces released by Luther. But the significant action of Luther and his followers was more than reformation; it was a religious revolt."⁸

Preserved Smith, an eminent American historian and teacher, expresses this opinion even more forcefully:

"The Reformation, like the Renaissance and the sixteenth-century Social Revolution, was but the consequence of the operation of antecedent changes in environment and habit, intellectual and economic. . . .

"All the great religious innovations of Luther and his followers can be explained as an attempt to readjust faith to the new culture, partly intellectual, partly social, that had gradually developed during the later Middle Ages."⁹

The ecumenical movement has been another factor in popularizing this view. Coming from within liberal Protestantism itself, it minimizes the importance of doctrine as a criterion of the true church of Christ; thus it does away with the theological *raison d'être* of the Reformation. The complaints that liberal Christians today raise against Catholicism are no longer doctrinal, but rather matters of interchurch and church-state relationships. Characteristically one well-known churchman has written:

"And what disturbs the Protestants most is that the hierarchy, here in our own country, just as in other countries, is a tight and inaccessible directorate. The whole theory of exclusive prestige and prerogative which Rome claims in Christendom makes the Roman Catholic cardinals, archbishops, and bishops refuse to sit down in frank and democratic conference with Protestant leaders. . . . Roman Catholicism, according to its own view, is not a part of that larger and unstereotyped fellowship of the Spirit which includes Christians of different names within the Church of Christ."¹⁰

Some thinkers, realizing that the secular view of the Reformation leaves a negative movement, have sought to find positive justification for it on other grounds than those taken by the Reformers. Thus Edward Maslin Hulme, formerly of Stanford University, writes:

"The deepest significance of the Revolution lies, not in its negative element, nor in the facts that it gave birth to new dogmas and organized new churches, but in its deepening of the religious sentiment, . . . in its increasing in the hearts of men the desire to be in harmony with God."¹¹

Paul Tillich, of Union Theological Seminary, has likewise tried to find justification for the Reformation outside the traditional lines of thinking. He is pessimistic regarding the outlook for Protestantism: it will soon come to its end. Nevertheless, he justifies its existence not so much because of its specific doctrines but

(Continued on page 45)

A MINISTER who accumulates visual-aid materials for our main prophetic subjects will eventually find himself confronted with the problem of transporting bulky charts and equipment whenever he moves. In order to use a large enough chart for a good-sized audience and still avoid the storage and transportation problem, I have in recent efforts been using the idea of a large disposable chart.

For this purpose I secure a sheet of celotex wallboard, which ordinarily costs between two and three dollars. Most lumber companies will accept the order for this small item on the telephone, and are glad to deliver it at the place where the evangelistic meetings are being held. The price is insignificant enough that it can be charged as a miscellaneous expense on the effort budget and that the material, after being used for a number of subjects, can be disposed of when the meetings are concluded. It can be readily adapted for bulletin boards or some other practical use in the local church or school.

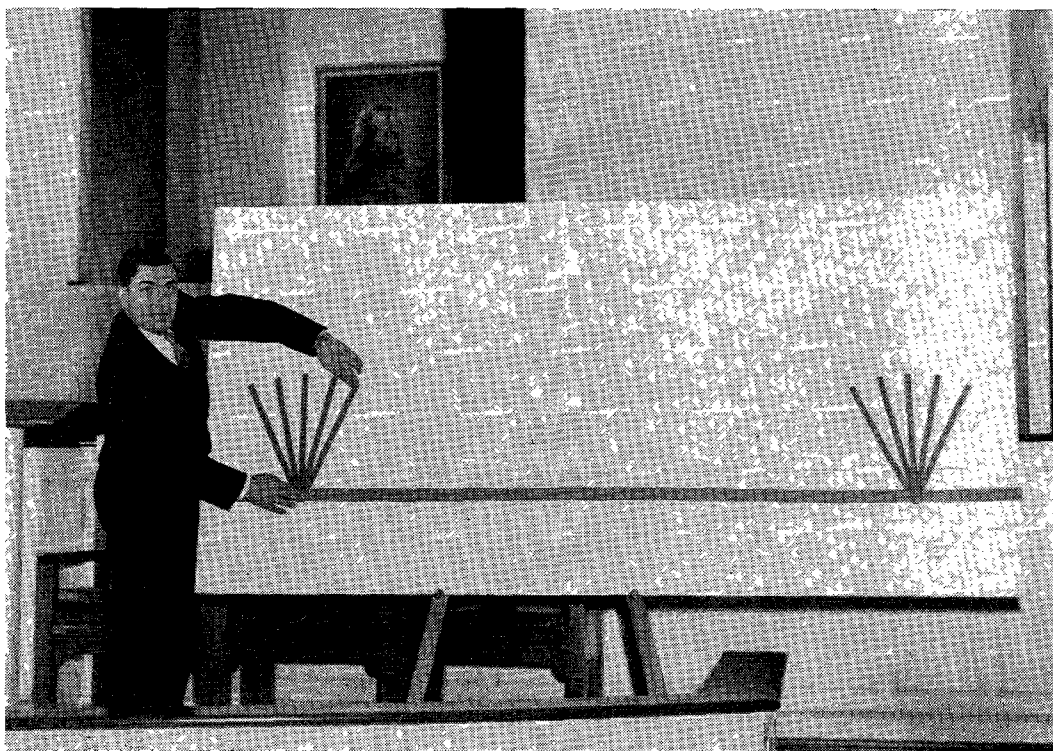
The largest piece of celotex wallboard is 4 by 8 feet. This is a good size of chart for the average evangelistic effort. It is light in weight and easily handled. Although firm and solid enough to be used again and again, it is probably too soft and porous a material to be re-

A "Disposable"

FRANCIS
Pastor-Evangelist,

tained for permanent use over a period of years if moving is involved. It comes with one side smooth, already sized so that it can be painted. One or two coats of white enamel on the smooth surface of this wallboard will give a hard, glazed surface on which to work.

For the lines on the chart I secure colorful rolls of decorators' tape. This can be found in a variety of attractive colors, ranging in width from one-half inch to three inches. These rolls of tape are sold in almost all hardware and paint stores, and also in many drugstores, where it can be secured even on Sunday. The trade name for the most common brand is Mystik tape. This tape can be applied to a firm enameled surface and removed again like Scotch tape or masking tape. It costs only twenty-five to fifty cents a roll. Scotch tape is also now available in colors.



Beginning with a blank chart, the evangelist builds the subject step by step.

Prophetic Chart

F. BUSH

Ohio Conference

For a sermon on the millennium I prepare a wide strip to stretch along the length of the chart to represent the span of one thousand years. A smaller size tape, one inch in width, is used for the upright lines. Light pencil lines on the painted surface of the wallboard make it easy for me to place these pieces of tape at the right place during the sermon.

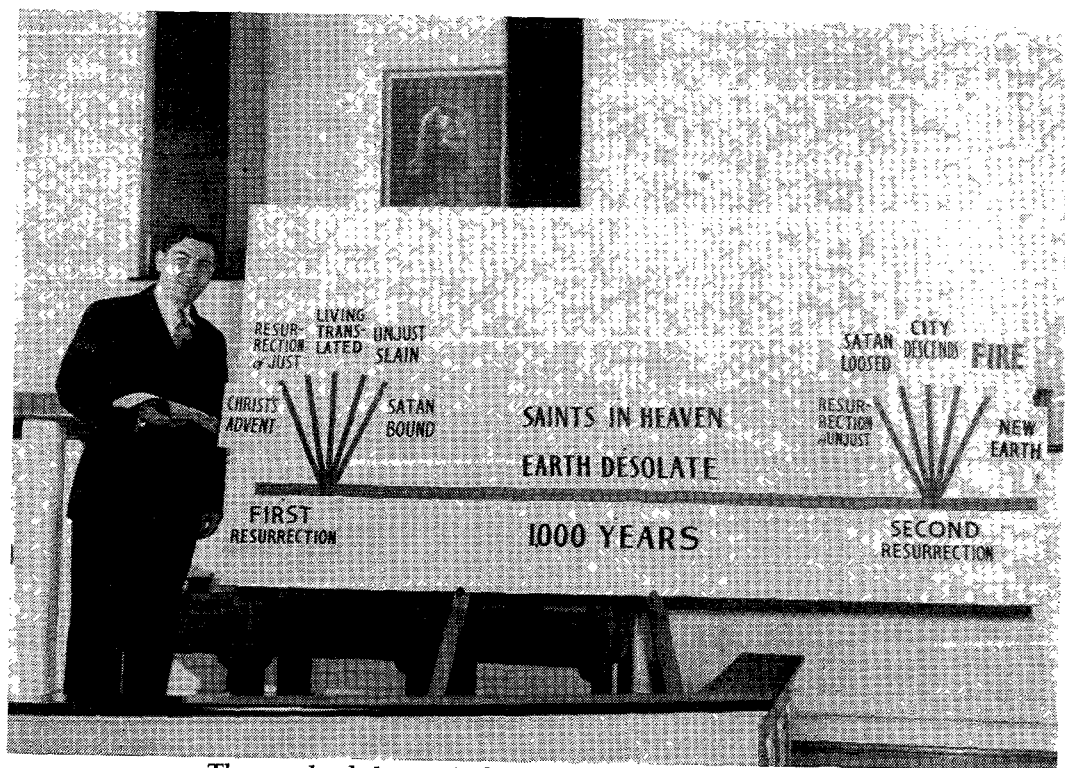
Before the evening sermon, strips of tape the right length are cut. These are sticky on the back, and so we place them against the inside of the pulpit where they are handy for the speaker to reach them. When the sermon on the millennium begins, the wallboard, a blank white, is placed on an easel before the audience. A thin wallboard would bend too much to be practical, but celotex is stiff enough to retain its shape even though it extends some distance beyond the easel in both directions.

As each succeeding part of the millennium is discussed, I take a piece of tape and place it right where I want it on the wallboard. It sticks to the board immediately, and if it needs to be removed, it will come right off again. It does not sag or need to be pulled taut, like a cloth ribbon. For the long horizontal line with the wide tape, I usually take the roll and unroll it as it is applied to the chart. After the narrow strips are put in their places, small cards with the various titles on them are quickly put in place with a thumbtack, which can very easily be stuck into the celotex. (White-headed thumbtacks would be least noticeable.)

An audience is far more interested in a device that takes form one step at a time as the subject is discussed, than in a full chart hung up in front at the beginning of the sermon. The speaker can end his sermon at any point he wishes, leaving the remainder of the sermon and chart to be completed in the next service.

If the wallboard is to be used for later subjects, it is best for the tape to be removed immediately after each meeting, because the longer the tape remains on the chart, the more difficult it will be to remove it without damaging the board.

(Continued on page 46)



The completed chart as built up during the evangelistic sermon.

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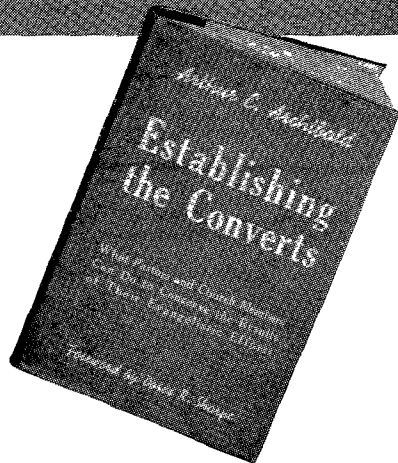
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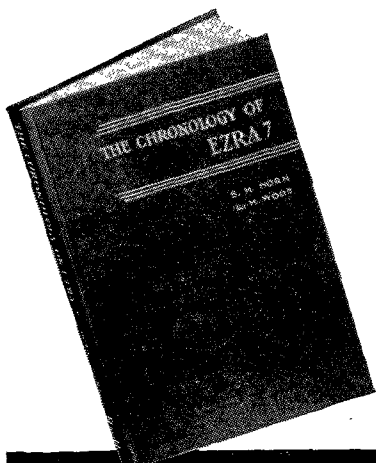


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After more than a dozen years of painstaking research by a special committee appointed by the General Conference, the year 457 B.C. has now been established beyond all doubt as the exact date of "the seventh year of Artaxerxes the king" (Ezra 7), an event that had long been dated in 457 B.C. by Biblical expositors generally. More recently this date has been challenged by eminent scholars who maintained that 458 B.C. was the correct date. The importance of this problem becomes obvious when we consider the matter of historical events connected with the starting point of the prophetic 2300-day period of Daniel 8:14. The purpose of the committee was to examine the chronological basis of the 2300-day time prophecy. The evidence secured, as set forth in this new volume, furnishes indisputable proof that the date accepted by the early pioneers of the Advent message was accurate from a scientific as well as from a Biblical viewpoint. Every worker must have this documented evidence.

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PART II

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"This Is My Father's World," No. 646 in the *Church Hymnal*, is a number that I love to sing, particularly in the spring of the year. I had a great deal of difficulty memorizing it until I took a little time to analyze what the author was trying to say. In other words, I found that I was simply singing words and not a message. There is a great difference, you know. I was so concerned about keeping the right words in the right place that I had no time to think about the message. I am afraid much of our singing, if we are not careful, can easily degenerate into simply singing words. And, of course, in altogether too many cases the words are not even completely intelligible; hence the listeners hear only a melody.

Let us look at the words of Maltbie D. Babcock (1858-1901) from the book *Thoughts for Everyday Living*, which are used by permission of Charles Scribner's Sons, New York.

"This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.

"This is my Father's world,
The birds their carols raise;
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world;
He shines in all that's fair;
In the rustling grass
I hear Him pass,
He speaks to me everywhere.

"This is my Father's world,
O let me ne'er forget

That *though* the wrong seems oft so strong,
God is the Ruler yet.

This is my Father's world;
Why should my heart be sad?
The Lord is King; let the heavens ring!
God reigns; let the earth be glad."

If you have never sung this number as a special, let me warn you that no matter how perfectly you may memorize the actual words, if you do not take time to study and analyze the message of the number, you will never sing it well, and to your auditors it will always be a hodgepodge of mere words—unless some sensitive, poetic souls in the audience get a message out of it in spite of your efforts!

Let us keep in mind first of all that perhaps this author, like others, treats different thoughts in the different stanzas. We studied this aspect of song lyrics in our article last month. Here we notice that the first stanza begins in an atmosphere of "listening." I am out in nature in "my Father's world," and "my listening ears" are attentive as all about me "all nature sings." Yes, even "the music of the spheres" seems to be audible. Truly, "this is my Father's world," and I relax and "rest me in the thought of"—but notice here that the author introduces the theme he is going to take up in the second stanza.

Up to this point the "listening" has been very general, but now we begin to listen to the music of specific objects—the "rocks and trees, . . . skies and seas," all "wonders wrought" by the "hand" of God. Here, before he reaches the end of the first stanza, the author begins enumerating specific things that are singing about God. Others are to be considered in the second stanza.

Now I am listening more specifically. I try to pick out certain instruments and singers in the symphony of "my Father's world" and listen as "the birds their carols raise"; and I see "the morning light" and "the lily white" as they "declare their Maker's praise." Yes, this is truly "my Father's world; He shines in all that's fair." Even in "the rustling grass I hear Him pass," and actually "He speaks to me everywhere!"

Now in the third stanza the author draws a great spiritual lesson, and this is the most important part of the song. Nothing more is said about nature, but here we learn the lesson that when in our own human lives everything seems to go wrong, we should never forget "that though the wrong seems oft so strong, God is the Ruler yet." Then "why should my heart be sad? The Lord is King" and He is still ruling over all, so "let the heavens ring!" and "let the earth be glad," ever assuring me that "God reigns" and all will be well with me.

Briefly the various thoughts in the three stanzas have been analyzed. Once we have these clearly in mind—and it takes just a few moments to clear them up—then we can memorize the words. In a song like this one, it will be even easier to memorize if we endeavor to see some of these things in the mind's eye as we read about them—in other words, try to picture ourselves as being right out in nature and noticing the glorious morning light at dawn, the unspotted whiteness of the lily. Can't you just hear God walking as the wind rustles the blades of grass? Impress every part of the mind with the message of the song. Then as we give it, these things will rise up to help inspire us to bring the message to our listeners as if we were genuinely inspired.

Two Inflexible Rules

Here are a few suggestions to those who have never tried to sing a song from memory in public. First of all, why not subject yourself to a new rule?—you will never again in public sing a song out of a book or from a sheet of music! You will make *no* exceptions to this rule. Very few people have any difficulty memorizing a melody, so that problem can easily be taken care of, unless, of course, we are asked in an emergency to sing something new on short notice at a funeral or some very special emergency. So our first rule is never again to sing from a book or a sheet of music.

Now, if we have not made a practice of singing from memory, and we are going to go on the platform to sing a number with a great deal of uncertainty, then we will certainly not transfer the message of the song to the people. How shall we overcome some of this uncertainty?

First of all, type the words on a small piece of card. Make the card or piece of paper no larger than absolutely necessary to get the words on it. Use both sides, and so make it smaller still. Hold it in as unobtrusive a way as possible when you sing. One good way is to take your Bible with you on the platform in sacred singing. Keep the Bible closed, but on the side

facing you hold your little slip of paper. And then do not glance at it more frequently than you absolutely must. Try to memorize the song completely beforehand, but have this present just in case something drops out of your mind. Endeavor also to have mentally in mind a picture of exactly where the words are on the card. In other words, if you are singing the second stanza and have a sudden lapse of memory, then you will not merely glance at the card and begin a frantic search, but you will know exactly where to look.

Rule No. 2: You have typed this song, and you have sung it in public. Now by all means do not file this card with the words on it or keep it around. Tear it up, and throw it away as soon as you have sung the song! This is another inflexible rule you have decided to obey. The next time you sing it, if you are still not sure of yourself, then type it out again. After you have done this typing two or three times, you are bound to have it perfectly memorized just by the assistance of that process alone, so that the second or third time you sing it you will not be looking at the words at all, and sooner or later you will be trusting your memory completely. The two rules we have just mentioned, if adhered to strictly, will lead you into a path where you will soon be singing 90 per cent of your songs from memory, and the other 10 per cent from just a card of key words.

Key Words

You will soon find that you will automatically come to the place where you will write down only the key words—a sort of shorthand system of your own. For instance, notice the words we have italicized in the poem "This Is My Father's World." These are all the words that you may need on your little card. It is just my own little system. You may not need some of these words, but may wish to add one or two of your own. Or the first time or two you try a new song, you may want to have the entire poem, but underline the key words in red to have them stand out.

It is not necessary to write down the first line, which is also the title of the song. It is used so frequently that you can't forget it if you try; so your card might look like this:

"listening ears
nature sings, . . . rings
music of spheres. . .
rest in thought . . . rocks and trees;
His hand wonders wrot—"

and the other stanzas in sequence. Notice, as you look at the above lines, how "nature sings"

(Continued on page 46)

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To Sense Our Limitations

GOD will not impart to men divine light, while they are content to remain in darkness. In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest and persevering prayer and effort. Wrong habits and customs must be shaken off; and it is only by determined endeavor to correct these errors, and to conform to right principles, that the victory can be gained. Many never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline; and God will assist them by uniting divine power with human effort.—*Patriarchs and Prophets*, p. 248.

To Seek God in Prayer

Search the Scriptures for yourselves. . . . Know for yourselves what is truth. Do not take any man's words, any man's prejudices, any man's arguments, any man's theories. This has been done by ministers to the injury of their experience, and it has left them novices when they should be wise in the Scriptures and in the power of God. Take your Bibles, humble yourselves, and weep and fast and pray before the Lord, as did Nathanael, seeking to know the truth.—Ellen G. White manuscript 8a, 1888.

Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning.—*The Great Controversy*, p. 521.

He who studies the truth, who prayerfully opens the eyes of his understanding to see and his heart to receive the bright beams of the Sun of Righteousness, will be in harmony with the messenger and the message God sends. All the opposition, all the prejudice, all the suggestions

of the enemy, will never make the truth less precious or less true. . . .

Brethren, God has most precious light for His people. I call it not new light; but O, it is strangely new to many.—Ellen G. White manuscript 8a, 1888.

Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for His Spirit to descend upon you as it came upon the disciples who were assembled together upon the day of Pentecost.—MRS. E. G. WHITE, *Week of Prayer Readings*, Dec. 15, 1888.

To Be Humble in Heart

As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded. Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago.—MRS. E. G. WHITE in *Review and Herald*, July 26, 1892.

To Be Obedient to God

It is because so many who handle the word of God in opening the Scriptures to others are not diligent students of the Scriptures or doers of the word themselves, that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the Scriptures from others' lips, but do not

put their minds to the tax of searching the evidences for themselves, to know what is truth.—MRS. E. G. WHITE, *Week of Prayer Readings*, Dec. 15, 1888.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.—*The Great Controversy*, p. 598.

To Keep the Mind Open for the Truth

When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search.—Ellen G. White manuscript 75, 1897.

There should be a closer and more diligent study of the Revelation, and a more earnest presentation of the truths it contains,—truths that concern all who are living in these last days. Into the very designs and principles of the church of God these truths are to enter. If we take up the study of this book in a receptive frame of mind, with hearts susceptible of divine impressions, the truths revealed will have a sanctifying influence upon us.—MRS. E. G. WHITE in *Signs of the Times*, Jan. 28, 1903.

To Follow God, Not Men

The great plan of human redemption is as yet but faintly understood, because men do not place themselves in the divine channel of light. There is too much following of men, and limiting the light by men's opinions and traditions. The wonderful truth of God is to be sought out by every mind, and the results of many minds are to be brought together from many sources as God's hereditary trust, and the divine power will work in such a way that true harmony will exist.—MRS. E. G. WHITE in *Review and Herald*, Oct. 23, 1894.

To Study Diligently

In this time we have opportunities and advantages that it was not easy to obtain in generations past. We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from Him to let light shine in

clear, bright rays to the world. In our day we have increased light to improve, as in times past men and women of noble worth improved the light that God gave them. They toiled long to learn the lessons given them in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded.—*Ibid.*, March 10, 1903.

You want every ray of light which God may impart through any of His agencies. Seat yourselves as children at the feet of Jesus, to learn the truth as it is in Him. You should fear to pass judgment upon any new light upon the Bible, until upon your knees, with humble hearts, you have searched its pages and sought wisdom of God, to know what is truth. I hope you do not take it for granted that there is no more light or truth to be given to us; for I know this is not true. There are before us broad fields of truth yet to be explored, and every portion of these fields is to be ploughed and dug over with painstaking effort to find the truth,—glorious, precious truth, which exalts Jesus, but humbles us to the place of learners.—Ellen G. White letter 43, 1888.

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament.—MRS. E. G. WHITE in *Review and Herald*, July 12, 1898.

To Sense the Seriousness of the Times

Let not the solemn scenes, that prophecy has revealed are soon to take place, be left untouched. If our people were awake, if they realized the nearness of the events portrayed by John, such a reformation would be made in our churches that many more would believe our message. We are God's messengers, and we have no time to lose, for He calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in clear-cut truth. It will be as a sword cutting both ways. But do not be too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of the

Lord. Present the truth as it is in Jesus. Let Daniel speak, let Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, "the root and the offspring of David, and the bright and morning star."—MRS. E. G. WHITE in *Pacific Union Recorder*, Jan. 14, 1904.

To Seek the Aid of the Holy Spirit

It is not enough to have an intellectual knowledge of the truth. This alone cannot give the light and understanding essential to salvation. There must be an entrance of the word into the heart. It must be set home by the power of the Holy Spirit. The will must be brought into harmony with its requirements. Not only the intellect but the heart and conscience must concur in the acceptance of the truth.—MRS. E. G. WHITE in *Review and Herald*, Sept. 25, 1883.

We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord."—*The Desire of Ages*, p. 390.

[Continued next month]

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have no desire for God, for at the heart of prayer is the desire for God. We could then not seek God, for prayer is seeking God. We could then not talk with God. We could then not commune with God, for prayer is communion with God.

What a terrible state we humans would be in without prayer! Think of the millions of us with unforgiven sins. Think of the guilt, fear, frustrations, and—the worthlessness of life without prayer. Indeed, would life be possible without prayer?

Prayer is about as necessary as God. What would be the good of having a God if we could not appropriate Him to ourselves, for prayer is our way of appropriating God. It would be unreasonable to have a loving, forgiving Father if we could not pray to Him. Because God is necessary, prayer is necessary. As the two sides of a coin are together, so God and prayer belong together.—ALEX REXION.

MASTER OF THE HEART

THE spirit of the world is, at all times, utterly opposed to the Spirit of Christ; and it is

impossible for any to respond or yield allegiance to a double dominance. If we would glorify Him who bought us with His own blood for this very purpose, we must dethrone every idol and cast out every usurper from the kingdom of our inner being. Christ is only glorified when He is the undisputed Master of the heart.

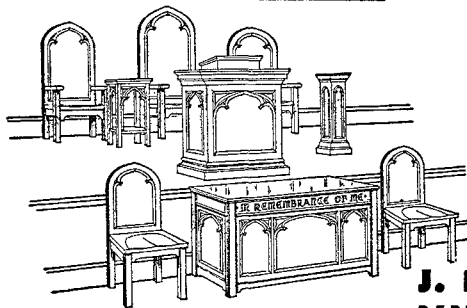
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FORUM

Frank Ministerial Discussion

Gospel Music Still Has Its Place

TO THE EDITOR:

Several articles have appeared in recent numbers of *THE MINISTRY* which have many commendable features but which contain some statements on the subject of music and evangelism that are open to question. For example, an excellent article appeared in the May issue. It was the "Model T Fordomatic" illustration. But some of the comparisons and conclusions may be questioned. The writer speaks of the modern "streamlined" audience and seems to infer that the song service is a thing of the past. Actually a modern audience enjoys the song service fully as much as did the people of the twenties. Circumstances may change, but human nature does not. The men of yesterday had the same loves and hates, the same hopes and fears, the same unsatisfied longings as do the men of today. The mood of the masses may temporarily change with the coming of war or peace, but underneath the momentary fear or anxiety or perplexity there is the same human characteristic to hope and strive for a better day. Joy today, sorrow tomorrow, joy the day after tomorrow—thus the picture changes through the centuries as far as human nature is concerned.

Men today still love to sing. They prefer songs of hope and cheer. There seems to be a studied effort on the part of some to belittle the gospel song. The gospel song is a sermon in song. It is a song of hope, a testimony song, or a song of appeal to yield the heart to God. It has an equal place with the song of praise to our Maker and our King. The average audi-

ence loves both types of song. But the majority of men are not impressed with songs originating in the cloistered choirs of medieval times. All enjoy at times the practiced singing of an a cappella group, but our church choirs would do well to avoid trying to imitate them. The simple song with the gospel appeal moves the heart of humanity. If Ira D. Sankey were again to sing the "Ninety and Nine," he would find the same response in a modern audience. The songs of Fanny Crosby have lost none of their appeal. Even though our boys are in Korea and our hearts are filled with fear, we prefer to sing "How Firm a Foundation," "There's a Land That Is Fairer Than Day," or "Jesus Is Coming Again," rather than "Lead, Kindly Light." Moreover, we would rather sing these songs ourselves than listen to others sing them. We are not so moved by hearing some robed choir chant a *Te Deum*.

When there is a consecrated evangelist with a great spiritual message, and a song leader burdened for souls, we can carry any modern audience (except, of course, Roman Catholic) in a great song service. Moreover, I do not believe that our college music departments prepare our young people as they should for evangelism. Too often we imitate the Lutheran or Episcopal type of singing. These churches have lost their zeal and early fervor under it. Of course, some of our evangelistic singers swing into the Pentecostal type, which is much worse. It is like going from grand opera to jazz. Can we not have the old-time Wesleyan appeal in our evangelistic songs and sermons?

The young people of today are as fun loving,

IN THE May issue of *THE MINISTRY* we published an article posing the question, Are we still using Model T methods in our evangelism? The article devoted considerable space to the question of evangelistic music. In the Forum section this month, two letters—one from an evangelist and one from a lay member—bring us two different viewpoints on the same subject. We believe a thorough, friendly discussion of this question is most appropriate in these changing times. We believe, also, that there is a middle-of-the-road course that we need to find and follow. In the October, 1953, *MINISTRY*, Ben Glanzer, our office editor, who has engaged in singing evangelism and the giving of sacred song recitals on both sides of the Atlantic, will present some thoughts on "The Place of Music in Modern Evangelism."—R. A. A.

as hopeful, as courageous as were the young people of the twenties. The same songs, the same types of songs, appeal to them as appealed to the former generation. Band music has lost none of its appeal. Love songs are still popular. Ragtime now goes under the name of jazz or swing or something else. But deep down in their hearts these modern young people of the world are moved by the gospel song. A strange anomaly of our times is that in the middle of a popular radio program a hymn will be sung. Even the unconverted young people love to sing these great "love songs" of the love of God. Let us never be persuaded that in these "Fordomatic" times we must avoid audience singing and leave unused the musical talent of our churches because of the fact that people have access on their radios to the music of the Metropolitan Opera. Simple gospel songs, sung by consecrated young people of ordinary ability, still find their way into the hearts of the masses.

May it not be possible that the brother with the "Fordomatic" idea of evangelism thinks the times have changed, while in fact he himself has grown older and looks at things in a different light? As we grow older we are plagued with aches and pains, we are beset by disappointments and disillusionments. We are apt to think that the youth of today are different from the youth of yesterday. Not so. It is the toll of the years that puts the crack in our voice and the creak in our knees. However, it is encouraging to know that many an oldster still enjoys the community sing and is moved to tears by a gospel appeal. Many an oldster regrets the trend toward ritualism in our churches.

By all means let us streamline our evangelism for the modern age. Let us eliminate the cheap and the artificial—it was not good, even in the twenties. Let us avoid jazz in church music. But let us also avoid the swing toward medievalism. Some may enjoy prayers chanted and sermons read; some may enjoy the old-world ritual; but most of us enjoy the sweet songs of the kingdom, the simple songs, and the sermons spoken, though it may be by stammering tongues. We do not want the frigid cold of ritualism, nor the torrid heat of a jazz religion—we would find our religious satisfaction in the temperate zone where there is a message in song and in sermon to satisfy our spiritual needs, our heart longings, our hopes for a better world. This the world also would have. Let us ride in the Fordomatic, but let us remember that people, even in this modern age, prefer bright colors for their cars, joy and hope in their music, and an engine that purrs with a message of certainty. And let us remember that all age groups ride in

the Fordomatic—the children, the youth, the aged—and that human nature today differs not from the days of the Model T, or the days of the horse and buggy, or even of the oxcart.

—AN EVANGELIST.

Why Not Eliminate Superfluous Devices?

DEAR EDITORS:

After thinking about Seventh-day Adventist evangelism for several years, I am finally putting down on paper some of my impressions.

I was born a Lutheran. At ten years of age I joined the United Brethren Church, which gave me the firm foundation that the Bible is God's message and standard for all His creatures. Through the daily lesson study in the United Brethren Church, I was impressed with Christ's baptism by immersion, whereupon I requested the pastor to baptize me. His answer was, "You have been baptized in infancy in the Lutheran Church, and the Bible says, 'One Lord, one faith, one baptism,' and I could not baptize you again." I was not satisfied with his answer and believed that someday I would find a minister willing to baptize me.

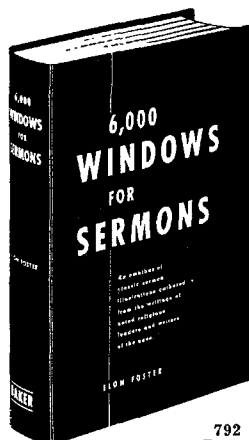
Years later a Bible lecture on baptism was advertised in the newspaper in a half-page advertisement. That was for me! I attended, not knowing it was a Seventh-day Adventist meeting. A middle-aged minister who looked to me like Jesus Christ in modern attire gave the lecture, which was the turning point in my religious life. It was not the fanfare and animated song service that impressed me. It was the pure Word of God spoken by a sincere servant.

We Seventh-day Adventists do not need to apologize for the beautiful jewel we have in the pure, unadulterated gospel of Jesus Christ straight from the Bible. It does not seem fitting and proper to place this valuable jewel in the cheap setting of propaganda and prolonged, sentimental "Jesus" songs which repulse our Jewish and other well-educated friends. It is not necessary to have a service lasting more than forty-five to sixty minutes unless the audience requests it. How many times I have taken or invited friends to excellent Bible expositions, which were so surrounded with chaff and waste of time that I have been embarrassed, humiliated, and discouraged! How I wish I were the only Seventh-day Adventist so embarrassed!

Why cannot Seventh-day Adventist evange-

(Continued on page 46)

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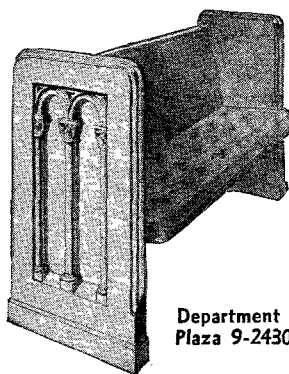
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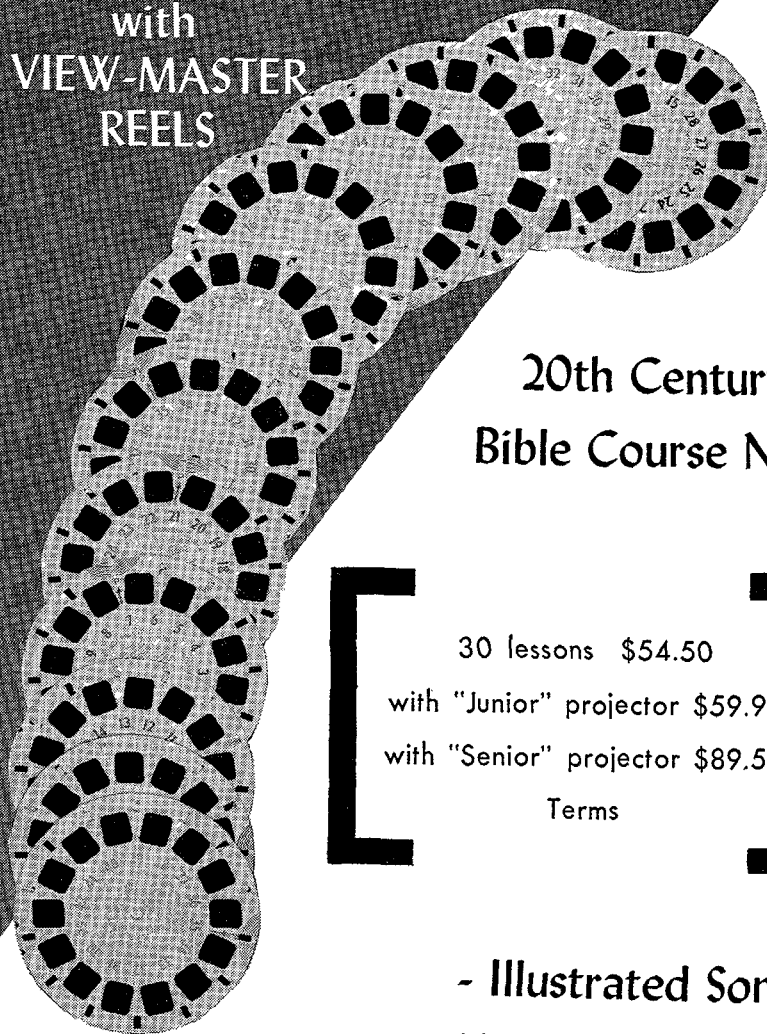
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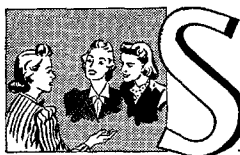
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An Easy Life?

HELEN K. OSWALD

Minister's Wife, Northern California Conference

SEVERAL women were visiting in a medical center while awaiting their turn to see the doctor. Each was telling how extremely busy she was—no time for this, no time for that. Suddenly a minister's wife entered. She looked fresh as the morning, and her attire was neat, bespeaking good taste in every way. She stepped to the desk, paid a bill, and exchanged a few friendly words with the kind receptionist. Turning to leave, she smilingly nodded to the waiting women and was gone.

"We should have married ministers! Then we could have an easy life too," said the one who had just had the most to say about her very busy life.

"I often see that little woman out riding with her husband, and she attends most of his meetings," said another. Then she added, "Her children are in school, so she really must live a life of leisure."

The third speaker was not so sure that the kind woman under discussion lived a life of ease. "I never thought that ministers nor their wives have an easy life," she said, and enumerated some of the problems that they are called on to solve.

"Ah," replied the one who had opened the discussion, "the ministers and their families can sleep in whenever they like, go when they feel like it, and eat when they are in the mood to do so. That is why they always look so fresh and show no wear."

The receptionist, who was a chum of the minister's daughter, had been a guest in her home, and knew something about the busy program followed there. She could scarcely hold her peace. Soon the one who had spoken so freely was called by the nurse. After she left the waiting room, another patient said to the two remaining women, "I listened in on your conversation. The woman whom the nurse just called surely has the wrong idea about a minister's home program." Then the receptionist spoke up: "You are so right! I think a minister's wife

has more to do than many people realize. I would like to see Mrs. —— follow our pastor's wife for just one day. She would be worn out from merely trying to keep up with her."

The second woman who had added her share of misconstruing was silent, but she made up her mind that she would find out how late the pastor's wife slept in the morning.

The minister's wife had arisen at her usual time the next morning. Breakfast was over, worship had been held, the dishes were washed and beds made, appetizing lunches had been packed, and the children were off to school in clean, fresh clothes. Two neighbors then came in, one to get a good bread recipe, and the other for some information and help on a problem that worried her. Their visit was interrupted by a call from over the garden fence.

"Yoo-hoo! Mrs. ——! Can you come over a minute? My mother is ill, and she is so discouraged. Maybe you can bring her a little cheer this morning."

The other two neighbors left. Mrs. —— took the scissors and quickly cut a few flowers, arranged them attractively, and went to the sick mother's bedside. Both the flowers and the friendly visit were greatly appreciated. Before Mrs. —— departed, she knelt down by the sufferer and prayed in her behalf. This was an unusual and blessed experience for the little mother.

An "Early" Caller

Back home once more, Mrs. —— had just finished ironing her husband's shirts and a dress for her ten-year-old girl when the telephone rang. A strange voice asked, "Is this Mrs. ——? I am an early caller. I hope I did not get you out of bed."

"Out of bed at nine o'clock!" exclaimed Mrs. ——, "I have almost forgotten about the bed. Such a luxury is not for our home. The morning work is well out of the way, and I was ironing when the telephone rang."

The Preacher's Wife

There is a person in your church
Who knows your preacher's life.
She's wept and smiled and prayed with him,
And that's your preacher's wife.

She knows one prophet's weakest point,
And knows his greatest power.
She's heard him speak in trumpet tone
In his great triumphant hour.

She's heard him groaning in his soul
When bitter raged the strife;
Her hand in his, she knelt with him,
For she's a preacher's wife.

You tell your tales of prophets brave
Who walked across the world,
And changed the course of history
By burning words they hurled.

And I will tell how back of them
Some women lived their lives,
Who wept with them, and smiled with them.
They were the preachers' wives.

AUTHOR UNKNOWN.

"May I speak to Pastor ——?" came the request.

"Pastor —— is not at home," answered Mrs. ——. "He was called out an hour ago to help a young man fill out his questionnaire from Uncle Sam. May I help you?"

The voice was silent. Then Mrs. —— asked, "Who is this speaking please?"

"You don't know me," was the reply. "I will come to see you and Pastor —— this afternoon."

Mrs. —— told of their full booking for that afternoon. "A funeral at one o'clock. Hospital calls after that. A Bible study at four, three miles out in the country. From five-thirty to six, supper; sixty-thirty, worship and a few minutes with the children; seven-fifteen to seven-forty-five, committee meeting; and prayer meeting at eight o'clock. If you will kindly give me your name and telephone number, I will have the pastor call. I am sure he will see you as soon as possible, unless it is a real emergency. Shall I have Pastor —— call you?" Mrs. —— spoke kindly, but silently the receiver was hung up and no name was given. The caller had satisfied herself that the receptionist and the other women were right—that the pastor and his wife were really busy people.

Yes, the life of a true shepherdess is indeed a full one. She has the same household duties as has any ordinary housewife, with the added responsibilities that often take her away from

home. Her husband needs her by his side in much of his work. He is the shepherd of the church and she the shepherdess. Their work is closely related, and their toil never ends.

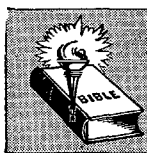
Besides her duties to her pastor-husband, home, and children, she is always called upon to lead out or at least help in various activities in and out of the church. Her home is ever to be an example of kind hospitality and good will. Visitors and telephone calls are many. She meets them all cheerfully and kindly if she possesses the priceless quality of being tactful. Tact is the gracious gesture that cushions the sensitive soul against the harsh impacts in life, and the shepherdess often serves as a cushion between misunderstanding hearts. She shields, protects, and lightens the burdens of many.

A minister's wife is called on any hour of the day for counsel, and often for confidential help. Therefore she needs much of heaven's guidance and help. With the gentle voice, kind lips, and discreet heart that God gave to her as a woman, she endeavors to soothe and heal. In her tenderness she embraces the aches and pains of many. In times of misfortune, calamity, disaster, and death she is often a solace, a comforter, and a helpful sympathizer. The Scriptures give woman this honorable mention whether she is a minister's wife or not. "She openeth her mouth with wisdom; and in her tongue is the law of kindness" (Prov. 31:26).

A true minister's wife feels every burden that weighs upon her husband. Though she never presses her opinions on her minister-husband, she is ever ready to counsel with him when he feels there are certain matters that he just needs to "talk out" quietly. Her understanding eyes meet his at all times like two bright stars of hope, shining with the assurance that he has nothing to fear, that she will stand by him to her last breath.

She looks well to her inner life so that she may indeed be a competent helper. She seeks that better part, which is spiritual beauty. In sharing a life of faith and prayer she and her husband are linked with the power of heaven. There they anchor their souls in the Infinite One who never fails them in joy or perplexity. The pastor in his efforts to minister to the spiritual needs of his flock will speak peace to troubled souls committed to his trust with far more zeal and tenderness when he has the full backing of his good wife. He is comforted by the assurance that his wife gives her wisest and best to their home and children (for he and she must safely guard that blessed heritage). Yet her heart

(Continued on page 46)



BIBLE INSTRUCTOR

Christ and Him Crucified

MARY KENT

Retired Bible Instructor, Indiana Conference

[EDITORIAL NOTE.—This study has ample textual argument. There are always those among our worker group who are not so experienced as Miss Kent. She would use and quote these texts without expecting each text to be read by her reader. Because a good study on the deity, pre-existence, and atoning work of Christ is of special interest, we appreciate this thorough Bible study pattern.—L. C. K.]

I. THE BIBLE REVEALS JESUS.

1. When the great apostle Paul came to Corinth he determined to preach only Jesus Christ and Him crucified (1 Cor. 2:1, 2). The secret of his success is found in verses 4 and 5.
2. Why should one know Jesus Christ (John 17:3)? Really to know Him is life eternal. Not to know *about* Him, but to *know Him*.
3. How may one become acquainted with Him (John 5:39)? The Scriptures testify of Him. The Word of God is truly a revelation of Jesus Christ. To know Him one must really "search the scriptures."

II. FINDING JESUS IN THE SCRIPTURES.

1. Begin with the books of Moses, the first five books of the Bible (Luke 24:27).
2. Toward evening on the day of Jesus' resurrection two of His disciples were on their way to their home in Emmaus (Luke 24:13-24). As they talked over the events of the past few days, Jesus drew near and walked with them. Failing to recognize Him, they expressed their doubt that He was the promised Redeemer (verse 21). "We trusted that it had been he." Now—not sure.
3. How did He prove to them that He was the promised One (Luke 24:25-27)? In all the *Old Testament* scriptures He found something concerning Himself and explained these things to His wondering disciples. He gave them no evidence of His divinity that we may not have.
4. Philip recognized Jesus of Nazareth as the one of whom Moses and the prophets wrote (John 1:45).
5. To the unbelieving Jews, Jesus said, "Had ye believed Moses, ye would have believed me: for he wrote of me." Today some doubt the writings of Moses. Jesus said, if that is true, "How shall ye believe my words?" To reject the writings of Moses makes it difficult to believe in the divinity of Jesus Christ.

III. JESUS, THE COCREATOR.

1. Another for whom the Jews had great respect was Abraham (John 8:56-58). Abraham

knew the Son of God. How could that be? Jesus said, "Before Abraham was, I am."

2. Jesus was with His Father before the world was created (John 17:4, 5, 24).
3. In a prophecy foretelling His first advent, Jesus is revealed as One who has existed from "the days of eternity" (Micah 5:2, margin).
4. The Word was in the beginning with God (John 1:1, 2).
5. Who was the Word? *The only-begotten Son of God* (verse 14).
6. Why was it written that "the Word was God" (see Heb. 1:1-4)? Here we read of the supremacy of the Son of God over all the angelic host, and that He "hath by inheritance obtained a more excellent name than they." As the Son of God He bears the name of God.
7. The Father speaking to the Son: "Thy throne, O God" (verses 8, 9).
8. Continuing to address His Son, the Father says, "Thou, Lord, . . . hast laid the foundation of the earth" (verse 10).
9. *All things were made by Him* (John 1:3).
10. The One who was in the world made the world (verse 10).
11. Jesus, "the firstborn of every creature," was the active agent in all creation (Col. 1:12-19; Eph. 3:9). "All things were created by him, and for him."
12. In the record of creation written by Moses under the inspiration of the Holy Spirit, we read, "And God said, Let us make man in our image, after our likeness" (Gen. 1:26). The Son was "the express image" of His Father's person (Heb. 1:3) and the One through whom God exercised His creative power (Eph. 3:9).
13. The Lord God made man (Gen. 2:7). So to know Christ is to recognize Him as our Creator. All things belong to Him by right of creation (Ps. 50:10-12). He is not only the source of our natural life but is the author of the plan of salvation from sin and death. How did the all-powerful Creator become Jesus Christ, the Crucified?

IV. MAN'S DOMINION LOST.

1. Adam, the first man, was given dominion over the earth (Gen. 1:26-28).
2. A beautiful home provided for Adam and Eve (Gen. 2:8, 9).
3. Man's loyalty to his Creator tested (verses 15-17).
4. The serpent became the medium of Satan and tempted Eve to disobey the command of the Lord God, "Ye shall not eat" (Gen. 3:1-3). By denying the word of God, "Thou shalt surely die" (Gen. 2:17), by mingling truth and falsehood, and by making it appear that the knowledge of evil was something to be desired, he deceived the woman (Gen. 3:6). Adam *chose* to disobey, and shared the fate of his wife.

5. By yielding obedience to Satan, they became the servants of Satan (Rom. 6:16).
6. What was the immediate result of their disobedience (Gen. 3:22-24)? Driven from their beautiful Eden home. Why was this done? To prevent them from eating of the tree of life and living forever in sin. *Therefore* the Lord sent them forth.
7. How does Adam's transgression affect the whole human family (Rom. 5:12)? All share in the sentence of "dying thou shalt die" (Gen. 2:17, margin). Having severed his connection with the source of life, man must die. Adam had nothing to pass on to his posterity but a sinful, dying nature.

V. GOD'S PROVISION FOR REDEMPTION.

1. How was the love of God for man made manifest (John 3:16)? He gave His greatest treasure, His *only* Son, to save man from sin and its results.
 2. When did God give His Son (Rev. 13:8, last part)? He was accounted slain from the time He was promised.
 3. John recognized Jesus as the Lamb of God (John 1:29).
 4. Did Adam and Eve know anything about this plan of salvation (Gen. 3:14, 15)? In verse 14 the Lord God pronounced a curse upon the serpent for having been the medium of Satan. Then in verse 15 He addresses Satan. Man had now become a servant of Satan (Rom. 6:16), but the Lord God promises to redeem him. "I will put enmity between thee [Satan] and the woman, and between thy seed and *her* seed; it [her seed] shall bruise thy head [Satan], and thou shalt bruise *his* heel." Only the Lord God can teach us to hate sin and love righteousness.
 5. Who is the *seed of the woman*? Who is to bruise Satan (Isa. 7:14; Matt. 1:21-23)? One who should be born of a virgin; Jesus of Nazareth, the One, the only One, who meets the requirements of this prophecy.
 6. The promise of Gen. 3:15 partially fulfilled (Gal. 4:4, 5).
 7. Provision has been made for the redemption of man, and He will fulfill the rest of His promise when the proper time shall come. Christ was crucified that through death He might not only redeem mankind but also destroy the author of sin and death (Heb. 2:14, 15).
 8. Through His name alone we may obtain salvation from sin (Acts 4:10-12).
 9. To this great truth all the prophets agree (Acts 10:43).
- #### VI. WHAT MANNER OF LOVE!
1. "Behold, what manner of love the Father hath bestowed upon us" (1 John 3:1; Rom. 5:8; 8:32, 38, 39).
 2. As we behold Jesus, the Christ, we realize He is the perfect one; the Creator, and the Crucified, the "Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13).

The student learning from a teacher is like one candle being lit from another. The second is kindled, yet the flame of the first one is not diminished.—Proverb.

For Your Library BOOKS...

Voice of the Heart, by John Newton, Moody Press, Chicago, 1950, 432 pages, \$3.50.

Another of Moody's most excellent Wycliffe Series of Christian Classics, originally entitled *Cardiphonia*. When you have read it, and you really should, you will, like Alexander Whyte, keep it on your "selectest shelf of spiritual books." It will give you a lift of the heart, and you will cherish it as one of your treasures. The author was "once an infidel and libertine, a servant of slaves in Africa" (his own description), later a minister, author of such hymns as "Amazing Grace," "Glorious Things of Thee Are Spoken," and "Safely Through Another Week."

CARLYLE B. HAYNES.

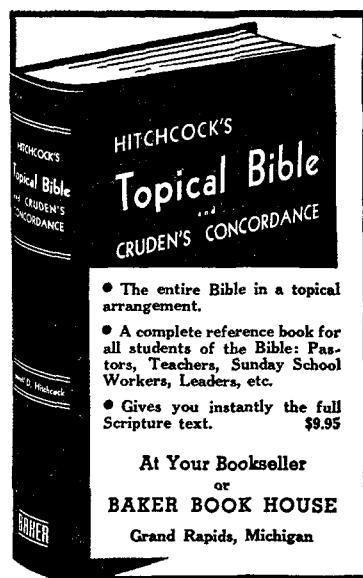
The Second Epistle of Timothy, H. C. G. Moule, Baker Book House, Grand Rapids 6, Mich., 180 pages, \$2.25.

The author is best known for his *Philippian Studies*, *Ephesians Studies*, and for his contributions to the *Cambridge Bible* and the *Expositor's Bible*. Bishop Moule's humble and unwavering faith in the Word is reflected in these literary contributions. *The Second Epistle of Timothy* presents a series of forty-eight short devotional studies, and expounds the epistle "after the manner of a 'Bible Reading,' not for literary criticism but in quest of divine messages for heart and life."

L. C. K.

What Is Christianity? by J. Gresham Machen, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1951, 317 pages, \$3.00.

The addresses contained in this reprint represent the most notable delivered by this outstanding apol-



ogist of the faith in his brilliant and effective defense of historic and Biblical Christianity. He was recognized for years before his death in 1937 as one of the most valiant and eloquent spokesman for orthodox Christianity in America.

CARLYLE B. HAYNES.

Hitchcock's Topical Bible and Cruden's Concordance, Roswell D. Hitchcock, Baker Book House, Grand Rapids 6, Mich., \$9.95.

Cruden's Concordance needs no introduction to ministerial workers. Where a concordance is needed, the unusual usefulness of this valuable study aid is highly recommended. The publishers suggest that here is "an encyclopedic reference book for finding with a minimum of time and effort the teaching of Scripture" on the thousands of topics of abiding interest. As we continue to acquaint ourselves with the book's topical study section, we are amazed at its completeness. Here is sermonic and Bible study material a worker would hardly exhaust during a lifetime of ministerial service. We question whether there is another work of the same type that we could recommend with greater interest.

L. C. K.

Protestant Biblical Interpretation, by Bernard Ramm, W. A. Wilde Co., Boston, 1950, 197 pages, \$2.25.

This is a textbook, and a most helpful one, for conservative Bible Protestants, describing the historical, grammatical, and critical school of interpretation. It is sane, spiritual, scholarly, written by the associate professor of philosophy of Bethel College and Seminary, St. Paul, Minnesota.

CARLYLE B. HAYNES.

The Art of Praying and Speaking in Public, Herbert Lockyer, Zondervan Publishing House, Grand Rapids 2, Mich., 61 pages, 50c.

Here is a wealth of practical information for leaders and personal workers. The author is an experienced minister who began his labors as a personal worker. He provides excellent hints and pointers on overcoming fear when praying and speaking in public. His approaches are direct, and every chapter reveals sound sense and true experience. Our leaders of women's groups and missionary meetings will find this small work a treasure. Ministerial wives' groups will want to add this to their library.

L. C. K.

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NEWS....

[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ The American Bible Society distributed 13,369,030 Scripture volumes in the United States and abroad last year, it was reported at the society's 137th annual meeting in New York. This total, second only to the 1951 circulation of 16,001,945 volumes, consisted of 825,647 complete Bibles, 1,401,954 Testaments, and 11,141,429 Bible portions. U.S. distribution included a record 526,781 complete Bibles, 6,559,238 portions, and 736,625 Testaments. An all-time high of 43,560 embossed volumes and Talking Book records for the blind were distributed. The armed forces got 904,753 volumes, bringing the total supplied to service men and women since 1940 to 10,959,537 volumes. According to the society's latest survey, the whole Bible now is published in 197 languages, the entire New Testament in 257 more, and portions of the Bible in 690 other languages. The society has distributed 435,792,985 volumes of Scriptures since its organization in 1816.

¶ Ray M. Petersime, manufacturer and Church of the Brethren layman in Gettysburg, Ohio, has devised a "memorial plaque" for use at funerals. Purpose of the plaque is to indicate that friends of the deceased have given sums to Christian institutions or humanitarian causes in his honor. "There has been developing throughout Christian America," Mr. Petersime said, "the idea that some form of lasting memorial given in honor of departed friends would be more desirable than costly flowers which quickly fade. If some plan is made known in advance by which friends can give to specific worthwhile causes—with some sort of symbol displayed at the funeral as evidence of such a gift—I believe it would encourage such giving."

¶ Congregations of the Northwest Synod of the United Lutheran Church in America were warned in Minneapolis, Minnesota, against confining their hymn singing to "emotional" gospel songs. Dr. Paul E. Bishop, synod president, in a report presented to the annual convention declared: "Visits to many congregations revealed a tendency to neglect the rich variety of hymns available in the Common Service Book in favor of a few well-known standbys and/or in favor of so-called gospel songs flavored highly with human-centered emotionalism. Carried on interminably, this tendency will lead to shallow rather than deep faith, narrow rather than broad experience of the love of God. We have a liturgy historically acceptable, easily usable; we have access to more than 500 hymns and hymn tunes, rich in truth and singable. Congregations are urged to make full use of the approved and proved helps to worship."

¶ Sixty-six student ministers from 53 colleges and seminaries have been conducting religious programs in 11 U.S. national parks this summer. The ministry is sponsored by the National Council of Churches' joint department of evangelism and is

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directed by the Reverend Warren W. Ost. The 66 student ministers accepted for the project represent 12 denominations and come from 19 theological seminaries and 34 colleges in 24 States and the District of Columbia.

¶ A parent who has custody of children under a divorce decree has the right to determine their religious training, Superior Court Judge Sidney Goldmann ruled in Trenton, New Jersey. His ruling was in favor of Mrs. Gertrude L. Boerger, who had complained to the court that her former husband was taking the two daughters to a Catholic church on Sunday, when he had the right to have them, although he knew she was now attending Zion Evangelical and Reformed church (Lutheran) in Newark. She said that her daughters were going to church with her and also to Sunday school and that they did not want to attend the Catholic church and were "confused and upset."

¶ A fifteen-member Committee on Maintenance of American Freedom was named in Chicago by the General Board of the National Council of Churches. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, is chairman of the group, which will "watch developments which threaten the freedom of any of our people or their institutions."

¶ The first drive-in church in the New York metropolitan area opened June 7 when interdenominational Sunday services were held in an open-air theater near the Bronx end of the Whitestone Bridge. The Bronx division of the Protestant Council of the City of New York, sponsoring the innovation, said that a half-hour chapel service will be held there at 9 A.M. every Sunday during the summer, so that "drivers will no longer have to make a choice between an early start to the beach and attending church services."

¶ Cooperation among all faiths—particularly between Protestants and Roman Catholics—is one of the greatest present needs of Christianity, delegates to the 19th annual convention of Disciples of Christ churches of New York and New Jersey were told in Niagara Falls, New York. "We must break down a great deal of stupid Protestant pride which is keeping us from approaching our friends in the Roman Catholic Church," said Dr. William Robinson, professor of theology in the School of Religion at Butler University, Indianapolis. He said that Protestants must work toward some sort of cooperative relationship with the Catholic Church, "particularly in the sphere of social welfare and mutual desire for world peace."

¶ A two-year study of the bearing of the social sciences upon the work of the churches and the preparation of Christian ministers will be undertaken next fall at Union Theological Seminary in New York under the joint sponsorship of the seminary and the Russell Sage Foundation. Dr. Henry P. Van Dusen, Union president, said that similar analyses of the relation of the social sciences to the fields of medicine, law and social work had earlier been sponsored by the foundation.

¶ "Was there ever a time when religious discussions and services were available to so many millions of people as they are in the United States today, not only in churches, but also through radio and television?"

"Was there ever a time when religious affairs were brought to the attention of more Americans than in our press today?"

"Was there ever a time when religious themes had so great an appeal in the motion picture, and in periodicals and books?"

"Was there ever a period when the Bible had a greater circulation than in our own day?"

"These are all not merely evidences of our seeking refuge from the age of anxiety, though such search is undeniably involved, but that very search is yielding among the great masses of our people a fresh and deeply-reassuring realization of the true source of our national strength."—From a speech by Dr. Milton S. Eisenhower, president of Pennsylvania State College and personal Latin-America representative of President Eisenhower, at a luncheon given in his honor by the Philadelphia Council of Churches.

¶ The "old mistrust between religion and psychiatry" is being broken down, and more and more clergymen are receiving specialized training in ministering to the mentally ill, a churchman told 3,000 members of the American Psychiatric Association in Los Angeles. Ernest E. Bruder, Protestant chaplain at St. Elizabeth's Hospital, Washington, D.C., and editor of the journal *Pastoral Care*, made the assertion in a paper on "Clinical Pastoral Training as a Hospital Medium in Public Relations," which he read to the annual gathering.

¶ Subscribers to Roman Catholic newspapers and magazines published in the United States and Canada now number a record 19,798,262, an increase of more than two and a half million over last year, it was announced in New York by the national office of the Catholic Press Association. The figures are based on a survey of 576 Catholic publications, 27 more than the CPA listed in its official 1952 figures. The total for 137 Catholic weekly newspapers is 3,789,458 subscribers; the 439 Catholic magazines total 16,008,804. Carrying the highest circulation for a local Catholic weekly newspaper is the *New World*, official publication of the Chicago Archdiocese, with 147,312 paid subscribers. Our *Sunday Visitor* of Huntington, Indiana, serves 752,331 subscribers with its national edition and 12 diocesan editions.

¶ More than 1,000 Mormons, headed by virtually the entire leadership of the Church of Jesus Christ of Latter-day Saints, came to Omaha, Nebraska, from Utah to help dedicate the \$3,500,000 Mormon Pioneer Memorial Bridge across the Missouri River. The bridge commemorates the sufferings of pioneer Mormons in their trek across the plains from Illinois to Utah more than 100 years ago. Some 600 followers of Brigham Young in that migration died in Omaha during the severe winter of 1846-47 and are buried on a grassy knoll in north Omaha overlooking the river. The cemetery also was dedicated as a Mormon shrine on June 1, Brigham Young's birth date.

¶ A great conference on Biblical prophecy will be held at Winona Lake, Indiana, August 30-September 7 (over Labor Day). A galaxy of speakers has been assembled. Echoes of the International Congress on Prophecy held in New York City, November 9-16, 1952, will be heard. Hotel accommodations are limited, so it is suggested that you make your reservations now. The conference is under the aus-

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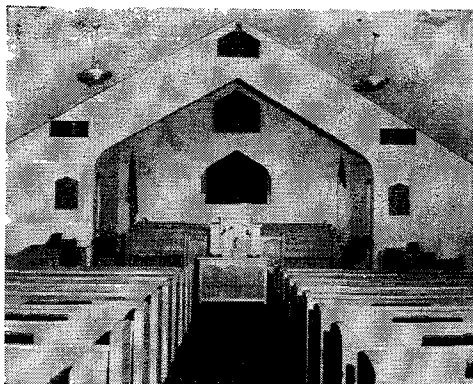
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pices of the American Association for Jewish Evangelism, Winona Lake, Indiana.—*The Watchman-Examiner*.

¶ The coronation of Queen Elizabeth II was one of the most notable events of all time for many reasons, but principally because of the great emphasis placed on its spiritual significance. Each coronation in the present century has marked a definite step toward a fuller appreciation of the religious meaning of the ancient rite and lifted the ceremony of the crowning of the monarch above the more materialistic and merrymaking element that, historians say, was characteristic of coronations in the nineteenth century.


¶ IN BRIEF.—A collection of stamps illustrating Bible stories and the last days of Christ has been given to the Smithsonian Institution in Washington, D.C., and placed on exhibition. . . . A plea that local stores select some weekday other than Friday to remain open for evening business was made in Tucson, Arizona, by the Tucson Jewish Community Council's executive board. . . . Wider use of the church as a medium for promoting mental health through group psychotherapy was advocated in Salisbury, Maryland, by John B. Oman, chaplain to the criminally insane at New Jersey State Hospital, Trenton. . . . Protestants are "more than twice as zealous as Roman Catholics in seeking to win converts" to their respective groups, according to a nationwide survey made for the *Catholic Digest*, published in St. Paul, Minnesota. . . . Dr. Billy Graham closed his month-long St. Louis evangelistic crusade with an open-air meeting that drew 50,000 persons. A total of 400,000 people heard him during the campaign. . . . Archbishop Michael of New York, head of the Greek Orthodox Archdiocese of North and South America, presided at the dedication in Charleston, South Carolina, of Holy Trinity church, the first Byzantine-style

house of worship in the United States. . . . Voluntary participation of clergymen in Social Security was endorsed by the General Board of the National Council of Churches at a meeting in Chicago. . . . The first Scandinavian Roman Catholic diocese since the Reformation has been established in Denmark. . . . A new oath recognizing the Deity has been officially adopted by Turkey for use in courts and other state institutions, according to reports from Istanbul. . . . Plans to increase the number of religious broadcasts carried by the Voice of America were announced in Washington, D.C., by Dr. Robert L. Johnson, head of the State Department's International Information Administration. . . . Roman Catholics in the United States, including Alaska and Hawaii, now number 30,425,015, or 1,017,495 more than the total of 29,407,520 reported in 1952, according to the newly published official Catholic Directory. . . . Delegates to the annual meeting of the American Baptist Convention in Denver refused to modify their traditional total-abstinence stand despite a suggestion by their resolutions committee that there is a difference of opinion on the matter. . . . There are "at the very least" 67,712,184 baptized Lutheran Church members in the world, according to statistics released by Lutheran World Federation headquarters in Geneva, Switzerland. . . . A hospital chaplain, Dr. Archibald F. Ward, and a hospital superintendent, Dr. Granville L. Jones, of Eastern State Hospital, Williamsburg, Virginia, told 3,000 psychiatrists in Los Angeles that hospitals should make every reasonable effort to enlist and train local pastors as members of their therapeutic teams. . . . A call for an aroused public sentiment against obscene literature was issued by the Southern Baptist Convention at its annual meeting in Houston, Texas. . . . American Protestant missionaries serving abroad for some 200 U.S. agencies increased in number from nearly 15,000 in 1950 to 18,004 in 1952, the *Missionary Research Library* reported in New York. . . . An unidentified Episcopalian has given \$1,000,000 in securities to the Protestant Episcopal diocese of Indianapolis. . . . *Presbyterian Life*, which was started five years ago, has reached a paid circulation of 700,019 and is believed to have the largest circulation of any Protestant journal in the world, it was reported in Minneapolis, Minnesota, at the 165th General Assembly of the Presbyterian Church in the U.S.A. . . . Current enrollment in Presbyterian theological seminaries has reached an all-time high of 1,442—a 26 per cent increase since 1950. . . . The first Christian Science church in Greece was dedicated in a ceremony in Athens attended by about 150 persons. . . . A new protest against "increasing and shocking acts of persecution" involving the Protestant minority in Colombia was made in Minneapolis, Minnesota, by the 165th General Assembly of the Presbyterian Church in the U.S.A.

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Protestantism—Revolt or Reform?

(Continued from page 23)

rather because of its "prophetic protest against every conditioned thing that makes an unconditional claim for itself."¹²

One of the broadest and most recent estimates is that by Roland H. Bainton:

"The Reformation was a religious revival. Its attempt was to give man a new assurance in the presence of God and a new motivation in the moral life. . . . The Reformation at once rent and bound. The external unities were shattered, but the Christian consciousness of Europe was renewed. The Catholic Church itself was stimulated to carry through with accelerated pace the work already initiated by Ximenes. If there is still surviving any consciousness of Christian culture in the West, the Reformation of the sixteenth century is one of those periodic renewals to which it is due."¹³

In attempting a comparative evaluation of the Protestant, Catholic, and secular views of the Reformation, one must recognize that they each are based upon wholly different assumptions. For the evangelical Protestant, Biblical doctrine is basic: departure from it is apostasy, and return to it is reformation. For the Catholic, institutional continuity is the hallmark of God's true church: conformity to the traditions of the institution is obedience, and departure from them is revolt. For the secular historian, the truth or untruth of a church is not an issue: he refuses to sit as judge on such a question. He contents himself with recording the impact of political, social, and economic forces upon the church as a mundane institution. When the question of divine truth is thus disregarded, the rise of Protestantism can frankly be seen as little more than a revolution against one of the most majestic institutions of history, and the renovation of Catholicism during the sixteenth century does indeed become the Reformation.

It becomes increasingly clear, then, that the modern empirical approach to the history of the Reformation—laudable as it may be for its scientific attempt to reconstruct history objectively, "as it actually was"—in reality takes away from Protestantism its claim to being a reformation, and relegates it to the status of a revolt. It is not meant by this that the concept of Protestantism as a true reform must rest upon a biased or dishonest interpretation of historical sources. The Protestant historian agrees that secular conditions loom large in the background of the Reformation. God's movements do enter the world in "the fulness of time," when the world is prepared. The Reformers did ride the current of their times. The evangelical historian has no quarrel with a thorough and

honest study of the records; he must be as anxious as any other to determine what actually happened in the past, but at the same time he must insist upon measuring the meaning of the past by a standard commensurate with his own convictions. Otherwise, the Protestant Reformation does indeed remain a negative, anti-Catholic movement. But to the historian who takes the full view, who bases his standard of truth on Scripture, and opens his eyes to the hand of God in history, the Reformation was a positive movement and a true reform "through the immeasurable goodness of God."

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A "Disposable" Prophetic Chart

(Continued from page 25)

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More elaborate and expensive—and bulky—devices have been used by our leading evangelists, which are doubtless superior to this plan, but most men with a modest budget for equipment will find this device very nearly as effective as much more expensive ones.

Know Your Song!

(Continued from page 28)

automatically brings to mind the corresponding phrase "and round me rings"; hence the word "rings" does not even need to be on the card. Similarly "rocks and trees" immediately reminds us of "skies and seas."

As another aid it might be well to add the rhyming words at the end of each line to the key words. Then again there are times when we can almost use the rhyming words alone as the key words, the mind automatically filling in the entire line.

I hope some of these suggestions will prove valuable. I believe they will. Adapt them, and evolve a method of your own. If you get any "bright ideas," please drop me a line and share them with me. I am always looking for new and better ways, and I believe you are too. That's the reason I wrote this article! B. G.

[End of Series]

Superfluous Devices

(Continued from page 34)

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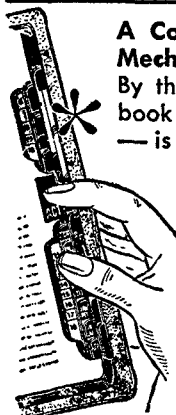
(Continued from page 38)

does not grow cold toward those outside the home. Some who are too timid in the pastor's presence often turn to her for counsel and help. Wisely she does her best, and then directs them to the pastor for further help if she cannot fully meet the problems. Thus they work in full har-

mony in all matters pertaining to the kingdom. She is not intended to be his mouthpiece but his helper.

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COMMUNITY INFLUENCE

IT WAS a mystery at the home of one of our ministers. Every morning for four days a woman had been pacing up and down on the sidewalk in front of his house. It wasn't solved until a neighbor inquired, "Have you noticed a woman walking up and down in front of your home each morning?"

"Yes, I have," answered the minister, "but each time that I step to the door she leaves."

"Yes, because she is too timid to speak to you. You see, she is not an Adventist and belongs to no church. She hasn't lived very close to the Lord. She has a boy very ill in the hospital, and she felt unworthy to pray to God for his recovery. But she knew that your home was a holy place, and thought that if she prayed in front of your house, God would hear and answer her prayer. She told me that your property is the closest place to heaven in this city. That is why you have seen her walking up and down in front of your house each morning. She has been praying for her son."

Could that be said of your home or mine? What kind of influence do we as ministers exert in our home community? It was one of our own pastors, a valiant soldier of the cross, now retired, whose home radiated this love even to an unknown soul. His calling card is interesting. It bears, in addition to his name and address, these words printed over an engraving of a telephone: "When ill or in trouble, call C. G. Bellah." And they do call! People of just about all faiths represented in that community call him. On Sunday mornings you will frequently find him visiting one of the local Protestant churches, and invariably he is called upon to offer prayer or participate in the service. The whole city affectionately calls him "Elder Bellah." He is known far and wide as the minister of the Seventh-day Adventist Church, but also as "pastor at large" to the whole community of Fredericktown, Missouri.

God help us so to live as ministers and members of the community that our homes may be as little gates to heaven inviting souls in the darkness and discouragement to a better life.

R. M. W.

KINDNESS

"HE is so capable, but why does he have to be so caustic?" Thus in all kindness, with no thought whatever of complaining or of destructive criticism, this alliteration was unconsciously used recently in referring to a very gifted and capable worker in God's cause.

As fellow workers, in our association with one another should we not always strive to emulate the example of the Master Teacher? How the patience of our Saviour must have been tried almost continually with the impetuosity of Peter, the ambitious aspirations of James and John, the faithless doubting of Thomas, and the various weaknesses of the other disciples! And yet in His dealings with them as their leader, their executive, He was always the essence of kindness. He was ever con-

siderate of their opinions. He never hurt their feelings. Even when they were in serious wrong, when He had to speak words of correction and disabuse their minds of grossly erroneous ideas, He always did it in such a way that their feelings were not hurt. He spoke of them as equals. Jesus never broke their spirit, but would always be building their morale. He was building men—building them for greater responsibilities, for wider spheres of usefulness. That is why after Pentecost, when their Leader was no longer present in human form, these men who had previously been so weak and vacillating were able to go forward with confidence in God as their Leader, building on the guidance that Jesus had given them. He was able to build them into confident leaders, and at the same time He was correcting their misconceptions and ideas about how the work of the kingdom of God was to be conducted.

As long as we are on this earth, differences are bound to come—differences of opinion, temperament, and method. These can be resolved in a spirit of give and take and of fellowship. We should ever remember that blessedness is promised to the peacemaker and not to the conqueror. If we have strong opinions, deep convictions on certain subjects that seem to be in disagreement with those of our brethren, is it not better to bring these out and examine them in the light of the cross? Sometimes they will take on an entirely different appearance; at least they may not seem quite so important. To our surprise they may even turn out to be rather insignificant.

Let us strive at all times to live peaceably with one another as workers in God's cause, to treat each other with deference, to have respect for one another's opinion. For, behold, "how pleasant it is for brethren to dwell together in unity!"

B. G.

THE MINISTER AND HIS WORK

A PREACHER of the gospel should be a man of soundest sense, the most cultivated mind, the most extensive experience, one who is deeply taught of God, and who has deeply studied man; one who has prayed much, read much, and studied much; one who takes up his work as from God, does it as before God, and refers all to the glory of God; one who abides under the inspiration of the Almighty, and who has hidden the word of God in his heart, that he might not sin against Him. No minister formed by man can ever be such as is required here. The school of Christ, and that alone, can ever form such a preacher.—ADAM CLARKE. (Submitted by G. E. Westman, Naestved, Denmark.)