

The Ministry

FOR WORLD



BY ANGELISM

VOLUME XXX

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NUMBER 7



When my people "are gathered together in my name, there am I in the midst of them."



The Church of My Dreams

This is the church of my dreams:
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or
class,
No frontiers, geographical or social;
The church that inquires as well as
avers,
That looks forward as well as backward,
The church of the Master,
The church of the people,
High as the ideals of Jesus,
Low as the humblest human;
A working church,
A worshiping church,
A winsome church,
A church that interprets the truth in
terms of truth;
That inspires courage for this life and
hope for the life to come;

A church of courage,
A church of all good men,
The church of the living God.

—John Milton Moore

[Taken from *Enriching Worship*, compiled and edited
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Our Cover

T. K. MARTIN'S beautiful composite-photo concept of true worship superimposes the presence of the Christ over the Sabbath morning congregation at worship in the Takoma Park, General Conference headquarters church. It sets the worshipful mood for this special issue of THE MINISTRY. All who worship together in spirit and in truth will ever sense the divine presence of the One who said, "There am I in the midst."

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The Supremacy of Worship

R. ALLAN ANDERSON

Secretary, Ministerial Association, General Conference S.D.A.



SIGNIFICANT and meaningful are the words of the psalmist: "O worship the Lord in the beauty of holiness" (Ps. 96:9). What is worship? It is something more than outward observance. Unless there is inward experience it is not worship.

Personal relationship between God and man is really the holy of holies of human personality. True worship is the most dynamic and creative experience possible to man. The minister of the gospel is fulfilling his highest function when, as a leader of worship, he directs the human spirit Godward, enabling young and old to become conscious of the Eternal.

A fundamental need lies at the heart of worship—the need of God. Let us ponder these words: "There is nothing more needed in the work than the practical results of communion with God."—*Testimonies*, vol. 6, p. 47. In *Testimonies*, volume 9, page 143, the two definite types of worship are contrasted: "The evil of *formal worship* cannot be too strongly depicted, but no words can properly set forth the deep blessedness of *genuine worship*." (Italics supplied.)

How our congregations need the experience of genuine worship! Jesus said, "True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). What a staggering thought! God seeking worshippers—those who will worship Him in spirit and in truth.

As a people we emphasize work and service, and rightly so. Such expressions as "finishing the work" are familiar in Adventist parlance. We specialize in training our congregations to work, and we used to sing, "O there'll be joy when the work is done," as if there could be no joy while we are doing the work. Yes, we are capable of training our congregations in the art of work, but are we leading them in the art of worship? True, there is a great work to do; but there is also a great God to be wor-

shipped. It is altogether possible that the work of the Lord may be keeping us from the Lord of the work.

At the very heart of God's last message is a call to worship (Rev. 14:7). Whether our emphasis be on doctrine, precept, prophecy, or promotion, every feature of our message should lead our members to "worship him that made heaven, and earth." James Moffatt states a challenging truth when he says:

No feature of a Church is more characteristic than its worship. As men and women worship together, the ethos of their religious fellowship finds special expression. It is in their common praise and prayer, in the actions and the words of their church services, that the living convictions of their faith come out, even more distinctively than in their creeds. As a matter of fact, their forms and methods of worship, so far as they are adequate, express the spirit of their creed; the vital characteristics of what they believe to be their relationship to God are not so vividly exhibited in any formula, needful though that may be, as in the various services of worship which they offer to Him through rites and even the simplest ceremonies. What they do or what they leave undone in worship, private and public, is invariably significant. As a religious movement gathers impetus in history, the very hymns and prayers in which the adherents join hands and lift their hearts, form a lyrical, authentic confession of their distinctive faith in the God with whom they have to do.—*Christian Worship*, p. 119.

Making Worship Service Meaningful

True Christians will always worship; but how can we make the most of our worship services? What can we do to make them more meaningful? Many features enter into a regular service of worship, such as hymns, prayers, preaching, Scripture reading, responses, et cetera. But other things are also important. What about silence and meditation? To help a congregation to be still and know that God is God is perhaps the greatest experience of all.

If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They

should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. . . . If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence.—*Testimonies*, vol. 5, p. 492.

As reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened.—*Prophets and Kings*, pp. 48, 49.

No one thing in a worship service is unimportant. Nothing that might be classified as unimportant should ever be permitted to intrude itself into the worship hour. Although we have enumerated features that rightly have a place in worship, yet in themselves they are not necessarily worship. Any of them, or all of them together, if carried out in the wrong way, could actually destroy the spirit of worship.

A service of worship should be planned, coordinated, progressive, and climactic. Nothing haphazard should be there. Moreover, every feature must be related to the whole; it must move toward an objective, and must culminate in congregational reaction and response. And toward this end the music also is important. Particular care must be exercised in the choice of hymns, for in our Adventist services this is practically the only opportunity for congregational response. How tragic, then, to have stanzas omitted!

One who recognizes his responsibility as a leader of worship will organize the service in such a way that every item will be a progressive step toward rededication of life on the part of each member of the congregation. This impressive word picture sets before us the real purpose of worship:

God calls upon His people to arise and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them come up from their low, earthly level and breathe in the clear, sunny atmosphere of heaven.—*Testimonies*, vol. 5, p. 607.

Selfishness freezes up life's impulses and holds us in self-centered inactivity. But if the worship service is what it should be and

can be, then the worshipers can ascend the slopes of the mount of blessing, emerging into the sunny atmosphere of heaven. The icicles of indifference will melt in the sunlight of reality. The following counsel from Ellen G. White might profitably be heeded:

Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all [Adventists and non-Adventists] who attend?—*Review and Herald*, April 14, 1885.

The skilled leader will study not only his program but those to whom he ministers, and then plan everything in order to meet the need of the group. Not only must the program be planned, but the appearance of the house of worship itself is important. There must be nothing to distract the worshipers. James says, "Draw nigh to God, and he will draw nigh to you" (4:8). How can our people draw nigh to God when so many disturbing things are permitted to destroy the atmosphere of worship? "Atmosphere" is not easy to define, for it embraces a number of factors. Physical organisms are dependent upon atmosphere. Without atmosphere they would die. Atmosphere is invisible, intangible, yet absolutely essential. The air we breathe is indeed the breath of life, more vital even than our food. We are unconscious of it, except when it becomes either rarefied or heavy.

The Prevailing Atmosphere of Heaven

In applying the term to our spiritual life, Ellen G. White says that our meetings "should be pervaded with the very atmosphere of heaven" (*Review and Herald*, Nov. 30, 1886). Let us think of this "atmosphere of heaven" in which our spiritual nature is nourished and enriched. We may be unconscious of it, but we might well be alarmed if that spiritual atmosphere is lacking, or when it is "unwholesomely overweighted."

True worship is a moving experience and progresses best in an atmosphere of perfect order. Correlation of the component parts is essential if the worship hour is to be

GOD'S OMNIPOTENCE

☞ THE omnipotence of God will mean neither the tawdry trappings of regal pomp nor the irresistible might of physical force. The divine omnipotence consists in the all-compelling power of goodness and love to enlighten the grossest darkness and to melt the hardest heart. —SETH PRINGLE-PATTISON, in *Enriching Worship*, p. 334.

more than just another meeting. Our Sabbath morning services consist of two main divisions—the congregational part, which is largely praise and prayer, and the minister's part, which is the sermon of instruction or inspiration.

It would be difficult to determine which of these is the more important. Opinions differ on this. Some hold that the sermon is the main thing, whereas others, especially those who use a liturgy, urge the importance of the congregational responses. They claim that participation is more vital to Christian growth than mere edification. And that can be well sustained.

While urging the importance of features other than the preaching, we would not want to minimize the role of the preacher or to suggest that the sermon is secondary. If anything is to suffer, it certainly should not be the quality of the spoken message.

The Protestant Reformation came into existence largely through the power of preaching. But worship is not necessarily preaching, and certain types of preaching are anything but worshipful. True worship is weakened when the members become mere spectators rather than participants. Years ago the messenger of the Lord said:

Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship. There is also the preaching service, conducted by those whose work it is to instruct the congregation in the word of God.—ELLEN G. WHITE in *The Signs of the Times*, June 24, 1886. (Italics supplied.)

Congregational Participation

Notice how these two features of worship are contrasted: "Every follower of Christ should engage in this worship," that is, praise and prayer. Too often the members lack the urge to enter into this part of the service. Instead, they sit reading our church papers! But praise and prayer, participation in the acts of worship, is something all "should engage in." If our members have to miss any part of the service it should not be what is sometimes wrongly called "preliminaries." Now note the clear counsel in the next few sentences:

Although all are not called to minister in word and doctrine; they need not be cold and responseless listeners. When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it.—*Ibid.*

When the congregation has entered into the real experience of worship through the medium of praise and prayer, and hymns and responses have warmed their hearts, then it is easier for the preacher to inspire them to reconsecration and loyal service. Having been made aware of their individual needs and their spiritual hunger, when the feast is spread they will more eagerly partake of the bread of life.

To rediscover the true purpose and power of worship—to know how to "bring the people to the altars of the Eternal for inspiration and then set their feet free in the highways of service to their fellow men"—this is the outstanding need of our ministry in this crisis hour of human history.

When the worship service is both challenging and healing it will not lack interest. We read concerning the ancient Temple that "the glory of the Lord . . . filled the house of God." This will always be the case when our congregations meet in the real spirit of worship, and when the service has been properly and prayerfully planned. And true worship carries over in life. When Isaiah saw the Lord, he also saw his people in their need and went forth to witness. When our members truly see the Lord, high and lifted up; when they leave the house of worship having really communed with Him, life itself is different. Mothers are more patient in the home; fathers are more devoted to their families; workmen are more faithful to their employers; children are more kind on the playground; teachers are more understanding in the classroom. "Real worship is God reseen, and man remade."

That I May See God

As a flower that suddenly bursts into bloom
So is my eye opened,
That I may see God
And understand His perfect law.

Again in a moment,
See how my soul is filled
With perfect wisdom and an earnest desire
To have a part in the great work of salvation
For the redemption of the whole creation.

—*Anonymous*; tr. by Karl Ludvig Reichelt (From the Chinese)

Behavior in the House of God

ELLEN G. WHITE



TO THE HUMBLE, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.

From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.

The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshiping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work

in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.

When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be a special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed, and the mind and heart drawn toward the Sun of Righteousness. If

HOW ONE CONGREGATION WAS CURED

HENRY CLAY DEAN, former Chaplain of Congress, concerned over the habit of members in his congregation of turning their heads to see latecomers, stopped in his sermon and said:

"Now, you listen to me, and I'll tell you who the people are as each one of them comes in."

He then went on with his discourse, until a gentleman entered, when he bawled out, like an usher, "Deacon A——, who keeps the shop over the way," and then went on with his sermon. Presently another man passed up the aisle, and his name, residence, and occupation were given; so he continued for some time. At length someone entered the door who was unknown to Mr. Dean, when he cried out, "A little old man, with drab coat and an old white hat; don't know him—look for yourselves." That congregation was cured.

when the people come into the house of worship they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.

When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.

When the word is spoken, you should

"O God, light of the hearts that see Thee, life of the souls that love Thee, and strength of the thoughts that seek Thee; from whom to be turned away is to fall, to whom to be turned is to rise, and in whom to abide is to stand fast forever; we would now accept Thy grace and respond to Thy love with all our hearts, and worship and serve Thee with singleness of purpose, that Thy will may be done in all the earth. Amen."—*Anonymous*.

remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses, so that cautions, warnings, and reproofs shall

"Both in public and in private worship, it is our privilege to bow on our knees before the Lord when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed.' Of His disciples it is recorded that they, too, 'kneeled down, and prayed.' Paul declared, 'I bow my knees unto the Father of our Lord Jesus Christ.'—*Gospel Workers*, p. 178.

not be heard; or if heard, that they shall not take effect upon the heart, and reform the life. . . .

When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass by. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places. . . .

Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. . . .

It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. . . . Would it not be well for us often to read the directions given by God Himself to the

Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent, devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.

"Never tell me of a humble heart, where I see a stubborn knee."—Adams.

"I will ever, in my prayers, either stand, as a servant, before my Master; or kneel, as a subject, to my Prince."—Hall.

"Kneel always when you light a fire! Kneel reverently, and grateful be to God for His unfailling charity."—John Oxenham.

The place dedicated to God should not be a room where worldly business is transacted. . . . Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.

The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. . . .

I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?

In the minds of many there are no more sacred thoughts connected with the house of God than with the most common place. . . . There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas,

to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.

All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry, and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. . . . Let none dishonor God's sanctuary by their showy apparel. God and angels are there. . . .

When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.—*Testimonies*, vol. 5, pp. 491-500.

"No words can properly set forth the deep blessedness of genuine worship."—*Testimonies*, vol. 9, p. 143.

Reverence Essential in Acceptable Worship

CLARK B. MC CALL *

MAN is by nature a worshipping creature. One reason for this is that his basic insecurities lead him in search of external power to aid in the preservation of his unstable frame. The Christian's support is the Lord God Jehovah, Creator and Ruler of the universe. This appreciation of the unseen Reality to which he so naturally turns for communion leads him to desire to erect some kind of edifice in honor of his divine Helper, some monument where he may more readily feel the presence of God.

The sense of a divine Presence in this holy temple dwarfs the human self which is "lost in wonder, love, and praise." This experience lies at the base of all genuine worship. Every feature of genuine worship will aid in this exalted vision and adoration of the Infinite Being.

It is to be regretted that too often there is a growing tendency within Adventist churches to lose this sense of the presence of a Holy God, which is so essential to true worship. It is the lost conception of the reality of worship that has led to the use of such substitute terms for divine worship as "the eleven o'clock hour" and "the preaching service." These terms clearly reveal the erroneous concepts in the minds of many of our people regarding the Sabbath worship service. To many it is just another religious meeting. The resulting lack of respect for the house of God and the growing irreverence manifested during the worship service is a tragic trend we have not always fully recognized as we should. It is recognized that this weakness cannot be legislated out of the church nor changed overnight. But often we are forced to blush, especially when we compare such disrespect with the respect for the sanctuary of God manifested by many other Christian groups. This is a problem that demands our most serious attention and concern as we search for a solution.

Wherein lies the root of this difficulty? Perhaps the history of our movement in

the light of our doctrinal philosophy may furnish a key. There is always a danger when attempting to remedy a wrong that the pendulum will swing to the other extreme. It is possible that our escape from the coldly legalistic phases of formal worship have led us to develop a public service that all too often resembles the decorum of a lecture crowd or even of a club meeting, rather than a congregation of worshipers. Disrespectful informality is as bad as cold formalism. While dignified formality is not the true end of public worship, it does however provide a setting for genuine worshipful atmosphere. Just as works are always the fruit of real faith, and a faith without this result is dead, so the gift of ourselves to God is base sacrilege if offered without any semblance of reverence.

Social Visits Out of Place in Sanctuary

In a church I recently visited I went to the door to greet the worshipers as they left. But the congregation did not file out. After a while I became mildly curious and stepped back inside. To my surprise people were milling back and forth down the aisles, carrying on animated conversations, and in general treating God's holy sanctuary as if it were a hall in which a social gathering was being held.

When our Sabbath morning services are not worshipful, our people cannot be expected to leave with lofty thoughts of God and the true meanings of life. Failure to sense the presence of God is one cause of failure to properly appreciate Him. This failure bears its fruit in man's careless impersonal relationship with his Maker in his daily activities.

Where must the necessary reformation begin? It surely should begin with an organized program of education in what constitutes genuine acceptable worship. Many who attend church seem never to have really worshipped. The pattern of worship that they observed when they united with the church is the blueprint they have naturally followed. Many are not aware of a more acceptable type of service. Probably

[Taking advanced study at the Seventh-day Adventist Theological Seminary.]

they have never given thought to the fact that their whispering, irreverent attitude, which befits the commonplace, is wholly out of place within the church and is in fact an insult to the holy presence of their Creator. When they became members of God's family evidently those who taught them did not provide them with the proper example of the true spirit of worship. Their attitudes during the worship service reflect on the irreverent example shown them in their first education as converts.

Where the Reformation Must Begin

This work of reformation must begin with the one who leads out in the worship service. The sheep follow where the shepherd leads. As leaders we must inspire the needed changes and illustrate them in our own worship conduct. The one who is in charge of the worship service should lead his congregation from the petty paths of earth up the heavenly steeps, and present them in sacred awe before the throne of God. This guidance in the matter of worship necessitates the pastor's own familiarity with the route—a familiarity that can only be achieved through previous personal trips.

There is no dogmatic rule governing the procedure and content of a worship service. Organization provides the framework for worship, but it does not provide the atmosphere. There is no fixed rule for organization, but there are fixed principles to guide the worship leader in selecting and arranging appropriate features that will result in an acceptable service. Divine worship is distinctive in that its fundamental purpose is to lead men and women into the presence of God. Any activity that makes a contribution Godward might be considered an acceptable feature of the worship service. But any part of the service that directs man's thinking back to himself or away from God detracts from the true aim of worship.

God-centered prayers and calls to worship with the reverent use of hymns help to provide the worship atmosphere. It is better if announcements and church business items are cared for before the actual service of worship begins, so that there will be no such interruptions in the worship service itself. Often trivial human-centered details intrude and destroy the spirit of worship. The bulletin should contain all the necessary notices for a successful schedule of

Prayer on Entering Church

Heat and burden of the day,
Help us, Lord, to put away.
Let not crowding, fretting cares
Keep earthbound our spirits' prayers.
Carping criticism take
From our hearts for Jesus' sake.
In this little hour that we
Spend in fellowship with Thee,
Search us keenly, Lord, we pray,
Lest we leave thy house today
Through our stubbornness unfed
By the true and living bread,
Lest we know not that we thirst.
Selfishness that we have nursed
Through the years, O blessed Lord—
Smite it with Thy two-edged sword.
Make us over! Make us kind.
Let no lonely stranger find
Lack of handclasp, or
Pass unwelcomed through the door.
Let the whole week sweeter be,
For this hour we spend with Thee!

—BERTHA GERNEAUX WOODS

church activities. It is difficult in itself to lead men from their petty thoughts of everyday surroundings to the exalted heights of God's holy presence. But to rudely jerk them back to the transient events of earth by announcing a church picnic, is to create an atmosphere that may be difficult to change again.

To use the service as an opportune time for auctioning off campaign pledges and subscriptions leaves much to be desired. Visitors on such occasions are often shocked by such procedures, and might well be led to anticipate a lecture rather than a sermon. Sometimes they are not surprised, for that is exactly what they get.

This principle of God-directed activity definitely rules out the pastor's use of the service for an informal discussion with his congregation on items of business. The right setting for worship demands that every moment and every part of the service be so planned and so conducted that all present may know that they have truly worshiped in the spiritual presence of the eternal God.

SEMINARY -- Enriching the Ministry



Worship and Evangelism

M. K. ECKENROTH

Professor of Evangelism, Theological Seminary

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not (Isa. 30:15).



THESE words of Isaiah the prophet strongly suggest to us the closeness and interrelationships that exist between true evangelism and true worship. Actually one of the greatest tripartite functions of worship is expressed in the word *offering*, and this is in itself the essence and substance of evangelism.

Worship consists of three major functions—appreciation, communion, and offering. Evangelism has as its objective the function of being the vehicle through which men and women are brought into a knowledge of and a fellowship with the true and living God.

The word used by Isaiah, which is translated “rest,” comes from the Hebrew word *nachath*, which literally has in its meaning the thought of settling or coming down. It is clear that the prophet chose this particular word in order to depict precisely the action of one coming before his God and settling down to a fellowship and sweet communion. Out of that fellowship and communion would come the inevitable corollary of the giving of oneself in life and service. Thus it is that evangelism has within it the basic element of worship, and the two are not in conflict with each other.

This does not mean that the divine worship hour on Sabbath morning must be conducted with the same form as that employed in a service designed primarily along popular evangelistic lines. The basic purpose of the two is identical—that of leading men to experience a direct en-

counter with God. The problem has been well stated in the Spirit of prophecy writings:

As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. —*The Desire of Ages*, p. 362.

Activity has increased, and danger is at hand, the very danger that the messenger of God has pointed out to us in these words. Faith is not extraneous to life. Faith is life's great open secret. It has been tested and found practical in the most common pursuits of men. Everything that one does in countless ways, which touches upon life and person, is done by faith.

Never before in the memory of living man was it easier to begin a religious conversation with our fellow men. Strong religious overtones are found on every side, and to make faith real to others is the function of the church both in its worship hour in its congregational environment and in the public evangelistic campaign.

We must ever keep the channel open to the inner soul of man. Despair gives way only when men have found freedom in God. “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17).

There is constant danger of complacency and self-satisfaction with achievements or attainments. Graphs and charts can be exceedingly deceptive, and the saints are not immune to their possible deceptiveness. Although totals may rise and grand summaries may be rolled up in continuing sequence, individual percentages may de-

cline. We may overemphasize the total when by so doing we may be placing praise upon individual decline and lowered achievement. We may well ponder some of the significant statements from the messenger of God:

To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed. . . . Men may be church-members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted.—*The Review and Herald*, Feb. 14, 1899.

The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in His sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things are naked and manifest.—*Ibid.*, Aug. 7, 1894.

Spiritual things have not been discerned. Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart-holiness, have been made a secondary consideration. That which should have been first has been made last and of least importance.—*Ibid.*, Feb. 27, 1894.

They have erroneous ideas of work, and think that they are working hard, when if they had practiced method in their work, and applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential.—*Evangelism*, p. 649.

Techniques in Evangelistic Worship

It is tremendously important that our first work be to make faith real. No mechanical or artificial stimulus can ever impel a Christian to do service for Christ more effectively than in activity that is produced through true worship. We might consider three principles outflowing from fundamental evangelistic techniques as related to worship:

1. A commitment that is impelled by a sense of loyalty. This sense of loyalty may

take various forms, such as loyalty to the evangelist, the pastor, the Bible instructor, or some member of the church; or perhaps it may result from some gratuity that might have been extended. We do not mean by this a sense of loyalty to God, but rather a sense of loyalty artificially created in the mind of the individual because of something that was done for him.

2. A commitment that compels one to render service to God because of a deep inward conviction. This conviction is the result of a spiritual awakening through conversion. It is the result of the new birth, full and complete.

3. A comparison made between the permanency of a worshiper's attitude and a contemporary response of activity that is prompted by some clever technique. Biblical experiences all unitedly testify to the fact that a commitment to God created by a personal relationship to God is of far more permanence. Two examples of this will suffice.

Encounter With God Transforms Men

We can only account for the transformation of Saul of Tarsus into the apostle Paul on the basis of the Damascus road experience. When he came to grips with God in a direct encounter, the result was permanent. The commitment that Paul made on the Damascus road was absolute and final because his vision of God was absolute. In no other way can history account for the transformation of countless other lives in similar fashion. This is evangelism of the highest order. It is worship come to full bloom.

Another example can be found in the experience of Isaiah. The transformation of the young man from that of political idealist to that of prophet can be found only in his vision of God. His simple declaration, "I saw . . . the Lord," is sufficient to establish the reason for his life. Except for a similar reason many a history could not account for the magnificence of their vision and life dedication.

WHY NOT TRY THE FARMER'S PLAN?

☞ "I SEE in your church conventions," said the old farmer, "that you discuss the subject, 'How to get people to attend church.'"

"I have never heard," continued the old farmer, "a single address at a farmers' convention on how to get cattle to come to the rack.

"We spend our time in discussing the best kind of feed."—*Author Unknown*. (Submitted by Theodore Carcich.)

We can see the human frailty and weakness as exemplified in the experience of Demas. At one time he was a close associate of the apostle Paul. He gave every pretense of being a completely adjusted Christian, and yet in his final letter to Timothy the apostle Paul wrote through his tears, "Demas hath forsaken me, having loved this present world." Here the work of evangelism had not gone deep enough. The commitment was not complete. There was not a total giving away of self, and eventually Demas retracted his decision and reverted to the life that he in his unconverted state cherished most. He had not achieved a complete vision of God, for if he had he would not have gone back to the darkness of the world.

Here we see in living example the spheres of evangelism and worship working in concert. One of the big differences between the approach of the pastor and that of the evangelist lies in the fact that the pastor is leading a congregation to worship, whereas the evangelist is leading an audience to the place where they might comprehend God.

Making Faith Real

There are certain basic techniques that must be employed in order to make faith real. We might list them as follows:

1. *Make friends.* Friendship and love are the keystones upon which all the superstructure of experience must be built. Friendliness, kindness, and tactfulness are all basic essentials—being friends in the truest sense of the word, for this is the foundation principle upon which Christ Himself established His work. It was when He spoke to His disciples and acclaimed them as friends that He set forth the drive that impelled Him to carry out the purposes of His mission. A ministry, whether it be to the church congregation or to the masses in public evangelism, if built upon another foundation than that of love, cannot possibly succeed.

The Lord wants men to forget themselves in the effort to save souls. Our life is worse than a failure if we go through life without leaving waymarks of love and compassion. God will not work with a harsh, stubborn, loveless man. Such a man spoils the pattern that Christ desires His workers to reveal to the world. God's workers, in whatever line of service they are engaged, are to bring into their efforts the goodness and benevolence and love of Christ.—*Evangelism*, p. 629.

2. *Testify of your own faith and experience.* Nothing is more contagious than this achieving of Christian fellowship. Our faith loses its power and dynamics when it becomes arrogant, dogmatic, or self-assertive. One who has truly worshiped cannot by the nature of things be subjected to bigotry, for bigotry has no part in faith and experience. Humility must take over and faith must find its expression in the greatest testimony of personal joy and satisfaction as it has been discovered in Christ.

* * *

"By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a representation of His character."—*Testimonies*, vol. 6, p. 12.

* * *

Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts and will make upon their minds lasting impressions. Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus and learn precious lessons from His word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way.—*Testimonies*, vol. 9, p. 38.

3. *Find the point of need.* This we must discover without paying the price of being either too direct or too general. Skill in this basic discovery is essential to the minister or the pastor. It is necessary for us in our evangelistic preaching to begin with the basic points of agreement. Finding the point of need, we move from that position into the area of further unfolding truth.

Be very careful not to present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seed of truth in some hearts; God will water the seed sown, and the truth will spring up and bear fruit to His glory.—*Evangelism*, p. 141.

4. *Be a good observer and listener.* Sermonizing outside the pulpit is fatal. Let the story of personal experience come out as it will. Take it as it is and make of it what

you can through Christ in hope and by faith. Faith becomes real to the other person when by listening to him the minister exhibits a radiant joy and continuing confidence.

5. *Be prepared to give a sensible, reasonable answer.* This is perhaps one of the most difficult of the steps to faith. Endeavor to bring God into every suggested solution. Avoid self-justification. Look for truth as it is found in Christ. Make prayer a real experience. Let it be a deeply personal ex-

* * *

“Only through love can we attain to communion with God.”—Albert Schweitzer.

“When love is lacking, irretrievable loss is sustained.”—*Testimonies*, vol. 6, p. 398.

* * *

perience, flowing forth from a life that has been touched by the profound fellowship of Christ.

The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in His greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be truths, but too often they are not the food that will fortify them for the daily battles of life.—*Ibid.*, p. 182.

It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and the lambs are not fed. Said Paul, “My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.” There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory. . . .

Let us gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines. Thus will the sinner be attracted to Him who is represented as the chief among ten thousand and the One altogether lovely.—*The Review and Herald*, March 19, 1895.

In these ways faith becomes real. Life takes on a new meaning. To the members of the congregation worship becomes dynamic when it gives a sensible, reasonable answer to the multitudinous problems that press in upon them. Evangelism becomes forceful and powerful when it has the answer, in

a sensible setting, to the humdrum, ordinary, hopeless experience of the unsaved. That answer is found in a commitment to the religion of Jesus.

6. *Lead worshiper to present an offering to God.* Worship calls for the presentation of an offering to God. Evangelism demands a decision. Therefore, we may see a very close relationship existing in this climactic area wherein both evangelism and worship are fused into one. Both of them encourage decision; both of them urge upon men and women a new moral concept, new devotional habits, new solutions and formulas for living. Unless this is achieved both have failed in their purpose.

This is the keystone upon which we endeavor to build our courses here at the Seminary. Both evangelism and worship have as their ultimate objectives the commitment of men and women to their Saviour. Anything short of this is neither evangelism nor worship, but rather a caricature of the real thing.

Seminary Evangelism

A SUCCESSFUL faculty-student evangelistic campaign has just concluded in the Capital Memorial church auditorium, in downtown Washington, D.C. This historic building was first purchased by the Seventh-day Adventists as an evangelistic center, and through the years it has served as a center for various evangelistic campaigns as well as the home of the Capital Memorial congregation.

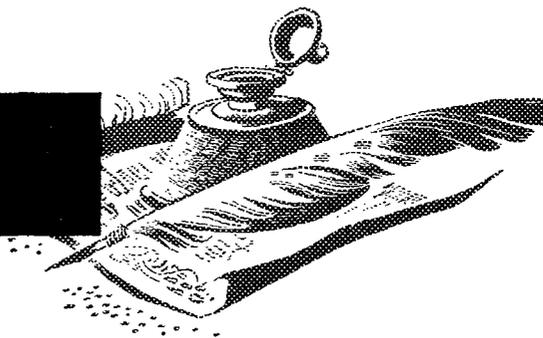
The Seminary was very happy to receive the invitation from the pastor, W. J. Cannon, and the membership of the Capital Memorial church to lead out in an evangelistic venture during the winter months. Twenty-five students were associated in the campaign, with five churches cooperating.

The Lord richly blessed this venture. The students engaged in the campaign had a full-time study program, and the faculty members carried full class and teaching responsibilities. M. K. Eckenroth led out as the director of the project. Elder Cannon served as manager. Pastors J. Lee Neil of the Pennsylvania Avenue church, C. I. Soles of the Decatur Heights church, and W. T. Smith of Arlington cooperated wholeheartedly in the campaign as chairmen of committees.

Students served as chairmen of additional committees and carried their responsibilities

(Turn to page 38)

EDITORIAL



WORSHIP TRENDS IN PROTESTANTISM

IN RECENT times there has been a definite movement among many Protestant groups to improve their services of worship. Some congregations have indeed undergone a metamorphosis. This has been helpful in many ways because reforms in some areas were certainly needed. From its inception Protestantism has stood for freedom, but in their effort to encourage spontaneity some groups discovered that their services were lacking not only in content but also in culture and refinement. Freedom is good, but it can be dangerous. Under the urge for simplicity, certain features were permitted to intrude which at times destroyed the very purpose of the worship service. Simplicity is desirable, but it must not be equated with crudeness.

It is not surprising therefore that the more cultured congregations among evangelical groups have sought to bring about improvements. All too often the spirit of worship was absent. There was emotion, to be sure—and sometimes emotion aplenty—but a consciousness of the presence of God seemed to be neither fostered nor achieved. The preacher was paramount. In fact the sermon was about the only thing in the whole service that really mattered. If one arrived in time for the sermon, he scarcely considered himself late because the hymns, prayers, Scripture reading and responses that preceded the sermon were only “preliminaries” anyhow. Even the closing hymn and benediction were not important, judging by the large number, who, as soon as the closing hymn was announced, began to make a hasty exit. This unholy procedure is still evident in a few places, even in some Adventist congregations. What tragic evidence of the lack of genuine worship!

Education on the part of both minister and congregation as to the fundamental purpose of true worship has led to an enrichment of worship. A new spirit of reverence has resulted, which in turn has helped greatly in checking these downward trends. Much more consideration is being given to the content of the worship service. Some, feeling that the ritualistic churches had something to offer, began to borrow ideas from their worship patterns, although they were careful to make whatever adaptations seemed appropriate.

Not only has the arrangement and order of service in many churches changed, but the appearance of those leading in the services has also changed. For example, formerly the choirs generally appeared in the variegated colors and style of the day, often resembling more of a fashion parade than a worship service, whereas today the trend is toward the use of well-tailored robes. Ministers began to wear their academic gowns.

Choir processions and recessions have also become common and the pastoral prayer and benediction are concluded by a choral response. Then, too, the worshipers themselves have been given a more active part in the service. Congregational confessions and rededications often appear in the printed orders of service.

The selection of hymns is undertaken with much more care today and the main prayer reveals much more preparation. If someone other than the minister is selected to offer that pastoral prayer, he is given time to reflect on its content, and counsel may be offered as to what could wisely be included in the public prayer. All of this is good, for while the prayer may not be formal, it should be expressed in

well-chosen words. Crude and grotesque phrases are always out of place, especially when addressing the Infinite. One may be sincere, but sincerity is not enough. Those who understand what prayer is, realize that no part of the service will make such demands spiritually and physically as the offering of extempore prayer. That is why time should be given for one to make his personal preparation and carefully to weigh his thoughts, for this prayer is really the expression of the congregation's worship. What strange emotions must have stirred some who heard this bizarre petition: "O Lord may we not be like goats eating the circus posters from the billboards, but as sheep in thy green pastures."

Church Architecture and Worship

Every attempt to raise the standard of worship, first by careful preparation and then by the elimination of the grotesque, is worthy. But another vital element must not be overlooked, and that is that everything included in the service should have relationship to all that has gone before and also to what is to come. Nothing irrelevant should intrude that would hinder the worshipers' being led more fully into a sense of the presence of God.

Although these efforts to build better services of worship are important, yet among the most notable and extraordinary changes characterizing this movement from the casual and sometimes crude types of worship, is one that relates to the church building itself. In many places the architecture and furnishings have undergone a revolution. In an attempt to have the building recognized as something more than just a meeting place, such as a school auditorium or concert hall, transformations have taken place to make the edifice a real "house of worship." This is a move in the right direction, the principle of which is set forth in *Testimonies*, volume 5, pages 607, 608: "Our meetings for worship should be sacred, precious occasions. . . . Brethren, unless you educate yourselves to respect the place of devotion, you will receive no blessing from God. You may worship Him in form, but there will be no spiritual service."

As Adventists we rejoice to see more representative churches being erected. But in recent years many among the nonconformist churches

have been remodeling their old buildings and in place of the familiar rostrum with its pulpit they now have a divided chancel. For those not accustomed to ecclesiastical parlance, we might say that the chancel is that section of the building beyond the front of the congregational seating. In a cruciform building such as a cathedral, the chancel is the part immediately beyond the crossing of the nave and the transepts. It may include "the choir," but it always includes "the sanctuary," or the place of the altar from which the Lord's Supper is served. In church architecture the sanctuary is the place where the ministers perform their most sacred duties. Some of the early reform churches, such as the Lutheran, Anglican, and Protestant Episcopal churches, retained the divided chancel. Later reform groups, however, placed the communion table in front of the pulpit, the pulpit taking the central place on the rostrum. John Wesley's church in London, which became the mother church of the whole Methodist movement, is a notable example of this decided change in worship concept. It is true that the Methodist Episcopal Church in the United States holds to the divided chancel; also, its prevailing form of polity is a modified episcopacy. The churches that grew out of the evangelical revival of the eighteenth century have in the main held to the pattern of pulpit-centered worship.

In modern trends, however, we note a decided change. The pulpit, which once occupied the central place on the rostrum, has been moved to one side in order to permit the communion table to occupy that central place. A smaller pulpit, or lectern, is placed on the other side of the chancel, and from this lectern all announcements and features other than the actual sermon are given forth. This, we repeat, is perhaps the most significant of worship trends in Protestantism, and there is little wonder that in some areas it has caused quite a controversy. Not that the sermon is any better for being delivered from a central pulpit, for history has proved that some of the greatest preachers have delivered their messages in churches with divided chancels. Nor would we suggest that such a plan is necessarily wrong. There are those who contend that this arrangement lends itself more to reverence. And this is not hard to sustain. As one writer has said, he cannot recall

SLEEPY SERMON PUTS PREACHER TO SLEEP

☛ WHEN a preacher goes to sleep listening to his own sermon, things are really getting bad. A Missouri preacher preached his sermon to his tape recorder, then listened with the idea of finding where it could be improved. Instead, he fell asleep listening to himself.—*Watchman*.

ever having seen a preacher act carelessly when ministering in a divided chancel. But to substitute the communion table, or the altar, as it is called in the older churches, for the pulpit, has far-reaching implications.

Roman Catholic churches place the altar in this position, because with them the altar is primary. Their whole worship centers in the mass, and in their doctrine of transubstantiation the worshipers are taught to believe that through the power conferred on the priest the bread and wine are transformed into the actual body and blood of the Lord. "Thus," they say, "Christ is sacrificed every day upon our altars." Protestantism has an entirely different concept. We rejoice in our Lord's finished sacrifice on the cross. On Calvary He offered Himself for the sins of the world "once for all." The Roman Catholic doctrine of transubstantiation was one of the chief points of dispute in the days of the Reformation. As Protestants we do not believe that Christ is sacrificed on any church altar, or that when we come to the Lord's table to remember His death we partake of the actual body and blood of Christ. In Protestant language the bread and wine are said to be "sacred emblems." Our worship centers, not in the Eucharist, but in the Word of God. When the Reformers broke with Catholicism, the pulpit supplanted the altar, and worship became pulpit-centered rather than altar-centered. In the pulpit with its open Bible the worshipers saw a symbol of the living Word of God.

Moreover, it also expressed the New Testament principle of the priesthood of all believers with the minister as a leader of worship and not an intermediary. When the Lord's table is in front of the pulpit it implies a oneness of spirit among the worshipers, for it symbolizes a gathering together in fellowship as participants rather than a group of spectators observing a religious rite from a distance.

There are other factors that should be carefully considered. If there is an architectural separation between where the Word of God is read and where the sermon is preached, does not this imply that the preaching is more important than the reading of the Word? Worship should be a unity. Even more important, in altar-centered worship the *priestly* function of the minister is exalted above the *prophetic* function—a sad and lamentable situation.

PREACHING AND THINKING

☞ THERE cannot be much preaching worthy of the name where there is no thinking. Preaching is nothing but the bursting out of light, which has first burst in or up from where God is, among the soul's foundations.—HORACE BUSHNELL, in *Enriching Worship*, p. 330.

In the Protestant Reformation ritual was replaced by forceful proclamation of God's Word.

The recent substitution in many Protestant churches of the communion table or altar for the pulpit and its Bible, so long symbolic of the Reformation, is deeply significant, and would be hard to explain except in the light of prophecies familiar to us. The trend to make more of symbolism and ceremonialism and less of the sermon and its source—the Bible—should have real meaning for Adventist preachers. A few of our more recent churches have a divided chancel, but we are happy to note that an open Bible or its replica rests upon the table rather than the usual brazen cross. But anything that suggests an altar-centered worship rather than a Bible-centered worship might give cause for serious thought.

In 1886 the Mansfield College chapel was being built in Oxford. Dr. Dale, the famed Congregationalist preacher of Birmingham, upon hearing that the pulpit was to be placed in the corner of the rostrum, requiring the preacher to speak crosswise so that the "altar" might be visible, declared unhesitatingly that it was "to dishonour the function of preaching." Then when told that this was the only place from which the speaker could be heard distinctly, he "found it a miserable humiliation that the chapel should not 'be fit for its main purpose.' 'I wonder what would be said of architect and building committee, if after they had erected a concert hall, a fiddler could be heard only when he stood in a corner.'"—*Christian Worship* (ed. by Nathaniel Micklem, 1936), p. 205. "The order of the apostles was an order of preachers; and ever since the power of God has lived in His Spirit and in the Word. The force that created and has ever moved the Church has been the preacher, not the priest."—*Ibid.*, p. 208.

It was the Word of God that created the church and by that same Word the church lives. Although every feature of worship is important, it is vital that the membership be constantly kept aware of the reason for the church's existence—the heralding of the good news of the kingdom. And preachers are ordained of God to proclaim that news and to inspire their congregations for such witnessing. The essential element in preaching, therefore, is the pro-

phetic element. Within the scriptural meaning of the term the preacher is a prophet, a spokesman for God. He comes to his task under divine authority, and his message must be central if the church would hear the voice of God.

Power of the God-inspired Pulpit

The strength of the Protestant Reformation was the strength of its preachers. While hymns, anthems, prayers, and responses all have their place, and when rightly used are a means of grace, yet, as Charles Jefferson has said:

The greatest danger confronting the church of Christ in America today is a possible decadence of the pulpit. Let the pulpit decay, and the cause of Christ is lost. Nothing can take the place of preaching. There is no power under heaven equal to the power of a God-inspired pulpit. . . . An ignorant pulpit is the worst of all scourges. An ineffective pulpit is the most lamentable of all scandals. . . . We must guard the pulpit with all diligence, for out of it are the issues of life. . . . The Christian church began in a blaze of glory—in the glory that burst from a sermon.—*The Minister as Prophet*, pp. 13-15.

Now this emphasis on preaching is with no thought of making the sermon the all-inclusive feature of worship. On the contrary, sermons are always more effective when every other fea-

ture of the worship service has been carefully prepared. The sermon should be integrated into the total worship experience and then, as each feature of the service progresses toward the climaxing hymn and benediction, the congregation leaves the house of God glowing with His love and growing into His likeness. When the people recognize the preacher as God's messenger, and his message as the call of God to them, then, though the sermon be as a sharp lancet piercing the hearts of the hearers, or as a comforting balm soothing wounded spirits, they are conscious that God has spoken and they leave His courts inspired for holy living and spiritual conquests. Such experience is true worship. And although the position of the pulpit does not in the least make the preacher more powerful or his message necessarily more effective, yet it is symbolic of the vital place the spoken message has in the total worship experience.

As Christian leaders we are called to lead. But how essential it is for us to know where we are going. Only he who knows well what has been should be trusted to know what ought to be and why. Is it not our duty to seek to rediscover the purpose and techniques of true worship?

R. A. A.

PASTOR -- Shepherding the Flock



Ministry to the Sick—2

Bible Reading and Prayer in the Sickroom

CHARLES M. MELLOR

Pastor, East Oakland Church, California

THE presence of the minister in the sickroom should make the patient conscious of the presence of the Great Physician. This is most effectually achieved when the minister leaves with the suffering one brief spiritual prescriptions from the Bible, and personally seeks to connect him with the healing power of God in prayer. The therapeutic power of the Scriptures and of prayer are the minister's two greatest resources of help and comfort to the hospital patient.

We mortals may sympathize with the infirmities of our fellow men, but the source of all true comfort comes from the inspiration of God. The Scriptures are rich in examples of those who have walked "through the valley of the shadow of death," and who have been sustained by the mighty arm of the everlasting Father.

In every case the Scripture selection should be brief and applicable to the situation. This is no time for a doctrinal Bible study or a wholesale use of the Bible. Inexhaustible spiritual re-

sources with an amazing relevance to all human needs are found in the Bible. Brief sentences of inspiration, the significant content of treasured verses, often provide just the spiritual prescription needed. A striking sentence promise from God's Holy Word can be remembered even by a sick mind and may balance the scales in favor of hope and health.

It must be remembered that minds dulled with pain and wearied by struggles with disease and anxiety are incapable of remembering long and difficult scriptural passages. Sometimes one can write a little passage and leave it with the patient as a spiritual prescription to help in his recovery.

● Value of Public Worship

"So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. . . . The king's daughter is all glorious within. . . . She shall be brought unto the king" (Ps. 45: 11-14).

"He that has a handful of devotion at home, shall have his devotion multiplied . . . here."—DONNE.

Each passage should be read well in a conversational voice. Avoid reading too rapidly, since most sick people's minds do not function as efficiently as in normal times. Obviously, the time to read an appropriate portion of the Bible comes after the minister has established a satisfactory relationship with the patient. Sometimes it is not wise to read the Bible to the sick one—and the minister must have good common sense and understanding of the situation. In such cases a briefly quoted sentence from God's Word may suffice. The majority of patients will welcome a selection from the Word of God, if the clergyman is tactful and considerate and cultured in his approach.

There are numerous appropriate passages from the Bible that will remind the sufferer of the love and attention of God. What the patient needs most is courage and faith. The following are but a sample selection of Scriptures from which successful ministers and counselors have drawn their spiritual prescriptions for the encouragement of the sick:

Ps. 4:1, 3-8—Commune with your heart and be still

Ps. 23:1-6—"The Lord is my shepherd"

Ps. 90:1, 2, 4—The greatness of a personal God

Ps. 91:1-4—The Lord is our refuge

Ps. 121:1-8—Our help comes from the Lord

Isa. 41:10—"I will strengthen thee"

Isa. 43:1-5—"Fear not; for I am with thee"
Matt. 6:25-33—Be not anxious for the future
Matt. 7:7, 8—Ask, and ye shall receive
Matt. 11:28-30—There is rest for the weary
Matt. 17:19, 20—The need of faith
John 14:1-3—"Let not your heart be troubled"
John 14:27; 16:33—Peace and quietness
Rom. 8:18, 28—The glory that is to come
Rom. 8:35, 37-39—Nothing can separate us from the love of God

The Healing Power of the Word of God

God has put His healing power into His Word. His words, as the wise man has observed, "are life unto those that find them, and health to all their flesh" (Prov. 4:22). In the acceptance of God's promises the faith of man partakes of the divine nature, with its healing and strengthening power (2 Peter 1:4). The author of *The Ministry of Healing* beautifully expresses this thought as follows:

The same power that Christ exercised when He walked visibly among men is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead, and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. . . .

So with all the promises of God's word. In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power. They are the leaves from that tree which is "for the healing of the nations." Rev. 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being.—Page 122.

Praying With the Patient

Prayer is the minister's greatest contribution to healing in the sickroom. It is not a magical rite, but it is a medium that brings to the patient's stress and anxiety the quieting influence of the eternal God. It makes available the spiritual resources that bring both peace of mind and bodily strength. Even illnesses for which medical science has not as yet provided a cure have been greatly alleviated by prayer, and in some instances completely cured, as God has graciously responded to the faith of those concerned.

"He that has bargains to make or news to tell should not come to do that at church."—Donne.

The objective results of the prayer of faith are many. Prayer relieves the inner fears of persons who are preparing for an operation, and anesthesia is more readily induced. Prayer stimulates more rapid recovery, and during the time of convalescence not only relieves the after-effects of the operation or illness, but also implants the peace and trust that are so conducive to a complete return to health. In answer to prayer God has greatly blessed the work of Christian physicians and pastors in their efforts to minister new health and new faith to their patients, even to the extent of actually reversing the processes of death, and extending prolonged life to those whose condition medical science had conceded to be hopeless.

When men are bereft of strength and perplexed in spirit, they feel their need of God. Many people feel quite secure in times of health and take their faith for granted. But when a crisis comes and they are flat on their back in a hospital bed, they are often very anxious to have the assurance of God's personal care for them. Even those who are so confused that they wonder whether prayer really works, present a golden opportunity for the understanding pastor to refocus their attention on God.

The Scripture says that "men ought always to pray, and not to faint" (Luke 18:1); and if ever there is a time when they feel their need of prayer, it is when strength fails and life itself seems slipping from their grasp. Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help. He is our refuge in sickness as in health.—*Ibid.*, p. 225.

Ministers should keep in mind certain basic principles that help to make prayer more effective in their ministry to the sick:

1. The minister should be relaxed and calm. There are a number of distractions that can make it difficult to pray. If the minister is nervous, hurried, or conscious of the physical condition, his praying can be tense or mechanical. It is important to concentrate upon the patient and his personal needs. The clergyman should be as fully aware as the physician, that body, mind, and spirit act and react on one another. Much may depend upon his attitude, both in his sickroom ministry and his prayer.

"Our worship is spiritual when the door of the heart is shut against all intruders."—Charnock.

2. It is important that the patient recognize that the primary purpose of prayer is submission to the will of God.

In prayer for the sick, it should be remembered that "we know not what we should pray for as we ought." Romans 8:26. We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: "Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons. . . . If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they

● Sincerity in Public Worship

"That ye may be sincere and without offence till the day of Christ" (Phil. 1:10).

"We may be truly said to worship God, though we want perfection; but we cannot be said to worship Him if we want sincerity. . . . To worship without our spirits, is as presenting God with a picture, an echo, voice, and nothing else; a compliment; a mere lie."—CHARNOCK.

may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings."—*Ibid.*, pp. 229, 230.

3. Those who want the minister to pray for their healing and restoration should be led to see that personal confession of sin and its forgiveness is an indispensable part of healing. Any violation of the laws of God, both physical and spiritual, is sin. God is the one who "forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3). This is true spiritual and mental therapy that is of greatest value to bodily restoration. Only by turning to God in faith and penitence, and in consecration and willing obedience, can one come in contact with this complete healing power.

4. Prayers for the sick should be in a conversational tone of voice. One should speak audibly and clearly so that the patient can understand without having to strain his hearing. Under no circumstances should the patient be agitated by loud, emotionally charged prayers.

5. Prayer in the presence of the sick should never be long. One authority on pastoral ministry suggests that the ideal sickroom prayer should contain "about the number of phrases that are in the twenty-third Psalm." If the sick person should become weary as a result of our much praying, then the effect of our visit would be greatly diminished.

6. The form and content of the prayer for the sick person should be consistent with the troubled one's needs and experience in the

Christian life. During his visit with the patient in the hospital room or ward the alert minister will soon determine some of the most obvious spiritual needs.

7. In his hospital work the minister will occasionally find some who believe that prayer should take the place of the remedies prescribed by the doctor. We should make it clear that it is

not a denial of faith to use the means God has provided to alleviate pain and aid nature in her work. True medical skill is a gift of God, and the Christian physician is likewise an agent of God.

8. When a patient in a ward requests prayer, the minister may tactfully offer to pray so all in

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PULPIT -- Pointers for Preachers



Public Prayer

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THE words *prayer* and *precarious* are from the ecclesiastical Latin and are cognate words. A precarious situation is one in which the controllable factors have greatly diminished. Often men wait for such a situation before they pray. Consequently, prayer is defined in the minds of some as "a begging for our needs while depending upon unknown circumstances and the will of another." Actually our will is a factor in answered prayers. Jesus said, "What things soever ye desire, . . . believe . . . and ye shall have them" (Mark 11:24). This text indicates that the will of the one praying is an important factor.

The will of God is to answer our prayers, but our wills need educating and they need their horizons enlarged. It is when the will is thus re-educated and strengthened that "prayer is heaven's ordained means of success."—*The Acts of the Apostles*, p. 564.

Public prayer is more formal than private prayer, more organized, less personal, and shorter. It involves the worshipful attitude of the speaker, or prayer, and of the listeners, as well as the content of the prayer itself.

There are many occasions for public prayer in addition to the invocations, offertory prayers, pastoral prayers, and benedictions of the regular church service. The Sabbath school, prayer meetings, youth meetings, weddings, funerals, church dedications, the dedication of infants,

patriotic assemblies, et cetera, are all occasions for public prayer. Then there are prayers for healing, prayers at family worship, and prayers in the home during pastoral visits, and at various group meetings or prayer bands. The prayers for each of these different occasions will have their own specific spiritual connotations.

The Purpose of Prayer

One of the main purposes of prayer is to lead us consciously into the presence of the living God. Public prayer is to provide corporate fellowship with God. This fellowship demands of us decorum, organization, reverence, consecration, and clarity of thinking.

Another purpose of prayer is to thank God for His abundant blessings. If more of our praying were an expression of gratitude to God, we would have more for which to be grateful. Thanksgiving is usually underemphasized in our praying. This fact is stressed by Ellen G. White in *The Review and Herald*, November 1, 1881, page 274: "Should we not oftener render thanksgiving to the Giver of all our blessings? We need to cultivate gratitude." And again in *Christ's Object Lessons*: "If . . . our hearts . . . go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life."—Page 129.

A further purpose for prayer is to invoke

God's blessings. Unfortunately, all too frequently we assume that this part of our prayer is about the only reason for praying. Yet God does love to hear men's requests. "He [God] is well pleased when they [His people] make the very highest demands upon Him."—*The Desire of Ages*, p. 668.

Probably the most important purpose of prayer is to enable us to experience the joy of true fellowship in the presence of God. The supreme blessing of this corporate fellowship cannot be overestimated.

The Specific Occasion

Each prayer occasion is different and naturally must be dealt with in the manner suitable to the occasion and its particular needs. Every occasion is a time for prayer, either inwardly or audibly, privately or publicly, for "men ought always to pray" (Luke 18:1). In a special sense "every difficulty [is] a call to prayer."—*Prophets and Kings*, p. 31.

Impromptu Prayers

Impromptu prayers should not be omitted when it is not possible to make preparation; but a preparation should be made for a given prayer as one would prepare for any other part of the public worship. Even extemporaneous prayers will usually be better than impromptu prayers. The impromptu prayer is made on the spur of the moment without preparation. The extemporaneous prayer may not be put on paper, but thought can be given to its organization beforehand.

Obviously the one who prays must be spiritually prepared to pray. And then when he prepares, his prayer will indeed be a prayer unto God, and not merely smooth words to be heard by men.

Written Prayers

A prayer does not have to lose its potency simply because it has been written. Hymns and Scripture are written before they are used. Are hymns and Scripture more necessary to public worship than prayer? If any one of these can be written effectively beforehand, why cannot prayers be so written?

One will object that a written prayer is too formal. If there anything wrong with organization or form in itself? Form is like a cup—in it is carried the nectar to be served. If the form,

or cup, becomes more important than the nectar, then the form or cup has usurped a false use. On the other hand, the nectar might be served in a rude manner, as from a tin cup, but it would be much more enjoyable from a lovely goblet.

A prayer that borders on the too formal may be better than the prayer that is completely disorganized and rambling. The reading of printed prayers would help most men to absorb some idea of prayer forms. The writing of prayers, even though they were never read, would greatly help many. "There is a divine science in prayer, and . . . [Christ] brings to view principles that all need to understand."—*Christ's Object Lessons*, p. 142. We all need to learn how to pray more effectively.

Form of Prayer

The form of prayer should not be complex in the least. Prayer should be studied, not only as to effectiveness, but as to form. In general "our prayers will take the form of a conversation with God."—*Ibid.*, p. 129. Form should also be studied as to sequence. The following order is suggested:

1. The salutation voiced in reverence and worship comes first, and should be short and simple. It does not seem to be in good taste to keep repeating the Lord's name all through the prayer as in the salutation.

2. Praise and thanksgiving follow. This is more important than some may think. Thanksgiving will increase the number of prayer answers we receive because praise prepares our hearts with capacity to receive those answers.

3. Then comes the seeking of forgiveness. We all need forgiveness. On this point it must be remembered that the practice of praise and thanksgiving in the spirit of a surrendered heart will also give us capacity to receive God's proffered forgiveness.

4. After the seeking of forgiveness specific requests should follow. Our prayer requests do not make God ready to give, but they do make us ready to receive. Voicing them with God's help gives us a more receptive attitude.

5. The prayer closes with an Amen. This word is much too lightly repeated. The word has deep meaning. If asked what the word means, some of us say "So let it be." Actually we say that phrase too easily. When we say Amen, we should understand that it means,

KNOWLEDGE AND PRAYER

☞ AFTER all, man knows mighty little, and may some day learn enough of his own ignorance to fall down and pray.—HENRY ADAMS, in *Enriching Worship*, p. 332.

"We will not interfere; we will not get in the way of having our prayers answered; we will keep the channel open; we will not knowingly hinder the answer—let it be so." How potent that word becomes, and how dangerous, if we do not really mean it!

We may well consider the form of the Lord's Prayer. First there is the salutation, which is brief. Then there are the items of praise, honor, and submission. After that come the requests for physical and spiritual help. Admiration for God's power follows. Last is the Amen. How simple and brief is this prayer!

Length of Public Prayers

It should not be necessary to discuss the tediousness of long public prayers, for we as ministers are keenly aware of the effect of long prayers on a congregation. However, it is well for all of us to take inventory occasionally. We have much valued counsel on this matter from which we glean the following:

Let men learn to pray . . . prayers short and right to the point.—*Testimonies*, vol. 8, p. 147.

Our prayers need not be loud and long.—*Messages to Young People*, p. 247.

The prayers offered . . . are frequently long and inappropriate. . . . Brethren, carry the people with you in your prayers. Go to your Saviour . . . , tell Him what you need on that occasion.—*Testimonies*, vol. 5, p. 201. (The implication in this quotation is that long prayers do not carry the congregation with the one who prays, or the prayer.)

Long prayers in a congregation are tedious to those who listen, and do not prepare the hearts of the people for the sermon which is to follow.—ELLEN G. WHITE in *The Review and Herald*, May 28, 1895, p. 1.

It is generally the case that the less of heaven's vitality there is in a prayer, the more lengthy it is.—*Ibid.*, Jan. 14, 1902, p. 17.

The intensity of prayer is an important factor, because the warmhearted prayer brings results. This is pointed out in James 5:16: "The effectual fervent prayer of a righteous man availeth much."

Posture in Prayer

Posture in prayer is very significant. We as Seventh-day Adventists believe that kneeling is the proper posture in prayer. Biblical practice substantiates this view. However, there are times and places when it is not possible to kneel while praying, but this should not keep us from praying.

We must learn to glance upward in sincere desire, sending a prayer to Heaven in all places and under all circumstances.—ELLEN G. WHITE in *The Signs of the Times*, April 14, 1890.

The Christian can not always be in the position of prayer, but his thoughts and desires can always be upward.—ELLEN G. WHITE in *The Youth's Instructor*, March 5, 1903.

It is not always necessary to bow upon your knees in order to pray.—*The Ministry of Healing*, p. 510.

As a general rule it is advisable to pray with eyes closed, but this rule may have to be broken at times. For instance one might want to pray with a group while driving an automobile, but he certainly would not close his eyes under such circumstances. Whenever possible it is best for the eyes to be closed, that we may more completely shut the world out and shut ourselves within God's presence.

Mental Attitudes in Prayer

First there should be a willingness to learn how to pray. "Let men learn to pray."—*Testimonies*, vol. 8, p. 147. "We should educate the mind so that we can hold communion with God constantly."—ELLEN G. WHITE in *The Signs of the Times*, April 14, 1890.

There must be a willingness to relax spiritually as we rely in simple faith upon the promise: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

There ought to be an earnest willingness to know more of the limitless blessings which may be ours in God's presence.

HE OVERCOMES WHO KNOWS HOW TO PRAY

He overcomes the anxiety of the day who in the morning places his faith in God.

He overcomes the impatience of the hour who puts his trust in the God of the years.

He overcomes his small horizon who sees with the larger vision of God.

He overcomes the troubled spirit who rests in the peace of the everlasting arms.

He overcomes the importance of self who bows before God with a heart of humility.

He overcomes the self-centered living who in the name of Christ goes about doing good.

He overcomes the coldness of heart who heals others' wounds with the ointment of love.

He overcomes his love for worldly gain who gives more for others; who wants less for self.

He overcomes the frustration of the times whose plans and purposes belong to God.

He overcomes his lonely days who walks with Christ, who walks with man.

—JOHN HOWARD BLOUGH

There must of necessity be a willingness on our part actually to face the present occasion and its specific problem. Too many times we are unwilling to face life in all its reality.

A willingness to accept God's solution even before we actually know what that solution may be, is an imperative attitude in all true prayer. This is a manifestation of faith. For those who have put it to a test it is a faith built on past experience with God.

Sincerity, honesty, and earnestness are vital attitudes, or the prayer will be nothing but a make-believe. The prayer must be interested in what he is praying, if he expects the congregation to be interested. One of the prerequisites of being interesting is being interested.

Above all, there must be an earnest desire for divine fellowship, not only in the prayer, but also in the auditors. They will sense this fellowship more quickly if they raise their hearts in silent prayer while the audible prayer is being offered.

Public prayer should never be used to express purely personal or family needs, or to air personal grievances. Public prayer is not the time to preach, to reprove, to be pompous, or to confess the sins of the individual members of the congregation. It is the time to weld together in corporate worship and brotherly love the whole congregation by leading them into the very presence of God.

The great underlying desire of all true prayer is the longing to make our lives conform to the Christ pattern of living and serving.

We are to "work in harmony with our prayers."—*Testimonies*, vol. 6, p. 61. We are "to pray in the mind and Spirit of Jesus, while we work His works."—ELLEN G. WHITE in *Bible Echo*, Dec., 1887, p. 178. Consecrated prayer and Christian action are closely related. Let our lives be a living Amen to our prayers. This is true worship.

To all true prayer *Jesus is the Amen personified*. "These things saith the Amen, the faithful and true witness" (Rev. 3:14). His life was a witness to His identification with His Father's will. He never interfered with the answer the Father gave. He was and is in act, as well as in word, the living *Amen*.

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like His
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives.

—JOHN GREENLEAF WHITTIER

Prayer in Worship

- *Dr. W. T. Grenfell was won to Christ when Moody cut short a preacher's sermonizing prayer:*

In his autobiography Dr. Grenfell recounts the story of his conversion at one of Dwight L. Moody's meetings. Grenfell was so bored with the long oratorical prayer being offered by the preacher whom Moody had asked to pray, that he seized his hat to escape, only to be stopped in his tracks with a sudden thrill of delight when Moody with inspired common sense called out, "Let us sing a hymn while our brother finishes his prayer." Grenfell stayed and was converted.

* * *

"But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity."—*Testimonies*, vol. 2, p. 581.

* * *

"Prosy, sermonizing prayers are uncalled for and out of place in public. A short prayer, offered in fervor and faith, will soften the hearts of the hearers; but during long prayers they wait impatiently, as if wishing that every word might end it."—*Gospel Workers*, p. 179.

* * *

"Secret prayer is neglected, and this is why many offer such long, tedious, backslidden prayers when they assemble to worship God."—*Testimonies*, vol. 2, p. 582.

* * *

"One or two minutes is long enough for any ordinary prayer."—*Ibid.*, p. 581.

- *The Life of Those Who Love God*

"Prayer is a necessity; for it is the life of the soul."—*Education*, p. 258.

* * *

"Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard."—*Christ's Object Lessons*, p. 174.

* * *

"Prayer is the opening of the heart to God as to a friend."—*Testimonies*, vol. 4, p. 533.

Worship Is the Devotion

Living principles of worship

● Promptness

"I myself will awake early. I will praise thee, O Lord, among the people" (Ps. 108:2, 3).

"It is a part of my religion not to interrupt the religion of others" was the reply of a devotedly pious lady to the question why she always went early to church.

"Whoever through indolence or indifference, is behind time, sins against God, his fellow worshippers and his own good. A tardy courtier offends his prince—how much more a tardy worshiper his God."—*Anonymous*.

"We believe if congregations made it a part of their religion not to twist their necks almost out of joint to witness the entrance of every person who passes up the aisle during service, it would be better both for their necks and their religion."—R. A. BERTRAM.

● Reverence

"Serve God acceptably with reverence" (Heb. 12:28).

"If He be 'our Lord,' let us do Him reverence."—ADAMS.

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence."—*Education*, p. 242.

"There are practices tolerated in religious congregations which Christians who are jealous for the honor of their Master's house should utterly condemn. Decorum is the handmaid of devotional feeling, and for this reason the house of God should never be disturbed by the slightest approach to irreverence."—*Anonymous*.

"Unless you educate yourselves to respect the place of devotion, you will receive no blessing from God."—*Testimonies*, vol. 5, p. 608.

● Godly Fear

"In thy fear will I worship" (Ps. 5:7).

"When thou goest to God . . . take thy heart aside, and say, 'O my soul, I am now address-

"Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion."—*Testimonies*, vol. 5, p. 500.

"The test question for every Christian to ask himself is, 'Have I, in my inmost soul, supreme love for Christ? Do I love His tabernacle? Will not the Lord be honored by my making His sacred institution my first consideration?'"—*Gospel Workers*, p. 433.

*Every morning lean thine arm awhile
Upon the window sill of heaven
And gaze upon thy Lord.
Then with the vision in thy heart,
Turn strong to meet thy day.*

—Author Unknown

ing myself to the greatest work that ever a creature was employed about. I am going into the awful (full of awe) presence of God, about business of everlasting moment."—SALTER.

● Privilege of Public Worship

"O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6).

"If a saint's single voice in prayer be so sweet to God's ear, much more . . . His saints' prayers in consort together."—GURNALL.

"In public worship . . . strong and imperishable links are being created which will bind us together through eternity."—R. W. DALE.

"Our meetings for worship should be sacred, precious occasions."—*Testimonies*, vol. 5, p. 607.

WHAT TO PRAY FOR

"Do not pray for easy lives. Pray to be stronger. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder . . . at the richness of life which has come to you by the grace of God."—Phillips Brooks.

orn of the Heart to God!

compiled by J. A. Buckwalter

"Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive and not be allowed to degenerate into a dry form."—*Testimonies*, vol. 5, p. 609.

*And now the wants are told that brought
Thy children to Thy knee;
Here lingering still, we ask for nought,
But simply worship Thee.*

—Canon Bright

● Intelligence in Worship

"Sing ye praises with understanding" (Ps. 47:7).

"The Son of God is come, and hath given us an understanding" (1 John 5:20).

"If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God."—*Testimonies*, vol. 2, p. 582.

"Worship is an act of the understanding applying itself to the knowledge of the excellency of God and actual thoughts of His majesty. . . . It is also an act of the will, whereby the soul adores and reverences His majesty, is ravished with His amiableness, embraceth His goodness, enters itself into an intimate communion with . . . all his affections upon Him; we must worship God understandingly; it is not else a reasonable service."—CHARNOCK.

PRACTICE THE PRESENCE OF GOD

"Practice the presence of God. . . . Let us think often that our only business in this life is to please God, and that all besides is but folly and vanity. . . . Let us think of him perpetually. Let us put all our trust in him. . . . We cannot have too much in so good and faithful a Friend, who will never fail us."—Brother Lawrence.

● Wholehearted Participation

"I will praise thee, O Lord, with my whole heart" (Ps. 9:1).

"We should not dare to give God a piece of our heart, when we apprehend Him present with the whole."—CHARNOCK.

"Seek Him here with all thy soul: thrust not Christ into the stable and the manger, as if thou hadst better guests for the chiefest rooms."—BAXTER.

"Similar is the presumption of neglecting to participate in divine worship when present in God's house. Negative sins are sometimes most intensely sinful. Heedless sins are sometimes most fearfully fatal."—PHELPS.

"To be spiritual in worship is to have our souls gathered and bound up wholly in themselves, and offered to God."—CHARNOCK.

"O thou Great Chief, light a candle in my heart that I may see what is therein and sweep the rubbish from Thy dwelling place."—*African Child's Prayer*.

● Thoughts Centered on God

"Bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

"A remembrance of God's omnipresence will quell distractions in worship. . . . An eye taken up with the presence of one object is not at leisure to be filled with another. . . . Oppose to every intruding thought the idea of the Divine Omnipresence, and put it to silence by the awe of His majesty."—CHARNOCK.

"It is impossible to have clear conceptions of eternal things unless the mind is trained to dwell upon elevated themes."—*Testimonies*, vol. 2, p. 414.

"A listless and wandering mind—roving like fool's eyes—in the temple of worship, is a most insolent indignity to the King of kings."—PHELPS.

SHEPHERDESS -- Her Vital Partnership



A Chat With Our Shepherdesses

LOUISE C. KLEUSER

Associate Secretary, Ministerial Association

THE WORK of Seventh-day Adventist shepherdesses is coming to the fore. The Christian church at large is taking another look at ministerial companions and their work, and Adventism is not behind the times. Are not these women in partnership with the ministry? They with their husbands are destined to play an important part in molding the thinking of the world. The woman who is ranked a minister's wife today carries a great responsibility; she is not merely a member of a respectable profession.

Frankly, we as Adventists are not too concerned about following established patterns, not even for our shepherdesses. We are definitely interested in developing the type of women who will meet the needs of the work we have been called to do. But while we are better known today than we were years ago, we also are faced with the responsibility of bringing emphasis to the work of Adventist ministerial women.

Let us first consider the minister's wife, for important as all other professions may be, the ministry is still the highest calling of the Christian church. The minister is not a draftee or a selectee, or one guided into his profession by trained personnel directors, as may be the case in other reputable lines of Christian service. The minister is a man called of God. That makes him God's choice, and if he has responded wholeheartedly to this call, he is God's leader for the church. Then does it not stand to reason that the woman closest to him, the one who must share his joys and sorrows, should also share his consecration?

We seriously question whether the weight of such a responsibility is sensed by all of our ministerial couples. God's ideal for their service is so elevated that many young people aspiring to become ministerial workers fail to place such a purpose first in their lives. It is human to

think of ministerial prestige and prominence, but it is very important to ponder well that this is a service of human effacement. That is exactly what a call to the Advent ministry implies. Oh, yes, it is indeed a very high standard. Remember, however, that it was Jesus who set it, not the General Conference Committee.

In the early years of the Advent Movement our ministers were drawn from various backgrounds of education and preparation. With their consecrated wives at their side, these men sensed God's call to herald the message. Our work in those days was difficult. Because it called for more self-denial than our softer times demand, the spirit of worldliness was less likely to intrude. While their husbands were away from home for long stretches of time, these hard-working wives managed farms and instructed their families in the counsels of the Book. Groups of believers were widely separated during those days of the circuit-riding ministry. A minister was far from being a homebody.

Although newer ways have entered the program of the Adventist ministry, the spirit of simplicity and self-denial remains the same. Despite the world's progress and its wonderful advantages, do our shepherdesses today come as naturally to a ministerial preparation as did the women of earlier days? We say it gently, but it is nevertheless a fact that the world is dangerously close to some of them, and at times the confidence that has been placed in our shepherdesses by the church may be denied in their lives. Too often young wives compare their lives with the lives of the more comfortably placed church members, or perhaps with those of other ministers' wives.

Think what it means to be God's woman, united with a man of God. Here again love must remain the actuating motive of service, so that no task will be too difficult and no self-denial too great. Each day's work should be joyfully ac-

cepted as an opportunity to do for God what many other women have not been called to do. Again we stress that ministerial work is not a common responsibility. It is a high calling.

Another Ministerial Assistant

We must focus the camera to take in a complete picture of our shepherdesses, for after all, the Bible instructor also is a ministerial assistant. Although she is not as intimately associated with the minister as is his wife, her association takes in some factors that the wife, because of family functions, cannot encompass. The Bible instructor must carry much of the toil of the work, without the offset of those blessings the minister's family life provides. Speaking for Bible instructors, we may say that an understanding minister's wife can add much to their joys. Where this understanding is lacking, these women's mutual labors of love may become impossible burdens. How many opportunities present themselves to encourage this fellow worker, the Bible instructor, who may be living entirely for her work, without even a semblance of a home! But each may be satisfied and happy with her own role, cooperating in joyful service for the Great Shepherd of souls.

Shall we now refocus the camera to take in the growing groups of other shepherdesses in the Adventist cause? What about the pastor's secretary, his Bible school helpers (that group of consecrated laywomen), the deaconesses, the Dorcas sisters, and all the other church shepherdesses? They may be functioning for God in their particular corners, but today, as always, they are the strongest battalion of the church militant. As in other denominations, women are still in the majority in the Adventist Church. So, God bless the women of the church! May they grow in usefulness.

Our Institutional Shepherdesses

Shall we take another picture of our Adventist womanhood? Let us now swing around and include the large service group in our schools and sanitariums. A great number of church school teachers substitute for mothers many hours each day. And at every stage of the child's educational program, teachers, dormitory deans, and their helpers assume shepherdess responsibility. And where would our cause be without our medical shepherdesses? Under the Great Physician, what toil and drudgery lie behind the consecrated service of nurses and lady doctors! Are there not thousands of true shepherdesses around the world whose humanitarian services are performed less conspicuously than the work of doctors, and yet are of equal importance?

If all the women of the Advent cause would now lift their vision to take in this larger group of consecrated shepherdesses, what power would be felt in the ranks of our work! Should we not look beyond our own specialized field of service and do what we can to strengthen the work of the shepherdesses in our churches, our offices, our schools, and our medical institutions? We might then sing from the heart:

Like a mighty army
Moves the church of God;
Sisters, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

THE CHARACTER OF CHRIST

Our Saviour was deeply serious and intensely in earnest but never gloomy or morose. The life of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting; but the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Christ came not to be ministered unto but to minister; and when His love reigns in the heart, we shall follow His example.—*Steps to Christ* (Pocket ed.), pp. 120, 121.

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.—*The Desire of Ages*, p. 671.

BOOKS SPIRITUAL life is not in books. There is no magic word to be found in some obscure paragraph which will suddenly bring you into the radiant Presence. There are no mysteries unveiled in the turning of some page. Life is in Jesus. If a book will help us draw near to Him—good. If it comes between us and Him, let us cast it aside. Remember that He may “be gotten and holden” by love, “but by the intellect never.”—FRANCIS E. WHITING.

True Worship *

Text: John 4:23, 24

► I. True worshippers worship God in spirit and in truth (John 4:23, 24; Phil. 3:3; Ex. 34:14).

- A. Worship is the devotion of the heart to God (Ps. 45:11; 27:8). True worship is the fruit of the divine Spirit (*The Desire of Ages*, p. 189).
- B. Worship is the innermost expression of an all-inclusive commitment to God (Matt. 22:37).

1. "It is the emotion of the soul that renders worship acceptable to God."—*Lee's Theology* (1871), p. 363.

"The soul can split the sky in two
And let the face of God shine through."

—EDNA ST. VINCENT MILLAY

2. An intelligent act of the will and understanding rendered in the entire sincerity of mind (Isa. 1:18; Rom. 12:1, 2).
3. The centering of all affections of the heart upon God in reverent adoration, and joyful praise (Ps. 9:1; Col. 3:2).
- C. Worship is a personal entering into a saving spiritual relationship with God—a presenting of one's self as a sacrifice to God in answer to God's great sacrifice for man (Eph. 5:2; Rom. 12:12; 1 Peter 2:5). "Thou who gavest all to me; I now yield my all to Thee."—R. E. NEIGHBOR. All who worship God in the Spirit:
1. "Rejoice in Christ Jesus" (Phil. 3:3).
 2. "Have no confidence in the flesh" (Phil. 3:3).
 3. Seek purging from sin (Heb. 10:2, 12-14).
 4. True worship is a "fellowship" with God the Father and with His Son, and with God's people (1 John 1:3).

► II. Public worship is the assembling of a professed Christian congregation for the purpose of (a) corporate worship and praise of God, expressed in prayer and thanksgiving and homage; (b) receiving of religious instruction from God's Word; and (c) for the purpose of mutual encouragement to strengthen one another in the faith (Heb. 10:22-25).

- A. Jesus our Lord was faithful in His Sabbath church attendance (Luke 4:16).
- B. The enlightened early church and its faithful ministry were loyal to the weekly Sabbath worship (Acts 11:26; etc.).
- C. They offered worship to God the Father through Christ (Eph. 3:14), and to Christ as the Son of God (John 9:38; Matt. 14:33; Heb. 1:6).
1. "The Aramaic 'Abba' appears to have been adopted by Greek-speaking Christians as the peculiar title for God in the Churches" (see Rom. 8:15).—*A Dictionary of the Bible* (ed. by James Hastings, 1902-04), vol. 4, p. 943.
 2. "One effect of the resurrection was to develop so exalted a conception of Christ in the Church that homage which cannot be distinguished from worship came to be addressed to Him."—*Ibid.*

3. A Worship of the Trinity (Matt. 28:19).

God the Father, Lord of heaven,
Ever would I worship Thee;
Thou didst purpose full redemption,
Sent Thy Son to die for me.

Jesus Christ, one with the Father,
God the Son, I worship Thee;
Born of Mary, pure and holy,
Died, and rose again for me.

Holy Spirit, guide and teacher,
I would also worship Thee;
Thou dost tell me of the Saviour,
Shedding forth His love in me.

—R. E. NEIGHBOR

► III. Mode of public worship: no specific rule governing details, but positive principles of acceptable practice.

A. Elements of true worship.

1. Reverence and adoration (Heb. 12:28; Lev. 19:30; Rev. 5:11-14).
2. Order and edification (1 Cor. 14:26, 40; Ps. 107:31, 32).
3. Participation of membership in praise and loving worship (Ps. 150:1, 6; Ps. 26:8; 31:23; 40:16).

B. Procedures in apostolic worship.

1. Prayer (1 Cor. 14:15).

"Prayer was a leading part in the worship of the primitive church, and should be now and always. Dr. Mosheim says that the worship of the primitive churches was commenced with a prayer, and that other general prayers were offered, after the lesson of instruction, which consisted of the reading of a portion from the Scriptures, and a discourse from some preacher present."—*Lee's Theology*, p. 365.

Forms of prayers and written prayers were not in general use in the early church. The prayers offered were "*the extemporaneous effusions of a mind glowing with divine love.*"—*MOSHEIM, Commentary*, vol. 1, p. 185. (Italics supplied.)

2. Praise—singing (1 Cor. 14:15; Ps. 149:1).

(a) Jesus and His disciples used hymns (Matt. 26:30).

(b) Anthems and hymns comprise a portion of the Scriptures. Example: "Gloria in Excelsis" (Luke 2:14); the "new song" of the twenty-four elders (Rev. 5:8-10); song of Moses and the Lamb, which redeemed saints will sing (Rev. 15:3, 4); the final glorious Alleluia Chorus (Rev. 19:1, 6, 7), at the marriage of the Lamb and the bride.

(c) The key word of the book of Psalms is "worship." It is the book of devotion of all ages. "Here every heartchord is touched and tuned to Holy melody."—A. T. PIERSON. "The Greek title 'Psalms' means songs set to music; the Hebrew title is 'Praises,' . . . with praise the book begins

and ends."—A. T. PIERSON, in *Keys to the Word*, p. 43. Praise, penitence, and prayer range through the stories of creation, providence, grace, the moral attributes of God, the divinity and humanity of Christ, the pardoning and purifying grace of the gospel, and reach their climax in the hallelujah Psalms.

3. Lessons from God's inspired Word.
 - (a) Voices of prophets were read (Acts 13:27).
 - (b) Proof texts were quoted in preaching (Acts 13:33-37).
 - (c) Paul expected his epistles to be read in church (Col. 4:16; 1 Thess. 5:27).
4. Manifestation of the gifts of the Spirit, with emphasis on prophecy (1 Cor. 14:1, 24, 25). But all to be in order and with understanding (1 Cor. 14:29; 1 Thess. 5:20, 21).
5. Offering should be brought—"bring an offering, and come into his courts" (Ps. 96:8; 1 Chron. 16:29; Deut. 26:10).
6. Benediction (2 Cor. 13:14; 1 Tim. 1:17; Eph. 3:20, 21).

► IV. Attitude of true worshippers.

A. Toward God.

1. A believing mind (John 9:38; Acts 24:14).
2. An open heart (Luke 16:14, 15).
3. A willing will (John 9:31; 7:17).
4. Approaching Him in the assurance of faith (Heb. 10:22), and with dedication of heart (Ps. 27:8).

B. Toward worship.

1. "In thy fear" (Ps. 5:7).
2. "In the beauty of holiness" (Ps. 29:2).
3. "Received the word of God" (1 Thess. 2:13; 1:6; Heb. 2:1, 3).
4. "In spirit and in truth" (John 4:23, 24; 8:32).

C. Toward self.

1. "No confidence in the flesh" (Phil. 3:3).
2. A sorrow for and confession of personal sin (2 Cor. 7:10; 1 John 1:9; Neh. 9:3).
3. No compromise with evil (2 Cor. 6:15, 16).
4. Determination, so to live and worship that others will recognize that the true God is at work in man. "He will worship God, and report that God is in you of a truth" (1 Cor. 14:25; cf. 1 Peter 2:9).

D. Toward others.

1. Brethren: *Love and fellowship* (John 13:34; 1 John 1:7).
2. The lost: *Love and service* (Eph. 4:15; 2 Cor. 5:17-20; Matt. 22:39; 5:46, 47).

J. A. B.

* It is hoped that these composite outlines—"True Worship" and "False Worship"—will be helpful in gleaning and organizing additional Biblical references and source material for use in studies on the subject of worship. More texts and materials are supplied than can possibly be used in any one talk; thus the worker is provided with multiple choice for his selection.

False Worship

Text: Matt. 15:9

► I. Multivarious forms of false worship. All man-made gods a form of man worship.

- A. Men worship "the *creature* more than the Creator" (Rom. 1:25).
- B. Worship *work of their own hands* (Isa. 2:8; Micah 5:13; Jer. 1:16; Acts 17:25).
- C. Worship of *human authority* and commandments of *men* (Matt. 15:9).
- D. Worship of *human power*, political and ecclesiastical. "We have no king but Caesar" (John 19:15; cf. 2 Thess. 2:3, 4; Rev. 13:7, 8).

► II. Spirit of false worship is the self-centered spirit of Satanism. "I will exalt my throne . . . ; I will be like the most High" (Isa. 14:13, 14); "exalteth himself above all that is called God" (2 Thess. 2:4).

- A. The spirit of antichrist (1 John 4:3; 2:18). Issue: God or antigod.
- B. The spirit of error (1 John 4:6; Isa. 32:6; 2 Peter 3:17).
 1. A refusal to hear God's Word and a preference for "other gods" (Jer. 13:10).
 2. Antinomianism—a refusal to adhere to God's law (Jer. 16:11; Isa. 8:20; 48:18; cf. Isa. 8:16).
 3. Phariseeism and legalism (Matt. 5:20; Rom. 10:2, 3; Isa. 64:6; etc.); "Lies hypocrisy" (1 Tim. 4:2).
- C. The "spirits of devils" (Rev. 16:14).

► III. Results of man's false worship.

- A. *War*: "They chose new gods; then was war in the gates" (Judges 5:8; cf. Isa. 59:8).
- B. *Confusion*: "Confounded be all they . . . that boast themselves of idols" (Ps. 97:7).
- C. *Strong delusions* (2 Thess. 2:9-11).
 1. Damnable heresies (2 Peter 2:1-3).
 2. Doctrines of devils (1 Tim. 4:1).
 3. False christs and false prophets (Matt. 24:24).
- D. *Alienated from the life of God* (Eph. 4:18).
 1. False pleasure in unrighteousness (2 Thess. 2:12).
 2. "Sporting themselves with their own deceivings" (2 Peter 2:13).
- E. *Evil judgments*: "Because they forsook the Lord . . . , and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them" (2 Chron. 7:22; cf. Jer. 16:11; 22:9; Isa. 26:9).
- F. *Lost souls*: No love for truth (2 Thess. 2:10). All man-made gods are corrupting and powerless to save. They are but human deities of the religion of deception and unrighteousness, resulting in:
 1. A deceived heart (Deut. 11:16; Heb. 3:13).
 2. A reprobate mind (Rom. 1:28-32).
 3. A trust in vanity (Isa. 59:4, 14, 15; etc.).
 4. A walk in darkness (Isa. 59:9; 1 Peter 2:9).
 5. Willful sinning (Heb. 10:26, 27), eternal loss.

G. *Road to oblivion*: "If thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, . . . ye shall surely perish" (Deut. 8:19). *A great lesson of history*—no civilization can save itself without God. There is no security in sin. The great perversion of evil hearts: foolish idea that man-made gods can save (Isa. 46:6, 7).

► IV. All false religion is the worship of self and of Satan, who is the "god of this world" (2 Cor. 4:4; Luke 4:7). Issue: God or antigod?

"Where'er God builds a house of prayer
The devil too erects a temple there;
And 't will be found upon investigation
The devil hath the largest congregation."

A. The worship of devils (Rev. 9:20). Satan's ministers masquerading in the garb of religion as angels of light and ministers of righteousness (2 Cor. 11:13-15).

B. Underlying principles of false religions. "Ye shall be as gods" (Gen. 3:5). "Ye shall not . . . die" (Gen. 3:4). Earmarks of the self-deification and self-immortalization of man. These are the self-centered principles of sun worship (Eze. 8:16; Deut. 17:3) and spiritism (Rev. 16:13, 14) as they have been manifested throughout all pagan history, and as they are reasserting themselves in our day.

C. It is Satan's constant effort to make some form of his false religions universal. The devil seeks world worship in a federated world whose universal religion will be antigod in the name of God.

1. Past examples: worship of man-made gods and goddesses (Acts 19:27); astrology and planet worship (Jer. 44:19; 2 Kings 10:19; 1 Kings 11:33); worship of religio-politics (2 Kings 17:16; Jer. 8:2; Deut. 4:19). Beast empires of past. Golden image of federated power (Dan. 3:5-28).

2. Ultimate global combine of the dragon and the beast and the false prophet (Rev. 13:3, 4, 8, 12, 15; 14:9-11; 17:13, 14; 19:20). A federated apostate world at war with God (Rev. 20:4).

3. A bold attempt to counterfeit the coming of Christ (2 Thess. 2:8, 9) and take over the rulership and receive the worship of a federated world.

► V. Appeal (Rev. 14:7).

A. "There shall no strange god be in thee; neither shalt thou worship any strange god" (Ps. 81:9).

B. Christ refused the worship of Satan and his federated world (Matt. 4:9, 10).

C. In this judgment hour of history, God will "famish all the gods of the earth" (Zeph. 2:10, 11). The time has come for men to cease giving glory to man and to "fear God, and give glory to him; . . . and worship him that made heaven, and earth" (Rev. 14:7). The judgment hour has struck!

D. The way of life or the way of death (Deut. 30:15-20).

J. A. B.

Bible Reading and Prayer in the Sickroom

(Continued from page 22)

the ward may hear, if they so desire, or he may continue with prayer in the same conversational tone that he has been using in speaking to the patient whom he has been visiting.

In all his ministry to the sick, it is essential that the pastor strive to emulate the sympathetic understanding and tender pity that so characterized our Lord's ministry to sin-sick man.

He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity.—*Ibid.*, p. 249.

The pastor should understand the patient's problem of pain, which has a most disturbing effect and occupies the center of attention. All else seems secondary and it temporarily engulfs the patient. The sufferer's outgoing interests are blocked and he becomes involuntarily self-centered. One thing is uppermost in his mind and that is his physical hurt. He is likely to feel rejected and cut off.

The mental turmoil in the patient is usually very acute. He is anxious and insecure as he compares his healthful days with the future, which looks so uncertain. His condition is one of dependence. Others wait upon him and tell him what to do. Perhaps never since infancy has he had such attention. This experience is confusing to most adults and after a few days frequently leads to dependency and protest. It is not uncommon for the minister to find such patients depressed.

Time hangs heavily upon many sick folks, especially if the period of illness or even convalescence is prolonged. The majority of people living in this active age are busily employed, and if sudden illness strikes the many hours with little to do but lie and think are a bit overwhelming. The understanding minister will be able to leave some precious promise of the Word of God to occupy the mind and bless the soul. These prescriptions for inner peace and renewed spiritual life are healing medicine indeed.

"God, give me sympathy and sense
And help me keep my courage high;
God give me calm and confidence,
And, please—a twinkle in my eye."

—Anonymous

THE MINISTRY

HEALTH EVANGELISM



A Plan for Teaching Patients in S.D.A. Hospitals

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[Psychosomatic medicine emphasizes the interrelation of body, mind, and soul, and indicates the patient's need of mental and spiritual healing as well as physical treatment. As one has observed "Both the Bible and the blood say: 'Be a Christian.'" Miss Maxwell here presents a suggestive plan to help nurses and all who minister to the sick to achieve a more effective ministry in the healing arts, particularly in the matter of bedside care.]

WITH the best-selling magazines carrying informative articles on healthful living, mental hygiene, disease conditions, and new drugs, the public is full of questions, and constantly becoming better informed regarding what at one time were thought to be medical matters. The professional nurse is in demand for talks in club meetings, in parent-teacher meetings, in churches, in schools, in homes. Nursing no longer consists of just the physical care of the patient in the hospital. When a patient comes to a medical institution he no longer plans for a long two or three weeks' stay. The new mother takes home a three- or four-day-old baby, and when the patient who has had surgery four or five days earlier goes home he still has dressings to be changed. All need careful and detailed instructions on how to care for themselves and their loved ones.

It is a well-accepted fact that the professional nurse must be prepared to help the patient mentally and physically in the home as well as in the hospital. But how about the Seventh-day Adventist professional nurse? How much more should she be prepared to teach the patient physically, mentally, and spiritually? Why do we have medical institutions except for the purpose of leading others to Christ; of breaking down prejudice; of helping people live fuller, healthier, happier lives?

Of course every employee of a Seventh-day Adventist medical institution has an important part in making this objective come true, but it is the nurse with whom the patient has the most contact. With so few nurses and so many patients, how can the busy nurse possibly spend time in achieving her objective—the very reason why she is working in a Seventh-day Adventist hospital! A happy, cordial atmosphere, the example set by serving vegetarian foods, the closing of the business office on Sabbath, all go a long way in helping others appreciate what we stand for. But there are those who have come to our institution because they have heard that it is different, because they want to understand us better, because they have definite questions they want answered. There are others who have been directed to come by the Holy Spirit, and they do not know why they came. Does not this busy nurse have a responsibility toward all these patients beyond that of creating the right atmosphere?

I. Objectives for Average Patient

Sometimes the busier a person is the more he accomplishes, provided there is a definite plan in mind! Is it possible to have a plan for teaching the patient? Before thinking about plans and methods the nurse must have in mind what she wants her patient to learn while he is in the hospital. What are the objectives for teaching the average patient who comes to a Seventh-day Adventist medical institution? Included among the objectives are:

A. To help the patient gain knowledge—

1. of his own health condition and how it can be met.
2. of the manner in which care of the body reflects in emotional and physical health.
3. of good health principles, including the value of rest, exercise, deep breathing.

4. of the harmful effects of stimulants and narcotics.
 5. of a well-balanced vegetarian diet and the ways in which it is superior to a flesh diet.
 6. of natural remedies such as water drinking and simple procedures that can relieve pain and disease.
 7. of community health agencies that might be of help to him in his particular need.
 8. of a loving heavenly Father, and the simple faith of Seventh-day Adventists.
- B. To help the patient acquire abilities—**
1. that are necessary for the maintenance of health and that will meet his personal needs; e.g., administration of insulin, calculation of diabetic or reducing diet, care after a colostomy, et cetera.
 2. in simple hydrotherapy procedures that may assist in the care of himself or his family.
3. in proper methods and procedures in personal hygiene.
 4. to follow simple procedures for carrying out doctor's orders.
- C. To help the patient develop attitudes—**
1. of cheerfulness toward life.
 2. of cooperation and tolerance.
 3. of being normal in spite of physical handicaps.
- D. To help the patient appreciate—**
1. the value of temperance in all things.
 2. the value of fruits and vegetables, and three regular well-balanced meals a day.
 3. the doctor and other members of the medical health team.
 4. good reading and its value in promoting good mental hygiene.
 5. a philosophy of life that will help him adjust to the world around, with his physical and mental problems.

TIME	SUNDAY	MONDAY	TUESDAY	WEDNESDAY
BREAKFAST		Morning Care. Benefit of oral hygiene. Benefit of brushing hair. Read verse on tray. Explain day's possible routine.	Reason tea and coffee not served. Breakfast most important meal of day.	Value of cereals. Whole-wheat bread.
TREATMENT TIME		General purpose of hydrotherapy. Encourage questions regarding any laboratory test, etc.	Value of foot bath and cold cloth to head. Home use. Reflex effects. Drinking water between meals.	Value of personal hygiene. Value of frequent bathing. Talk of God's great outdoors.
DINNER		Introduce topic of balanced diet.	Value of vegetarian (ovolacto) diet. Reasons meat not served.	How to cook with less loss of vitamins. Value of nuts as meat substitute.
AFTER REST PERIOD	Admittance. 1. Build confidence in hospital and personnel. 2. Explain hospital services. 3. Give attention to family.	Pull shades and explain how to relax.	Value of good reading. Suggest a particular chapter in book in room. Dangers of reading what is exciting.	Need for exercise. Outdoors is best. Circulation. Exercise in bed. Deep breathing.
SUPPER	Would she like blessing asked? Secure food likes and dislikes. Purpose of special diets. What can be expected during evening.	Evening meal should be light.	Fruit and vegetables not to be mixed, especially in evening.	Value of milk—protein, calcium, riboflavin.
BEDTIME	Physical preparation for bed. Ask if any questions. Call nurse during night. Prayer	Back rub encourages relaxation. Ask if she listened to evening worship. Open window—value of good ventilation. Prayer	Encourage patient to talk of what she has read and heard over earphones, etc. Prayer	Proper elimination. Improper use of laxatives. Loving heavenly Father guides this troubled world. Prayer

- 6. Seventh-day Adventists and their beliefs.
- 7. prayer and faith in a Power beyond themselves.

How can the student of nursing become aware of her teaching responsibilities?

At the College of Medical Evangelists, during the first semester of the sophomore year all students of nursing are asked to select, with guidance from instructors, a patient in whom they are interested. Objectives of what they would like to have this particular patient learn while he is in the hospital, are prepared. Then by stimulating questions, or using casual opportunities, the student endeavors to achieve these objectives during the patient's stay in the hospital, without the patient's becoming aware that he is being taught. The student also prepares an evaluation of the success of her teaching in terms of patient reactions, opportunities used or missed, psychological principles used or mis-

used. This teaching is not expected to deal with the patient's particular problem, as for example, giving insulin, for the student at this level is not yet prepared to instruct in such matters, but rather to cover the general principles of physical, mental, and spiritual well-being.

Invariably, when this assignment is first discussed with the students, there will be some who will say that they can't teach all these things while practicing in the hydrotherapy department, or their patient assignments are in the evening and there is no opportunity then, or they are too busy! But it is amazing how many, during the short two-week period, acquire the feel of an incidental teaching plan, adapting the plan skillfully to the needs of individual patients. And as they advance in their course, they use the plan in preparing nursing care studies. Many have expressed the satisfaction gained by putting the plan into practice.

THURSDAY	FRIDAY	SATURDAY	SUNDAY
Value of citrus fruits.	Constituents of good breakfast. One third of day's food requirements.	The flowers portray God's love. Did she enjoy the singing from the nurses' worship?	Talk of various services of hospitals that are available to outpatients. <i>Home-care Instruction</i> 1. Written. 2. Gradual return to activity. 3. Appointment with doctor. 4. Answer any questions. Meet husband and family. Explain patient's needs for home care.
Hydrotherapy of better value than drugs. Harmful effects of smoking.	Value of natural remedies. Value of tub baths, hot and cold showers. Preparation day. Hour of sunset. What it means to institution. What it means to patient.	Only necessary things done today. Encourage to listen to service. Encourage to talk of her church beliefs and activities. Leave a church bulletin.	
The basic seven foods in daily diet.	Business office closed. Mail, meals as usual.	Did she listen to the services? Tell what you enjoyed. What are her reactions?	
Value of having a hobby. Use of the hands. Helps person feel useful. Helps think of others. Takes mind off self.	Talk of patient's particular physical or mental needs.	Encourage to go outside. Value of sunlight. Change of scenery.	
Gas-forming foods eliminated in evening.	Keep on with her medications as long as doctor orders even though she feels better. How they work.		
Continue topic of temperance. Ask whether there is anything special patient would like prayer for.	Value of living up to what we know is right. Good mental hygiene. Clear conscience for good sleep.	Talk of home care. Encourage questions.	
Prayer	Prayer	Prayer	

II. The Plan Outlined

To teach means to help others acquire knowledge or skill. There are two ways that are usually thought of in connection with teaching: (1) where the student and teacher definitely plan a class period together; and (2) the incidental teaching that takes place as the need arises. A third method is suggested, which is a combination of the other two. That is, planned incidental teaching. In other words, the nurse will have a definite plan in mind that will enable her to be particularly alert to recognize teaching opportunities, and that will seem to the patient to have come up casually and incidentally.

In making such a plan for the hospital situation a few things must be recognized and kept in mind. When a patient is acutely ill, "No word of creed or controversy should be spoken. Let the sufferer be pointed to the One who is willing to save all that come to Him in faith."—*The Ministry of Healing*, p. 120. So any plan that might direct a patient's thoughts to particular principles—whether health or spiritual—should be for the convalescent patient. The nurse must recognize the fact that there will be times when she must stand by and give support rather than give information. In any learning situation the student is the most important factor.

Some patients who come to our hospitals are highly educated, refined people, whereas there are others who need to understand such basic health needs as frequent bathing. Thus the content and method of teaching or any plan for instruction must be adjusted to meet the needs of the individual patient. Patients with conditions of diabetes, arthritis, obesity, colitis, et cetera, need special instruction in the area of their greatest need. A plan for incidental teaching can only be very general, and the special instruction included where it is most pertinent. This special instruction need not always be incidental, and in many cases would be more effective if the patient realized he was being given information that was pertinent to his condition, and that might prevent recurrence or complications.

"In all your work remember that you are bound up with Christ, and part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life."—*The Ministry of Healing*, p. 156.

The plan as outlined in the accompanying chart is for Mrs. Average Patient.

Age: 40

Religion: Protestant

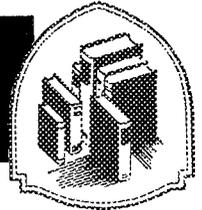
Diagnosis: Rest and Treatment

Husband: Mechanic

Education: High school

(To be continued)

BOOKS -- For Your Library



Helping the Bible Speak, Johnnye Akin, Seth A. Fessenden, P. Merville Larson, and Albert N. Williams, Association Press, New York, 1956, 117 pages, \$2.50.

Paul advised young Timothy to "give attendance to reading," by which he meant, to paraphrase, in plain English: "Pay attention to the way you read [the Scriptures] in public." Despite this counsel, many preachers are notoriously poor readers of God's Word. Granted that the ministry in general would profit by a down-to-earth study of the principles of effective oral reading, with special attention to the reading of the Bible, where are the books available for such study?

Strangely enough, very little on the oral reading of the Bible has been published in book form. Indeed, practically nothing of significance has appeared since S. S. Curry published his *Vocal and*

Literary Interpretation of the Bible. It is refreshing therefore to review a small volume by three speech teachers and a Bible man under the title of *Helping the Bible Speak*.

In the compass of little more than a hundred pages, the authors suggest a comparison between speech and music. It is the function of the oral Bible reader to use "the symphony of voice" to interpret the meaning and tone of the sacred Word. This demands understanding the purpose of the writer, applying voice factors to interpretation, learning how to bridge the gulf of communication between those who gave us the Bible so long ago and the modern congregation. The book abounds in examples along with the exposition of theory, so that the minister or layman who may not have the help of a teacher of oral interpretation can get a great deal of assistance and inspiration from his unaided study.

The Seventh-day Adventist will take exception to some points of view expressed in chapters I to III, and there are in these chapters some downright errors in scholarship. But Chapter IV, "Making Your Purpose Clear," will reward the reader, and the rest of the volume is very helpful. In the main, Johnnye Akin, Seth A. Fessenden, P. Merville Larson, and Albert N. Williams have written a volume of real value to the Seventh-day Adventist ministry.

CHARLES E. WENIGER

***Persuasive Preaching*, Ronald E. Sleeth, Harper and Brothers, New York, 1956, 96 pages, \$1.75.**

Here is a unique book.

In a slender volume of fewer than a hundred pages, Dr. Sleeth, who teaches preaching and speech at Garrett Biblical Institute, has done something new. He has given us a practical guide and refresher course in preaching in the framework of the theory and practice of persuasion. Defining persuasion as "the process of influencing belief and behavior by the use of various appeals in order to win a desired response," the author believes that, in preaching, this response is "commitment to the claims of the gospel," and shows how an understanding and application of the fundamental principles of persuasion will help the preacher reach his objective.

Persuasive Preaching has eight short chapters, each a nugget of real value. Congregation analysis, motivation toward decisions, getting and holding interest, the unified sermon theme, emotional surcharge of words, persuasive delivery—these are some of the topics covered in this easy-to-read little book.

As a review of the principles of effective preaching in the setting of persuasion, or as an introduction to a fresh slant on preaching theory, the book is recommended to all preachers, novice or experienced. Dr. Sleeth has made a real contribution to Seventh-day Adventist preaching.

CHARLES E. WENIGER

***Letters to the Seven Churches*, Joseph A. Seiss, Baker Book House, Grand Rapids, Michigan, 1956, \$2.75.**

This excellent work is now in the Baker Reprint Library, the present edition being a reprint of the original 1889 book entitled *Letters of Jesus*. There are few volumes we would as cheerfully recommend to our readers as this deeply spiritual and doctrinally orthodox work on the seven churches of Revelation 2 and 3. The author states that "practical impression, and not critical elaboration" was his controlling aim. He feels that "hardly another section of Holy Scripture is to be found better calculated to impress the heart, awaken spiritual consciousness, animate our hopes, and further us in the way of Christian improvement."

Joseph A. Seiss, a Lutheran pastor of the latter half of the past century, was one of the most eloquent preachers of America. He was a voluminous author, and skilled in the art of scriptural exposition. Every Seventh-day Adventist minister will profit by a study of this deeply devotional book.

Here is an appeal to the minister's own spiritual life—a heart-touching appeal to be faithful in shepherding the flock in the ways of righteousness by thoroughly presenting these messages of Jesus to all church members. There is no toning down of straight testimony from Heaven. As the reader accompanies the author in his study of these messages to the early churches, with their warnings and reproofs, their comfortings and challenges to the individual church members, he recognizes fitting applications to our time. Historical references are treated with scholarly skill.

Letters to the Seven Churches is a work the pastor-evangelist will use often. He may recommend it to his alert church members, for its simplicity of style and its constant spiritual tone will help build strong Christians. The reader's interest is held throughout the entire book. Here is sound exegesis, and without speculation. Heavenly realities are beautifully contrasted with every form of sin and worldliness. The book brings vision and hope.

LOUISE C. KLEUSER

***The Apostolic Fathers*, Translated and Edited by J. B. Lightfoot, Baker Book House, Grand Rapids 6, Michigan, 1956, 288 pages, \$3.95.**

J. B. Lightfoot (1828-1889), renowned English theologian, was professor of divinity at Cambridge, 1861. From 1879 to 1889 he was bishop of Durham. He was best known as author of commentaries on the epistles and works of the Apostolic Fathers, defending the authenticity of the Epistles of Ignatius. Again he was an influential member of the committee for revision of the New Testament in 1870-1880.

The author's *Apostolic Fathers* provides helpful study. It contains primarily the writings of the Church Fathers of the second century—the epistles of Clement of Rome, Ignatius, Polycarp, Barnabas, the Didache, Shepherd of Hermas, the Epistle to Diognetus, the Fragments of Papias, the Relics of the Elders—each with a scholarly introduction of the background and history. Some of these books are genuine and others spurious.

Every minister would be greatly benefited by having this book in his library, because it conveys the religious thinking that was prevalent after the death of the apostles. It well presents the subtle and autocratic manner in which the bishopric gradually became established. This explains how some important doctrinal errors insidiously crept in. However, it is also evident that some doctrines were kept pure in harmony with the Word of God as we teach them today.

Lightfoot's translation of *The Apostolic Fathers* is a recognized work. It is to be lamented, however, that Lightfoot adulterated the original Greek text to find a second-century proof for Sundaykeeping in the supposed Epistle of Ignatius to the Magnesians, chapter 9. Here Lightfoot states, "No longer observing sabbaths but fashioning their lives after the Lord's day," whereas the original states, "No longer sabbatizing, but living according to the Lord's life."—*Migne, Patrologia Graeca*, vol. 5, col. 669. The word "life" was omitted to make possible

Seminary Evangelism

(Continued from page 15)

the insertion of the word "day," which does not exist in the original. It raises a question regarding the author's prejudice on the point of Sabbath-keeping, a problem current at that time. As the context of this chapter shows, Ignatius was speaking rather against Jewish legalism and ceremonialism, and emphasized that the imitation of the *life* of Christ is the Christian virtue rather than the *day*.

Another inaccuracy in Lightfoot's translation is found in Teaching of the Apostles, or the Didache. Chapter 14 states: "And on the Lord's own day gather yourselves together and break bread and give thanks." The original Greek reads literally: "According to the Lord's [?] of the Lord, coming together break bread and hold Eucharist." Again that sentence does not contain the word "day," and it gives no hint of pointing toward Sunday observance. We here note Dr. Frank H. Yost's comments in his book, *The Early Christian Sabbath*: "A number of words, appropriate both grammatically and in meaning, could be supplied at the point of our question mark, and make as good or better sense than 'day'; for instance, the word 'commandment.' In any case, this is weak support indeed for the institution of Sunday, for which so much is claimed."—Page 32.

A study of *The Apostolic Fathers* will enable the worker to defend the truth against those who would use statements of these Church Fathers and the foregoing incorrect translations, which now convey a meaning that the Church Fathers did not intend. This book is of value to every Seventh-day Adventist minister, who ought to be a student of church history as well as of the Bible.

WALTER SCHUBERT

The Faith of Jesus, Ira J. Martin, III, Exposition Press, New York, 1956, 210 pages, \$3.00.

The subtitle of this book calls it *A Study for Inquiring Christians*. Its thesis is that the secret of Jesus' character, life, and teachings is to be found in His personal religious faith. It essays to reconstruct the religious beliefs of Jesus, the atmosphere in which He grew up, and His various experiences and His words as reported by the Gospels.

The author is a Baptist, and is associate professor of philosophy and religion at Berea College, Berea, Kentucky. There are eight chapters, numerous subdivided. They are "The Meaning of Faith," "The Faith That Influenced Him," "The Faith He Experienced," "The Faith He Lives," "The Faith He Expected," "The Faith He Shared," "The Faith That Was in Him," and "The Faith That Motivated Him."

CARLYLE B. HAYNES

well. The music was under the direction of the Seminary men, with Michael Blaine serving as chairman of the music committee. Students also operated successfully a literature sales project, which netted sufficient profit to pay for all the free literature distributed during the campaign. Two conference Bible instructors labored faithfully in strengthening the personal work program.

Thirty-one have already been baptized, with an additional baptism of thirty-five planned within the next few weeks. This campaign will net at least seventy-five souls by the time the immediate harvest has been reaped. Over eight hundred names have been turned over to the churches to be redistributed through the various home missionary departments of the churches for literature, Bible study, and other follow-up work.

A deep spirit of cooperation prevailed throughout the entire campaign of thirty weeks. The program was highlighted by several unusual features, with faculty members leading out in various discussions on Wednesday evenings. Dr. R. E. Loasby discussed "The Person of Christ," Dr. Edward Heppenstall gave a series of studies on the sanctuary question, and Dr. W. G. C. Murdoch gave provocative studies on the Holy Spirit.

On Friday nights the students, organized into teams, conducted a program entitled "Mission to the World." Simultaneous missionary programs, featuring costumes and pictures, were given in all of the cooperating churches each Friday night. Seminary students representing more than forty countries participated, with their families. This added tremendously to the interest in the mission projects as carried on throughout the world by Seventh-day Adventists, and contributed much to the final result of this campaign.

We feel confident that this venture of faculty-student-church evangelism has shown that the Seminary can successfully meet a great need, both in the winning of souls at the nation's capital and in providing experience opportunities for ministers in study.

M.K.E.

MEN OF OPPORTUNITY

☛ THE greatest men of this earth are not beyond the power of a wonder-working God. If those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. . . . Converted to the truth, they will become agencies in the hand of God to communicate the light."—*The Acts of the Apostles*, p. 140.

NEWS -- From Current Journals



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

¶ J. Edgar Hoover, Director of the Federal Bureau of Investigation, reported in Washington, D.C., that 1956 was the worst year on record for crime.

He disclosed, in the FBI's annual Uniform Crime Report, that offenses known to the police numbered 2,563,150 last year, more than 300,000 over 1955. The 13.3 per cent increase was the largest ever recorded for a single year. It brought the crime rate to 43 per cent higher than in 1950.

The 1956 crime rate was 1,533 per 100,000 population compared with 1,187 in 1950. The rate increased four times faster than the population, which rose 11 per cent during the same period.

A total of 6,970 Americans were murdered in 1956, the FBI director said, an increase of 120 over the record set in 1955. In addition 5,650 other Americans met violent deaths through negligent manslaughter. A majority of the latter were killed as a result of traffic accidents "due to the gross negligence of someone other than the victim," Mr. Hoover said. There were 20,300 victims of rape, an increase of 1,200 over the previous year.

Greatest crime increase occurred in cities of 10,000 to 25,000 population—more than 19 per cent. The increase in cities of 1,000,000 population or more amounted to only 7 per cent.

Only three States, Alabama, Utah, and Wyoming, reported a reduction in crime. By geographic areas, the crime wave was worst in the Pacific States, where an increase of nearly 20 per cent was recorded, but New England followed closely with 18.5 per cent.

Lowest crime rate in the nation was found in Vermont, closely followed by North and South Dakota. Highest rate for crimes of violence was in the South, with Georgia having the highest homicide rate. Greatest over-all crime rate was in Michigan.

¶ An unusual number of public discussions have been held recently between Roman Catholic and Protestant leaders in Germany. They have resulted in pledges of cooperation to combat Sunday work and demands for joint efforts to promote greater Protestant-Catholic understanding and to eliminate "dangerous confessional polemics."

Concerted action against Sabbath "desecration" was approved when Protestant and Catholic social

welfare experts met at Düsseldorf to protest against the "gliding work week" proposed by some West German management and labor leaders. This plan would provide for Sunday work by giving workers a rest on weekdays on a continuously rotating basis. Proponents have claimed the plan would step up production and facilitate the introduction of shorter working hours.

In Munich and Loccum, near Hanover, leading Protestant and Catholic publicists got together to discuss how the press can help remove misunderstandings and prejudices between the confessions. . . .

Many of the Protestant-Catholic talks were sponsored by the Una Sancta, a movement started in 1916 to foster constructive discussion between Catholic and Protestant theologians.

On all occasions, both sides appealed for greater interreligious tolerance and understanding, and urged the elimination of dangerous confessional polemics which speakers warned are doing harm to the Christian cause.

¶ Dr. Alan Walker, Australian Methodist evangelist, said in a sermon on Boston Common, Massachusetts, that "a new beginning in international affairs will come when some nation takes the initiative and declares it is halting all hydrogen experiments."

"The Christian West has the greater responsibility to take this step because it claims to be Christian," he said. "A Christian conscience demands that hydrogen tests be stopped now."

Dr. Walker, who is holding a series of weekly Christian demonstrations on Boston Common, said "America has the highest standard of living but probably the lowest standard of satisfaction in the world." He said the return to religion in America "is a protest of millions against many features dominant in the present way of life."

"Millions are sick of sex, weary of competitive criticism which goes by the name of capitalism, fearful of the monster atomic warfare which science and fear have conjured out of hell," he declared.

"God, who sets up desires even in lives that have forgotten or repudiated Him, is making modern Americans hunger and thirst after righteousness. The Christian church faces its greatest opportunity in American history."

"The very circumstances of multitudes meeting together with raised expectations and heavenly affections, must operate like an assemblage of burning coals, all of which are instrumental to the kindling of others, while they receive in themselves fresh ardour from the contact."—SIMEON.

"Armageddon, According to the Hebrew"

The Seminary has various brochures that are for sale, as doubtless you have seen advertised in *The Ministry*. We now have "Armageddon, According to the Hebrew," by Dr. R. E. Loasby. We are presenting this, not because we think it is the final word by any means, but because we believe it provides a basis for intelligent study that many workers and laymen will appreciate. The price is 55c per copy, postpaid. Send orders to the Business Office, SDA Theological Seminary, 6830 Laurel Street NW., Washington 12, D.C.

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¶ The House Labor Committee in Augusta, Maine, ruled "ought not to pass" on a bill to include spiritual treatment as a medical service under the Workmen's Compensation Act.

Proponents of the measure argued that an increasing number of people are turning to faith healing for the cure of "discordant conditions," and workers should be entitled to the cost of such treatment under the Act.

¶ Spiritual healing is the "neglected part of our religion," the Reverend Alfred W. Price of Philadelphia told the annual meeting of the Associated Church Press in Philadelphia, Pennsylvania. The ACP is an organization of editors of Protestant publications in the United States and Canada.

Mr. Price, rector of St. Stephen's church, Philadelphia, has been practicing what he calls "sane Christian healing" in that church for the past fifteen years.

One day a week, he said, is set aside in an endeavor "to do justice to the clear command of our Lord to heal the sick." He said doctors and psychiatrists send patients to the spiritual healing sessions "and some doctors even sit in the pews with their patients."

Mr. Price reported that hundreds of cures of organic, functional, and mental disease have been attested by laboratory and X-ray tests, from colds to cancer, from arthritis to chronic alcoholism, from earache to epilepsy, from mental depression to mental derangement.

"We have discovered from our experience over the years," he said, "that there is no disease that is incurable, and no problem that cannot be solved when God is allowed to 'take over.'"

Mr. Price disputed the position taken by "many good people" that spiritual healing is the "cheap and easy way out of one's troubles and therefore there cannot be much to it." He also took issue with those who see in spiritual healing the danger of hysterical and exaggerated concern for merely physical health and with those who shy away from it "because they feel that sickness and disease are sent from God as a punishment for wrongdoing, and therefore it is wrong to pray for healing."

"There is nothing cheap or easy in fulfilling the essential conditions upon which healing depends," the clergyman declared. "Absolute relinquishment of self and personal ambition is not easy. The elimination of all reservations, wrong motives, all self-interest is not easy. It is not easy to lose one's resentment; it is not easy to make thankfulness a constant habit of our minds, but that is what is required in order to create the proper conditions for spiritual healing."

"Yes, it is difficult, but not impossible," he continued. "I have seen people go all out in these matters and, as a consequence, have had such a wonderful inner release that the healing power of God rushed in with the force of a Niagara River and literally re-created every cell, every tissue, every organ; the whole personality, body, mind and spirit."

¶ A Roman Catholic campaign to improve the country's moral standards and make censorship unnecessary was urged in Louisville, Kentucky, by Dr. Vernon J. Burke, professor of philosophy at St. Louis University. He said censorship is "a mark of moral and intellectual failure in some elements of society and not an act of positive perfection."

The philosopher stressed that freedom is the peak value of our society. He urged Catholics not to "antagonize other sincere and well-meaning minorities in society by giving the impression that they are ready to sacrifice liberty when it is expedient."

Father Burke observed that "control" of literature by the church "has always been the butt of much criticism by those holding extreme views who believe that no authority on earth or in heaven should interfere with their freedom to read, write, paint, or broadcast anything they wish."

He said the term "censorship," like the term "inquisition," is "so emotionally tinged that its very mention creates a mental block for many who are arguing its merits." Father Burke is the author of a widely known work on the Catholic Church's Index of forbidden books.

¶ Episcopal Bishop Dudley B. McNeil of western Michigan said in Grand Rapids, Michigan, that clergymen "should look inwardly on ourselves and see if we're on the right track, if we're emphasizing the right things."

He told the Grand Rapids Ministerial Association that one reason for the continuing "man-made catastrophes" might be that the Christian church has come to worship "bigness and power" instead of fostering the "primary tenets of love and charity" laid down by Christ.

"Perhaps million-dollar churches, beautiful rooms, new parish houses, church secretaries and assistants are not the primary concern of Christ so much as that all men and women live the best possible Christian life," Bishop McNeil said.

"We clergymen should look inwardly on ourselves. While we seem to be satisfied with the way things are, the amount of money and number of people we send to other areas of the world on missionary efforts are so small compared with what we spend to keep up our own standard of living that the results of missionary work are negligible."

Calling upon Christians to "put first things first," he said that "if we believe it's important to spread the doctrine of Christ, we should put an appropriate amount of time and money into doing that."

¶ Dr. S. Franklin Mack of New York said in Frankfurt, Germany, it was a "prostitution" of the opportunity offered by broadcasting to use it only to dispense spiritual "vitamins" to regular churchgoers. He is executive director of the broadcasting and film commission of the National Council of Churches.

The great weakness of much preaching and of "not a little religious broadcasting," Dr. Mack said, is that it is "couched in the technical jargon of the

(Turn to page 46)

Enlargement of Seminary Slide Service

The hundreds of ministers, teachers, workers, and friends who have purchased the Holy Land slides will be glad to know that three new sets of outstanding interest are now available. One set is on Persia, another on The Seven Churches of Revelation, and the third on Turkey, Greece, and Italy. Each set contains fifty color slides, and the price is \$8.00 the single set, or the three complete sets (150 slides) may be had for \$18.00 postpaid.

Dr. S. H. Horn, Professor of Archaeology and History of Antiquity at the Theological Seminary, visited these countries during the summer of 1956, and the sets have been assembled by him from photographs that he made with the purpose of developing a series of slides of particular interest to our workers and Bible students. For the benefit of those not familiar with the sites illustrated, he has written a brief explanation of each individual slide, the number and short title corresponding to that printed on the slide binder, provided in brochure form free with each set.

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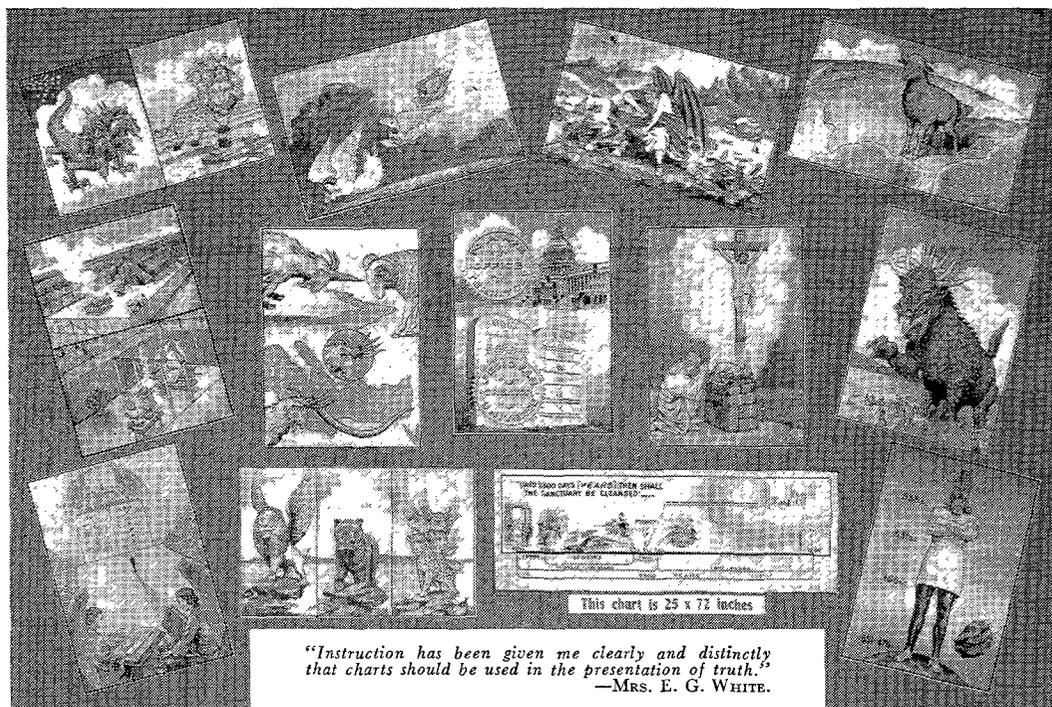
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SEED THOUGHTS -- for Sermons



● *Five Directions of Christ's Leadership*

Text: Prov. 8:20—The One who leads is Christ, who is the wisdom of God.

1. "He led them *forth*" (Ps. 107:7).
(Out of darkness into light, 1 Peter 2:9).
2. "He led them *on*" (Ps. 78:53).
(Good shepherd goes before, John 10:4, and guides us like sheep, Ps. 78:52—on and on!).
3. "He led them *through*" (Ps. 106:9).
(Through the depths, Ps. 130:1, and the wilderness).
4. "He led" them "*about*" (Deut. 32:10).
(In leading us to and fro in life He encompasses us about—see margin).
5. He "*leadeth them up*" (Mark 9:2).
(To the mount of transfiguration and a vision of eternal glory. By faith we too can ascend the mount in deep communion with our Leader.)
Christ's challenge: I lead—"follow me" (Matt. 4:19).
("My sheep . . . follow me." John 10:27).
—Adapted from outline by
Canon S. M. Warner, M.A.
Fifty-two Steps up the Ladder of Truth
(Hodder & Stoughton, Ltd., London),
p. 7.

● *What Time Is It?*

Text: 1 Chron. 12:32.

1. Time for judgment (1 Peter 4:17, 18; Rev. 14:7).
2. Time to seek the Lord (Hosea 10:12).
3. Time to wake up (Rom. 13:11-14).
4. Time to repent (Acts 17:30, 31).
5. Time to be ready (1 Cor. 7:29-31).
(The time is short—it is later than you think; salvation is nearer, Rom. 13:11, 12).
6. Time to ask for the latter rain (Zech. 10:1).
7. Time for God to work (Ps. 119:126).
Appeal: "It is the *last time*" (1 John 2:18).
A time of personal *need* (Heb. 4:16).

J. A. B.

"God is greater than all our conceptions of him, and they one by one give way to make room for a fuller and better thought."—R. WHITWELL.

JULY, 1957

● *The Suffering Servant*

Lesson Scripture: Isaiah 53.

Text: Acts 8:35

1. The sensitive one (v. 2)
2. The sorrowing one (v. 3)
3. The smitten one (v. 4)
4. The suffering one (v. 5)
5. The sin-bearing one (v. 6)
6. The silent one (v. 7)
7. The stricken one (v. 8)
8. The sincere one (v. 9)
9. The submissive one (v. 10)
10. The satisfied one (v. 11)
11. The successful one (v. 12)

Appeal of the sublime Saviour—Isaiah 53.

—Adapted from H. Pickering's outline, quoted in Theodore W. Engstrom's *Sermon Outlines and Illustrations* (Zondervan), pp. 67, 68.

● *The Christian in Seven Characters*

Text: 2 Timothy 2.

A Son	Affection	v. 1
A Steward	Faithfulness	v. 2
A Soldier	Endurance	v. 3
A Wrestler	Skill (strength)	v. 5
A Workman	Diligence	v. 15
A Vessel	Cleanliness (purity)	v. 21
A Servant	Obedience	v. 24

—W. J. BURROWS

Moody Monthly, April, 1957

● *The Inadequacy of Human Wisdom*

Text: 1 Corinthians 1:18-25.

- I. The claims of human wisdom
- II. The fruits of human wisdom
- III. The flaws in human wisdom
- IV. The blind spot of human wisdom
 - A. The preaching of the cross: foolishness
 - B. Sin and death: overlooked
- V. The glory of divine wisdom
 - A. Christ crucified
 1. The power of God
 2. The wisdom of God
 - B. Christ, the Truth of God

—ROBERT HINES

Moody Monthly, December, 1956

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NEED OF PROPHETIC TRUTH

DEMAND for a clear eschatology for Christians seems to be fading away. At the Evanston meeting of the World Council of Churches it was a dominant note. Many who are students of biblical prophecy were stirred with a great expectancy. Evidently for want of competent eschatologists the whole subject suffers neglect. Amid all the flow of ecclesiastical and theological books there is but a small contribution dealing with prophecy, and that mainly apart from the ecumenical religious field. Why are Christian scholars apparently in the main, afraid of writing on the field of prophecy, particularly when the Bible has so much revelation concerning it? It means that the current historical movements in the world lack an illuminating theological interpretation. And yet, there are, in the prophetic Scriptures, elements of truth that could guide both the church and the nations through the stormy time in which we are living.

The real answer to the situation in the Middle East is really not in United Nations, for the problems are too involved for that divided body; it is found in the Scriptures. We do not expect any such statements to be taken seriously, either in UN or in some parts of the church. Where men still are self-sufficient the Bible will be simply a book among books and God will be recognized only in the abstract. Yet, there are great companies of enlightened Christians who still believe that God is immanent. Surely some representative thinkers will yet fill the eschatological hiatus, and provide the church with expositions of prophetic truth.—*The Watchman-Examiner*, March 21, 1957.

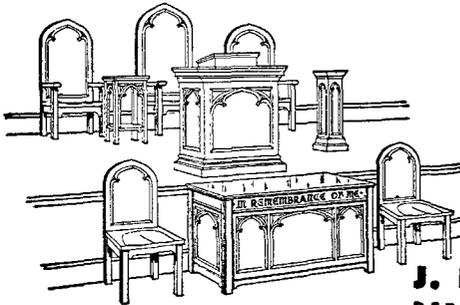
The harvest is dead-ripe and ready to be harvested, while the harvesters are sitting in the storehouse and wondering why it doesn't come in!—J. E. Conant.

Light of the World

Light of the world! forever shining,
There is no change in thee;
True light of life, all joy and health
enshrining,
Thou canst not fade nor flee.
Thou hast arisen, but thou declinest never,
Today shines as the past;
All that thou wast, thou art and shall be
ever,
Brightness from first to last!
Night visits not thy sky, nor storm, nor
sadness;
Day fills up all its blue;
Unfailing beauty, and unfaltering gladness
And love forever new!
Light of the world! undimming and un-
setting,
O shine each mist away!
Banish the fear, the falsehood, and the
fretting,
Be our unchanging day.

—Horatius Bonar

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News

(Continued from page 41)

seminary." "This the layman never used," he stressed. "It is imperative that we learn to use language that can be appropriated by the layman."

He said that in North America the "ordained ministry seldom knows how to speak to anything other than captive audiences of like-minded people."

Dr. Mack told the delegates at the first World Conference on Christian Broadcasting, there was a need to deal with the "skeptic on his own ground, where the freedom to take exception or to turn away is a basic assumption."

"Wherever there are people who have been stabbed awake by what they see and hear," he said, "whose complacency has been disturbed, within whom a tension has been created, the ministry of friends and acquaintances who are Christian laymen and with whom they are in intimate daily contact is of central importance. . . ."

"Radio and television have added a new dimension to modern life and we must recognize this and come to grips with it," he said.

Dr. Mack called for a mobilization of the church's manpower with the "legions of the air" supported by "ground troops" of practicing Christians. "The individual Christian is meant to be a living epistle, seen and read by all," he said. "He is the only 'ministry of the gospel' many will ever know."

"But the priesthood of the laity is neglected and the church's redemptive activity is expected to take place within the four walls of a building. In consequence, it is the building that comes to be thought of as 'the church' instead of the redemptive fellowship itself."

Dr. Mack said the time is ripe for a "worldwide demonstration of the power of God" to transform individual lives, the church, nations, and the world. "Man has lost confidence in his ability to save himself—including leaders behind the iron curtain," he said. "Their days are numbered and they know it."

He called it the duty of the church to communicate to modern man through "every modern means" the gospel message that man is a "child of God of infinite worth" and not a "pawn" or a "machine." This teaching alone, the American churchman said, will enable moderns to "combat successfully the manipulative and de-personalizing influences of the twentieth century."

¶ A major Protestant group in Rhode Island appealed to Rhode Islanders for funds to purchase a new bell for a Roman Catholic church in Austria. The Rhode Island Council of Churches is planning to make a gift of the bell to St. Anna's church in Schandorf, Austria, to show its recognition of the town's hospitality to Hungarian refugees. The appeal stems from a recent visit to Schandorf by a committee from Church World Service, relief agency of the National Council of Churches. At one time the Austrian farm was receiving 300 refugees a night.

¶ Roman Catholic Bishop John J. Wright of Worcester said in Worcester, Massachusetts, that New England is "indebted to the Protestant tradition" for the fact that the area does not have the Sunday-shopping problem besetting other parts of the country.

In his weekly 15-minute radio talk, Bishop Wright said that "here in New England there seems to be a proper understanding of the meaning of the Lord's Day, and for this spirit we are indebted to the Protestant tradition." He added that this spirit is reflected in the civil legislation by which the day is protected.

"A Protestant Christian ethic is reflected," the bishop said, "since the legislation dates from the days when a Protestant theocracy governed the writing of the basic laws of the region." Because of this and the tradition which flowed therefrom, he observed, "we do not have quite the same worry here as elsewhere regarding Sunday."

¶ Roman Catholics are not permitted to buy, sell, or work on Sundays, Samuel Cardinal Stritch, archbishop of Chicago, declared in a pastoral letter deploring "growing laxity" in observance of the Lord's day. The only exceptions, he said, are "certain business services and certain industries necessarily continuous—excluding the profit motive—for the common good."

"Such business services may be rendered on Sundays provided they are restricted to the necessary, as postulated by the common good, and provision is made for assisting at Holy Mass," the prelate declared.

Cardinal Stritch said his "pastoral concern" came from the fact that "many of the faithful confided to our spiritual care are not observing properly Sunday in accordance with the commands of the Church and our traditional Catholic practice." He said the church does not forbid "suitable" Sunday recreation "in keeping with the spirit of the Lord's Day."

¶ Worldwide membership in the Assemblies of God, a Pentecostal body, reached 1,046,172 at the end of 1956—the first time the denomination passed the million mark since it was founded in 1914.

Look Up and Smile

Look up and smile, for all the while

The sun is brightly shining;

The passing cloud that may enshroud

Is not the light confining.

Look up and say the word today

That sets some heart to singing;

And lo! at night Truth's perfect Light

Will Peace to you be bringing.

—J. WILLIS RING, from Clifton's
Food for Thought

¶ Flags on city buildings in San Francisco, California, were lowered to half-mast on Good Friday by resolution of the city council. It was the first time that Good Friday has been observed in San Francisco in this way. The resolution was introduced by supervisor Henry R. Rolph at the suggestion of the Knights of Columbus. The city attorney had advised that lowering of the flags to half-staff on Good Friday would be legal.

¶ The first contingents of youths recruited for the West German Army included 4,000 who registered as conscientious objectors on religious and moral grounds, the West German Radio reported.

¶ Seven homes for the aged and three hospitals will be opened this year by the Presbyterian Church in the U.S.A. The new hospitals will be in three California cities—San Bernardino, Whittier, and Van Nuys. Four homes for the aged will be situated in Pennsylvania at Bradford, Girard, Mount Joy, and Swarthmore. The others will be in Duarte, California; Lakeland, Florida; and Cincinnati, Ohio. The denomination now operates 15 children's homes, 57 hospitals, nursing homes and outpatient clinics, and 54 homes and services for the aging.

¶ Communism in Western Europe has suffered "serious setbacks and lost its influence as a dynamic movement," Dr. John Slawson, executive vice-president of the American Jewish Committee, said in New York. For the first time since World War II, he said, every country in Western Europe is free "from the internal Communist threat of control or seizure."

Dr. Slawson said the breakdown of Communist power in Western Europe was chiefly the result of three major developments:

1. Events in Russia and the satellite countries, which showed that Communism has not fulfilled any of its major promises to abolish oppression and exploitation and establish a system of equality.
2. Admissions made by Soviet leaders concerning terroristic methods of totalitarian rulers.
3. Uprisings by the people in Hungary, Poland, and Eastern Germany which demonstrated to Communist followers that Communism represents a denial of all aspirations for a free society.

Dr. Slawson warned, however, that Communism "cannot be entirely written off as a factor in Western European political life." Any new and serious unfavorable turn of events, such as a sharp economic slump, might mean the strengthening of Communist movements, he said.

¶ A spokesman for Protestants and Other Americans United for Separation of Church and State urged in Washington, D.C., that American economic aid to Spain and Colombia be stopped until the State Department "is convinced that religious liberty for all has been restored" in those countries.

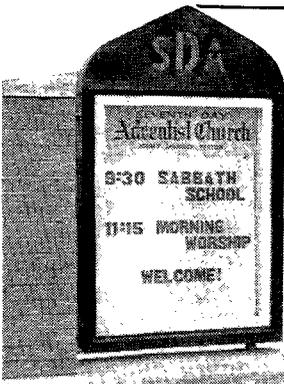
Dr. C. Stanley Lowell, associate executive director, told the Senate special subcommittee on foreign aid that millions of dollars in economic and technical aid and surplus food have been going to both countries.

"We concede that our aid should not be used as an instrument for political or economic domination of any country," he said. "It is not for us to tell a foreign government which receives our aid that it must establish religious liberty, but we do have a moral obligation to state our belief that it ought to establish religious liberty."

Dr. Lowell charged that 200 Protestant schools have been closed in Colombia since 1948, some 47 Protestant churches have been destroyed by fire or dynamite, and 77 Colombia Protestants "have been killed because of their religious faith." He said many Protestant churches remain closed in Spain and Protestants have been placed under many civil disabilities there because of their religious belief.

¶ Dr. Paul Tillich, professor of theology at Harvard University, called here for "a cautious and deeply critical" view of the current religious revival. He warned that this "so-called religious resurgence" may be simply a means for "the preservation of our culture or for the healing of a disintegrating personality in order to enable him or her to become a 'good' man in the competitive society again." The theologian spoke on the Yale Reports program over Station WITC, New Haven, Connecticut.

¶ A prominent Negro minister has organized members of his congregation to form picket lines to discourage patronage of the many taprooms near the church.



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Dr. E. Luther Cunningham, pastor of St. Paul's Baptist church and a member of Philadelphia's Civil Service Commission and the police-sanctioned Crime Prevention Association, said, "The neighborhood is drowning in a sea of liquor."

"We have to awaken the residents to the fact that they are becoming a prey to the mushrooming tap-rooms; that they have responsibilities to live up to as well as having privileges as citizens," he said.

Some 20 men of his church formed the pavement picket parade bearing such signs as: "Why spend your food and rent money on whisky?" "Whisky and character don't mix," and, "Think of your children."

¶ The church's most important missionary work today is on the college campus, Bishop Charles J. Kinsolving III of the Episcopal Diocese of New Mexico and Southwest Texas said in El Paso, Texas. He said the college student's religious understanding is failing to keep pace with his broadening concept of the world around him.

¶ American ministers and theological students will get a chance to do Biblical studies in Israel and try their hand in excavating ancient Biblical sites under a project being developed by a group of Minnesota Conservative Protestants. A corporation they have organized, the Israel-American Institute of Biblical Studies, plans to start a graduate theological school in Jerusalem. The director will be Dr. G. Douglas Young, who will spend the summer in Israel, working with Dr. Ygael Yadin, famed Israeli soldier-scholar. They will excavate at the site of the ancient Biblical city of Hazor, a military stronghold in Joshua's time.

While in Israel, Dr. Young will make final arrangements for the theological school, which he hopes will be launched in September, 1958. A building on Prophets' Street in Jerusalem (Israeli section) already has been leased for the school.

The institute in Israel would serve three needs, according to Dr. Young. It would:

"Provide the only place in the lands of the Bible devoted to evangelical Biblical study alone, where students may secure course credits on the American seminary level and also do special work in Bible geography and archeology.

"Serve as a place where American theological students, while securing desired seminary credits, may have an opportunity to investigate Middle Eastern history and current sociological problems.

"Establish good will between Christianity and Judaism."

¶ The number of native African Roman Catholic priests in Belgian Congo has more than doubled during the past decade. There are now 466 as compared with 209 ten years ago. Official statistics also show that during the same period the number of European priests serving in the Belgian Congo has increased from 1,432 to 2,486. At present there is one priest for every 1,823 baptized natives. During 1956 the number of native seminarians dropped from 2,552 to 2,516.

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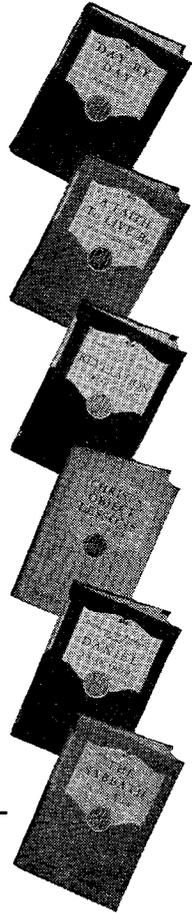
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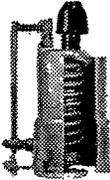
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Quotable Quotes

(Continued from page 51)

its misuse. That is our situation today, in a world dominated by science, from which philosophy has been effectively exiled.

"To return once more to the metaphors I used at the beginning, let me conclude by saying that philosophy is not in the suburbs of the city of knowledge, nor out on the mountain tops, nor up in the clouds. Philosophy should be pictured rather as one great state in the federal republic of knowledge, in which science is another. Each has a certain autonomy; each exercises the sovereignty of its methods in its own realm."—Mortimer Adler, Director of the Institute for Philosophical Research, San Francisco, "The Questions Science Cannot Answer," *Bulletin of the Atomic Scientists*, April, 1957.

★ *Writer Asserts World Church Becoming Demonic*

[Interesting observation on Revelation 18:2, "the habitation of devils."]

"I believe in love, the greatest thing on this earth. . . . But I don't believe in the commandments and the casuistry of a church which tries to impose her mastery on our conscience.

"With the reign of the Spirit begins the transvaluation even of the Christian values. The Church of the World, the Church as institution, as Power, as Authority, as a knowing and ruling church, has become demonic. She pretends to know and to rule but she does not know more than I myself about the inner wisdom of the soul."—A well-known writer whose name has been kept confidential, quoted by Adolph Keller in *Christian Europe Today*, p. 76.

★ *Liberty More Important Than Peace*

"We have repeatedly demonstrated that liberty is even more important to us than peace. Therefore, in the search for peace, we must not create institutions that lower the risk of war by raising the risk of freedom. This is not yet the time for world government or for a United Nations with powers of enforcement, because three-fourths of the people are still inexperienced in democracy. If given a chance, that great majority, through political immaturity plus the aggressions of Communists and Fascists, might snuff out the torch of liberty everywhere."—Allan F. Matthews, geologist and resource specialist (has served on the staffs of the U.S. Bureau of Mines and National Security Resources Board), *Bulletin of the Atomic Scientists*, February, 1957, "The Cost of Preparedness and Risk of War."

QUOTABLE QUOTES -- for Your Files



★ *A Scientist's Faith in the Resurrection*

Dr. A. C. Ivy, Department of Chemical Science, University of Illinois, states his faith in the bodily resurrection of Christ: "I believe in the bodily resurrection of Jesus Christ. As you say, this is a 'personal matter,' but I am not ashamed to let the world know what I believe, and that I can intelligently defend my belief. . . . I cannot prove this belief as I can prove certain scientific facts in my library which one hundred years ago were almost as mysterious as the resurrection of Jesus Christ. On the basis of historical evidence of existing biological knowledge, the scientist who is true to the philosophy of science can doubt the bodily resurrection of Jesus Christ, but he cannot deny it. Because to do so means that he can prove that it *did not* occur. I can only say that present-day biological science cannot resurrect a body that has been dead and entombed for three days. To deny the resurrection of Jesus Christ on the basis of what biology now knows is to manifest an unscientific attitude according to my philosophy of the true scientific attitude." —Cited by Wilbur M. Smith, in article "Twentieth-Century Scientists and the Resurrection of Christ," *Christianity Today*, April 15, 1957.

★ *Hands Across the Gulf*

A European archbishop has employed similar language to that used on page 588 of *The Great Controversy*.

"We have, thank God, got beyond the period in which confessional strife was placed above the great national interests. The emphasis upon what is common to all Christians has never been so strongly and actively stressed as in the last decade. The two confessions have reverently laid the great Cross of Christ across the gulf that separates them in questions of faith. So a holy bridge has been built which makes it possible for us, without difficulty, to stretch out a brotherly hand to one another. Nobody knows when the blessed day of reunion will come." —Archbishop Grober of Freiburg, quoted by Adolph Keller in *Christian Europe Today*, p. 260.

★ *Science and Philosophy*

"There are questions which science cannot answer but which, nevertheless, can be answered and can be answered by philosophical knowledge, capable of evidential support, rather than by unfounded personal opinion. The questions which philosophy can answer and science cannot are radically different in type from the question science can answer and philosophy cannot; and this difference in the problems and objects of philosophical and scientific inquiry is correlated with the fundamental difference in their methods of inquiry. . . .

"Yet the methods of both are methods of learning what is true or probable, and so the methods of both, properly applied, are able to increase the store of human knowledge, each with respect to its own objects and problems. Both in short, are methodical pursuits of objective truth. . . .

"The utility of science is technological or productive. It builds bridges and cures diseases. But scientific knowledge can also, of course, be used to bomb bridges and to scatter disease on the winds. Science gives us atomic or thermonuclear energy for constructive or destructive purposes, but it does not tell us whether to make peace or war, or how to govern a just and free society, or how men can become wise and happy after they have been made powerful and comfortable.

"Philosophical knowledge produces absolutely nothing. But where science has a technological or productive utility, philosophy has a practical or moral utility. It cannot tell men how to make things, but it can direct them toward making a good rather than an evil use of them. It directs the conduct of the individual life and of society by the moral and political truths it is able to teach about war and peace, justice, liberty, and law, duty, virtue, and happiness.

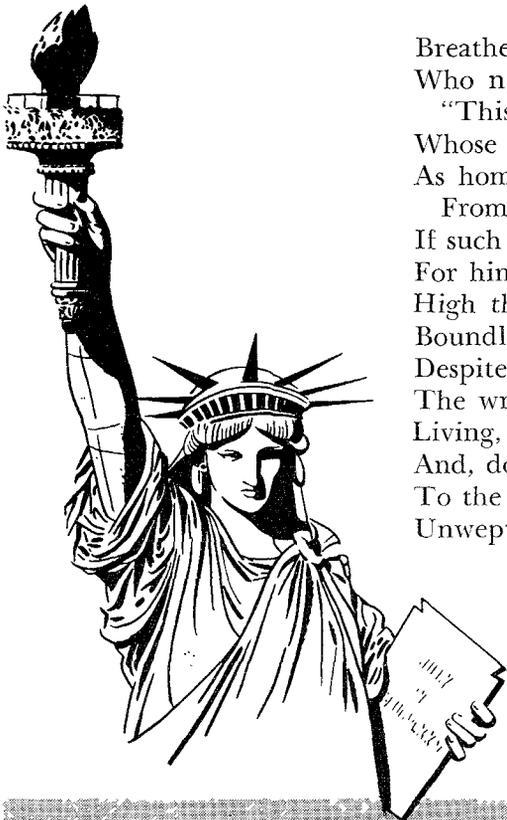
"When Bacon said 'knowledge is power,' he was thinking only of productive power, and hence only of scientific knowledge. Power without wisdom is a dangerous thing, since it can be used for good or evil; and the more power we have, the greater is the catastrophe we risk bringing upon ourselves by

(Continued on opposite page)

Love of Country

FRANK H. YOST

The love of country is one of the four great basic loves which distinguish man from beast: the love of God, which must come first; the love of fellow man, which ties together all humanity; the love of family, where man can be most Godlike in his affections. The love of country is an expression of all of these ways of loving. So we say, each one, My country, and may she ever be right. Sir Walter Scott, the great Scottish poet, has sung love of country for us in a minor key:



Breathes there the man with soul so dead,
Who never to himself hath said,
 "This is my own, my native land"?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
 From wandering on a foreign strand?
If such there breathes, go, mark him well:
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.

