

The Ministry

FOR WORLD

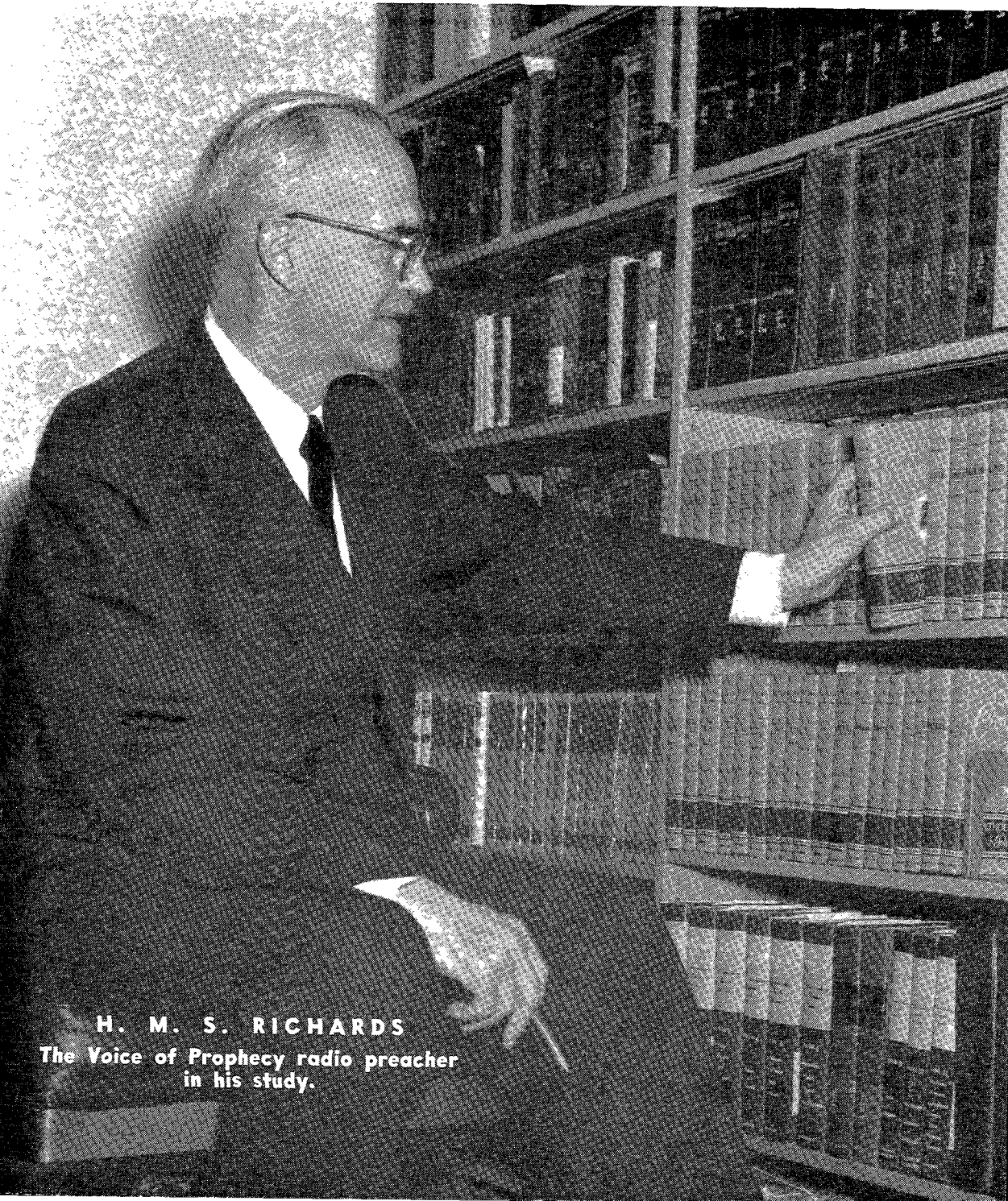


EVANGELISM

VOLUME XXX

SEPTEMBER, 1957

NUMBER 9



H. M. S. RICHARDS

**The Voice of Prophecy radio preacher
in his study.**

Seven Secrets of Success

1. *Union of Divine Power With Human Effort*

"The secret of success is the union of divine power with human effort. Those who achieve the greatest results are those who rely most implicitly upon the Almighty Arm."—*Patriarchs and Prophets*, p. 509.

"Our success does not depend on our talents or learning, but on our living connection with God."—*Testimonies*, vol. 5, p. 158.

2. *Work Accomplished With Much Prayer*

"Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages*, p. 362.

"Workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power."—*Education*, pp. 260, 261.

"God's messengers must tarry long with Him, if they would have success in their work."—*Gospel Workers*, p. 255.

3. *Use of Christ's Methods*

"Christ's method alone will give true success in reaching the people."—*The Ministry of Healing*, p. 143.

"There is no other way of reaching them but in Christ's way."—*Testimonies*, vol. 8, p. 73.

"Not in the art of display, but in lifting up Christ, the sin-pardoning Redeemer, will you find success in winning souls."—*Ibid.*, vol. 9, p. 142.

4. *Ability to Find Your Way Into Human Hearts*

"To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fire-

side, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches."—*Gospel Workers*, p. 193.

5. *A Heart Communion With the Word of God*

"It is a minister's familiarity with God's word and his submission to the divine will, that give success to his efforts."—*Ibid.*, p. 252.

"The minister who makes the word of God his constant companion will continually bring forth truth of new beauty. The Spirit of Christ will come upon him, and God will work through him to help others. The Holy Spirit will fill his mind and heart with hope and courage and Bible imagery, and all this will be communicated to those under his instruction."—*Ibid.*, p. 253.

6. *Mastering Difficulties by Faith*

"Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulties. He inspires them with a determination to prove every apparent failure a success. Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make their way clear. Success will come as they struggle against apparently insurmountable difficulties and with success will come the greatest joy."—*Ibid.*, p. 269.

7. *Living the Christ Life*

"Let it be written upon the conscience as with a pen of iron upon the rock, that real success, whether for this life or for the life to come, can be secured only by faithful adherence to the eternal principles of right."—*Testimonies*, vol. 7, p. 164.

"The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, can stand as true representatives of the Saviour."—*Gospel Workers*, p. 285.



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Our Cover

We are happy to present to the readers of THE MINISTRY this beautiful cover photo of our beloved radio pastor, H. M. S. Richards, in his study. We are sure that all Christian peoples everywhere will continue to pray for this worldwide Voice of Prophecy radio program which has already accomplished so much good for the honor of God and the advancement of His kingdom.

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SEPTEMBER, 1957

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The H. M. S. Richards Lectureship on Preaching

PREACHING under the impact of the Holy Spirit is the greatest power known among men. Nothing is so important to the church as kindled, consecrated personalities; men with spiritual perception, who not only understand the times but understand people, and who can enter into their problems, share their joys, their griefs, their victories; but most of all, men who know God and, having caught a new dimension of His love, can interpret Him to their own generation. To enable tearful eyes to read majestic meanings in disappointments, and at the same time to arrest the long thoughts of youth and turn them from the glittering camouflage of life to the reality of truth, beauty, and character—this is the task of a preacher.

Preaching was never easy, and woe to the man who tries to make it so. Of our Lord it was said, "His word was with power." The authoritative note in our Lord's preaching did not come from books of sermons written by other men but from years of thoughtful meditation, and hours, even whole nights, of prayer before He uttered His messages. Authority comes from conviction. The preacher himself must be fully persuaded if he would persuade men. Only one who *knows* can make other men know.

"What shall I preach?" asked John Wesley. Bohler's reply is arresting. "Preach faith until you have faith and then because you have it, you will preach faith." At first glance this answer appears as an exhortation to hypocrisy. It is not. On the contrary it reveals a deep insight into the human heart, something which Wesley himself discovered just one month later. When his heart caught on fire, his word was with power. And what miracles of grace accompanied his message!

Before that night in Aldersgate, London, "Wesley had no intellectual difficulty in respect to the faith he was preaching; none at all apparently." But he could not preach with power until his theology became an inward personal experience.

Fellowship With the Father

Present-day preaching faces this dilemma, that the pulpit is too often vexed by misgivings and lack of certainty, and

the consequence is that the gospel becomes an apology instead of an apostolate. To deal with the vital questions of life one must know not only the answers but the *Answerer* Himself.

Eloquence, charm, homiletic artistry, while all good in themselves, can never atone for the lack or loss of that vital inward experience we call spiritual reality. All great preachers have been possessed by that reality. Bushnell one night leaped out of bed, caught up in a great joy, crying, "I have found it. I have found the gospel!" He had passed beyond partial glimpses and doubts and had come into the clear sense of a divine nearness. He had changed from mere belief to active faith, from the acceptance of just a proposition to a fellowship with the Father and the Friend of sinners.

An understanding of the importance of the preacher and his preaching led the Columbia Union executive committee and the Washington Missionary College Department of Religion to inaugurate something new in Adventism—a lectureship on preaching. This was held from May 12 to 16. It was to be a study of expository rather than evangelistic preaching. H. M. S. Richards, an alumnus of the college class of 1919, was chosen to deliver this first of an annual series of lectures to be known as the H. M. S. Richards Lectureship on Preaching. This gathering of ministers from the field and students from the Washington Missionary College and the Seminary promises to be one of the most effectual means of lifting the standards of Adventist preaching in this area. What was presented during those nine seventy-five-minute lectures will appear in published form and will be available to our preachers the world around. No man is better known to our Adventist workers than our beloved Brother Richards. A man of great convictions and deep spiritual insight, he has given more than forty years to the preaching of the gospel of Christ in the setting of the Advent message. Some declare that no single voice in our generation has been heard by as many people during the past three decades as the well-known voice of the Voice of Prophecy program. And yet with all the demands of radio and evange-

listic sermons this preacher takes time to live with great books, needy people, and best of all, with God.

We are happy to feature his lectureship in this issue of *THE MINISTRY*. We wish every preacher in the denomination could have shared in the excellent material given during those intensive days. But it will be made available to you within the next few months. Watch for further announcements. The probable title of the book will be *Feed My Sheep*.

"I regret that I cannot turn the clock back twenty years," said Brother Richards as he came to the close of his lectures. "But that being impossible, I pray that what I have endeavored to say will inspire you young men to do exploits for God."

Others of us can express the same regret. We live in the greatest hour of history. And the greatest preachers in the Advent cause have yet to be heard. No generation ever faced such high responsibility or so wonderful an opportunity.

R. A. A.

What Is Preaching?

H. M. S. RICHARDS

Voice of Prophecy Radio Preacher



WHATEVER the true definition of preaching, it is certainly important business. Do we not read in the first chapter of the shortest Gospel that immediately after His baptism and His victory over the temptation in the wilderness "Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1: 14)? Our Saviour's first public appearance was as a preacher. He "came . . . preaching." If Jesus began His public work in this world as a preacher, then preaching must be supremely important.

The word for "preaching" in this passage means "to proclaim," or "to herald," "to cry aloud." And the very heart of Christ's message was: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15).

This preaching of Jesus was definite, scriptural, prophetic. It was not based upon some finespun theory or philosophical argument. It was based upon fact—the fact of His presence, the fact that the prophecy made long before was now being fulfilled, the fact that it was time for great things to take place. His preaching was an appeal for action. "Repent," He demanded—"repent, for the kingdom of God is at hand." His preaching, therefore, was definite and personal.

We can see from Jesus' example that true preaching is an impartation from man to men. As Phillips Brooks put it, "It is the communication of truth from man to men." Therefore, the two essential elements of preaching are *truth* and *personality*. God might have written His message in letters of fire in the sky, but that would not have been preaching. A man must come and speak the words of God to other men.

God's Truth and Human Personality

There may be speakers who interest people, who dazzle them with oratorical fireworks, who philosophize and propound intricate speculations; but this is not preaching, because it is not truth. True preaching must have a true man behind it. True preaching always involved both a personality and truth; and there is a third element—it must be *scriptural* truth. So Jesus preached. He was a true man, the Son of man; He preached truth, God's truth; and it was from Scripture. He began His preaching by quoting Old Testament scriptures.

If there is a lessening of interest in our preaching today, it would be well for us first of all to look at our personality. Who are we? Do we live and believe the truth we preach? Is it in our hearts? Are we the embodiment of the message we carry?

Second, we should ask ourselves what is our attitude toward the truth itself? Have we watered it down or covered it with

*First in the series of nine lectures by the Voice of Prophecy speaker, delivered in the H. M. S. Richards Lectureship on Preaching, Washington Missionary College, May 12, 1957.

verbiage, or made it hard to understand, or perhaps even adulterated it with our own ideas and human philosophies? Remember this—true preaching will never die. It will never be superseded as long as true men, guided by the Holy Spirit, preach a true message. Such preachers will always have someone to listen to them. When God's man comes with God's message in God's time, there will always be hearts ready to burn within them when he opens to them the Scriptures (see Luke 24:32).

Truth and personality cannot be separated. God's messages are always proclaimed by a person, are actually incarnate in a person. We as Adventists speak often of "the message." Do we believe the message? Have we heard the message? If so, we must go out and preach the message. In New Testament times it was always a message and a man. "This . . . is the message which we have heard of him, and declare unto you," says the apostle John (1 John 1:5).

The Preacher, Christ's Witness

Every true preacher is a witness, a witness to Christ. Jesus said: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). He did not say, "Ye shall be My lawyers," but "My witnesses." A witness tells what he knows, describes what he has seen. As a young man I was once called as a witness before a court. Before I knew it, I was telling the court what I thought. The judge instantly reminded me that I was called there to tell what I had seen, not what I thought.

Preaching is not primarily arguing or commenting or philosophizing about truth. Nor is it an artistic weaving of speech into a beautiful tapestry of sound. Preaching is bearing witness, telling something that we know to other people who either want to know or who ought to know, or both. That is why preaching is bound up with personality. There never can be preaching without a person, without a preacher. There can be no witness without the witnesses.

To be true preachers we must be the sons of God and must speak the family language. Remember, we are not primarily lecturers, but preachers. We must first of all be Christians, sons of God in the midst of a wicked generation. The preacher must

be God's man. He may have recognition by the highest schools of earth, ordination at the hands of the church; but unless he has been born again with the witness of the Spirit in his heart, he can never be a true preacher or bring a message that will reach men's hearts with the power of God.

Our Preaching Commission

Christ's preaching commission to us is "unto the end of the world" (Matt. 28:19, 20). And it is to "every creature" (Mark 16:15). Jesus not only commissioned His disciples to preach but He outlined their work to the end of the world and gave them their message as well. "The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. . . . The gospel is to be presented, not as a lifeless theory, but as a living force to change the life."—*The Desire of Ages*, p. 826.

Preaching is a solemn, high, holy, and important mission. A preacher's business is not merely to present truth, but, by the presentation of that truth, to change life.

If you as a preacher were to speak to two hundred people for half an hour once a week, you would utilize in each sermon a total of one hundred hours of their time. This is equivalent to twelve eight-hour days for one person. Is there enough valuable material in your sermon? Is it of sufficient importance to warrant your going to any one man or woman in the congregation and saying, "I would like to have two whole weeks of your time to bring to you certain truths and blessings that I have here in my heart"? Think of the quantity of human life expended on just one sermon, for life is time. As Benjamin Franklin said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of." Just think of the amount of life—the number of heartbeats, the opportunities for grace, the moments of decision, the building blocks of destiny—you have taken from this man, from this woman, from all of them! It is a humbling and alarming, but inspiring, thought.

Yet in spite of all this, some men are guilty of filling up the time with a lot of pious twaddle, with unimportant pleasantries, with a mass of thin, tasteless, powerless, hopeless, human inventions! Certainly when a man has given me a part of his life I should use it to bring to him the great things of God's law, the mighty revelations of His Word, the eternal promises of the holy gospel.

It is not my place to usurp the authority of the able teachers in this institution who open to you the science and art of preaching. You have men here who can give you the very finest instruction in homiletics. Your library contains books, or you may purchase them for private use, that give the best of the wheat on the subject of preaching from the early ages until now.

Central Theme of Christian Preaching

It is my appeal to you today to look at some of the more significant influences and the larger meanings of true preaching. Sermons have often been systematically grouped as expository, topical, factual, practical, et cetera; but I agree with Phillips Brooks that such classification means little. The great necessity of Christian preaching is that Christ be preached. He said: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). True Christian preaching draws men to Christ. It is the magnetism of the cross alone that can make preaching irresistible.

The very center of all our ministry must be "the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross."—*Gospel Workers*, p. 315. "Great preaching only breaks out of the deep, rich soil of a great theology. It must come from great convictions of truth. It is not

from too much theology the church suffers, but from far too little."—JOHN R. MOTT, *Claims and Opportunities of the Christian Ministry*, pp. 70, 71.

Real Seventh-day Adventist preaching, the preaching that made this movement, the preaching that built the church, the preaching that started us on our way, is the sort of preaching that will bring the message to victory in the end.

Some men have been known to deliver sermons composed largely of moving stories, or even funny anecdotes. Others delight in discussions of world events of which the people know as much as the minister, and of other matters of which no one knows anything for certain. There are sermons about flying saucers and horrendous descriptions of atomic fission. Texts are sometimes used as pretexts. We need to remember that *sermonets* sometimes make *Christianets*. It is impossible to make *Sequoia gigantea* character with mere tabloid reviews. There will be no greater conviction in the heart of the sinner unless there is great conviction of the truth in the heart of the preacher.

No true preacher can follow the example of the man-pleasing vicar who, when he saw the lord of the manor in his audience, softened up his final appeal in words like these: "Except ye repent as it were, and be converted after a fashion, ye shall all be damned to a certain extent."

When we preach we need to preach for action, for a decision at that moment and in that place. We need preaching like that of the apostles on the day of Pentecost, when the hearers were so stirred in their hearts that they said, "Men and brethren, what shall we do?" (Acts 2:37).

So living and so speaking that the church is built up and sinners are converted to God—that is *preaching*!

WINNING CONFIDENCE

☛ THOSE who labor for Christ should be men and women of great discretion, so that those who do not understand their doctrines may be led to respect them, and regard them as persons void of fanaticism, void of rashness and impetuosity. Their discourses and conduct and conversation should be of a nature that will lead men to the conclusion that these ministers are men of thought, of solidity of character, men who fear and love their heavenly Father. They should win the confidence of the people, so that those who listen to the preaching may know that the ministers have not come with some cunningly devised fable, but that their words are words of worth, a testimony that demands thought and attention. Let the people see you exalting Jesus, and hiding self.—*Evangelism*, pp. 170, 171.

The Context in Which We Preach

DANIEL THAMBYRAJAH NILES

Secretary, Department of Evangelism, World Council of Churches

A John Knox House Lecture

WE ARE preachers. That is our function as Christians. Our words, our deeds—indeed, our whole lives—are intended to proclaim that God has wrought redemption for man. . . . The ministry of Jesus opened with the words: “The kingdom of God has arrived. Repent, and believe in the gospel.” Those words express also for all time the situation which is created by the preacher. He who is confronted by a preacher is confronted with the necessity of decision. His hour has come. God’s sovereignty over him has, as it were, arrived. He must repent, change the basis of all his thinking and living, and trust himself to the gospel. God has loved him in Jesus Christ and, henceforth, he must live in glad acceptance of the truth that he has been so loved.

This task of proclaiming, of being preachers, is the task about which the psalmist speaks. It is a satisfying task—satisfying to give thanks to the Lord for His name by which He has revealed Himself to men, satisfying to declare to men His steadfast love for them in the morning and His faithfulness to them by night, and, above all, satisfying to be able to sing for joy because of gladness at the works of the Lord.

Thou, O Lord, hast made me glad by thy work; at the works of thy hands I sing for joy.

The Preacher Who Is Being Saved

First of all, we are preachers because God has made us such. His work with us and upon us and inside us is the context within which our preaching is set. We preach because something is happening and has happened to us.

The context of Christian witnessing is that something has happened to the witness himself. He has been apprehended. He has heard God say, “I have called you by name,

you are mine.” . . . Saint Paul declared himself to be a man, the boundaries of whose life were determined by the gospel of God.

When, in his letter to the Corinthians, Saint Paul says, “The word of the cross is the power of God to us who are being saved,” he is declaring a double truth. The preached word is active in saving the preacher, and the preacher knows it: the preacher also knows that it can save the hearer. Therefore says Saint Paul, “We preach.” True preaching demands that the preacher should always be part of the congregation (he must always also be directing the word to himself); and he must also be part of the evidence that his word is true. “We are being saved,” and from the sparks that fly from that process the message proclaimed draws its fire.

All of us who are Christians are involved by God in this process of salvation, and irrespective of where we have arrived in our experience, we are committed to the task of being witnesses.

In speaking, then, about “the context of our preaching” we do not mean a description of the situation within which the activity of preaching takes place: we are speaking rather of that because of which preaching becomes possible, even bearable. I can preach Christ crucified, because that word is the power of God to me, the one who is being saved. The hearer and the preacher stand side by side, otherwise preaching would be a presumption.

The Hearer Who Is Being Saved

This alonsideness of preacher and hearer because of the nature of the activity of God has also another significance. Even as we cannot preach unless God were working in us, so also we cannot preach with effect unless God were working in our hearers too. Previous to the preached word is the activity of the Word Himself. He said, “I will bring,” “I will gather,” “I will draw”: and we work with Him and not just for Him.

During the days that I was preparing this address, an old man whom I had never

[A portion of Dr. Niles’s John Knox House Lecture (July, 1956) is here made available to THE MINISTRY readers by courtesy of the John Knox House Association, of Geneva, Switzerland. Dr. Niles is principal of Jaffna Central College, and secretary of the Department of Evangelism of the World Council of Churches. He is also chairman of the World’s Student Christian Federation. He is recognized as a leading authority on evangelism and as a winsome evangelist in his own right.—EDITORS.]

known came to me one day with his elder daughter and requested me to arrange to have his younger daughter instructed for baptism. "Who spoke to her about Christ?" I asked them, and they gave me the name of a young man who, some years before that, had lived in and had been converted in the Ashram. Why did that old man come to me? Because he had known my father and had learned to respect him and, therefore, thought that he could trust me with looking after the many problems that would arise for his daughter after she got baptized. That is the way evangelism is done. Every evangelist, when he reaps, finds that, practically always, he reaps where he has not sown. Somebody else sowed the seed. And where he has sown, somebody else will reap. Did not Jesus say to His disciples, "I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor"? The moment and manner of the reaping is always in God's hands who makes the seed to grow, "first the blade, then the ear, then the full grain in the ear."

This ripening of the harvest which is God's work is the context of the preacher's work, and he who has not learned to work with God can spoil that harvest by laying anxious and impatient hands upon it. The story of the Jaffna Ashram written at the close of its first decade ends with the following words: "The Ashram is still a beginning—a beginning that challenges our watchfulness, our devotion and our prayers. But above all it challenges our patience, for we who grow old so quickly are anxious to see the full flower before its time. We need to cultivate the art of waiting for God's hour."

No, it is not for you to open the buds into blossoms.
Your touch soils them, you tear their petals to
pieces

And strew them in the dust;
He who can open the bud does it so simply.

The central problem of evangelism is the problem of knowing how and when to harvest. The land we can prepare in season and out of season, the seed we can sow always and everywhere, but the harvest must be given.

Jesus said to His disciples: "The harvest is plentiful . . . ; pray therefore the Lord of the harvest to send out laborers into his harvest." The laborer who would harvest must pray that he may discern the hour when he is sent to reap.

Many years ago a friend of mind came to see me with a friend of his, a Hindu, who was a doctor, and whom he had helped to find Jesus. He came to talk with me about arranging for the baptism of this doctor friend. They lived in a remote place in Ceylon where there was no settled Christian community or church. The Baptist Church had some work there, and a Baptist minister went there periodically. Could the baptism be postponed for a few months so that it could take place at the time when the Baptist minister would come there to conduct some special services? I advised that that was all right. Today that doctor is still a Hindu. The baptism never took place. During the months that had to elapse before the date of baptism his family found ways of bringing pressure upon him and of persuading him not to get baptized. The harvest was lost. Can the harvest be lost? What a sobering question that is!

Jesus is the evangelist; He brings the soul to its harvest, and we must care sufficiently about people as to be able to discern the hour at which they have arrived in God's work with them, His search for them. Jesus said, "I am the door": thereby bidding us whom He has called to be His shepherds to go to His sheep through Him. He must allow us to enter in. We do no good when we climb over the wall and get among the sheep even though we climb over the wall

The Chapel

Here is a quiet room!
Pause for a little space;
And in the deepening gloom
With hands before thy face,
Pray for God's grace.

Let no unholy thought
Enter thy musing mind;
Things that the world has
wrought—
Unclean—untrue—unkind—
Leave them behind.

Pray for the strength of God,
Strength to obey His plan;
Rise from thy knees less clod
Than when thy prayer began,
More of a man.

—S. Donald Cox

Enriching Worship, pp. 21, 22

(Used by permission)

in His name. We do no good either by postponing entrance when the door is wide open. The sheep cannot wait our convenience.

He is the "apostle and high priest of our confession"; and we preach because He—the Ascended Lord—is making supplication for all our hearers; we preach because He—the Risen Lord—is in search of every soul until it is found; we preach because He—the Crucified Lord—has accomplished man's deliverance from sin and a wasted life.

His work is the context of our witness.

The Witness of the Church

So far, we have spoken about preaching in terms of preacher and hearer; let us now look at this activity in the context of the life of the church to which it essentially belongs. The church lives by its mission to the world, and both preacher and hearer belong to the church's life. The church is not simply a company of witnesses, it is itself the witnessing community; so that the witness of the individual preacher must find its locus in the witness of the church as a whole. Indeed, it is to the faith of the church in Jesus as God and Saviour that our witness is borne before the world.

But this truth about the relation of the preacher to the church which we see so clearly, we often tend to forget when we think of the hearer. We call people non-Christians and forget the full implication of the fact that for them, too, Jesus Christ has already died. The foundation of our preaching is the universality of the gospel. A hymn by Charles Wesley gives significant expression to this truth:

Father, whose everlasting love
Thy only Son for sinners gave,
Whose grace to all did freely move,
And sent Him down the world to save:

Help us Thy mercy to extol,
Immense, unfathomed, unconfined;
To praise the Lamb who died for all,
The general Saviour of mankind.

Thy undistinguishing regard
Was cast on Adam's fallen race;
For all Thou hast in Christ prepared
Sufficient, sovereign, saving grace.

The world He suffered to redeem;
For all He hath the atonement made;
For those that will not come to Him
The ransom of His life was paid.

We do not take the gospel to someone to whom Jesus does not already belong.

It is very important to remember this truth in all our evangelistic work because it will save us from treating those who have not yet confessed Jesus to be their personal Saviour as people who are outside Jesus. In our evangelistic work we are not seeking to make people become what they are not already. We are seeking simply to tell them what and who they are. The prodigal in the far country is a son away from home. He is no one else, he is nothing less.

Evangelism is prolepsis as well as proclamation. It holds within it even now a taste of the triumph of the future. Jesus said, "The gospel . . . will be preached . . . as a testimony to all nations; and then the end will come"—not that we can determine when the end will be, but that our preaching is set toward the end. Indeed, it is here that the preacher draws sustenance for his faith that his preaching is not in vain. He believes that God will win.

The Church's Warfare

We see, then, that preaching considered as an activity within the life of the church is set in the context of the accomplished work of Christ and His continuing ministry; but little is gained in emphasizing this if it is not also realized that it is precisely this truth which also determines the church's responsibility to maintain the distinctiveness of its own life in the world.

It is irresponsible to think that Christians can find time and money and strength for everything that everybody else does, and that with spare money in spare time with

REAL OR IMAGINARY PREACHING?

ON A certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, Archbishop of Canterbury, the Archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to Your Grace, permit me to say that the reason is plain; it all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real; and you in the pulpit speak of things real as if they were imaginary."—*Evangelism*, p. 179.

spare strength they can serve the ends of God's kingdom. The great pearl is bought only by selling small pearls. Where no pearl has been sold, there obedience to the demands of the kingdom has not begun.

There is also for our thinking and obedience, a deeper consequence of the truth that the church must maintain its distinction from the world. It is the consequence of believing that it matters, and matters greatly whether a person is within the church as a believer or is outside the church in his unbelief.

The Jerusalem Conference of the International Missionary Council declared that while missions of an earlier time were moved by the thought that people were dying without Christ, modern missions were moved by the thought that people were living without Him. Yes, and yet we have got used to the idea of people living without consciously accepting Christ as their Saviour, so that our evangelism has tended to become an expression of our sense of duty as Christians rather than an expression of our concern that people must be evangelized. The early church, believing that the end was not far off, was willing to turn the world upside down; we are concerned, are we not, with arriving at an arrangement of coexistence with the world. We do evangelize, but our evangelism tends to become the evangelism of a settled community and not of a pilgrim people. Do we not see that the evangelist, in proclaiming Jesus, is raising for his hearers the tremendous issue of their own destiny? He is challenging them not to coexistence but to pilgrimage.

To you therefore who believe, he is precious, but for those who do not believe, "The very stone which the builders rejected has become the head of the corner," and "a stone that will make men stumble, a rock that will make them fall."

Preaching cannot escape this context.

Christ's Continuing Ministry

Let us recapitulate our thinking so far: *Preaching* is set in the context of the preacher who is being saved.

Preaching is set in the context of the hearer, who, too, is being saved.

Preaching is set in the context of the life and being of the church which lives by and witnesses to the accomplished work of Christ for all men.

Preaching is also set in the context of the church's warfare with the world, which

warfare is concerned with ultimate issues.

And now, lastly, *Preaching* is set in the context of the continuing ministry of Christ in the world as its cross-bearer.

When Jesus went to Gethsemane, He turned to His disciples and asked them to watch with Him. They could not carry His cross—that, He must do—but they could minister to the cross-bearer. How easily we tend, when faced with a situation where Jesus must suffer, to wash our hands with a pious resolution and say that we are not responsible for that suffering. Someone else is to blame, and by our fixing the blame where it belongs we seek to escape our responsibility to minister to those who suffer.

"As you did it to one of the least of these my brethren," says Jesus, "you did it to me." The preacher must find a way of holding the hands of those whom the world has treated wrongfully, if he is to preach at all with any sincerity.

When we read the Beatitudes they come to us as a challenge, because we are not poor, because we are not hungry, because we do not mourn, because we are not persecuted. But suppose we had to announce the Beatitudes to the poor, to the hungry, to the sad, to the persecuted. Then would arise our difficulty. We should find it impossible to say "Blessed" until we had also found some way of getting close to those whose blessedness we had to proclaim.

Since our preaching has to be done in companionship with Him whose is the cross of life, we have to go with Him on His Via Dolorosa. To a few of us it may be given, as it was given to Simon of Cyrene, to carry His cross for Him, but to all of us it is given to keep company with Him along the way. That is our cross. Christian obedience always demands that we take up our cross and follow Him, and the obedience of preaching is no exception.

DELIGHTFUL DEFINITIONS

Forgiveness is the fragrance the violet sheds on the heel that has crushed it.—Mark Twain.

Fanaticism consists in redoubling your effort when you have forgotten your aim.—George Santayana.

Courage is armor a blind man wears;
The calloused scar of outlived despairs;
Courage is Fear that has said its prayers.
—Karle Wilson Baker.

SEMINARY -- Enriching the Ministry



New Reformation Preaching

HENRY L. RUDY

Vice-President of the General Conference



THE glorious privilege of being a preacher of the gospel of salvation is aptly pointed up by the apostle Paul. He termed himself "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1).

To be set apart for the preaching of the gospel of God is a sovereign appointment: a Lord-and-servant relationship. This is not the general relation of servant, in which all Christians stand to Christ their Lord, but the special relation of office, of service in the kingdom of Christ. The servants of a king are officers in high rank. In this relationship the connotation of "servant" is expressive of dignity and honor. It is thus applied to the prophets (Deut. 34:5; Jer. 25:4), and to Messiah (Isa. 42:1; 43:10), the Prince of preachers. By applying this title, Paul acknowledges the authority and dignity of the Lord Jesus Christ, in whose service he stood.

Today Christianity has entered into a great new era. It has become known as the New Reformation, perhaps "the most profound and far-reaching reformation which the church has yet undergone."—*Robert S. Bilheimer*.

The manner in which this New Reformation is coming about gives unprecedented prominence to the doctrine of the second coming of Christ. It is therefore of supreme importance that Seventh-day Adventist ministers, and other workers, discover their preaching relationship to the doctrinal and spiritual issues involved in the growth and development of this religious movement.

Something unusual is happening in the life of the church today. The pressure of events is teaching the world that men must learn to live

together as one family or perish from the earth altogether. Something similar is happening in the church. Under the mighty leading of the Spirit of God a great acceleration of God's eternal purpose is in unmistakable evidence, propelling the church into the last and final movements of divine grace. For the first time in history, with the whole inhabited world awakening and opening up before our eyes, we can see the fulfillment of God's plan for the world in both its vastness and acceleration.

We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. . . . The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.¹

The church, in its existence amid the revolutionary movements of the day, is struggling for the original purity and strength of her transcendent message. She is determined not to lose the message of God's grace offered to sinners. In this struggle people are taking sides either for or against the will of God. On the one hand, truths by which men have lived through the centuries are rejected in the interest of compromise. On the other, great principles of the Protestant Reformation are being revived with a faith and zeal that promise great developments in the immediate future.

As other great religious revival movements of the past, the New Reformation is identified by certain peculiar characteristics. These have appeared over a period of many years, and can now be definitely stated. They are of supreme importance to the preacher and teacher of Bible truth at this time.

1. Authority of the Word of God

The first, and perhaps the most significant event characterizing the New Reformation, is the rediscovery of the Bible as a "Book of

¹Commencement address, SDA Theological Seminary, May 23, 1937.

Proclamation, the bearer of a message, the communicator of something to be told."² "The Bible in its wholeness has been given back to the preacher."

The return of the Book of God to the preacher has, after a long period of "evangelical aridity," become characteristic of the new religious awakening. Like the Reformation of the sixteenth century, the New Reformation is marked by an "eager, expectant, and profoundly serious turning to the Bible."³

The labors of scholars and theologians have opened up frontiers of Biblical understanding, the exploration of which is an exciting adventure along strange paths. Moreover, contemporary preoccupation with the meaning of history has led many alert people to a deeper grasp of the urgency and relevance of the Biblical message.⁴

Nothing has happened in the life of the church since the beginning of the great Second Advent Movement that is destined to put courage into the preaching of the third angel's message as much as the recovery of the Bible in its wholeness as the *one* Book of the preacher. This fact in itself should result in a return to Biblical preaching by Seventh-day Adventists in a manner such as has never been known in our history. This is our golden opportunity to proclaim the whole counsel of God to a generation that is eager to listen and accept the Bible as the final authority in matters of faith. To proclaim the message of the Bible, in the setting of the Advent hope, should become the first and all-pervading motivation of every preacher and teacher in the Advent Movement.

This return of the Bible to the preacher is both liberating and constraining. It is liberating because the truthfulness and authority of God's Word have been vindicated by the findings of the best scholarship in both Biblical and scientific fields. It is constraining in that the Bible is discovered as containing the only saving message for a perplexed and bewildered world. God has disclosed Himself through His Word. The scope of His revelation has expanded until it has reached to the ends of the earth. Confronting God under these circumstances, the preacher becomes the herald of His revelation. Having caught a vision of the vast, unfolding purpose of God, the true messenger of the

Word is constrained to proclaim the good news of God's saving grace with great zeal and unwavering fidelity.

2. Christ as Lord and Saviour

Someone has rightly observed that "the most important fact about contemporary American theology is the disintegration of Liberalism."⁵ That observation was made more than twenty years ago. Today theologians categorically affirm: "Liberalism as a system of theology has collapsed." A new and profound estimation of Jesus Christ—His person and work—has come into being.

No longer is He mainly to us the Master Teacher into whose words must somehow be read the sum of all wisdom. Nor is He mainly the Great Example, who "went about doing good" in a manner that we should endeavor to imitate. He still commands our respect as the greatest of all religious teachers, and our love as an incomparable friend to man; but He commands our awe and adoration as the One through whom God worked the greatest and most decisive of all His mighty acts, which turned the course of history, and founded a new race of men. For us, as for St. Paul, the appropriate name for Him is not Rabbi, or Good Master, but Saviour.⁶

Thus speaks one who is making the spiritual and intellectual pilgrimage from liberalism to apostolic faith in Christ, the Saviour of the world. The testimony of another gives pertinent expression to a newborn faith in Christ as Lord and Saviour. Says he:

The message of the New Testament is reducible to these two claims: (1) Jesus was a real, historical individual whose appearance and career came at the climax of a series of historical events of which the Old Testament is the witness; and (2) Jesus confronted men with the eternal power and truth of God, not just in His message, but in His life, His actions, and His person. Man was in Christ—man as God intended him to be at the creation; and God was in Christ, reconciling His lost creation to Himself. Both of these things must be said equally confidently if we are to do justice to the faith of those who were apprehended by God's revelation in Jesus.⁷

In his monumental survey of the record of mankind the historian Arnold J. Toynbee pauses to recognize the figure of Jesus Christ as He appears above the affairs of the world. "And now," he muses, "as we stand and gaze with

STATISTICS

None of us, I presume, are too much impressed by statistics. We know that the question of the relation of American Protestantism to the present state of the world must be answered at a deeper level than statistics—even if the statistics were reliable (which church statistics notoriously are not).—PAUL HUTCHINSON, *The New Ordeal of Christianity* (Association Press, New York).

our eyes fixed upon the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Saviour; 'and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.'"

This new recognition of the figure of Jesus as Lord and Christ also marks the Reformation of our day. As the two devastating wars swept over the earth, liberal theological structures crumbled to the ground and were consumed in the flames. Man-made theories and philosophies were shaken to pieces "that those things which cannot be shaken may remain" (Heb. 12:27).

Over and above the ruins and rubble of an age that has passed, the transcendent figure of Jesus Christ has emerged. During the hectic days of World War II, Adolph Keller saw the majesty of Christ, resplendent with glory and honor, reappearing in the thinking of European Christians. He then wrote to fellow Christians outside of Europe:

In the preaching of today the Cross stands in the center. . . . The majesty and inexpressible sovereignty of God over the whole world is a favorite subject. . . . Preaching today has no use for those shallow moralistic recipes and that Utopian perfectionism which were the natural accompaniment of an optimistic Christian idealism. It has rediscovered the old transcendent truths about God—what He does, what Christ means, what His cross signified for sinful men, how His resurrection and His kingdom are revealing their redemptive power in this world which is coming to an end so that God's reign may begin.⁸

Thus, another "great door and effectual is opened" (1 Cor. 16:9) to the messenger of the gospel. "Christ as the sin-pardoning Saviour, Christ as the Sin Bearer, Christ as the bright and morning Star,"⁹ is to be a principal and favorite theme with every minister and teacher. Martin Luther's concept of the Saviour is to be expanded and proclaimed.

"In His life," Luther said, "Christ is an example, showing us how to live; in His death He is a sacrifice, satisfying for our sins; in His resurrection, a conqueror; in His ascension, a King; in His intercession, a High Priest."

Does Jesus save you from your sins?
Call Him Saviour!

Does He free you from the slavery of your passions?

Call Him Redeemer!

Does He teach you as no one else has taught you?

Call Him Teacher!

Does He shine upon the pathway that is dark to you?

Call Him Guide!

Does He reveal God to you?

Call Him the Son of God!

Does He reveal man?

Call Him the Son of man!

Or, in following Him, are your lips silent in your capacity to define Him and His influence upon you?

Call Him by no name, but follow Him!

3. Reaffirmation of the Basic Principles of the Reformation

Members of "old-line Protestant churches" are observing the apostolic virility and evangelistic zeal of other Christians whom they have superciliously assigned to the category of "fringe sects." They are discovering with dismay that the "sects" have been most successful in creating and building up churches precisely where old-line Protestant churches have failed; and that much of the strength of the modern sects has come out of the weakness of the older forms of Protestantism.

In the New Reformation there is emerging what is termed "ecumenical Protestantism" on one side and "non-ecumenical Protestantism" on the other. The deep implications of the three main pillars of Protestant faith—the Bible as authority, justification by faith, and the priesthood of all believers—are being both challenged and experienced by the different forces of the New Reformation. The result is that a new Protestantism is being created, with ecumenical and non-ecumenical Protestantism both helping to contribute to the movement.

Sincere Christians in Reformation churches are remembering that Christianity calls for sacrifice, that the way to the kingdom of heaven is strait and narrow. They are coming to realize that the walk of the Christian must be distinguishable from that of the non-Christian. They are also discovering the shocking, treacherous nature of sin; that final victory over sin, evil, and death belongs to Jesus Christ, and the

CALM, EARNEST REASONING

¶ It is not excitement we wish to create, but deep, earnest consideration, that those who hear shall do solid work, real, sound, genuine work that will be enduring as eternity. We hunger not for excitement, for the sensational; the less we have of this, the better. The calm, earnest reasoning from the Scriptures is precious and fruitful.

—*Evangelism*, p. 170.

realization of man's ultimate hope beyond history, in the everlasting kingdom of God.

In "the great body of Christ's true followers" who "are still to be found" in the various Christian churches are many "who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the differences between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.'"²⁰

Everywhere the people are taking sides; all are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy. At this time God's message to the world is to be given with such prominence and power that the people will be brought face to face, mind to mind, heart to heart, with truth. They must be brought to see its superiority over the multitudinous errors that are pushing their way into notice, to supplant, if possible, the word of God for this solemn time.²¹

4. Revival of the Advent Hope

Eschatology, or the doctrine concerning "the last things"—the end of the world, Christ's second coming, the resurrection—has moved from secondary place in Christian thinking to a position where it has become a central, determining factor in the understanding of the faith. Part of the new thinking at work in the church is concerned with the end of the world and the setting up of the kingdom of Christ at the end of history.

Churchmen of various communions are free in expressing their faith in the second coming of Christ as the blessed hope of the Christian. They generally concede that conditions as they are in the earth today cannot last. Some cataclysm or disaster, some event that will shake this old earth to its foundations, is expected to happen. They seek in the multiplied signs of

the times, including the utter bankruptcy of human wisdom to find a solution for the problems of the human race, the unmistakable evidence that the "coming of the Lord draweth nigh."

The growing conviction that Jesus is soon coming again, the mighty working of the Spirit of God upon the hearts of those who are seeking the light of salvation, and the knowledge that God's people today are "holding in their hands the bread of life for a famishing world," greatly intensifies the urgency of presenting God's final message of mercy. Years ago the messenger of the Lord urged this people to delay no longer in proclaiming present truth.

More and more, as the days go by, it is becoming apparent that God's judgments are in the world. . . . There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. . . . The mercy of God is shown in His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all.²²

We have no time for dwelling on matters that are of no importance. . . . Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message.²³

5. Search for the True Church

Among the multiple doctrines with which the New Reformation is concerned is that of the church. What constitutes the true church? Does it already exist, or is its coming still awaited? Is there salvation outside the church? These and other related questions are clamoring for decisive answers.

Voices in the ecumenical movement are announcing the coming of a great united church. But they make it very clear that the coming great church will not be realized so long as a large number of Christians continue to insist that the necessary forms of organization have already been found and already exist in whatever may be their own denomination. John Knox, who has done much research on the question concerning the church, reminds us that—

GOD STRENGTHENS MENTAL FACULTIES

☞ HE WILL strengthen our mental faculties as verily as He did the mind of Daniel. As we teach those in darkness to understand the truths that have enlightened us, God will teach us to understand these truths still better ourselves. He will give us apt words to speak, communicating to us through the angel standing by our side.

—*Evangelism*, p. 172.

the united church belongs to the future, not to the past; and if anything is clear it is that the forms of its life have not yet been finally determined. . . . It would be as certainly false to identify the coming great church with Roman Catholicism, with Eastern Orthodoxy, or with Anglicanism, as with Lutheranism, Congregationalism, Presbyterianism, Methodism, or any other denominational cult. The United Church will be a new creation, and we should be rash indeed to try artificially to limit the possible forms it may take.¹⁴

As for the Roman Catholic views of the church, there is no question on one point. Catholicism claims to be the church of Christ. According to Rome—

there is no true church outside of the Roman communion, no matter on what particular issue any Christian body is divided from the church of the pope. For that respect, the most ritualistic High Church Anglicans are not better off than Christian Scientists or Seventh-day Adventists. All of them are outside of the fold, and must eventually be brought back into the fold.¹⁵

As the discussion of the coming new church progresses, the issues that have divided the historic churches are becoming less and less important to many. In his book, *The Strangeness of the Church*, Daniel Jenkins writes:

It appears that it can be confidently predicted that the future will not sustain the claims made by some religious bodies to be alone and exclusively the one true Church of Jesus Christ.¹⁶

Those Protestant sects who are so conscious of their own distinctive purity as to refuse to hold communion with other Christian bodies, do not behave as though they seriously believe that their claim will be universally accepted among Christians, and the discernible trend of history certainly gives them no ground for encouragement.¹⁷

It is abundantly clear that there exists today an eager searching for the true church of Christ. Everywhere people are forced to take sides. Will their decisions be influenced by truth or policy? Unless the truth of God for this time is clearly and fearlessly proclaimed, many sincere people will be unable to decide where to unite with God's people. This universal search for the true church presents a new challenge to those who have been entrusted with the proclamation of the last and final message of mercy to a bewildered world.

6. New Reformation Preaching

From the foregoing it is clear that present-day preaching must be geared to the great doctrinal and spiritual issues of what is termed the New Reformation Movement. Much of the preaching these days seems to be far removed from anything people are actually longing to

understand. One young woman, typical of countless others, recently complained that her minister insists on talking about social matters, but that the young people want to study basic religion, the problem of sin, the surety of salvation, and the really important subjects. People recognize the needs of their souls and know that those needs can be met only by what they call a "vertebrate Christianity."

A man, conversant with the affairs of everyday life, remarked to a minister friend: "The difficulty I have when you start talking about man, is that none of the things you say about him seem to apply to the men I actually meet."

What Paul Blanshard recently said about religious literature also applies to much of contemporary preaching. "Religious literature," he said, "suffers from too much tenderness; it lacks vitality and vigor. It is wrapped in the sterilized cotton wool of hypocritical respect."

The tendency today is toward ceremonies, forms, and outward performances. As always in the past, the prophet again tends to degenerate into the priest. The man who speaks for God is prone to slip down into the man who performs ceremonies for Him. Ministers are prone to be pious for the people, carrying church responsibility professionally instead of as the spokesmen and servants of the Lord whom they represent.

In certain quarters the suggestion has even come to call a "moratorium on preaching." Instead of preaching, the minister would give a series of "messages" on "How to Find Resources for Life's Mastery." One church bulletin invited the people to come and listen to addresses on "Help Yourself to Serenity," "Leave Your Worries at Church," "Religion Can Conquer Nervous Tension," et cetera. A minister who had emptied his psychological gomer and run out of gospel, began by "enriching the liturgy." "We pushed around the church furniture," he later confessed, "moving the pulpit from the center to the right side, then to the left, and then to a spot midway between the floor and the rafters, and were surprised to discover that there was no positive correlation between the location of the pulpit and the effectiveness of the message proclaimed therefrom."

The graduates from our colleges and seminaries are in all too many cases good for professors' chairs and for the work of research, but not effective in the pulpit as preachers of the Word of God. Their kind of preaching is well described by what a British officer said of his chaplain: "As I sit among the troops," he said, "and listen to our real godly chaplain, I feel

(Turn to page 29)

EVANGELISM -- Winning Men for God



Evangelism in This Atomic Age

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association

THIS atomic era is called by some writers on world conditions, the Apocalyptic Era. For the Bible student, in prophecy it is the imminent "time of the end," which will be terminated by the intervention of Christ's second coming. For the last church of prophetic origin this solemn time calls for a decided renaissance of evangelism. This will come to pass when the saving, sanctifying truth takes possession of every true disciple. The human heart in which the Holy Spirit lives cannot keep the saving truth to itself. It will spread the good news, winning souls to Christ.

The unerring prophetic mission for the church is in Revelation 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world.—*The Acts of the Apostles*, p. 9.

The great latent forces of manpower in our churches, under the able leadership of our pastors and district leaders, may harness, unify, and coordinate all activities into a unified whole. This must be done with patience and perseverance. Then all the different lines of missionary activities will be prepared for a powerful frontal attack against the forces of evil. There will be an earnest determination to rescue the captives of Satan for the kingdom of God.

Only a very few ministers now believe that their position excludes them from the responsibility of winning souls. However, some still consider that their only responsibility is to shep-

herd the flock. But what does shepherding the flock include? Primarily it includes leading the church in missionary and soul-winning endeavors, feeding them with the Word of God, and seeing to it that their pasture is always "beside the still waters" of security in Christ.

Creating Soul-winning Churches

In *Gospel Workers*, page 31, we read: "To win souls to the kingdom of God must be their [ministers] first consideration." On page 197 the assertion is made that the minister should be a foreman in soul-winning activities. And on page 198: "A working church is a growing church. The members find a stimulus and a tonic in helping others." That attitude toward the minister's work would solve many problems that undermine the church's stability. The pastor or district leader may not have the ability to draw a great audience for an evangelistic campaign, but he surely should and must be an expert in hunting for souls, one by one, in the neighborhood of his church. If he cannot do this, he is betraying his office, and setting a bad example for his church members. A soul-winning pastor seldom has difficulty in converting his flock into soul winners. The work of the pastor requires first, the tender loving care of a shepherd; second, the energetic leadership of a working foreman; and third, the ability of the quick-eyed hunter who searches for prey in the vastness of the wilderness.

In *The Acts of the Apostles*, page 371, there is a wonderful statement of a sincere pastor's yearning. "The heart of the true minister is filled with an intense longing to save souls. . . . He watches for souls as one that must give an account."

There are churches today that have extinguished their light. They do not let it shine for the Master. As a result the members stumble on in darkness, hurting themselves and becom-

ing sick with worry. Furthermore, they make the pathway dark for those who are looking for the light. Thus membership decreases, and as a result those who are left in darkness begin to die. An unknown German author has spoken of a dying church in this way:

The Dying Church

A church that does nothing for the public is on the way to the cemetery.
All who are so occupied with their own affairs that they find no time for God's work are making a mourning wreath.
All members who do nothing are acting as pall-bearers;
The brother who never says anything drives the hearse;
Those that always hold back, when steps are taken to advance, are scattering flowers on the grave.
The brother who always speaks of difficulties in the church is giving the funeral oration!
Thus the church lies buried, relieved of all cares—
What role do you play?

Vigorous pastoral evangelism in all our churches, with the cooperation of the members in accordance with their ability, should be inaugurated immediately. It will bring a renaissance of evangelism as well as spiritual revival.

"It is in working to spread the good news of salvation that we are brought near to the Saviour."—*The Ministry of Healing*, p. 103.

Local pastoral evangelistic meetings should be augmented with greater campaigns in the larger cities. God has given some men the special gift of holding large audiences. Each talented evangelist should be supported by a team of no less than seven collaborators. This is in harmony with the Spirit of prophecy instruction. There is also needed a good public relations man, one who knows the ins and outs of sound, compelling advertising. Again we stress that evangelism should be the paramount task of the church professing Christ's soon coming. Our main objective is to preach the saving truth to every country, city, town, and village in fulfillment of the prophecy in Revelation 18:1.

Current SDA Trends in Evangelism

Is evangelism only a side line? In many fields evangelistic activity, with a few exceptions, is carried on sporadically and in only a few localities. Perhaps unconsciously, it seems to be considered only a side line of church activity.

Is evangelism considered imperative? We wonder whether today evangelists have as high a standing and recognition in our ranks as in some other denominations. For example, some time ago I heard several ministers discussing a certain worker who happened to pass by. The

drift of the conversation was this: "He just could not make it in pastoral or administrative work, so he is still in evangelism. We feel sorry for him." Isn't this a tragic situation?

In the minds of some the word "evangelist" seems to have the connotation of an excitable, temperamental, effervescent personality. Others immediately think of a man who is an impressionist—one who by the force of his dominant personality creates an emotional atmosphere to convince men of his merchandise. Still others classify an evangelist as lacking poise and intellectual balance. Such thinking conceives of an evangelist as merely a person who accidentally has the gift of speech and keeps up a steady flow of chatter. Furthermore, there is a strong feeling that many people, under the teaching of such an evangelist, come into the church on a high wave of emotion, and that when the strong personality of the evangelist is withdrawn, these members will soon drop out of the church in discouragement.

Mechanical Soul Winning

There is a tendency to mechanize our various soul-saving activities in a manner somewhat comparable to the mechanization we find in industry. We are led to wonder whether we are catching the spirit of the times in automation. There is an inclination to do the work of soulsaving from a swivel chair and desk, in a heated den in the winter or an air-conditioned room in the summer. But let us be factual and see how many of the results reported by our evangelistic efforts materialize either through the mail or by telephone. Is there such a thing as an armchair soul winner? Soulsaving always has needed and always will need the personal touch of men and women whose hearts overflow with the love of God. Emphatically, there is no substitute for personal work!

At times we are led to wonder whether our reluctance to launch out into public evangelism is because of fear that we might lose face in the eyes of the ministerial associations of other denominations. Will non-Adventist ministers think that we are proselytizing? But what about the thousands who belong to no church at all? These ministers will not charge us falsely if our evangelistic approach is right. It is tactics such as those used by the Shepherd's Rod that they object to. The solemn import of our message must ever impel us forward in evangelism—"Arise, ye men of God!"

H. W. Klaser, of our Statistical Department, assisted me in gathering some statistics of the North American Division. These factually reveal the trend of our soul-saving activities.

On January 1, 1956, the North American Division began with a membership of 293,448. During the year 17,742 were added by baptism and profession of faith. However, after all the figures were compiled, including deaths and apostasies, the membership stood at 299,984—a net gain of only 6,536 members. This gain was the result of the combined efforts of approximately 15,000 employed workers, representing all phases of our work in the North American Division, including the Voice of Prophecy, Faith for Today, public evangelism, home missionary activities, medical work, educational, et cetera. One union conference—and there may be a justified reason for it—showed a decrease of 21 members after this twelve-month period. Our problem, as is evident by these figures, shows twice as many members lost from the church as the net gain. No doubt the bigger percentage of this loss was through apostasy. Are we really shepherding our flock? [See chart below.]

Our world field looks to the North American Division for guidance and inspiration. In the light of these trends and statistics, should we not make an intelligent reappraisal of the whole trend of our church activities? We would do well to humbly turn back to the sound counsel of the Bible and the Spirit of prophecy—preaching the gospel to all the world by the living voice of the ministry, and adding to it even greater impact through the missionary activities of our consecrated laity.

Have we been delaying the coming of Christ by these halting attitudes that were formerly unknown in Adventism? Is it not high time to check and reverse the trends that indicate curtailment of our evangelistic work? This task does not center in any particular department of the General Conference, for all ministers are ordained of God to give priority to soul winning.

Method of Evangelism

It may be asked, "How can we reach the people in this scientific era that has brought about such changes in the philosophical and religious outlooks of the great masses? A solution must be found, because the Lord has commanded us: "Go ye therefore, and teach all nations, baptizing them . . . : and, lo, I am with you alway, even unto the end of the world."

In *The Acts of the Apostles* we read: "For the conversion of one sinner, the minister

should tax his resources to the utmost."—Page 370. Although we have what might be thought insurmountable problems, if we would tax our resources to the utmost, with much prayer and meditation, we would find the divine solution. Other problems, undreamed of at present, will arise, but these also shall be solved by determined, consecrated, fearless men of God.

Teamwork and Various Methods to Be Used

This is a day of specialization. Television presents a great challenge, if not some handicaps to our evangelism. Various features for developing the interest in a campaign require more than one full-time worker. To have a successful campaign means that the evangelist must organize his work around a team of workers who are well qualified to lead out in their particular fields of activity.

To hold and gain the confidence of his audience the evangelist must present his message in a way that will convince his hearers that he is interested in their personal welfare, peace, and security. The great Baptist evangelist, Buckner Fanning, recently said: "I try to sell this truth as if I were an insurance salesman."

His public relations man, Earl Peed, said: "My only job is to offer Buckner to the people in the most up-to-date method there is—the same method I would use to sell coffee or beans."—*Newsweek*, Jan. 28, 1957.

Our message must be presented in such an appealing way that the people will be drawn to it as though by a magnet. To achieve this objective requires a great deal of hard work by the speaker.

In order to reach people in our public meetings the evangelist must study and experiment with the up-to-the-minute methods for presenting new truth. These appropriate suggestions are given in the book *Evangelism*:

You must vary your labor, and not have one way which you think must be followed at all times and in all places.—Page 126.

Let us not forget that different methods are to be employed to save different ones.—Page 106.

The classes of people you meet with decide for you the way in which the work should be handled.—Page 106.

God would have new and untried methods.—Page 125.

Some of the methods used in this work will be different from the methods used in the work in

North American Division	Net Membership Increase per 10,000 Tithe	Net Increase Each 1,000 Members	Time to Obtain Each Member	Time to Lose Each Member
1954	3.5	36	52.3 min.	74 min.
1955	2.4	27	68.5 min.	75 min.
1956	1.9	22	80.6 min.	64 min.

the past; *but let no one, because of this, block the way by criticism.*—Page 105. (Italics supplied.)

Paul's Example

If we would adopt the principles of the apostle Paul, we would today witness a great revival in public evangelism.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some (1 Cor. 9:19-22).

Being crafty, I caught you with guile (2 Cor. 12:16).

You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked. He says, "Being crafty, I caught you with guile." You must vary your labor, and not have one way which you think must be followed at all times and in all places. Your ways may seem to you a success, but if you used more tact, more of the wisdom of the serpent, you would have seen much more real results of your work.—*Evangelism*, pp. 125, 126.

We need to find workable methods of gaining the attention of atheists, agnostics, Catholics, and Jews. We should endeavor to find methods for holding large audiences.

Occasionally I have met conservative workers who were in a rut, afraid to tackle anything new or different. A rut has been described as a grave with the ends knocked out. Remember, a dying church is on its way to the cemetery. Do you know what a conservative is? Here is a definition: "A conservative is one who does not think that anything should be done for the first time." But what does the Lord say? "God would have new and untried methods followed."—*Ibid.*, p. 125. The mind must be active to invent the best ways and means of reaching the people next to us. To understand human nature and to fitly enter into another's religious views requires that the minister's mind must remain alert. He will have to take into account the likes and dislikes of those to be reached, and to deal sympathetically with mental barriers until the truth is seen in its full beauty, and then accepted.

Here is an inspired picture of how God sees our evangelism:

Had the believers in the truth purified their

minds by obeying it, had they felt the importance of knowledge and refinement of manners in Christ's work, where *one soul* has been saved there might have been twenty.—*Evangelism*, p. 110. (Italics supplied.)

Time is short. Workers for Christ are needed everywhere. There should be *one hundred* earnest, faithful laborers in home and foreign mission fields *where now there is one.*—*Ibid.*, p. 22. (Italics supplied.)

At the present time there is *not a thousandth part* being done in working the cities, that should be done, and that would be done if men and women would do their whole duty.—*Ibid.*, p. 29. (Italics supplied.)

This instruction may suffice to show us as workers how the Lord considers our present soul-winning activities. Surely it is time to apply these Heaven-revealed principles in our evangelism.

A Program of Evangelistic Advance

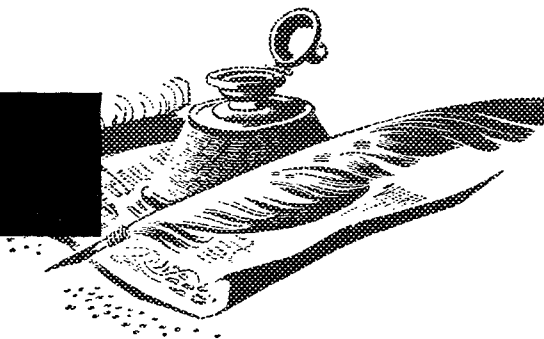
The divine assignment is found on page 707 of *Evangelism*: "Advance; enter new territory. . . There must be no delay in this work." This annexing of new territory must not stop somewhere along the line because, "The circle is to extend until it belts the world."—*Ibid.*, p. 19.

Despite our labors we seem to see so few additions to our church. May this not be because we expect so little? Jesus once said to the father of a son with a dumb spirit: "All things are possible to him that believeth." We must also cry out like that father: "Lord, I believe; help thou mine unbelief" (Mark 9:23, 24).

If the church would believe that each of us is saved to serve, to win the lost, and by faith would obey this injunction, we would soon witness the following prophetic picture: "God's word was obeyed, and as a result there were memorials [churches] for Him in every city and village."—*Ibid.*, p. 699. Thanks to the Almighty, the church will be triumphant.

Some may argue that evangelism is difficult, and that it does not warrant the money, time, and energy required to gather a larger harvest. They say the people will not come out to hear the message. They claim that we are living in a TV age. But the Lord has commanded that the work must be done, notwithstanding the apparently insurmountable obstacles. So let all ministers and evangelists say as did Caleb, "We can do it." Under the guidance of the Holy Spirit the preaching of the message will triumph, and God's children will then possess the eternal Canaan. Evangelists and fellow workers, *this is the golden hour of evangelism.* Let us improve every opportunity to bring the message to a glorious triumph.

EDITORIAL



"THAT HEARTS MAY FIND GOD"

DR. RALPH S. CUSHMAN has given all ministers a beautiful gem of poetry which sets forth the supreme objective of preaching. These lines I have long cherished, and for some years they have been taped in the flyleaf of my Bible.

I do not ask

That men may sound my praises,
Or headlines spread my name abroad;
I only ask that as I voice the message
Hearts may find God.

This is the most worthy of all human objectives in every truly Christian service and in every ministerial utterance—that hearts may find God. Only that preaching and personal ministry that brings human hearts into fellowship with the Eternal, shares with the Master Preacher in the divine redemptive power that transforms and ennobles human lives.

Some years ago during my College View church pastorate at Lincoln, Nebraska, the mailman handed me a letter penned by a college student, which in substance read: "All my life I have been trying in religious worship to find God, but I never seemed to be able to reach Him. But last evening in the quietness and the beauty of the close-of-the-Sabbath vesper hour I found God." In such experiences one reverently and humbly senses a touch of the Divine, and in deepest gratitude partakes of the holiest thrill known to any gospel worker, when by the grace of the Eternal, men and women find God as a result of our feeble ministry. One might even say, "in spite of" our ministry, for there is, alas, all too much truth in the observation that "one of the proofs of the divinity of the gospel is the kind of preaching it survives."

In this busy life of multiplied cares and increasing tensions the majority of men seldom maintain an attitude of quiet meditation and prayer long enough to allow the Spirit of the Divine to fill and revitalize their lives. It was in his own quiet meditation in a vesper hour that the college student found God. Could it be that we as ministers and gospel workers need more of that personal quiet vesper hour experience in our own lives, to let God find us anew, that we in turn might help Him get through to other hearts?

How deeply distressed and keenly disappointed we have felt at times, when at the close of our very best efforts at preaching, there did not seem to be any evidence that hearts had truly found their Lord, or had been really warmed anew by His gracious love and power. True, only God knows what His Spirit is accomplishing in the lives of our hearers, but every truly spiritually motivated worker for God has known a humbling, disturbing sense of his own inefficiency. With penetrating persistence the question burns into the soul: "Why are not more hearts finding God as a result of my ministry?"

Well might we despair as we contrast our unworthiness with the perfection of Christ, the Master Preacher and Teacher, were it not for the assurance that as we constantly obey the divine will we may, in the potency of God's enabling presence, become "daily better fitted to speak words that will guide wandering souls to the fold of Christ."—*Gospel Workers*, p. 23. We are not "sufficient of ourselves," but as St. Paul says: "Our sufficiency is of God; who hath made us able ministers" (2 Cor. 3:5, 6).

Exalting and Emulating Christ

Since Jesus is the living center of everything pertaining to life and godliness, the dedicated servant of Christ seeks to put Christ into every sermon and into every act of life and human relationship. "The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified."—*Testimonies to Ministers*, p. 424. It is as we keep self in the background and exalt the Christ before a needy world that our words become a "savour of life unto life."

The glory of love is brightest
Where the glory of self is dim,
And they have the most compelled me
Who most have pointed to Him.

—Anonymous

The greatest achievement of a worker of God is by God's grace to walk in the footsteps of Jesus. All who have a true passion for souls are motivated by an overwhelming desire to exalt and emulate the Christ.

One can only be filled with awe and humility and a sense of great personal need when he contemplates the master qualities of the Master Preacher. Most of the readers of *THE MINISTRY* doubtless have read and reread the chapters of *Gospel Workers* setting forth the example of Christ's character and ministry, but I wish to relist fifteen of the outstanding dynamic sentences of inspiration setting forth His great saving qualities. (See *Gospel Workers*, pp. 41-43, 47, 115, 121.) I dare not comment on these statements lest I detract from their precious beauty. Pregnant with meaning and calling for the deepest thought, they challenge every Adventist follower of the Christ to a holier consecration, to a higher life of love and service for the glory of His name.

Master Qualities of the Master Preacher

Of the master qualities of the Master Preacher, it is written:

"His compassion knew no limit."

"It was heaven to be in His presence."

"He was like a vital current, diffusing life and joy."

"Men longed to become worthy of His confidence."

"His life was one of constant self-sacrifice."

"From Him flowed a stream of healing power."

"In all things He brought His wishes into strict abeyance to His mission."

"He drew . . . hearts to Him by the tie of human sympathy."

"He glorified His life by making everything in it subordinate to the will of His Father."

He was "the unwearied servant of man's necessity."

"Wherever He went, the tidings of His mercy preceded Him."

"The youth caught His Spirit of ministry, and sought to pattern after His gracious ways by assisting those who needed help."

"His life is an illustration of true courtesy."

"His life was as leaven working amid the elements of society."

"He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition."

In reverence and adoration we bow in the presence of Him who brought to us the perfect revelation of God's heart of love, and through whom and in whom we have found God. No greater test of our ministry can be made than to individually check on how our lives measure up when compared with the master qualities of the Master of men. Today as never before "God calls for men . . . who bring . . . the attributes of Christ's character into their labors."—*Gospel Workers*, p. 95.

How wonderful it is to know that "God can make humble men mighty in His service."—*Ibid.*, p. 79. By His eternal grace, "what Christ was on earth, the Christian worker [minister and member alike] should strive to be."—*Ibid.*, p. 121. May God make of us all true representatives of the gentleness, patience, goodness, and love of Christ, and in His great mercy enable us to bring into our ministry the attributes of Christ's character.

And may this always be our prayer:

I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only ask that as I voice the message
Hearts may find God.

J. A. B.

We all leave footprints on the sands of time. Some leave the impression of a great soul—others the marks of a first-class heel.

—Anonymous.

PASTOR -- Shepherding the Flock



Motivation for Service

G. M. MATHEWS

Associate Secretary, General Conference Department of Education



THE affluent young man's refusal to abandon his wealth and follow Jesus apparently made quite an impression upon Peter. In Matthew 19:27, he said to Jesus, "Behold, we *have* forsaken all, and followed thee; what shall we have therefore?"

Jesus did not ignore Peter's question because it savored of the spirit of an hireling, but seized upon the occasion to set forth some basic principles of divine remuneration for service rendered the kingdom of God.

He used the parable of the householder to point out that those working for the kingdom *do not earn their reward*. As some of the workers were given a full day's wages for an hour's work, so God will give all who reach heaven a reward far beyond their fondest dreams or expectations. The reward will be so overwhelmingly generous, so far beyond anything they could have earned that they will not remember their most painful sacrifices and trials while they labored for Him on earth!

If then we cannot *earn* Heaven's rewards, what is the *purpose* of service? *It is to help prepare us for heaven*. This thought is emphasized in the book *Education*:

Those who reject the privilege of fellowship with Christ in service, reject the *only training that imparts a fitness for participation with Him in His glory*. They reject the training that in this life gives strength and nobility of character.—Page 264. (Italics supplied.)

Service then is God's provision to assist us in developing characters that will make us eligible for the kingdom. But not all service performed accomplishes this. Jesus points out in those frightening words found in Matthew 7:21-23 that "many" who have done wonderful deeds in the very name of Jesus will not be recognized by the Lord at all. What then are the character-

istics of acceptable service. How may we engage in service for Christ so that it will give us "strength and nobility of character"?

Motive Determines Worth of Service

It is "not the amount of labor performed or its visible results but the spirit in which the work is done [that] makes it of value with God."—*Christ's Object Lessons*, p. 397. It is not the *amount* of work we do, nor how it *appears* to others, but rather the *motive* with which it is done, that determines whether or not our service is acceptable to God. Why did we do it? The motive is an important characteristic of rewardable service. The alms given with selfish motives by the men mentioned by our Saviour in the sixth chapter of Matthew did not help them in getting ready for the kingdom. They but strengthened their selfishness and proved a curse to them! Mark tells how Jesus observed the worshipers in the Temple as they passed by the offering receptacle. The record states that He watched, not *how much* they gave, but *how* they gave (Mark 12:41). It was not the worth of the coin, but the motive of the heart that made the widow's gift so valuable in God's sight. Her deed was prompted by her love for God and her interest in His work. (See *The Desire of Ages*, p. 615.)

The question "Why did we do it?" seems to rank above every other consideration with God in judging the worth of our service. "Every act of our lives, whether excellent and praiseworthy, or deserving of censure, is judged by the Searcher of hearts according to the *motives which prompted it*."—*Gospel Workers*, p. 275. (Italics supplied.) This is true, not only as far as the amount of service is concerned, but also as to the *importance* of the service.

Stanley Baldwin once said, "All my life I have believed from my heart the words of

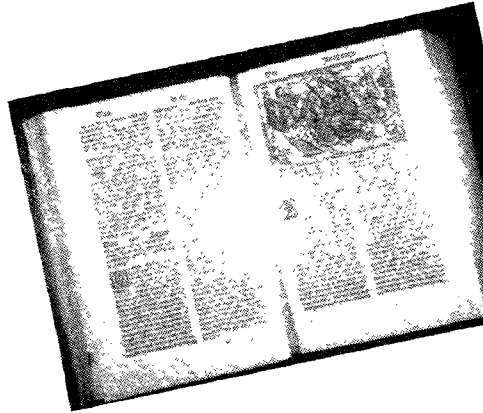
(Turn to page 26)

Pictures From a 470-Y



Das Erst Capitel
 In dem anfang hat
 got beschaffen den
 menschen aus dem
 irden. Er hat den
 menschen aus dem
 irden geschaffen
 und hat ihm den
 namen Adam ge-
 geben. Und er hat
 ihm ein weib ge-
 macht aus dem
 ribben des menschen
 und hat ihm den
 namen Eva ge-
 geben.

First scene in the 1487 Bible. God creating woman from man. Highly colored, with gold-leaf initial and corners.



Pictorial layout



Cover

This 1487 German Bible was found in a search for the church. In a remarkable state of preservation, and containing pictorial illustrations, it features art sketches of events recorded in the Scriptures. This display of the pictorial artistry will give some idea of the religious concepts and among the scholars concerned,



Revelation 12, 13

Reading from left to right: Dragon being cast down, the composite beast of Revelation 13 with the human head, worshiped by the world, the worship of the two-horned beast, and persecution.



Ram and he-goat of Daniel 8. The four horsemen of Revelation 6, followed by dragon monster representing hell.



Year-Old German Bible



Four Beasts of Daniel 7

oldest Bible conducted by the Sydney, Australia, SDA taining more than one hundred elaborate and de- and diagrams on the prophecies, and some principal rophecies of special significance to the Adventist min- prophetic interpretations that prevailed at the time, where this version was printed.

Revelation 17-21

Reading from right to left: Composite picture story of Rev- elation 17. Woman Babylon on scarlet-colored beast receiv- ing worship of all nations. Revelation 18, Babylon cast like a millstone into the sea. Revelation 20, binding of Satan and harvest of the earth. Revelation 21, New Jerusalem.



Portion of introductory picture to the Apocalypse showing the apostle John in boiling oil, miraculously delivered. He received the heavenly Revelation while banished to the Isle of Patmos.



Seven trumpets and worship before the throne. Revelation 11, 12. Measuring the temple and the altar. The two witnesses and the beast about to kill them. The great red dragon pursuing the woman clothed with the sun.

Motivation for Service

(Continued from page 23)

Browning, 'All service ranks the same with God.' It makes little difference whether a man is driving a tramcar, or sweeping streets, or being prime minister, if he only brings to that service everything that is in him, and performs it for the sake of mankind."

A second characteristic of acceptable service is entire unselfishness. We are told that:

In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness is more pleasing to God than the greatest work when marred with self-seeking. . . . Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God.—*Christ's Object Lessons*, p. 402.

Judging by the last sentence in this quotation, I'm very sure that for many of the days of my ministry I have not been recognized as a worker for God. Think of it, brethren. Our service for God, no matter how much we accomplish or how important it may seem, may be just as worthless as that of the Hindu fakir on his bed of nails! It is sad to recall that the vast majority of Gideon's army were rejected by God because they were filled with *self*. Even though there were many thousands of them, because of their preoccupation with themselves they "would add no strength to the armies of Israel."—*Patriarchs and Prophets*, p. 548.

Love-impelled Service

If Christian service is to be acceptable to God and is to assist in giving "strength and nobility of character" to the performer, the condition of his heart is of major importance. Not only must it be entirely unselfish; it must be full of heaven-sent *love*. "He regards more the love and faithfulness with which we work than the amount we do."—*Christ's Object Lessons*, p. 402. This points up sharply the difference between "duty-driven" and "love-impelled" service. The former is not recognized by God and actually serves to fasten us more securely in our selfishness. How often I must be reminded that not all service done in the name of Jesus counts—either for Him or for me! "Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages*, p. 362. Our labors will be effective only if prompted by love, surcharged with prayer, and done faithfully as unto God. Service that overflows from a heart full of

heavenly love builds the principles of the kingdom of God in human character.

The true concern of acceptable service is motivated by loving compassion. "When he saw the multitudes, he was moved with compassion on them" (Matt. 9:36). This great motivating force reached its zenith in the bleeding heart of Christ in the Garden of Gethsemane. How He longed for some way to escape the terrible ordeal! How strong was the temptation to return to heaven!

But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. . . . He sees the power of sin. . . . He will save man at any cost to Himself.—*The Desire of Ages*, pp. 690, 693.

The Compassionate Attitude

I shall be eternally grateful that my Saviour cared that much for me then, and that He cares for me now! His concern cost Him His life. He even risked His *eternal* life to save me, so great was His compassion. This same compassionate attitude must characterize my service if it is to be acceptable. The criticism voiced by some of our people with regard to both those laymen and workers who they feel often show little or no concern for the spiritual welfare of their fellow men is doubtless justified. This curse of selfish indifference has long been a trial to God and man. David cried, "No man cared for my soul" (Ps. 142:4). Could it be that some for whom we labor feel that way about us? God forbid!

Perhaps the psalmist has accurately summarized the characteristics of acceptable service in the sixth verse of the 126th psalm: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Going forth means spending much of our time and energy trying to help those in need. It means foregoing comfort, protection, and security to labor in a world of woe, of strife, of greed, of selfishness, of impurity and godlessness. It may mean sacrifice, being misunderstood, being mistreated, and even death.

The weeping sower sows the precious seed in the highways and in the byways prayerfully, compassionately, faithfully, longingly. Why? Not for the praise of men; not for personal honor or position; not to surpass what others have done. He labors long and hard and cheerfully because of his inner overflowing heart of love. He is impelled by no other reason. When these qualities characterize our service we shall not be spending much time wondering about

"What shall we have?" Such service God will bless with the twofold reward of winning other souls for His kingdom and of saving by His infinite grace all who serve. How wonderful God is! He gives us the opportunity to serve; He provides the power and wisdom which make our service fruitful—and then He rewards us *as if the merit were our own* (*Christ's Object*

Lessons, p. 361). How grateful we should be for this plan of God's marvelous grace whereby man is not only redeemed himself but is granted the high honor of rendering service to God and his fellow men, which further fits him for the citizenship of heaven.

"Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29:5).

Fellowship With Ministers of Other Faiths

DIETER P. HAIN

Minister, Alberta Conference, Canada

BACK in 1899 we were told that "the wisest, firmest labor should be given to those ministers who are not of our faith. . . . Let faithful, God-fearing, earnest workers . . . pray and work for honest ministers. . . . If this is done, there are many ministers now preaching error, who will preach the truth for this time."—*Evangelism*, p. 562.

Being especially attracted to this type of work, I spent the past six summers as a student colporteur, traveling in Europe and Canada, always endeavoring to get to know the clergymen of different denominations in the areas I worked. Not satisfied with my own experience, however, I interviewed some of our evangelists, teachers, and colporteurs, and found that others were finding the same joy as had come to my own heart. I hereby submit a few suggestions, hoping they may be of help to others.

1. Get Acquainted With Them

This principle is well expressed by E. M. Chalmers, conference evangelist in Alberta. "Wherever I conduct my campaigns I contact the other ministers in order to get acquainted. On the whole, they are easier to approach than laymen, for a minister is always spiritually inclined. Over and over again I find the shepherds of other flocks as human as we are." Not only is this a helpful suggestion for evangelists, but it may also be considered by pastors, teachers, and Bible workers as well.

2. Visit Their Churches

The outcome of a friendly visit to another church may far exceed our immediate expectations. While doing colporteur work in central Alberta, a student from one of our churches made his temporary home in the house of an elderly woman, a member of the United Church.

He went with her to church the following Sunday. His hostess introduced him to her minister, who in turn introduced him to his congregation, stating he was a student from the British West Indies, now at Canadian Union College. Rudolph was asked to give the Scripture reading that morning, and invited to stay at the minister's home as long as he worked in that territory. But not only that! He was asked by his new host to preach two sermons, one in each of his churches. Rudolph spoke on the second coming of Christ on the first Sunday, and on the Ten Commandments the following weekend. The minister was present both times.

After spending nearly two weeks as a guest at the man's house, this colporteur evangelist left *Patriarchs and Prophets* with the minister. He already had purchased a copy of *Our Day in the Light of Prophecy*.

This may have happened to a colporteur, but can a minister ever hope to be as successful as that? Occasionally funeral services have to be conducted in other churches, and our ministers are asked to speak. That is always a privilege. However, "In improving these opportunities, remember the words of the Saviour, 'Be ye therefore wise as serpents, and harmless as doves.'"—*Evangelism*, pp. 563, 564.

3. Pray With and for These Men

E. M. Chalmers tells this thrilling story. "Before beginning my campaigns I always send out letters of invitation to the ministers living in the district. I wish to be honored with their presence during my meetings."

He told me of one place where a local minister was severely criticizing him. So he called at his home, and they had a visit together. He soon learned the reason for this opposition, for the minister told how some years ago he was studying our Bible correspondence course and was

enjoying it until he found out what church was responsible for it. This was evident, of course, when the lessons opened up the question of the Sabbath. Since then he felt he should oppose us whenever a chance came his way, for he felt we were deceivers. Elder Chalmers apologized for the apparent oversight on the matter of identification and then endeavored to give him a true picture of the work of Seventh-day Adventists. They had prayer together and parted as friends. A friendly visit and a prayer by our ministers will not only break the ice of indifference, but will win the friendship of many a clergyman not of our faith. And should there not be a bond of interest and fellowship between shepherds of souls? Some may misunderstand our efforts to be friendly, but many will welcome the gesture of Christian love.

4. Invite Them to Visit Our Schools

Shortly after arriving at our German Marienhoehe Missionary Seminary to begin my ministerial training, I was greatly surprised by being introduced to two young men who were sons of Lutheran ministers. We became friends, and I discovered that in both cases their parents had visited our school, and after finding it completely free from what they had termed the "leaven of modernism," had sent their boys to Marienhoehe to take their senior matriculation.

5. Study With Them

Again, Elder Chalmers can best illustrate this point with one of his recent experiences. "During one of my campaigns a young Methodist man became interested in the message and began taking Bible studies from me. His minister did not approve of that, so we decided to pay him a visit. Together with the young man I called and presented a short study on the Sabbath, at the close of which the minister said, deeply impressed, 'This is what we ministers should be doing more often, getting together to study the Bible, instead of talking about cars and houses.' Turning to the young man he added, 'Since you have studied more about this Sabbath question, it must be clear to you.' Thereupon the young man asked his minister, 'What shall I do, then, shall I keep the Sabbath?' To our amazement, the minister replied, 'That's the only thing you can do and still be honest.'" Here was a true leader, a man of integrity. It is always heartening to meet men of honest purpose.

6. Offer Your Help

The relationship that exists between the Bethel Christian Reformed church, of Lacombe,

and Canadian Union College shows what the spirit of helpfulness can do. When the choir of the Bethel church was left without a leader several years ago, Elder and Mrs. J. I. Crawford volunteered to fill in. Mrs. Crawford directed the choir while her husband played the organ. Several public performances had been given during the Christmas season, the last one being given in the college chapel on December 28, 1955. The Crawfords reported that all women members of the choir completely refrained from using make-up, although nothing had ever been said to them about it. Elder Crawford, who was at that time head of the Department of Theology at Canadian Union College, arranged for the college temperance chapter to conduct a young people's program in the Bethel church.

In this connection we may bring up the question, Is there any harm in joining the ministerial associations? Doubtless many of our ministers have wondered about that. We do not have any direct testimony from the Spirit of prophecy, but can there be any harm in attending their meetings when we show a spirit of co-operation and willingness to help, without giving up our principles?

7. Accept Their Help

R. R. Aussner, a successful colporteur and later a licensed minister in the Manitoba-Saskatchewan Conference, tells of an instance where a Catholic priest not only offered him free room and board while he was working in northern Saskatchewan, but when his car broke down this kind priest made his own Austin available. "I delivered quite a few copies of *The Great Controversy* in that priest's car," he said. In fact his sales went up in that district.

Doubtless such an opportunity will seldom come to a minister, especially one of our ministers. But we must be alert, showing open-mindedness. If we do, we will break down prejudice and find the way to many a heart.

8. Encourage Them

Encouragement is always appreciated and sometimes needed. One of our evangelists not long ago got into a conversation with a young seminary graduate of a different denomination who complained about losing his faith in the Bible as God's Inspired Word. Our brother gave the brief study on Daniel 2 and 7, after which this young "theolog" said, "In our seminary we never bothered investigating prophecy and some of these other truths. We were too busy with other things." When they parted the young man had not only regained his faith in the Bible, but knew something also of the Sabbath truth.

9. Enroll Them in the Bible Course

One of our teachers at the Marienhoehe Missionary Seminary had attended the Heidelberg University to train for the ministry. He was invited by one of our church members to enroll in the Bible course. These lessons gripped his soul, and he was baptized a year later. Today he is finishing his work at the University of Frankfurt and, as opportunity permits, also teaches at our seminary. As soon as he completes his doctorate, he plans to devote his full time to the training of our ministers.

10. Meet With Them on Common Ground

During the summer of 1954 I went to visit a certain minister who had instructed his congregation not to buy any of our books. The first few minutes of our interview reminded me of those icebergs we read about that are actually much larger below than above the surface. But the Lord seemed to give me the right words to speak, and in a few minutes the ice was completely melted. We discussed the subject of justification, and I illustrated the subject from my own experience. At the close of our visit he escorted me to the door, shaking hands warmly, and calling me his "brother in the Lord." There was no more trouble from him or his congregation after that.

Surely we have much common ground with the Christian churches. Why not make use of it? A Roman Catholic priest will readily agree with us on the importance of keeping God's Ten Commandments. A Lutheran minister will open his heart once we make plain to him our view of justification and sanctification; a Baptist pastor, believing as he does in immersion just like we do, will rejoice to discuss the greatness of the grace of God. We may not see immediate results, but do not let us be discouraged.

Jesus saw no encouraging signs immediately after His interview with Nicodemus; yet we find this self-sufficient scholar later defending Christ before a court of zealous Pharisees (John 7:50, 51). And after the death of our Lord, Nicodemus was among the first to visit His tomb, donating a hundred pounds of myrrh and aloes (John 19:39). After the resurrection he came boldly to the front. And we are told that this ruler in Israel "employed his wealth in sustaining the infant church that the Jews had expected to be blotted out at the death of Christ. In the time of peril he who had been so cautious and questioning was firm as a rock, encouraging the faith of the disciples, and furnishing means to carry forward the work of the gospel."—*The Desire of Ages*, p. 177.

New Reformation Preaching

(Continued from page 16)

that it is because he hasn't the dimmest, foggiest idea of what an ordinary soldier thinks about, and is, that he fails to strike a single responsive note."

God forbid that such things shall ever be truthfully said about us and our ministry. Of all times in Christian history, now is the time for the most virile preaching ever listened to by sinful men. Now when the Bible in its wholeness has been given back to the preacher, there should be a revival of true Biblical preaching. Then there would be no lack of interest on the part of the people, and the preacher would never be without a message. "Give me the Bible and the Holy Ghost," said Spurgeon, "and I can go on preaching forever."

Today the setting in the world—both secular and religious—is ideal for the proclamation of the third angel's message. The great truths that characterize the Second Advent Movement, the mediatorial ministry of Christ and the perpetuity of the law of God, are the answer to man's special needs in this time of judgment. The messages of Revelation 14 "constitute a threefold warning which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, 'The hour of His judgment is come,' points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself."¹⁸

A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained of God to stem the tide of moral corruption. This is His means of restoring His moral image in man. It is His remedy for universal disorganization. It is the power that draws men together in unity. To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time.¹⁹

Finally, the contemporary search for the true church must be remembered in the New Reformation preaching. There is a great host of Christ's true followers scattered among the various religious communions. They are waiting for the gracious invitation of the third angel's message, and under the mighty preaching of this message will heed the call and unite with God's remnant people. "Many, both ministers and people, will gladly accept those great truths which God has caused to be proclaimed at

this time to prepare a people for the Lord's second coming."²⁰

To us, then, as ministers and preachers, entrusted with God's final message, our work has been cut out for us. The Lord has given us a special truth for this time of emergency.

Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.²¹

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LITTLE JUGS AFTER a minister had preached for three hours, a young man came up to him and said, "You tired me out—you preached too long." The preacher gave the young man a withering look and said, "Young man, you're a little jug and you are very easily filled."—Louis H. EVANS.

God, Thou Art Love

If I forget,
Yet God remembers! If these hands of
mine
Cease from their clinging, yet the hands
divine
Hold me so firmly that I cannot fall;
And if sometimes I am too tired to call
For Him to help me, then He reads the
prayer
Unspoken in my heart, and lifts my care.

I dare not fear, since certainly I know
That I am in God's keeping, shielded so
From all that else would harm, and in
the hour
Of stern temptation strengthened by His
power;

I tread no path in life to Him unknown;
I lift no burden, bear no pain, alone;
My soul a calm, sure hiding-place has
found:

The everlasting arms my life surround.

God, Thou art love! I build my faith on
that.

I know Thee who has kept my path, and
made

Light for me in the darkness, tempering
sorrow

So that it reached me like a solemn joy;
It were too strange that I should doubt
Thy love.

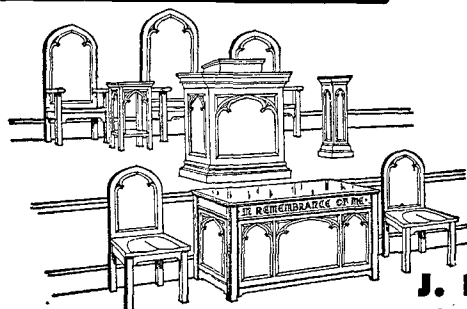
—Robert Browning
Enriching Worship, pp. 57, 58

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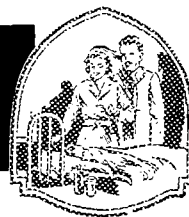


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HEALTH EVANGELISM



Nutrition Today

A New Feature

Alice Garrett Marsh, M.S.

Chairman, Department of Home Economics, Emmanuel Missionary College,
Secretary, Seventh-day Adventist Dietetic Association

[Thinking people are interested in the subject of nutrition. THE MINISTRY's new column "Nutrition Today" will present vital scientific information on this subject in question and answer form. The Seventh-day Adventist Dietetic Association, with headquarters in Los Angeles, California, is cooperating in making these materials available to us, and we invite our readers who may be interested to send their questions in this field to Mrs. Alice G. Marsh at Emmanuel Missionary College, Berrien Springs, Michigan.—EDITORS.]

Monoglycerides and Diglycerides

Question.—What are the monoglycerides and diglycerides in margarine? Are they made from lard?

Answer.—True fats are triglycerides. That means that a fat is a chemical union of three molecules of fatty acids and one molecule of glycerol (glycerine). A word formula would be:

3 fatty acids plus 1 glycerol equals 1 fat plus 3 water.

When water is again added chemically to the bonds that hold these molecules together it causes a splitting off of fatty acids, or digestion of the fat.

When the digestion is done partially, monoglycerides and diglycerides result. One molecule of water added to the bonds of the fat would cause one fatty acid to split off, leaving a diglyceride. Two such reactions with 2 molecules of water would cause 2 fatty acids to split off leaving a monoglyceride. If with 3 molecules of water 3 fatty acids were split off, the resulting product would be 3 fatty acids and 1 glycerol. Thus the fat would be completely digested in a manner similar to the way the digestive tract prepares fat for absorption from the small intestine.

In summary:

3 fatty acids plus 1 glycerol yields 1 fat plus 3 water

1 fat plus 1 water yields 1 diglyceride plus 1 fatty acid

1 fat plus 2 water yields 1 monoglyceride plus 2 fatty acids

1 fat plus 3 water yields 3 fatty acids plus 1 glycerol

Diglycerides and monoglycerides are used in margarines in extremely small amounts to give good spreading quality and other benefits.

Any plant or animal fat can be hydrolyzed (split with water) to produce monoglycerides and diglycerides. After such a reaction that results in a fat becoming a monoglyceride or a diglyceride it is no longer the original triglyceride (or fat) but rather a derivative of the fat. The origin of these products is stated by the producers upon request. For instance, this question is answered for Nucoa by H. W. Vohlteich as follows:

The companies manufacturing Nucoa do process their own monoglycerides and diglycerides from cottonseed oil. Two emulsifiers are traditional in the manufacture of margarine: monoglycerides, from cottonseed oil to prevent loss by leakage of milk from the prints, and vegetable lecithin (from soya beans) to prevent spattering in the frying pan. Both of these are used in *very small* quantities (0.1 to 0.2 per cent), and both are nutritionally desirable additives.

Question.—I have read that sugars and starches are acid-forming foods and the cause of tooth decay. Is this statement true?

Answer.—Sugars are not acid-forming foods. A pure sugar is, in fact, a neutral food both in the digestive tract and in the blood. This misinformation regarding "acid" is not surprising for sugars and starches are the favorite food of acid-producing bacteria that thrive in the warmth and moisture of the mouth. If carbohydrate foods are left in the mouth after eating, the incidence of tooth decay is greatly increased.

A Plan for Teaching Patients

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Part III—The Method

IN THE preceding articles we discussed objectives, outlined a plan for incidental teaching of the patient, and presented content that could be adapted to the needs of the individual patient. What methods can be used in implementing this plan? We are told that "Christ's method alone will give true success in reaching the people."—*The Ministry of Healing*, p. 143. It behooves us then to study Christ's method. The following outline will help the student to analyze and utilize the methods used by Jesus.

I. Christ was well prepared for teaching.

1. Christ studied.

- a. He gathered knowledge from the Word of God and from the mysteries of nature. MH 52
- b. It was by the word of God that He exercised power. MH 122

2. Christ prayed.

- a. He spent a great deal of time in prayer preparing for teaching. MH 30, 52, 509
- b. "He went up into a mountain apart to pray" (Matt. 14:23).

3. Christ lived abundantly.

- a. In His industrious life there were no idle moments. DA 72
- b. His diversified illustrations show wide interest.

4. Christ was consecrated to His work.

- a. He lived to bless others. DA 70
- b. "I must work the works of him that sent me" (John 9:4).

5. Christ spoke with authority.

- a. "He taught . . . as one having authority" (Matt. 7:29).
- b. "Whence hath this man this wisdom?" (Matt. 13:54).

II. Christ met His students on their level.

1. Learning is more efficient and longer lasting when the conditions for it are real and lifelike.

2. Christ illustrated the unknown by the known. A student grows from where he is, and not from some artificial starting point.

a. Leaven represents the quickening power of the grace of God (see Matt. 13:33).

b. Tares represent children of the wicked one (Matt. 13:38).

3. He talked of particular needs.

- a. He met men in their necessities. MH 25
- b. Woman at the well in Samaria (John 4:7-29).

4. He used illustrations the people could understand.

- a. Parable of the lost sheep (Luke 15:4-7).
- b. "When it is evening, ye say, It will be fair weather" (Matt. 16:2).

III. Christ was specific in His teaching.

When certain results are desired, teaching must be direct.

1. Christ set down specific principles.

- a. "Ye shall know them by their fruits" (Matt. 7:16).
- b. "Judge not, that ye be not judged" (Matt. 7:1).

2. He gave specific knowledge.

- a. Signs of His coming (Matt. 24).
- b. "After this manner . . . pray ye" (Matt. 6:9).

3. He pointed out specific weaknesses.

- a. Rich young ruler (Luke 18:18-27).
- b. "Why beholdest thou the mote that is in thy brother's eye?" (Matt. 7:3).

4. His illustrations were direct, appropriate, and practical.

- a. "New wine into old bottles" (Matt. 9:17).
- b. Houses built on rock and sand (Matt. 7:24-27).

5. He recognized the need for physical health.

- a. "Come . . . and rest a while" (Mark 6:31).
- b. Peter's wife's mother (Matt. 8:14, 15).

IV. Christ invited confidence and participation.

1. Christ was tactful and sympathetic.

- a. He entered into the feelings of others. MH 157, 249
- b. "Come unto me, all ye that labour" (Matt. 11:28).

2. He mingled with the people. MH 143

- a. He ate with publicans and sinners (Matt. 9:10).
- b. He also entered the home of the rich (Luke 19:5).

3. He directed His teaching to the needs of the individual. He made the people feel the completeness of His identification with their interests and happiness.

a. Parable of husbandman directed to chief priest (Matt. 21:28-45).

b. Parable of good Samaritan directed to lawyer (Luke 10:25-37).

4. He went to the people, instead of waiting for them to come to Him.

- a. "Let us go into the next towns" (Mark 1:38).

b. "He went round about the villages, teaching" (Mark 6:6).

5. His method of encouraging participation.

a. He used resources and services of others in His miracles, e.g., feeding the 5,000 (Matt. 14:19).

b. Blind man told to wash in pool of Siloam (John 9:7).

6. He asked questions to arouse interest.

a. "The baptism of John, whence was it?" (Matt. 21:25).

b. "What thinkest thou, Simon?" (Matt. 17:25).

V. Christ inspired people with hope.

1. He encouraged rather than discouraged. Security and success are the soil and climate for growth.

a. Christ sought to inspire with hope the roughest and most unpromising. MH 26

b. To the woman taken in adultery, He said, "Where are those thine accusers? . . . Go, and sin no more" (John 8:10, 11).

2. Christ honored faith and well-doing.

a. Healing centurion's servant (Matt. 8:5-10).

b. Parable of good Samaritan (Luke 10:25-37).

3. Christ radiated health and spiritual life. MH 51

a. He had a freshness and a power such as men had never known before. MH 52

b. His life was characterized by positiveness and energy. DA 73

4. His actions supported what He spoke.

a. In answer to their questions, John's disciples were told to watch (Matt. 11:4).

b. All were happier for His presence. DA 74

5. Christ was tolerant of all—He knew no racial discrimination.

a. He healed the daughter of a Syrophenian woman (Mark 7:24-30).

b. Endeavored to break down the partition between Jews and Gentiles. DA 193

VI. Christ did not force doctrine.

1. The mind cannot be trained like a muscle. Some time must be spent preparing learners to learn.

2. The soil must be prepared for spiritual sowing. COL 63

3. Christ taught elementary truths to woman of Samaria (John 4:24).

VII. Christ used opportunity to teach His message.

Not all growth is a steady continuous process, and different learners grow at different rates.

1. Lesson from the widow's mite (Mark 12:41-44).

2. Lesson from large catch of fish (Luke 5:10).

"The Christian nurse, while administering treatment for the restoration of health, will pleasantly and successfully draw the mind of the patient to Christ, the healer of the soul as well as of the body. The thoughts presented, here a little and there a little, will have their influence."—*The Ministry of Healing*, p. 223.

Recent Information on Trichinosis

JOYCE WILSON

Assistant Secretary for Health Education, Medical Department

UP-TO-DATE information concerning trichinosis, a pork infestation transmitted to man, is appearing continually in medical journals. Since many do not have access to these journals, we reprint here a few of the latest comments made concerning this disease.

From the *Journal of the American Dietetic Association*, September, 1956, "Handling Pork to Prevent Trichinosis," Esther Louise Brown, pp. 802-806:

The United States—a country which has prided itself on its sanitary culture and its advances in public health—has a higher infection rate from the *Trichinella* worm than any other country in the world. It is estimated that during his lifetime, the average American will consume pork containing trichinae about two hundred times.

Few infections result in severe illness . . . infection is not passed from person to person.

Incidence of trichinosis in the United States among hogs during the past fifty years has shown relatively little decline.

Speaking further, the author goes on to state that some believe recognition of the disease was

the reason the Israelites were prohibited from eating pork. Rats and bear are also affected with it. Authorities estimate that 16 per cent of Americans, or some 22 million persons, may be infected to some degree with this strength-draining disease. However, Jewish persons are rarely affected.

Trichinosis would not occur in hogs normally if they did not have access to raw garbage containing raw pork and if they had no access to infected rodents which they might consume.—*Ibid*.

Since early symptoms of trichinosis often resemble those of other diseases, it is often mistaken for influenza, sinusitis, chronic rheumatic fever, tuberculosis, et cetera. Encysted trichinae can live for years in the muscles of the host. Trichinosis is incurable, except as the body eventually encysts the worms, because there is no way to remove the worms once they have invaded human tissues.

There are two methods of public health control of this disease, both of which lie in the area of prevention: (1) If hogs are garbage-fed,

then the garbage must be cooked thoroughly; (2) the public must be taught to cook pork thoroughly. This last piece of advice must be heeded by all eating places as well as in the home, else there is always present the danger of infection.

Further information from the *Yearbook of Agriculture, 1956*, U.S. Government Printing Office, Washington 25, D.C. (\$2.00).

Hogs are probably susceptible to a greater number of diseases than any other domestic animal, and many of their ills are transmissible to man. Among them are brucellosis, leptospirosis, salmonellosis, trypanosomiasis, trichinosis, and cysticercosis. Trichinosis and cysticercosis have been recognized as health problems in many parts of the world and supposedly are the basis of the first sanitation codes.—Page 19.

And this from the *Instructor's Guide for Sanitary Food Service*, U.S. Public Health Service, 1952:

Question: Is trichinosis a rare disease?

Answer: No. One out of every six persons either has it or will have it before death, if he eats pork or pork products.—Page 163.

One out of every six people dying from accidents, cancer, typhus, tuberculosis, and other causes, are found to be infected with trichinae.—Page 171.

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Ten Commandments for a Growing Church

1. Thou shalt have no selfish pleasure before thy duty to God.
2. Thou shalt not make unto thee any personal engagements nor trifling excuse for being away from the services. Thou shalt not bow down thyself to any questionable amusements nor to any conduct unworthy of a good example before those with whom you have influence.
3. Thou shalt not take the responsibility of the Christian life in vain, for the Lord will not hold him guiltless who taketh lightly this God-given task.
4. Remember all the church services to keep them alive and growing.
5. Honor God's Word that thy days may be long in the success which thy God hath given thee.
6. Thou shalt not kill or hurt the good name or influence of thy brother.
7. Thou shalt not steal away the Sabbath day for thy own selfish use.
8. Thou shalt not commit any act in business which might reflect upon the church of thy Lord.
9. Thou shalt not bear false witness before the Lord by wearing His name while not following His teaching.
10. Thou shalt not covet authority in the church which belongs only to thy God.

—Selected

"Keep the eye fixed on Christ. Do not fix your attention on some favorite minister, copying his example and imitating his gestures; in short, becoming his shadow. Let no man put his mold upon you."—*Evangelism*, p. 630.

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.

—Alexander Maclaren

THE MINISTRY

BIBLE INSTRUCTOR



Trials of the Christian

EDITH A. SAWYER

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SOMETIMES those newly converted to the Adventist faith entertain the mistaken idea that after receiving the sacred rite of baptism and membership into the church, there will be few if any difficulties and trials to mar life's pathway. They expect to enter into a state of bliss comparable to heaven itself. Those of us who are older in the faith know, however, that to enter the Christian ranks is to enter into a very real warfare against sin and the devil. And warfare always brings suffering. Without too much effort most of us can recall that while we were still babes in the faith we had more than one head-on collision with earth's sordid problems, the repercussions of which almost spelled disaster to our new and highly prized spiritual attainments. But for the ever-observing eye of the great Watcher above, we might well have been swept from our moorings.

The work of the Bible instructor cannot be said to be fully rounded out until she has both acquainted potential church members with the possibility that in their new-found Christian life they will experience more severe trials than they have heretofore known and prepared them to meet these tests with Christian courage and fortitude. The instructor should explain that trials, while not necessarily ordained of God, are nevertheless permitted by Him, and for a good purpose. Had the Lord promised a life of unalloyed bliss after baptism, He would have fulfilled that enticing promise; but nowhere in Holy Writ is such a promise to be found.

Many experiences of triumphant suffering on the part of God's people of old have been recorded for the encouragement of those who should come after. His people are assured that under His blessing, all trials, afflictions, and persecutions will be turned to good if endured manfully. We should emphasize the fact that God has enjoined His people to "wait on the

Lord: be of good courage" (Ps. 27:14). They must not quail before adversity and trouble. They may be assured that God will overrule all Satanic attempts against them and use these very afflictions as refining agencies to prepare them for the coming of the Lord. They must look beyond these tribulations to the time when they will "inherit the kingdom" and trials will be no more. The following arrangement of texts may be of help in presenting this subject:

Trials, God's Refining Process

I. Understanding God's Plan

1. What does the Lord plainly tell His people concerning the certainty of trials? (John 16:33, first part.)
2. How are we to relate ourselves to them? (John 16:33, last part.)
3. From what source do the trials come?
 - a. "Whom the Lord loveth he chasteneth" (Heb. 12:6).
 - b. "Your adversary . . . walketh about, seeking whom he may devour" (1 Peter 5:8).

II. God's Loving Care

1. Is God pleased to cause His people grief? (Lam. 3:33.)
2. Why are trials permitted? (1 Peter 1:7; 2 Cor. 1:4.)
3. When God called Paul to service, what did He say He would show him? (Acts 9:16.)
4. How did Paul answer those who were perplexed over his sufferings? (1 Thess. 3:4.)
5. What were some of the sufferings of Paul? (2 Cor. 11:24-28.)
6. What was Paul's reaction to these afflictions? (2 Cor. 4:17.)
7. What does the Lord say should be our reaction to our trials? (1 Peter 4:12, 13.)

III. Joy and Victory at Last

1. What will be the final reward of those who endure trials? (Matt. 24:13.)
2. Will God forget His children? (Isa. 49:15, 16; Matt. 28:20; Rev. 2:10, last part.)
3. What will the Lord at last do for His people? (Rev. 21:4.)

Leave the buffeted soul with confidence in God's purpose. Direct him to seek God more earnestly in prayer. Let the Bible promises become real to him. Strengthen his faith to believe that God is working out His plan for his life. Help the struggling one to see now, with the eye of faith, the ultimate triumph in the conflict. Instead of magnifying his difficulties, let him learn to rejoice in the mighty power of God. Explain that this is witnessing to God's eternal love and care for all His creatures. This is living a victorious Christian life.

The Way of God

My heart seeks after Thee, O God,
As famished deer the water brooks,
For in Thee is refreshment, and healing,
and life.

Come unto me all weary ones
And peace and rest ye both shall find,
For the way of life is friendship with God.

Our unjust deeds to fellow men
Bring woe and pain to human hearts,
For if we love not man neither do we love
God.

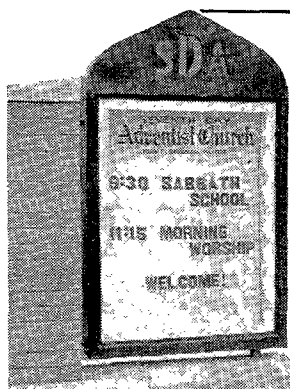
But kindness, helpfulness, and love
Bring health, and joy, and peace,
And thus is built God's Kingdom in the
earth.

—A. J. William Myers
Enriching Worship, p. 158

Suggestions for Securing Sermon Illustrations

The most effective illustrations are those that are part of one's personal experience, or that one has observed in his own travels or contacts with others. Such practical illustrations will grow as one cultivates the habit of looking for illustrations everywhere and under all circumstances. The following suggestions may be helpful:

1. When out walking be on the alert; carry a notebook and jot down the ideas that you may be thinking out. Frequently an illustration grows out of such thoughts.
2. Watch for human incidents with those you contact, and for events of which you are an observer.
3. Capitalize on surprise happenings, or unusual or dramatic experiences.
4. The news of the week is yours to use to the best advantage and oftentimes furnishes illustrations of practical spiritual truth.
5. Cull out the best from your reading of magazines and books. For example, some time ago this item appeared in a magazine: "Corn is absolutely dependent on man's help for its survival. It does not have the ability to re-seed itself without human intervention." Here is a little problem for the evolutionists, or a good suggestion of man's part in the works of God.
6. Illustrations can be found in art galleries and museums and from poetry.
7. Illustrations are often secured from reading sermons of great preachers as well as from listening to good topics. Whenever material of this nature is borrowed, it should be stamped with your own individuality and expressed in your own words.
8. The best illustrations are those that open up a fuller meaning of the truth expressed in a sermon or talk, and are not added simply as an attempt to create interest.



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Preaching

What to Preach

GRAPPLE WITH GREAT THEMES.—Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects.—ELLEN G. WHITE, *Review and Herald*, April 19, 1906, p. 8. (*The Shepherd-Evangelist*, p. 385.)

CATCH BIG IDEAS.—Preach so that the people can catch hold of big ideas and dig out the precious ore hid in the Scriptures.—*Evangelism*, p. 169.

Everyone connected with the work should keep fresh ideas.—*Ibid.*, p. 178.

PREACH A LIVING PERSONAL SAVIOUR.—Here is the secret of success, in preaching a living personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the Word of life.—*Ibid.*, p. 170.

LIFT UP CHRIST.—Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest.

Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to "the Lamb of God." Lift Him up, the risen Saviour, and say to all who hear, Come to Him who "hath loved us, and hath given Himself for us." Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour.—*Ibid.*, p. 185.

PRESENT THE RIGHTEOUSNESS OF CHRIST.—The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy. Laborers in the cause of truth should present the righteousness of Christ.—*Ibid.*

Christ and His righteousness—let this be our platform, the very life of our faith.—*Ibid.*, p. 190.

CLEAR-CUT PROPHETIC TRUTH.—The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message.—*Ibid.*, p. 195.

GREAT TESTING TRUTHS.—A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention.—*Ibid.*, p. 183.

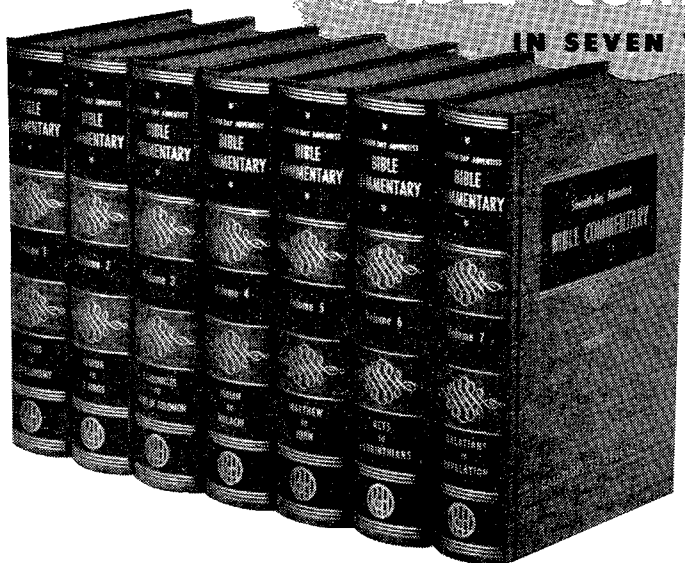
THEMES OF POWER.—These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men.

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

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ALL TRUTH TO BE PRESENTED IN THE LIGHT OF CALVARY.—The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.—*Ibid.*, p. 190.

How to Preach

SPEAK THE TRUTH IN LOVE.—Be careful that you do not rail once.—*Ibid.*, p. 172.

We need far less controversy, and far more presentation of Christ.—*Ibid.*

Do not speak words that will irritate or provoke.—*Ibid.*

Deal tenderly with every heart.—*Ibid.*, p. 174.

Put all the Christlike tenderness and love possible into the voice.—*Ibid.*

Into what you say put the Spirit and life of Christ.—*Ibid.*, p. 175.

The best way to expose the fallacy of error is to present the evidences of truth.—*Ibid.*, p. 170.

PRESENT THE TRUTH IN GOD'S WAY.—If your way of presenting the truth is God's way, your audience will be deeply impressed with the truth you present. The conviction will come to them that it is the word of the living God, and you will accomplish the will of God in power.—*Ibid.*, p. 169.

Present the truths of God's Word in a fresh, impressive way.—*Ibid.*, p. 195.

CHRIST'S METHOD.—He did not force anyone to believe. . . . He instructed the people in practical godliness, distinctly outlining their duty. He spoke in such a manner as to commend truth to the conscience. . . . In Christ's teaching there is no long, far-fetched, complicated reasoning. He comes right to the point.—*Ibid.*, p. 171.

PRAYER AND EFFORT.—By earnest prayer and diligent effort we are to obtain a fitness for speaking.—*Ibid.*, p. 175.

"Very Cheap Fodder"

THE WORDS of our title are found in this thought-provoking challenge to the ministry of this denomination: "The Lord God of heaven cannot approve much that is brought into the pulpit by those who are *professedly speaking the word of the Lord*. They do not inculcate ideas that will be a blessing to those who hear. *There is cheap, very cheap fodder* placed before the people."—*Testimonies to Ministers*, p. 337. (Italics supplied.)

From time to time we hear of glaring illustrations of the tragic lack of preparation on the part of those who minister in the pulpit, and of the failure to sense the great responsibility of one who stands before a congregation as a messenger of the Word of God. Some time ago one of our leading medical doctors sent to the editor of THE MINISTRY a letter containing in part the following:

TO THE EDITOR:

Recently my wife and I and a guest visited a small church for the first time. The building was new, well planned, and nicely constructed. The people were friendly and attentive. The pastor, a young man, seemed warm and pleasant; so that there was every prospect of a fine Sabbath school session and a good sermon.

We were particularly anxious for all to proceed in the best tradition of our church for the sake of our guest. She was a friend of many years, the author of numerous scientific articles and books, and a college teacher of wide reputation. . . . For months she had been reading our literature and discussing it in lengthy correspondence with my wife. Now with an acceptance of our invitation to attend Sabbath services, she was provided with an opportunity to observe Adventists more intimately. How we prayed that the service would be up to standard and the impressions favorable!

Our disappointment was great when the minister arose to give the review in the Sabbath school. He said he had not studied the lesson—would someone please lend him a *Quarterly*? Then he attempted to muddle through by choosing a question from the *Quarterly* as he said, "at random," giving whatever thoughts came to his mind—also "at random" and very far afield. This went on for about twenty minutes with almost no relevance to the lesson. However, we felt disposed to be charitable, and hoped for a better performance from the pulpit.

Imagine our dismay and embarrassment when he proved to be equally unprepared with his sermon. His comments covered territory from Dan to Beersheba and from Genesis to Revelation, with very little coherence between. Lack of preparation showed throughout. It was obvious that he was im-

Cryptic Comment

I've come to notice
That the hurriest
Are not the fastest
But the worriest.—Philip Menard.

provising and attempting to cover up his paucity of ideas by a certain *folksiness* that somehow failed to accomplish its purpose.

Shortly after the beginning of his sermon he announced that he would sing a song that he liked very much, although he could not remember the tune. Would the pianist please play it through to refresh his memory?

When he finally exhausted his resources for impromptu sermonizing he abruptly turned to his elders and said, "Can someone tell me the time?" as though he too were anxious for the ordeal to end. Finding that it was five minutes before noon, he filled in the time with some further folksy anecdotes, then remarked, "Much more could be said, but I guess I'll leave a lot of it out." This last remark in my opinion was the best part of the sermon.

To the well-ordered mind of our erudite friend, the whole performance must have seemed a sorry affair, even if she was too tactful to say so.

"Cursed be he that doeth the work of the Lord negligently" (Jer. 48:10, margin). What excuse can be offered for such slipshod work? If on occasion he is unable to make adequate preparation, a minister should stay out of the pulpit and get someone else to take the service. The psychology of such weak offerings seems to be an underlying indifference or contempt for one's audience, the feeling that with his congregation "anything goes." In my opinion a preacher who attempts to get by on good looks and personality should never be ordained to the ministry. Whether there be few or many, wise or foolish, educated or ignorant to hear him he should put forth his best efforts "as unto the Lord." A minister should be a diligent student and dig deep in the gospel mine for things new and old. Only thereby can he truly "preach the word."

And we heartily agree, Doctor. Such "very cheap fodder" is a disgrace to the cause of truth and the gospel of God's wisdom. Fortunately the extreme and pitiful failure of the young unnamed preacher in question is an exception to the effort put forth by most pastors to really provide their people with spiritual food.

However, is there not a deep lesson in this experience for us all? Random wanderings, mere folksiness, amusing stories, insipid shallowness, can never be allowed acceptance in the pulpit of any church. Consecrated ministers will spend much time in prayer and study, and will ever seek the enlightenment and the living energy of the Holy Spirit, that they may present to their people the sacred solemn truth for these times.

There is a dignity that goes with the office of a clergyman that no true minister of the gospel will betray.

J. A. B.

The Dread of Emotion

EMOTION cannot be cut out of life. No intelligent person desires it. To unpick human personality and remove all deep feeling is an impossible occupation, and if it could succeed would leave life sterile indeed. Imagine life without the warm overtones of love; conceive a family where everyone acted only from a cold sense of duty; suppose a youth were to ask a maiden to marry him, having carefully explained to her first that he had no feelings for her. . . . Life cannot be filleted this way. It ends in vast absurdity.

And carry the same enquiry over into religion. Require that the herald of God announce the offer of his King, freely to pardon and fully to bless, but firmly forbid that any transport of joy should accompany either the announcement of the news or its glad reception . . . and you ask the impossible.

The dread of emotion in religious expression has gone to extreme lengths, and some critics appear to suspect any conversion which does not take place in a refrigerator!

No doubt there have been dangers in emotionalism. The evangelism which attacks the heart without any appeal to the mind, and snatches pathetic "decisions" from folk galeswept by feeling, but quite unaware of what they are doing, is unworthy and dishonouring to God.

But that doesn't cut out emotion. The man who screams at a football or baseball match, but is distressed when he hears of a sinner weeping at the Cross, and murmurs something about "the dangers of emotionalism," hardly merits intelligent respect.

—W. E. SANGSTER in *Let Me Commend*

Take One Dose Every Sabbath—

What the average man seems to want is a mild, satisfying form of religion that isn't expensive and doesn't oblige him to go to church.—*Calgary Herald*.

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The Preacher's Wife

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

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

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

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

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

—*Gospel Herald*

Rainbow

God's promise spans the morning sky;
I lift my eyes in humble mood
As I pin fast upon the line
The rainbow garments of my brood:

Small shirts like banners, orange, green;
A scarlet dress that dances high,
Bright pinafores like daffodils,
Blue jeans, a deeper patch of sky.

This is my rainbow, God, for You;
This message with it I would send

That I shall guard and teach and love
The treasures at my rainbow's end.

—Goldie Capers Smith
Christian Herald

Gardens of Kindness

*Of the "virtuous woman" it is said:
"In her tongue is the law of kindness."
—Prov. 31:26*

True kindness creates gardens in our hearts;
The desert blooming like a rose imparts
Its beauty, charm, and sweetness to the life,
And happiness and peace displace the strife.

For kindness works with blistered hands and
feet

To make the miracle of life complete;
It stoops to cultivate each grace that grows,
And human deserts blossom like the rose.

It sees when seeds of doubt are subtly sown,
And hastes to plant some flowers where weeds
have grown.

When rankling anger shows its ugly face,
A friendly smile will quickly take its place.

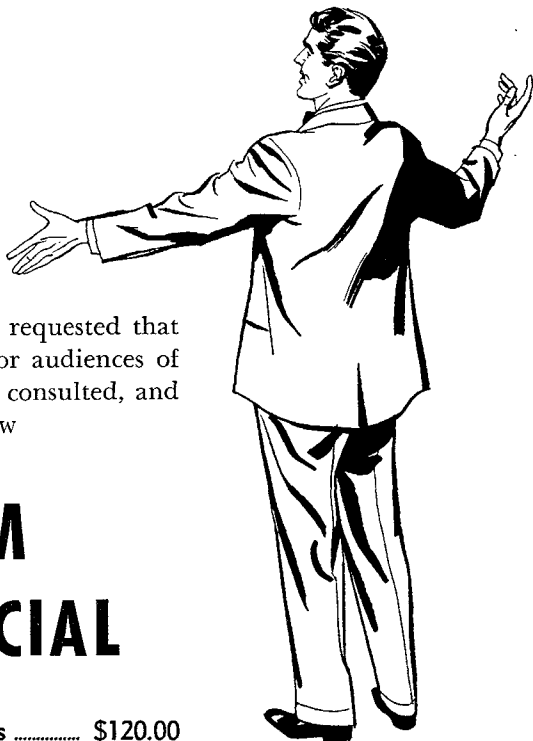
The devastating flames of selfish spite
That burn and blacken souls will no more
blight

If kindness tramples out the fire hate sows
And in its ashes plants love's fragrant rose!
—Adlai A. Esteb

It is important for a person to develop
a cheerful attitude of mind. Unless you
are happy yourself, you cannot make
other people happy. Cheerfulness is a
duty you owe to society because you have
to live with other people and they with
you.—Clarence Reed.

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NEWS - From Current Journals



[Religious News Service Features Richards' Lectureship.]

Charges Many Clergymen Preach "Pious Twaddle"

An international radio preacher charged in Takoma Park, Maryland, that too many clergymen "are filling up pulpit time with a lot of pious twaddle, unimportant pleasantries, oratorical fireworks, and thin philosophizing."

Harold M. S. Richards, of Los Angeles, speaker and director of the Voice of Prophecy radio program, addressed three hundred pastors and theology students. They were attending the first annual Lectureship on Preaching sponsored by the Washington Missionary College and the Columbia Union Conference of Seventh-day Adventists.

The Adventist preacher also scored clergymen who give sermons "made up largely of moving stories, humorous incidents, discussion of world events and other things of which no one knows anything."

He said too many preachers are concerned with giving the kind of sermons their congregations want to hear, and cautioned they "sometimes need things that they don't like."

"Preaching is the proclamation of the gospel," Mr. Richards said. "Preaching is not mere lecturing. It is not mere talking. Real preaching must come from the heart surrendered to the Lord Jesus Christ. All true preaching must be doctrinal as well as ethical; it must appeal to the head as well as to the heart."

"Preaching is a solemn, high, holy, and important business. It is the most important function of the Christian church today."

Comparing "religious quacks" with "medical quacks," Mr. Richards said:

"Every kind of a nostrum and palliative has been suggested to cure church ills and diseases. They tell us that we must have finer machinery, more beautiful buildings, softer music, and more up-to-date programs. There may be some truth in these things, but they will never make a sick church well or a weak church strong."

"What a church needs is doctrine and not doctoring. Leading religious leaders tell us that the church needs bigger budgets and programs, and no doubt this is true, but far more does the church need bigger and better men—not necessarily more push, but more power."

Asks Return to Old-Fashioned Gospel Preaching

An appeal for "clerical simplicity" and a return to "old-fashioned gospel preaching" was made in Takoma Park by a Seventh-day Adventist international radio preacher.

Harold M. S. Richards of Los Angeles, speaker and director of the Voice of Prophecy radio program, told 300 fellow ministers and seminarians that their sermons "should be so plain that a child could understand them."

His talk was one of a series of nine addresses that he gave to the first annual Lectureship on Preaching, sponsored by the Washington Missionary College here and the Columbia Union Conference of Seventh-day Adventists.

"The reception of the gospel does not depend on learned testimonies, eloquent speeches, or deep arguments," Mr. Richards said, "but upon its simplicity and its adaptation to those who are hungering for the bread of life. Do not soar where the common people cannot follow you. Teach the simple lessons given by Christ."

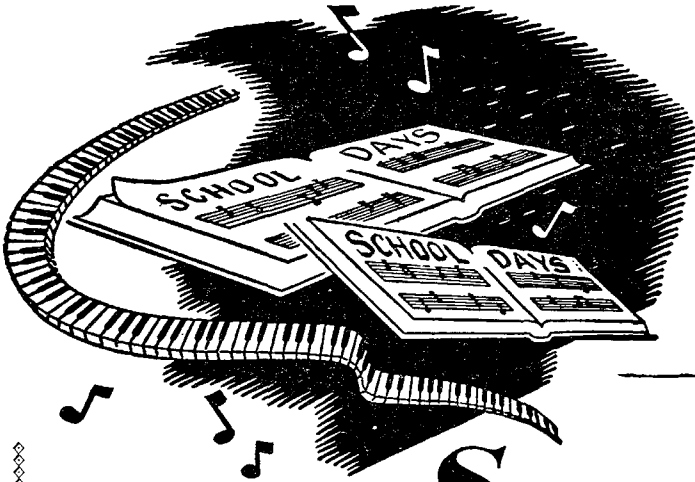
Mr. Richards told the ministers that "we are living in a generation of spiritual illiterates, millions of whom know little about the gospel, the Bible, and the great stories of the Scriptures. Because of this it is necessary that ministers make the Scripture plain and tell the story over and over again."

"In all the world there is nothing greater than to be a preacher of the unsearchable riches of Christ," he said. "For preachers to sermonize on science is to preach something that the hearers can get better and cheaper in any nearby lecture hall. To preach politics is to preach something that the congregation can find every morning in the newspaper. To offer music or moving pictures is to enter into hopeless competition with places of amusement. But to preach the gospel—here is our great advantage as gospel preachers."

He asserted that the Christian church today does not want "milk and water preaching"; "no adulteration of the standard."

"I know it's old-fashioned gospel," Mr. Richards said, "but it is the only gospel that will change human life. It is the gospel the world needs now and the only gospel that needs to be preached."

"A smile increases your face value."



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

¶ Establishment of a national women's organization in the Reformed Church in America was approved by the denomination's General Synod at its 151st annual meeting in Buck Hill Falls, Pennsylvania.

Purpose of the organization will be "to unite all women of the Reformed Church in America to Christian fellowship to make Christ known throughout the world, to deepen the spiritual life of each of its members, and to develop a sense of personal responsibility for the whole mission of the church, through a program of education, service, prayer and giving."

¶ Proper observance of Sunday is fast becoming "one of our nation's top issues," the general secretary of the Lord's Day Alliance of the United States said in New York.

Melvin M. Forney told the semiannual meeting of the alliance's board of managers that three years ago "few people were interested in what was happening to Sunday."

"Our Twentieth Century Crusade for the Lord's Day, now in its third year, has been largely responsible for the new interest in the observance of Sunday as a time of rest and worship," he said.

"Many lawmaking bodies are encouraging the adoption of or are adopting Sunday closing laws," he added. "If the present trend continues it will not be long before every state will have a Sunday closing law."

¶ Establishment of a school for diplomatic service by a church-related university represents a recognition that international relations must be based on moral law, President Eisenhower said in Washington, D.C. He joined in ground-breaking ceremonies for the new Protestant-oriented school of international service at American University.

Mr. Eisenhower said he found it "most significant" that American University was joining "her sister institution" in the nation's capital, Jesuit-sponsored Georgetown University, in carrying on training for the diplomatic service "because in the great foreign service of the United States we do not recognize race, color, or creed—only merit."

"Waging peace demands the best young men and women we can find to put in this effort," the President remarked.

"Just as our political organizations are really a political expression of a deeply felt religious faith," he said, "so must success in international relationships represent truth, integrity, and honesty—or it cannot long endure, even if there is a temporary benefit in expediency."

"Since Protestants outnumber Roman Catholics two to one in the nation's population, it is proper that a school under Protestant auspices shall be established in an atmosphere of freedom that characterizes the Protestant campus," he said.

"God never puts any man in a place too small to grow."

¶ No one who ignores religion and the possibility of coming under its "life-giving influence" can claim to be educated, Dr. Nathan M. Pusey, president of Harvard University, said in Cambridge, Massachusetts. He delivered the baccalaureate address to graduates.

¶ Roman Catholic young people of the Sacramento diocese will be asked to abstain from intoxicating liquor until they reach the age of 21. The request will be made by Bishop Joseph T. McGucken in view of the juvenile drinking problem in northern California.

The voluntary pledge, taken only with the approval of parents, will be made regularly after reception of the sacrament of confirmation. It will be made in the church and in the presence of the bishop.

The pledge reads:

"For the greater glory and consolation of the Sacred Heart of Jesus, and in honor of the Sacred Thirst of Our Lord on the Cross, I solemnly promise that I will abstain from the use of intoxicating liquor until I am 21 years old. By being faithful to this pledge, I hope to give good example, to practice self-denial, and to make reparation for the sins of intemperance, especially among teen-agers."

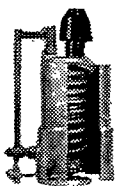
¶ A Jewish historian warned in Fredonia, New York, that the "continuing introduction" of religious teachings and practices into the American public school system would make it impossible for the school to achieve its primary goal—"the creation of an enlightened, united American people."

He said that a "battle" to bring formal religion into the public schools was being fought on two levels. On the one hand, he said, there was "a hushed but very real rivalry between the forces of Protestantism and Catholicism" and on the other a move to unite all Americans in the hope that "a broadly based religious conformity will better aid the American people to cope with the dangers now threatening this country."

Dr. J. R. Marcus said that a *rapprochement* of church and state would "do violence to one of the most sacred of American traditions."

"In our spiritual progress," he said, "let the pedagogue never forget the slough of bigotry out of which we have climbed."

Citing the historical development of religious freedom in this country, Dr. Marcus called it "a violation of our way of life to impose religious practices on children in the public schools."



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¶ No one who ignores religion and the possibility of coming under its "life-giving influence" can claim to be educated, Dr. Nathan M. Pusey, President of Harvard University, said in Cambridge, Massachusetts, in his baccalaureate address.

"The fruits of intellect unsupported by faith are not necessarily richer life but more often superciliousness, fastidiousness, or even lack lustre and despair," Dr. Pusey said. Somehow, he stressed, the full experience of liberal learning must miss these "pitfalls."

The Harvard president stressed that the new interest in religion on college campuses should not be considered a "religious revival." He said:

"It is rather only one additional manifestation of a broad movement widely evident today in Western culture which stems from discontent or a refusal to be satisfied with what has come to seem an exclusive, arid and unpromising, secular approach to life.

"But whatever the source of the new religious interest," he went on, "it seems to me one should recognize and be thankful for the fact and encourage it where one may. And we can do this without subtracting from, but indeed in fuller recognition of, the indispensable requirement of the university which remains, as it has been first and always, to seek to know."

In conclusion, Dr. Pusey warned the graduates that "it is easy to achieve emancipation from false and little faiths." But it is quite another thing, he said, to come to "a large and life-giving faith. Yet this is what we all need."

¶ A closer association of the family with church worship was urged in Cret Berard, at a conference of Sunday school leaders from Belgium, Spain, France, Italy, Madagascar, Portugal, and Switzerland.

Emphasizing the "profound organic unity of the family," the conference stressed the importance of including more direct religious teaching in the family circle and the practice of family worship. It also urged churches "not to tend to separate the various parts of the family" by "overspecialized activities and organizations arranged according to age and sex."

¶ The Second Unionistic Congress will be held at St. Procopius Abbey in Lisle, Illinois, August 29-September 1, it was announced by Abbot Ambrose L. Ondrak, O.S.B.

He said the religious unity gathering will aim to encourage dissident Eastern Orthodox churches to return to Rome.

"In the beginning of Christianity the ceremony of baptism was performed by immersion. In those early days the right was granted only to those of mature age and after being well proven in discipleship. The teachers were called catechists. According to Catholic doctrine there is but one baptism."—*Novo Dicionario Encyclopedica*, ed., Luso-Brasileiro (João Grave, Porto, Ltd. Lello).

THE MINISTRY

God Can Use

AGED WORKERS

THE history of John affords a striking illustration of the way in which God can use aged workers. When John was exiled to the isle of Patmos, there were many who thought him to be past service, an old and broken reed, ready to fall at any time. But the Lord saw fit to use him still. Though banished from the scenes of his former labor, he did not cease to bear witness to the truth. Even in Patmos he made friends and converts. His was a message of joy, proclaiming a risen Saviour who on high was interceding for His people until He should return to take them to Himself. And it was after John had grown old in the service of his Lord that he received more communications from heaven than he had received during the rest of his lifetime. . . .

As those who have spent their lives in the service of Christ draw near to the close of their earthly ministry, they will be impressed by the Holy Spirit to recount the experiences that they have had in connection with His work. The record of His wonderful dealings with His people, of His great goodness in delivering them from trial, should be repeated to those newly come to the faith. God desires the old and tried laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil. He desires them to keep the armor on till He bids them lay it down.—E. G. WHITE in *The Review and Herald*, Sept. 12, 1912.



O. STEMLER, ARTIST

Adventism's World Vision

THE General Conference family continues to welcome visitors from far and near. This is a common experience to those who are busy in the many offices here at headquarters, and every department of our expanding work enjoys these contacts. Returning missionaries, workers from the home base, as well as interested laymen, indicate the impressions they have received from such a visit. One of the more frequent remarks may be: "What a busy place! Somehow I hardly expected it to be just like this." We endeavor to give each visitor a warm greeting, and we delight in the inspiring reports brought to us so directly from their field. Adventism is a brotherhood as well as a fellowship of service for the Master.

Another significant observation is that many visitors to headquarters tie in with some particular department of the work. This suggests that there is organization and wise counseling, and that God has given to every man his work. We should not neglect to mention that all visitors share a common interest in the president of the General Conference. To be able to take a peep into his office is a gratifying accomplishment during a visit to headquarters. Yes, Adventism is a family affair, and its leadership is of relative importance to all believers and workers. May time be kind to us so that this spiritual relationship will continue to characterize a wholesome Adventism!

But the onward march of time will produce changes. Where in former years our visiting groups represented mainly those within our church, today Christian friends from other faiths spend time investigating our doctrines, desiring—in the significant language of the times—to learn what makes Adventism "tick." This we in the Ministerial Association recognize as no mere happenstance. Our associates in the department have for years been working toward creating a better understanding. While public relations must often lengthen the day's activity, we find our work intensely interesting and very challenging.

The Ministerial Association is the great pulse of our ministerial activity. Today what we

publish in THE MINISTRY, the organ of ministerial expression for our world field, catches the ears of gospel workers both within and outside of our ranks. Many letters express appreciation of the journal's service to our workers. Occasionally a non-Adventist friend will casually remark that THE MINISTRY with its direct approaches is recognized as a helpful professional journal by those not of our faith. Nor do we chafe under criticism or misunderstanding. We humbly remind one another that the machinery of progress must be oiled by breadth of thought as well as freedom of expression. To us this indicates that Adventism is not asleep, and that faith must be kept pure while it is propagated.

The international spirit of the Ministerial Association is best revealed by the national backgrounds of the staff. Our personnel has come to Washington from Australia, New Zealand, England, Germany, South America, and Canada. Our denominational *Yearbook* must be consulted constantly. Here these names are not just cold print, for every worker becomes the burden of our prayers. Our office files fairly bulge with overseas correspondence, and with materials planned to help both the younger and the more experienced workers. Our associates spend much time in the field and especially abroad. Some of our group teach regularly in the Theological Seminary, where a continuous stream of workers from all over the world further their education. A large map of the world is prominently placed in our counsel room so that our world vision may inspire broad planning.

We greet the field with a deep consciousness that the best days of the Advent cause are right ahead. Knowing that the triumph of the message was decided on Calvary, your Ministerial Association workers are dedicated to the supreme task of reaching earth's unwarned millions with the joyous message of salvation. Each flickering ray of truth will soon be transformed into a floodlight for the message of Jesus' soon return. What a vision, and what an objective!

L. C. K.