

A Pastor to His People

GRACE NOLL CROWELL

You are my people, given me to love,
To serve, to shepherd through the days ahead;
I pray God that I may be worthy of
This honor; I am glad that I was led
To come to you, that through God's gentle grace
My lines have fallen in this pleasant place.

I would be strong to work where there is need;
I would be true to serve you as I should;
And I would give the Bread of Life to feed
Each hungry soul who comes to me for food;
And I would honor with my every word
The blessed Saviour—Jesus Christ, our Lord.

I plead with you for patience. Should I make
An error, I would gladly make amends,
Or if some unintentional mistake
Be mine, I crave your understanding, friends.
As pastor and as people, may we be
Builders together, for Eternity!



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Our Cover

THE LITTLE lady who observed “It costs to be honest! But God is honest—and I try to be like Him,” expressed the theme of the quotation on our cover picture by *Ewing Galloway*.

God’s people are to be God’s interpreters. He wishes to preach His love through the everyday activities of their lives. As John Greenleaf Whittier expressed it: “The dear Lord’s best interpreters are humble human souls,” those who demonstrate the redeeming grace of the “blessed Master” as He is “revealed in holy lives.”

To Our Pastors—Our Unsung Heroes

AMONG the unsung heroes of God's great church are its humble, faithful pastors scattered in thousands of communities around the world. These men are on the firing line where individual members come daily into mortal combat with the enemy of souls. The very foundations of the church of God are rooted in their ministry. Their work is vital. It is often rugged and filled with distressing problems, with little glamour or fanfare. Although they may not appear to be accorded the honor frequently given to a faithful evangelist or a dynamic executive, theirs is a work for God of which there is none higher. In His solicitude for the spiritual health of His people, God has said: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:15).

We are living in a most solemn time. All have a work to do requiring diligence. Especially is this true of the pastor, who is to care for and feed the flock of God. The one whose special work it is to lead the people into the path of truth, should be an able expositor of the word, capable of adapting his teachings to the wants of the people. He should be so closely connected with heaven as to become a living channel of light, a mouthpiece for God.

A pastor should have a correct understanding of the word and also of the human character. . . . One man usually performs the labor which should be shared by two; for the work of the evangelist is necessarily combined with that of the pastor, bringing a double burden upon the worker in the field.—*Testimonies*, vol. 4, p. 260.

To you, the pastors of God's people everywhere, we would say in the words of Eileen Duggan:

You are the mates of Christ, His dearest friends
With whom He loves to sit and yarn awhile.
A working man is surest of His smile,
And He will say to you when living ends:
Come, make yourselves at home, my friends, my friends.
You are the heart of Christ, His healing heart.
That drives its love through every flowing vein.
You are the mind of Christ that shoots its light
Through all the world and back to Him again.
You are the mirror that reflects the might
That won our battle with a sword of pain.

This number of THE MINISTRY is in honor of our dear pastors the world around, and all other faithful workers for God who labor in humble capacity away from the limelight of the religious stage. No greater honor is accorded any man than that expressed in the following words of inspiration:

The true ambassador of Christ is in perfect union with Him whom he represents, and his engrossing object is the salvation of souls.—*Testimonies*, vol. 4, p. 261.

J. A. B.

"The foundation of Christianity is Christ our righteousness."—*Testimonies*, vol. 5, p. 725.

The Church Pastor

C. E. MOSELEY, Jr.

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A TRUE church pastor is a gift from the Lord. His services to the church are intended to edify and build up the believers. All ministers of the gospel may not adequately perform this service. For according to Ephesians 4:11, 12 "some" only are invested with the fitness to carry on the unique duties that are the pastor's.

Good pastors are sent from God's heart to His church. They enjoy a unique closeness with the Lord. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:15). Pastors who live close to God bring from Him to the church such spiritual nourishment as is best suited to the growth and development of the believer. Only when they daily come fresh from the heart of God will they feed the church with "knowledge and understanding" imparted by the Holy Spirit and warm with the love of heaven. Then the body of believers will be "lacking" in nothing. (See Jer. 23:4.)

Like the work of the simple shepherds of the East, the work of the pastor in earlier times was relatively simple. He *fed*, *guided*, and *protected* the flock. He fed them with "knowledge" as *preacher* and *teacher*; he fed them with "understanding" as *counselor* and *guide*; he fed them according to the heart of God as *defender* of the true faith.

Time and organizational changes within the church, however, have greatly intensified and complicated the duties of the modern pastor. According to recent surveys appearing in the religious and secular press, the pastor is expected to show some expertness in an ever-widening area of both clerical and secular functions. More and more this unique man is thought of as an administrator, organizer, preacher, priest, teacher, counselor, and public relations man, par excellence.

As *administrator* he is expected to know

how to supervise the church plant and its maintenance. He must give direction to the church's business and finances, through boards and committees.

As an *organizer* he must be able to develop and supervise the operation of the numerous departments and auxiliaries of the church. He must supply the spark for the Sabbath school, the home missionary and welfare organizations, the youth and junior Missionary Volunteer Societies, the Dorcas, the temperance, and religious liberty groups. Moreover, he must be a specialist in the important art of fund raising. Not only must he know where the monies are, he must lead the way in getting them. He must take the "pain" out of Ingathering, building campaigns, church expense, and various other financial drives.

As *pastor* he gives direction to the spiritual, social, and often even the domestic welfare of his flock. He visits and counsels with the sick and shut-ins, with the unruly and delinquents, with all those in sundry troubles, and with the newcomers to his community. He is expected to have the answers to all spiritual problems, social questions, marital difficulties, and general domestic affairs.

If the number of his parishioners exceeds more than five hundred, his problems in these areas alone are beyond the capacity of one man. As his congregation increases he becomes decreasingly effective in the personal shepherding of his flock.

As a *preacher* this many-sided man plans, builds, and delivers his messages to guide the believer in his relationships with his God and his fellow men, in his church doctrines and practices, in organizational procedures, and in the best behavior patterns of community life.

As a *priest* he administers the sacraments and ordinances of the church, conducts funerals, dedicates children, performs baptisms, counsels couples on marriage, and solemnizes their weddings.

As a *teacher* he directs the supervision of

the educational features of his church. Often he is chairman of the parochial school board. He is teacher of classes of religious instruction. He must initiate classes in Bible training, in baptismal instruction, sponsor youth and junior activities, MV Classes, and Dorcas and welfare instruction, and then provide the push for all other church-related instructional enterprises.

Finally, as public relations director he becomes liaison officer between his church and the community in civic affairs. He is not expected to behave as a politician, yet he may not stand aloof from civic or community betterment. He is expected to lend a legitimate hand to civic, social, health, welfare, and research agencies. One tactless move, an indifferent or antagonistic attitude in any of these directions, and his effective leadership in the community is seriously impaired.

Pray for Your Pastor

Much indeed is expected of this unique and many-sided man, your pastor. He needs your prayers. His congregation expects him to be a good preacher, administrator, organizer, friend, and adviser. The community expects him to be an exemplary citizen, and to spark community betterment. His conference expects him to be an expert goal getter, in both soul winning and finance. He himself wants to be a top-flight preacher, teacher, and counselor. His Lord expects him to feed and shepherd the flock, and seek for the lost, to visit the sick and fatherless, and to liberate prisoners of sin.

In short, this overworked man must have the *faith* of an Abraham, leaving kindred and country—and often his family—as he moves from conference to conference. He must exhibit the sacrificial *spirit* of Isaac, even when he is the only “ram” in the “thicket.” He must bear his load gracefully with the *patience* of Job. He must preside over his church with the *astuteness* of David. He must have the *vision* of Daniel on his boards and committees. He needs the *wisdom* of Solomon in solving his numerous church problems. He needs the *love* and *understanding* of the apostle John when counseling his flock. He must *preach* like Jeremiah. He must *gather* and *manage* church monies like the seven deacons of the early church. He must *contend* for “the faith which was once delivered unto the saints” like Paul, even if he is beaten forty

times save one. He must *win* converts like Peter and the other apostles at Pentecost.

If he survives, he will have a prosperous church, a crown of life with many stars, and a place with the patriarchs, prophets, and apostles high on the throne of his Lord.

Don't pity your pastor—pray for him!

Pastors Are in Demand Who:

- Are Christ directed and not circumstance directed.
- Have a wholesome attitude toward their work.
- Feel honored to serve a congregation as the Lord's ambassador.
- Practice the golden rule in all their human relationships.
- Do not date the beginning of the church's progress with the start of their pastorate.
- Do not hopelessly involve themselves or the church financially.
- Are an asset to their church in conduct, scholarship, and appearance.
- Are neither sensual nor sanctimonious.
- By exemplary conduct never embarrass their church.
- In the pulpit and out of it act like men called of God.
- Are neither inaccessibly aloof nor intolerably familiar.
- Shun all borderline antics and shallow frivolity.
- Maintain poise and dignity under all trying circumstances.
- Seek communion with their God for the holiness of their own hearts.
- Feel that the greatest needs of a congregation require the pastor's personal holiness.
- Who meet with God for their people before they meet with their people for God.
- Know that unless they personally reach God they cannot personally reach their people.
- Have convictions instilled by the Holy Spirit.
- Adhere to principles and standards that challenge their people to higher living.
- Will not let programs and pictures supplant preaching.
- Preach sane, sympathetic, and scriptural sermons.
- Will preach divine truth that will stand up under test.
- Are expert in the art of mending broken hearts, broken hopes, and broken homes.
- Carry the healing oil for wounded spirits and injured lives.
- With prayer and kindness knit the hearts of men with God.
- Know how to get along with people in cooperation and love.
- Build a constructive rather than destructive ministry.

Qualities of Christian Scholarship

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IN GIVING consideration briefly to Christian scholarship, the selection of certain basic qualities by which a scholar might be identified would seem to be of value.

Scholarship is relative. Although directed toward the acquisition of knowledge, this is neither its only goal nor its primary motivating force. Scholarship reflects an attitude of interest; an inward desire by one to participate in progress toward wholesome living. The acquisition of knowledge is a means toward an end. Scholarship is the result of a desire to know facts and to understand their application to life. Fundamentally, it is a reflection of one's desire to know and to understand God. It reflects an interest on the part of the scholar to apply his knowledge for the benefit of his fellow men.

Scholarship Spurns Superficiality and Prejudice

Scholarship assumes the existence of a scholar and the reflection of his character. The qualities of a scholar then begin to become apparent. He is one who is reasonably well informed concerning the attitudes and the experiences of others. Therefore, he must be a student. Not a superficial or an inaccurate student, not one whose study is restricted or prejudiced, but one who excavates deeply into the mountainous storehouse of knowledge; one who learns to separate that which is durable and precious in its application to life from that which is ephemeral and of little value; one who has learned to break through the arbitrary and artificial walls that men throughout the ages have constructed as conveniences, behind which those who are afraid of what they might find on the other side attain a feeling of relative security and protection with their ignorance.

There is always a certain amount of risk in studying with an open mind and with the intent to learn. The danger is that one

occasionally might find something new—a new idea, a new concept, or a new natural fact. He might even discover qualities of God with which he had not previously been acquainted. The superficial student might become confused under such circumstances, but not the scholar. He is not “a reed shaken by the wind” (Matt. 11:7, R.S.V.) nor a child “tossed to and fro, and carried about with every wind of doctrine” (Eph. 4:14). New ideas, newly learned facts, new concepts, strengthen his bridge of understanding in his relationship to God, to himself, to his fellow men, and thereby to life.

A scholar is a student whose knowledge becomes intermingled with understanding. He has reasonably good judgment. He is wise in the application of his knowledge. He is one who not only is well informed concerning the experiences of others but also has had a broad experience himself. He is a wise student of history because in it he has a biography of greatness as exemplified in men; of science because in it he becomes better acquainted with God; and of human relationships because through service to others he is able to use his own God-given qualities and to develop them. Differing from study and memory per se, scholarship, then, is a reflection of one's attitudes and experiences.

Scholarship, a Christian Quality

With these points in mind, I state here my personal opinion that true scholarship is inherently a Christian quality. I believe that, although there are atheistic students, there are no atheistic scholars and that the major differences between the two are motives and objectives. Scholarship has a quality of dignity which knowledge, isolated from its application to life, does not have.

Pursuing this concept further, it now seems reasonable for one to assume that Christians should be scholars. If so, the quality of one's scholarship should be directed toward the attainment of the high-

est moral, ethical, and intellectual values.

In the Proverbs of Solomon, it is recorded that "it is the glory of God to conceal things, but the glory of kings is to search things out" (Prov. 25:2, R.S.V.). One may interpret this as meaning that God expects men to be investigators and to be scholars. He expects them to be persistent seekers for truth. Solomon indicates that such scholarship can be an experience equivalent to the "glory of kings."

If scholarship is relative, so is knowledge. Quantitatively, its source is as infinitely great as is God. To the one who is interested in its pursuit, it is dynamic always. Usually it is evasive. To the pursuer, there is a reciprocal relationship between the means by which it is sought and the stimulus that generates the impulse to capture even relatively small quantities of it. Per se, the value of knowledge is limited to the production of a degree of mental satisfaction by the one who has acquired a portion of it.

Acquisition of Knowledge Relative

Also, the acquisition of knowledge by study and investigation is relative, and fortunately or unfortunately, one's latent or potential capacity to study and to learn may not bear a direct relationship to his desire to do so. I. M. McIver comments:

If only we knew! If only we knew enough—if only we knew the right things at the right times, if only we could discern the consequences of action before we act, if only we knew the truth about the situations that perplex and disturb us, if only we knew the answers to our problems—then indeed we could make the most and the best of life. So we think. But it is written that "He that increaseth knowledge increaseth sorrow" (Ecclesiastes 1:18).

Knowledge is certainly not wisdom nor are the more knowledgeable by any reckoning the more wise. If knowledge alone would save the world, we would be in a far happier condition than we are now, since knowledge has been vastly extending its range. There is a significant relation between knowledge and wisdom. The question for our times might be: How can we make knowledge the road to wisdom?

Wisdom alone is justified. That has always been true. But today it is also true that wisdom alone can save the children alike of the foolish and of the wise.¹

Wisdom in the Application of Knowledge

Certainly there is no quantitative relationship between one's capacity to learn facts and his ability to make good and proper use of what he does know. One

may be exceptionally well informed and may even have an encyclopedic mind, and at the same time he may be lacking completely in the qualities that form the essential fiber of a scholar. Contrariwise, if he continues to be a student, if he is a persistent seeker for truth, his relative lack of factual information will not prevent his being a true scholar. When knowledge is applied wisely, immediately it becomes a force that has no limits of effectiveness. If its application is with the spirit of love, God and man will be served and the individual giving such service will have met the essential qualifications of a scholar.

The experiences of man in relation to God and to divine concepts immediately become apparent. Intelligence, study, and knowledge, important as they are, when considered by themselves, become rather selfish and inadequate qualities.

The wise man reminds us that wisdom and not knowledge is the essential thing. Also it is recorded for us in Proverbs 15: 32, 33, R.S.V., that "he who ignores instruction despises himself, but he who heeds admonition gains understanding. The fear of the Lord is instruction in wisdom, and humility goes before honor." Wisdom is the ability to use and to apply one's talents and knowledge with intelligence so that man is served and God is worshiped. That is man's paramount achievement.

William Cowper placed his comments on the relationship of knowledge to wisdom, in verse:

Knowledge and wisdom, far from being one,
Have ofttimes no connection. Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.

Knowledge is proud that he has learn'd so much;
Wisdom is humble that he knows no more.²

Wisdom can never be defined accurately or adequately. It can only be experienced. Walt Whitman wrote that "wisdom is of the soul." In writing about this, Frederick Mayer asks, "What is the value of knowledge if it creates torment and agony? What is the value of material advancement if it only makes our life more complicated?" And then he comments, "Real progress is of the spirit, it elevates our thoughts; it enchants our heart; it widens our perspective; it overcomes the gulf between us and others. The real drama does not lie in man's domination of nature; . . . it lies in his progressive understanding of himself."³

Christian Scholarship

The relationship of the acquisition of knowledge to Christian scholarship assumes a process of continuing education. In the book *Education*, by Ellen G. White, is a comprehensive statement that summarizes this thought very well:

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.⁴

Another essential quality of a scholar is faith. In his Proverbs, Solomon tells us that the house of wisdom has seven pillars (Prov. 9:1). Edwin B. Fred selects for these pillars knowledge, integrity, judgment, imagination, courage, tolerance, and faith. I am sure that we would agree with him that "the strongest pillar of wisdom is faith . . . Faith in ourselves and in our fellow men, faith in our country and our way of life, faith in the triumph of good over evil, faith in God and in a glorious future."⁵

Science and Faith

Does it sound out of place for a man who has devoted much of his life to a scientific search for facts to stress the strength of faith? Science may be built upon fact, but its architect is faith. Without faith, wisdom is unobtainable. "Faith is the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1, R.S.V.). However, let us not forget that "faith by itself, if it has no works, is dead" (James 2:17, R.S.V.).

Dr. Robert V. Kleinschmidt, professor of physics and mechanical engineering at Harvard University, reminds us that "scientists

are commonly regarded as coldly intellectual, mathematical seekers after a very impersonal truth. Yet," he asks, "who can explain the devotion of a Columbus facing danger, hardship and ridicule for his faith in a spherical earth, or a Curie, Pasteur, Galileo, Agassiz, Newton and the rest, on the basis of either pure intellect or idle curiosity?"

"They had a passionate faith that there was a beautiful and orderly plan in the universe and that to understand this plan was worth more than any human ease and comfort."⁶

Then he reminds us that faith, like hope and love, may be high or low, and that we need not only faith but a complete faith, a high faith, the highest and most complete faith of which we are capable—a living, growing, all-embracing faith in ourselves, in our fellow men, in natural laws, and in the universal God.

Returning to the Proverbs of Solomon, I bring to your attention two positive statements which, when applied, emphasize essential qualities of a scholar and contribute toward the production of a satisfactory way of living. Both of them are in the third chapter and include the fifth, sixth, and twenty-seventh verses.

Proverbs 3:5, 6, R.S.V.: "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths." Not only does this statement recommend a relationship that one should have toward God, but also an attitude that one should have toward himself, and when verse 27 is added, namely, "Do not withhold good from those to whom it is due, when it is in your power to do it," life becomes interesting and purposeful.

A modern beloved physician, Sir William Osler, always reminded students and physicians that—

the practice of medicine is an art and not a trade; a calling and not a business; a calling in which your

GOD GAVE US BRAINS TO USE

☞ I BELIEVE that the Creator gave us minds with which to think, to search and find, to ask questions. What could be more stupid than a child with no questions about life, than a grown man or woman who is completely unconcerned with all that happens around him or her? God gave us brains to use, and not as terminals for our spinal cords. And I think He was wise to put some things forever just beyond the grasp of the finite mind, so that we might never become self-satisfied "know-it-alls" but always seeking, seeking, seeking. Who has any respect for a religion without mystery, without unexplored country to explore?—IONA HENRY with FRANK S. MEAD in *Triumph Over Tragedy* (Fleming H. Revell Company).

heart will be exercised equally with your head. Often the best part of your work will have nothing to do with potions and powders, but with the exercise of an influence of the strong upon the weak, of the righteous upon the wicked, of the wise upon the foolish. . . .

"The physician needs a clear head and a kind heart; his work is arduous and complex, requiring the exercise of the very highest faculties of the mind, while constantly appealing to the emotions and finer feelings.⁷

The personal standards for which we strive should be of a quality not lower than these few I have described as being essential to Christian scholarship. If we approach their attainment, then we will "trust in the Lord with all [our hearts]" and we will "not rely on [our] own [insights]." "In all [our] ways" we will "acknowledge him," and we will have the faith, based upon experience, to know that "he will make straight [our] paths."

Applying Knowledge for the Benefit of Others

One additional concept, or motive, or purpose for living, must be added in order for one to complete a satisfactory plan of life. This is the practical and wise application of knowledge for the benefit of others. This is not just something that might be done. It is not even something that should be done. In the true Christian scholar service to mankind reaches its highest quality when it occurs naturally and spontaneously as part of one's way of life, as a reflection of one's attitudes, as evidence of one's basic character.

When they were told of their good deeds that classified them and placed them on the

right hand of God, those to whom it was said, "Come, O blessed of my Father, inherit the kingdom prepared for you," asked the question, "'Lord when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?'" (Matt. 25:34-39, R.S.V.).

It is obvious that those who were called "blessed of my Father" had no selfish motive in what they did. I seriously doubt whether these good deeds per se merited such a blessing. The fact that such deeds are the reflections or evidences of the qualities or character of a person, seems to me to be a fact of major importance. God's attitude toward me is not so important to me as is my attitude toward Him. What others may do to me or for me is of relatively small consequence when compared with what I do to or for them.

If we have these concepts and these qualities of character, and if, by precept and example, we might be able to influence others to have similar beliefs and understandings, then I think it will not be possible for one to withhold good from those to whom it is due, when it is in one's power to do it (see Prov. 3:27).

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- ² William Cowper, *The Task*, Book VI, "The Winter Walk at Noon."
- ³ Frederick Mayer, *Wisdom*, vol. 1, no. 8, August, 1956.
- ⁴ Ellen G. White, *Education*, page 13.
- ⁵ Edwin B. Fred, *Wisdom*, vol. 1, no. 1, January, 1956.
- ⁶ McIver, *op. cit.*
- ⁷ Sir William Osler, *Aequanimitas With Other Addresses*, Blakiston, 1932.

Thou Art Welcome

Thou art welcome, whosoever thou art that enterest this church; it is thy Father's house; come in the spirit of reverence; worship in the spirit of humility; and leave it not without a prayer to God for thyself, for those who minister, and for those who worship here.—*Anonymous*, in *Enriching Worship*, p. 344.

From a Twelfth-Century Church, Hampshire, England

You enter this church not as a stranger, but as a guest of God. He is your heavenly Father. Come, then, with joy in your heart and thanks on your lips, offering Him your love and service. Be grateful to the strong and loyal men and women and children who in the name of God buildd this place of worship, and to all who have beautified it and hallowed it with their prayers and praises. May all who love this home of faith find the inspiration of their labor and rejoice in the power and love of God, that His blessing may rest on you both on your going out and on your coming in.—*Enriching Worship*, p. 308.

Public Relations on Church and Community Level

DARREN L. MICHAEL

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WITH many people the instinctive reaction to anything new is a negative one. Only that which has emerged from the crucible of time and experience is by them accorded immediate approval. Because public relations as such is a relatively new innovation within the church, eyebrows have been raised and the prospects of change have been by some viewed with alarm.

It is well to review the role of public relations in the work and mission of the church. This new organizational development is more than a symptom of these changing times. It highlights the vital importance of the church's community relationships with the public. There need be no horrified alarm at the admission that great changes are taking place even within the church. Change of itself is not morally wicked. One must inquire as to the nature of the change. Public relations as such, to this observer, do not constitute a change in substance so much as they do in form or method. There is no departure from the basic tenets of theological doctrine.

The product is the same; the packaging is being modified in keeping with the times. The irrefutable evidence of arithmetic represented by the statistical growth of the Seventh-day Adventist Church inevitably calls for change. The transition from a mere handful to hundreds of thousands of believers, from an insignificant, scoffed-at sect to a respected and recognized religious denomination, from a misunderstood, much-maligned people to a worldwide organization admired and accepted for its magnificent contribution to mankind cannot but bring in its wake the pains and stiffness of growth.

The recognition by Adventists of the role of public relations in the accomplishment of the mission and message of the church is noteworthy. It deserves our attention because it is a reflection of our advancing denominational maturity. With maturity comes responsibility. Where before our very insignificance tended toward narrow parochialism and uninhibited

evangelistic techniques, our development and universal recognition now cry out for responsible, mature, and seasoned reaction to the needs of the world. Where before the couriers of the Advent message could carry the tidings by foot, on horseback, or by "smoke signal," the present demands that the selfsame basic gospel must now be adapted to transmission by television, and transportation by jet- or missile-motivated vehicles.

Relevancy to the World Commission of the Church

It is at this point that public relations bears some relevancy to the continuing task of the church. It is the connecting link between the historic message and the new times and needs of the world. It is the bridge between outmoded and archaic evangelism and the new "total evangelism" concept of the twentieth century. It can serve as the effective interpreter of the eternal certainties of the gospel to a present world society that is totally ignorant of the alien language of the gospel.

This writer, who grew up in a Seventh-day Adventist environment during the past quarter of a century, has sensed both in the mission field and to a lesser degree in North America what appears to him to be an almost "ghetto" complex afflicting the denominational mind. Anybody outside the immediate church family was an "outsider." To think of earning one's livelihood outside of the denominational payroll was formerly viewed by some as perilously close to apostasy! In some instances the work of the church was conducted almost in the furtive atmosphere that one would expect of an underground movement. An obscurity complex crippled evangelism.

Aware of the prophetic outline of eschatological developments, we have been so blinded by the martyr's halo that we have failed to see the solid accomplishments that it takes to deserve or merit the accolade of martyrdom. Perhaps we have been so enamored of the heroic future that we have failed to recognize what it takes to

achieve the heroism of witnessing effectively for present truth. It must not be forgotten that there are no short cuts to glory.

Summing up the total witness of the church in world evangelism, we suggest that responsible evangelism is the consecrated product of enlightened and Spirit-motivated public relations. The basic mission of the church is that of proclaiming the gospel, of informing men and women of the timeliness and aptness of the gospel. It is in essence a job of communications. The saving of souls results from the ministry of the Spirit working jointly with the public-relations witness of the church.

Effective communication is the primary objective of the denomination's public-relations program. While there are certain inescapable responsibilities devolving upon the offices of public-relations activity, basically public relations is the task of every member. It is safe to say that successful communication of the church's message succeeds or fails on the congregational or district level. It is a case of every communicant being an effective communicator.

Public Relations on the Front Line of Community Evangelism

It is right here that we perceive the vital role of the pastor and his flock. Any indifference or unawareness of the basic elements in effective communications is immediately revealed. It is at this point, and on this point, that the success or failure of the church hinges—at least in so far as the community is involved. For all the excellence of conference administrators and their bustling staffs cannot fully compensate for the breakdown on the front line of community evangelism.

However, there are certain basic principles that apply with equal validity on the congregational level as well as on the administrative plane of church endeavor. While the scope of application might vary in certain instances, the fundamental and operative principles will be found to be identical. For the purpose of this article we shall confine our consideration to the province of the local church and its relationship to its immediate community.

While the commendable missionary spirit of the Seventh-day Adventist Church has resulted in a well-informed membership in terms of overseas conditions and needs, it has been easy to neglect the "home front" by taking it for granted. This is no call to downgrade our vision of missions; if anything, it will be sharpened by our efforts to clarify our insights as to the needs of our "other" mission fields. This very matter-of-fact indifference to the immediate environ-

ment of the "home base" can seriously weaken our mission effort, because more funds and time, as well as talents, will be required to overcome the inertia and friction of the church's continuing task at home.

In fact, every gain at home also strengthens every overseas effort. Every legitimate economy in terms of the currency of time, talent, and means frees that much more for the great unfinished task of our missionary challenge in the lands afar. Therefore, it is vital to every phase of church endeavor that the "head office opera-

It's a Good Thing

- To be blind when others are looking for trouble.**
- To be dumb when others are engaged in scandal.**
- To be deaf when others are spreading gossip.**
- To be busy when others are waiting for luck to break.**
- To be pushing when others are hunting for pulls.**
- To be tolerant when others are contentious.**
- To be charitable when others are caught in mistakes.**

—Selected

tions"—if we might borrow a term from industry—be as efficient and progressive and strong as it is possible to be in order that the "branch factories" and salesmen in the distant sales markets will be successful.

If we must suggest a purely mundane or pecuniary motivation that will satisfy some for the modest expenditure of means and mind in good public relations, it could be stated in monetary terms like this: For every dollar of tithe and offerings given to the church treasury there should be the maximum return in value received. Church officers and members alike, as corporation directors and shareholders, expect—indeed, should expect—a reasonable and profitable return for their investment.

We must begin with the shareholders, for as in any successful industrial empire, much depends on the individual, for it is the investments of the many individuals that make the accomplishments of the corporation possible. Before we attempt to modify or cultivate good public relations on the part of the many "publics" of the church, there must be some internal education.

It is important that church members come to realize the absolute indispensability of good communications. Church members need to be

educated. Indoctrination public-relations-wise is important to Christian community relationships even as proper doctrinal orientation and instruction in the social graces is important to personal belief and practice.

This is a more far-reaching undertaking than might be indicated by a superficial recital of this point. The manner in which new converts are brought to the church often—in fact, in most cases—determines their public-relations

What Would Happen If?

All the sleeping folks wake up;
All the lukewarm folks fire up;
All the dishonest folks confess up;
All the disgruntled folks sweeten up;
All the depressed folks look up;
All the discouraged folks cheer up;
All the estranged folks make up;
All the gossipers close up;
All the dry bones limber up;
All the true soldiers stand up;
All the misers give up; and
All in the church pray up!

—Anonymous

orientation. As good child training begins before the child is born, so good public-relations attitudes on the part of members must begin before they are full-fledged members!

If the doctrinal preparation for church membership has been essentially positive and constructive, rather than negative and critical of previous religious experience or of other religions, the proper attitudes are well on the way toward full development. If the new convert is prepared in harmony with the mind and will of our Lord when He prayed that His followers not be removed *from* this world but kept from its evils, then indeed the member will maintain the correct attitude toward those who have not yet joined the church family.

Pastoral Responsibility in Public Relations

A paraphrase of a well-worn adage might be pardoned because of its aptness in this context; "like preacher, like flock" is nonetheless true in this setting. The education of the membership of a particular congregation is largely in the hands of their pastor. This only serves to emphasize how vital it is that the ministry of the denomination be possessed of intelligent, refined, cultured and, above all, progressive public-relations concepts as the human supplement to a truly consecrated and Spirit-endued ministry.

As a concrete example of good internal

awareness of public-relations principles applied on the congregational level let us consider one of the basic elements for a church in any given community. The "appearance factor" for sanctuary and worshiper needs attention, and usually, for a very modest investment in time and means, can be made attractive. Not only does true worship require that it should be so, but likewise the church's true witness requires it.

A neat, clean, and well-kept church is a must if the net effect of collective congregational witnessing is to achieve the maximum. It need not be an elaborate, cathedrallike edifice. But the humblest chapel must bear unmistakable evidence of "cathedrallike" care and devotion. In this respect "cleanliness is next to godliness," and no church can afford one iota of diminution of this type of godliness.

Friendliness and Warmth

The outside church bulletin board should bespeak the friendliness and warmth of the welcome that awaits the transient worshiper. There should be nothing that will, in terms of the external appearance of the church building, repel, annoy, or irritate the stranger or potential friend of the church. No inscription upon the edifice itself, or on the sometimes dubbed "way-side pulpit," the bulletin board, should be permitted that will "hammer home a point" that is offensive or that might be interpreted as taking unfair advantage of the unsuspecting passer-by, and in particular to "club" him with some controversial tenet of doctrine. Let these so-called testing truths be presented in the proper setting and environment.

Good manners, like good grooming, are really public relations expressed in more homespun terms. On the individual member level nothing is so important as cleanliness and neatness of personal bearing and appearance. Gaudy, flamboyant dress detracts as much as slovenly, filthy, or disheveled dress, but good taste, refinement, and certainly restraint in dress and deportment should attract people not to the wearer, but to the Supreme Object of the wearer's worship.

Even here good public relations is something more than a cosmetic effect. It must also reflect itself in the personality and demeanor of every member. Kindness, courtesy, and love in little deeds and great accomplishments are essentials for which no substitutes have yet been discovered. In this writer's opinion it is even more important to develop these traits of Christian character than it is to raise the per capita giving a few percentage points over the previous year's record, as important as that may be. Our mission is not merely to better the net accessions to

the membership rolls of the church, but to see that the behavior pattern of the members does not retard the work of the church, and that their true conversion is manifested by their love toward their fellow men.

A group of doctors were once considering the very poor opinion their profession suffered in the minds of the people in a certain community. They recognized the heavy tribute that poor public relations inevitably exacted both in monetary terms and otherwise, and hoped to discover the solution to the problem. A seasoned and kindly old doctor whose only claim to fame resided in the less-than-specialist appellation "G.P." spoke out of the depth of a long life of personal devotion to the people he had served and not merely to symptoms or impersonal diagnostic case histories: "Gentlemen, in order to enjoy good public relations, you must do good." Here is the heart and soul of our problem!

Being Good and Doing Good

Being good is not a passive state of mind. It cries out for expression in the consistent well-ordered life of the dedicated communicant. How can we relate the principle of doing good to the mission of the church? It will be possible to consider only a few typical examples, but they should suggest many more avenues that await development. Here let us think of certain external aspects of the church's total evangelism mission.

The scriptural admonition that "it is more blessed to give than to receive" bears closer scrutiny. In its efforts the church must not leave the outward impression nor be impelled by an inner motivation that savors too much of the "receiving" factor. The stress has so often been on gains, on what "we have received," or on how many "we have won," that the denomination has been frequently cast in the role of a demanding entity content only with its own accomplishments.

There is a continual need for more of a service-oriented emphasis to denominational endeavor. In place of making certain demands on the public, the church has certain essential services to offer. Nowhere is there greater scope for the development of this theme than in the evangelistic efforts of this movement. By relating each topic to some contemporary need or condition of man, the otherwise little-appreciated subject becomes both interesting and personally significant. Obviously, the gospel cannot be legislated and accepted by people simply as the result of some ecclesiastical fiat. Some self-styled pulpit giants may fancy themselves in the role of a demigod summoning mankind to

heed the personal ultimatum of salvation, but the true representative of Jesus Christ is the loving ambassador of the One who went about "doing good." Evangelistic sermons can be powerful in their appeal when their timeliness, logic, and relevancy are apparent in their applications to people's current needs and problems.

Interest in the Community's Welfare

Let the pastor second his pulpit professions by a live and sincere interest in the well-being and improvement of the community he *serves*. He should have a little corner in his "time budget" for the community's worthy causes. Op-

I Gave My Heart— Now Give Yours

"Dr. A. J. Gordon has testified, 'I used to say, Lord, have compassion on this lost world. Then one day came his answer, I have had compassion. I gave my heart. Now you give yours.' That is exactly what Paul did—exactly what we must do. . . . *We are evangelists first because we are controlled by Christ's love.*"

portunities of service are found in the local Ministerial Association, Red Cross, Community Chest, interfaith temperance projects, juvenile delinquency prevention efforts, service clubs such as Rotary and Kiwanis, and other community betterment projects. These should not, of course, become the all-consuming passion of his busy program, but they should be viewed as windows that open a segment of the community to his view and his own service of love to theirs. Where he cannot serve all these legitimate concerns, then let leading and capable members of his flock be encouraged to do so.

Encouraging more lay participation on the part of seasoned members will not weaken their contribution to the church. On the contrary, if their peculiar skills and abilities are capitalized on, a more efficient and worth-while contribution will often result. A businessman, doctor, lawyer, dentist, or teacher can enter spheres and influence groups where no cleric is normally welcomed. Such church service lends an air of continuity to the witness of the church.

Church Activities Geared to Community Service

Every activity of the church can be cast in a service mold without losing its original purpose. The Dorcas Welfare Society, for example, can put more emphasis on welfare and service by conducting a real program of community wel-

fare assistance instead of merely contenting itself with endless quilting bees or bandage-rolling projects.

The church's Pathfinder Club might in time be enlarged to admit non-Adventist community youth and in this way open up a new avenue of faithsharing that could prove to be a most effective contribution to the youth of both the church and the community.

This suggests a pattern for the other organizations in the congregation. Why should membership in a camera club, outdoor club, young married couples' club, or any other similar organization be conditional on church membership? Our commission is not one of pharasaical exclusivism, the non-Christian attitude that Christ emphatically condemned.

Effective cooperation with civil defense authorities should always be an accomplished fact with Adventists. We do not have to be trained in rescue procedures by our own teachers. Adventist instructors, on the other hand, can volunteer to instruct other groups, thus widening their sphere of influence and witness. This association in community service could well be a

When the Preacher Really Loves the Lord

When the preacher really loves his Lord, it "sticks out all over." No one, hearing him preach, has the feeling that he has pulled his chair up to a fire that has gone out; the *warmth radiates to every part of the congregation*. When the session establishes this rapport of love, they do not have a committee on evangelism; *they are a committee on evangelism!*—Dr. JOHN F. ANDERSON, JR. in *Christianity Today*.

new adventure in faith, both to Adventists and to non-Adventists. Arrogant exclusivism and good public relations just do not mix. They are irreconcilably incompatible.

Another area of community service is entered by the pastor who is adequately equipped and trained not only to minister to his own immediate denominational family, but indeed to be a pastor to the community itself, for in the fullest sense his ministerial calling is no narrow parochial summons. Let his study become the shrine or sanctuary where those outside his immediate church family can also find comfort, guidance, and direction in the solution of their own very real and pressing problems. Let it be known quietly, yet effectively, that the Adventist pastor is a real counselor of people in need of guidance in the affairs of the soul and the spirit. It is in

this quiet, friendly, and secluded place that some of his most effectual evangelism can be practiced.

How often there must be businessmen in the upper strata of industry, as well as in the lower and more heavily populated levels, who yearn for spiritual counsel. Yet the only time many of them ever have a minister, one who allegedly is trained and devoted to ministering to the needs of the soul, call upon them is when their facility in signing a check drawn in large figures is sought. But seldom does it occur to the pastor that here is one of his most important publics—a rich unworked field of public-relations evangelism.

Public relations, then, for the local church is not simply or solely a matter of column inches in the local or national press, or minutes or seconds of free radio or TV time. It is not merely having every avenue into the city plastered with roadside signs advertising the locale of the church, essential as it is to meet the need of being identified. Public relations involves, rather, the taking of the soul-strengthening message of the gospel to men everywhere by developing and utilizing every available channel of communication to serve the widest possible number with this message in terms that can be readily understood and more easily accepted. True evangelism makes every communicant a communicator of a story that is related to the needs and interests of the many publics each church must serve. This is but the beginning of public-relations oriented evangelism.

Some may airily dismiss the whole matter by saying that the mission of the church is divine and it matters little what methods are used so long as the content of its message is sound for God "will finish the work, and cut it short in righteousness." We have no disposition to challenge the backdrop of urgency against which the church conducts its task. But we do suggest that if we are to invoke divine intervention on behalf of the church, every legitimate opportunity for consecrated effort must be utilized.

According to biblical scholars the use of the term *Amen* in Christian worship denotes the acceptance of solemn responsibilities on the part of the supplicants. It implies a willingness to do all that is humanly possible to effect the answer sought in the prayer. For that reason the very facility with which this term is voiced by Adventists should remind us that we cannot lightly pass over the imperative obligation of exploring every human avenue of accomplishing our task.

In the opinion of this observer a program of enlightened, sound, and progressive public re-

lations conducted in terms of the church's total evangelistic task is an effective and proved adjunct to its accomplishment, which is well worth developing on a broad and comprehensive scale. It will take the "pain" out of many campaigns and give a needed lift to other gospel endeavors and projects. It will help arouse smothering inertia and will often break down the barriers of prejudice and misunderstanding.

THE SERVANT OF ALL

The Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. . . . With unflinching tenderness and gentleness, He met every form of human woe and affliction. Not for Himself but for others did He labor. He was the servant of all.—*The Acts of the Apostles*, p. 364.

Community Relations—Army Style

HOWARD B. WEEKS

Secretary, General Conference Department of Public Relations



THE United States Army Regulations circulated in January, 1957, lay heavy stress on the importance of good community relations to the successful operation of military installations.

"Public Information: Community Relations," AR 360-55 begins in this vein: "1. *General*. The Army comes into closest contact with the public at the installation level. Therefore, commanders must conduct active community relations programs."

Here is an organization with no product to sell, no peculiar beliefs to promote. It exists under law to do a job. Yet good community relations are so important to its success that a direct order is issued: "Commanders *must* conduct active community relations programs."

As leaders in another kind of army, much more dependent upon public opinion, what great progress we could make in *our* work on "the installation level" if every "commander" could place himself under the same kind of directive. The Army Regulations continue:

Primary staff responsibility for this aspect of Army public relations rests on the information officer. However, every member . . . has an individual responsibility for the maintenance of good community relations.

Opportunities exist for the individual to associate himself with reputable civic groups such as Parent-Teacher Associations, business and professional clubs, youth groups, veterans' organizations, religious groups, charitable organizations, and other activities of mutual interest in the community.

A closer bond of understanding and good will results when members of the community and military and civilian employees of the Army and their dependents participate in these activities.

Nine pages follow, spelling out in close detail many specifics of a community-relations program including open houses, exhibits, visits to service clubs, and cooperation in charitable and civic programs.

Interestingly, there is one area where these principles do not apply, where the Army does *not* want close contact with the public. Where? In installations where the Army doesn't want the public to understand its work, secret work. In describing the staging of open-house events, the Regulations read,

Installations . . . in which *the presentation of a clear idea of the mission* of the installation would involve matters of security will *not* conduct open house programs. (Italics supplied.)

Broadening the principle a bit, there is a real clue here for any group that wants to prevent the public from getting a clear idea of its mission. Just keep arm's length away. Public understanding will then be unclear enough to please the most stringent security officer!

The mission of the Seventh-day Adventist Church, however, is something to be revealed, not concealed. Sometimes there has been a tendency to make the precept of separation from the world a justification of exclusiveness in social and civic as well as spiritual life. This is unwarranted and unfortunate, for it has caused far too many of the people we would like to reach to have a completely unclear idea of our mission. We have concealed it from them in spite of publications, broadcasts, publicity, and lectures. How? By failure to utilize the most powerful persuasive force of all—love and friendship conveyed from person to person.

Such a bond of fellowship and respect places

one in a position to lead spiritually. It cannot be forged by preaching alone. We must become one with the people in their interests and activities. "If you want people to be interested in you, be interested in them," one of our speakers at the recent North American Public Relations Council aptly said.

The Saviour, separate from the world in His superior spiritual life, became linked with the world by choice. He left courts of spiritual glory to mingle with sinful men that He might lead them. How much more effective that was than merely sending down instructions from the courts above. Many Seventh-day Adventist pastors have demonstrated that the same principle proves true in our calling to exert a spiritual leadership in our communities.

Good community relations suggest thoughtful understanding of community problems and at-

titudes, as well as a thorough understanding of the outlook one's congregation has toward the community. Here again, we can take a cue from the military.

Community relations is that command function that appraises the attitudes of the civilian community toward the command as well as the attitudes of the command toward the civilian community and initiates programs of action to earn community respect and confidence.

"Respect and confidence!"—Are not these the ingredients now needed that the work of the church might go forward as with wings? Good public relations growing out of deep concern for those lost in sin can mean more to the cause of God than all our money and material equipment. As officers in the army of the Lord let us foster community interest, following the example of the Captain of our salvation.

Modern Scholarship and the Prophetic Gift

C. G. TULAND *

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THE ability to foretell future events was to many Old Testament prophets an endorsement of their divine commission. As a supernatural phenomenon it was also a strong evidence for the claims of Israel's God to be the only and true God of the universe. Modern scholars have been at issue with those who accept the Bible as a divine revelation. They deny the reality of predictive prophecy in the sense that Seventh-day Adventists have believed it. The position of these scholars emanates from the idea that there is no such thing as divine revelation, and that so-called prophecies can be easily explained in natural historical terms. They endeavor to humanize all manifestations of the prophetic gift exactly as they try to eliminate the supernatural from the Old and New Testament.

This idea is expressed by Pfeiffer in his *Introduction to the Old Testament*, page 755.

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There he states concerning prophecies that they "lie outside the realm of historical facts." He recognizes that "the correct . . . prediction of history belongs to the realm of the supernatural" but also asserts that "historical research can deal only with authenticated facts which are within the sphere of natural possibilities."

This concept of Biblical criticism also explains the tendency of many scholars during the past century to lower the dates of numerous Old Testament writings, thereby automatically placing the date of the prophecies after the prophesied events had already taken place. C. C. Torrey's radical attitude in this matter often led him to extremes in dating certain books of the Old Testament. "By far the greater part of this [prophetic] literature," he says, "was produced after the extinction of the Hebrew kingdom, and we are gradually becoming aware of the fact that the time of greatest production was in the late Persian and early Greek periods."—*The Second Isaiah*, p. 85.

In view of the denial of a supernatural revelation bolstered by an alleged historical support resulting from establishing low dates of certain Biblical writings, one cannot be too astonished at the erroneous conclusions found in certain textbooks that have appeared during

the past century. As early as 1833 F. Hitzig wrote, "The Messianic interpretation is altogether contrary to the character of prophecy, which excludes prediction."—*Der Prophet Jesaja* (Heidelberg), quoted in Christoffer North, *The Suffering Servant*, p. 30. C. C. Torrey's explanation as to why, in his opinion, prediction is excluded is stated thus:

The true prophet must be a clairvoyant and an infallible oracle. These notions—and their modern perpetuation—belong properly to the sphere of folk-lore, and the oft-cited passages quoted above have no significance whatever for the actual history of the great line of Israel's teachers.—*The Second Isaiah*, pp. 87, 88.

As long as Old Testament criticism succeeded in maintaining its untenable position of the late origin of prophetic books, prophecy, in many instances, could not be established as being fulfilled in history. Frantically, some scholars clung to their theories as is illustrated by the strange conclusion of Sh. Spiegel, which contradicts sound reasoning. On the assumption that there is no such thing as predictive prophecy, his argument, in effect, is that if "prophecies" are fulfilled, they are proved not to have been prophecies but merely a later addition or change of the text, and that if some utterance is not fulfilled, it is to be accepted as a true prophecy, being written before the event. This is what he says:

Since the prophecy did not come true, it is a genuine prophecy, spoken undoubtedly before the events, and not thereafter retouched to suit them.—SH. SPIEGEL, *Noah, Daniel and Job*, pp. 321, 322, in *Ginzberg Jubilee Volume*.

Some scholars, of course, have been aware of the weakness of their position. The very day Old Testament critics were obliged to accept an earlier or traditional date for the prophetic writings, the arguments against predictive prophecies became invalid. Our ministry should be aware of the impact of archeology upon Old Testament study and the consequent tendency of Old Testament scholars toward a more conservative attitude toward the Bible. This trend can be found in the writings of William F. Albright, *Recent Discoveries in Bible Lands*, *The Biblical Period*, *The Bible After Twenty Years of Archeology*, and more recently in the paperback edition of *From Stone Age to Christianity*.

All recent discoveries in the field of Biblical archeology have weakened the position of modernism to the same extent as they have strengthened traditional data of the Bible. Professor Albright, in his introduction to the last-mentioned book, summarizes some of the changes

that new and astounding discoveries have brought about in the field of Biblical studies. Every student of the Bible will find Professor Albright's introduction, and especially pages 17 to 19, very worth-while reading.

In his introductory comments on prophecy and prophets Albright makes some striking statements that are indeed significant admissions from the mouth of one of the foremost scholars in Biblical archeology in our time.

That the prophets were not only dedicated men, but also predictors of the future, is fully recognized in Biblical tradition but has been under-emphasized by modern Biblical scholars, including myself in 1940-46. Since then I have seen my error and I now stress the predictive element again, though perhaps from rather novel points of view.—*From Stone Age to Christianity*, p. 17.

Albright goes on to say, "It is wholly unnecessary to reckon with 'prophecies after the event': we have exceedingly few cases of vaticinium ex eventu in the Hebrew Bible before the third or second century, B.C."—*Ibid.*, p. 18. While he does defend the prophets even in cases where their prophecies did not come to pass, Albright apparently is still anxious to maintain the underlying contention of modern scholars that the explanation of the phenomenon of prophecy is through natural causes. He in part attributes it to "the capacity for intuitive grasp of wide fields of perception which has characterized certain figures of the last 250 years, at least in occasional moments of exaltation."—*Ibid.*, p. 19. There are, however, as we know, hundreds of prophecies written in the Bible that have been fulfilled throughout history, and that are far too remarkable to be explained on the basis of human intuitiveness.

The observations of Professor Albright have still another aspect for this denomination. In referring to prophetic insight in more recent times, he says: "We need to refer only to the famous prophecies of the future of Germany and France by Heinrich Heine and Leon Bloy, or to the fantastic previsions of future technology by Jules Verne, or to the glimpses into the future on the part of Emanuel Swedenborg and Ellen White."—*Ibid.*, p. 19. Modern man's archeological rediscovery of the trustworthiness of the Bible has thus resulted in a more orthodox and realistic recognition of Biblical prophecy. Mr. Albright's admission that the Bible does indeed contain true predictive prophecy and his recognition of the genuine predictive element in the writings of Ellen G. White are of special significance, coming as they do from one of the foremost Biblical scholars and archeologists of our time.

"He Maketh a Path to Shine After Him"

D. A. MC ADAMS

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IT MAY BE a bit unusual to find one's theme in a scriptural reference to the comment of God to Job regarding leviathan, the giant whale of the ocean's vastness, but this sentence is most intriguing: "He maketh a path to shine after him" (Job 41:32). It is not alone the giant of the ocean depths or the fishes of the sea that leave a boiling or rippling wake behind them in their watery journey. We, too, as human beings leave our trail of impact and influence.

The question is, Do we exert a negative or positive influence? Does the impact of our life retard or revive the onward progress of the work of God? Certain specific qualifications are invariably exemplified in the deportment and decorum of the worker whose exemplary life leaves a positive influence for good. The end result of a pleasing Christ-centered personality is a real soul-winning influence.

Great institutions, well equipped as modern physical plants, are essential to the success of God's work in the earth. We must have tangible equipment, buildings, lands, libraries, laboratories, and other materials of production. The intangibles, however, are far more important in the cause of God. Three of these are worthy of our special attention in our combined efforts to achieve the results God desires to attain with His church.

LOYALTY.—Loyalty to the church, to our fellow workers, and to our leadership is basic and fundamental in holding together this great movement. Without loyalty the church would disintegrate in spite of its strong organizational structure. Some are inclined to think that loyalty is merely a one-way street on which the subordinate should always remain loyal to his superior. This is essential, but it is equally important for the superior to be loyal to his subordinate. Loyalty is a two-way proposition, and every worker should cooperate with both his superiors and his subordinates. Mutual reciprocal loyalty between superiors and subordi-

nates leads to a smooth-functioning organization. It helps to avoid many misunderstandings, and creates a happy spirit on the part of the worker that is most conducive to better public relations within the denomination. The concept of superiors and subordinates relates to position and not to the talents, character, or efficiency of the worker. All our character resources must be mobilized in harmonious and consecrated effort.

Public relations between the church and other organizations is important, but good worker relationship within the church is even more important. The blending together of personalities is not always the easiest thing to do, but the ability to get on with others and be loyal to those whom we might not fully appreciate or understand is a mark of a real Christian.

Every worker should be loyal to his successor as well as to his predecessor. It is so easy to find fault with the one who came to take our place, or the one who formerly held a position we have inherited. Every worker has his strong and weak points. Change of workers from time to time from one field to another brings balance to the work, because different phases of the work receive varying degrees of emphasis according to the strong and weak points of each one. When such changes are made, loyalty among workers produces a wholesome influence on the church membership. Many are watching the conduct of the workers and their relationship one to another, and if there is disloyalty, it carries an unholy influence with it.

Through Daniel and others of the Hebrew captives, the Babylonian monarch [Nebuchadnezzar] had been made acquainted with the power and supreme authority of the true God; and when Zedekiah once more solemnly promised to remain loyal, Nebuchadnezzar required him to swear to this promise in the name of the Lord God of Israel. Had Zedekiah respected this renewal of his covenant oath, his loyalty would have had a profound influence on the minds of many who were watching the conduct of those who claimed to reverence the name and to cherish the honor of the God of the Hebrews.—*Prophets and Kings*, p. 447.

The covenant oath of loyalty to each other is vital to the success of the cause of God. Loyalty to the church we represent and loyalty to God constitute a must in the life of every worker.

COOPERATION.—Cooperation, as well as loyalty, is a two-way street. A loyal worker is a cooperative worker. Cooperation is something that cannot be provided for by a committee action or an increase in the budget. It is generated from within and has a tremendous impact upon worker relationships. Regardless of how large or how small a request may be, the worker should cooperate to the best of his ability to meet the need. A careless spirit manifested in a lack of cooperation could end in a breakdown of loyalty. Every worth-while worker should be loyal to both his superiors and his subordinates, and will cooperate on the same mutual basis. The superior should not expect cooperation on the part of his subordinate if he himself is not willing to give it to those under his supervision. One who carries added responsibility should be as quick to accept a good suggestion from his subordinate as to expect his subordinate to accept a good suggestion from him. All the good ideas do not come from the executive office—many come from the field.

PRODUCTIVITY.—A loyal cooperative worker will be a happy productive person. Production in souls won to Christ is the great objective of the church. Every worker must produce, whether it be in executive, departmental, institutional, or field work. There is no room for nonproducers in the cause of God. The task is great, the time is short, and the laborers are few; therefore, every worker must strive for maximum production.

Different people with varying capabilities and talents will naturally produce on a sliding scale, either up or down. *Maximum production on the part of every worker is the important thing.* No one should rest satisfied with doing less than his best. Self-discipline, self-improvement,

and application to the task are the determining factors in maximum production.

No worker should develop professional jealousy if his fellow worker produces more than he does, or is advanced to a higher responsibility in leadership. Every worker should strive to be at the top in production in his area of endeavor, regardless of his position. Each worker who puts all of his spiritual consecration, his physical strength, and his mental capabilities into his assigned task will produce maximum results in relationship to his potential. This is all God expects of His workers.

We should determine in our hearts that we will leave no stone unturned in drawing from our mental and spiritual powers the greatest possible effort to reach that enviable goal of maximum production in relationship to our capabilities. That is why mere competitive methods fall short. Someone who does his work much more effectively than another may, by comparison, be doing wonderfully well, when he is actually far below his potential. There should always be a constant striving on the part of every worker to improve as well as increase his talents, so that what he produces will be on a graduated scale. Even the sunset years of life may be the richest in results if progress has been a habit.

We have come to a great hour in the history of the church. Loyalty, cooperation, and production are three basic essentials that will help each worker make a greater contribution to the task which lies ahead. Let us be loyal and cooperative and put ourselves into this great spiritual warfare in such a positive way that we will become ever more efficient and effective workers in the cause of God. Then we will produce specific results on an ever-increasing basis and the message will soon be preached to every nation, kindred, tongue, and people. We, too, will make "a path to shine after" us, which will lead others to be ready for our Lord's return.

THE SICKEST PEOPLE HAVE THE LEAST TO DO

¶ THE CHURCH has many critics, some of whom are outside the church. They do not worry me; I just stay away from them. The ones I do worry about are those whose names are on the church roll, but to whom that means nothing. Like the man at the pool of Bethesda, they wait that nobody will help them. They complain, "The preacher never comes to see me. . . . I don't like the music. . . . I go, but nobody shakes hands with me. . . . The church is after my money. . . . Too many of the members are hypocrites . . ." and so on, ad infinitum, ad nauseam.

But I have noticed that when the complaining fellow begins to walk on his own within the church, to support it with his prayers, his presence and his gifts and his service, he finds joy and strength therein. One is "made whole" only when he begins some worthwhile activity. The sickest people are usually those who have the least to do.—CHARLES L. ALLEN in *The Touch of the Master's Hand* (Fleming H. Revell Company).



Pastoral Counseling—Some Common Criticisms

C. E. WITTSCHIEBE

Professor of Pastoral Care, Seventh-day Adventist Theological Seminary



SOME time ago the editor of THE MINISTRY magazine asked me to prepare an article on pastoral counseling. Wondering what might be the most helpful and most timely subject, I asked my current classes for suggestions. After all, they represent, to a large degree, a cross section of the denomination's working force. Their comments led to the conclusion that some of the more common criticisms of pastoral counseling should be discussed. The students stated, in their own words, the sort of objections they had heard.

Here, then, are some which appear with relative frequency. Owing to the limitations of space, only a few criticisms can be dealt with, and the answers to them are, of necessity, rather sketchy. One significant objection, in the student's own words, was stated like this:

Only a few months ago I asked an ex-conference president, now ready to retire, what he thought of counseling. He told me to avoid this subject in school, for it is nothing less than taking the place of the Holy Spirit and His work. "If you don't watch out," he said, "you'll be converted after the modern order of things, too."

To begin, let us take the phrase "the modern order of things." In terms of time, this is, of course, a reference to the present period in which we are living. Inevitably we are involved in many evils that arise out of this time. Ought we not to remember, with deep contrition, that we, as God's people, have no reason for being here—that we could have been in the kingdom several decades ago? Because of our wandering "in the wilderness" we find ourselves faced with

problems and situations that would never have arisen if we had responded to the urgency of the message and had made a total commitment. That same generation which decries everything "modern" has its responsibility for allowing time to go on to this point. What we need to do now is to separate the wheat from the chaff in this period and put all good things into the service of the Master for the finishing of the work.

The criticism that pastoral counseling is "nothing less than taking the place of the Holy Spirit and His work" certainly has some merit. There are ministers, doubtless, who are trying to find in psychiatry and psychology substitutes for the power lacking in their ministry. They use these areas of knowledge in place of the Holy Spirit instead of in service to the Holy Spirit. However, pastoral counseling is not the only part of the minister's work in which the Holy Spirit may be absent. He may conduct evangelistic efforts and depend largely on advertising, personality appeal, "extras," and "salesmanship." He may administer the business of a conference, carrying out his duties and achieving his ends simply by the use of the machinery of committees, calls, goals, and budgets. He could become a business executive with only a light and thin spiritual venter.

In short, the presence or absence of the Holy Spirit is not necessarily any more likely to occur in pastoral counseling than in any other facet of the minister's task. It is the man who is Spirit guided, not the activity. The man who surrenders himself to the control of the third person of the Godhead will reveal His workings in everything he does. It will be seen that any knowledge he has, any abilities he possesses, are employed in the service of the Master.

In recent council action the denominational

leadership recommended that our people give attention to the wholesome elements of psychology and psychiatry. The pastor who is doing his best to help his people meet the increasing threat of mental and emotional illness, with all the consequent problems arising out of this, tries to get all the assistance he can from our increasing knowledge about the workings of the mind, the importance of the emotions, and the way the personality develops. Mrs. White warned us that Satan in these last days would take tremendous advantage "of the science of the human mind." In my opinion, the danger in this science is greater than any we have yet faced. But this does not mean that the study of the human mind is "off limits" for Seventh-day Adventists.

Truth, wherever it is found, is from God. It is He who gives to men whatever light they have. This is true of the men who pioneered in the study of the mind, and of those working in these areas today. We need to winnow the wheat from the chaff and make good use of the grain in our service for God. The fact that a scientist is an evolutionist does not stop us from using every contribution he makes to our body of knowledge. In medicine we employ every modern discovery to protect our health. In ministering to the hearts and minds of men we have a right to adopt any practice or idea that is sound. The fact that it is labeled "modern" does not impeach its value.

Is Counseling Taking the Place of Preaching the Gospel?

The gospel is the good news of salvation from sin and the gift of righteousness by faith. Pastoral counseling is a relationship between the pastor and his parishioner in which the pastor helps the latter to achieve a healthy and mature Christian personality. These two are not at all the same. One, on the contrary, works in the service of the other. In the gospel, and in it alone, we find justification by faith, repentance, the new birth, sanctification, and righteousness by faith. In this God takes the initiative in reconciliation and supplies the only power by which the change from sinner to saint can be effected.

Pastoral counseling has no point or meaning outside of the gospel. It seeks, as one facet of the pastor's role, to give point and meaning to these great truths in the relationship of man to man. The pastor is an ambassador for God. Many, largely the immature and the emotionally sick, will form their opinions and ideas of God from the relationship the pastor has with them. In order to make God known to men, the pastor

has to understand man. It is relatively easy to make God real to individuals who have healthy personalities. (Here "healthy" is a relative term, used only in the human sense—for sin has made all of us sick to some degree.) He must, however, also be made real to those with sick minds and unhealthy emotional patterns. Physicians of the body are expected to have knowledge and skill in dealing with bodies. Physicians of the soul, dealing with the most sensitive and delicate part of man, with eternal issues involved, need adequate knowledge and fine skill to do their work well.

Another objection is based on the fear that there will be an overbalance in this pastoral area because it is something comparatively new, and because even with limited knowledge and experience it can be somewhat successful. In other words, this can, with some, become the panacea of all pastoral problems.

This comment should not be dismissed lightly. Some men have tried to make counseling the panacea for all problems arising in the ministry. For some, it is apparently easy to take one course, read several books, and then become authorities in the field. For them all roads lead to Rome, and Rome is pastoral counseling.

Pastoral counseling is an important part of the minister's work, an important element in his role as shepherd of the flock and physician of the soul. But it is only a part and only *one* element. We must not depreciate the place of theology, church history, archeology, liturgy, administration, and evangelism. As I mentioned in an earlier article, the words of Jesus may be applied here: "These ought ye to have done, and not to leave the other undone."

Until recently, preparation for this phase of the ministry has been neglected in almost all seminaries. In survey after survey, ministers of experience have said that their seminary training was seriously lacking in this area. Courses and learning situations are now being provided to supply the needed training. When a neglected area is given attention, however, there is always danger of overemphasis. Whenever anything works and works well, there is the danger that it will become a fad. We Americans are

Think on These

Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand.—CARLYLE.

Perfect virtue is to do unwitnessed what we should be capable of doing before all the world.—ROCHEFOUCAULD.

particularly prone to go overboard in our enthusiasms. In situations like this our friends can be more embarrassing than our enemies.

From hundreds of students, in seminary classes and in extension classes in two nearby conferences, from men with no years of experience to men of forty years and more of experience, I have learned that our workers in general feel a definite need for help in this area. In the Seminary we are trying to meet that need in a satisfactory manner, and without any fanfare of trumpets or announcement of a crusade.

Pastoral Counseling has been stigmatized as the Protestant approach to the Roman Catholic confessional.

This criticism points out what *may*, and sometimes does, happen. There are ministers who give pastoral counseling a sacramental character, almost approximating that of the confessional. This is probably more likely to occur in communions where the minister regards his role as that of the priest. However, I recently heard a nationally known leader in this field speak in this vein, and yet he is a Methodist, and teaches in one of that denomination's seminaries.

If we always understand clearly what we mean as Seventh-day Adventists when we set a man aside as an elder, we can never become involved in anything that has the nature of the confessional. We know that the Roman Catholic Church proceeds on the assumption that it has power to change the law of God, power to decree holydays, power to excommunicate even the angels. We know that in the daily performance of the mass finite mortal priests assume that they create and consume their Creator. For a church with such self-deified claims it seems natural to say to any man, "I absolve you." When the Roman Catholic communicant enters the confessional box, he speaks to one who professes to hear the confession of sins, on the assumption that he has the power to absolve the sinner from his sins.

Surely, such arrogant travesty on the function of the minister cannot arise in the Seventh-day Adventist ministry. The very genius of our message is opposed to all that such a perversion stands for. This does not mean that we should

Thinking and Reading

They that have read about everything are thought to understand everything too, but it is not always so. Reading furnishes the mind only with the materials of knowledge; it is thinking that makes what we read ours.—WILLIAM ELLERY CHANNING.

not always be on our guard. There are also potential dangers in other phases of the minister's life. Keeping the law, without the Holy Spirit, may become legalism. Liturgy, without the Holy Spirit, may become formalism. Being a minister may lapse into a means of livelihood, a position of power and prestige, or a pale type of Protestant priestcraft. Leadership may degenerate into selfish satisfaction of the need for power and influence.

The devout Roman Catholic layman is expected to confess his sins to the priest. In this way he receives absolution for them. The Protestant is under no obligations to confess anything to his pastor at any time in his life. The Seventh-day Adventist minister listens "with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery."—*Gospel Workers*, p. 184. He represents One who forgives, and he directs the troubled soul to Him. At the same time the accepting love he manifests makes it easier for the distressed person to believe in the reality of God's love and in the reality of the offer of forgiveness. The minister makes it possible for the individual to see the real guilt and the *real* need, and to pray more intelligently and earnestly for forgiveness and for help. In his relationship with the pastor-counselor he learns to deal more honestly and understandingly with himself, with others, and with God.

Some feel that the pastors will spend all of their time trying to set up and conduct a counseling program and neglect the other programs of the church.

Each minister will have to determine how much of his time he can allot to this phase of his work and then try to keep more or less within that schedule. The church needs a balanced program for wholesome growth, and the pastor's program has to allow a fair proportion of time for every part of his ministry. He must take into account, too, the limitations of his own strength, and the paramount claims of his family. In addition, an honest appraisal of his knowledge and his abilities will keep him from going far beyond his depth in dealing with mental and emotional illness.

The minister who gives practically all of his time to counseling may be one who should have entered a different profession. Perhaps he is at heart more of a psychiatrist, or psychologist, or social worker, than he is a minister. These are honorable occupations, but they should not be practiced in the guise of the ministry. The latter is a calling and a profession unique in itself, and should not be a watered-down composite of

(Turn to page 26)

THE PREACHER'S THRONE

ALBERT BUCKNER COE



The pulpit is the most sacred spot in the world. There are some who bow down to the financier's desk or the editor's chair or the professor's platform, but the masses of people in their hearts hold the pulpit as of greatest meaning to them. Let the minister enter his pulpit in full comprehension of its importance. He is to conduct the worship of God; he is to speak for God. What a responsibility! The right sort of minister will come from his study as from an altar of prayer. Solemnity, eagerness, earnestness, and a yearning for God and man will be written on his face. A true minister will be dressed or robed inconspicuously. He will not enter his pulpit smiling and bowing to his people—that is friendly but not lasting. . . . He will not make long announcements. He will be bent on creating an atmosphere of worship and eager to make God real. Nothing else matters.

The ministry is the most influential calling in the world today. The community generally looks to it with hope and expectation. Lacking the personal authority he once had, the minister now is considered, consciously or unconsciously, as a source of strength in sorrow, a moral reservoir in changing times, and a spiritual storehouse in a world of material emphasis. If the individual minister fails in gaining a hearing, he must not blame his failure upon the setting of the ministerial sun, but must take stock of his own personal inadequacies for the work.

The great task of the minister is to interpret God. In the process of that interpretation he draws upon every resource of his life—his powers of acquisition, his thought, his enthusiasm, his appearance, even his dignity. His associates think of him always as the interpreter of God. A businessman may be respected for his money, though he may have little to commend him in other ways, but the minister is respected only when he shows forth God in every aspect of his life.

NOT UNDERSTOOD

Not understood. We move along asunder;
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life. And then we fall asleep—
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by.
Till virtues often seem to us transgressions,
And thus men rise and fall, and live and die—
Not understood.

Not understood. Poor souls who strained vision
To measure greatness by their narrow gauge,
The poisoned shafts of falsehood and derision
Have hurled against those who mould the age—
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroys long years of friendship, and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many hearts are aching
For lack of sympathy! Ah, day to day
How many heedless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

Oh God! that men would see a little clearer,
Or judge less harshly where they cannot see!
Oh God! that men would draw a little nearer
To one another. They'd be nearer thee—
Not understood.

THOMAS BRACKEN

Pastoral Counseling—Some Common Criticisms

(Continued from page 23)

other interesting non-ministerial vocations.

The chief psychologist at St. Elizabeth's told me, two years ago, that the Rorschach patterns for seminary students and for psychologists were very similar. The implication is that the men in the two groups are not too different in motivations, drives, and interests. This makes it doubly important that a man know what he wants to do. Both of these are professions, but only one is a calling. If a man is called to enter the ministry, he should be certain not to be diverted into related fields. The Lord surely will not accept other ways of "helping people" as a substitute for being in the ministry. There is danger today, in my mind, that some of our more promising prospects for ordination may allow themselves to be sidetracked into less demanding types of service, and will then salvage their consciences with pious rationalizations.

The Value of the Study of Various Biblical Versions

HENRY F. BROWN

Pastor, Central California Conference

ACCUSTOMED as we are to the use of the Authorized Version of the Scriptures for our studies, we tend to form our conclusions on the wording of that particular translation. Our traditional comprehensions of particular Biblical phrases as rendered in the King James Version imply that it says just what we believe it should say. Fortunately, however, we have many versions with which to check on our old familiar Bible. Some ancient words permit varied interpretations.

For example, because King Nebuchadnezzar said, "The thing has gone from me" (Dan. 2:8), it has been inferred that he had forgotten the divinely sent dream. That is not necessarily the meaning, however, for the R.S.V. says, "I know with certainty that you are trying to gain time, because you see that the word from me is sure that if you do not make the dream known to me, there is but one sentence for you." Moffatt infers that the text implied that the king meant what he said. An American translation implies that the passage of Scripture places emphasis on the king's steadfast purpose. The Jewish Publishing Society Scriptures gives it thus: "Ye see

the thing is certain with me." Leeser's version says: "Ye see the decree is firmly resolved on by me."

According to these translations he had not forgotten his dream, but had definitely determined the death sentence on those government-supported "wise men," unless they reproduced both the dream and its interpretation. They knew this sentence hung over their heads and, wishing to gain time, they parleyed regarding the dream.

Again, according to the translators in the King James Version the Saviour in John 5:39 seems to command us to study the Bible. He is translated as saying, "Search the scriptures." In the days of the Protestant-Catholic controversy, it was highly desirable to inculcate the study of the Bible, which fact may well have led the translators to say what the very logic of the statement does not permit. The argument Jesus is making admits of no such injunction. Moffatt's translation indicates the Jews searched the Scriptures because they imagined they possessed eternal life in them, ignoring the fact that those very Scriptures testified of Christ, to whom they refused to come. Goodspeed's translation has a similar rendering. The reading of the King James Version makes a command of a statement.

While the King James Version remains supreme in the sheer majesty of its wording, the Biblical scholar will avail himself of every creditable translation for the study of the gems of truth that shine in the crown of divine revelation.



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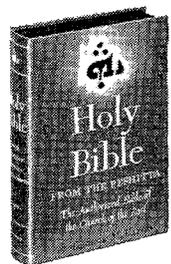
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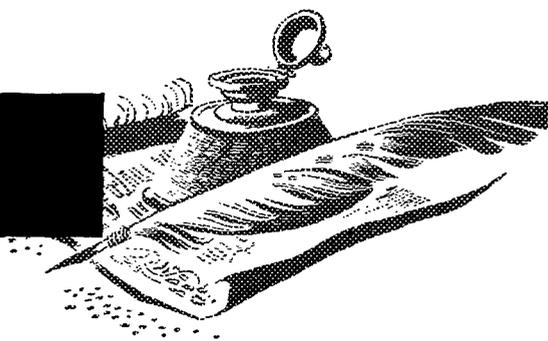
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EDITORIAL



THOU SHALT COVET

TALENTS not inherited may be acquired! Men of meager capabilities, but with large capacities, may become multitalented giants in the proclamation of truth. This is the burden of 1 Corinthians 12:31. The text, though brief, literally thunders encouragement to the self-pitying, one-talented man of God. Poor past performances mean nothing here. The text ignores a discouraging present situation, however dark. It is pregnant with hope, light, and promise for the future. The minister is unchained and unhampered by talent limitations in his service for God. What he needs, but doesn't have, will be supplied if he refuses to settle for just being himself. "Covet earnestly the best gifts."

It is obvious to even the casual reader of this passage that all men are not by nature similarly endowed. "Are all apostles? are all prophets? are all teachers? are all workers of miracles?" The one answer to all these questions is an obvious No. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And so God sends men forth, each clad in his individual armor.

Nevertheless, the words of our text clearly indicate that the minister is not forever limited to the few talents or gifts with which he begins his ministry. "Covet earnestly the best gifts." Does one covet what he already possesses? Rather, to covet is to earnestly seek that which one does not possess, but earnestly desires. Gifts not originally bestowed may be acquired. And the Dispenser of spiritual talents is willing

to equip any man for the performance of any Heaven-assigned responsibility.

As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. *All His biddings are enablings.*—*Christ's Object Lessons*, p. 333. (Italics supplied.)

The Lord Jesus is *our efficiency* in all things; His Spirit is to be our inspiration; . . . We may draw upon His fulness, and receive of that grace which has *no limit.*—*Gospel Workers*, p. 19. (Italics supplied.)

By the grace of Christ the apostles *were made* what they were.—*Testimonies*, vol. 7, p. 32. (Italics supplied.)

Of course it is only human that men should categorize, pigeonhole, and classify material things. However, this cannot be practiced on human beings without negative consequences. Many a potential soul winner has been turned aside by the remark, "Oh, he'll never be an evangelist—he isn't 'cut out' for that type of work." Earlier extravagances in finance have discouraged some men from trying to manage their affairs properly. "He doesn't know how to handle money—he'll never make a treasurer," is the gloomy forecast that supposedly foredooms all future efforts at deliverance from the company of "spendthrifts." "He's a good evangelist, but has to be kept on the go, since he doesn't have the pastoral touch. He just doesn't wear well."

Our text argues that though these things may be presently true, they need not be so forever. Unlike the "mark of Cain," the stigma can be lifted. Committees may opine, legislate, and evaluate, but they cannot properly assess the spiritual potential of any man. Year after year apparently un-

promising prospects are producing amazing results. "I didn't know it was in him," is the usual expression that greets the surprise performance. The truth is, it probably wasn't in him; he was one of those who coveted earnestly, and sought unceasingly, through prayer and fasting, the best gifts. Thus they were acquired. Unused gifts are often lost. Similarly, gifts not possessed but persistently sought are often supplied. To be satisfied with less is high treason against the Giver of every good and perfect gift.

More surprising than any outside attempt to prescribe limitations on other men is the satisfaction of man with himself. "Everyone can't be a Moody or a Spurgeon," he proclaims defensively. In this he is probably correct, but only because most men are satisfied with lower attainments. If our knees "smite together" in the presence of men who baptize a few hundred believers a year, where will God find the men who will match Peter's three-thousand-soul feat at Pentecost?

Self-satisfaction Stullifies

Recognition of one's natural limitations is one thing, but lack of confidence in God's willingness and ability to bestow His gifts upon His servants is quite another. "Desire spiritual gifts," counsels the apostle (1 Cor. 14:1). What greater deterrent to self-satisfaction could be found anywhere? Good men become better, using the gifts that they possess and seeking others yet unobtained. Men are limited only as they accept the boundaries set by their associates, or as they flounder amid the lowlands of self-limited vision.

As with any world organization, the minister has as part of his responsibility certain business and promotional duties. Financial campaigns are a must on any minister's calendar. Without them the gospel would never reach the ends of the earth. Be it remembered, however, that by these the minister is tested as a *worker*. The test of the minister as a *preacher* is the winning of souls. Sad to say, some potentially fruitful men are satisfied with being good *workers*. They are the "play it safers." "No risks—no failures," they say. But a good preacher is more than this. He does all that the worker does, and more; he personally leads men to Christ. His specialty is flesh and blood—not dollars and cents. He is not content to stand "by the stuff," for he

realizes that if everybody did this there would soon be no "stuff" to stand by. He is a kingdom builder, happiest when wet from the waist down in baptismal waters. With or without position, no man is greater.

Our Lord's parable of the talents affords ample support for our text. The men who used what they had, received more. The man who was satisfied with what he had, came into condemnation. This amounts to a burial of one's spiritual possibilities.

To seek gifts not possessed involves a denial of intellect and a belief in the supernatural. Who would have believed Peter capable of walking on water, or Elijah of shutting up the heavens? Who could have predicted Joshua's conquest of Jericho, or David's victory over Goliath? And had the committee needed to decide on a general to rout the Midianite hordes, Gideon, the backwoods Israeli farmer, would have been labeled "unsuitable." The fact is, brethren, the Holy Spirit cannot be limited, channeled, or predicted. Consequently, rather ordinary men sometimes find themselves possessed of extraordinary powers, accomplishing the unusual and performing feats for God far above their natural endowments.

For over one hundred years the faithful Adventist clergy has been pounding enemy lines with the truth for this time. Wave after wave of ministers have fallen in battle; but their replacements hold the standard high. An evangelistic "breakthrough" is scheduled for *our day*. It will be accomplished by men of faith who (1) follow the supernatural, (2) expect the unusual, and (3) attempt the impossible! It will be accomplished by men who dare accept the challenge of the greatest of apostles to "covet earnestly the best gifts."

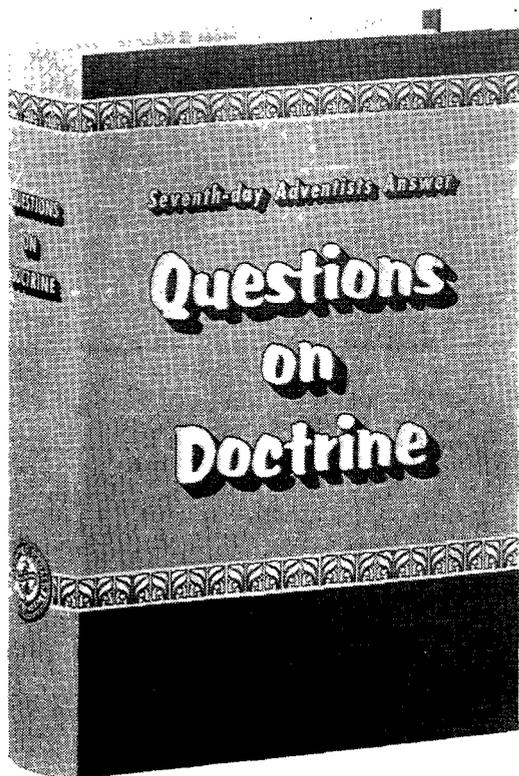
E. E. C.

★ Fundamentalist Confidence in Scripture

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- Should be made available in every public, seminary, and university library.
- Should be placed in the hands of every clergyman in your community.
- Should be given to interested friends and neighbors.

The answers in this volume provided the basis for Walter R. Martin's evaluation in his book "The Truth About Seventh-day Adventists."



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Reviving the Delight of Reading

H. M. TIPPETT

Associate Book Editor, Review and Herald Publishing Association

A CURRENT book giving counsel to wives contains a chapter with the appealing title, "Let's Raise Our Standard of Loving." How obvious it is that the cost of living and its associated problems leave the standard of loving in the family circle at a low ebb.

One of the vital factors in keeping the standard of family affection on a high level is the effective use of time. While budgeting our finances we should not overlook the value of budgeting our time for the cultivation of gracious living. Efficient housekeeping is important, but household cares can wreck both marital and family happiness when they become paramount to every other consideration. When a household is run so that life becomes a fretful race to keep up with drudging duties, family communion and mutual appreciation of one another in the home find little encouragement.

When worship, meditation, music, conversation, reading, and other cultural and spiritual activities are nicely balanced, there will be a sense of sanctity and blessing in home life more alluring than most of the attractions that now demand our interest outside the family circle.

In a home where children are, a mother's social activities in the community must not dominate her time so that none is available for an unhurried scheduling of her daily routines to include a definite interest in what TV programs the children are watching or what books they are reading. In our kaleidoscopic modern era we look with wonder on the picture of John Ruskin's mother quietly listening each morning to her small son read aloud the Bible portion she has assigned him for the day, not skipping any of the "begats" of the Old Testament or the genealogies of the New. Yet out of that kind of daily discipline followed for years Ruskin developed a love for the Bible that molded his philosophy and enriched his writing style.

One of the moral hazards in the shortening of the work week from six to five days, with a strong movement to promote still further abridgment of working time, is that people are not educated for leisure. Idle, unassigned time is a snare to millions of people. The frustration and boredom that lead to serious neuroses are largely attributable to a lack of constructive use of this spare time available through modern labor conditions. The habit of reading has not been inculcated in youth, for instance, and to carry on any kind of reading program with a definite objective in view is distasteful. That such a program should be instituted in the early training of a child needs no argument. I shall never forget the reading pleasure I received from a trip around the world through books on world travel.

In the Seventh-day Adventist home a special reverence should be developed for the Bible and Spirit of prophecy. Brief oral readings at the worship hour are always in good taste. The sound of mother's and father's voices reading the Scriptures will linger in the heart of children as a blessed memory. Attention to what is being read may be stimulated by asking someone in the circle next day to sum up the instruction that was read the day before. Yet the atmosphere of the reading circle should be one of relaxation and pleasure, not a time of irritating exactitude and inquiry.

Many of us older folks remember the days of the big family Bible that graced the table in the living room. How as children we used to turn its pages with awe and wonder and pore over the steel-cut engravings or woodcuts they used for illustrating events in sacred history. We now have color photography to enliven these ancient scenes, and in no set of books is the Bible set forth in narrative and illustrated form more effectively than in the ten volumes of *The Bible Story*, written by Arthur S. Max-

well, the "Uncle Arthur" of the well-known *Bedtime Stories*. The entire subject matter of the Bible that anywhere yields a story has been employed in these more than four hundred stories. World-famous artists have drawn the pictures. For very young children a set of three books called *Tiny Tot Library*, by Charles L. Paddock, features titles such as *Bible A B C's*, *Bible Firsts*, and *Boys and Girls of the Bible*. Also illustrated in color, these lively volumes use the simplest of language to hold the attention of the child while acquainting him with fundamental truths and Bible characters.

The Missionary Volunteer Book Club features books each year for the junior, teen-ager, and young adult. These sets are balanced as far as subject matter is concerned. They usually include a story of Adventist missions in some part of the world field, a biography of some inspirational character, and a book of inspirational philosophy. For instance the 1957 list features *Burning Bushes*, by Georgia Cottrell, as a book of spiritual counsel; *Michibiki*, by Raymond Moore, a story of God's providence in our Japanese Training College; *Pioneer Stories Retold*, a compilation of the best biographical narratives of Adventist leaders of the past; *Smoke in the Sky*, by Ruth Wheeler, an informational book in sprightly narrative about modern forest fires and the romance of fighting them; and a fine, sympathetic biography of the wife of Martin Luther, entitled *The Morning Star of Wittenberg*, thrown in for good measure. Such volumes are very stimulating.

Since all such books are carefully chosen by a responsible committee, their subject matter and general appeal are usually of real value. These lists from the primary to the senior level should be carefully studied every year. These volumes belong in every Adventist home library, and the promotion of the reading of them deserves study.

But what about cultural reading for the minister's wife herself? Some systematic and avid readers read as much as one new book a week, and considering what is available and the need of the shepherdess of the flock to lead in cultural matters as far as possible, a few suggestions from a wide variety to select from will not be out of place here. Mrs. Dale Carnegie has written a volume of practical instruction entitled *How to Help Your Husband to Get Ahead*, available in most bookstores. Though not slanted to church women particularly, what she says about a wife sharing her husband's interests, helping him save his time, encouraging him to keep learning, et cetera, is pertinent to the role the wife plays.

Unique Books

Every pastor's wife should be well informed on the history of our own church. A unique volume that has come off our presses in recent days is *The Story of Our Church*, prepared by the General Conference Educational Department. It is written in such a way as to interest children of school age, too. In fact, it was written for school use, and presents material old and new in an attractive way. An excellent new book on Ellen G. White, written for our schools by T. H. Jemison, is *A Prophet Among You*.

The development of our health message and of our sanitariums has seen growing along with it a health food industry. Inasmuch as the cereal and health food activities of our denomination began in Battle Creek, probably the most fascinating book dealing with the most famous of all cereal industrialists is Horace B. Powell's biography of W. K. Kellogg. Its title is *The Original Has This Signature*. The early relationship of Dr. J. H. Kellogg and his brother W. K. Kellogg is recorded here in a graphic way, and the story hews closely to the facts of the gradual rise of the Battle Creek Sanitarium and later of the Kellogg Food Company. The book is published by Prentice-Hall, and should be very interesting reading to all Adventists.

For a little gift book that will stimulate love for reading among those who need a little prodding nothing is more enlightening than J. D. Snider's *Booklove*, available in the Golden Treasury Series of the Review and Herald. It's new. Lovers of poetry should have in their library A. W. Spalding's *Go Forth, Pilgrim*, which presents in stately verse some of the loftiest concepts of worship, of Advent history, and of the onward advance of the message. For lines of melody that afford illustration for many a minister's wife's worship talks, no poetry is more sprightly than Adlai Esteb's three volumes, *Firewood*, *Driftwood*, and *Sandalwood*.

There are five conceivable aims in reading: (1) for information, (2) for inspiration, (3) for understanding and definition, (4) for thought stimulation, and (5) for enjoyment of leisure time. Sometimes the book in the hand ministers to all these aims, but intelligent reading for one's self or for sympathetic counseling of the family suggests careful selection from competent reviews by those qualified to report objectively on a book's values. Such a course would prevent much haphazard browsing that wastes time, and provide a more direct attack on the whole reading program in the home.

BIBLE INSTRUCTOR



The New Bible Instructor

OUR new Bible instructor is with us. Are you acquainted with her?" asked the assistant pastor of our large church here at headquarters. We felt that we should know her—and we did. How pleased we were that the conference had arranged for us to have her services, for the church had long needed a Bible instructor, a woman who could devote her entire time to following up the interest created by soul-winning laymen. Perhaps an even more urgent need for her at this particular time was the prospect of public evangelism in the midst of us.

The entire Adventist worker group is a beautiful fellowship. It is a family affair with much good will, and loyalty to the cause and to one another. Our workers everywhere share a sense of duty to the church or institution they work for. The arrival of a new worker should never be passed over casually. And so we have been doing some thinking about our new Bible instructor—a widowed minister's wife who has spent many years in evangelism.

Reflecting on these worker transfers, we remembered from our own experience what is involved in relocating. Younger workers usually enjoy changes, and a consciousness that the Lord is leading enables all—the young and the more mature—to make light of the discomforts produced by transfers. Some of these changes are not from choice; itinerating seems to be the lot of the diligent worker. Nevertheless we can still say that we value our calling very highly, and we grow with our work. But we cannot hide the fact that the emotions are involved in every transfer while lessons on speedy relocating are learned.

On entering a new field a worker must win the confidence of his associates. No one is better fitted to help the new Bible instructor than her directing pastor. After he has introduced her to the church she may relax, for she now knows she is wanted. And doesn't that mean a great deal during the period of initiation into a new area of service? Not that Bible instructors are lonely women—they are not; but they are human.

These introduction courtesies speak to the hearts of all new workers, especially women Bible instructors.

A wise pastor will shield his Bible instructor from becoming overwhelmed with church work—work that the deaconesses and Dorcas workers can handle so well. The Bible instructor has been called to work for non-Adventists, and her specialized talent in this direction should be well guarded and highly appreciated. When her responsibilities are confined to making new contacts for the message and following up doctrinal interests, her services to the church become invaluable. An occasional emergency may require her to deviate from this pattern, but that will be the exception, not the rule.

On the other hand, the newly arrived Bible instructor should be friendly with the church members. This general friendliness evades church cliques and is wholesome. While her Bible work will keep her more than busy, she will welcome the opportunity to exchange a few words about the church whenever she meets the members in town or elsewhere, and this will endear her to the whole membership. Her thoughtful care and gentle touch will be a balm to many troubled hearts.

A Bible instructor must look to her associate pastor for direction in handling her calls and Bible studies. In a well-organized church program the pastor will set aside a regular time for counseling with his assistants. It will also be necessary to counsel briefly over the telephone, for our workers must keep in touch with their work. Although the Bible instructor concentrates on finding new interests, it is important that she be kept acquainted with business within the church.

Bible Work in Evangelism

Without an active evangelistic program throughout the year the church would become stagnant. Where there is life there is growth. What then is the Bible instructor's role when the conference appoints a temporary evangelist

to do a special soul-winning work? That might depend upon the nature of the campaign; but there should immediately be a clear understanding so as to avoid any possible confusion. The Bible instructor must learn from the pastor what service will be expected of her during this special period. (The pastor receives direction from the conference.)

Here again the instructor should be properly introduced to the evangelistic audience she will be establishing contact with in the homes of the community. She is advantaged by finding wide open doors. And at this stage of the campaign another important point should receive attention: The interest previously cared for by the Bible instructor should now be merged into the present campaign. This soul-winning practice should receive consideration when new work is distributed.

Ministerial and evangelistic workers should conduct themselves as Christians; men and women who are so closely associated in their work must be trustworthy. No question should be raised when occasionally it is necessary for the pastor and the Bible instructor to meet in the home of a person who is making a decision for the message. A visit of this nature should be regarded on the same basis as the doctor's visit in company with the nurse when the patient needs the help of both. Where younger workers are concerned it would be the part of wisdom for the pastor to drop in for a visit after the Bible instructor has begun her instruction. It is expected that the pastor will become well acquainted with those who will later be baptized by him, and that he will bring to them the security of his shepherding care.

An experienced Bible instructor hardly expects the pastor of a sizable congregation to spend the larger share of his time visiting in the homes of newly interested people. In recent years pastoral responsibilities have greatly increased. The pastor is therefore dependent upon a competent home visitor for this help. But the true shepherd will keep his eyes on some of "his own" sheep who need to be brought into the fold. Both he and the Bible instructor are busy people.

Bible instructors seem to be happiest when working with pastor-evangelists. When evangelism is constant rather than spasmodic, the machinery moves forward without friction and noise. There is then little danger that the personal worker will become tied up with deaconess or church office work. The pastor will seek a way through some of these office pressures, sparing her for Bible work. That is her most productive talent and he must capitalize on it.

A woman's skillful touch in personal work is a blessing to the church. Her gentle spirit, kind ways, and Christian culture; her judgment and intuition, Bible knowledge, and persuasive powers bring health and growth to the church. Would that the denomination had several hundreds of Bible instructors to add to its worker force!

L. C. K.

New Book Presents New Opportunity

Had the Ministerial Book Club been in operation during this year 1957, *Questions on Doctrine* would certainly have been the big book of the year. When such a book was first contemplated two years ago it was definitely planned that its release to our ministers around the world would be through the services of the Book Club, for we realized that every English-speaking minister and worker in the Advent cause should have this book for his personal study.

This volume is in many respects unique. Although not the first book of its kind that we have published, for other books answering questions have appeared from time to time, yet the fifty weighty, expanded questions contained in this volume were brought to the leadership of the General Conference by a group of thoughtful, sincere Christian scholars who were eager to know just what Adventists believe on certain vital doctrines. These questions are not quibbles nor were they asked with any idea of confusing the issue, but rather to get reliable, and what they could consider as authoritative, replies.

The actual publication of the book is by request of the General Conference officers. That same group of counselors also passed a recommendation to our churches that our members be encouraged to place one of these volumes in each of the public libraries within their cities and towns. And further, that our churches, as far as possible, make available presentation copies of this book for all the Protestant clergy in their areas—our district pastors and evangelists becoming responsible for the placing of this volume in the hands of these ministers.

The very manner in which this book came into being opens the way for such a presentation, for these questions came from leaders of other Christian faiths, and the answers were prepared primarily for ministers and members of these groups. However, every worker and layman in the Advent cause will profit greatly from a study of this volume. It touches some areas not hitherto so fully presented. We are confident that our workers around the world will welcome this opportunity of becoming better acquainted with the ministers of other Christian communions. And this is exactly what we have been counseled to do.

Already hundreds of our workers from all parts of the world field have expressed their eagerness for this particular volume.

Funeral Verse for Pastors

LOUISE C. KLEUSER

On Altars Cold

Wait not to bring thy gifts at death,
Pick flowery bloom today;
Too short the days of human breath,
Too soon doth end life's day!

So prone is man to hoard his love,
His spikenard of rare cost,
Till grief-racked hours bring from
above
The sense that all is lost!

We lavish most when hands are chilled,
And cannot grasp the gift;
We speak kind words when hearts are
stilled;
'Tis then the loads we'd lift.

Oh, thoughtful man, fill full thy lot,
With alabaster care;
Life's span is brief, her subtle plot
May find thee unaware!

Lay not thy gifts on altars cold,
Too late to cheer the need;
But bring the best thy hands can hold,
While life can bless thy deed!

We Know Not Why

In manhood's strength he laid the armor down,
While vigor keen, the gift of life has flown!
We know not why, but while we sigh,
We say with yielding heart, "Thy will be
done!"
At manhood's best, life's column incomplete;
Before the harvest felt the sickle's feat!
We trust Thy love, and look above,
Assured we'll meet again on heaven's street!

He Is Not Dead!

He is not dead, but sleepeth!
What comfort in the thought!
As weary hands and tired feet
Their hard-earned rest have wrought!

A father's loving counsel
Is hushed in peaceful sleep,
While at his side God's angels
Their loving vigil keep!

His sleep is not eternal,
For Christ has burst the tomb;
The pain and gloom of teardrops
Distill in heaven's noon!

Just glimpse beyond life's curtain
The dawn of better day,
And mark the Master's coming—
Oh, meet Him on the way!

The Friend of Children

The Friend of little children
Has laid His child to rest;
Through tears and sorrows trusting,
We say, "He knoweth best!"

Though brief his (her) earthly sojourn,
We dry our tears away;
The Friend His little children
Will wake from sleep someday!

Then let us check our sorrow,
And see beyond the grave;
The Friend of little children
Is pleased His lambs to save!

Heaven's Flower

Before sin's cruel blight
Could mar this precious flower,
The Master picked the bud
To bloom in heaven's bower!

Where tears and partings end
This flower will bloom for Him;
Within the Father's realm
Far, far removed from sin!

So, mother-heart, take cheer,
And, father, check thine ache,
And live to greet this flower
At dawn's eternal wake!

The Resurrection

"I am the resurrection";
In Me death lost its sting;
I am thy life's perfection;
Break forth, cold earth, and sing!
Death's musty prison walls
Must set sin's captives free;
I have the keys of David
For life eternally!

"I am the resurrection";
Trust thy whole self to Me,
Then satisfied in glory,
Live on eternally!
'Tis but a little while
The grave must be thy cot;
Thou'rt graven in my image
And I'll forget thee not!

Her Silent Message

She sleeps the sleep of Jesus' rest,
Her task is done at last;
The life that overflowed with love
From cruel pain has passed!

But could her lips a message bring
To loved ones standing near,
She'd say, "Oh, let me rest in Him;
I've ceased to dread and fear."

Now as we grieve in common woe,
The call comes from on high;
Consider well His plan for thee,
Death's hour may soon draw nigh!

For we, who here still claim a part,
Are facing setting sun;
She speaks to you, "Oh, serve your God;
Then hear, 'My child, well done!'"

Dust to Dust

Dust back to dust—
The way of life!
The grave must claim its own!
The breath to God,
Who gave to man,
Life in His blessed Son!

Dust back to dust—
To ashes, too;
But He that dust doth keep,
Till some fair day,
This trusting soul
Wakes from the grave's cold sleep!

Dust back to dust,
Till Jesus comes
To set this mortal free!
Waked from the dust,
He rises forth
To immortality!

Rest for the Weary!

There is a sleep for weary hearts,
Sweet rest for pain-racked frame;
There is a balm for ev'ry ill—
The sleep in Jesus' name!

There is a soothing, cooling peace,
For fev'rish, troubled brow,
When sorrows of this life are past—
Believe His promise now!

There is a day of constant joy,
When disappointment past;
A day when partings are no more,
Sweet life in Christ at last!

Then sorrow not as without hope,
For death hath lost its sting;
The Son of God hath burst the tomb—
There's healing in His wing!

The Sermon

C. H. SPURGEON

COMING home from the kirk a little sooner than usual, the good wife was asked by her stay-at-home husband, "What! is the sermon all done?" She wisely answered, "No, Donald, it is all *said*, but it has not begun to be *done* yet." Many sermons are done with, but not done.

Long sermons only make people long for the end of them; the best discourses are those which leave us longing for more of the same. Hear what a sermon should be:

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep.
The dull will yawn, the chapel lounge doze,
Attention flag, and memory's portals close.

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Fostering Local Church Departments

MILTON T. REIBER

Pastor, Oklahoma Conference

THE role of pastor is much more than that of a preacher. His duties may range from janitor service to conducting a television program. One source of enjoyment in pastoral work is the absence of monotony. There are few dull moments in a pastor's life. His responsibilities of a necessity are varied because of the wide interests of the work of God that must be maintained. Every department of the church comes under the supervision of the local pastor. He will constantly seek to strengthen the total witness of his church by energetically and wisely fostering all its departments.

The pastor should counsel with the nominating committee in choosing the leaders of the various departments of the church. His role is not that of a dictator but rather of counselor and adviser. Occasions may arise when the committee would appreciate the pastor's selection of an individual who would serve suitably in some special office. It is the pastor's duty to set before the committee the qualifications of character and talent needed for each office.

It should be understood that the pastor is not going to dictate to the newly elected officers and department leaders in the carrying out of their duties, neither is he to be expected to perform the work of their departments. Each leader is to be free to utilize his own talents in directing a cooperative program within the framework of the organization of the church. Pastoral counsel is to be available for any officer who feels the need. The pastor should make it known that he will support the department leaders and back them in performing their duties. Each leader should know that he has the full cooperation of his pastor, who has a personal interest in each department of the church. And each leader should reciprocate complete cooperation with the pastor and the church board for the general well-being of the church.

Pastoral Attendance at Various Services

The pastor should be present in the Sabbath school. He should come early enough to fellowship with his people as they come in. This is also a golden opportunity to become acquainted with the visitors and to observe what members

are absent. It is important that the Sabbath school superintendent will have the backing of the pastor in the promotion of the various offerings and other projects of the school. The pastor will take an active interest in the Sabbath school council, contributing any helpful suggestions he may have for the betterment of the school.

The pastor should visit the various departments of the Sabbath school and let the leaders know their work is appreciated. It is not always easy to keep forty or fifty kindergarten or primary children peacefully and gainfully occupied for an hour and a quarter. A good word of encouragement and commendation for work well done will mean much to those earnest workers.

The young people should know by the pastor's attendance at the MV meetings that he is interested in them. He will give his support to the MV councils and will encourage the youth leaders in their work for the youth of the community. Many opportunities for youth leadership in Christian recreation, in temperance, in youthful hobbies, and in community youth movements for the betterment of both junior and senior youth of the area frequently present themselves. Youth groups can minister sunshine with live-wire youth programs in prisons, and old folks' homes, in missions and orphanages. They can conduct voice-of-youth efforts, and sponsor character development programs for the entire community.

Officers to Bear Responsibility

The pastor should not take responsibility from the officers of the church. He gives his full support to the home missionary leader, in promoting the conference Ingathering program, but the campaign should be under the direction of the missionary leader. The pastor will during his time of church promotion announcements (which for me is just before the ministers go on the platform) back up the current efforts of the department leaders. If, however, the pastor steps in and takes control of a project, then he will have it to do. The leader, sometimes too gladly, will take a back seat and do very little

in actively promoting the campaign itself.

The pastor will cooperate very closely with the Dorcas leader in the welfare work of the community. He may in his pastoral duties get in touch with families now and then who need the help of the Dorcas, or with others who may have materials that can be used by the society. It would be well for him to look in occasionally on the Dorcas meetings to show his interest; also, as he visits the members of the church, he may encourage the ladies to participate actively in the work.

The temperance leader should know that he can depend on his pastor's help, particularly in times when the community faces special legislative issues on the subject and when temperance rallies are conducted.

The pastor will provide time in board and business meetings for a report from the leaders of the departments, and a consideration of their needs. The church should be conversant with the achievements, objectives, and responsibilities of each department and the leaders should know that the church is ready to help in every way possible.

Pastoral Attitudes

Above all, the pastor should manifest love, kindness, and consideration in his dealings with all the department leaders. If a leader neglects his job, a tactless scolding will do no good. It may lead to a resignation or at least may engender bitter feelings. The pastor should first tactfully find the reason for the lack of leadership. Financial or home problems may be monopolizing the leader's time and energies, so that he

cannot give adequate attention to his church office. The pastor's wise counsel may save the situation both for the individual and for the church. A discerning pastor can bridge the gap and provide oversight and even leadership to the department in question if only a brief interim of readjustment is necessary.

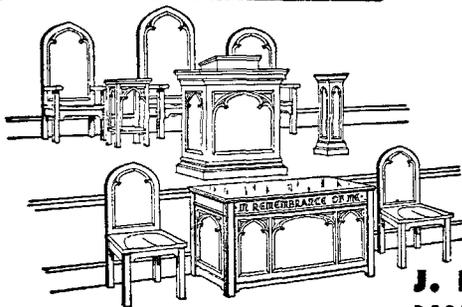
Tact, understanding, and love are the essentials in fostering local church departments. A wise general is neither dictatorial nor indifferent. He will give his officers full authority and cooperation in caring for the work they have been chosen to do. He will be ever mindful of the fact that "ministry means much more than sermonizing; it means earnest personal labor." —*Gospel Workers*, p. 185. It requires "tactful work for the under-shepherd" when "he is called to meet alienation, bitterness, envy, and jealousy in the church; and he will need to labor in the spirit of Christ to set things in order." —*Ibid*, p. 185.

It is very important for the pastor to associate a great deal with his people. "A true shepherd will have an interest in all that relates to the welfare of the flock" (*ibid*, p. 190), ever remembering that "it is a great privilege to be a co-laborer with Christ in the salvation of souls" — (*ibid*, p. 191).

Self-Righteous Absolutism

Tyrannies are partly the product of self-righteous absolutism, for they thrive on the failures of righteous men and on the lethargy of the public.—WILLIAM A. SPURRIER in *Guide to the Good Life* (Charles Scribner's Sons).

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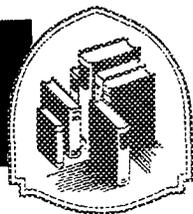
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BOOKS -- For Your Library



***The Dead Sea Scrolls*, Charles F. Pfeiffer, Baker Book House, Grand Rapids, Michigan, 1957, 107 pages, \$2.50.**

This work by Charles Pfeiffer represents the calm consideration of the Dead Sea scrolls by an evangelical scholar well qualified to analyze these findings in the light of what has been published to date. He is at home in the field of Old Testament Semitics as a teacher in that department of the Moody Bible Institute of Chicago.

Dr. Pfeiffer deals with the discoveries in the Judean caves, the date of the scrolls, their background, and their sectarian teachings. He gives valuable information on identification of the Qumran sect and discusses the value of these scrolls with reference to the text of the Old Testament Scriptures. We recommend his clear and understandable discussion of the significance of the discovery of the Dead Sea scrolls.

J. A. BUCKWALTER

***Egyptian Belief and Modern Thought*, James Bonwick, The Falcon's Wing Press, Indian Hills, Colorado, 1956, 454 pages, \$5.00.**

One of the most intriguing books read by the writer in recent months is the work of the Egyptologist James Bonwick. Egypt has often been called the cradle of mankind and represents a vast amount of source material for those in search of the traditional earliest beliefs of man. Mr. Bonwick's analysis of the beliefs of ancient Egypt based on the findings of archeology reveal that Egypt provides clues to a better understanding of how many of the ancient religious traditions found their way into the thinking of modern times. He contends that concepts from ancient Egypt have withstood the assault of the ages and merged with philosophies of other cultures. This work is really a remarkable portrait of the vast system of thought that permeated Egypt several millenniums before the Christian Era. It is a search for the ideas of those earliest peoples who were essentially a religious people. Many of their concepts were very meaningful.

Mr. Bonwick portrays for us the religion of the ancient Egyptians, based on archeological source material and interpretations from great Egyptologists of the past. The value of the work is indicated in the significant parallels he lists between ancient Egyptian beliefs and the Christian-Hebrew-Buddhist-Islamic thought of our day. The teaching of the primitive religions of Egypt regarding the immortality of the soul, heaven, purgatory, hell, the resurrection of the dead, the reincarnation, and

the various gods and their meaning, is set forth clearly, with significant parallels to those of modern times. He provides a unique analysis of the symbolic religions of paganism with its animal worship, tree worship, ancestor worship, king worship, sex worship, serpent worship, and sun worship, with their concomitant pagan concepts.

Mr. Bonwick makes penetrating observations on the religion of magic and the religion of mysteries, the ancient Egyptian trinity, and the Egyptian concepts of messiah and logos worship. There are significant references to the millennium and the Sabbath day, to baptism and the eucharist. All in all, it is a work well worth the earnest study of every Seventh-day Adventist minister. The fact that much of the material substantiates the claim that the earliest religious convictions of primitive man were more pure than subsequent philosophies of religion supports the school of thought that interprets the religious history of man as a doctrine of degradation. The thought that there was a primitive revelation and subsequent departure therefrom receives considerable support from the study of the comments of this book.

In the writer's opinion the ideas of the progressionists that religion is to be progressively traced from the magical superstitions of the dim dawn of human intelligence to the complex philosophies of modern times are dealt a decisive blow by the findings of this work. We unhesitatingly recommend it to those among our ministry whose desire for scholarly material impels them to dig for valuable historical data.

J. A. BUCKWALTER

***Counseling, Theory and Practice*, Harold B. Pepinsky and Pauline Pepinsky, Ronald Press, 1954, 307 pages, \$4.50.**

Today the man in the pew views his minister not only as one who brings spiritual food and inspiration through his ministry in the pulpit, but also as one who brings insight and wisdom into the counseling situation.

Every pastor has felt at times a certain inability to cope with difficult counseling problems. It is then that he realizes that "loving the people" is simply not adequate in itself. This is rather a basic requirement that serves to lead the pastor who is concerned about the spiritual welfare of his people to find an adequate basis for a sound counseling program. Thus, our subject volume meets a profound need.

For the minister, teacher, doctor, nurse, and administrator who has already done some reading in the area of counseling, this volume will prove a

sound investment. Dr. Pepinsky and his wife, Pauline, of Ohio State University, have accomplished a remarkable feat in placing in one volume a synthesis of the current theoretical concepts and views in practice in the field of counseling. As one reads the advice for the counselor to be a good listener and to do very little talking until the counselee has been led into an insight of his own problem, he is reminded of the instruction in *Gospel Workers*: "There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine compassion and forbearance. It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery."—Page 184. (Italics supplied.)

"To deal with minds is the nicest work in which men ever engaged."—*Testimonies*, vol. 3, p. 269. An understanding of the views presented in this book will lead to more enlightened and effective personal work.

ARLYN D. STEWART

***The Third Eye, the Autobiography of a Tibetan Lama*, T. Lobsang Rampa, Garden City, New York, Doubleday & Company, Inc., 1957, 256 pages.**

The Third Eye is one of the most interesting autobiographies imaginable. Tibet, the country of mystery, locked away from the world and filled with monasteries and lameries, becomes a familiar place in this firsthand native account. As this Tibetan lama and abbot tells of his stringent training and amazingly difficult preparation for high religious responsibilities, reader interest is held at high pitch. It is a book that once begun requires no urging to read.

A veil of mystery is drawn aside as the author takes the reader behind the robes of lamastic life and explains Buddhism, with its strange occult and prophetic powers. Perhaps the high point of interest in the book is the discussion of the opening of the "third eye." During this mystical ceremony a U-shaped, serrated surgical instrument was used to actually penetrate the bony structure of the author's forehead! This operation produced, accord-

ing to the author, a blinding flash of light, which enabled him ever after to see an aura of light about every living person. The colors of this aura reveal a man's character, his state of health, his disposition, and honesty.

Because of the coming of the Chinese Communists into Tibet this lama was forced to leave his country in order to preserve the ancient mysteries of his religion. He plans someday to return when the time is propitious.

His visits to the Dalai Lama, excursion to the rare Chang Tang highlands for herbs, discovery of Yetis or manlike animals, initiation into the occult ceremonies of lamahood in a deep subterranean cavern, his description of the secret process of covering dead bodies of abbots with gold, the story of the "body breaker's" work of feeding the dead to carrion birds, explanations of astral traveling, the mysterious silver cord, yogi, reincarnations, et cetera, are all unbelievably informative and fascinating.

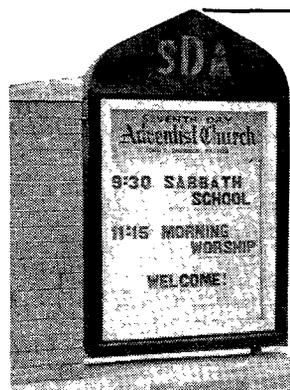
This book provides an authentic background of information essential to an understanding of Buddhism's might. The real and insistent power of this pagan religion is taken out of its shallow Western appraisal and dismissal as but a senseless worship of ugly, fat Buddhas and ferocious-appearing idols, and made to appear as it really is. The reading of this autobiography of a lama impresses one with the fearful dynamics of this Oriental religion.

JOHN T. ROBERTSON

***Through Gates of Splendor*, Elisabeth Elliot, Harper and Brothers, Publishers, New York, 1957, 256 pages, \$3.75.**

It has been a long time since a more challenging, heart-stirring account of missionary dedication and sacrifice has been written than the story told by Mrs. Elisabeth Elliot in her book *Through Gates of Splendor*, which recently came from the press. The author is one of the five missionary wives whose husbands were ambushed and slain when they attempted to penetrate two years ago the dread land of the Auca Indians in Ecuador with the gospel of Christ.

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feared and savage tribes on earth. For decades the government authorities had left the Aucas severely alone. It was too dangerous to venture near their jungle territory. Only the missionaries, urged on by the peculiar power and God-given courage which historically have spread Christianity to the very ends of the earth, felt the obligation to go near them. Their very hostility was a continual challenge to those five devoted, courageous young men who had been brought up in homes where religious faith was their daily bread. The urge to penetrate the dark jungle of the Aucas became an overwhelming and passionate preoccupation, infusing them with a missionary spirit comparable to that which actuated the church in the days of the apostles.

While some may criticize these missionaries for going blindly into Ecuador's dense jungle in an attempt to win the Aucas to Christ, one cannot read the story of their daring venture without feeling himself humbled and deeply stirred by the example of their Christian devotion and their powerful compulsion to obey the great commission of our Lord at the price of life itself. Nor is one less stirred by the Christian valor, devotion, and self-sacrifice exemplified by the wives of these men, who, in spite of their tragic loss, remained at their mission stations, determined not to leave the jungles of Ecuador until, as Elisabeth Elliott says, "the very ones whose strong brown arms sent flying the needle-sharp hardwood spears that killed our loved ones, have had the chance to hear the saving gospel of Christ. We believe that God will send the light to the Aucas and we have given ourselves anew for that, if He should care to choose any one of us to go."

Through Gates of Splendor is a powerful portrayal of a type of Christian dedication not often seen today. It is a book every minister will wish to read. Through the influence of ministers whose hearts are stirred anew with the obligation to finish the work of God on earth, the church will be inflamed with a fresh zeal that will give a tremendous forward impetus to our foreign mission program. Can anyone doubt that the church today needs just such an awakening?
N. W. DUNN

How to Live 365 Days a Year, John A. Schindler, M.D., Prentice Hall, Inc., Edgewood Cliffs, New Jersey, 213 pages.

Dr. Schindler is chairman of the Department of Medicine in the Monroe Clinic, Monroe, Wisconsin, and is a man of long experience in the realm of psychiatric medicine. This book contains the latest discoveries and conclusions of medical science in the relations of the physical, mental, spiritual, and emotional reactions to the various diseases that afflict the human family.

There is much valuable and authentic information that can be used by ministers in the preparation of sermons on subjects that are greatly needed in this age of emotional insecurity and mental and nervous strain. Recently the writer preached seven sermons with the use of material from this book, and the reactions of the hearers were very favorable.

Growth to the maturity of the character of Christ includes the control of the mental faculties and the achievement of a calm, serene, and relaxed spirit akin to that of Him who is the very majesty of calmness. This goal is possible only through the power of Christ by the agency of His Spirit, but cannot be accomplished without our complete cooperation. However, this does not give man the credit attributed to him in the "peace of mind cult," which is becoming so popular in the modern world and is a counterfeit to the gospel of peace in which Christ is "the all and in all."

TAYLOR G. BUNCH

Amazing Dead Sea Scrolls, William Sanford LaSor, Moody Press, Chicago, 1956, 251 pages.

A professor in Fuller Theological Seminary, who is qualified with doctorates in both Old and New Testament, has prepared a readable and nontechnical survey of the studies now going on in the literature of the Qumran community. This book will be valuable to the man who wants to know the present status of scholarly conclusion about the scrolls. The author has no ax to grind. He presents the different views with supporting evidence to date. The reader can make up his own mind, or wait for more evidence. This latter alternative seems to be a wise course to take in some of the areas of investigation that are far from complete.

Dr. LaSor makes a contribution to a fuller understanding of the issues involved in this work. Since scholars will be working with the Qumran literature for some years, this book might be of value by helping us to steer clear of making statements that later prove to be unsound. I believe that many workers might enjoy and profit from reading this book, as I did.
SYDNEY E. ALLEN, JR.

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POINTERS TO PROGRESS



WATCH THOSE ROBOTS!

Robots are artificial, manufactured "persons," mechanically efficient but devoid of sensibility. Today some of these fantastic automata seem to threaten to blow our world to pieces. They may begin with harmless daydreams, bring wild nightmares, then develop phobias, and even climax in insanity. Not a pleasant thought, to be sure! In the past, less harmful forms of mechanical devices were produced by the fantasies of fairytale writers. But our enlightened age knows better how to entertain the human mind. We now specialize on robots that keep youth's nerves on edge and send him to the psychiatrist at a tender age. Strangely, these robots of overaction, fear, and destruction are moving in the direction of the Christian church. Are our believers sufficiently fortified against their unwholesome effects to be able to offset the harmful antics of modern robots that threaten to destroy the peace of mind of God's children?

Our robots today claim young and old as their guinea pigs. In the fields of education, science, and technology these mechanical devices mark progress. We do not want to be misunderstood or to be classified with cynics or mossbacks. Scientific progress is important, and the church must keep pace with it; but may we venture to suggest that some of our earnest and sincere believers become a little dizzy at times as they try to keep pace with our many inventions. As a denomination we have recognized fields of concentration, raised our standards, and developed our departments that are now headed by specialists. And this has been good. But at this stage of our development we might ask: Is this specialist's robot becoming a monstrosity, weighting the church down with mechanical burdens? And are we developing within our areas and departments a technical perfectionism that must eventually crowd out the complete sanctification of the individual believer? Is it not timely for our leaders to remind themselves of God's counsel: "Not by might, nor by power, but by my spirit." "Be still, and know that I am God."

Should we not make sure that our objectives at camp meeting rallies, in our institutions and workshops, emphasize the deeper graces of the Spirit more than the efficiency of our plans? Parents are agonizing for the salvation of their children, and they surely are in need of our ministry. Confused youth will receive more benefit from our love than from our best plans. The sick and frustrated need our understanding, and the aged need our comfort after their many years of faithful service to the

cause. And all this requires much of our time. Strange robots are frightening the saints on every hand, and God's ministers must learn to "speak comfortably" to His children. Shall we not as workers in the cause of God make this our foremost concern?

L. C. K.

TEXTUAL INTERPRETATIONS

MINISTERIAL integrity in the use of a scriptural text is greatly strengthened by the preacher's knowledge of its original sense. To know what the text really meant to its writer and what he intended it should mean to its first readers is the secret of correct Biblical exegesis. Biblical understanding calls for the comprehension of the meaning of the text in its original setting. In the preparation of sermons, one's use of a text is not determined by the question, "How can I use this passage of Scripture to help my people?" as important as that question may be, but rather, "What does this passage of Scripture actually teach?" When the preacher has first satisfied himself on this point he can then accurately and effectively discover what use of the text will be of prime importance to the people of his congregation. The preacher must beware lest his own conceptions take precedence over the words of the Scripture. No sincere preacher will question the obvious advantage of his beginning his use of a text with as clear an understanding as possible of its original meaning. This, of course, calls for prayerful and diligent study on the part of the preacher. It calls for great familiarity with the books of the Bible. His understanding is further enhanced by historical and cultural information relative to the times and conditions under which the message was originally given.

We need more preachers who preach the scriptural and historical meaning of the texts. All fanciful allegorizing and departure from the basic meanings of the texts should be shunned. We are of course aware that when we know what a given text said to its generation, we know what its main message is to our generation. It is true that the passage of time and the fulfillment of prophecies have greatly enhanced the understanding of the original messages of prophetic passages of Scripture. Their essential truth, however, is their original meaning.

Many texts of course carry a rich variety of implicit meanings, but one must be careful not to draw out of the text what was never intended by its author. When one begins with as clear as possible an understanding of the original meaning of the

text, he has a rudder to guide him in its present use and will not go far astray. It is not departing from the text when a fresh meaning is found in it that conforms with the original meaning, or when modern happenings or new developments throw additional light upon the significance of its meaning in our times. A man who has been ordained to preach the Word of God will ever seek with great integrity to impart God's intended meaning to his congregation.

J. A. B.

HAPHAZARD PREACHING EVERY pastor should give careful study to a plan by which he can comprehensively cover the great important themes of Christian faith, life, and doctrine in his Sabbath worship services. It is well for him to check over the topics he has presented during the past year and to ascertain how many of these great themes have been covered.

A haphazard selection of topics fails to educate the church members adequately on the great themes of salvation. Thus checking his coverage of his themes in sermons presented, enables a pastor to escape the pitfall of riding hobbies or overemphasizing certain elements of truth that give a distorted picture of the gospel and divine revelations of God's Word.

The same themes should not be handled in the same way year after year. This tends toward monotony and it does not cause the membership to grow in their knowledge of truth. It is utterly inexcusable for the preacher to stalemate and cease to grow in his gleanings of additional knowledge and information for the better understanding and interpretation of truth.

The apostle's admonition is that we are to provide our congregation with strong meat as well as the "milk of the word." An interesting comment on this particular reference is found in John Knox's book *The Integrity of Preaching*, page 57, where he observes: "There is great wisdom in not giving meat to persons who are ready only for milk; but something is wrong when a congregation is permanently on an all milk diet. Must we not confess that what is often wrong in such cases is that the preacher takes only milk himself?" Preaching to the average congregation must not be either too elementary or too profound. There should, however, be a variety of spiritual diet, including both milk and strong meat. There also should be a continual check by the pastor to determine how much of the great cycle of truth he covers in his pastoral ministry. No one can be excused for haphazard preaching or selection of topics.

J. A. B.

Moody's Life Sketch

It is said that D. L. Moody, in reply to a request for a sketch of his life, wrote as follows: "I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh will die. That which is born of the Spirit will live."

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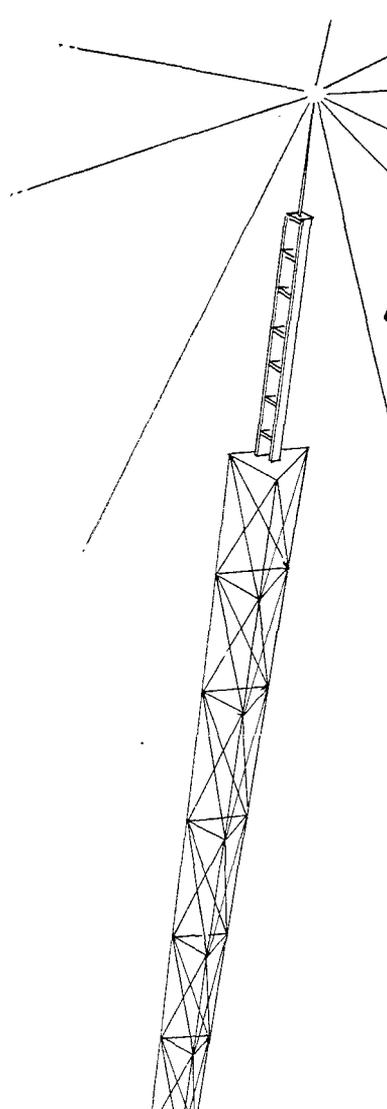
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Gratitude and Thanksgiving

THANK GOD FOR PEACE IN YOUR HEART.—"Let the peace of God rule in your hearts; . . . and be ye thankful." Colossians 3:15. Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of His name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of His loving care. When you open your eyes in the morning, thank God that He has kept you through the night. Thank Him for His peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven.—*The Ministry of Healing*, p. 253.

GRATITUDE PROMOTES HEALTH.—Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house? Those professed Christians who are constantly complaining, and who seem to think cheerfulness and happiness a sin, have not genuine religion.—*Ibid.*, p. 251.

REJOICING INCREASES FAITH.—It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a well-spring, never failing, because fed by the streams that flow from the throne of God.

Then let us educate our hearts and lips to speak the praise of God for His matchless love. Let us educate our souls to be hopeful, and to abide in the light shining from the cross of Calvary.—*Ibid.*, pp. 251-253.

INGRATITUDE CLOSES THE HEART.—When the ten lepers came to Jesus for healing, He bade them go and show themselves to the priest. On the way they were cleansed, but only one of them returned to give Him glory. The others went their way, forgetting Him who had made them whole. How many are still doing the same thing! The Lord works continually to benefit mankind. He is ever imparting His bounties. He raises up the sick from

beds of languishing. He delivers men from peril which they do not see. He commissions heavenly angels to save them from calamity, to guard them from "the pestilence that walketh in darkness" and "the destruction that wasteth at noonday" (Ps. 91: 6); but their hearts are unimpressed. He has given all the riches of heaven to redeem them, and yet they are unmindful of His great love. By their ingratitude they close their hearts against the grace of God.—*The Desire of Ages*, p. 348.

Express gratitude for the blessings you have; show appreciation of the attentions you receive. Keep the heart full of the precious promises of God, that you may bring forth from this treasure, words that will be a comfort and strength to others. This will surround you with an atmosphere that will be helpful and uplifting. Let it be your aim to bless those around you.—*The Ministry of Healing*, pp. 257, 258.

BE THANKFUL FOR DIFFICULTIES.—Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway? . . . "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thessalonians 5:18. This command is an assurance that even the things which appear to be against us will work for our good.—*Ibid.*, pp. 253-255.

GRATITUDE IN SUFFERING.—Notwithstanding God's inexpressible mercy toward us, how few in our churches are truly humble, devoted, God-fearing servants of Christ! How few hearts are full of gratitude and thanksgiving because they are called and honored to act a part in the work of God, being partakers with Christ of His sufferings!—*Testimonies*, vol. 6, p. 426.

EXPRESS GRATITUDE WITH HEAVENLY POLITENESS.—Christ values acts of heartfelt courtesy. When anyone did Him a favor, with heavenly politeness He blessed the actor. He did not refuse the simplest flower plucked by the hand of a child, and offered to Him in love. He accepted the offerings of children, and blessed the givers, inscribing their names in the book of life. . . .

The desire that Mary had to do this service for her Lord was of more value to Christ than all the precious ointment in the world, because it expressed her appreciation of the world's Redeemer. . . . It was the outward demonstration of a love fed by heavenly streams until it overflowed.—*The Desire of Ages*, p. 564.



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ANOTHER important book project, vital to our cause, is under way—the gathering of the testimony of religious leaders, not only through the centuries past but in our day as well, who hold to the principle of the unconscious sleep of the dead, with immortality bestowed through Christ as a gift at the resurrection, and/or the ultimate destruction of the finally impenitent wicked.

As will readily be seen, this assemblage, when brought together in completed, logical, and winsome form, will prove to be of greatest value to us as a denomination. This fact is becoming conspicuously evident: *We are not alone in this view.* We have already found the writings of hundreds of others—many of them outstanding, honored, scholarly leaders—who have preceded us, or who so hold today. And they are scattered through all leading faiths, and over many lands. The significance and helpfulness of this testimony can readily be seen.

Unquestionably some of our workers, not only in North America *but in our overseas divisions*, have or know of certain books, pamphlets, or periodical articles in our own day (or of the past) that might be secured, which set forth such positions—such as that of the late Archbishop of Canterbury, Dr. William Temple, Eric Lewis of Canada, the late Dr. Emmanuel Pétavel of Geneva, Prof. Gerardus van der Leeuw of the University of Groningen, Dr. A. R. Vine, editor of the *London Congregational Quarterly*, Dr. Martin J. Heineken, of the Lutheran Theological Seminary of Philadelphia, and Daniel R. Davis, Anglican rector of St. Mary's, in Britain.

We urgently need the names and writings of any well-known non-Adventist theologians, and Greek and Hebrew scholars, of the past or present, who have reached their conclusions on the basis of wide research and Biblical evidence. If you know of or find such materials, please do not send them on without first communicating with L. E. Fromm, c/o General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington 12, D.C., U.S.A. In this way we will avoid duplication.

Your cooperation on this important project is earnestly solicited, and deeply appreciated.

**He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.**

—EDWIN MARKHAM

QUOTABLE QUOTES -- for Your Files



★ Sanctification Man's Only Adequate Goal

The Christian psychiatrist would therefore realistically maintain that all these inequalities can in the last instance be ironed out only at the supernatural level. In other words, man's goal on earth is not in the direction of adult libidinal organization in the Freudian sense, nor towards a working balance between the will-to-power and the will-to-community *à la* Adler nor even toward Jungian individuation and integration. Man's striving should rather be directed towards sanctification in accordance with his inherited equipment and the way in which it has been worked upon by his cultural environment.—E. B. Strauss, lecturer in Psychological Medicine at St. Bartholomew's Medical College, University of London, *Christian Essays in Psychiatry* (Philosophical Library, Inc., New York, 1956), p. 149.

★ Modern Man's Need of the Continual Unveiling of God in Christ

Modernism had exchanged the divine initiative in special revelation for the human quest for God. Fundamentalism had stressed Christian experience in terms of doctrinal assent and outward social restraints, appended of course to an initial experience of rebirth whose vitality was to be renewed in periodic crises of spiritual surrender. Ritualistic churches dulled the edge of divine-human encounter through their recital of good news in a form which often struck modern men as monotonous and impotent. Twentieth-century man was face to face with death at every moment; if Christianity was to retain its relevance for him, it must somehow preserve him each moment face to face with life, with the ultimate, with God. The contemporary approximation of the New Testament emphasis on spiritual immediacy as preserved by the religion of the Mediator is therefore a gain. We who minister to this tensed generation dare not neglect the continual unveiling of God in Christ encountering every lost soul in creation, preservation, conscience, judgment, and the call to repentance and faith. Nor dare we neglect the sway of the confronting Christ over our own souls, framed by creation and refashioned by redemption primarily for a life of personal fellowship in his service. The dis-

regard of this dimension of Christianity has doubtless done more to provoke the rise of modern religious cults than any other factor.—Carl F. H. Henry, editor, *Christianity Today*, in lectures on "Evangelical Responsibility and Contemporary Theology," July 8, 1957, p. 18.

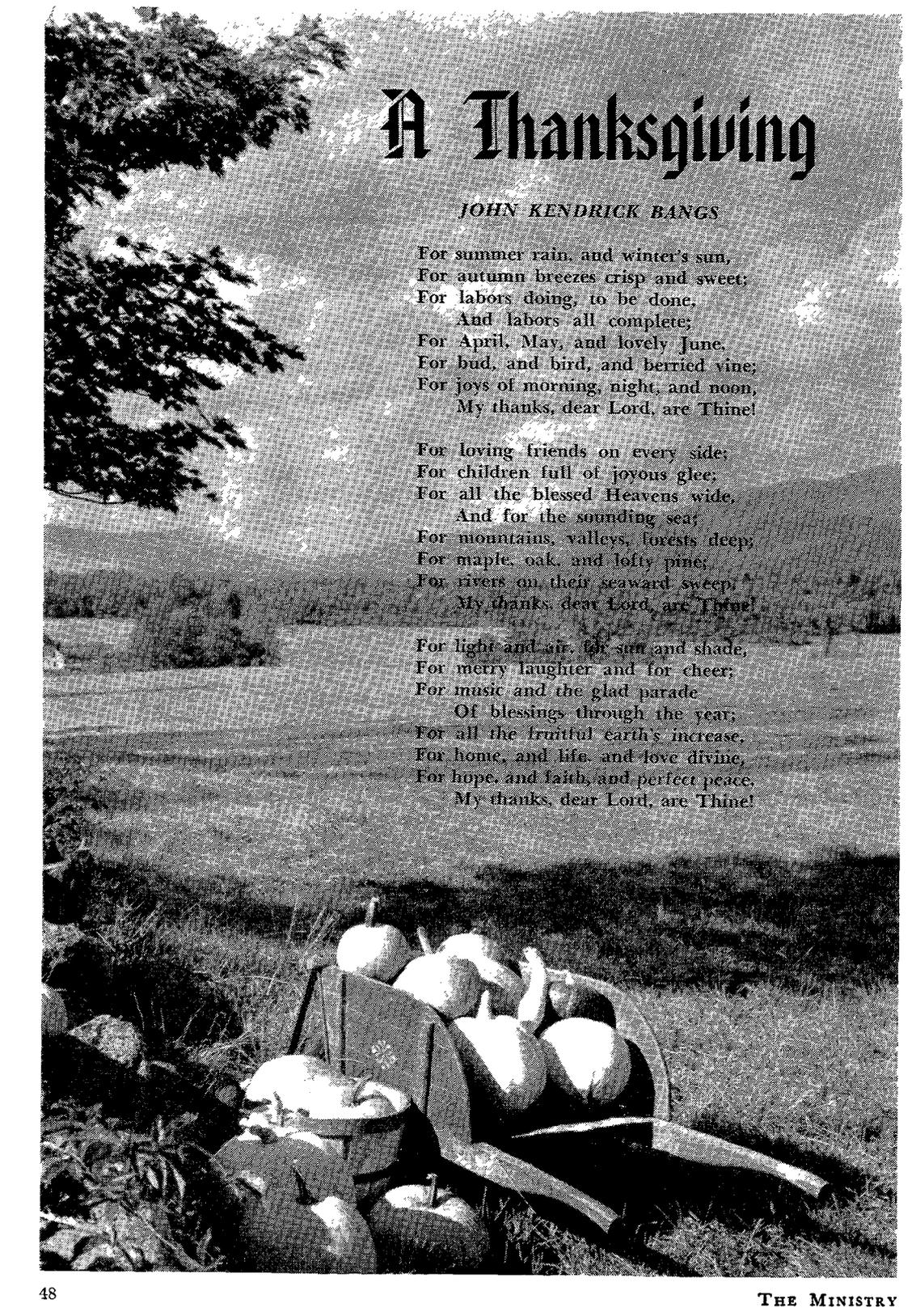
★ The Cardinal Error of Which Psychiatrists Are in Danger

The cardinal error of which the psychiatrist is apt to be guilty in his approach to Christianity is implicit in the cult of "psychologism"—in the attempt to explain away both the idea of God and the idea of evil—already discussed a little while back. This error leads inevitably to the necessity of creating new standards in place of those which have been destroyed, and ultimately replacing the idea of God by theoretical and somewhat arid rationalist proposals, which in the end come to rely upon the lowest elements in human conduct such as treachery, brutality, and ruthlessness, for their upholding.—D. Stafford-Clark, physician in charge of the Department of Psychological Medicine, Guy's Hospital, New York, *Christian Essays in Psychiatry* (Philosophical Library, Inc., New York, 1956), pp. 26, 27.

★ The Recovery of Interest in Divine Revelation

The recovery of interest in special divine revelation is one of the gracious providences of our century. . . . Protestant modernism deflected Western Germany's theological interest from biblical revelation to natural theology.

This retrograde idealistic philosophy only briefly resisted a further decline to humanism. Evangelicals once reveled in the divine oracles; the modernists now asked whether God exists. Modernism's surrender of biblical revelation finally enmeshed American Christianity in the loss of the self-revealed God; in the non-communist world, as well as the communist, naturalism surged to ascendancy. Now that special revelation is once again recognized as integral to Hebrew-Christian redemptive religion, it becomes a duty of evangelical theology to conserve this gain, and to shield it from speculative misunderstanding.—Carl F. H. Henry, editor, *Christianity Today*, "Evangelical Responsibility in Contemporary Theology," July 8, 1957, p. 18.



A Thanksgiving

JOHN KENDRICK BANGS

For summer rain, and winter's sun,
For autumn breezes crisp and sweet;
For labors doing, to be done,
 And labors all complete;
For April, May, and lovely June,
For bud, and bird, and berried vine;
For joys of morning, night, and noon,
 My thanks, dear Lord, are Thine!

For loving friends on every side;
For children full of joyous glee;
For all the blessed Heavens wide,
 And for the sounding sea;
For mountains, valleys, forests deep,
For maple, oak, and lofty pine;
For rivers on their seaward sweep,
 My thanks, dear Lord, are Thine!

For light and air, for sun and shade,
For merry laughter and for cheer;
For music and the glad parade
 Of blessings through the year;
For all the fruitful earth's increase,
For home, and life, and love divine,
For hope, and faith, and perfect peace,
 My thanks, dear Lord, are Thine!