

The
Ministry

JANUARY, 1960



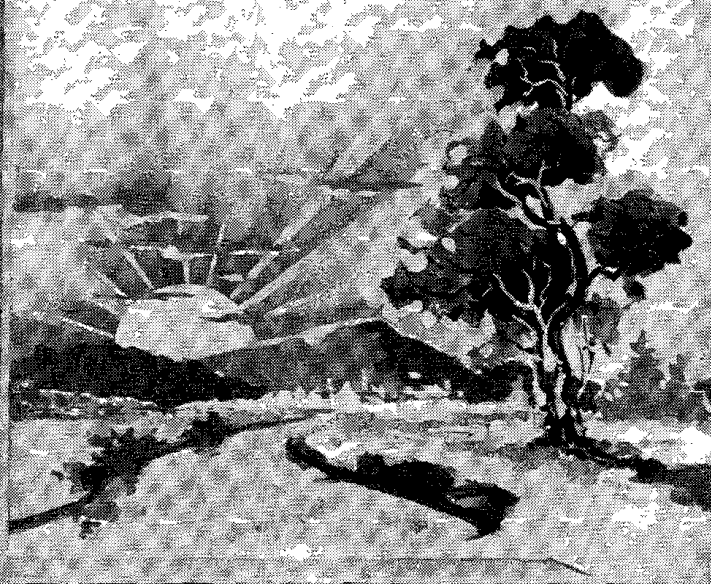
A Dynamic New Year

Another New Year gate now opens wide,
Inviting us to come and look inside
And turn our eyes from hist'ry that is dead,
To prophecies and dreams that lie ahead.
The future is before us, and, like clay,
Gives us the chance to mold it as we may.

We stand upon the threshold of a door
That closes now on all that's gone before.
'Tis irredeemable, and angels keep
The record till its harvest we shall reap.
Since yesterday is buried with the past,
We can't recall it, for the die is cast.

The past is static; nothing we do now
Can change the record or new life endow.
The future is dynamic; that's our clue,
To transform it by everything we do.
So plan your resolutions; make them great,
As Christ now leads you through this New Year's
gate!

—Author Unknown



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JANUARY



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Our Cover

God sent the first family on a journey that was both thrilling and dangerous. Thrilling, because in an unknown world there was always something new and challenging to be faced. Dangerous, because life was composed of both good and evil.

The sanctity of home, the love of parents and children, the devotion of friends, above all, the gracious watchcare of the Great Friend above and the protection of His holy angels—these were the basis of man's happiness and salvation.

For the beauty of the earth,
 For the glory of the skies,
 For the love which from our birth
 Over and around us lies,
 Lord of all, to Thee we raise
 This our grateful song of praise.

For the joy of human love,
 Brother, sister, parent, child,
 Friends on earth and Friend above,
 Pleasures pure and undefiled,
 Lord of all, to Thee we raise
 This our grateful song of praise.

—F. S. PIERPOINT

Cover Picture: A. Devaney

The Challenge of the New Year

ERWIN E. ROENFELT

Associate Secretary, General Conference



WE HAVE come again to the time when we stand on the threshold of a new year. As we write, 1959 is fast speeding into eternity. A few more days and it will be no more. Only the memory of it and its events, deeds, accomplishments, failures, and triumphs will remain with us. We would do well at this time to pause for a moment in order to take a glance in retrospect at the twelve months that have passed, for the purpose of discovering what progress, if any, we have made in our individual Christian lives and in our service as workers in the cause of God.

Even a casual survey of the past will convince most, if not all, of us of things in our life and experience that have not only been disappointing but which cause us keen regret and bitter remorse. Many things that it is our privilege or duty to do have been left undone. Resolutions have been broken and vows unkept. Deeds have been committed that we do not care to recall.

What are we to do about the past? What of the future? What are the possibilities that challenge us as we face the new year?

The Past

The apostle Paul has set us an example in respect to what our attitude can and should be relative to our past. Recognizing that he had not fully apprehended that which was possible to him in and through Christ, he declared, "But this one thing I do, forgetting those things which are behind" (Phil. 3:13). God wants us to forget the failures and mistakes of the past. A momentary recollection of our past shortcomings will give us cause for added thanksgiving to God for His mercy and grace, but we are not to think of the past in such a manner that our present happiness in Him and our service for Him will be marred.

In respect to our past sins and shortcomings the promise is that if we have

repented of them and confessed them they have been forgiven, and we have been cleansed from all unrighteousness (1 John 1:9). The apostle Paul declares that confessed iniquities are forgiven and confessed sins are covered (Rom. 4:7). He further states that God remembers them no more (Heb. 8:12). When God forgives, He forgets. Why, then, should we remember? Why should we permit the past to discourage us?

The Future

The apostle Paul might have allowed the past to spoil his joy in the Lord and also the effectiveness of his future service. This, however, he did not do. "Forgetting those things which are behind, and reaching forth unto those things which are before" was his attitude. He realized that constantly he was faced with new opportunities and possibilities. These, he recognized, must be his chief concern. So it must be with the workers in the cause of God today. New opportunities and challenging possibilities constantly present themselves to us. These must engage our attention and influence us in our attitudes. Past mistakes and failures must be made steppingstones to success. Our future successes or failures depend entirely upon our relationship to God's plan and purpose for us.

God's Purpose for Us

God has set a goal for us. Paul speaks of it as "the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). This is spoken of elsewhere in the Scriptures. Christ, while on earth, expressed it when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). There are certain aspects of God in which we cannot equal Him. The context of this scripture indicates that when Christ spoke these words He had reference to the attitude of God toward men. God loves all men—the sinner as well as the saint. To be like Him in this respect is Christ's purpose for us. If we measured up to the expectations of

God for us in this, how different would be our relations to our fellow men.

Through the apostle Peter, Heaven's goal for our lives has also been expressed: "As he which called you is holy, be ye yourselves also holy in all manner of living" (1 Peter 1:15, R. V.). Godlikeness and Christlikeness is the ideal that has been set for our lives and characters. Our lives should be a revelation of Christ. It is the design of God that we should be so fully and completely yielded to Christ that the life we live will be His life and the service we render will be His service.

Holiness, perfection in and through Him, Christlikeness—that is God's plan for us. He desires that sin shall be so fully removed from our lives, and that right doing shall so completely take its place, that our lives will be a revelation of Christ's life to our fellow men. What a challenge that is to each one of us!

The Realization of God's Purpose

Multiplied thousands have tried in their own strength to attain to God's ideal for human life and Christian service and have failed. But how *can* we reach the standard God has set for us? The answer is simple. It is only in and through Christ that we can meet God's expectations for us. It is not through the strength and efforts of man that perfection of character and life and success in Christian service can be attained. God, therefore, does not ask man to meet His design by his own efforts. He asks us to have the kind of faith that leads us to place ourselves and our all in the hands of Christ and to depend on Him.

Paul, like hosts of others, tried in his own way to overcome his sins and besetments and to realize God's purpose for him, but he failed. So intense were his struggles and so devastating were his defeats that he well-nigh despaired. In desperation he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" There was an answer to his cry that enabled him exultingly to exclaim, "I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). It was in Christ that the apostle

found the solution to the problem of his failures in Christian living and service.

So fully did Paul enter into the experience of that which Christ is willing to do for everyone who looks to Him, that he was able to exclaim, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (2 Cor. 2:14). And again, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Victory Is a Gift

Victory in the Christian life and success in Christian service are the gifts of Christ to His children. They come to men and women on the basis of faith, and not merely as the result of human effort and struggle. In 1 John 5:4 we read that "this is the victory that overcometh . . . , even our faith." Faith in Christ is trusting in Him, depending upon Him, letting Him do for us that which we cannot do for ourselves. Victory and success in Christian life and service, therefore, do not come as the result of that which we do, but are the result of that which we permit and depend upon Christ to do for us.

The struggle and effort of the Christian life is the struggle involved in coming to the place where we are prepared to permit Christ to have complete possession of us and to use us in whatever way He chooses.

Not long ago I attended a meeting in New York City. Present was a man who has rendered a service in the cause of Christ that is both outstanding and thrilling. The chairman of the assembly invited this servant of God to give a brief report of his work. In responding he asked that he might first pray, "because," he said, "I never like to make even a report before I first pray." I shall never forget his very brief and simple but tremendously moving prayer. "Lord, help us to forget ourselves," he prayed, "for Thou canst do great things through those who forget themselves." That prayer enabled me to understand the secret behind the amazing service that man had rendered in the cause of

PRAISE

☞ It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt. A man struggles up against slander, and the discouragement which comes of it may not be an unmixed evil; but praise soon suggests pride, and is therefore not an unmixed good.—Spurgeon.

Christ. How essential and how urgent is the need for every Seventh-day Adventist worker to forget himself and to let Christ have full control.

“Without me ye can do nothing,” said Christ (John 15:5). Man, left to himself, is helpless. God knows this and therefore does not ask us to cease from sinning and making mistakes and to render Him effective service in our own strength and

The greatest men in all ages have been lovers of their kind. All true leaders of men have it. Faith in men and love to men are unfailing marks of true greatness.—Emerson.

through our own efforts. He asks us to allow Christ to do this for us. It is His purpose and Christ's desire to effect a union with us that is so vital and so complete that His power and energy will be manifested in and through us. Willingness on our part for Him to do it is what Christ asks of us.

It is our responsibility, when we face sin and the frailties of our human nature, to resolve not to sin and not to make mistakes, and then it is our privilege to look to Christ as the One who can translate our resolves into experience and give us victory over our sins and besetments. It is also our responsibility to yield ourselves so completely and unreservedly to Him that He will be enabled to use us as humble instruments to do His work of grace and salvation in the lives of others. Through us He wants to reach the hearts and lives of lost men and women. The question, therefore, that comes to each of us and which we must answer is, “Am I willing to be anything or nothing, to go anywhere or to stay where I am, to engage in any line of service so that Christ will always be able to use me just as He chooses?”

Yield Yourselves to God

Paul, through whom Christ accomplished so much in so many places and for so many peoples, recognized the truth of this, and under the urge of the Holy Spirit he admonishes us in the words, “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Rom. 6:13). It is not to a particular place or to a personally chosen field, or to a department or a

position in the organization of the church to which we are to yield ourselves. Ah, no! We are to yield ourselves to God, leaving it to Him to choose for us the nature and place of our service. To do this may bring to us inconveniences, hardships, trials, and persecutions as it did to Paul of old, but it will bring also satisfactions, joys, and rewards that can come to us in no other way. After all, there is no joy or satisfaction that can compare with that which comes from the knowledge that God is using us because we have abandoned ourselves and all our interests to Him.

The same apostle further admonishes us to bring “into captivity every thought to the obedience of Christ” (2 Cor. 10:5). That must be our first and chief concern. To comply with this counsel most assuredly requires us to forget our personal and selfish interests and ambitions, our comforts and conveniences, and our personal advantages and privileges. To glorify Him where and how He chooses is our privilege and responsibility.

Facing Earth's Closing Hour

As Seventh-day Adventist workers we must surely know from our observations of what is happening in the world today, and our understanding of these things in the light of Bible prophecy, that we have come to the last of the last days. Little time remains for us to complete the task that God has entrusted to us. Earth's multiplied millions must have an opportunity of hearing the message of God's mercy and love for sinners and of His wonderful plan to save them. But what are we doing to take that message to them? Let me make that question more personal. What am *I* doing and what are *you* doing? Are we so concerned over the salvation of men and women that we will forget ourselves, our comforts and conveniences, and permit Him to use us in any capacity to disclose His love and mercy and proffered salvation to them wherever they are and whatever the circumstances and conditions under which they exist?

We who are workers in the cause of God must never forget that we are not merely connected with a church for the purpose of ministering to the church. We are connected with what God designed was to be, from its beginning to its culmination, a movement! The prophet John, describing the people whom God purposed to raise

up when the hour of His judgment began, declares, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). These words denote motion and movement, not a mere hovering about and over a church composed of people who have already heard the message of God for this day. Possibly our organized churches do need pastors to preach to them and to visit the sick and to bury the dead, but the times to which we have come surely demand that the lay members who have been appointed to church offices should be permitted and counted on to do much more of the work in the church than they are doing today. They would then free the conference worker to engage more fully, if not wholly, in the work of proclaiming the message of God for this hour to those who know it not.

How many workers there are in the Advent cause today who have never, or at least have not for a long time, engaged in the public proclamation of God's message to men for this hour. And how many there

are who fail to make it a practice of their ministry to seek an entrance into the homes of people not of our faith for the purpose of opening the Bible and studying its messages with them. The everlasting gospel in the setting of the three angels' messages of Revelation 14:6-12 is designed by God to become the most arresting, the most startling, and the most challenging thing in the world in these last days. Over the cries of sad and broken hearts, the clamor and shouts of selfish men seeking position and acclaim, over the hum and the rattle of modern machinery and the din and roar of battle, the message of God is to sound. Through you and through me the voice of God is to be heard today, offering to men everywhere the salvation He has provided in and through His Son, Jesus Christ.

Brethren, as we face the new year let us respond to the challenge of God and make so complete a dedication of our all to Him that He will be able to use us fully. May we be the instruments through which His voice will be heard arousing the nations and urging men everywhere to accept His proffered salvation before it is forever too late.

I Changed My Mind About Sunday School!

TIM F. LaHAYE

Pastor, Scott Memorial Baptist Church, San Diego, California

[This article will stimulate the thinking of our ministers in relation to the soul-winning possibilities in our own Sabbath schools.—EDITORS.]

THIS is without a doubt the most inefficient organization I have ever seen. I'll let them take care of the Sunday school, and I'll take care of the church."

Such was my cynical attitude about our Sunday school after two weeks in a new church several years ago. The school was running around 90 to 100 in attendance, and it amazed me that anyone bothered to come at all.

As a firm believer in evangelism, I felt certain that the way to build a church was to preach the gospel and get people saved. The Sunday school, I reasoned, could take care of itself. One year later I sat at my desk a very discouraged young pastor. I had just taken stock of our Sunday school situation. To my dismay I found that our Sunday

school had increased by the grand total of 10 members! What were we to do?

The answer came that very day in the mail, although I didn't realize it as I opened the envelope. It was an invitation to attend a Sunday school conference featuring Dr. Henrietta C. Mears, well-known Sunday school authority and Editor-in-Chief of *Gospel Light Bible Lessons*.

I decided to attend, and invited several Sunday school leaders in our church to join me. After three days of informative, inspiring Sunday school workshops, lectures, and messages, all of us were literally transformed. Our outlook on Sunday school work was completely changed, and we returned to our own church filled with enthusiasm. We lost no time in putting what we had learned into action.

During the next five years we had the joy of watching our Sunday school attend-

ance grow steadily from around 100 to close to 400. I have since taken another pastorate, but understand that this same Sunday school is now running well over 400.

Now the important question is, What was the reason for this new enthusiasm and growth? What did that conference do to change our outlook?

Well, first and foremost, I, the pastor, saw the tremendous importance in Sunday

The best of all governments is that which teaches us to govern ourselves.—Goethe.

school work. The leaders who attended with me saw it too.

For the first time we all realized that here was our greatest opportunity for Bible teaching. Here was the greatest soul-saving agency in our entire church program. Here, indeed, was the best way to reach homes for Christ.

Here was the greatest training center, and here was the place where more lives were to be dedicated to the mission field than anywhere else.

We decided that if Sunday school had the potential for the most fruit, it was worthy of the most work. In these busy days, no Christian can spend his time without getting proper return for the Lord. We realized that the best place to make our lives count for Christ was the Sunday school. There we could invest our lives in other lives, and these in turn would be invested in still other lives.

It was revolutionary for me as a pastor to realize that I didn't have to lead every soul in our church program to Christ single-handed. I very quickly saw that a consecrated Sunday school teacher, with only a small flock, was in a much better position to reach them for Christ than I was. For this reason I concentrated on helping teachers learn how to become good shepherds, able to bring many into the fold and keep them from straying by efficient, effective, teaching of the Word.

The second factor, then, in the growth of our Sunday school was teacher training. At the Sunday School Conference that gave us our new vision, proper training of teachers and staff was strongly emphasized. We launched our own teacher training program, and even had a Sunday School Con-

ference in our own church on a minor scale.

This gave confidence and "know-how" to teachers who previously never dreamed it possible that they could teach, but who secretly wished they could.

The better trained our teachers were, the higher the standards of our Sunday school. It seems a complete circle: the better trained and more enthusiastic the teacher, the more interesting the class; the more interesting the class, the more children who attend; the more children attending, the more enthusiastic the teacher.

The third factor was our change to closely graded Sunday school materials that helped train our teachers, giving them confidence, and making their Bible teaching interesting to all of the age groups in our Sunday school.

The fourth factor was another significant change in my own attitude. I hesitate to say this for fear of being misunderstood, but a pastor's attitude sets the pace for the whole church.

If the pastor is not concerned about the Sunday school, the church members will not be concerned. If the pastor is concerned, he can use the Sunday school as illustrative material in his messages, and occasionally exalt Sunday school teachers as an example of "good works" in the Christian life.

Through these and other methods he, week by week, can mold the congregation into a Sunday-school-minded church. This, in turn, enthuses the workers on the staff so that they do better work, and it makes it much easier to secure additional workers as needed. Without any question, *the pastor is the key to the Sunday school.*

Pastors are frugal with their time, and

You are not very good if you are not better than your best friends imagine you to be.—Lavater.

they may well ask the question, "What results can I expect if I invest myself in the Sunday school?" I think there are four:

One result is the salvation of many souls. The better the Sunday school, the more who will attend; the more who will attend, the more who will be converted. National figures record that 85 per cent of all church converts come from the Sunday school.

A second result is mature Christian lead-

ers. Leaders are trained, not born. The Sunday school is the best training ground the church has. I am convinced that, because of the diversities of duties, anyone who really wants to serve the Lord can find some place to do it in the Sunday school. In exercising his talents toward the fulfillment of Sunday school duties, he is automatically training himself for additional offices throughout the church.

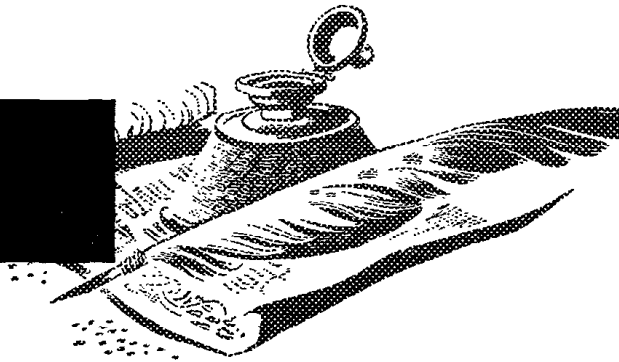
Result number three is a faster growing church. I have never met a preacher who was not interested in increasing the size of his church. Nothing does this as consistently as a good Sunday school. I know of relatively few churches that are being built today because of tremendous preaching in the pulpit. I do know, however, that across America many churches are growing by leaps and bounds because of an efficient, progressive Sunday school.

A fourth important result is that entire families can be reached for Christ. As soon as our Sunday school started to improve, we saw parents start to come to church *with* their children instead of merely sending them. More Christian homes were definitely established in our community because of our rejuvenated Sunday school.

As a final word for all fellow pastors, it is my studied opinion that next to our responsibility to "preach the Word" is our responsibility to build a strong Sunday school that can "teach the Word" as well. Truly, in building a strong Sunday school we are building a strong church for the honour and glory of our Lord and Saviour, Jesus Christ.

* Taken from *Christianity Today*, August 31, 1939, and reprinted by courtesy of *Gospel Light Publications*.

EDITORIAL



A WORLDWIDE CALL TO PRAYER

WHILE every action taken at the recent Autumn Council is important, yet none is more vital to the growth and well-being of the church than the recommendation on prayer. As this was presented to the Council it was passed in an atmosphere of fervent solemnity. All sensed its importance. Here it is:

United Prayer for the Holy Spirit

Recognizing that the hour to which we have come demands that the church seek for the power of God, and realizing the importance of these statements from the pen of the Lord's messenger that—

"the descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it" (ELLEN G. WHITE in *The Review and Herald*, March 19, 1895), and further, that

"If we ever needed the Holy Ghost to be with us, if we ever needed to preach in the demonstration of the Spirit, it is at *this very time*" (*Evangelism*, page 180, par. 2); and concerning the experiences of the early church it is recorded—

"After Christ's ascension, the disciples were gathered together in one place to make humble supplication to God. And after ten days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit, as though God desired to show His people that it was His prerogative to bless them with the choicest of heaven's blessings" (ELLEN G. WHITE in *The Review and Herald*, June 10, 1902); and,

WHEREAS, The maintenance of high standards of spirituality in our churches is of growing concern to both our leadership and our laity; and,

WHEREAS, Prophecy reveals that the final efforts of the church are to be accompanied by mighty acts of the Spirit's power and presence; therefore,
We recommend, That our leaders, pastors, and

church officers around the world give careful study as to how this can be made a vital experience to our people, and that definite plans be laid on the local church level toward leading our people into an experience of repentance, contrition, and reformation conditional to the reception of a larger outpouring of the Holy Spirit.

Calling God's people to prayer is certainly not new, for the church was born in an atmosphere of importunate prayer. And at every advance through the centuries of her history prayer has been the prime prerequisite. Only as the church is moved by the Spirit of God is she able to make progress. And the Holy Spirit comes in answer to prayer.

We all sense that our greatest need as a people or as individuals is a revival and a reformation. But revivals do not just happen; they are usually the result of earnest, prayerful preparation. The word *revival* means new life, but this must be the work of God's Spirit, for only His Spirit can impart new life. The recommendation calls us as leaders to make broad plans for our churches to enter into this deeper experience. But in all our planning we must be sure that the Spirit of God has the place of supreme and absolute control; He must be the Chairman of every committee or counsel.

In the days of Zechariah the Lord promised, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." True revivals come only when the Lord pours out the spirit of grace and supplication upon His people. It is His work, and it must begin with Him. Prayerless revivals are shams. Yet if prayer is to be effectual

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Robert Louis Stevenson.

and acceptable the Holy Spirit must help our infirmities and teach us how to pray.

How true are these words used in the introduction of this recommendation: "If we ever needed the Holy Ghost to be with us, if we ever needed to preach in the demonstration of the Spirit, it is at this very time." Everywhere today there is a sense of urgency. But that very condition creates the opportunity for the church to do a

great work for God. As leaders we must lead our people not only to desire but to determine that they will enter into the spirit of real revival and reformation.

The objective of this Fall Council action is to roll upon our members and our church officers the burden for earnest, im-

When all is summed up, a man never speaks of himself without loss; his accusations of himself are always believed; his praises never.—Montaigne.

portunate, and continuous prayer for the outpouring of the Holy Spirit. Only when men and women realize their deep need of God's Spirit will He come. God is not reluctant to give this blessing, for there is nothing He delights to do so much as to send forth His Spirit into the hearts of submissive men and women, boys and girls. While the Holy Spirit is like the wind, blowing where He willeth, yet He always wills to blow where it is consistent for Him to do so. If we meet the conditions, God will answer by an outpouring of "the spirit of grace and of supplications." To those first Christian leaders our Lord, anticipating His departure, said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Then He added, "If I depart, I will send him unto you." When the Comforter, the Spirit of truth, comes He proceeds from the throne of grace, sent not only to comfort sad hearts but more definitely to be our Advocate, our *paraklētos*, one who stands by our side to sustain our cause.

When a church or a community comes to the place where there is recognition of real need, when they begin to pray for the outpouring of the Spirit, and are willing to take their eyes off their fellow men and surrender absolutely to the control of God, then revival is inevitable.

As this call to prayer goes to the world field it would be wonderful if every conference and mission president, with their administrative committees, together with the pastors of our 12,500 churches, our teachers, colporteurs, Bible instructors, and medical workers in every world division would begin to plan for a revival of importunate prayer. It must be more than a plan, however. It must be an individual

reaching out for God. And in this program no worker is so important as the pastor. How true it is that a worker of small gifts, laboring amid discouraging environments, has been mightily used of God because he and his people looked not to themselves but to the Holy Spirit; while, conversely, other men with naturally large gifts have accomplished little or nothing of real and permanent value because they depended upon themselves and not upon the Holy Spirit.

Great revivals have usually had their beginnings when a few warm, humble hearts set themselves to praying. Then the fire, once kindled, began to spread until whole communities became ablaze with the glory of God. As the spirit of self-searching and surrender gripped the people multitudes were added to the church. It is easy in these days of efficient organization to put our emphasis on work, methods, and machinery; but we all know that our great need is prayer. As ministers and leaders in God's cause, let us heed His counsel and lead our churches in earnest, fervent prayer, asking the Lord for rain in this time of the latter rain. If every time we meet with one another in counsel, or even in our social gatherings, we begin to pray for the promised blessing, and then in turn lay the burden upon our church officers, encouraging them to lead out in special meetings for prayer, it will not be long before the whole church will begin to feel the impact and catch the spirit. And let us not depend on only the regular midweek meeting, but rather arrange for special gatherings at our churches, and more particularly in the homes of our members. If we would en-

The doctrine that rectifies the conscience, purifies the heart, and produces love to God and man is necessarily true, whether man can comprehend all its depths and relations or not.—J. B. Walker.

courage the gathering together of smaller groups where our friends and neighbors could join us, and let our prayers be for the baptism of the Spirit of God, we would soon see the salvation of our God.

When more than a million Adventists begin to pray as we should be praying, we will see the work of God go forward with mighty power. How our hearts rejoiced as

LETTERS TO THE EDITOR



"I feel that some top literature evangelist should select four or six of the best evangelistically-minded literature evangelists in the United States and cover every home in some area ahead of an effort with our best books. It might take six months to a year. Have this group still there when the evangelist moves in and let them invite their interests to the effort. It is heartbreaking to me to see evangelists work so hard to develop interests when we as literature evangelists have been in the homes and know where the real interest lies. This interest is lost unless we follow it through. It seems to me that the two—literature evangelism and public evangelism—should be tied together."

ARTHUR L. PAGE
*Publishing Department Secretary
Nebraska Conference*

"I take this opportunity to express my great appreciation of THE MINISTRY. It gets better all the time, and I am in a position to judge because I have received it from the beginning of its publication. May God continue to bless it for the instruction and inspiration of His workers everywhere."

HAROLD W. McCROW
Warradale, South Australia

reports were brought to us of the work of God in some parts of the world field! Think of our brethren in Korea. How those dear people have suffered in recent years! But during the past three years our membership in that land has doubled; thousands are seeking admission to the church. And what has brought this about?—a praying membership. In the early morning hours before our brethren went to their places of labor, these faithful toilers were at times meeting for prayer.

When a church lays hold on God in earnest, importunate prayer for the Holy Spirit, the Lord always answers. Shall we not, then, as leaders take hold of this work in earnestness and devotion, believing that God will do for us abundantly above anything that we have asked or thought?

Years ago the messenger of the Lord said:

I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come?"—*Testimonies to Ministers*, p. 515.

R. A. A.

The Discipline of the Church

R. R. BIETZ

President, Southern California Conference



GOD has ordained the church to be an instrument and expression of His righteousness in the world. "From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency."—*The Acts of the Apostles*, p. 9. Christ was not speaking idle words when He said, "Ye are the salt of the earth." Salt is a preservative. Food spoils without it. The society in which we live is easily corrupted through indifference, greed, and lust, all of which lead to decay. There are forces of corruption that are not stayed unless some folks are salt. The ashes of Sodom and Gomorrah are vivid reminders that the salt had lost its savor. The church had little or no influence on the community; in fact the community did not know that the church was around.

In *The Land and the Book*, by William M. Thomson, there is an account of a merchant in Sidon who brought quantities of salt from the marshes of Cypress and hid it in houses on a remote mountain to avoid payment of taxes. The floors of the houses, however, were common earth, and soon the salt by that contact lost its saltiness. It was then used to make a hard surface on the road.

The Christian in his contact with the world will either redeem it or succumb to it. If he succumbs he loses his saltiness. If he loses his saltiness, he becomes but a hard roadway for the casual traffic of the world.

How, then, can the church be the salt of the earth? How can she be the light of the world? What is her moral responsibility to the community?

First, the church must accept into fellowship only the converted—those who believe in Christ and have confessed their sins; those who believe the system of truth, the doctrines of Christ which make the church.

Ralph G. Turnbull writes:

This is the time to stress the *great tenets and dogmas of the Christian faith*. For a number of decades people have been suspicious of dogmas and wistful for faith, but now we discover that true *faith cometh by hearing and hearing by the word of God*. . . . The church has been tempted to dilute the message by throwing *over dogmatic preaching* to substitute nebulous meanderings and pious uncertainties in a world in *quest of certitude*. All these excursions have left man in a maze of bewilderment and destitute of authority.—*A Minister's Obstacles*, p. 59. (Italics supplied.)

I mention doctrines of the church because I believe there is danger that we may neglect to present them in their true light.

There are two errors against which the children of God . . . especially need to guard. The first, . . . that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. . . . The opposite and *no less dangerous error* is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.—*Steps to Christ*, pp. 59, 60. (Italics supplied.)

In the light of these two statements we must in all of our preaching pray that divine love will be implanted in the soul to the extent that people will want to hold high the standards of Christ in their lives, that they will want to be a living expression of God's will as revealed in the doctrines of Christ.

There is danger that we in our preaching disassociate the morals of the kingdom from the gospel. Moral standards must be taught not in generalities but specifically. They should be thoroughly understood by all who are baptized into the church. Too often individuals are baptized who give no evidence of an experimental knowledge of the doctrines of Christ. Because they are not converted, they bring little or no strength to the church. "Unless persons embrace the message aright, and their hearts are prepared to receive it, they would

better let it entirely alone.”—*Testimonies*, vol. 1, p. 249.

The healthier the church spiritually, the more people will want to belong. A spiritually healthy church will make our soul-winning program tenfold easier. We should always place the emphasis upon a converted membership—a double portion of the Holy Spirit upon our membership is more important than doubling our membership. Much of our time could be spent winning souls to Christ did we not have to spend so much time with the unconverted members of the church. The community is best served by a sanctified church membership. Incidentally, this is also the best public relations. What glory and satisfaction is there in a membership that brings only reproach upon the cause of God?

I read in *The Acts of the Apostles*, page 601, “If the church will put on the robe of Christ’s righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. . . . Truth, passing by those who despise and reject it, will triumph. . . . Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle.”

There appeared an article in *Time* magazine, October 10, 1955, under the caption of “Religion,” entitled “Last Train to Babylon.” In this article a number of interesting statements by the Reverend Gibson Winter, of Brighton, Michigan, are quoted. They are as follows:

The test of every parish enterprise is whether it will bring monetary and numerical progress. . . . American suburbs are growing so quickly, and suburbanites are joining the churches so fast that there is not enough time to indoctrinate new members as Christians. “Despite a nominal church background, this is an unconverted, untrained mass of people who make the problem of church membership comparable to what it was in the time of Constantine, when Christianity became a recognized institution of Roman society. . . . Moreover, they and their clergy are too busy to stop to hear the Gospel. . . . The captivity of the church is a national tragedy of the first order, for it occurs at a

time when America’s position of world leadership requires a prophetic church at home. . . . [It] may well be God’s word of judgment upon us as His church. For our trespasses and complacency, we have been delivered to Babylon.”

We can by-pass these words by saying they refer to Protestantism at large. But is the danger not very real that we as individuals can be made captive and be delivered to Babylon? Isn’t it true that there are forces even within the church that militantly oppose righteousness? This is a time when the watchman on the wall of Zion must give a positive sound to the message. As pastors we should not get caught in the fallacious reasoning that reaching our church goals spells spiritual success for the church. One pastor is reported to have said to another, “All you need to do to be in the good graces of the conference is to get the Ingathering goals, Sabbath school goals, baptize a few, and you are O.K.— you have nothing to worry about.” Perhaps not more than that is necessary to be in good and regular standing with the conference administration. If, however, pleasing the conference officials or church members is my basic motive for being in the gospel ministry, then certainly I need to cry with the publican, “God be merciful to me a sinner.” If our purpose of working is no higher than that of pleasing men, then we have lost our vision and become a negative influence, both in the church and in the community.

The messenger of the Lord says, “It is not the results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness above all else.”—*Gospel Workers*, p. 267.

Regarding those about to be baptized, we have definite instruction:

It is the duty of the pastor to have special meetings with them. Give them Bible readings, converse and pray with them, and plainly show the claims of the Lord upon them. Read to them the teaching of the Bible in regard to conversion. Show what is the fruit of conversion. . . . It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking

ONE IN TEN

¶ There were ten lepers healed, and only one turned back to give thanks, but it is to be noticed that our Lord did not recall His gift from the other nine because of their lack of gratitude. When we begin to lessen our acts of kindness and helpfulness because we think those who receive do not properly appreciate what is done for them, it is time to question our own motives.

their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing.—*Testimonies*, vol. 6, p. 95.

The entrance to the church as well as the exit should call forth our sincere and diligent solicitude.

There are certain minimum standards that must be maintained. If the church does not continue to be the salt of the earth she is "thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13).

In all his writings the apostle Paul carried the banner of the church high, and he sounded the trumpet call to the Christian to climb the heights. He did this in spite of his knowledge of their shortcomings. The gospel of Christ is not an easy-going philosophy. Jesus always exhibited a very deep sense of enmity between Himself and the world. He always held up a choice between Himself and the world.

Those who engage in the solemn work of bearing the third angel's message must move out decidedly, and in the Spirit and power of God fearlessly preach the truth and let it cut. They should elevate the standard of truth and urge the people to come up to it. It has too frequently been lowered to meet the people in their condition of darkness and sin. It is the pointed testimony that will bring them up to decide.—*Ibid.*, vol. 1, p. 248.

Maintaining the standards of the church brings up the subject of dealing with members who do not live up to the minimum requirements. What should be the attitude toward dissenting members who are not willing to change their ways? If there are members who are consistently refusing to live up to the standards of the church, what shall be our procedure?

The Bible makes plain the steps to be followed when members fall into sin. In Matthew 18:15 we read, (1) "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (2) Verse 16: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be estab-

lished." (3) Verse 17: "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

G. Campbell Morgan, commenting on this text, uses some very significant statements, and I shall quote him rather extensively.

The purpose of our going to our brother is not that we compel him to confess the fault! . . . The purpose is the gaining of our brother. . . . I am to go to my brother, not because my brother's sin has made me suffer, but because my brother's sin is harming my brother. Thou dost not go to thy brother to establish thine own right, to break his will, and bend his neck to own he was in the wrong, but to gain him. . . . But if he will not hear thee what then? "Take with thee one or two more" . . . trusted men, take men of the very spirit of the love which makes you go. And if he will not hear them, then tell it to the Church, . . . that called out, separated company of men bound together by the bond of the one life in Christ, impulsed by the one law of love, . . . tell it to them, that where you have failed they may gain this sinning man. And if he will not hear them, then "let him be unto thee as the Gentile and the publican." . . . If he will persist in sin, . . . then he must be put outside the Church . . . he must not be suffered to continue to make his fellowship in the Christian Church a garment under which he hides sin. The Church is not to afford sanctuary to any man who persistently, and in spite of every attempt of love, continues in sin. . . . If your brother in this fellowship or in any fellowship has really sinned against you, because of his sin it is your duty to go and see him, and to deal with him. There is a false charity abroad within the fellowship of the Christian Church, which makes men say: "Oh, yes, this man wronged me, this man sinned against me; the thing he said was a sinful thing, the thing he did was a sinful thing; but I would rather not take any action." We have no right to say that, because there is no purely personal matter among Church members. The whole assembly is affected by the sin of one. The ties of the Church's life are weaker because one in the fellowship continues in sin. The Church's testimony to the neighborhood, to the city, to the nation, to the world, is feebler by reason of that fact. Thus not in the interests of the man alone, although that is always first, but finally in the interests of the fellowship, we have no right to refuse to exercise the discipline of love in the case of anyone who has

THE PREACHER

¶ The preacher who deals with the great truths of holy character must impersonate those truths. There is power inherent in truth; but it is often like electricity, needing a conductor to develop it. The preacher who best commends the truth of the gospel to his hearers is he who has translated that truth into his own life, until his life is full of it and redolent of it.
—*Anonymous*.

flagrantly sinned to our knowledge.—*Westminster Pulpit*, vol. 5, pp. 225-227.

The apostle Paul brings to our attention the important law of the leaven: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6). He states that the leaven is to be purged. Leaven communicates itself, spreads its own corrupting force wherever it goes. A little leaven, the influence of one man sinning and being permitted to remain within the vital fellowship, will spread, at first unconsciously and insidiously, but surely, throughout the whole church. The apostle gave definite instruction to "purge out therefore the old leaven" (1 Cor. 5:7). The persistent sinner was to be put out of the church. In this

The feeling of distrust is always the last which a great mind acquires.—Racine.

case the church did not measure up to her responsibility. Paul asked the church to refuse membership to anyone who deliberately repudiated the minimum standards. The offender here was hiding in the shadow of an indifferent church. The church said in effect, "It matters not what you do, at least not enough to give us concern." Paul, on the other hand, said that it matters tremendously what the man is doing. The effect upon the man and upon the church is damaging, and this center of infection must not be allowed to develop.

Paul did not step out of the role of a pastor into the role of a judge. He was solicitous, as pastor, of the welfare of all his spiritual children, and the sinner was one of that company. He knew that the man's future would be served best by curing him of his moral sickness, and ostracism was the medicine he prescribed. Perhaps this was a man of wealth. Perhaps he was what we sometimes falsely call an influential man, a man of means and power. No matter what position or station in life a man may hold, sin in the "man of means" is as ugly as in the life of one who "doesn't count."

The one who is disfellowshipped, according to the Word of God, is to be counted as a heathen. One may ask, "By what authority?" Jesus gave the answer when He said, "Where two or three are gathered together in my name, there am I in the midst of them." The whole matter resolves itself into this: It is in the living presence of

Christ that discipline is to be exercised. It seemed as though Paul said, "Hand him over to Satan." But the facts of the case are that the individual had already given himself over to Satan by his sin. It was then the responsibility of the church to deny him the shelter of their fellowship. Why? So that he may work out to finality his own willful and deliberate sin and his own chosen relation to Satan. The church is simply giving sin its opportunity to work itself out to finality. The church therefore creates circumstances for the man who persistently sins that will compel him to make his sin visible or turn back from it that he may be delivered.

Paul's insistence to "deliver such an one unto Satan" occurs in the same epistle that says, "Charity [love] suffereth long, and is kind." Did Paul apply love in this case? Time and time again we are reminded (by those who feel that the church has treated them harshly) that David and Mary were

He who loves goodness harbors angels, reveres reverence, and lives with God.—Emerson.

great sinners and the Lord forgave them. *They* were not disfellowshipped from the church, so they say. They also tell us, "You don't exercise Christian love." Love, however, is a big word. There is no one definition to cover the gamut of emotions and relationships that the word "love" stands for. Certainly for Paul love did not mean the condoning of sin. If it did he would be favoring the sinner more than those against whom he had sinned. Christ loved. He loved very much. He loved greatly. Yet there are those who feel that the strong blistering words of Christ against the Pharisees is a blot upon His character and a lapse from the love He preached. But it must be remembered that Christ's interest was in changing wicked men into good men, that they might be saved eternally. His was a deep and genuine love. It consisted of more than sentimental feelings. Isn't it a fact that love is not genuine unless it desires good? Can an evil man be changed if he thinks that the one who loves him either does not perceive his wickedness or condones it? Isn't a father who chastens his child a loving father? How much help do we give members whose sins we condone?

(To be continued)

The Philosophy of Administration

G. S. STEVENSON

President, South African Union Conference

MANY workers in the Advent cause are engaged in some form of administration or will be called upon to bear administrative responsibility at some time during their career in the work of God. The church pastor, the mission director, the school or college principal, and the departmental head in an institution are all administrators as truly as the president of a conference, mission, or union. The administrative responsibility may be greater in some cases than in others, and the type of administration may vary, but all who are called upon to plan for, direct, or lead others in service are administrators.

It is vital that each worker, therefore, whether or not presently engaged in administrative work, should develop a sound philosophy of administration, and establish principles that will guide him in his relationships with those who now or in the future will look to him for leadership and direction. Those who prove themselves faithful and amiable become fitted for service in more responsible positions. (See Luke 16:10.)

We know there is a wide disparity in administrators. Some are able to inspire the workers under their direction with a loyalty and devotion that causes them to do and dare great things for God. Under their leadership men grow and develop, and the atmosphere in their field of labor is one of mutual confidence, good fellowship, and brotherly love. We all like to work under and with such leaders. But there are also those who rule with an iron hand. Their workers exist in a state of tension and apprehension, afraid they might do something to incur the displeasure of their leader. Under such leadership men are not built up, but too often break down and make a failure of their life and service.

What is the difference? Personality? Yes, personality does have much to do with the way a man relates himself to others, but it is more likely that the reason will be found in the leader's philosophy of life. Perhaps the circumstances under which he has lived and labored have fashioned his concept of leadership and even molded his personality. But since we have the counsel of the Holy Spirit there is no excuse

for any man of responsibility in God's cause to have faulty concepts and wrong philosophies in regard to his relationships.

I have never ceased to be thankful that when a very young worker in this cause my late father (also a minister) presented me with a copy of the book *Testimonies to Ministers*, with the admonition that I make it a counselor and guide in my work. That book has been read over and over again and is heavily underscored and marked. While still in my twenties I was called to bear heavy responsibilities, and I was able to carry them only because I had absorbed the wonderful instruction given to the Advent ministry in that priceless volume.

Other writings of the Spirit of Prophecy contain invaluable instruction for those who must labor and lead in this cause. The last four chapters of *The Ministry of Healing* are unexcelled in their wealth of counsel on our attitudes and relationships. Sections 10 and 11 of *Gospel Workers* give detailed instruction on the life, the labor, and the relationships of those who serve in the cause of God.

Testimonies to Ministers, however, has the greatest wealth of specific guidance and counsel for those who bear responsibility in the church and its organizations. No less than thirteen chapters are devoted to this subject. In Section 11 there are three chapters addressed "To Brethren in Responsible Positions." Section 13 contains four chapters of instruction for "Conference Officials." Four chapters of Section 14 are filled with "Appeals for Truth and Loyalty" and two chapters of Section 18 present "Vital Principles of Relationship." Every man bearing burdens in this denomination, from the president of the General Conference to the pastor of a local church, should prayerfully read, mark, meditate upon, and inwardly digest this counsel. He will become a better man and a wiser leader in the church.

Much of this counsel was given to correct wrong trends that were becoming evident within the lifetime of Ellen G. White. Her condemnation of dominating attitudes should cause all who must control the work of others to tremble. We should at all times watch the spirit that controls us and the workers associated

with us. Surely the greatest mistake an Adventist minister or worker can make is to neglect the counsel given in the writings of the Spirit of Prophecy.

The conviction comes to one who studies these counsels that the Advent Movement truly is greater than the men who run it. The genius of our movement is that complete unity has been developed from great diversity. We have a remarkable harmony of faith, doctrine, organization, and policy. This is possible because of a divinely inspired plan of devolution and distribution of responsibility.

The structure of organization can be represented as a pyramid, with the local churches forming the broad base, the conferences or missions comprising the next level, the unions and divisions superimposed in turn, and the General Conference forming the apex. The spheres of responsibility of each organization and its administrators are represented as an inverted pyramid, starting with the worldwide sphere of the General Conference and descending through divisions, unions, conferences or missions, to the local churches.

In this wonderful plan of organization each unit is supreme within its sphere, and yet all are subject to one another. The officers of higher organizations, with their very wide sphere of influence, can only function satisfactorily as they permit those in lesser spheres to bear the burdens of their office and delegate authority to their colleagues. This is the heaven-born plan set before us in *Testimonies to Ministers*. It is completely contrary to the trend in the world—in government, in business, et

cetera—where more and more power is concentrated in fewer and fewer hands. Big business or big government destroys autonomy of smaller units, and constantly encroaches on the sphere of subsidiaries.

Such should never be the case in this movement. That there is a real danger of its happening is abundantly clear from the warnings given by the inspired messenger of the Lord. We are admonished that when men become too sanguine and overconfident of their own wisdom, and exercise undue authority over their fellow workers, they should be removed from their office for their own soul's sake as well as for the sake of the work.

The good leader or administrator in God's work will follow divine counsel and establish relationships of mutual confidence between himself and his fellow workers. He will place responsibilities upon them, and if necessary, help them to carry them. They will counsel together and trust one another. The good leader will not seek to impose his own will or enforce his own opinions upon others. He will not have a suspicious mind, but will always believe that his men are doing their best. He will help them to make a success of their work, for their success is his own. He will reveal the spirit of the Master and not a masterful spirit.

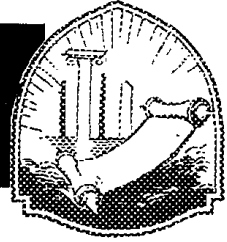
These are but a few of the principles that should form a part of the philosophy of administration of those called to leadership in God's cause. Let us study the inspired counsel, make its teachings part of our life, and we will be workmen "that needeth not to be ashamed," and the Master someday will say, "Well done."

How to Differ With the Brethren and Yet Love Them

"Is it possible to differ with our brethren and love them still? Is it possible to stand strongly and uncompromisingly for what we believe to be right, in opposition to brethren who stand just as strongly for opposing methods, and love them just as greatly as though they agreed with us? It is possible for even men of the world to do this. . . . How often we see this demonstrated in legislative bodies of the world. I have watched the Congress of the United States, and the Parliament of Great Britain, and have seen men on opposing sides earnestly contend for what they believed to be right. They became even vehement in their discussions, but at the end of the debate I have seen these men leave the chamber, arm in arm, evincing their warm

personal friendship. On the other hand, I have seen professed Christians become so incensed and stirred in debate that they became personal enemies. What a contrast and what a shame to the Christian profession.

"One test of Christianity, of the power of Christ's grace in the heart, is to be able to differ with others earnestly but kindly, to contend for principles and not involve men in the contention. Let us always distinguish between men and principles, and even if we abhor the principles and feel that we must denounce them, let us love the men who hold the principles. In this way only can we win for Christ those with whom we associate."—F. M. WILCOX, in *The Review and Herald*, Jan. 13, 1938.



Daniel 8—Its Relationship to the Kingdom of God

DESMOND FORD

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[In many parts of the world our men are digging deeply into the prophetic word, in harmony with God's purpose. In the book *Evangelism*, page 198, we read: "Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole."

With this thrilling promise in mind we present this article as a stimulus to deeper study of some familiar prophecies.—EDITORS.]

SEVENTH-DAY ADVENTISTS stand almost alone today in affirming that the prophecy of Daniel 8 has special significance for the church in this generation. More than a century ago expositors of many countries and creeds affirmed a similar position, but undoubtedly the majority of commentators throughout the Christian Era have applied the little-horn symbol to the times of the Maccabees, or to Antiochus Epiphanes, as a type of antichrist. If Seventh-day Adventists are to maintain their traditional position regarding the latter-day application of this prophecy, every possible clue to interpretation must be studied and used.

It is the suggestion of this article that a primary key to the interpretation of Daniel 8 has been neglected, and now requires recovery and application. This key consists of the dominant theme of the whole book as suggested not only by its contents but by its historical context.

Daniel 8:14 has too often been considered virtually on its own, and its setting in the whole book, and as regards the times of the book, has been almost universally overlooked. The taking away of the daily ministration and the treading down of the sanctuary as well as its promised vindication is not just the theme of this eighth chapter, it is the theme of the entire book. This prophetic volume was written at a time when it seemed that God's king-

dom on earth had crumbled. The sanctuary at Jerusalem, the earthly center of the theocratic kingdom, had been trodden underfoot by the Babylonians. The daily sacrifice had been suspended and the host of worshipers carried away into bondage. At this time the heathen were in evident supremacy, while the people who were the possessors of God's truth seemed but the offscouring of the earth. From all earthly appearances, prospects of restoration for God's kingdom in Israel, as symbolized by the sanctuary services, seemed slight indeed. At such a time God inspired the captive Daniel (whose name means "God is the Judge") to foretell His final judgments and the restoration of His kingdom to the saints. To the sorrowing prophet, who had ever before him the vision of the desecrated sanctuary site at Jerusalem, God gave other visions promising the vindication of all that was symbolized by the sacred Temple. Thus the history of Israel's earthly sanctuary is used as a microcosm in which the agelong controversy between good and evil is illustrated. It represents God's kingdom on earth apparently overshadowed by evil but finally to be vindicated.

It is not by chance that the book of Daniel begins and ends with reference to the attacks of wicked powers upon the church and sanctuary of God (Dan. 1:1, 2; 11:31, 45). These references to the apparent success of wicked powers in the great conflict between good and evil give point to the dominant motif of the whole book, which is the eventual vindication of God's truth and people, as manifested in the setting up of the eternal kingdom of heaven and the preceding destruction of its opposers. No prophecy of Daniel can be fully interpreted without recognizing this emphasis on the establishment of the kingdom of God. Any interpretation that would limit the fulfillment of

any of these visions to Maccabean times rather than to the "time of the end" is entirely out of harmony with the context and theme of the prophecy. Each and every vision given to the exiled prophet climaxed in a view of God's kingdom or the events that would usher it in. Therefore, let us consider some key verses of Daniel that make it very plain that Daniel 8:14 is but one facet of a theme traceable through the whole book.

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God" (Dan. 1:1, 2).

Here is Daniel's introductory picture of history relating to the suspension of the sanctuary services due to the invasion of Babylon. Daniel mentions only the first capture of Jerusalem by Babylon, but this event was the beginning of the end. At this time the smaller golden vessels of the sanctuary were removed to Nebuchadnezzar's temple as trophies of his victory. Probably these included the golden candlesticks and the ark, and thus the sanctuary of Jerusalem remained but a shell. The final dissolution of its services eighteen years later occurred when the glorious Temple of Solomon was burned to the ground. It is hardly possible to conceive of the stunning nature of this blow to Israel. To the devout Israelite the triumph of evil seemed complete. The sanctuary of God, the dwelling place of the Shekinah, had been desecrated, and the daily sacrifices pointing to the coming Messiah had been taken away. In addition to this, the guardians of the oracles of God were in chains. Truth, therefore, had been cast down to the ground, and the host was being trodden underfoot.

Thus in the opening verses of Daniel we have the historical embryo of the prophecy concerning the work of the little horn described in Daniel 8:9-14. It cannot be affirmed too strongly that we also have here the key to the whole book. Many Bible students have remarked on the frequency with which the introductions to various Bible books provide the clue for the interpretation of the subsequent matter. It is certainly so in this case. In view of the apparent crumbling of God's visible kingdom on earth, epitomized by the mysteries of the sanctuary, the captive prophet is now given visions that foretell the vindication of truth and its believers and the final establishment of God's eternal kingdom. An integral part of this theme is the destruction of wicked powers and thus their prominence in each vision, which is cli-

maxed by the victory of the kingdom of truth and righteousness.

Consider now the various chapters of Daniel in the light of this theme, paying special attention to the verses relative to the vindication of God's people, judgments upon the wicked, and the setting up of God's kingdom.

Chapter 2 climaxes in verse 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

In Daniel 3 the same theme is discernible although it is not quite so obvious. Here is a vignette of Israel's experience—oppression of the saints by a heathen power, apparent supremacy of false worship, impending destruction of the true worshipers of Jehovah, but finally their vindication and deliverance accompanied by judgment of the wicked (verses 25-30).

In chapter 4 "a watcher and an holy one . . . from heaven" (verse 13) is described as decreeing judgment upon "those that walk in pride" (verse 37). The purpose of these events is described in verse 17—"to the intent that the living may know that the most High ruleth."

Chapter 5 is similar, with its description of Heaven's decree of judgment upon the heathen who polluted the sacred vessels of the Temple. Note the emphasis given to the sanctuary in verse 3. "Then they brought the golden vessels that were taken out of the temple of the house of God." Then verse 5 declares, "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace." Some commentators—for example, Barnes—believe the candlestick here mentioned to be the one taken from the sanctuary and that the reference

We cannot too often think that there is a never sleeping eye that reads the heart and registers our thoughts.—Bacon.

to the writing being inscribed nearby was to denote that the coming judgment was because of the sacrilege connected with the profaning of the sacred Temple vessels.

In chapter 6 we have a repetition of the theme of chapter 3. Here again we have war upon the saints, false worship exalted, and then God's intervention to save His own, accompanied by the destruction of the wicked. The God of Daniel is acknowledged by the heathen king

as "the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end" (verse 26).

In Daniel 7 we have projected into the future a large-scale enactment of the persecutions Daniel witnessed during Babylon's opposition to Israel and Israel's God. The climax is reached in verses 25-28, where the 1260 years of papal supremacy is brought to view: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his domin-

A good man is kinder to his enemies than bad men to their friends—Bp. Hall.

ion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Once more the stress is upon the vindication of the saints, the destruction of the wicked, and the setting up of God's kingdom.

Leaving chapter 8 until last, let us consider chapter 9. Apparently the prophet felt that the previous vision intimated a prolonging of Jerusalem's desolation, and the prospect of delay in restoring the sanctuary and its services moves him to earnest intercessory prayer. Note especially verses 17-19: "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. . . . Behold our desolations, and the city which is called by thy name. . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God." Daniel pleaded not for material blessings upon his people but for the progress of the kingdom of God. Thus his words "defer not, for thine own sake." Undeniably, to Daniel the sanctuary stands for the kingdom of God on the earth.

In the prophecy of the seventy weeks we read of that which must have pierced the heart of the aged seer. "The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (verse 26). The same prophecy that

foretells the restoration of the city and the sanctuary also foretells their destruction because of the unfaithfulness of the people of the covenant. There is yet another reference to the sanctuary in this chapter—"to anoint the most Holy." Every Adventist minister is aware that this expression is almost always applied to things rather than to persons and that it has particular application to inauguration of services in the heavenly sanctuary. (See Exodus 30:25-29.) We would not pretend that Daniel understood the full significance of this revelation. Undoubtedly the words of Peter apply specifically to this captive prophet when he wrote, "Of which salvation the prophets have enquired and searched diligently . . . : searching what, or what manner of time the Spirit of Christ which was in them did signify" (1 Peter 1:10, 11). The point to be stressed with reference to this chapter is that once more the sanctuary is prominent as the center of the great controversy between good and evil, and that the progress of the kingdom of God is vitally associated with the history of the sanctuary.

Chapters 10 to 12 are the record of Daniel's final vision and should always be studied as a unit. According to chapter 10:14 the focal point of the vision is "the latter days." As the actions of the opposer of God's church is described, the sanctuary is brought to view once more. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (Dan. 11:31). In the last verse of Daniel 11 is described the assault of an invading power upon the "glorious holy mountain." However we may interpret this verse, undoubtedly to the prophet it enshrined allusions to the assaults of Babylon on the mountain city of Jerusalem, called glorious and holy because of its possession of the sanctuary and the Shekinah. Some Adventist scholars believe that this portrays the final assault on the church of God by the antichrist and that the following verse (chapter 12:1) describes Christ's intervention and deliverance. One thing is quite clear—that in this climactic prophecy of the book, again the sanctuary is in focus in connection with the latter days and the setting up of the kingdom of God as described in chapter 12:1-3.

What then shall we say regarding the prophecy of chapter 8? As chapter 7 amplified chapter 2, we find chapter 8 amplifies chapter 7. Daniel 7:25 describes the oppression of the saints and warfare upon the sacred things of

God, including His times and laws. In chapter 8:9-13 a similar work is discussed. Again is pictured the wearing out of the saints (the host), and again is described how the truth of the most High would be handled insolently. Under the symbolism of the desolating of the sanctuary is pictured how false worship would apparently displace the true "for many days" even unto "the time of the end." "The place of his [the prince of the worshiping host] sanctuary was cast down."

When viewed in its relationship to the whole book and to the historical context of Daniel it is evident that Daniel 8:11-14 is not discussing only an isolated incident of persecution in the days of the Maccabees. Rather, it is portraying, in the symbolism characteristic of the whole book, the issues of the great controversy between good and evil; the issue of false worship as opposed to true worship, the issue of the apparent success of wicked powers, et cetera. The prophecy can be rightly interpreted only when placed alongside the other visions of Daniel, which culminate in the ultimate resurgence of right and truth. As the prophetic chains of chapters 2, 7, and 10 to 12 describe the prelude to the establishment of the kingdom of God upon the earth, so it is with the vision of chapter 8.

Daniel 8:14 declares: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" ("vindicated" or "justified"). This is a promise that the hour will dawn in "the time of the end" when the worshiping saints who have been made as the refuse of the earth will be vindicated before men and angels. The truth that has been cast down to the ground will be uplifted. The dominion of wicked powers over the hearts and minds of men will be taken away and the kingdom of darkness gradually displaced by the kingdom of light. Revelation 18:1 reveals that the earth is to be lighted by the spiritual glory of the final message to the world before the return of Christ in literal glory, and Daniel 8:14 promises that prior to the restoration of God's visible kingdom there shall be a restoration of truth among men. The 2300 days began with literal Israel coming out of literal Babylon to rebuild and restore literal Jerusalem, and they will end with spiritual Israel coming out of spiritual Babylon to be "the repairer of the breach,

the restorer of paths to dwell in." Two of the historical books of the Old Testament—Ezra and Nehemiah—describe the exodus from Babylon and the restoration of Jerusalem and the sanctuary. Isaiah 58:12, 13 and Revelation 18:1-4, and other passages, apply this movement as prefiguring the final work of God in the earth. The people who turn away their foot from the Sabbath have it said of them, "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." In God's final work upon the earth the closing chapters of Isaiah will be fulfilled. The glory of the Lord will rise upon His church and the Gentiles will be the light and brightness of its rising.

The prophecy of the cleansing of the sanctuary thus parallels the prophecies of the restoration from Babylon given in the Old Testament. Both point to the ushering in of Christ's kingdom as the beauty of holiness and truth become enshrined in the latter-day church.

Such an interpretation of the prophecy of Daniel 8 is in harmony with the theme of the whole book, the vindication of God's truth and His worshipers, and the victory of His kingdom over opposition and counterfeits of wicked powers. Such an interpretation is in agreement with the last book of the New Testament, which by its repeated references to Babylon and the prophecies of Daniel teaches that the events of that day were typical of latter-day events in connection with spiritual Israel.

The references in Daniel to the sanctuary (chapters 1:2; 5:2-5; 8:11-14; 9:17, 24, 26; 11:31, 45) are thus seen to form a complete pattern portraying the age-long controversy between good and evil in the microcosm of Israel's sanctuary. To restrict the meaning of Daniel 8:9-14 to Maccabean times only is to ignore the over-all theme of this part of the sacred canon.

It was not by chance that almost in the same breath in which Christ spoke of the gospel of the kingdom going to all the world, He commanded His church to understand Daniel the prophet. There is a vital relationship between the two. When we as a people understand this precious book and permit Christ to reign in the sanctuary of our hearts, then the kingdom of God will be hastened and we will see our Lord.

HAPPINESS

☞ Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it is rained down from heaven, at our very doors.—Tryon Edwards.



An Introduction to Paul's Teaching on the Holy Spirit

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THERE is a term used in the Hebrew Old Testament 378 times, which is translated "spirit" 232 times in the English Authorized Version, and then by 16 other English words for the remaining 146 instances the term is used.

This Hebrew word, *ruach*, represents a universal element in human nature. We read that man is a being "in whose nostrils was the breath [of the *ruach*] of life" (Gen. 7:22). But the particular expression we are concerned with now is the "Spirit of the Lord."

The prevalent idea in the Old Testament in connection with this word and expression, and one which we have unfortunately failed to remain cognizant of, is that of power, of a will most mightily at work. To the believer under the theocracy, when the *ruach* moved, then God was in action. The Spirit (*ruach*) always denoted energy, force, vigor, strength to act, to the Hebrew believer.

When Elijah was carried away (1 Kings 18:12), and Ezekiel was lifted up with the sound of a tremendous rushing noise (Eze. 3:12), the child of God never doubted but that it was the will of God in action. Of his own life and being, he recognized that man exists because the Spirit of God made him (Job 33:4), and is in his nostrils (ch. 27:3).

The modern Bible student must recapture that truth of the Old Testament, which is also a truth of the New Testament, that the Spirit of God is always active, that His action is rarely concerned with anything aside from men; and then

the corollary that follows: that the Spirit (*ruach*) of God is never identified with the spirit (*ruach*) of man.

The Old Testament promises so much that is carried on into the New, to become applicable to men of faith today. The prophet Ezekiel is the first to record the glorious promise that God would place His Spirit within us (Eze. 36:27). This Spirit should not be identified with the "new spirit" (v. 26), for that is man's spirit made new. It is only by the irresistible divine energy of the third person of the Godhead that the "new spirit" in man can undeviatingly keep God's instructions, requirements, and exhortations.

It may not be possible for us even in the new earth to profoundly understand the spiritual nature and significance of the oneness of the Spirit of God, the Spirit of Jesus Christ, and of the Holy Spirit. God is pictured to us by the inspired words of the Holy Scriptures in connection with the plan of salvation as God the Father, the principal Supreme One, and also as Jesus Christ the beloved incarnate Son of God, and then as the third person of the Godhead, even the Holy Spirit. This is a three-fold presentation of God that seems almost to suggest our use of the word *Trinity*, a word, however, that is never used in God's divine revelation of Himself, but is one that men's reasonings have set up as a sort of norm.

In relation to men the Father is portrayed to our minds as the Supreme God who is invisible to our human sight, and also not indeed as directly, immediately accessible to us. But the second person of the Trinity, the Son Jesus Christ, is set forth as

God made visible, discernible, manifest in human form, and made personally and directly accessible, the Mediator between God and sinful humanity, one with the human family. The third person of the Godhead, the Holy Spirit, is shown as Divinity working and creating, recreating, renewing and energizing, comforting and sanctifying in the world of men throughout all ages up to the second coming of Christ. It is this work of the Holy Spirit that unites men with Jesus Christ as co-workers. "The creating, transforming power of God's Holy Spirit will make them copartners with Jesus Christ. Yoked up with Christ, they can be more than conquerors through Him."—*Testimonies to Ministers*, p. 328.

The unity and mutual interest of the divine Son and the Holy Spirit are observable in many ways in the Scriptures. Jesus Christ is verily "the beginning of the creation of God" (Rev. 3:14), which is a title that rests on Proverbs 18:22. It marks the second person of the Godhead as the uncreated Author of all creation from whom all things took their origin—"the beginning of the creation of God."

From the beginning of time the Holy Spirit is presented as God, working, impregnating with life, exercising His divine energy: "The Spirit of God *moved* upon the face of the waters" (Gen. 1:2). In the Hebrew an intensive participle is used that suggests warmth and life-giving power; it is an intensive connotation that could scarcely be improved upon by the use of any other word or form. Throughout the Word of God, Jesus and the Holy Spirit are displayed as being in intimate association both in Creation and in man's salvation.

The two advents of the two persons are clearly depicted. It is true that the divine Word is eternal, for there is neither beginning nor ending of days with Him, but the incarnate Word did have a beginning in time. He became flesh at a point of time in this world's history (John 1:14). The Holy Spirit, the eternal God, has neither end nor beginning, yet the *indwelling* Spirit dates *in time* from Pentecost. The lit-

tle village named Bethlehem (House of Bread) was the locale where the second person of the Trinity took flesh to dwell among us and became the Bread of Life. When the 120 believers, and probably those disciples of Jesus who ordinarily did not live in Jerusalem, were gathered in unity of spirit in one place on the day of Pentecost, they all became filled with the Holy Ghost (Acts 2:1-4). A very simple Greek phrase with the preposition and the articular infinitive (verse 1) is used to designate the arrival of the point of time that completely fulfilled the promise of the Saviour of the outpouring of the Holy Spirit, His advent in the Christian church. Luke uses words that stress the completion of this particular day. As the day unfolds, the measure of time being filled up, the divine promise is fulfilled of the outpouring of the third person of the Godhead. At this dynamic moment all the disciples were present, and ready; then the Holy Spirit came.

What experience could better emphasize the unity of Jesus Christ and the Holy Spirit? Christ had promised this baptism, and the third person of the Godhead filled the disciples in harmony with that promise. It was the descent of the Holy Spirit to dwell Himself permanently, finally, in the heart of each sincere child of God. As the Holy Spirit fills the individuals of the church with His glorious presence, that very act in a point of time makes the advent of the Holy Spirit a historical fact in Christian church history. We see then how the two advents are very closely related. The incarnation of Jesus Christ was a necessary preparation for the abiding indwelling of the Holy Spirit in the Christian assembly. The established indwelling of the Holy Spirit was the glorious, crowning consummation of the incarnation. It made the *Logos*, the Word become flesh, the eternal reality of salvation in the world of men.

The intimate, singular connection between Jesus and the Holy Spirit is further indicated by that pregnant word *paraclete*.

(Continued on page 39)

WASTED OPPORTUNITY

¶ Ruskin once said that when we fail to praise a man that deserves praise, two sad things happen; we run a chance of driving him from the right road for the want of encouragement, and we deprive ourselves of one of the very happiest of our privileges, the privilege of rewarding labor that deserves a reward.

The Minister and the Home

ARCHA O. DART

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A MINISTER'S HOME influences more people than his pulpit. "Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."—*The Ministry of Healing*, p. 352. That is why Satan tempts the father to neglect his home. He tries to keep the parent so busy with all kinds of activities that he has no time for his own family. This is one of the reasons why some good ministers bring in very little, while less talented speakers sometimes have a rich harvest of souls. A good family is of inestimable value to the minister.

One day a very fine young man from the college came to my office and stated that he needed some professional counsel. When he introduced himself I recognized a well-known name among us and inquired whether he was related to Elder _____

"Yes," he replied, "he is my father."

"Oh," I answered, "he is a wonderful man. He is a real pillar in the church."

"He must be a wonderful man," he mused sadly. "I read about him in the *Review*."

That interview of more than an hour revealed that the heart of this young man was yearning for a father far more than for any professional advice. He might as well have been an orphan so far as his father was concerned. At that time his father was visiting some of the churches in Europe and would not be home for several weeks. And when he was at home he was not at home. He was at the office on weekdays and in the pulpit on Sabbaths. He son knew him best through the columns of the *Review and Herald*!

Could it be that some ministers, who have won many souls to Christ, will be forced to lament, "They made me the keeper of the vineyards; but mine own vineyard have I not kept"?

Noah had very little success in converting the world during his 120-year campaign, but he did save his family, and God called him "a preacher of righteousness." "The minister's duties lie around him, nigh and afar off; but his first duty is to his children."—*Gospel Workers*, p. 204.

Consecrated workers are ready to spring right into action when the significance of these words is fully realized, "We are sustaining terrible losses in every branch of the work through the neglect of home training."—*Child Guidance*, p. 303.

Every minister wants to succeed. The consecrated man of God considers no effort too great or cost to himself too dear to save a soul from eternal death. Personal desires are forgotten, physical discomforts sink into insignificance, as he seeks the lost. His one great passion is to rescue the perishing.

No matter how successful he has been, the progressive preacher is never satisfied with past attainments. He wants to improve. He is constantly reading and studying for better methods; he is eagerly searching for new opportunities of reaching more and more people. Yet how often his best efforts seem to accomplish little or nothing. He may sow a large field and spend a great deal of time and money cultivating it, yet reap a very small harvest. What more could he have done? He reviews the past, searches his own soul, and asks God for wisdom.

God answers his prayer by turning His spotlight on one of the hidden causes for such meager success. Here it is: "Ministers may do their work faithfully and well, yet it will amount to very little if parents neglect their work."—*Ibid.*, p. 550. It is even possible that a minister who is diligent in his labors, tireless in his efforts, may be the one guilty of neglecting his parental responsibilities. What can he do? Will he give up in despair?

No discouraging thought ever comes from Heaven. God does not show us the

cause and then leave us to grope our way out. He directs our attention to the remedy. He says, "If more attention were given to teaching parents how to form the habits and character of their children, a *hundred-fold* more good would result."—*The Ministry of Healing*, p. 352. (Italics supplied.) Thank God for that assurance. Here is a promissory note on the bank of Heaven, that if we train the parents for their work, one hundred times as much good will be done as we are now accomplishing. Think of it, a 10,000 per cent increase—what a staggering figure! Only God could promise that.

The question each worker must decide for himself is what he will do with this offer. God had promised all the land of Canaan to the children of Israel, but ten of the spies could not see over the giants that stalked through the countryside. Those ten leaders never realized any part of that promise. But the two spies who looked beyond the giants and did the work that God had outlined for them to do saw the literal fulfillment of His word. They received vineyards already planted, wells already dug, and houses ready for occupancy.

Satan can always find some giant to stand between us and unlimited success. One that frightens off some ministers from teaching parents is the idea that fathers and moth-

ers resent help. This is a fallacy. With very few exceptions parents everywhere are crying out for help, they are eager for information, they seek counsel. What they do resent, and rightly so, is blame, censure, and publicity of their mistakes.

After all, blaming the father or the mother or the neighbors doesn't solve the problem. The work of the counselor is not to fix the blame on anyone, or to mete out punishment to the culprit, but to help the parents to find a solution to their problems. Criticizing is not teaching. It confuses, discourages, and adds to the complexity of the situation, but does not instruct. To tell the parent that he did something wrong is nothing new to him. No doubt he was aware of that before you were. Neither does gossiping about the sins and mistakes of others help the sinner or the saint. Disease is not cured by passing it on to someone else. The preacher is not to blame the parents, but to teach them.

When parents realize that their pastor will keep everything told to him in strict confidence and that he is willing and anxious to help them find a solution to their problems, they will flock to him for advice; they will seek his counsel.

The most persistent giant of all who goads the preacher night and day is time. Whether he is an evangelist, pastor, or de-



partmental secretary, there are so many demands on his time that it is impossible to meet them all. How can the conscientious worker tell which demands are his obligations and which are devices of Satan to keep him from his legitimate duties?

The Spirit of Prophecy tells us plainly: "Your first ministerial field is to guard and train your children, taking care of the little garden God has given you, and when you educate and train these children then you have done a work that God will bless."—Ellen G. White, manuscript 13, 1886. Your home is the foundation of your work. Neglecting this foundation can be disastrous to the work of God later on. "The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together."—*Education*, p. 250. God's representative will no more neglect his home than he will desecrate the Sabbath. He will be as faithful in instructing his congregation in regard to Christian home living as in teaching proper Sabbath observance.

The third giant presented by Satan boldly declares that no one in the church is qualified to teach the parents. This may or may not be true. If it is true, an immediate change is in order. It is a disgrace for anyone to remain in ignorance. "To assume the responsibilities of parenthood without such preparation is a sin."—*The Ministry of Healing*, p. 380.

The question in the heart of each pastor will be, Where can I find the best man or woman to teach the parents in my church? Naturally, the answers will vary from church to church. In one place a retired worker may be the ideal man for this very important task, in another, a busy young mother may be the best one that can be found anywhere. But in the majority of cases the pastor will find that he himself is the one to give this instruction. "Those who bear the last message of mercy to the world should feel it their duty to instruct parents in regard to home religion."—*Testimonies*, vol. 6, p. 119.

The Home and Parent section of the General Conference Department of Education stands ready to assist pastors and parents in any way it can. The two Spirit of Prophecy books *The Adventist Home* and *Child Guidance*, and the *Adventist Home and School* magazine, are dedicated to strengthening every home in the church. A series of twelve lessons also have been pre-

pared for parents on child training, called "The Christian Home Series C." Every home where there are children should have the complete set.

To increase your efficiency 10,000 per cent teach the parents their responsibilities. "In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life; therefore church duties should first begin in the home."—*The Adventist Home*, p. 318.



Here is what our Jewish quarterly journal, *Israelite*, looks like. It is a small magazine (5¼ by 7½), and the content is arranged so that we can at any time, even on the occasion of our first contact, put an issue into the hands of Jewish friends,

as well as professional men or businessmen.

One of our main purposes in circulating this little magazine is to enroll the reader in our Jewish Bible Course, where the student is led step by step to the concept that Jesus, our Lord, is indeed the Messiah. This plan has worked well, and already some students have accepted Jesus of Nazareth as the true Messiah and today are rejoicing in the truth of God.

If our ministers could have access to and read this quarterly magazine, we feel it would materially help in this work. Each number consists of 36 pages and practically all is in English. About four pages are in Yiddish, for the benefit of Jewish friends who read that language.

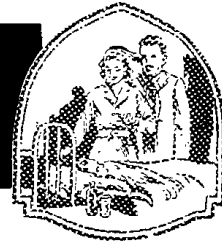
The price for one year is only one dollar and this is for four issues. The articles give some ideas as to the approach that might be followed in our contacts with these dear but needy people.

This fine little journal has increased its circulation 300 per cent in less than two years. If you feel it could help you, then place your order in the usual way through your Book and Bible House.

EDITOR

THE MINISTRY

HEALTH EVANGELISM



Hospital Visitation

GEORGE M. MAC LEAN

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VISITING the sick forms an important part of the minister's work. He can be a great blessing at the hospital as he ministers to the spiritual needs of those who are ill. The minister is really a doctor of the soul, but he should also know something about sick minds and bodies.

Hospital visitation with its varied opportunities is a form of evangelism that demands the very best of the pastor. He should know that the function of religion in time of stress is to build a more courageous self through an active faith in God.

What does the minister expect as he enters the sickroom? He may find a patient who faces unknown problems of fear over the outcome of the illness, anxiety over loss of work and cost of hospitalization, or concern over the family at home. Perhaps the patient is suffering from a feeling of guilt and condemnation, such as one who has killed someone in a car accident and badly injured himself while under the influence of liquor. Perhaps the person you are about to approach is one who fell asleep while smoking, thus causing a fire that burned the house down and caused the death of three children. Maybe the room holds the patient who heard voices telling her to destroy her husband with a butcher knife. In order to escape the voices she ran out into the traffic and was hurt. Is the picture overdrawn? No, these are experiences that actually happened to patients visited by a minister during recent months at a hospital.

The pastor engaged in hospital visitation must be prepared for any situation, must be "all things unto all men." Before he enters the room he sometimes does not know whether the patient is old or young; about to have surgery or just returned from it; scared of what the doctors will find or of what they have already

found; likes the food or violently dislikes it; is an Adventist, or a Baptist; full of courage, or mentally ill. This is surely a field big enough to challenge every talent. After about 3,000 such visits in the past year, I can personally say that I feel very inadequate to approach the sickroom without first seeking the guidance of Jesus Christ.

Listen to the Patient

There is no cut-and-dried formula that I could outline to you today for visiting the sick in the hospital. The minister must be on his toes in order to relate himself to the needs as they present themselves. He must be guided by intuition, and sense what to say and do at the right moment. He should remember that the first basic need of people generally is to have you listen to them with interest and attention. Those who are critically ill may not find this necessary, but those who are well enough to talk should be encouraged to do so, for the ventilation of feelings does bring tremendous relief. Permit people to express themselves in a friendly environment without fear of retaliation, and consider the things told you as confidential.

Some suggestions for the visitation of the sick may prove helpful.

First of all, remember that you are part of a team trying to restore health to those who have lost it, and that you must cooperate with hospital administration policies.

If you see a "No Visitors" sign on the door, or if the door is closed, please check with the nurse on the floor for information or for the all-clear word. Nothing is more embarrassing to a patient than to have the pastor walk in during a treatment.

When you enter the sickroom, do so quietly but confidently, and never on tiptoe. Do not

talk in a loud voice with forced cheerfulness, but neither should you whisper. Act as natural as possible. If the sick person offers to shake hands, do so, but it is better not to shake hands, I believe. Wear rubber heels—the noise of leather heels is most undesirable. Personally I prefer to stand by the bed rather than sit down, because the eye level when seated beside a hospital bed is too low for comfort for yourself or the patient. In a home where the bed is lower, it would be preferable to be seated, but in either situation, be relaxed. Do not sit on the bed or jiggle it in any way, as this can be annoying and even painful to a patient.

Do not show horror or shock at sight of a missing arm or eye or terrible burns. It is not best to shield the handicapped. They must face reality, and you can help them right from the beginning by your own acceptance of them as they are.

A quiet humor can be an indispensable asset when visiting the convalescent. Of course, it would be out of place to stimulate a very ill person to laugh heartily even if he could enjoy the humor, and it would not be good policy to cause an appendectomy patient to literally burst his sides with loud laughter. However, a good chuckle is often like a ray of sunshine, and you should bring cheer, not gloom, to the room.

Speak Well of Personnel

Speak well of the doctor and nurses to the person you visit. Expressing confidence in the ability of the doctor does a lot to reassure the patient under his care. If you are aware of incompetence or malpractice by any doctor, you should not express it to the patient, but you may take counsel with the hospital administrator, the chief of staff, or responsible relatives.

Do not discuss his illness with the patient except as advised by the doctor, or perhaps in the most general way. Of course, you cannot ignore it, but do not show a morbid interest. And do refrain from giving advice on the treatment. Some visitors may suggest interesting substitutes for what the doctors and nurses are trying to do. An old Irish sister who visited me one time when I was ill earnestly urged me to boil nails in water and drink the water! I was thankful she did not insist that I eat the nails too!

The visiting pastor, knowing something about the gregarious nature of some people, will realize that the herd instinct gets strong in the public ward among those not actually feeling ill although confined to bed. The pastor who gets acquainted with the others in the

ward promotes good fellowship in the group, and thus contributes to the mental health of those who may need such therapy. A minister who concentrates his attention entirely on one person, while others in the same room are ignored, limits his influence and is criticized when he leaves.

Should you pray or read the Bible? You are there to serve the best interests and needs of the patient, therefore it is impossible to follow the same pattern for everyone or for every situation. You must have a feeling for the right timing of even these desirable ministrations. There are often situations when you can read short passages from the Bible. Knowing you to be a minister of the gospel, people usually do not resent your request to offer a cheerful, earnest prayer on their behalf. Couch the wording of your prayer to suit the Roman Catholic, the Jew, the nonbeliever, or the church member.

Best Time to Visit

What is the best time to visit in the hospital? I feel that the morning is not good, because treatments are usually given then, and it is also the time when the doctors make their rounds. The visiting hours are a poor time for a minister to make his call. Therefore, I would say the hour before or after visiting hours is the most suitable time. It is also better to call and have prayer with the patient the night before surgery rather than the morning of the operation. For one thing, he is probably groggy in the morning with medications. Your thoughtful visit and calming prayer the night before will help him get a good night's rest and he will be prepared spiritually for what he may have to face.

The length of the visit depends on the condition and interest of the patient. Under ordinary circumstances the visit should not be longer than five to ten minutes, and even three minutes can be very profitable. It is quite an art to appear unhurried even in a short visit, but this is important. When the time comes to leave, then leave.

The minister is getting close to following in the footsteps of his Master when he walks the corridors of a hospital. Christ's words, "I was sick, and ye visited me," are the best commentary that could be said of the thoughtful minister by those ill at home or in the hospital.

The minister who understands this responsibility and prepares himself for it can be a positive influence for health and happiness to those to whom he ministers. He can also be assured he is doing an important type of evangelism. The Lord will bless his efforts.

EVANGELISM -- Winning Men for God



Step by Step Through a Short Evangelistic Campaign

GERALD HARDY

Evangelist, Southeastern California Conference

FOR many decades Seventh-day Adventists have been proclaiming a positive message with definite views concerning world conditions and the fulfillment of Bible prophecy. Today we see many of these prophecies being fulfilled. For some time it seems that every series of evangelistic meetings that are held reveals some new development that points to the fact that we are living in the very last days of this world's history. These developments challenge us to a realization of the greatness of the task that is ours of presenting the coming of a Saviour to a lost and dying world.

Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. . . . A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance.—*Evangelism*, p. 704.

Looking at the vast multitudes through the eye of an evangelist, one sees four groups of people in the world who have to be reached:

1. The average Seventh-day Adventist church member.
2. The former Seventh-day Adventist.
3. Those converted Christians who are honest in heart and who have been following the Lord as best they know how, but are unaware of some of the vital Bible doctrines.
4. The unconverted.

It is well to remember that the step-by-step plan we are going to discuss is only one of many plans that are being used; this particular one is an every-night three-week campaign, together with a week to ten days pre-effort revival in the church, and one week for follow-up

work. In presenting this workable plan the writer in no way wishes to depreciate the longer type series; in fact, we readily admit that there are circumstances where only the longer campaign will work successfully.

A true evangelist should be able to decide on the type of campaign that will fit each particular situation, and should be ready and willing to adjust his program to whichever plan will bring the best results proportionate to the effort put forth. The majority of our plans can be adjusted to fit almost any length of program and the personality of the worker who leads out; and we should remember that the Holy Spirit, who is the primary source of any success, cannot be monopolized by any one man, team, plan, or situation. However, it is important to have some basic plan by which to organize oneself.

The Evangelistic Team

The first step concerns the evangelistic team worker himself, whether he be the evangelist in charge or the wife of the intern who has just joined God's vast army of workers. To each, one thing is vital, and that is the necessity of having a deep burden for souls and a personal heart conversion whereby his life has been completely given over to the will of God.

The worker for God should put forth the highest mental and moral energies with which nature, cultivation, and the grace of God have endowed him; but his success will be proportionate to the degree of consecration and self-sacrifice in which his work is done, rather than to either natural or acquired endowments. . . . Divine grace is the great element of saving power; without it all human effort is unavailing.—*Ibid.*, pp. 628, 629.

The preacher who does not realize the importance of his calling, and who does not spend several hours in prayer before each sermon, has no busi-



Evangelist Gerald Hardy and his associate, Gordon Henderson

ness in the ministry. And the gospel singer who attempts to sing a gospel solo without spiritual preparation should not face a congregation.

A sermon which comes from the preacher's head, and not from his heart, will not reach into the hearts of his listeners—only into their heads. If he expects to reach their hearts he'll have to preach from his heart. Similarly, it is impossible for the singer to reach the hearts of his listeners unless he himself is singing from his heart. Heart-preaching and heart-singing are only possible when the individual has consecrated himself fully to Jesus Christ, and when he has spent much time in earnest communion with the Lord. The prayerless preacher is a powerless preacher; the prayerless singer is a powerless singer.—PHIL KERR, *Music in Evangelism*. Gospel Music Publishers, Box 409, Glendale, California.

The Personnel and Their Basic Responsibilities

The number of members in a team and their individual duties will vary with every group. However, in the situation cited, the team consists of two families plus the pastor of the church of the district where the meetings are being held, and his wife.

When thinking in terms of responsibilities of the members of a team, one must remember that because it is a team it demands in all major and minor aspects full and willing help and cooperation from each member. However, to help in the over-all program each member has certain major responsibilities for which he is accountable.

1. The evangelist is responsible for
 - a. The over-all organization and success of the program.

- b. The speaking.
 - c. Organization of the visitation.
 - d. Planning and calling the workers' meetings.
 - e. His equal share of the visitation.
 - f. Helping with the instructional or baptismal class.
 - g. The budget and finances.
 - h. The advertising.
2. The singing evangelist is responsible for
 - a. Every phase of the music, including the song service, special music, choir organization, and all other musical features.
 - b. The public-address system.
 - c. The care of the musical instruments.
 - d. His equal share in the visitation.
 - e. Teaching the baptismal class.
 - f. Weekly news stories.
 - g. Organization of the ushers.
 - h. Banking of offerings.
 - i. Preaching appointments as desired and available.
 - j. Ordering and showing of films.
3. The singing evangelist's wife is responsible for
 - a. Playing the organ, if she is a musician.
 - b. Helping husband with the musical program.
 - c. Secretarial work for the team.
 - d. Helping with addressing and mailing.
4. The evangelist's wife is responsible for
 - a. Heading and organizing the reception work.
 - b. The flowers, including baskets, corsages, and boutonnieres.
 - c. Visits during the campaign with the pastor's wife or a receptionist.
 - d. Helping with the addressing and mailing.
5. Pastor or district leader is responsible for
 - a. Helping at the initial organizing of the meetings.
 - b. Organizing the church for pre-effort work, visitation, Bible studies, addressing and mailing, and over-all support.
 - c. His equal share of the visitation.
 - d. Being available each evening to assist in the program with prayer, announcements, and offering appeal, et cetera.
6. The pastor's wife is responsible, as she is able, for
 - a. Reception work.
 - b. Music.
 - c. Visitation.

Preparation of the Community for the Campaign

Preparing the community is one part of the campaign over which the evangelistic team has little or no control. Yet it is the most important phase in bringing about the success of a soul-winning series of meetings. The degree of success of every evangelistic campaign is directly proportional to the groundwork that has been done during the months, even years, preceding it. This conditioning is necessary in every type of evangelism, but it is especially so for the short campaign.

If one will keep in mind the process of farming and the demands of nature in order to ensure a good harvest, he will realize not only the tremendous advantages of the short campaign but also its limitations. The farmer first sees that the soil is tilled in preparation, then the seed is carefully sown. Next comes the nourishing of the seed, and finally the reaping of the harvest. In the longer campaign much of this process takes place during the time of its duration; however, in the shorter campaign time is at a premium, therefore the soil must of necessity be tilled and much of the sowing done before the campaign begins. For although it is true that the short campaign does this in a measure, yet primarily it is a nourishing and reaping campaign. No matter how thorough the short campaign may be, without laying definite groundwork and study for the coming meetings the series cannot be an over-all success.

It should never be thought profitable either in souls or in finances to use this short campaign as a means for entering new areas with the purpose of raising up a church, or to assign it to a church or district where there has been little or no groundwork laid in preparation for the meetings.

There are many ways of laying the foundation for a soul-winning campaign. A few are listed here:

1. Church-pastoral evangelism at least once a year.
2. Religious surveys.
3. Bible course (on a local or union basis).
4. Voice of Prophecy listeners.
5. Faith for Today viewers.
6. Bible studies and cottage meetings.
7. Branch Sabbath schools.

8. Systematic literature distribution.
9. Prophecy Bible class.
10. Medical interests through our hospitals.
11. Colporteur interests.
12. Systematic mailing of *These Times* and *Signs of the Times*.

As a further guide to the pastor or district leader, the evangelist, and conference president, through whom all appointments for the local team come, the following questionnaire has been prepared:

Questionnaire

The following questions are to be answered by the pastor or district leader.

1. How long have you been at your present church or district? _____
2. When was the last evangelistic campaign conducted by the pastor? _____
3. When was the last evangelistic campaign conducted in your town by a conference evangelist? _____
4. How many current Bible studies or cottage meetings are being held by the pastor each week? _____
5. How many current Bible studies are being held by the laymen each week? _____
6. How many adults in all are in regular attendance at these Bible studies? _____
7. How many nonmembers attend the church regularly? _____
8. Please estimate how many good active interests you have on file at present. _____
9. What is the total membership of your church? _____
10. What is the active membership of your church? _____
11. What is your average attendance at the midweek services or prayer meeting? _____
12. How much money is the church membership willing to pledge toward the expenses of a coming series of meetings? _____
13. Please estimate how many men will be available and willing to help with manual work should it be necessary to pitch a tent or hold the meetings in a hall. _____
14. What is the general attitude of the church

TESTS

☞ The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outward man may be the greatest blessing of the inner man. If God, then, puts or permits anything hard in our lives, be sure that the real peril, the real trouble, is that we shall lose if we flinch or rebel.—Dr. M. D. Babcock.

- toward holding an intensive series of evangelistic meetings in the future? -----
15. Please list any other plans you have been laying and also the results gained thus far (as groundwork) in anticipation of a coming evangelistic series of meetings. -----

The salvation of men involves a process of sowing, nourishing, and reaping—there are no short cuts. Only in the new earth will one realize all the contributing factors that have brought about the final decisions that have been made during an evangelistic crusade. Therefore, let us not be interested or worried about credit in the eyes of men. God alone knows wherein

the true credit lies. Let us all strive to do our part and leave the credit with Him. The work will then be so much more profitable and enjoyable.

The good seed sown may lie some time in a cold, worldly, selfish heart without evidencing that it has taken root; but frequently the Spirit of God operates upon that heart and waters it with the dew of heaven, and the long-hidden seed springs up and finally bears fruit to the glory of God. We know not in our lifework which shall prosper, this or that. These are not questions for us poor mortals to settle. We are to do our work, leaving the result with God.—*Testimonies*, vol. 3, p. 248.

(To be continued)

Evangelism of Tomorrow

SYDNEY ALLEN

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GOSPEL workers of today and tomorrow dare not make small plans or move from shortsighted motives. The world of tomorrow presents a challenge to the man who plans to work therein. It certainly requires him to put every one of his powers to the stretch to meet its challenge.

After the Reformation, those bodies that continued fervent grew and became powerful. The others lost ground and became generally frozen in an icy round of formalism. Let me present a few thoughts concerning some of the fundamental aspects of the situation that I believe the evangelist of tomorrow will see.

Simple Technique

First of all, I believe that the evangelism which will successfully reach the minds of the people of tomorrow must be greatly simplified in technique. The world of today has become so complicated in its social structure that we evangelists have sometimes felt we must meet it with a complicated technique. The history of this tactic, however, seems to me to show its bankruptcy. While the new technique is fresh it might very well attract attention, but like yesterday's newspaper or last year's automobile, it is soon out of date. We all recognize that the gospel is God's plan for saving mankind and it has nothing to do with planned obsolescence. It seems to me that many of our flashy new techniques appeal only to the class who are looking for some type of surface thrill. I am impressed by the fact that thinking people will

pay good money to hear someone play an excellent 300-year-old sonata in exactly the way it was played during the seventeenth century if it is done well. The gospel is the most appealing and attractive thing in the entire world to the mind and heart of man. It never goes out of date. We had nothing to do with its formulation, but God is depending upon us to deliver it to the world. Is it possible that we are dressing up with saxophones, cannon blasts, and fire sirens that which would be a beautiful melody if played simply as a violin solo?

Not only do I believe that the evangelism of tomorrow should free itself of its preoccupation with gadgetry but I believe that the total program of evangelism must begin to specialize in pure gospel witnessing. We are sometimes prone to spend a lot of time on side issues. I am continually endeavoring to remind myself that neither welfare work nor Bible teaching, book selling or healing, writing or lectures, are ends in themselves. We think evangelism will somehow be done successfully through these modes. Nothing could be farther from the truth. If we hope it will be done "somehow," it usually will be done "nohow."

Honesty

The second characteristic I believe will typify the evangelism of tomorrow is that of honesty. I do not mean to suggest by this statement that evangelists of former days have not been honest. In fact, as one studies the history of evangelism he finds that beginning with Peter Waldo and

his followers down to the present time there have been unbelievably few who ever were involved in any scandal. What I mean by honesty is, for instance, that the evangelist will be more concerned to make sure that he has a worthwhile message to deliver than that there is a large crowd to hear it. He will be more concerned that the statement he is about to make is authentic than that it will make a startling impression. He will be more concerned about being a real expert in his specialty, the Bible, than in trying to pose as an expert in some other field in hopes of impressing someone with his breadth and depth of learning. He will be more careful to ascertain facts of situations than he is to condemn some person or organization that seems out of line. He will be more interested in understanding the real feelings of the person rather than merely pressing upon him his advice, however good it might be.

The generation of tomorrow will be the most critical audience anyone ever tried to teach. The level of higher education has doubled in the past decades and will doubtless double again during the career of the evangelists of tomorrow. One of the results of this will certainly be that tomorrow's great middle class will be prepared to detect propaganda, fallacies, misstatements, shoddiness, and cant faster than the audiences of any previous generation. The minister himself will have to be trained either by personal or formal education so that he can speak from an experience broad and deep enough to captivate the minds and hearts of this new generation of people.

The Task of Laymen

I believe that the evangelism of tomorrow will be largely dependent upon the devotion and zeal of godly laymen. Disguise it and deny it as we might, it is not as easy to get an audience today as it was prior to the advent of television. If our own people are unwilling to leave their sets and attend meetings, then the chances are slim indeed that many non-members will attend. I think it would be safe to say that where public evangelism has been successful, it has been so, to a great extent, because our people have rallied to the cause and brought their neighbors, friends, relatives, and loved ones to the meetings.

It is possible that the evangelism of tomorrow will stand or fall not in the tent or meeting hall but in vital worship experience for every member. This must include personal, family, and church devotions. The Biblical plan for stirring people to action is for them to catch a vision of the "Lord . . . high and lifted

up." If our people are not being presented with that vision day by day or at least on the Sabbath day, it would seem very doubtful that they will be ready to act their role in the evangelism of tomorrow.

It is my conviction that we have lost a large share of our potential audience. We have done this particularly in centers where a large number of Christians of the same persuasion live. This has been partly due to the fact that true Christians *are* a separate people. To a certain extent holiness *is* separation from the world. It is sometimes difficult for us as Christians to make friends with our neighbors if they are not interested in spiritual things. But a good plan is to invite them to our home to spend an evening with us. Perhaps we could share a meal and then show some pictures we have taken, or play some games. I don't believe, however, that we will have very fruitful results evangelistically if we invite our neighbors over, mumble a few words about politics and the weather, and then sit back to watch TV. There are many things that are uplifting in which we can invite our neighbors to participate with us. However, if we invite them over only to make friends, we have not accomplished very much. We must keep our goal in view—that of introducing them eventually to our dearest Friend—the Lord Jesus Christ. And we should remember also that if we fraternize only with those who drink no liquor, use no tobacco, profanity, or poor language, we will be excluding many whom God could reach through us.

True to the Bible

The fourth characteristic of tomorrow's evangelism is that it must be true to the Bible. Where evangelism has strayed from this norm it has usually degenerated into either a mere church-joining campaign or theological pugilism. Joining the church is a step that those who have heard the message of Christ should take. And we emphatically insist that purity of doctrine is tremendously important. However, the Biblical idea of evangelism transcends both of these pseudo goals.

Instruction and persuasion have their place in evangelism. I do not subscribe to the oversimplification that insists that the gospel is "caught" not "taught." We recognize an element of truth in this cliché, though. The Christian's "first mile" is to impart the truth of the gospel, but then he must go the "second mile" and do all he can under the Spirit's guidance to get his friend to take the step of total commitment to God.

Evangelism that is true to the Bible always

will call for a verdict about Christ. Not always will it make the man expert on the details of dogmatics; not always will he make preaching his career; but he will always make Jesus central in his plans.

It seems to me that we evangelists would do well to frequently ask ourselves "How does my work compare with that of Jesus, Paul, and John?" Such an inventory would be awakening, I am sure.

In Tune With the Times

The fifth characteristic I would like to suggest is that tomorrow's evangelism be in tune with the times. We may not always like the tune. We may have an alternative one to present. But if we don't get the attention of the people, they will never know we exist, or that we have anything for them that is worth while.

It has been said that our greatest need as evangelists is to trust more in the Lord. To

trust in the Lord does not mean that we will be careless in our preparation of the sermons we preach or that we will cease to put forth efforts toward getting a positive Christian verdict. Trusting in the Lord will *demand* that we exert ourselves:

1. To become scholars worth listening to.
2. To learn what people think and how they feel.
3. To meet people amid the babel of today, so we may call them to the rest and peace that is in Christ.

Tomorrow's evangelism must no longer neglect the intellectuals. It must not become discouraged, however, if no mass movement of "brains" begins to accept the simple gospel. But it must be willing to enter the Areopagus as well as the market place and factory.

I believe in the Lord's purposes for His church. May none of them be hindered by us.

PASTOR -- Shepherding the Flock



Putting the Preacher Back Into the Sabbath Morning Worship Service

ROBERT H. PIERSON

President, Southern African Division

IT WAS Sabbath morning, and a large congregation had gathered for worship in one of our large churches. The president of the conference was scheduled to speak at the eleven o'clock service. He had spent many years in the mission field, and since he was a friend of mine I looked forward with more than usual anticipation to an interesting and inspiring message.

The hands of the church clock pointed faithfully to eleven. I looked hopefully toward the door of the pastor's study, expecting momentarily that it would open for my ministering brethren to take their places on the rostrum. At five minutes past eleven my hopes were realized. All were in their places.

The usual opening exercises passed without incident. All the announcements appearing on

the church calendar were duly read, emphasized, and enlarged upon. The seasonal campaign was good for a full ten minutes. A few late announcements and reminders were thrown in for good measure. Two offerings were received—the usual one scheduled for that week and another for an equally worthy cause.

By the time all of these good items had been cared for, the church clock reminded me it was eleven-forty. I was becoming a bit uneasy. I was eager to hear Elder —— speak. Much to my dismay I discovered even at this late hour "the end was not yet." Several other details required attention—letters of transfer and a deacon to be ordained. I feared lest Elder —— might not be introduced before time for the closing hymn. My fears proved groundless, however, for at exactly seven minutes before

twelve the service was turned over to the speaker of the day. Tactful man that he was, Elder ——— plunged into his seven-minute discourse without reference to delays. Both hands of the church clock were exactly at twelve when he sat down.

I felt cheated. Personally I needed the elder's full message. I left the church secretly resentful toward the many good items that had crowded out all but seven minutes of the study of the Word. This, to me, is the most important feature of the Sabbath morning worship hour.

Fortunately this truly depicted experience is an unusual one. Normally, as ministers, we have more than seven minutes for our Sabbath sermon. However, in too many churches "extra-curricula" are more and more crowding out the preaching of the Word. Many things, good in themselves at other appropriate times, are infringing upon minutes that should be held sacred for the study of the Word of God.

What Can We Do to Safeguard the Sermon Time?

Visiting our large church in a certain city is always a joy for any guest speaker. Having preached there many times I can speak from experience. Like the vast majority of our loyal pastors, Pastor ——— is a consecrated, efficient church leader. He has everything for the morning worship hour *well organized in advance*. Every person taking part has been notified ahead of time. There are not last-minute flurries. Each person to appear on the rostrum is handed a copy of the morning program as he steps into the vestry a few minutes after Sabbath school is over.

In this church the Sabbath morning worship service begins on time. No delay cuts into the speaker's sermon. At the appointed hour the ministers are taking their place on the rostrum. The members have come to expect this punctuality and they are seated in quiet anticipation when the service begins.

Pastor ——— has an attractive and informative church bulletin. It contains the regular announcements for the week, and since he well knows that his congregation reads the bulletin, he does not find it necessary to read all the material over to them. On some occasions, certain special announcements require added emphasis or repetition, but usually the pastor finds that the weekly bulletin is sufficient. He does not accept last-minute routine announcements. He requires all such announcements to be in the church office by Thursday evening or perhaps Wednesday, at least in ample time to appear in the bulletin.

The promotion of our various departmental plans has a place in the church calendar. Let us not neglect them. A good spiritual sermon on Ingathering or Christian education can be as much an act of worship as a sermon on the new birth. By placing a proper spiritual mold on our sermons they may qualify for the Sabbath morning service.

However, through the years I have found that the various campaigns can be effectively promoted at other hours. The first Sabbath missionary service, the weekly ten-minute missionary service, the Sabbath school, and the MV meeting—all offer excellent opportunities to emphasize the work of these various departments. They were especially designed for this purpose. If we plan carefully, these important items need neither suffer nor infringe upon time that should be devoted to the study of the Word on Sabbath mornings.

If Pastor ——— has special items to be cared for on Sabbath morning, such as nominating committee reports, ordination of elders or deacons, letters of transfer, and the like, I have noticed he is able to adjust his program so that something less important than the sermon is shortened. If a visiting speaker of the day must yield some of his time, the pastor notifies him in advance so he is able to plan accordingly as he prepares his message.

In the ——— church the leadership avoids as far as possible receiving more than one offering during the Sabbath morning divine service. If a special offering is to be received, it is usually taken at the same time as the regular offering. This saves considerable time and also avoids giving impressions to visitors that perhaps too much of the service is devoted to financial rather than to spiritual interests.

The Sermon an Important Part of Worship

Inspiration declares that men are saved "by the foolishness of preaching" (1 Cor. 1:21). Sabbath morning preaching occupies a unique place in the life of the church. In a special sense the God of heaven meets with His people for this appointment.

How much time should the Sabbath morning sermon normally occupy? I shall not state categorically that it must be twenty, thirty, or forty-five minutes in length. Some men whose judgment I greatly respect declare a preacher should be able to condense his message into twenty minutes. Others whose opinions I value equally, feel that a Spirit-filled Adventist minister with a burden for souls should be able to profitably feed his flock for thirty-five or forty

(Continued on page 46)

SHEPHERDESS -- Her Vital Partnership



The Minister's Wife, Home, and Family

(Concluded)

In view of her high responsibilities, what sort of woman should a minister's wife strive to be? Let us hear an answer from a successful minister's wife, Mrs. E. O. Thompson, who submitted a paper on this very subject. She writes:

As to what a minister's wife ought to be, I should say first of all, a woman, every whit a woman, a woman with all the graces of heart, simplicity of demeanor, and earnestness of life that it takes to make a woman. She must cultivate and exemplify to the world in voluntary acts of devotion that womanliness in which the heart of Christ finds its supremest earthly expression. Abrupt manners, a raspy voice, and careless habits discredit any woman, and the display of them by a minister's wife is positively a calamity, because her prominence exhibits the value of culture and refinement, and her position requires the highest personal attainments. Peevishness and narrow-mindedness are inconsistent with our ideal of womanhood in any sphere, and in a minister's wife they are unbearable, because her example wields a mighty influence, and her power for good demands breadth of vision and hopeful courage in meeting the trials and petty annoyances of life. So by all means let the minister's wife cultivate and exemplify all the womanly graces and attractiveness of which she is capable.

Besides being a woman of gentle habits and gracious courtesy, the minister's wife should be an ideal companion for the minister, and to do this she must be his compeer physically, intellectually, and spiritually. Physically, woman is weaker than man, but this only argues for the care of the bodily temple so that it may be as efficient for a woman's work as man's is for his work. Life means joy, vigor, and freedom from unnecessary pain; and upon the soundness of health and physical fitness of the wife depends much of the minister's success. But not only must a minister's wife strive to be well, but it is her duty to keep herself as attractive and lovable as she was before marriage. In fact, it is well not only to abound in this grace, but to grow in it also. The minister soon learns that it is much easier to secure a good pastorate than to maintain a good one, and just as surely should the minister's wife real-

ize that if personal attractiveness aided in *awakening* love, it will do just as much, if not more, in *increasing* love. Many a man's admiration for his wife has been lost by unkempt hair and uncared-for hands, and his devotion killed by ill-fitting dresses and soiled apparel. Costly material is not required, but a little ingenuity and a reasonable amount of care will work wonders, and ensure the personal attractiveness necessary for perfect happiness and extensive usefulness.

But companionship does not rest alone on personal charms, but must be sustained by mental activity and intellectual comradeship. Once upon a time in the far bygone days, men thought that because women were the weaker vessel, they were also the smaller. In a more recent time they have realized that a fragile china bowl may hold as much as a heavy iron pot. Today they not only acknowledge the possibility, but demand the actuality. There is no reason why a minister's wife should not be his intellectual equal, for educational opportunities are as great for her as for him, and now special schools are built to train preachers' wives as well as aspirants for the position.

But it takes more than personal attractiveness and intellectual equality to produce perfect comradeship. There must be a mating of the spiritual lives. The hearts of the minister and his wife, strangely drawn together, must quicken to the answering love of Jesus Christ, must dwell continually in His presence and trust without reserve in His promise, "Lo, I am with you alway."—*The Highest Office*, pp. 278-281.

Her Chief Task

That sets forth as well as it can be done what sort of woman a minister's wife is to be. Now with such qualifications for her place and her work, just what is her work to be? What is her chief task?

There may be those whose opinions on this point will differ from mine. I can only give my own. And that is that the chief task of the minister's wife is that of a homemaker and a home-keeper.

I do not mean by this that she should be

chained within the walls of her house. I do mean, nevertheless, that she should consider it her chief duty, and should be given the right, and afforded the opportunity, of making the home a truly Christian home for herself, her husband, and their children. There is much talk about "the sacred desk" in the language of the minister. The home should be no less a holy place, no less a place of power, no less a symbol of all that is good and right. There is no truer holy of holies than a Christian home. . . . And there is no more deplorable failure than spoiling such a home. It is divine counsel, given by inspiration, that declares, "I will . . . that the younger women marry, . . . guide the house."

To be the presiding genius of such a holy of holies is to be called to a high destiny, which should not be forsaken for anything else. To provide such a place of rest, of peace, of love, of power, for a man of God, is to do a higher work than that which any place of fussy importance outside the home can possibly provide. A weary minister who has the lofty privilege of having such a home and such a homemaker, is wonderfully blessed, and he will turn to it again and again as the source of much of his power. Charles Hanson Towne has expressed much of the inner yearning of every true man in his verses "At Nightfall:"

I need so much the quiet of your love,
After the day's loud strife;
I need your calm all other things above,
After the stress of life.

I crave the haven that in your dear heart lies,
After all toil is done;
I need the starshine of your heavenly eyes,
After the day's great sun.

Many a minister's wife is indeed a "helpmeet" for the husband whom God has given her. That was God's purpose when He gave Eve to Adam. When husband and wife are truly one in Christ, God's purposes are most wonderfully realized. In a personal letter to a friend, a Christian man expresses this truth with rare discernment. He refers to "the lovely wife God gave you, for I know how much her love and fellowship have meant to you." And then he adds: "A man can carry along under anything, almost, if his heart is at peace. A wife touches a man's life where there is absolutely no protective tissue over his heart, and when that touch is joy and peace, all is well. I am so thankful it is so with you and with me."

Nothing is so strong as gentleness; nothing so gentle as real strength.—Francis de Sales.

And that is supremely true. A man can bear up under almost all the outrageous blows of circumstance if he possesses a haven of rest into which he can go, and a sympathetic, understanding heart that is united to his. Homemaking is the chief crown of privilege and glory for the minister's wife.

The Reign of Love in the Minister's Home

And may I add, Let love reign there always. Do not be ashamed to cultivate all the dear, sweet, tender things that mean so much to two hearts which have become one. There is much reason why love should grow deeper and ever deeper as the years of married life unfold. Stanton A. Coblentz has expressed in his verses, "After Marriage," what should be felt and said by many a man of God:

Not that I loved you less, when long ago
We roamed the moon-entangled woods of May,
And, arm in arm, looked down the clear, sweet way
We vowed to walk in love's perennial glow,
But then whole golden worlds I could not know
Were locked within you—and what voice could say
How years would open radiant halls, which lay
In light and kindness whence all blessings flow?
Yet with the waning seasons I have seen
A beauty even your lovelit girlish eyes
Could not reveal; and, though our spring be past,
I smile beneath the summer's copious green,
Finding a rarer flame in noontday skies
Than the star-haunted trysting meadows cast.

Duties Outside the Home

But there are, of course, duties for the minister's wife outside the home. She is to help her husband in his work. Nothing that is of interest to him, is lacking in interest for her. She is a member of the church. As the minister's wife she is deeply interested in all the activities of the church. She wants her husband to make a success of his work. She will help him to do so.

She will not, it is hoped, write his sermons for him. She will not instruct him in their delivery. She will not make his visits for him, or do his work for him, or get in his way while he is doing it. But she will help, and what a help she can be if she is wise and discreet!

The delicate touch of a wise minister's wife, and her intuitional analysis of difficult situations, and her friendly, unselfish, understanding counsel, very, very often result in covering a multitude of ministerial sins. Again and again she will save the preacher both from the blunders of others and from his own folly. And in the dark rooms of our own hearts we all know how bent we are on blundering. If it had not been for the gracious, chastening, mellowing, restraining, inspiring, and usually silent influ-

ence of a good wife, some of us long ago would have blundered ourselves into real disaster.

But aside from this important work of counseling her husband, and being a silent partner in his achievements, a minister's wife will have her own definite work. This will be her own because it will grow out of her peculiar position, her semiofficial connection with the ministry. It will, consequently, be such a work as can be done by no other in the church.

Keep Out of Church Office

But this must not be done professionally. Above everything she must not be professional. A woman who makes "pastor's-wifing" a profession is of all persons most disagreeable. Nor must she be domineering. Jeff D. Ray, in his "The Highest Office," puts it well when he writes on this subject:

She must lead, but not boss, and her leadership must be from the rear and not from the front. She must know, and if she does not know, she must learn, how to enlist and how to encourage others. The wisest woman I ever knew always maintained that the pastor's wife should never be the president of the woman's society. Nobody ever thought of her as a leader in any movement. She never held office nor wore any badge of leadership, but she was the dominant spirit among the women in every church where her husband was pastor. She gained ascendancy by following two maxims—first, Keep yourself out of sight, and second, Let all your plans be unselfish. When the women in a church discover that the plans of the pastor's wife point toward the parsonage or any other personal or selfish end, then and there she drops her scepter of power and can never pick it up. Blessings on the pastor's wife who is qualified for leadership, knows how to lead from the rear, and is willing to lead for the glory of Christ. I bare my head in her saintly presence. The other kind give me neurasthenia, which being interpreted is nervous prostration.—Pages 286, 287.

Long ago I came to the conclusion that it was the part of wisdom for a minister's wife to hold no official post in the church. She gives up her unique position, or, at least, neutralizes her influence, when she enters the ranks of other church women and becomes their competitor for church office. She may have excellent qualifications for senior deaconess, or Missionary Volunteer leader, or missionary society secretary, or Sabbath school superintendent, or chorister, or organist, or leader of the Dorcas Society, or any other office. But when she accepts such an office, she is in politics, and her sisters, some of whom would like to have the office she fills, will find ways of letting her know that she is in politics.

I do not mean by this that she should not do the work of any of these offices. She may play

for her husband's meetings, she may sing in the choir, she may teach a Sabbath school class, she may do the work of the deaconess, she may help in the Dorcas Society or the Missionary Volunteer Society, or the Missionary society—but always as a *helper*, never as an officer. The minute she accepts an office, she becomes a target. Let her stand apart, and be looked up to as a wise and helpful counselor in all things pertaining to the church, and not be looked down on as a competitor for its official posts.

I say I came to that conclusion many years ago. A third of a century of ministerial labor has not given me any reason to change that conclusion in the slightest degree. I hold it now more firmly than ever.

The Home and the Children

Of all men a minister is a "city . . . set on a hill," that "cannot be hid." Everything he does is under observation. Everything he does exerts an influence on someone else. That places him under a very great responsibility. But it opens a wide field for usefulness, too.

A minister's home can be made the most forceful example of good works and Christian living. It should be made such. The practice of daily worship about the family altar, the whole circle of family instruction, the principles of Christian education, the regulation of conversational habits, the little but important courtesies of home life, will all bear a concurrent testimony to the principles and standards set forth in the pulpit.

Habits of order also form an important part of this Christian model, everything being done at its proper time, everything being reserved to its proper use, everything being kept in its proper place. Regularity and promptness in the payment of bills, and strict avoidance of debts, bear about as weighty a testimony as words spoken in the pulpit.

With respect to the children of the minister's family, care must be taken in their training and control to give a practical illustration of the rules of order, of submission, of respect. How many of us in this matter are wise for others, and yet unwise for ourselves. Perhaps nowhere are we so liable to self-deception, or so little open to conviction, as in the management of children.

In all these matters of family life, and of personal character, together with his household arrangements, the conduct of his wife, and the dress and habits of his children, as well as his furniture and his table, a minister should expect to be the subject of most scrutinizing observation and remark. The correctness of his family

system to a large extent will become the standard of his people. If in these matters there are inconsistencies, these are bound to furnish excuses for the neglect of duty, or the positive indulgence of sin, on the part of others.

So it is of great importance that a minister's family, his house, his occupations, his conduct, and everything connected with him, shall be consistent. All family arrangements are to be made subordinate to his ministerial duties. His life is to be one which is characterized by Christian self-denial, holiness, cheerfulness, courtesy, and love. If in all these things his experience does not show the pattern as well as the doctrine, then his public ministrations are neutralized and his words made of no effect.

* CARLYLE B. HAYNES, *The Divine Art of Preaching*, pp. 177-184.

Christ Has Achieved More Than Man's Recovery From Ruin

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.—*The Desire of Ages*, p. 25.

An Introduction to Paul's Teaching on the Holy Spirit

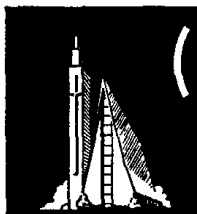
(Continued from page 23)

This is a compound word that is only used five times in the Scriptures, four times of the Holy Spirit (John 14:16, 26; 15:26; 16:7), and once of Jesus Christ (1 John 2:1), and there translated "Advocate." This word *paraclete* is formed from the preposition *para*, "by the side of," and the verb root *kaleō*, "to call." So the *paraclete* is the one who comes to our side as an advocate to defend, to shield, to champion, and to comfort.

Jesus is Himself the first *paraclete*. He now functions as such in the true sanctuary of heaven. It was He who gave the promise: "I will pray the Father, and he shall give you another Comforter" (John 14:16). Jesus had just spoken of Himself as the *paraclete* in heaven. Now He promises "another," using a word in the Greek New Testament that means "one more," "one of like kind." This one more comforter like unto Jesus Christ is the Holy Spirit, further designated in John by the exquisitely stimulating title "the Spirit of truth" (John 14:17), He with whom Christ Himself is present. For in the work and mission of the Holy Spirit, who is the very Spirit of Christ (Rom. 8:9; Gal. 4:6), we have the communication of Jesus Christ Himself (Rom. 8:10; Gal. 2:20), two persons of the triune God indwelling. The Holy Spirit was made manifest in the Old Testament as the Spirit of God; for at no time in history has God left men orphans in the world. Now He is present in the spiritual church of men as the Spirit of Jesus Christ.

Truly the indwelling of the third person of the Godhead is "the dynamic diffusion of the Incarnation" for the eternal salvation of all those that believe and trust.

(To be continued)



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THE story of Mary's alabaster box containing "spikenard very precious," her love offering for the Master, was to be proclaimed wherever the gospel would be preached. Jesus commended this deed in the words, "She hath done what she could." Could a more suitable epitaph be found for the memorial stone of the greatest queen of history? In the progress of the last three warning messages to a doomed world, those who silently slip away in death are memorialized by the Holy Spirit: "Blessed are the dead which die in the Lord from henceforth: . . . that they may rest from their labours; and their works do follow them."

Today our eyes caught the obituary of another noble woman who has been stricken in our midst—Ena Alger Ferguson, a teacher and Bible instructor of rare ability. The cause cannot spare such devoted service as she so inconspicuously rendered in one of our most difficult mission fields—New York City. Her dedicated talents served our cause until she closed her eyes in the sleep of death. We quote from the comforting words of Elder W. A. Fagal, who gave her life sketch in the union paper. Mrs. Ferguson was long associated with this Faith for Today evangelist. The writer, also, knew her in a very personal way. Perhaps it is this that impresses us to eulogize, occasionally at least, the services of the typical Bible instructor.

"Frequently in connection with the public meetings . . . a class would be conducted prior to the evening meetings by Mrs. Ferguson. Attendance at these pre-meetings was always phenomenal and the results excellent as God blessed her efforts.

"Her husband's musical abilities made of them a much-sought-after team. For eleven years they worked in the cities of Michigan, followed by one year in Oregon. Then came years of service in Providence, Syracuse, and Buffalo. Thirteen years ago the family re-

sponded to a call to work in New York City with the writer (W. A. Fagal) in the Brooklyn Academy of Music. Soon after the television program Faith for Today was begun, Mrs. Ferguson was asked to join this organization as head of the Bible correspondence school work. Under her leadership this work grew amazingly, and strong foundations for the future were laid.

"When the ravages of cancer forced her to her bed three years ago, she requested her daily correspondence and dictating machine and continued her work from home. Thousands of letters were answered by her under these unusual circumstances. Few, if any, of the people who received encouragement and help in their problems and perplexities had any idea that spiritual aid was coming to them through a dedicated saint who hardly knew a moment of freedom from pain! She worked untiringly, knowing that her time was short.

"Her works do follow her. No more fitting monument to her memory could be raised than the thousands of 'pillars of the church' won to Christ by her efforts. But other monuments exist as well. Two Bible courses written by her will continue to be offered by the television program and will continue her faithful ministry for Christ for years to come. Other hundreds of pages of printed material prepared by her for inquiring minds will continue to be mailed to the perplexed and anxious ones who look for help to Faith for Today."

Mrs. Ferguson's life on this earth has ended. It is true that this godly woman raised up for the cause many a "pillar of the church." Those who were privileged to labor closely with her can testify to the strength of her work. We personally recall a weekend spent in her humble home a few years ago on the occasion of an important interview regarding a newly developed plan for the Bible work. Although our visit was on a social basis, it now seems that every mo-

ment was used to discuss what to many other workers has become the most precious conversation—God's advancing work soon to be completed. Such is the true spirit of Adventism. Men and women of God live for just one thing—the triumph of a message they believe in with all their hearts. The home life shows this, and the sacrifices in the treasurer's record give evidence that these servants are waiting for their Master's return, ready to give an account of their stewardship.

Sisterhood of Bible instructors, we must continue to breathe that very spirit into a devoted Adventism. Too often the question comes, "Who will fill her place?" The answer is with God, of course; but it is also with the church! Who *will* fill her place?

Perhaps our immediate concern is to hold up Ena Ferguson's life as an example of what Adventism today needs in our ministerial-evangelistic program. The cause needs hundreds of women, conference employed, and lay women in even larger numbers. The pressure of these last days, when the economic needs of the family lead women to seek gainful employment, tends to crowd out a vision for the work of God. The church has educated many to win souls, but where are the soul winners? Every office in the cause demands earnest application if the worker is completely dedicated to his task; the easier jobs are in the world.

The work of God need not languish or meet embarrassment for lack of Bible instructors in evangelism at this time; but let us not forget that we need to be training successors so that there will be no shortage in the future. This has always been the responsibility of the local church rather than of the General Conference or our educational institutions. It is in the churches that we discover the talent, and we guide the young prospect to our schools, following through so that those who train our workers in these educational institutions remember that the cause needs Bible instructors as well as secretaries and nurses, doctors and teachers.

The time is here when our local fields must stir up a demand for more of these noble Bible

instructors to replace those we lay to rest. A vision of the work as a whole is needed, not merely the immediate needs of those who are in leadership. My last conversation with Mrs. Ferguson emphasized these very needs, and we feel certain that if she could speak to the Bible instructor sisterhood throughout the world, she would urge each worker to keep on training Bible instructors. She did what she could. Are you, sister, doing your part?

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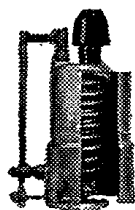
Correction

DEAR READERS:

We are always happy when our attention is called to things that may not be exactly correct. In an article appearing in the September, 1959, issue of **THE MINISTRY**, a statement is made on page 30 that "even as late as 1917 (see Section I. 3) Ellen G. White mentions that the tables . . . were hidden where Jeremiah secreted them." It is a little misleading to state that Ellen G. White made the statement in 1917. The book *Prophets and Kings*, from which the statement was quoted, bears the publishing date of 1917, but the statement was made years earlier. Mrs. White passed to her rest in 1915, and we are quite sure that the author of the article never intended to convey the idea that she had actually written this in 1917.

We are not so much concerned about the correction of the date; we are sure the majority of our readers would be familiar with that. But we do want to express our appreciation of this kind of careful reading. It is evident that we have a large group who read these articles with care.

R. A. A.



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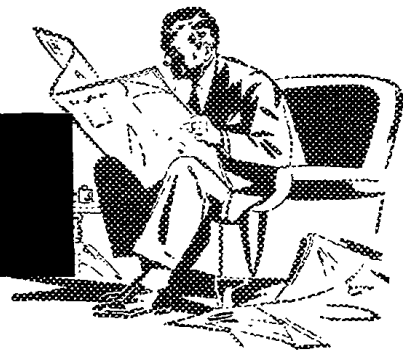
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NEWS - From Current Journals



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

¶ American churchgoers need to do more Bible reading, a professor of religion declared in Washington, D.C., recently. Dr. Joseph R. Sizoo of George Washington University, addressing the annual Churchmen's Dinner, asserted that "the Bible today is kept in a sort of spiritual attic, something to be consulted only on a rainy or dreary day." He told the 400 laymen attending the dinner that "in a worship service which lasts an hour and a quarter on Sunday morning, we take three minutes to read a dozen or so verses as a sort of liturgical obeisance, and this is about all the attention the Bible receives during the week." Dr. Sizoo said the Bible should be used much more frequently as a reference and guidebook for daily living, adding, "I don't mean merely as a source for a quotation or two to buttress a point of argument that has no other visible means of support." "The church should study the Bible anew in the light of modern scientific and sociological knowledge," Dr. Sizoo declared, and he appealed to churchmen to keep the Bible a living Book, not to treat it as a dead storehouse of knowledge that men in past ages gained about God.

¶ The National Association of Evangelicals said in Wheaton, Illinois, that Roman Catholic bishops in Colombia have advised their faithful of La Plata, Huila, to make restitution to Protestants in their town for damages incurred in a mob attack on an evangelical chapel. According to the NAE the attack was explained by the bishops as the result of "public indignation," which finally exploded. Damage has been estimated at about \$1,200. Protestant leaders in Colombia, the NAE said, have interpreted the bishop's action "as an indication of a more friendly attitude" toward Protestants in that country.

¶ "The Russian threat is a matter of faith rather than military might," said Methodist Bishop Gerald H. Kennedy to his audience at the 10th annual

Reformation Revival of Faith in Oklahoma City. "We are face to face with the toughest fight we have ever had, not only as a country but as a church," he continued. Deeply concerned with what he found in Russia on his visit there last summer, he warned that Communists "have put the state in the place of God" and are trying to eradicate individualism. He said that we must "wake up to what our heritage is and what it cost. We have to be ready to sacrifice for it. Then we have to create a dream of the future as inspiring as the Communist dream."

¶ The publication of a guidebook entitled *Better Press Relations for Evangelical Churches* was announced by the Office of Public Affairs of the National Association of Evangelicals in Washington, D.C. The 31-page booklet is designed to give practical advice to pastors of the 28,000 churches of 40 conservative Protestant denominations that make up the NAE. Each pastor, it recommends, should have one staff member or volunteer serving as his "press secretary." It also contains the following warning: "Do not attempt to feed your editor flowery, over-enthusiastic accounts of what your church is doing. If you do, you will soon lose his esteem and he will tend to discount, even subconsciously, every story you give him." The manual gives practical advice on how to write a press release and prepare copy for newspapers and radio stations. It also gives advice on how photographs of church events can be developed that will make good copy for the newspaper editor. The person entrusted with public relations is cautioned that "in a sense, you are the valet of the church, always alert to the public appearance of your church."

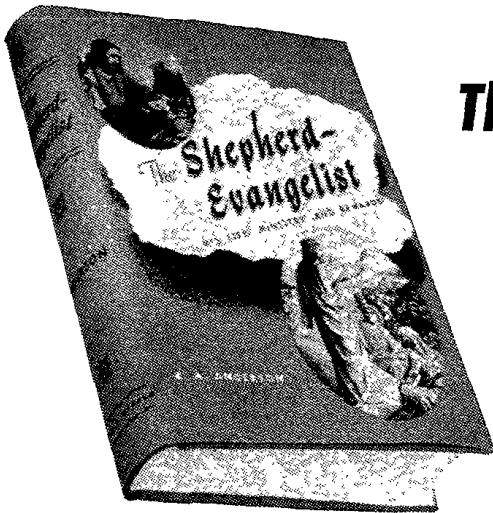
¶ Hollywood's Bible extravaganzas are really anti-Biblical, the *Christian Century* magazine has charged. In a lead editorial of its October 28 issue, the undenominational Protestant weekly says that the Protestant churches of this country are being used to promote such new films as "The Big Fisherman," "Solomon and Sheba," and "Ben Hur." "We cannot remedy everything about Hollywood," the editorial added, "but Protestants can at least begin to challenge the promotion of lurid distortions of the Bible. Protestants need not subsidize these vulgar efforts to use the Bible against itself." The magazine declared that some of the movie promotional material it has received "could have

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been taken from one of the 50-cent pornography magazines." Criticizing the huge cost of the films, the *Century* added, "Much of the money will come from church people whose religious leaders have urged them to attend."

¶ The U.S. Air Force has ordered 240 sets of religious filmstrips for use by chaplains from the Evangelical and Reformed Church's Department of Christian Education. Dr. Franklin I. Sheeder, executive secretary of the department, said he believed the sets—each a series of 14 films on Biblical subjects—are to be used by chaplains at all USAF bases. Addressing the denomination's General Council at its semiannual business session in Philadelphia, Dr. Sheeder said the film sets had already been duplicated for wide use throughout the state schools of Great Britain, which have compulsory courses of Bible study.

¶ Dr. Ralph W. Sockman, pastor of Christ Church Methodist in New York, told Hendrix College students in Conway, Arkansas, that if America ever has a revival it will come from the pew, not the pulpit. Christians must first recover the "contagious zeal" of the early church, he declared. "The early church had no preacher, just a company of people telling others about Jesus. Get people to talking about Christ as they talk about other things," he said, "and something will happen." Dr. Sockman said Evangelist Billy Graham was "worthy of credit" for his emphasis on the need for "decision," but added that decision was not enough. "After decision must come a developing taste in the matters of the spirit, a growing appetite for things as Christ revealed them." He described Christ as a "quickening spirit that can keep an individual growing morally and spiritually even into old age."

¶ Contralto Marian Anderson was presented the first annual Rector's Award, a silver cross, at St. Philip's Protestant Episcopal church in Harlem for her "ministry of music." Dr. M. Moran Weston, rector, said future similar presentations would be made to persons who have performed some special service or whose lives, like Miss Anderson's, reflect "great spiritual beauty." He said the award was given to the internationally famed singer as "an outward symbol of inward grace." Of antique

silver, fashioned in England a century ago, the cross will be duplicated for successive recipients of the award.

¶ A parade of floats representing chapters in the Old Testament highlighted the annual fall festival in the little Kansas town of Humbolt. The townspeople formerly celebrated their harvest season in the customary way, with a variety of parade units, but the "Biblesta," suggested a few years ago by several civic leaders, has now established itself firmly in the community's life. The floats are designed and scheduled in the parade to teach the story of the Scriptures, beginning with Adam and Eve's life in the Garden of Eden to the beginning of the Christian Era.

¶ An executive of the Congregational Christian churches warned his denomination against becoming a "chaplaincy to the status seekers." The Reverend Joseph W. Merchant, of New York, said there's a tendency in Congregationalism to concentrate its ministry largely among businessmen, professional men, and white-collar workers. "As far as the so-called lower classes are concerned," he said the "main line" Protestant churches are leaving Christianity "to Jehovah's Witnesses, the Salvation Army, or the storefront sects. I am fearful for our souls if we tend to become a chaplaincy to the status seekers, counting our Ph.D.'s as though these were our pearls of great price." Mr. Merchant said, "The very existence of asphalt jungles is a judgment on the churches."

¶ Two Roman Catholic Biblical scholars have proposed that Catholics adapt the Protestant Revised Standard Version (RSV) of the Bible into a Catholic edition as a means of furthering Christian unity. The RSV Bible, according to Benedictine Fathers Bernard Orchard and Edmund Flood, "is a scholarly rendering of the Scripture which is a delight to read and with very little editing could be made entirely acceptable to English-speaking Catholics." Some Catholic scholars believe that less than a score of textual changes would be necessary in the RSV Bible to make its text conform to Catholic theology and scriptural usage. The priests emphasized that if church approval could be obtained for the use of this Bible, it would not replace the Common (or Vulgate) edition of the Bible used in the Catholic Church. The priests believed that if Catholics and Protestants accepted the same version of the Bible, a long step would be taken toward the reunion of Christendom.

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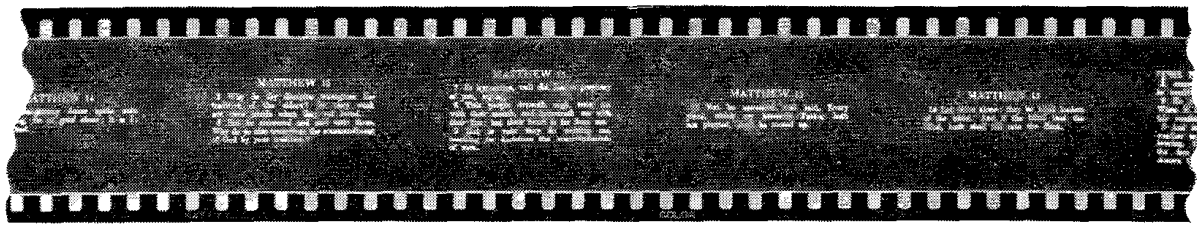
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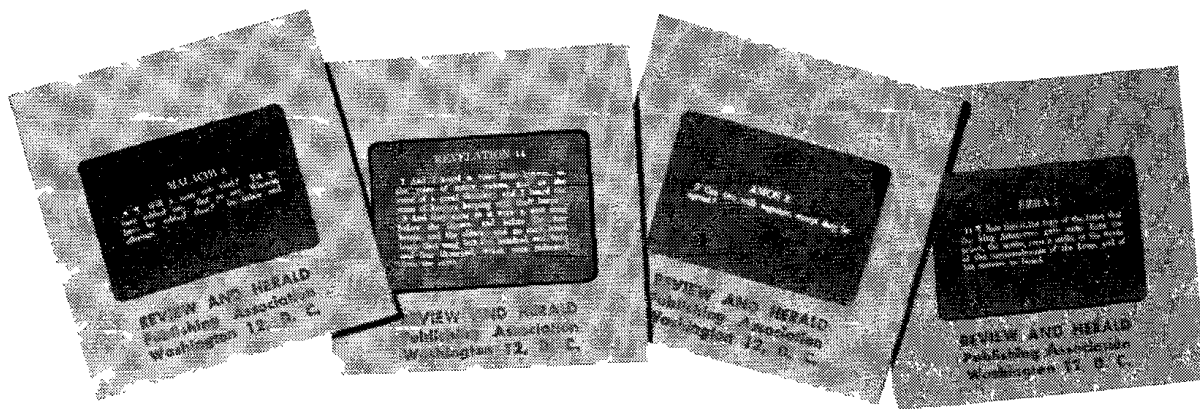
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REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON 12, D.C.

¶ The Baptist *New Mexican*, official publication of the Southern Baptist Convention of New Mexico, has criticized Baptist churchmen for their growing use of such expressions as "Holy Week," "Lent," "Good Friday," and "Ascension Day" in reporting activities of Baptist churches. "We feel there is great danger that with continued use of these terms our people will become so accustomed to them that they will find themselves observing these 'holy days' too," the *New Mexican* editorial said. "To us such observances seem to be a great departure from the New Testament. We fear that many who started by participating in these observances with other groups have already adopted some of these strange customs." The editorial tempered its criticism slightly by continuing: "To be sure, it is good for Christians to meditate upon the suffering and crucifixion of Christ at any time, any Friday. All the Fridays are 'good Fridays' to us. . . . But we do not believe Baptists should become involved in practices as foreign to the New Testament as those used by many in the observance of 'Lent.'"

¶ Ruins believed to be the site of ancient Gomorrah, Biblical city of "brimstone and fire" and, with Sodom, centuries-old symbol of infamy, have been found 40 feet below the waters of the Dead Sea. Spotted by airplane pilots, the site is at the south end of the sea. Skin divers were assigned to photograph the ruins. Jordanian officials said the area would be dammed off and drained if the site is confirmed as Gomorrah.

¶ Mrs. Lillias Hinshaw, daughter of the late Secretary of State John Foster Dulles, received her license to preach from the United Presbyterian Church in the U.S.A. The mother of four children, she was awarded her *Bachelor of Divinity* degree by Union Theological Seminary in May, 1958. She is the second of the late Mr. Dulles' three children to enter religious life. In 1956 the Reverend Avery R. Dulles was ordained a priest of the Society of Jesus.

¶ Dr. Leslie D. Weatherhead, 66, often called the "best known religious writer in the English speaking world," has intimated his impending retirement as pastor of London's famed City Temple after 23 years in that post. A former president of the Methodist Conference of Great Britain, Dr. Weatherhead has been "on loan" to the interdenominationally prominent "Cathedral of Non-Conformity," which is Congregational in government and affiliation. He is the author of some 25 books, mainly on spiritual therapy and pastoral counseling.

Putting the Preacher Back Into the Sabbath Morning Worship Service

(Continued from page 35)

minutes on the Sabbath and still close promptly at twelve o'clock. I imagine that both the occasion and the speaker must be considered. But let it be sufficient for God's appointed messenger

to present God's special message for the day.

This time for the study of the Scriptures should be jealously guarded. Nothing should be permitted to crowd out or to unduly rush the preaching of the Word at this time. Let God speak! Let us not muffle His voice with incidentals, good and worthy of attention at other times. Let us give the preacher his proper place in the Sabbath morning worship service!

Pointers

(Continued from page 48)

mode of prayer." When one realizes the importance of the responsibility of carrying the congregation to the throne of grace he will bow in humility.

Spontaneous prayer that comes from the depths of the soul of the one who has already taken hold of the arm of Omnipotence can and will do as much for the congregation as the most impressive sermon. It has been well said that "if men are unmoved by our prayers, they are not likely to be profoundly stirred by our preaching."

The high point of the whole worship service should be when the Lord is being addressed on behalf of the congregation. And the one expressing praise, confession, and the needs of the people is speaking not only for himself but for every worshiper present. Moreover, he himself is one of the worshipers. It is always regrettable and reveals a lack of true understanding when we hear expressions such as, "My Father, I pray Thee to bless these Thy people." Such an expression, though supplicatory, lacks an essential quality—a recognition that with the people for whom he speaks he also needs the blessing of God.

How different was the prayer of Daniel. And what a pattern for intercession was set by this great leader. Nowhere else, except in the experience of our Lord, is the principle of intercessory prayers set forth. The ancient prophet Daniel was three times called "greatly beloved" of God. But see how he takes his people on his heart as he prays, "We have sinned . . . : neither have we hearkened unto thy servants the prophets. . . . O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day. . . . We have sinned . . . and have done wickedly." Thirty-three times in this prayer we find him using the first person pronouns "we," "us," and "our," showing how closely he identified himself with his people. It would have been true had he said, "O Lord, our fathers sinned, they did wickedly and they have deserved what has come upon them." But not so. He identified himself with the people and voiced their heart cries to God—a true example of intercessory prayer.

Let us think through the implications of our public prayers and guard every expression that would separate us from the people. Those who lead in our services of worship must be careful to identify themselves with the worshipers—in praise, prayer, song, and sermon.

R. A. A.



LIBERTY

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—EDUCATION, pp. 179, 180.

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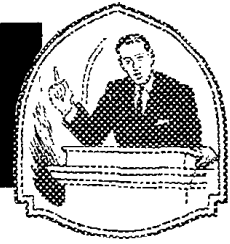
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REVIEW AND HERALD PUBLISHING ASSOCIATION
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PULPIT -- Pointers for Preachers



RELIGIOUS ADVERTISING WE HAVE all seen the skilled *Knights of Columbus* advertising in leading magazines and newspapers during recent years. The October, 1959, *Churchman* comments that "this skillfully written advertising copy has no doubt irked many Protestants but no Protestant organization has had the wisdom to carry on an equally potent campaign."

Evidently the continuation of these advertisements indicates the satisfaction of the Roman church with their results. From January 1 to July 1, 1959, in the United States, inquiries from these ads were 3,141,334, and enrollments for religious instruction 296,362, reports the *Churchman*. World figures were (63 countries): inquiries 3,352,733, instruction enrollments 339,917.

Then the *Churchman* adds: "The apathy of Protestants in this field does not include the Seventh-day Adventists. We congratulate them on their use of well-written half-page advertisements in *Editor and Publisher*, a trade journal which reaches most newspaper offices in the United States." H. W. L.

FED OR FED UP? THE INJUNCTION "Feed my sheep" reflects the philosophy of the apostolic ministry. The shepherd of a flock was not to be an engineer running a machine, but one who understood the needs of those under his care, one who would nourish the flock and "have compassion . . . on them that are out of the way."

In recent years medical science has discovered much about the effect of certain foods upon personality development. And what is true in the physical realm is equally true in the spiritual realm. Regular meals are important; but even more important is the content of those meals. Important as it is for one to have sufficient nourishment for his daily needs, it is equally important that he not over-indulge. This needs no comment, especially in Adventist circles, for we have been charged by God to emphasize the importance of real health reform.

However, it is not physical health that we are emphasizing, but rather spiritual health. Too much of any one thing, or too much at any one time, can be a detriment to real spiritual growth. The ability to adapt oneself to the immediate situation is a quality every preacher should develop. Although it is true that a large congregation may often inspire the preacher to deliver his message in a strong, forthright way, yet the smaller meeting is also important, requiring that one adapt his method to the immediate needs.

To illustrate: An inexperienced preacher worked

hard on his sermon. When he reached the church only one man turned up to hear him. Crestfallen, the young preacher said to this one-man audience, "What am I supposed to do now?" The reply he got encouraged him to go ahead: "I am just a simple cowhand, but if I took a load of hay to the pasture and only one cow showed up, I sure would feed her."

So the preacher went through his long sermon, trying all the while to be enthusiastic. It was quite a task. Having delivered his soul he stepped to the door to say good night. Then he ventured the question, "How did I do?"

"Well," the man replied, "like I said, I am only just a cowhand, but if I took a load of hay to a herd of cows and only one showed up, I sure would not give her the whole load."

Could it be that we could be charged sometimes with serving up the whole load when it would be much better if we adapted ourselves to the situation. It is a good thing to be fed, but to be fed up is tragic. Let us put the slide rule on ourselves, brother preachers, or better still, encourage somebody else to help us make a real evaluation of our ministry.

Our people need to be fed but not overfed, much less fed up. The same great evangelist that said, "Feed the flock of God" (1 Peter 5:2) also said, "Take heed unto thyself" (1 Tim. 4:16). His counsel is just as pertinent today.

R. A. A.

THE ARCHITECTURE OF PRAYER

RECOGNIZED leaders in the Christian church, whose names are household words, have emphasized again and again the importance of the public prayer in our meetings for worship. In preaching one speaks to the congregation for God, but in the pastoral prayer we speak to God for the congregation. That is what makes this part of the service so important. To seize upon it as an occasion for unfolding systems of theology, or to emphasize on certain doctrines, is entirely out of place. More unfortunate still is it when the prayer becomes an opportunity for paying a compliment to the preacher. Its purpose is not to inform, but rather to inspire the worshipers—to lift them into the very presence of God. It bridges the distance between the Creator and the creature.

It is an august exercise demanding as much preparation as the sermon. The Spirit of Prophecy says, "All should feel it a Christian duty to pray short. . . . Some deliver a discourse to the Lord in the

(Continued on page 46)