

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVII

DECEMBER, 1954

NUMBER 12



The Year Is Done!

LOUISE C. KLEUSER

*Tonight, dear Lord, the year is done;
Its plans laid bare; its victories won!
Those sunlit skies offset by rain
Brought disappointment, grief, and pain!*

*Yes, gone a year!—But can it be
Its days were spent too heedlessly?
Has human touch spoiled Thine own plan
And marred the pattern Heaven began?*

*I ask myself, Are tasks complete?
Confused, I seek Thy mercy seat!
Kind God, who knowest my poor heart,
Supply its lack—Thy peace impart.*



THE MINISTRY

FOR WORLD EVANGELISM

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Editor:

ROY ALLAN ANDERSON

Associate Editors:

REUBEN R. FIGUHR, ALBERT V. OLSON
LOUISE C. KLEUSER, GEORGE E. VANDEMAN
WALTER SCHUBERT, EARL E. CLEVELAND

Office Editor; Advertising and Circulation Manager:
BEN GLANZER



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In This Issue

EVERY pastor is alert for ideas that will help strengthen the weekly prayer meeting. Some excellent suggestions are presented by Rose E. Boose, on page 18. Also in the Pastor section, E. D. Calkins concludes his series on "An Appraisal of Our Church Building Program"; and Dwight S. Wallack outlines some very helpful "Suggestions for Helping the Bereaved."

Your editors trust that every reader of this journal will turn to page 32 and read "Good News About Bible Instructors," as well as "The Work of the Bible Instructor," in the Counsel section on page 35.

"The Field Is the World," by W. R. Beach, on page 7, is a refreshing yet serious appraisal of our world task.

Cover—Lone Pine, California, Church



THE Lone Pine church, uniquely situated between the highest and lowest spots in the United States, was dedicated on August 1, 1953. Its proximity to Mount Whitney, 14,495 feet high, and to Death Valley, 280 feet below sea level, places it in a strategic position to serve many vacationers. The tasteful design draws favorable comments.

To O. W. Dolph, local elder of the congregation, is due much credit for the erection of this building. When he was in business in Los Angeles, he often came to the High Sierras near Lone Pine for recreation. Later he became a Seventh-day Adventist, retired from business, and moved to Lone Pine. At that time the small company of believers was shifting from one unsatisfactory meeting place to another.

Under the leadership of F. H. Rahm, then pastor, and with the guidance of A. C. Fearing, president of the Nevada-Utah Conference, funds were raised, and the work of building began in 1951. All plans were drawn up by Brother Dolph, who also oversaw the actual work of construction. Others helpful in the project included C. C. Curtis, William Gullett, Ione Kilgore, and Walter Wilson—physicians in the area.

With a total value of \$17,000, the building was dedicated to God by its twenty-six members under the direction of C. L. Bauer, A. C. Fearing, and I. E. Anunsen.

It is the desire of this church that its message may be presented in a way that will match the grandeur of the mountains surrounding it.

SYDNEY ALLEN, *Pastor.*

Shepherds Abiding

D. C. PRENIER

Home Missionary, Radio, and Sabbath School Secretary, Central American Union Mission

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2:8).



AT THIS time of the year, when the entire Christian world is chanting and worshipping in the name of Him who was born in Bethlehem, let us take a brief glimpse at those humble characters, the shepherds, whose names we do not know.

"The story of Bethlehem is an exhaustless theme. In it is hidden 'the depth of the riches both of the wisdom and knowledge of God' (Rom. 11:33)."—*The Desire of Ages*, p. 48.

"In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. 'And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.'"—*Ibid.*, p. 47.

It was not the fame of these humble shepherds that was heralded on that first Christmas morning. It was the advent of the King of heaven and earth, the Prince of peace, the Saviour of the world, that was proclaimed with great rejoicing. These insignificant men of the out-of-doors had no aspiration that their names go down in Biblical history, nor did they ever go on record, not even the chief herdsman, who said, "Let us now go even unto Bethlehem" (Luke 2:15). All we know about them is that they were shepherds. Their vocation and their devotion to duty sufficed, and they were ready and waiting for the coming of Jesus.

Does it suffice us, dear brethren, that we are mere shepherds abiding in the field? Are we willing to lose self in our vocation? Which matters more to you, my dear fellow shepherd, your name, or your calling? Are you satisfied with your calling, contented to be an underherdsman? Or is the greatest

interest of your calling the hope of becoming chief herdsman? Is it that of keeping watch over the flock of your care? And if so, is the supreme burden in keeping watch that of coveting greener pastures and larger flocks, or is it rather that of preparing your soul, and your sheep and lambs of solemn trust, for the appearing of the blessed Saviour?

"If God really calls any man to preach, He also calls some congregation to listen. If any Christian is called of God to perform a duty in the cause of the kingdom of God, he may be absolutely sure that the Good Shepherd has gone ahead and made the way of duty ready and plain."—ROY L. SMITH, *The Lord Is My Shepherd*, p. 30.

What is *your* purpose in *your* ministry? Is it in reality a purposeful ministry? The only words of these rustic outdoor men of Judea that have been recorded are, "*Let us now go even unto Bethlehem, and see this thing which is come to pass.*" The most purposeful leadership that *your* flock needs today is: "Let us now arise and *see.*" Let us therefore bestir ourselves and be watchful unto prayer. Already the darkest night hour of this earth's history has struck. On every continent millions of sinners are groping desperately in the night without hope and without God in the world—a world of fear, of misery. Let us now arise to that purpose and say to them, "Let us now go and *see* and behold the face of the Saviour, Christ the Lord."

"Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels. . . . To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command."—*The Desire of Ages*, p. 48.

Some of the most famous and immortal paintings of the great European Renaissance masters portray our Lord, the Christ child, radiating from the straw-filled crib a brilliant light, brightly illuminating the whole interior of the stable. This is not altogether in contradiction to the hallowed concept of the nativity scene that the shep-

herds conjured up in their minds at the moment of the angelic announcement.

"At these words, visions of glory fill the minds of the listening shepherds. . . . Power, exaltation, triumph, are associated with His coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation. 'This shall be a sign unto you,' he says; 'Ye shall find the babe wrapped in swaddling clothes, lying in a manger.'"—*Ibid.*, p. 47.

Although the angels did appear in a halo of heavenly light, the eager shepherds found a newborn infant whose only distinction was designated by the crude realities and discomforts of the swaddling clothes and the manger of the stable.

"We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension."—*Ibid.*, p. 48.

"Departing with great joy, they made known the things they had seen and heard. 'And all they that heard it wondered at those things which were told them by the shepherds.'"—*Ibid.*

These shepherds were highly honored in receiving from heaven tidings of the birth of Jesus. This was the greatest experience in their lives. It can also be the greatest experience of *our* lives if we will but go now even unto the Bethlehem of our experience and see what the Lord hath made known unto us, *if* we are loyal abiders. Are we willing to abide in the field? Are we willing to abide in that same country until Jesus comes? The shepherds were, and they did.

I have seen some workers who, it seemed, from the very day they arrived in their new field of labor had one foot on the ground and the other foot on the plane to return to the homeland. They were wasting their time in the field. Their vigilance was in vain.

The glad night of Jesus' birth was actually during the springtime of the year, which fact means that there were more lambs in the flock. Do we keep a faithful watch and a relentless vigil over the lambs in our flocks? Do we love the children of the flock of our care as we should? If they love us, we have the answer. Or are they afraid of us?

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. . . . If thou dost *not* speak to warn the wicked from his way, that wicked man shall die in his

iniquity; but his blood will I require at thine hand" (Eze. 33:7, 8).

"Oriental law provides that a cattle tender may exonerate himself from blame or loss by carrying to his employer some portion of an animal that has died without the tender's fault: but if he cannot prove his innocence and due carefulness *he* must bear the loss."—*Dictionary of the Bible* (American Tract Society), p. 551.

In my office are two pastoral pictures. One is of Christ, the Good Shepherd of the sheep. Both pictures show prominently a long rod in the left hand of the shepherd. This rod has on the upper extremity a pronounced crook, which was indispensable for bringing the wayward strays under control and away from danger and the many pitfalls of the way.

Are we as shepherd leaders willing to comply with our pastoral duty by wielding our discipline gently, yet firmly; decisively, yet patiently, kindly, upon the sheep of our care? Or do we bear our sacred implement of authority only as a beautiful ornament? If the latter is true, we are a mere hireling or a false shepherd. Another sign of the false shepherd is the wielding of the rod to clout and to smite. Are we willing and worthy to sound a fearless, positive voice in denunciation of hypocrisy within the congregation and to call sin by its right name?

"Modern travellers in the East meet with many pleasing confirmations of the truth of Scripture in respect to these particulars; they see the shepherd walking before his flock, any one of which will instantly run to him when called by its own name."—*Ibid.*, p. 552.

If that same tender trust can be our own experience, what rewarding and fruitful fellowship and success will be ours always, wherever we go! We will be indeed, and in every sense of the term, "shepherds abiding." It will then never be a monotony or a drudge to keep watch over our flocks day or night. We will be alert to any emergency, any crisis, that may arise, even in the moment when we least expect it, as emergencies certainly will come.

Dangerous Wolves

If we are found slumbering and sleeping, the wolves will enter into the flock's presence to disrupt the serenity and tranquility of the pastoral scene, with the only object of scattering and destroying. The wolf is a sinister creature and most deceptive.

The wolf has, however, some very ad-

mirable qualities. Not to mention his highly developed senses and canine instincts, and his swiftness, superior even to that of the human being, there is his formidable strength and courage in the face of danger and mortal combat, his studied cunning—the way he calculates every risk and estimates every advantage. There is also his conjugal fidelity to his lifetime mate.

But we must not permit these attributes to deceive us or ensnare us. The wolf is a deadly enemy, a cowardly aggressor with the disposition of a savage, who preys upon the weak and defenseless creatures, often for the sheer pleasure of slaying.

There are times when the deadly wolf enters into the midst of the Lord's flock to scatter, deceive, and destroy. He may even come disguised in sheep's clothing, so as to trespass upon the green pastures of "Thus saith the Lord." It is on the darkest night that he will rush in to rob and to kill.

The wolf of criticism is destructive of the greatest number of sheep of the Lord's flock. The wolf of idleness drives them further and further astray. The wolf of pride and vainglory is the most successful in ensnaring its victims. There are hypocrisy and worldliness. Many others could be named, but by far the most deadly wolf is the one suffering with rabies—the dread rabies of jealousy. If ever there is a time when the shepherd must maintain his own composure and use a positive and patient approach to the situation, it is in the face of petty jealousy.

The Joyful Return

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke 2:20).

I well recall the homecoming of a mission president on one occasion and, oh, the gloomy report he brought home with him! Tales of disappointment, injustice, failure. He hadn't obtained the workers he wanted, nor the amount of money the field needed. Cheerful smiles of welcome changed to crestfallen frowns, animated spirits were depressed into downcast spirits. It was a most unpleasant homecoming of our shepherd to his field. There is already enough darkness and gloom in this dismal world of ours without bringing more of it to bear upon our fellow workers and our church members. To us is committed a glorious message of hope and peace, of good tidings of great joy which shall be for all people—tidings direct from heaven.

We also have the happy privilege of enjoying the fraternal association of fellow shepherds and a Christian mingling and sharing of experiences that should surcharge our souls with that spiritual glow and sanctified cheerfulness that is so indispensable in wielding an influence of optimism, of radiant faith and wholesome good will toward all men, in this world's night of woe. Let us glorify and praise God!

I love to picture that faithful band of hardy men gathered closely together on a lonely spot one night on that rugged Judean hillside, huddled about the fire with their shaggy companionable dogs. The theme of their conversation, the subject of their prayers, was the coming of the Messiah. And then came that sudden glorious manifestation of celestial pageantry.

"Oh that today the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in His wings, that song will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, 'Alleluia: for the Lord Omnipotent reigneth' (Rev. 19:6)."—*The Desire of Ages*, p. 48.

Let us gather ourselves anew about the fire as shepherds abiding in the field and throw into the midst of it a fragrant log from the giant cedar of Lebanon, and rekindle the flame with a spray of the hyssop of purity, an olive branch of peaceful intentions, another branch of the pomegranate and of the fig tree of high promise and fruitful service, a palm branch of perseverance and victory, and another seasoned log from the giant and perennial oak of faith unshakable—and cause that living flame of truth everlasting to shed its bright beams afar into the remotest parts of the field, to dissipate the nocturnal shroud of blackness and danger. And we will let them radiate that live glow of spiritual fervor unquenchable, whose warmth will draw us near one another into that circle of brotherly affection and unbreachable sanctified unity.

Then, and only then, will the angel of the Lord come upon us and the glory of the Lord shine round about us. Then we shall all experience together that wondrous privilege that transcends all rapture, like those humble Judean herdsmen of old, of looking into the sublime and lovely face of "the Saviour, which is Christ the Lord." May God help us not to relax our vigil in the night.

"The Field Is the World"

W. R. BEACH

Secretary, General Conference



JESUS had a world vision. He thought of His "Father's business" in terms of a world program. He did not say, "I am the light of Palestine." He proclaimed, "I am the light of the world" (John 8:12). He did not teach

His disciples that they would be "the salt of Nazareth," or of Judea. Said He, "Ye are the salt of the earth" (Matt. 5:13).

The salvation of all men was His supreme thought. It was His Father's business, and He made it His one occupation. He set out with His little band of disciples along the dusty roads of Palestine to save men. He evangelized and instructed His disciples in the way of His witnesses. The results were to be certain. "I say unto you," He explained, "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11).

This world strategy laid upon the church the obligation of proclaiming a truly world message by truly world-minded messengers. The apostolic believers came early to this concept of the task. They came to it in the teeth of opposition and despite bitter dissensions born of chauvinism. The Jerusalem council (Acts 15) was the high-water mark of the crisis and set the course of the Christian institution. It decided that the church would not be sectarian; it would not be provincial, national, or even continental; it would be a world undertaking. It would have a universal message.

In this respect, too, there came a falling away. The church finally busied itself with building up an ecclesiastical institution and with codifying its requirements. Church dogma had to be buttressed against renovation. The salvation of the church institution finally superseded the salvation of men. The highest spiritual benefits were jealously reserved for ascetics, the initiated few. The church outlook was limited in the main to the confines of a political-religious world. It identified itself with the empire. The church became chiefly Latin in its genius and scope, and ceased to be catholic.

Then came the time of the end and a

complete revival of apostolic faith and practice. God lifted the scales from off the eyes of His men. In response to the prophetic call a people set out upon a world task. We are that people. We are to go to "every nation, and kindred, and tongue, and people." We go with God's last message. We must address ourselves to all faiths, to all religious bodies, to all national entities, to all races, to all men.

Our thinking, our planning, our preaching, must stem from this fundamental obligation and concept and purpose. We must follow the universal Master to the ends of His domain. We go out to convert men, not to Protestantism, nor to any special brand of Christianity. We must bring them to God's "everlasting gospel." Must we not, then, in every section of the world field preserve ourselves from ecclesiastical and national commitments and affiliations, from all regional philosophies of religion, economics, government, or culture, and stand firmly on the platform of God's world organization and God's world message? That is basic.

To be sure, we shall cooperate with all men of good will and purpose, but we shall dedicate ourselves undividedly to the mandated trust. We shall take root in all sections of the world, but we shall not be at home except in the atmosphere of God's glorious kingdom. We shall wear the garb of divine revelation and carry with us the atmosphere, not of this land, or of some other land, not of this culture, or of any other culture, but of heavenly places. We shall go to all men with God's message for all men.

The Universal Family

A world field implies, further, the acceptance of the universal Fatherhood of God and brotherhood of man. "I bow my knees," said the apostle of the nations, "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15).

The sublime truth caused a new day to dawn upon our earth. It broke down, through reconciliation in Christ, the partition wall between adversaries, be-

tween races, between men. The enemy was to be loved. Even the Samaritan was to be a neighbor. Christ from heaven sent Paul to evangelize the Gentiles. The elect of earth became a universal race, a new humanity. The Christian would be "a new creature," said Paul (2 Cor. 5:17).

The consequences of this were far reaching. No more was there to be a distinction of race, or caste, or people. The implication was love and duty toward all men—total love, unrestricted duty. The most attractive spots on earth became those crowded with the densest masses of human beings, for it is there that the great phenomenon of Christianity will work its most miraculous results. Christians, moved with compassion, looked upon a dying world with deep concern, for God is the father of mankind, and all men are their brothers.

Yes, something of the universal family love must reach out from Christ's disciples. It will tug at the heartstrings of the unsaved. The prodigal may be a good way off in language, in race, or in color, but this love in the lives of the disciples will draw him up the steep path from the miry pit. With the father of the parable, the Christian will look for the prodigal, gaze often with unspeakable yearnings far down the road that the lost wanderer must travel homeward. Every lost brother will be found for the Father's sake.

A denial in any form of the universal Fatherhood of God and brotherhood of man will eat the heart out of a world movement and stifle as nothing else can the spirit of "Abba, Father."

Another implication of this world concept is that Christ's disciples will not be prompted in their actions alone by feelings of pity and commiseration, nor by considerations of expediency. The church will not evangelize simply because certain populations are in great physical or spiritual distress. In fact, who can judge the degree of suffering and perdition? Are they the peculiar lot of backward peoples? Moreover, the pity motive would wax and wane as physical and spiritual needs increase or decrease.

The Advent responsibility growing out of a world concept is tied to something more stable, less fickle. It is part and parcel of our faith. We go forth "to every nation, and kindred, and tongue, and people" because the world is our field, because God

has entrusted us with the responsibility of saving all men. The love of God will kindle in our hearts the fires of a universal task for all men. With the great apostle we shall say, "The love of Christ constraineth us" (2 Cor. 5:14).

No "Home" or "Foreign" Fields

Then this world concept of the task will eliminate any distinction between "home" and "foreign" missions. To be sure, lands differ, peoples vary. This must be taken into account in our world strategy. The work must be organized in such a way that the task can be prosecuted successfully and quickly. Men must be called and sent out. Funds must be gathered and allocated. Organizations must be effected. Achievements must be the goal. However, there is *one* field—it is the world. The evangelistic appeal and the missionary undertaking will be one and the same thing. The love of Christ will direct the Advent Movement toward the man across the street and the man across the seas simultaneously.

Jesus did not put a time lock on His great commission, to be released to the man afar after the home folk had been converted and the work built up. He knew that such near-sightedness would be the end of the Christian religion. He was almost impatient with His disciples in their narrow and overzealous thought of the "kingdom of Israel." It was the kingdom of God that was to be their preoccupation. "Ye shall be witnesses unto me," said He, "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

This was a bifocal utterance. The "both" and the "uttermost part" were not accidental, and they are the antithesis of "first" and "then," which is sometimes the false reading of this verse. The matter of geographic difference is irrelevant. "The field is the world" (Matt. 13:38).

We find sometimes a few long-visioned but impractical people and workers who are moved by the needs of distant peoples but who remain listless about conversions next door. There are others with a strong evangelistic fervency for those they can see, but who are not interested in the winning of people obscured to them by the veil of

"Faith is dead to doubts, dumb to discouragements, blind to impossibilities, and knows nothing but success."

distance. Both are wrong. In the Advent cause each believer, each worker, each church, each institution, is responsible for the evangelization of the whole world. "The world is my parish" must be our inalterable vision.

Has this denomination geared its thinking, its planning, its financing, to this fundamental consideration? This is something for us to think about. One question cannot be avoided. It is this: How shall the legitimate desire to expand and strengthen the work at home, or in any section of the field, be related to the needs of undeveloped lands and unentered areas? If you labor in this fair land of America, upon which God has laid so mightily His hand of blessing, the problem will be a real one for you, and upon the solution you give to it will depend in a very definite measure the quality of your real contribution to the cause and the success of the Advent Movement.

However, the same question, to a greater or lesser degree, must be answered in every section of the world field. Every unit is at the same time a home base and a mission enterprise. There always is, there always must be, a field afar.

A correct answer to this problem should take into account the following:

1. The total resources of the Advent Movement must be contributed and pooled.

2. These accumulated resources must be allocated according to the requirements of the great commission—summoning us to the evangelization of all lands.

3. Our contributions and allocations and even our requests will be inspired by sacrifice. Our greatest efforts, our largest gifts, our most profound choices, our most prodigious exploits, must be for *others*. Our keenest disappointment will be when we are limited to our local parish instead of working for the world parish. This spirit will lead us along the fragrant paths of sacrificial living to unprecedented heights of achievement. Unrestrained sharing of God's favors will generate irresistible power for the accomplishment of the task.

4. The example of the more favored lands will be decisive out to the four corners of the earth.

Then, this world concept of the gospel

task will mean unity in world results. Seventh-day Adventists around the circle of the globe profess the same faith and identical Christian practices. They serve one God, hold to one doctrine, constitute one people, are one field, and will reflect the same image of the same Master. For some, perhaps, this is the most astonishing achievement of Seventh-day Adventists. A Seventh-day Adventist is always the same, whatever his race, language, or nationality. This is a modern religious phenomenon.

This is because of the universal work and message. The same message produces the same results. The preacher in the highlands of Imerina, in Madagascar, and our evangelist in the Land of the Midnight Sun tell the same story, announce the same faith, proclaim the same religious practices, as the professor of systematic theology in the Theological Seminary and the missionary to the cannibals of the South Sea Islands. When the converts of these representatives come together they need not ask, "What do you think? What do you believe? What is your work?" One God, one doctrine, one people, one work. And so it must ever remain if we are to pursue a world task to final success and prepare a people "without spot, and blameless" at the Lord's appearing. We are marching toward the same kingdom.

A Cosmopolitan Working Force Best

5. The fifth and concluding point pertains to what might be considered a very critical phase of the mission program. We hear a great deal of discussion today in mission circles on the problem of the "old" and the "young" churches. The time has come, it is said, to place more responsibility upon the young native churches. They must be led into self-support as well as into self-propagation. The native churches, it is added, must become autonomous. The leadership must be national.

These problems are crucial. Mission leaders of the great societies feel that the future of the mission program is at stake. Solutions are put forward according to circumstances and possibilities. Expediency regularly appears as a determining factor.

But the Advent Movement can have no conflict between the old and the young churches. This is due primarily to our world concept. Why, every unit of the Adventist Church is self-propagating and self-governing within the framework of the world church! The whole is responsible for

"Courage is not the absence of fear—it is the ability to go forward in the line of duty in the face of fear."

every part. The weaker units find strength and assistance in associating themselves with the whole. The stronger gather inspiration in the same association. The French say, "One hand washes the other and together both wash the face." This movement is one body with many members. These members organize and direct their labors, build up the house of God and extend His work, counsel with one another through a general leadership which itself is the sum total and expression of the component parts. These are fundamentals upon which can be built the edifice of a world church. They are the large basis of normalcy in our organization. The foreshadowing of emergency of the crisis should not be a determining factor. Without thought of crisis or of the forced departure of missionaries, the leadership of the church will be appointed as the natural projection of our world concept. Qualifications for this leadership will not be the special gifts of a race, or a people, or a school.

Experience teaches that the work of God is best fostered in any section of the world by a *cosmopolitan working force*. Such a setup brings into action gifts sufficiently varied to counterbalance weaknesses and to enhance qualities, and constitutes the constant reminder of a movement embracing "every nation, and kindred, and tongue, and people." Then the normal play of circumstances, the carrying out of the fundamental principles, will bring into specific positions of leadership the men and women whose preparation, whose spiritual, moral, and mental powers, whose experience, authority, and ability to get the work done, indicate that they are the best qualified for these positions.

It is in this way that we can hope to lead a world church to the achievement of a world task. Thus can we maintain the miracle of a truly world church with a truly world mission. Onlookers will continue to marvel at it while the cause of God advances triumphantly to the four corners of the earth.

A man's character is the reality of himself. His reputation is the opinion others have formed of him. Character is in him; reputation is from other people. One is the substance, the other is the shadow.—
Henry Ward Beecher.



Modern Theological Trends

IT WAS the last press conference at the big Evanston meeting, and the six newly elected presidents were being interrogated. Naturally, the interest was keen, and some of the newsmen were eager to know what these new leaders felt was the future of the World Council of Churches. One question in particular interested some of us. It was directed to Dr. John Baillie, professor of divinity in Edinburgh University. And, interestingly, it came from the secular press. The reporter, however, revealed an awareness of theological trends that was commendable. He said, "During this World Council we have heard little, if any, liberal theology being expressed, and many of us are wondering if the Christian church is moving away from what has been called the modernist view. I would like to ask Dr. Baillie if he believes that Christian theology is becoming more Christ-centered and conservative."

Dr. Baillie's reply was very revealing and points up some vital issues. Answering without any hesitation, he said: "A strong and rather arrogant liberalism arose in Germany about a century ago and continued until recent years. Heidelberg became the center of this new theology, which at the time was hailed as a deliverance from medieval thinking. As a young student in Britain I was made very much aware of those theological trends, and when later I went to Germany for extended study I was definitely exposed to it.

"Later that theology penetrated England and flooded our seminaries there. In fact, we had a saying when I was young that 'bad German philosophers when they die go to Oxford.' Returning to Britain, I discovered that the same liberal theology was exercising quite an influence. Then I came over

here to America and taught in this country for a number of years. It was interesting to see how that same theology penetrated the seminaries of this land. And then, rather whimsically, we used to say that 'while bad German philosophers went to Oxford for their first reincarnation, they came to the U.S.A. for their second reincarnation!'

"This movement of theological trends has been an interesting study. And while the movement has been slow, yet it has nevertheless been moving. Beginning in central Europe, it came over to Britain and from Britain over here to the States. Now we are witnessing another movement just as real. It too had its beginning where the liberal theology began. This more recent movement, which some people speak of, perhaps wrongly, as 'Barthian,' arose in central Europe; it has crossed the Channel into England, where its effects are being definitely felt; and if history teaches us anything it will not be long before it will be in the ascendancy in this land.

"You have asked me a very definite question, and I must try to give a clear-cut answer. But I think I should stress this, that Christ-centered thinking is not conservative. On the contrary, we *must* become Christ-centered in our theology in order to understand how to give the Christian message to the world. Only as the living Christ is upheld before the world as its only Saviour are we truly preaching the gospel."

As Dr. Baillie resumed his seat in the press conference, we all sensed that for those few minutes we were in the hands of a master. His clear-cut analysis of theological trends and their application to our own day needed no further explanation, at least to some of us. But for a moment I wondered just how much his statement might have meant to some of the representatives of the secular press.

Leading or Consolidating

Listening to those leaders of Christian movements expressing themselves to one another freely, and at times forthrightly, we became aware of the real problems ahead of the World Council of Churches in trying to bring about a complete unity of theological thought. And while that is the ideal they have set, yet at that same press conference another question was asked: "Is the World Council leading Christian opinion, or is it consolidating Christian opinion?"

Again the answer was interesting. As Dr. Baillie said: "It is not the purpose of the World Council to lead Christian opinion, perhaps not even to consolidate Christian opinion. It is a movement that is being led by Christian opinion, and certainly not trying to direct Christian opinion. We are concerned with one thing, and that is how to get the Christian message to the masses of our world, and how to penetrate those great areas where Christianity is unknown. One of the basic concepts of the Christian message is that it must be shared. And again I emphasize that only as we make Christ central in our theology do we have a real Christian message to give to the world. The hope of the world is Christ. Our salvation is not bound up with a movement or an organization, but with Him. And we are eager to find the way of bringing Him to those areas in the world where as yet He is not named."

Adding to that thought, Bishop Sherrill, an Episcopalian, said: "While forty years ago a movement began in this country endeavoring to form a World Council of Religions, that certainly is not the objective of the World Council of Churches. Christianity is something different from religion in general. And in order to bring the message of Christ to the world, it must stand out in relief from religions in general. The great thing about this council is not the documents that have emerged as the result of these intensive days of study—and we have plenty of those—but rather the fact that more than 160 Christian communions are able to go back to their homes testifying of the same faith."

It was a privilege to meet with these six newly elected presidents and to ask them questions. Some were eager to know whether these leaders could predict the subjects that might be discussed in the Third Assembly, scheduled to be held six years from now. One of the speakers suggested that Christian stewardship might well become an important field for study. The Christian church can prosper only when every member accepts his share of the responsibility. That is something the churches could discuss with profit. However, it was also implied that if a main theme was chosen for study by the whole assembly it would not be one that permitted such widely differing theological interpretation.

Of course, if Dr. Baillie's prediction con-

cerning theological trends comes true, it may well be that the theology of this country will be far less liberal than it is today, and much closer to the eschatological concepts of most of the European theologians. All of which emphasizes the importance of our ministers' not only being aware of our unique opportunities, but also being intelligent concerning the situation and thus able to seize the opportunity of proclaiming the truth with new power and conviction. Truly, the greatest days of the Advent Movement are just ahead of us—that is, if we can discern the signs of the times.

In the days of our Lord's ministry religious leaders, steeped in theology, were complacent and seemed utterly oblivious to the greatest issues of their day. No wonder the Saviour wept as, coming in sight of Jerusalem, He realized that the hour had passed. "If thou hadst known, even . . . in this thy day," was the agonizing cry that burst from His lips. Much of their theology was sound, but they were asleep and did not discern the signs of the times. In these days when great religious trends are sweeping the Christian world, is it possible for us who are leaders of the remnant church to be unaware of them and thus unprepared for the hour to which we have come? "Who is blind, but my servant?" asks the Lord.

Not one of us would knowingly fail the Lord in an hour like this. But, like Israel of old, we too can be so concerned about our routine program that we miss the opportunity of the ages. Outstanding leaders of many Christian communions are aware that a new pattern of Christian thought is emerging. Many of them are in the World Council of Churches. They are there, not because they are wicked or intolerant of other denominations, but because they are looking for light.

The apostles in their day found many leaders among the different Jewish sects, as well as others in the pagan world, who were looking for the way of life. Sensing that, they seized the opportunity and moved into the greatest spiritual advance of history. What they did nineteen centuries ago we must do today. For that we need a new Pentecost. And the results of the latter rain will be even more abundant than those of the former rain. Today religion in general and Christianity in particular is being sought and appreciated. Never did religion

as such have a higher priority. May God help us to discern the meaning of this, and as the New Year begins, let us as ministers and Christian workers enter into a new consecration to Christ, who alone is the hope of the world, and dedicate ourselves to our all-consuming task of giving the full gospel of Christ to a lost and needy world.

News and Announcements

Local Ministerial Association

THE local ministerial association that was formed more than three years ago by workers of the Greater New York Conference, to foster Bible study and Christian fellowship, has made a worth-while contribution to the spiritual life and effectiveness of the conference staff. It is therefore being enlarged to include workers of the Northeastern and New Jersey conferences who are in and near New York City.

Following the example of the pioneers in the days of the Bible conferences, when our doctrines became so firmly established, the association has adhered to a policy of complete freedom of discussion. The past three years have proved that such discussion deepens confidence in the pillars of our faith and strengthens the bonds of fellowship and mutual confidence among brethren.

At the first joint session new officers were elected, including F. E. J. Harder, president, from the Greater New York Conference; F. E. Roy Jeffries and B. J. Mondics, vice-presidents, from the Northeastern and the New Jersey Conference respectively.

Members of the faculties of the Theological Seminary, Atlantic Union College, and Washington Missionary College, as well as General Conference representatives and ministers from the group itself, are being asked to present studies to the association this year.

HELEN F. SMITH.

Valuable Reprints Available

COLLEGE and academy teachers of survey classes on the Old and the New Testament will be happy to learn that a brochure is now available containing reprints from THE MINISTRY of outlines of the books of the Bible by H. Camden Lacey, and of articles on the formation of the New Testament canon by LeRoy Edwin Froom. The outlines and articles appeared in issues of THE MINISTRY from December, 1932, to August, 1938. The 60-page brochure is priced at 50 cents and may be obtained by writing to the Theological Seminary, Business Office, 6830 Laurel Street, Takoma Park, Washington 12, D.C., and enclosing check or money order.

B. J. KOHLER.

THE MINISTRY



PASTOR *Shepherding the Flock*

Suggestions for Helping the Bereaved

DWIGHT S. WALLACK

Pastor-Evangelist, Michigan Conference

WHEN bereavement comes, we have an unusual opportunity to serve those in sorrow. Not only is it a time of opportunity to serve those in our own church, but it is a time when often we meet those who are not our own members and with whom we would otherwise not normally become acquainted. Difficult as it is to foresee and satisfy all the needs of those who have suffered a death in the family, nevertheless the minister who knows how to give both spiritual and practical assistance in arranging for the funeral and other details that must be faced can be of untold help and comfort.

Before the family of one of our members is overtaken in sorrow, it would seem that we as ministers ought to do more to let them know that we wish especially to serve them at this time. We should already have gained their confidence and they should recognize our wish to help them not only in their spiritual needs but in the business arrangements that must be made with the funeral home, the cemetery, et cetera. To wait for death to strike and then try to give an understanding of the many details involved is difficult for all concerned. Perhaps the best way we can help our people is to learn all we can by preliminary investigation of the funeral establishments of our community and then write a letter to our members. To write on such matters is a delicate undertaking and requires much wisdom. But we could frame a letter in the form of sharing information with them.

While specific and factual information on the facilities, services, and prices of a funeral home is an important consideration, our primary concern should be the reputation, the character, the integrity of the funeral director and his methods of doing business. The vast majority of funeral directors are honorable men who are fair in their dealings with the public. Reputable funeral directors are proud and happy to show a minister their facilities, including those parts of

their establishments that are not generally accessible to the public. It would be well, in a new pastorate, to have a friendly visit with the principal funeral homes, asking to see *all* of the establishment. During this visit one could ascertain the methods of pricing the services and become familiar with all that is involved. Funeral directors, like other businessmen, often display only their more expensive caskets rather than their entire line. However, the hour of bereavement is not the time or place for pressure selling methods, and a sympathetic director usually leaves the family in the selection room to make their own choice. A tactful and well-informed minister can be of great help at this time.

The Minister's First Contact

As soon as possible after a death has occurred the minister should try to visit the family. His comfort, courage, counsel, and sound judgment are seldom more needed than at this time. He will want to give what help he can in arranging for the services. Certain details might well be left for his second visit, however. But on this first call he may be able to give tactful suggestions regarding the choice of the funeral home, and here his previous investigation will be of great value. If at all possible, the family should reach a unanimous decision as to the particular mortuary desired. He can also help the family select the time and place of the service. When the family feels more composed, however, it is easier to give more detailed thought to some of these matters. It is of great importance to consult all the members of the family, if possible, remembering especially the wishes of those who are close relatives, but not members of our church.

Above all, the family should know that the minister very keenly feels their loss. He should enter into their feelings, as far as possible, with genuine and sincere sympathy. Once you feel that your help is no longer needed, never

pass by the opportunity to call the family together and ask God to be with them through the hours and days of sorrow just ahead.

Planning the Service

A second visit is often necessary to plan the details of the service. This should not be a hasty visit, but should include the planning of all members of the family that can be brought together. First comes the choice of minister. Here is a time for the pastor to make it easy for the family to call upon any minister they wish, for they may feel closer to another minister. If, however, they desire someone other than their pastor, it would seem ethical and kind for him to contact the out-of-town minister, thus making him feel at ease in coming to their aid.

Sometimes we may face a difficult situation, being called, for instance, to perform a service for one who was once a member of our church, but who may have left our church to join another organization. The remaining relatives ought to consider the wishes of the deceased and cooperate in having the minister of the church of which he or she was a member take charge of the service. This procedure will be less likely to make enemies among the relatives who are not our members.

Lodges and fraternities are occasionally asked to have a part in the service that we are to conduct. The family should decide who is to have charge, the minister or the lodge. If possible, arrange to have your message come last, after the lodge rites.

This planning visit should include the music for the service, arranging for an organist, if necessary, and for singers and vocal selections, if desired. It should also be a time when a minister aids in the selection of pallbearers and in the planning of an obituary if the family wishes to have one read. For the sake of a shorter service, the obituary is sometimes omitted; if one is used, it should be brief.

This visit should also include a discussion of the text, poems, or other remarks the family wishes included in the talk. If the deceased was a faithful member of the church, one can borrow his Bible and plan the service around the underlined texts that have meant a great deal to him. These texts and poems that might be found in the pages of a well-used Bible mean a great deal to the family and can form the basis of an excellent funeral talk.

Finally, after this visit, the pastor should counsel with the funeral director about all plans and how he and the family wish the services to be carried out. Ministers and funeral directors

may have set methods for the conducting of a funeral service, but let us remember that the family's desires are supreme, and fit our service to their wishes.

Where Should the Funeral Service Be Held?

In the vast majority of cases funeral services for church members can wisely be held in the church. Years ago this was done, but today the majority are held in the funeral establishments. Part of the reason for this change in location is the fact that some funeral directors prefer their own chapels because of greater convenience and the advertising value. Some try, through the use of stained glass, church candles, pictures, and other devices, to take the place of the church. While such places are good, yet it seems more appropriate to make use of the church where the deceased has been a church member.

The transference of funerals from the church to the funeral establishment has come about perhaps because of reluctance to go to the extra expense of heating and making the church building ready for a funeral. But no commercial establishment can truly take the place of the church, where God has said He will meet with His people. Relatives and friends of the deceased who are not members of our church will be impressed if it is the right kind of service, and they will be more willing to return to that church for future visits. The extra work necessary to have the service in the church is well spent for the benefits it brings. In very large churches where few friends are expected, it may, of course, be best to have the service in the funeral establishment.

The Funeral Address

The funeral address is one part of the service that should receive careful attention and should properly fit into the pattern of a simple service. This order I have found helpful: Scripture, obituary (if desired by family), prayer, special music, then the sermonet, closing with a brief prayer.

At the time of a funeral service one's remarks should be directed principally to the nearest relatives, those who suffer the most from the loss. For this reason it is wise to request funeral directors to place the desk in such a way that one can keep eye contact with the family. It is, of course, essential to remember all present, but surely we should not stand in such a way or speak in such terms that we fail to direct our remarks primarily to the family.

A good funeral talk can well be given in

from ten to fifteen minutes; twenty, at the very most. There is perhaps no time in life when it is more difficult to concentrate. More by far is remembered from a very short heart-to-heart talk than from a thirty- to forty-minute discourse.

The funeral talk should be made cheerful, hopeful, simple, and brief. Mere emotionalism really has no place in the sermonet. Especially where the deceased has been a loyal church member and has been known for his faithfulness, there is nothing wrong in personal reference to good characteristics. Some might say that a funeral talk should be completely impersonal. That, of course, would be necessary if the deceased has made absolutely no profession of religious experience of any kind. But most families appreciate having the good qualities of the deceased briefly mentioned in a dignified and judicious manner. While one might properly refer to the good, one should ignore the unpleasant circumstances that might have surrounded the death of the individual.

It would be wise to preach an entirely different type of message for those whose reputation in the community may not have been the best, whereas it is easier to prepare a sermon for one who was known by all to be a consecrated Christian. It is always appropriate to call upon the living to serve God in a better way, to prepare themselves for the crisis which must come to us all, to look with strong faith to the promises of God's Word, to emulate the good and beautiful characteristics of lives that have closed, and to find their comfort in time of need from our loving heavenly Father, who longs to help when people sorrow.

The funeral service is not the time or the place for a doctrinal study. At one particular funeral service a certain minister, with more enthusiasm than sense, said, "Brother, there are many non-Adventists present who may never again have the opportunity of hearing our message. I am going to give it to them." He did just that! In a fifty-minute sermon, every major point of our message was preached, including tithing! A truly pathetic demonstration of the lack of Christian tact and sympathy! The funeral sermonet provides a wonderful opportunity to make friends, but people always know when you have them in a corner. When people cannot escape, why should we deliberately take advantage of an occasion to deliver a message that has absolutely no relevance?

As we consider the funeral talk even for the most consecrated Christian, we should choose our words very carefully, not guaranteeing

THE WAY HE LEADS

ROBERT HARE

Could we but read the lives that pass beside us,
Could feel the burdens wearied spirits bear,
Could share the grief that wrecks a brother pilgrim
And shoulder all the bigness of his care—
Day suns would seem less bright, and stars of even
Would hide, may be, in midnight's deepest gloom.
Be patient, then, for paths we all must travel
Lead ever onward to the tomb!

Could we but measure all the bitter sorrow
Or weigh the tears that hidden grief has shed,
Could walk with broken hearts amid the shadows
And share their memories of the silent dead—
The perfumed flowers around might lose their
sweetness,
And balmy winds no more might breathe of rest.
Be kindly, then, for you can never measure,
The pangs that move the heart unblest!

Could we but see the heavy cross uplifted
Before the vision of our brother's clay,
Could feel the darkness where his footsteps falter
In vainly seeking for the brighter way—
Our toiling dreams would then appear less darkly,
The path we tread, less rough, while Heaven
above
Would smile more sweetly as we read the story
Of the divine, eternal love.

eternal life to anyone. Only God knows the future, but we can emphasize the certainty of the Christian hope and the reality of redemption.

At the conclusion of the talk and prayer, if music is planned it is always good for the minister to sit down during the rendition of the musical number, after which he takes his place at the head of the casket and remains in a dignified attitude during the time the friends and relatives file past. At such a time relatives may not know what to do, and the funeral director cannot step forward and suggest that the family leave, but the minister can. To know how to speak just a word or two and take the arm of the sorrowing and, if necessary, assist them toward the exit of the church or chapel is a grace every minister should cultivate.

At the Graveside

After the funeral cortege reaches the cemetery, it is proper that the minister lead the way slowly to the burial site. Then, taking care to stand at the head of the grave, be sure to face the family. Wait until all are present before beginning this brief committal service. The funeral director can easily give the signal.

If a lodge or fraternity is to have any part in the graveside service, it would be best for it to be completed first. This is a place where few words are needed on the part of the minister. Perhaps a brief Scripture, a poem, and final prayer of committal may be all that is necessary. Again, we should make this part of the service dignified and, above all, hopeful. We can speak definitely of the certainty of the resurrection. The use of such words as "Ashes to ashes, dust to dust," which for long years have been part of the ritual of some of the older Protestant churches, is being largely omitted today. Sometimes dust or flower petals are sprinkled over the casket to signify that the loved one is now returning to the dust from which he came. While this is theologically sound, and is naturally expected by some, yet why emphasize it here? It does not comfort the sorrowing ones. Is it not better to emphasize the coming resurrection day, when God's faithful servants will come forth to reign with Him eternally?

After a concluding prayer the minister should always speak final words of courage to the family and nearest relatives and, if necessary, assist them to their cars.

Shall We Accept Gratuities for the Funeral Service?

Every Seventh-day Adventist minister is paid for his time to serve his church and its members. Surely this includes the funeral service; therefore payment for this service is out of place and should be discouraged. It would be wise, in the general informational letter previously mentioned, to let our people know that we prefer to serve them at this time without receiving any monetary reward, thus sparing embarrassment at the time of a funeral. If they still wish to give something, it may be wise to accept it rather than offend them, and such gifts can be given to the Dorcas Welfare Society or to some other worthy cause.

In the case of a funeral for one who has no connection with our church, the same principle still holds good. This is a wonderful opportunity to let people know that the blessings of God cannot be purchased with money and that you, as God's servant, are perfectly happy to serve them without any thought of monetary return. There is probably a single condition where it would be proper to accept money, and that is if a family has requested your service and it has been necessary to travel some distance. To receive the actual amount of expenses involved would be a normal procedure.

No funeral can properly be called a pleasant experience for the minister. It can, however, be a most rewarding and satisfying experience for one who is able to give the spiritual help and practical assistance needed by the family and friends in their hour of great sorrow.

An Appraisal of Our Church Building Program —Part IV

Practical Suggestions

E. D. CALKINS

Pastor and Building Consultant, East Pennsylvania Conference

IT HAS been said that the character of a civilization is judged by its architecture. And rationalize as we will, the public still is judging us by our church architecture. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). One of the most effective ways to let your "works" testify is through the medium of your church structure. Let it be the "city that is set on an hill" (Matt. 5:14) whose light shines forth as a testimony in these latter days.

Choosing a Site

The location of the church is very important. Often a site is agreed upon because a generous member has a lot he desires to donate as his portion of the undertaking. Again, lots are often chosen because a saving of a thousand dollars can be effected. Neither procedure may be advisable. It is true that "a penny saved is a penny earned," but it is likewise true that we may be "penny-wise and pound-foolish."

Recently the writer assisted two congregations to see the relative merit of more desirable lots even at an added cost. Consider that an attractive chapel might cost fifty thousand dollars, but with the expenditure of one or two thousand dollars more, a far better location might be secured. The relative cost of the site is small in comparison with the entire figure. Furthermore, it should be considered that the cost of building will be as great on a back street as on a desirable boulevard.

The locating committee will give study to all the factors relative to securing a suitable site. They will consider such questions as: Is public transportation adequate? Is there ample parking space? (Some cities are beginning to require off-street parking areas for public buildings.) Will there be room for grass and shrubbery without crowding the lot? Is it in a representative area that is not likely to become a slum

section? Does it avoid noisy factory neighbors? Is it a corner lot? Have improvements such as curb, walk, sewer, and water been installed? The aggregate of these items alone will be a substantial amount if installation is made after purchase.

A lot that lies low should be avoided, as fill is expensive and the danger of a wet basement is always disturbing. To climb a high bank or flight of stairs is another handicap, particularly to elderly people. It also detracts from the inviting effect of the entrance.

Before purchase of a site, counsel should be sought from the conference representatives and investigation made as to city zoning and building restrictions. The committee will ascertain if there are deed restrictions that would prohibit the erection of a church (or school).

After approval has been secured, recommendation made to the church, and affirmative action taken, the sales agreement will then be made out in the name of the conference association. Competent counsel should be sought in the legal transaction. Title insurance is becoming a normal and general procedure, and should be considered. The deed should be placed with the conference secretary-treasurer.

Creating the Plan

The plans committee will do much planning and praying before they have decided upon the plan. In the early stages they will amass material on every phase of church planning. They will list the needs of the new building, which should be planned to be adequate for a number of years of membership growth. Thus seating capacity, Sabbath school departmental needs, mothers' room, rest-rooms, baptistry, Dorcas and welfare center, boiler room, cloakroom, and perhaps an assembly room or chapel in the larger churches will all be given consideration.

If your conference has a building counseling department, the committee will do well to invite the representative to meet with them. He will have scores of church plans and ideas with which to work. It might be that a church answering your description has already been built, the plan of which could be secured reasonably. This one item could be a considerable saving to any congregation. However, it is never advisable to use a plan only because it saves the church money. The investment in a competent architect is perhaps the best investment made. Nothing is more heart sickening than to see a new church with grotesque proportions. Would you rather invest nineteen thousand dollars in a crude building, or invest

twenty thousand dollars and have it attractive? The cost of an architect is generally the only difference.

"We have no command from God to erect a building which will compare for richness and splendor with the temple. But we are to build a humble house of worship, plain and simple, neat and perfect in its design.

"Then let those who have means look to it that they are as liberal and tasteful in erecting a temple wherein we may worship God as they have been in locating and building and furnishing their own houses."—*Evangelism*, p. 377.

Large dividends may result from the building committee's visiting other representative churches and discussing plans and problems of construction.

At present our denomination does not have a standard style of architecture. To say that Gothic or Colonial is the only fitting form of architecture for our churches, and that all others should be discarded, would be folly indeed. The style of architecture does not necessarily determine its attractiveness, but its proportion, balance, and symmetry do.

"Churches are built in many places, but they need not all be built in precisely the same style. Different styles of building may be appropriate to different locations."—*Ibid.*, p. 379.

After the architect has been selected and given a list of the needs of your congregation, he will then create a plan or two to be submitted to your committee. Continue to counsel together with your architect and your conference consultant until an acceptable plan has been decided upon. You would normally pay the architect a portion of his fee at this point, unless the project is relatively small.

State building regulations governing churches and schools must be met in many States. These govern the width of aisles, stairways, number of exits, and other fire regulations. The code may call for a fireproof or fire-resistant type of construction. Some States, such as Pennsylvania, require an emergency lighting system installed in school buildings.

When preliminary plans are available, all final alterations should be made. With these plans a contractor or builder can generally give a rough estimate as to the cost of construction. The plans may need to be adjusted accordingly. The committee may well provide itself with a check list to safeguard what it considers necessities. Such items as electric outlets for equipment, telephone installation, sound system, window height in department rooms, heat zoning, lighting effects on rostrum, drinking fountain, acoustical properties, missionary

supply room, ventilation, et cetera, might be included.

The completed working plans will be submitted to the State or city, or both, for approval, if necessary, as well as to the conference committee, who will in turn submit them to the union and General conferences when necessary. Also a building permit must be secured in a municipality before construction work is begun.

General Contract or Separate Contracts?

Shall we have a contractor, or plan to build the structure without such service? This is perhaps the greatest question facing the average congregation. The contract price is generally a staggering figure when compared with the sacrificial giving of widows and laboring people. It will, however, assure the congregation of a completed building according to plans and specifications, and will generally result in a better building in a specified time.

An alternate plan would be to let separate contracts for particular types of work. A building contractor might bid on the masonry work, including brick, block, and stone. Separate contracts could then be issued for concrete work, roofing, heating, plumbing, electrical work, painting, and other various types of work.

In a large building operation the writer conducted, he hired a building superintendent, a crew of masons, and a couple of laborers for the exterior construction. This permitted one of our members who is engaged in heating to install the heating system. One of our plumbers installed the plumbing. Tile setters did the tilework, including the installation of asphalt tile. A cement finisher supervised the concrete work. An electrician installed all the interior wiring and fixtures. Two painters carried the burden of painting. In all these lines volunteer labor was a large item, which resulted in the saving of thousands of dollars. Donated materials were a help in several fields also. These savings would have been almost impossible if a general contract had been given.

If such a plan is followed, it calls for careful supervision, the carrying of compensation insurance, and construction insurance on the building. The electrical installations will need periodic inspection by the underwriters. The plumbing work must likewise pass inspection, and must be installed by a registered plumber if the code in your city so demands. City building inspectors, and State if necessary, will make a final inspection of construction work, largely in the interest of safety features and to see that the approved plan has been followed.

Often our smaller building programs are left unfinished because the congregation moves into the building and the urge to finish is lost, or the pastor is moved and the new man has other interests. But the job is not completed until the lawn is in and the entire plot is landscaped. This need not wait until all interior work is completed, but should be cared for as early as practicable. It is really a part of our public-relations program.

Brethren, let us keep our buildings in good repair and well painted. The appearance of the church building will be an index of the respect shown toward you and the members of your congregation.

[End of Series]

The Midweek Meeting

ROSE E. BOOSE

Santa Ana, California

[Our pastors will appreciate these practical suggestions and thoughts on a vital need, which were prepared at the request of your editors.]

GOD has blessed this church with a wealth of instruction on various phases of the work of the church. An abundance of counsel deals with prayer meetings and how to make them "the most interesting gatherings that are held."

One thing that should be heeded is the appointed hour for worship. We are told:

"Meetings for conference and prayer should not be made tedious. If possible, all should be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or even fifteen minutes behind the time, there should be no waiting. If there are but two present, they can claim the promise. The meeting should open at the appointed hour if possible, be there few or many present."—*Testimonies*, vol. 2, pp. 577, 578.

Don't scold the people who *are* present because the rest of the church is not coming to prayer meeting. Those who have come should be received kindly and encouraged, not depressed by the rehearsal of reproof for the absent ones.

"Friendship is better than criticism. True friendship which sees the good in man, and which is ever ready to minimize the evil, is far better for God's work than criticism."—*Dwight L. Moody, the Man and His Mission*, p. 252.

The study of the Word of God, prayer, and praise are the elements that make a prayer meeting. Much thought should be given to the studies or exposition of the Word at the midweek meetings. By all means, whoever is in charge should present the subject that was announced at the previous meeting. In one known instance a certain subject was announced in

four consecutive church bulletins, and was never touched till the fifth week. Meantime some had dropped out of the prayer meeting group. The subjects presented should not be too long or too involved. Few can follow a long-drawn-out series of expositions on a single chapter or book of the Bible, and they become weary and remain away from the meetings.

I think it was the late W. A. Spicer who said, "The truths which made us Seventh-day Adventists will keep us Seventh-day Adventists." Here, then, would be a rich field of material that could be presented anew with fresh material that would interest all who come to the prayer meeting. The distinctive doctrines of the Bible are not too well known, and it would be profitable to review them in the midweek meetings. They are too seldom presented in the Sabbath services. In one of our largest churches notes were kept on every sermon preached in more than a year, and not one sermon was ever given on any of the distinctive truths of Seventh-day Adventism. That, I fear, can be said of many churches.

We need more often to hear that our blessed Lord will soon come again. There are more evidences of His return than the hydrogen bomb and crimes reported in the newspapers. We need to hear more on the sacredness of the Sabbath and the joy to be found in its proper observance. The fact of our living in the closing days of the final judgment needs to be kept before us, for many do not take the time to keep these things fresh in their minds. One could continue; but where could be found a more appropriate time to renew our love for these truths than in the prayer meetings? These subjects, in spite of their familiarity, can be made most interesting.

When the Word of God has been "heated red hot" by the Holy Spirit, as was said of D. L. Moody, then people may say as one of Moody's hearers said, "Well, I didn't think the time would ever come when I should prefer a prayer-meeting to a theatre."

"Moody stuck to the Bible, and therefore the people stuck to him. . . . He concerned himself simply with the Bible, and the hungry multitude crowded to hear him. There are scores of ministers that concern themselves with everything under heaven except the Bible—and as a consequence they preach to a beggarly amount of empty pews, and the people are none the worse off for staying away."—*Ibid.*, p. 242.

"Prayer is the opening of the heart to God as to a friend."—*Steps to Christ*, p. 97. In what more beautiful and simple language could one say what prayer is? Another statement from the

pen of the Spirit of prophecy urges freedom as in one's own family:

"From the light which I have received, our meetings should be spiritual and social, and not too long. . . . As in a united family, simplicity, meekness, confidence, and love should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together."—*Testimonies*, vol. 2, p. 579.

"Brethren and sisters, when you assemble for social worship, believe that Jesus meets with you; believe that He is willing to bless you. . . . When you pray, be brief, come right to the point. . . . God will bestow upon us every needed blessing if we ask Him in simplicity and faith."—*Ibid.*, vol. 5, p. 201.

In this quotation, as in many others in the Spirit of prophecy, we are admonished to be brief and to come right to the point in our prayers. Just what are considered to be long prayers and testimonies? The following statements will tell:

"The testimonies should be short, and of a nature to help others. Nothing will so completely kill the spirit of devotion as for *one person to take up twenty or thirty minutes in a long testimony.*"—*Gospel Workers*, p. 171. (Italics supplied.)

Twenty or thirty minutes may have been a common thing in former days, but certainly not today. Of such it is said, "They weary the angels and the people who listen to them."—*Testimonies*, vol. 4, p. 71.

For what should we pray?

"We should not come to the house of God to pray for our families unless deep feeling shall lead us while the Spirit of God is convicting them. Generally, the proper place to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, we should pray for a present blessing and should expect God to hear and answer our prayers. Such meetings will be lively and interesting."—*Ibid.*, vol. 1, pp. 145, 146.

"The prayer and social meeting should be a season of special help and encouragement."—*Gospel Workers*, p. 171.

"Brethren, carry the people with you in your prayers. Go to your Saviour in faith, and tell Him what you need on that occasion. Let the soul go out after God with intense longing for the blessing needed at that time."—*Testimonies*, vol. 5, p. 201.

"The prayer meetings should be the most interesting gatherings that are held. . . . The people hunger for the bread of life. If they find it at the prayer meeting they will go there to receive it."—*Ibid.*, vol. 4, p. 70.

"The best way to improve a prayer meeting is to so conduct it that the presence of God will be manifest there."—R. A. TORREY, quoted in *Dwight L. Moody, the Man and His Mission*, p. 143.



E VANGELISM *Winning Men for God*

Preaching Prophecy

PHILIP W. DUNHAM

Pastor-Evangelist, Southeastern California Conference

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis."—*Evangelism*, p. 194.

IN THE light of this statement Seventh-day Adventist teachers, Bible instructors, ministers, and laity stand in a tremendously unique position in the world today. Why? Because we have within our grasp the key that unlocks the future—the understanding of the prophetic revelations of God's Word. We may take this key to the next neighborhood into which we move, to our next pastorate, or to our next series of meetings, and use it to bring relief, satisfaction, comfort, and hope to all those with whom we come in contact. God has graciously revealed to us the great final scenes in the history of the world. I wonder whether we appreciate the certainty that this fact brings. I wonder whether we are aware of the terrible responsibility that rests upon us to share this light with others. This may be a trite statement, but it is true: If ever there was a time for the preaching of prophecy, it is now! It is time to refocus our thinking as to why we should be preaching prophecy.

Reasons for Preaching Prophecy

1. We should preach prophecy because of its importance and place in the past. It is certainly impossible to separate prophecy from the fabric of the earth's history. We think of many prophetic pictures: Genesis 3:15, the Flood, sojourn in Egypt, Messianic prophecies, captivity of Jewish nation, the 2300 days, Daniel 2, 7, 8, 9, 11, Matthew 24, then the prophecies of Revelation, including the churches, the seals, the trumpets, the plagues, the true church, the

United States, the three angels' messages, and the new earth. And certainly these prophetic teachings have made a profound impression upon different individuals in the past, and have shaped the course of nations. As an outstanding example of this fact we could think of the high priest Jaddua, coming out of the city to meet Alexander and explaining to him the prophecy of Daniel 8. Further than this, there have been men in every century who were searching for and teaching the prophetic truths.

2. We should preach prophecy because of its convincing power.

"Yet convincing as was this evidence of the certainty of the believers' hope, there was another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored."—*The Acts of the Apostles*, p. 534.

3. The preaching of prophecy will help people to have an entirely different religious experience.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."—*Testimonies to Ministers*, p. 114.

4. We should preach prophecy because it will bring a reformation in the church.

"If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message."—*Ibid.*, p. 118.

5. We must preach prophecy because of the direct admonition of the servant of God.

"The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God."—*Evangelism*, p. 193.

"Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects."—*Fundamentals of Education*, p. 335.

6. We should preach prophecy because it will help people to place a true value on eternity.

"A careful study of the working out of God's purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life. Thus, viewing the things of time in the light of eternity, we may, like Daniel and his followers, live for that which is true and noble and enduring."—*Prophets and Kings*, p. 548.

7. We should preach prophecy because all of the prophecies are reaching their fulfillment.

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession."—*Testimonies to Ministers*, p. 116.

8. We must preach prophecy because it is the foundation of the faith of Seventh-day Adventists.

"Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists."—*Evangelism*, p. 196.

9. We should present the prophecies because of Satan's interest in them.

"When God's written word was given, Satan studied the prophecies of the Saviour's advent. From generation to generation he worked to blind the people to these prophecies, that they might reject Christ at His coming."—*The Desire of Ages*, p. 115.

10. We should preach prophecy because of the example of Paul.

"Paul's habit was to dwell upon the prophecies when with the Jewish people, and bring them down step by step, and then after some time open the subject of Christ as the true Messiah."—*Evangelism*, p. 246.

11. We should preach prophecy because of our Lord's example.

"The hope of national greatness was dwelt upon with kindling enthusiasm. Jesus knew that this hope was to be disappointed, for it was founded on a misinterpretation of the Scriptures. With deep earnestness He explained the prophecies, and tried to arouse the people to a closer study of God's word."—*The Desire of Ages*, p. 154.

"The burden of Christ's preaching was, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.'"—*Ibid.*, p. 233.

Certainly in these important considerations is found sufficient drive for placing a new emphasis upon prophecy in our preaching.

Actual Presentation of Prophecy

There are several points that force themselves

upon our attention when we consider the actual presentation of prophetic truths.

1. We might consider briefly the question, "What should be the order of the presentation of the prophecies?" I have never heard two men present the prophecies at exactly the same point in their meetings. However, we do have a suggestion in the book *Evangelism* as to when they should come.

"I told him that the best and wisest plan would be to dwell upon subjects that would arouse the conscience. He could talk to them upon practical godliness; devotion and piety; and present the self-denial, self-sacrificing life of Jesus as our example until they will see the contrast in their self-indulgent life, and become dissatisfied with their unchristian lives. Then present to them the prophecies."—Page 226.

2. We must remember to make the preaching of prophecy practical. There is a mighty challenge along this line of thought, because often the prophecies are presented in a very dry, historical, and uninteresting manner. They are almost distasteful. We must not present the skeleton alone, but also the flesh, so that our preaching will be alive. "There should be interspersed with the prophecies practical lessons of the teachings of Christ."—*Evangelism*, p. 172. There are endless possibilities for doing this. For one example, I remember an evangelist's using Revelation 17, where the picture is given of the woman arrayed in scarlet, and decked with gold and precious stones, et cetera, as a basis for our teaching on dress reform. In fact, this same evangelist felt that he could feature the book of Revelation and weave the whole message into it.

"The truths of prophecy are bound up together, and as we study them, they form a beautiful cluster of practical Christian truth."—*Ibid.*, p. 220.

3. Above all, we must learn to uplift Christ in our prophetic preaching.

"The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'"—*Ibid.*, p. 196.

Christ explained the prophecies with deep earnestness, and you will remember that we are told that the burden of Christ's preaching was, "The time is fulfilled." But we must learn how to center our preaching on the last part of the statement, which says, "and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). Prophecy is a vehicle, and constitutes a means whereby we can present the larger truth of the grace of Christ to all men.

"Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning Star.'"—*Ibid.*, p. 195.

The evangelist who handles the great themes of Revelation without placing his emphasis upon the fact that the Lamb is mentioned twenty-seven times is missing the mark completely. We must uplift Christ!

4. Do not be a prophet. Surely this caution does not need much comment. Sometimes there are men who feel that the preaching of prophecy makes them the prophet, and prognostications come forth that are fearful and wonderful. At times some of our men have been left out on a limb without any tree to support them.

5. Closely related to this is the caution to avoid pet theories. There is enough that we can give to the people that is solid and profitable without going into fanciful flights of imagination.

6. Lastly, present the prophecies in a fresh manner.

"Do not let the teaching be done in a dry, abstract way, which has been the manner of teaching in too many cases, but present the truths of God's Word in a fresh, impressive way. . . ."—*Ibid.*, p. 195.

"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."—*Ibid.*, p. 198.

God has given us the light today that will help us in doing this, and the material is found in the volumes of *The Prophetic Faith of Our Fathers*. When we realize the part that prophecy has played in history; when we see the high caliber of the men who have dealt with the prophetic subjects; when we see that we can point to many, many people of all faiths, who at one time believed as we do—Baptists, Methodists, Congregationalists, Jews, Catholics, et cetera—and when we are impressed anew that today the Seventh-day Adventist Church holds every correct major prophetic truth that has ever been held by any church down through the centuries, then we are going to have some fire kindled in our prophetic preaching that will command attention.

We are coming to a great day! We are coming to a day when the preaching of prophecy will become more and more important.

"Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that can not be repressed. The lips of children will be

opened to proclaim the mysteries that have been hidden from the minds of men."—*Testimonies to Ministers*, p. 116.

Let us fill our minds with the importance of prophecy, let us claim God's promises for the understanding of prophecy, let us make sure that prophecy receives the proper emphasis in our meetings, let us avoid extremes, and with the aid of the Holy Spirit, let us preach prophecy with power.

How Does Billy Graham Do It?

M. CAROL HETZELL

General Conference Bureau of Public Relations

MINISTERS who have cast inquiring eyes upon the outstanding success of Billy Graham in his evangelistic meetings would do well to give consideration to the background of this success.

It is true that Billy Graham is usually successful in getting a large percentage of the churches in a city and in neighboring cities to back his campaign.

It is true that he emphasizes the great power of prayer, and certainly God must honor those prayers when they ascend from sincere hearts. For instance, in the dead of winter in London, according to Mrs. Billy Graham, one night "in one cold, unheated building eight hundred people prayed all night long on their knees" for the meetings.

It is true that Graham is a powerful speaker and can put into his public appearances—and private—the additional factor of a dynamic personality. But this is not sufficient reason to make the name Billy Graham a household word throughout America and even overseas. Power of speech, current application of subject matter, spiritual and even personal appeal, are primary factors in the success of an evangelist, but there is still one other ingredient necessary—sound public relations.

Not by any means is all the contact with the public made from the pulpit, or even through personal visitation. In fact, the first public contact is made through the press. And in order for this to be a telling contact, careful thought and long-range planning are required.

Jerry Beavan is public relations director for the Billy Graham evangelistic team, and Graham himself says, "Jerry Beavan is my right arm."

It is Beavan who precedes the evangelist and arranges appointments, contracts for the physical setup, and in general lays the groundwork for each series of meetings. This advance

type of activity is not new in the field of evangelism. Dwight L. Moody, Billy Sunday, and others employed similar agents for their campaigns.

Advance work for a Billy Graham series of meetings begins several months before the opening date. First the churches are prepared—spiritually and physically. Cooperation of clergy and parishioners is solicited. Prayer groups are established, ushers organized, and a choir is assembled and trained. Arrangements are completed for the auditorium and hotel accommodations. The comfort of both the evangelistic team and the public that will be attending the meetings receives minute attention. Then the publicity work begins.

Two weeks ahead of the opening date Beavan pays a friendly visit to the radio stations and newspapers of the area involved. These personal contacts, he feels, are vital to the success of his campaign. The contacts do not, however, stop with the top men. Reporters are also vital to his success story, and are not considered as impersonal relay agents.

The results of such a program stand revealed in the hearty support given Billy Graham in every major city visited. An additional note of interest lies in the fact that reporters actually are listed among those converted through Graham evangelistic campaigns.

Watching for News Angles

What goes into the public press must be news. It cannot be simply publicity as such; the advertising program handles that field. Therefore Beavan maintains a constant vigil for "pegs," or angles upon which to pin stories about the campaign and thereby keep it alive in the public mind.

Current events are never overlooked. Graham seizes upon the interest of the moment by releasing a statement or encouraging some action. Local issues, projects, and occurrences become subjects of his opinion—with the wisdom of caution well blended with the courage of conviction. Local landmarks seemingly capture his attention and continually provide food for thoughtful remarks and grist for the press.

Another angle of Beavan's publicity program is his approach through community organizations. He identifies evangelistic associates, musicians, and soloists in the minds of the people by personal appearances. Bookings are made for them with schools, service clubs, and women's meetings in conjunction with the campaign. This creates a closer contact with well-established local organizations and encour-

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ages their attendance at the regular evangelistic meetings.

Fundamental in all planning for the program is the foresighted approach—preparation in advance, proper introduction of the evangelist through long-range, planned publicity, and an understanding of the community that is host to the evangelistic campaign.

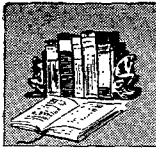
More than money, these features require thought and time. Therefore they can be a part of every evangelist's packet of publicity. The evangelist who is limited as to budget need not necessarily be limited as to publicity if he will take advantage of the opportunities about him.

The public press is one of the best mediums for reaching the multitudes. And it is free. Free, that is, if one can develop good news sense and is willing to take the time to produce the kind of news that editors want.

The evangelist who can open his campaign in a community with which he has become familiar will find a closer cooperation, a readier understanding of his mission, and a warmer reception than will the man who starts out "cold" with merely a few paid ads and some briefly glimpsed handbills to announce his coming.

A little long-range planning goes a long way in the field of public relations and evangelism.

In His life, Christ is an example, showing us how to live; in His death, He is a sacrifice, satisfying for our sins; in His resurrection, a conqueror; in His ascension, a king; in His intercession, a high priest.—Martin Luther.



RESEARCH *Theology, History, Science*

The Meaning of "Leprosy" in the Bible

L. H. BARNARD

New Guinea Highlands Hansende Colony, Mount Hagen, New Guinea

BUT he was a leper." Few words plumb the depth of human pathos as do those five words found in 2 Kings 5:1. The emotional impact of the word "leper" and its derivatives befuddles our thinking; therefore there is a need for a clearer understanding of the relationship between the Bible use of the word and our modern concept of the disease. Because of the oft-used analogy between leprosy and sin, it is doubly important for us to be intelligent on the Bible use of the word.

The word "leper" and its derivatives appear sixty-seven times in the Bible, but let us begin by analyzing the word as found so often in the thirteenth and fourteenth chapters of Leviticus. We do not need to go far before we are confused as we endeavor to reconcile the use of the word here with our present understanding of its use.

Let us bear in mind that the book of Leviticus is primarily dealing with Jewish ordinances and that reference to any disease is made because of its likelihood to produce ceremonial uncleanness and not from a medical viewpoint. It will be noted that no reference is made to any remedial action.

To be specific, let us note several references to the condition in question that clash with the present medical idea of the disease. Leviticus 13:29-37 discusses a disease of the head or beard that under certain conditions was pronounced "a leprosy upon the head or beard" (verse 30). The Revised Standard Version gives us a clearer picture and presents a fairly accurate description of a fungus disease, quite common under tropical conditions particularly, as can be all too readily verified by those who served in the Armed Forces during World War II. The Revised Standard Version calls it "an itch" as well as "a leprosy." It is very improbable that this condition could be leprosy as we now understand the form of the disease. Verses 47-59 of the same chapter talk about "the plague of leprosy in a garment," which is entirely in-

consistent with any present-day concept of leprosy. Again in Leviticus 14:33-47, where the "plague of leprosy in a house" is discussed, the same confusion exists. The summary of the laws of leprosy in Leviticus 14:54-57 makes it quite plain that several conditions are included under the title of leprosy diseases.

To further amplify this point I would like to quote from the eminent leprologist Dr. R. G. Cochrane:

"In Old Testament times the word 'Zaraath' [tsara'ath] in Hebrew, used as a generic name for a group of diseases, was translated leprosy, and persons were declared ceremoniously unclean when they had any malformation or any disease which was likely to be dangerous, or produce a permanent blemish."—*Practical Textbook of Leprosy* (Oxford Medical Publication), p. 235.

No doubt the all-wise Leader of ancient Israel was thinking of their physical well-being as well as ceremonial cleanliness when these laws were imposed.

On the other hand, it must not be deduced from the foregoing that the specific disease of leprosy was not meant sometimes in the Bible term. I think it was. The first use of the word in the Bible is in Exodus 4:6, when Moses' hand was turned leprous as snow, as a sign that he was chosen by God. The significance of the sign would be lost if it did not convey a strong abhorrence of a disease that was revolting in its ultimate termination.

Modern Leprosy

Leprosy today is divided into two main categories. One is the "tuberculoid" type that is benign and resistant, being characterized by light patches of skin and nerve involvement that results in the repulsive ulcers and maiming of the extremities. The other type is called "lepromatous," which is a malignant and nonresistant form characterized by disfiguring swellings and nodules of the face and body. It could well be that Leviticus 13:9 refers to the tuberculoid type, while verse two of the same chapter refers

to the lepromatous type. Other than the use of the term in Leviticus, it would appear that most other uses of the word are referring to the specific disease.

It may surprise some to learn that the words "library" and "leprosy" originated from the same word. As an authority, I quote Lt. Gen. Sir William MacArthur:

"In English the word 'leper' originally signified the disease itself, and not as at present the diseased person. This word, in a variety of related forms, runs through the Aryan languages. The basic meaning is, something that peels off; and for this reason it was early applied to the inner bark of trees. The Latin form of the word was *liber*, and as this bark was used to write on, *liber* came to mean a book, so it is interesting to remember that the modern 'library' and 'leprosy' are in origin the same word." —"Mediaeval 'Leprosy' in the British Isles," *The Leprosy Review*, Vol. XXIV, No. 1, p. 8.

To me it is of real significance that the Bible does not speak of healing or curing this disease except in three instances. The first is found in Leviticus 14:3, where it refers to several diseases; another is in 2 Kings 5:11, where the wishful thinking of Naaman is expressed, the Revised Standard Version stating that he thought the prophet would "wave his hand over the place, and cure the leper." The other occasion is in Luke 17:15, where the one grateful leper turned back to thank Jesus "when he saw that he was healed," although the preceding verse says only that he was "cleansed."

Is it not meaningful that in Matthew 10:8 we are commissioned to "heal the sick" but only to "cleansed the lepers"? Here the import

of the analogy between leprosy and sin is most striking. We are not commanded to cure leprosy but only to cleanse it, which leaves an inference that it will be prone to relapse if the cleansing process is not continuous. Even today, in spite of all modern drugs, there is no reputed cure for leprosy. After treatment, and after clinical and bacteriological evidences of the disease have disappeared and treatment has been continued for at least a further six months, cases are then discharged only as "arrested" cases. No leprologist can say that any case will not relapse. Such is the insidious nature of leprosy—and of sin.

Parallels Between Leprosy and Sin

Space will not permit exhaustive treatment of the many parallels between leprosy and sin, but let us consider some of the more obvious ones. First, the analogy lends no support to the false thesis, "once saved, always saved." This is quite remarkable, as even when a miracle arrested the disease in Bible days, its permanent resolution was, by inference, conditional, and it still is today, regardless of modern science. Maybe this will always be so until the grand day when sin and sickness will be forever banished.

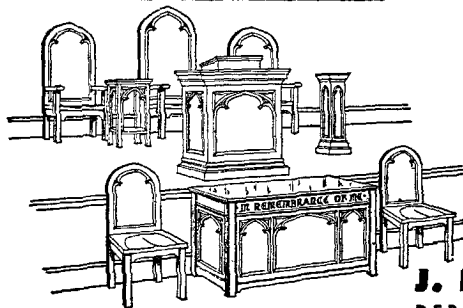
Continual exposure to leprosy increases the risk of contracting it or predisposes to relapse, and the greater the filth, or "uncleanness," the greater the risk. And is it not so with sin? The development of the disease depends on the resistance or immunity of the body, which can prevent the disease from gaining a foothold, because as rapidly as it gains entrance

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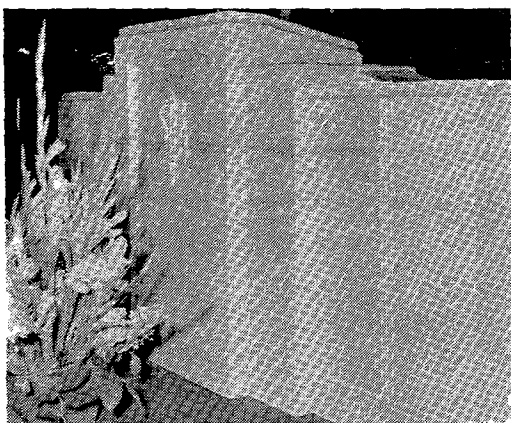


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through the barrier of the skin, it is defeated. It pays us to be on guard against the stealthy entrance of sin, to strengthen our defenses and fortify our minds with a "Thus saith the Lord."

The deceitfulness of sin is typified by the whiteness of the maculae, or depigmented patches of skin that are a paramount sign of leprosy. This, it will be recalled, was the condition of Moses' hand, which was to be used as a sign. Many lepers have only light patches of skin as an evidence that they have leprosy in an otherwise healthy body. It may be only one mark an inch in diameter that may remain quiescent for many years, sometimes to disappear altogether, but in some cases it will return in a more drastic form from some hidden focus. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). Does not the prayer of David, "Create in me a clean heart, O God" (Ps. 51:10), take on new significance in the light of this analogy?

Leprosy is not congenital, strange as it may seem; neither are we born sinners. But children are many times more susceptible to this disease than adults, as their resistance is lower. In fact, it is believed that in nearly all cases leprosy is contracted in the early years of life even if it

does not become manifest for fifteen to twenty years, as is sometimes the case. Should we not guard particularly the impressionable years of infancy and childhood, continually shielding those of tender years from harmful influences while persistently striving to strengthen their characters? We are told, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

Another interesting point is that this disease has never been successfully transmitted by artificial methods, and this is still a mystery in the medical world. Just so with sin—we sin only if we will to do so, and we can never blame anyone else for our sins.

Lepers were formerly outcasts, and even today, in spite of efforts to prevent it, they are thoroughly ostracized by society. Sinners will finally be cast out eternally, and "there shall be weeping and gnashing of teeth" (Matt. 8:12).

Although the disease still strikes fear, if it is detected early and prompt action is taken, with the aid of modern drugs, it can be brought under control in most, if not all, cases. Several years ago, when obtaining a smear from a leper for bacteriological examination, I punctured the lobe of his ear once with a needle, but the second time I missed and punctured my own finger that was holding the ear lobe. From time to time I scrutinize that part of the finger very closely. One of the hairs has turned white, and if there is any suggestion of whitening of the skin I will not hesitate to consult a surgeon to have the flesh excised. If caught early enough, this would almost certainly rid my body of this disease. "And if your hand or your foot causes you to sin, cut it off and throw it from you; it is better for you to enter life maimed or lame than with two hands or two feet to be thrown into the eternal fire" (Matt. 18:8, R.S.V.).

The modern term for leprosy is Hansen's disease, named after the discoverer of the causative organism. It is hoped that the change in name will remove the phobia and social stigma associated with leprosy. Likewise, this oversentimental, doting age would excuse most sins, explaining them away in both young and old, but in the eyes of God sin is unchanged and its heinous nature remains as revolting as leprosy.

The terrifying aftermath of this dread disease, with its grotesque disfigurements of face and permanent maiming of limbs, is well known. It is a fit symbol of the utter abhorrence our heavenly Father has for sin, and typifies the final result of unchecked sin. Surely

this somber picture should spur us on to endeavors to rescue ailing humanity before irreparable damage is done and the effects of sin become permanent.

Paradoxically, although leprosy is the oldest known disease, much is still unknown about its baleful ways, and its permanent cure is still out of our reach. But, by the grace of God, we can fulfill Christ's commission and cleanse lepers both physically and spiritually.

Research Notebook Jottings

More on Habakkuk 2:2

WRITE the vision, and make it plain upon tables, that he may run that readeth it" (Hab. 2:2). With reference to the zeal and devotion of His workers who will use their talents to the glory of His name, God says:

"Truth will be made so prominent that he who runs may read. Ways will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism."—*Testimonies*, vol. 7, p. 25.

Not urgency, but prominence and method are the points emphasized in this statement. Clearness is emphasized in another quotation containing Habakkuk 2:2:

"The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. . . . Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, 'Write the vision, and make it plain, . . . that he may run that readeth it.' The word of God is plain to all who study it with a prayerful heart."—*The Great Controversy*, pp. 521, 522.

Moffatt translates Habakkuk 2:2, "Then answered the Eternal, 'Take down this oracle on your tablets plainly, that one may read it at a glance.'" *

Commenting on this verse Lange says, "Write it so plainly that every one passing by may be able to read it quickly and easily."—*Lange's Commentary* on Habakkuk 2:2.

There is urgency in the proclamation of the three angels' messages, especially now, since the angels were seen flying to proclaim these messages. However, Habakkuk 2:2 emphasizes not urgency but clearness, lucidity, perspicuity.

M. LIM, Panama.

The Encamping Angel

THE angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

It is interesting to note that the word "encampeth" here used is the same Hebrew word, *chāndh*, that is used everywhere else in the Old Testament for the idea of camping, pitching a tent, dwelling, abiding (in tents), settling at, et cetera. The word "angel," *mal'āk*, means "messenger," or "ambassador."

Thus the text really means that the messenger of God comes down to His earthly children who fear (*yārē*—reverence) Him, pitches his tent by the side of our pilgrim tents, and dwells as our closest neighbor just as truly as the children of Israel pitched their tents by the Red Sea (Num. 33:10) and in all the other places of their wilderness journeying. And for what purpose does he come? To deliver us (deliver, from *chāldts*, meaning "to deliver," "loose," "equip," "prepare," "strengthen"). How wonderful that we can rest in the assurance of this abiding, strengthening presence of the heavenly messengers!



"The angels of the Eternal camp around his worshippers, and rescue them" (Moffatt*).

LEONA GLIDDEN RUNNING.

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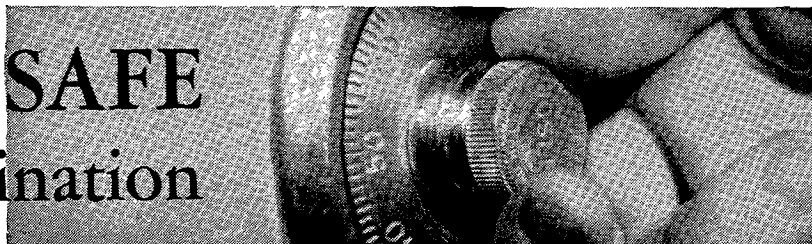
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SHEPHERDESS *Her Vital Partnership*

The National Pastor's Wife

WALTER E. MURRAY

President, South American Division

THE wife of the pastor is, by this very fact, an important element in his success as a worker in the cause of God. She governs the home, the source of life and inspiration for the marriage, and the place where he receives food and clothing and material well-being. She cares for her husband when he is ill, inspires him in meditation and study, and in prayer when he is inclined to be discouraged. She is his best counselor about many problems of the home, and concerning the sisters in the church, and the children. She is an example for the church and the world of what her husband preaches and teaches. She accompanies him on more than one mission of beneficence and instruction. In many ways she is his right hand.

For the wife of the pastor-evangelist it would be of great benefit to keep her responsibility constantly before her. In her position of wife and mother she will be helped by the reading of good books that speak of her responsibilities and privileges. *The Ministry of Healing* contains excellent counsels for the wife and mother in the administration and direction of a Christian home. The pastor's wife would do well to meditate on the lives of the mothers and wives spoken of in the Bible. The life of the mother of Moses is edifying. Ruth, Naomi, Anna, Sarah, Priscilla, Dorcas, Phebe, and Mary, the mother of Jesus, offer examples worthy of study.

The pastor's wife could draw instruction and inspiration for her life from what great men have said and written about the mission of woman. Let us note this thought of Martin Luther: "There is nothing in the world more tender than a woman's heart in which piety abides." Abraham Lincoln, full of gratitude to his foster mother, said, "All that I am or hope to be I owe to my angel mother." And the Bible says, "Whoso findeth a wife findeth a good

thing, and obtaineth favour of the Lord" (Prov. 18:22). "A prudent wife is from the Lord" (Prov. 19:14). These concepts concerning woman can guide the conduct of the pastor's wife in the home and serve her as a stimulus in the sometimes seemingly overwhelming task of life.

The place where the pastor's wife attains supreme importance is the home. There humanity finds its most valuable resources. One of the greatest contributions the wife can make to the work of the pastor consists in maintaining the home orderly and clean. Someone has said that cleanliness is next to godliness. When the pastor goes out on an itinerary to help the lost, from a disorderly and dirty home, he does not leave nobly to fulfill the high duties of his ministry. But he who leaves behind him a well-cared-for home carries a secret strength for the accomplishment of his mission. A good motto for the home is: "A place for everything, and everything in its place." Punctuality in the meals and in holding family worship and going to church help the pastor in his work; and the wife is an important factor in attaining this punctuality in all cases. Of course, wives may sometimes have reason to complain that their husband's work—or perhaps his lack of attention to the matter—makes such punctuality impossible of attainment.

The consecrated wife will take care to see that the house is completely in order by Friday afternoon, and thus everything is ready when the hours of the Sabbath arrive.

In the home of the pastor Christian warmth and sympathy should reign. The wife will try to be friendly to visitors, since the church and the world consider the pastor's home as a kind of city of refuge. The furniture will be arranged in good taste; the walls will be adorned with pictures that by their beauty and art elevate the spirits of the dwellers in the home and of the visitors.

In the pastor's home the strangers and the

Translated from the Spanish *Ministerio Adventista*.

poor must find hospitality. In their practice of this virtue "some have entertained angels unawares." The Lord tells us that "he that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17). The less fortunate should be able to feel at ease in the pastor's home, where food for the poor will be prepared and where those who are enduring the adversities of life will be received. All should find there the stimulus, help, and counsel they seek, and the wives of pastors should fully understand the high privilege they enjoy in fulfilling their domestic ministry.

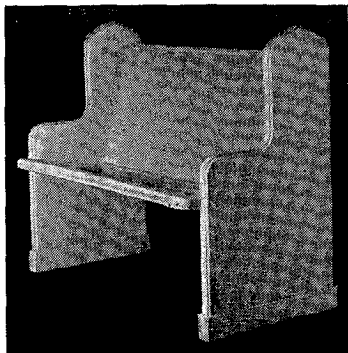
One of the activities in which the pastor's wife can exercise her most valuable gifts is the rearing of children. Children very early acquire the habits and customs of their parents, and it is the mother who teaches them the most important lessons of life. They should be taught very early the value of obedience. The child who has learned to obey possesses a precious heritage that will be useful to him all his life. There is no adult person who does not feel happy to have arrived at an understanding of the significance of obedience. When conviction moves us to submit our will to the great principles of life, or we see ourselves obliged to accept the circumstances that life presents to us, then we are happy to have learned in infancy to obey. How can a father teach his son to obey if he himself does not know how to do it? The more preparation we have in this respect, the better we will be able to guide others in the way of life.

From earliest infancy the children should be taught through small domestic duties to carry responsibilities. By making his bed, helping to wash the dishes, dusting the furniture, bringing in the firewood, running errands, keeping the house in order, and putting away his playthings

before going to sleep, the child can learn very valuable lessons. Mothers who overlook these details harm their children. They should take pains to teach the little ones the things of life while they are with them in the home or in the street, answering the questions they ask about what they see and hear. The wise mother is happy to try to answer the many questions of the children, explaining what to her is simple but what appears confusing to childish eyes. In this way she will become the best counsel and guide of her children when they reach youth. Mothers, plan with a view toward the future.

The pastor's wife also has a task to accomplish in the religious education of her children. She should teach them reverence in worship while they are still small. Some parents fear to bring their children to the church at too early an age. But if from the time he is tiny the child knows what it is to behave badly, he can also learn to behave well. From a very early age he should learn habits of reverence; in the home as well as in the church he must be educated in reverent prayer. Also there must be formed in him the habit of attending the Sabbath school. The pastor's wife will not permit her children to eat during the Sabbath school, nor to run through the corridors, nor to play with persons seated ahead of or behind them. The other members of the church will imitate the deportment of the pastor's family. Therefore they should carefully guard their conduct at all times.

The pastor's wife, guided by prudence, will never criticize the pastors or workers of the conference in the presence of the children, nor will she find fault with her husband when she is with them. Such habits can have dire consequences. When the parents criticize the



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church and the preacher, the children lose confidence in God and many times even in their parents. The children reared under such influences frequently become unbelievers.

The wife of the pastor will enjoy many satisfactions in helping him in his duties. As she accompanies him in giving Bible studies she will acquire prestige among the people, and whenever the opportunity presents itself they will consult her about problems of the home or those of the feminine sphere. Thus her responsibility and her privileges will continually increase. Participating in the duties of the Sabbath school, the Young People's Society, or the Dorcas Society will offer her the profound satisfaction of contributing tangibly to the great work of God.

The pastor's wife will be very useful in the church if she plays the piano or the organ, or if she can sing. What beautiful spiritual messages are offered by song and musical instruments! And how many blessings a pastor's wife can give to a church if she teaches the children and young people to sing praises to God!

The pastor's wife, if she is wise, will not expect her husband to repeat to her the confidences that he receives while working for souls. People confide their afflictions to the pastor, but they do not want him to share them with his wife or with other persons. The pastor who does so will soon see himself deprived of the confidence of his members and will fail in his work.

A wise pastor's wife will never give the impression of dominating her husband. I have observed for some time that one of the greatest errors the wife of a worker can make is to spread the rumor that the pastor thinks and says what she dictates to him. Avoid these things, pastors' wives, in order to prevent the failure of the work of both of you!

May each wife remember that while the pastor does his part in speaking to the people, she can do hers with the silent example. She can meditate on the great role and responsibility she should carry out in sharing in the proclamation of the gospel.

Permit me to remind you that you are queens without crowns, heroines without homage, in the circle of the home, the highest human institution. Maintain that home spotless. Strengthen it so that it may serve as a city of refuge to the hungry and the discouraged. Walk among the people of the world with that evangelistic simplicity and that dignity of which the Bible speaks and which will be recognized someday as the greatest in the earth.



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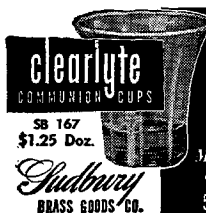
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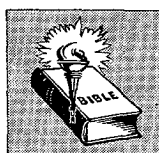
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BIBLE INSTRUCTOR

Good News About Bible Instructors

IN BUSINESS and professional life today we observe a new emphasis on the importance of women's work. Where before the war some key vocations were limited to men, war times required that women take over in various fields. The experiment that may have grown out of an emergency soon proved to be successful enough to continue in postwar times. More recently the World Council of Churches at Evanston in its ecclesiastical business faced a similar situation in regard to women. Seventh-day Adventist leaders cannot escape a changing world pattern.

While the Ministerial Association was gathering world facts for the recent General Conference, we were confronted with this problem: *Where shall we find field Bible instructors?* Whereas the situation revealed the greatest embarrassment in our overseas areas, the home bases had sent their best workers abroad, until their problem portended a distressing dearth of Bible instructors for the future. Many causes for this emergency were suggested. However, these may all have to be considered in a broad study of the immediate question now in hand: *What shall we do about training more Bible instructors?* This will involve some practical thinking on the part of our leaders and administrators who will need to help with a solution.

Unlike our modern statesmen, who are so often confused about how to solve their difficulties, Seventh-day Adventists have been given an unfailing source of direction. The Bible-instructor pattern for earth's closing days originated as a "heaven-born idea" and was introduced into our evangelism early in our denominational history. We find our pattern for the Bible work in the Spirit of prophecy. The servant of the Lord made it clear that our colleges are to train young people for all the necessary lines of denominational work; that the ministerial and evangelistic lines are most essential to our giving the message. (See more on this point on page 35.)

Just what is the present status of training Bible instructors in our colleges? Our recent survey of the world field revealed that war

planning had changed our perspective on the importance of training Bible instructors. Today few young women leave college without being married or having plans for matrimony. The few who do not are too often of a divided mind as to their career interests. To give us a more complete picture of the present dearth of Bible instructors, we add that young people have reported to their home pastors that members of our college faculties have counseled against this course. They felt that the Bible work has become very difficult, requiring too great a sacrifice for young women, and that it would be better to choose another profession. While that may be true, we know that young people with the right vision would have accepted it as a challenge. However, we might do wisely to weigh this point as we study our present needs.

Facts to Be Faced

It is very important today that we face up to a few more facts. The proclamation of a last-hour message obligates our leaders to find methods for expediting our evangelism. Our fast-growing Bible correspondence schools exist in the providence of God; they are productive of soul-winning results in many lands. For these important schools various types of workers besides organizers, office secretaries, and teachers are needed. And so at times the field Bible instructor has been persuaded of the need. In some cases, for health reasons, a change was needed by workers who had had a long, intensive experience in field Bible work. But for all these urgent needs of our correspondence schools there is a dearth of field Bible instructors and qualified field pastors. To this need we should direct our special attention.

In this connection our leaders must weigh our new plan for Seminary training. The Theological Seminary's practical courses have a great appeal to the future ministers. Young men leaving college often sense their lack of preparation for public evangelism. But public evangelism today is dependent upon personal work, for which men and women are greatly needed.

Bible work dare not become a lost art in our midst, or we will suffer loss in reaching and persuading the interested. These are the workers who must meet non-Adventists face to face. It is here we must concentrate on the study of our field problem: Where shall we find our future Bible instructors?

Lay Women a Potential Answer

To be practical, the Spirit of prophecy directs us to make our selections from the lay ranks. While the more youthful need a college background, which is so necessary for reaching a better class of people, in reality we must continue to find our selectees in the lay field. Women of at least some maturity, those who have learned to know life, are best able to reach the average persons we must meet in personal evangelism. They have already overcome timidity and fear, and are able to cope with difficult tasks. In His providence God has many of these in reserve for our present emergency. We see them serving faithfully in our churches. There they have developed tact, ability, and skill in soul winning. Would we not be wise to select a few each year in each conference, with a view to developing these prospective workers until they are not only trained for purposeful visiting but also thoroughly educated for Bible work?

Practical lay women of this type are hardly school-minded. They have a tendency to shy away from a suggestion of pursuing formal education. A part of their life has already been spent, and what is left, they reason, should be given to gospel service. We must accept this condition in our broader planning. For this reason their training should begin in actual field evangelism, preferably in the home conference; and after about two years of experience those "gospel visitors" who are proving their ability as being productive for the cause should be directed to our Seminary for a quarter's course in formal education, as recommended by the 1954 Autumn Council.

Then after two more years in field Bible work, these same workers will need another brief course in Bible and up-to-date evangelistic methods. By this time these workers have become conscious of their needs as Bible instructors. Today whole systems of erroneous teachings need to be intelligently refuted; to do this successfully requires information and skillful approach methods. From this point on, these workers who have been called "gospel visitors" may be considered Bible instructors. Taking a long-range view of their needs for their best development, we might suggest also

that from here on they return to the Seminary every six or seven years. With this type of training we believe that in a few years we will have a strong force of Bible instructors in all our fields. It should not be left to the busy pastor or evangelist to do all the training. Our workers need this contact with educators.

Foreseeing some difficulties that we should reckon with in such a plan, we would kindly invite our leaders to study the following suggestion: That the field and the Theological Seminary enter into an understanding that we will not encourage transfers of Bible instructors from one conference to another until the five-year training period for the Bible work is completed.

Considering that our message will close with "hundreds and thousands . . . visiting families, and opening before them the word of God" (*Testimonies*, vol. 9, p. 126), and that "the cause would suffer great loss without this kind of labor by women" (*Evangelism*, p. 493), we herewith invite a prayerful study of what appears to us to be a very practical and rewarding plan for solving the present problem of the world field: Where shall we find our future Bible instructors? This is not the plan of a few in the Ministerial Association; it is God's program. As we carry it through we feel assured that within a few years our present predicament in finding Bible instructors will disappear, and in its place will be rejoicing. Shall we not go forward in great faith?

L. C. K.

Study Outline

The Two Covenants

(For Dispensationalists)

JERRY LOHRKE

Bible Instructor, White Memorial Hospital

INTRODUCTION:

There was much confusion in the minds of the Jews at the time of the coming of Christ because they confused the texts on His first Advent with those of His second coming. There is today the same sort of confusion over the two covenants mentioned in the Bible. One is "changeless and eternal," the other was "provisional and temporary." We can read the Scriptures today with open minds, which the Jews of those days did not allow themselves to have, and so find the truth the Lord has for us.

I. COVENANT OF GRACE, OR THE EVERLASTING COVENANT. (Note: Gen. 6:8—Noah found grace in God's sight.)

1. This covenant between God and man was "an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."—*Patriarchs and Prophets*, p. 371.
 2. The covenant of grace was first made with man in Eden (Gen. 3:15).
 3. This covenant was renewed with Abraham (Gen. 17:7).
 4. The promise in Gen. 22:18 pointed to Christ.
 5. Thus Abraham understood it (Gal. 3:8, 16).
 6. The everlasting covenant, made with Adam and renewed with Abraham, was not ratified until the death of Christ. The old covenant was between God and Israel, made at Sinai and ratified by the blood of a sacrifice. The blood of Christ was shed after the ratification of the old covenant; therefore the everlasting covenant is called the new covenant.
- II. OLD COVENANT WAS BETWEEN GOD AND ISRAEL (Ex. 24:7).
1. Purpose of the old covenant.
 - a. To show Israel the sinfulness of their hearts and their need of a Saviour.
 - b. Because they would not be able to keep the covenant without His help. It was soon broken (Ex. 32:7, 8).
 2. Terms of the old covenant.
 - a. "Obey and live" (Lev. 18:5).
 - b. "Disobey and perish" (Deut. 27:26).
- III. NEW COVENANT BASED ON BETTER PROMISES (Heb. 8:6).
1. Forgiveness of sins (Jer. 31:34, last part).
 2. Grace of God to renew the heart and bring it into harmony with the principles of God's love (Jer. 31:33).
- IV. RIGHTEOUSNESS BY FAITH.
1. Why did those under the old covenant fail, come short of righteousness? Wrong method (Rom. 9:31, 32).
 2. How did others attain to righteousness? By trusting Christ to do it for them (Rom. 9:30).
 3. Cause of Israel's failure (Rom. 10:3, 4). (Many today also under old covenant of works.)
- Note: "The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven."—*Review and Herald*, June 4, 1895. Illustration: Canadian farmer who inherited lordship in England. After two years gave it up, for though he had the title to it, he had no fitness.
4. Righteousness by faith is a free gift from God (Eph. 2:8, 9).
 5. All praise will go to the Lamb in that day (Rev. 5:12).
- CONCLUSION:
- Around the great white throne will be heard only songs of praise to Jesus. All the saved of all ages will sing this song. None will be saved in any time except by grace through faith, under the everlasting covenant. Let us pray for this saving faith in Christ and His righteousness that will prepare us for a place in the heavenly home with Him.

COMIC BOOKS An education committee in Cincinnati, Ohio, made a study of 418 comic books. The survey was made by 84 trained interviewers. They found "no objection" to 27 per cent of the books studied. However, the remainder was classified 22 per cent as "some objection"; 34 per cent "objectionable"; and 16 per cent "very objectionable."

This means that when your child buys a comic book, he has only one chance in four of finding one to which you would find "no objection."—*South Carolina Methodist Advocate*.

GOD HAS DONE HIS PART: SEE THAT YOU DO YOURS

☞ He has by His own action given us everything that is necessary for living the truly good life, in allowing us to know the One who has called us to virtue and glory. It is through Him that God's greatest and most precious promises have become available to us men, making it possible for you to escape the inevitable disintegration that lust produces in the world and to share God's essential nature. For this very reason you must do your utmost from your side, and see that your faith carries with it real goodness of life. Your goodness must be accompanied by knowledge, your knowledge by self-control, your self-control by the ability to endure. Your endurance too must always be accompanied by a real trust in God; that in turn must have in it the quality of brotherliness, and your brotherliness must lead on to Christian love. If you have these qualities existing and growing in you, then it means that knowing our Lord Jesus Christ has not made your lives either complacent or unproductive. The man whose life fails to exhibit these qualities is shortsighted—he can no longer see the reason why he was cleansed from his former sins.

Set your minds, then, on endorsing by your conduct the fact that God has called and chosen you. If you go along the lines I have indicated above, there is no reason why you should stumble, and if you have lived the sort of life I have recommended, God will open wide to you the gates of the eternal kingdom of our Lord and Saviour, Jesus Christ.—J. B. PHILLIPS, *Letters to Young Churches*, a translation of the New Testament epistles. (2 Peter 1:3-11.)



COUNSEL *From the Spirit of Prophecy*

The Work of the Bible Instructor

[The following material has been gathered from the book *Evangelism* for the purpose of providing a better understanding of God's plan for the Bible work.]

Bible Work Is the Lord's Method

"Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world."—Page 456.

"In every city that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. By doing house-to-house work, by giving Bible readings in families, the worker may gain access to many who are seeking for truth. By opening the Scriptures, by prayer, by exercising faith, he is to teach the people the way of the Lord."—Page 457.

"The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the Word of God has been given to thousands; and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment."—Pages 456, 457.

"They [women] can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—Pages 464, 465.

"If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."—Pages 471, 472.

Selecting Bible Instructors

"Among the noble women who have had the moral courage to decide in favor of the truth

for this time are many who have tact, perception, and good ability, and who may make successful workers. The labors of such Christian women are needed."—Page 466.

"When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined."—Page 469.

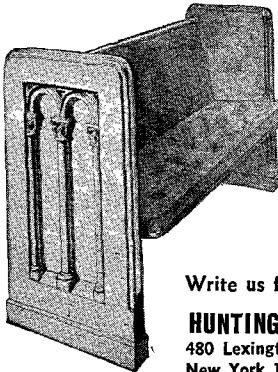
"This is a sacred work, and those engaged in it should receive encouragement."—Page 469.

"Select women who will act an earnest part. The Lord will use intelligent women in the work of teaching. And let none feel that these women, who understand the Word, and who have ability to teach, should not receive remuneration for their labors. They should be paid as verily as are their husbands."—Page 491.

"There should be selected for the work wise, consecrated men who can do a good work in reaching souls. Women also should be chosen who can present the truth in a clear, intelligent, straightforward manner."—Page 472.

Qualifications for the Bible Work

"If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the



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A WORKER'S PRAYER

EDITH V. SPILLMAN

There are so many things, Lord,
That remain undone tonight,
Many tasks that should not wait
Until the morning's light.

A fevered brow needs cooling
In a hovel down the road;
A widowed mother needs me
To help her bear her load.

And hungry hearts are waiting
For the words of life just now;
Oh, give me strength, dear Saviour,
To meet their need somehow.

Tonight this wide world over
Many lost souls look to Thee.
Help me, O God, to find those
That wander nearest me.

My mind refuses rest, Lord,
Until for Thee they're won,
While my tired body seeketh peace
Though tasks remain undone.

There are so many things, Lord,
That remain undone tonight;
Time has come to close my eyes,
Now let sleep fold me tight. Amen.

work of the ordained ministers? Should it not command the hire of the laborer?"—Page 493.

"Companies should be organized and thoroughly educated to work as nurses, gospel visitors, and Bible readers, as canvassers, ministers, and medical missionary evangelists."—Page 471.

"Those who are set to do visiting, soon come to think that anyone can do that work, that anyone can speak words of sympathy and encouragement, and lead men in a humble, quiet way to a correct understanding of the Scriptures. But it is a work which demands much grace, much patience, and an ever-increasing stock of wisdom."—Page 471.

Education for Bible Work Necessary

"We need as workers men and women who understand the reasons of our faith and who realize the work to be done in communicating truth."—Page 472.

"One worker who has been trained and educated for the work, who is controlled by the

Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge and weak in faith."—Page 474.

"In every school that God has established there will be, as never before, demand for Bible instruction. Our students are to be educated to become Bible workers, and the Bible teachers can do a most wonderful work if they will themselves learn from the great Teacher."—Page 474.

"It should be the aim of our schools to provide the best instruction and training for Bible workers."—Page 475.

"The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently."—Page 476.

"It is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education, and a most thorough training process for the work, in reference to their future usefulness; and there should be plans made and efforts adopted for the improvement of that class who anticipate connecting with any branch of the work."—Page 476.

"I wish to create a fund for the payment of these devoted women who are the most useful workers in giving Bible readings. I am also led to say that we must educate more workers to give Bible readings."—Page 477.

PASTOR THANKS MISSING PERSONS BUREAU

A PASTOR from a Southern State wrote to the head of Montreal's Missing Persons Bureau and thanked him for talking him into returning home years ago when he was picked up in Montreal after running away from home.

"You might wonder what happens to some of the ones you give a break to," the letter said. "I am one of them. I am now a minister of the gospel, having graduated from two theological schools, and I am a pastor of a church here in the State of ———."

"I want to thank you for helping me the way you did. I hope that this may help you at a later time in making the right decision. The experience was very beneficial to me, for since then, I have been able to go into jails and juvenile institutions and talk to boys in their own language."

Det. Lt. Bill Phillips, Missing Persons Bureau head, said it was "the most rewarding thank-you note I've ever received."—R.N.S.



FORUM

Frank Ministerial Discussion

"As an Heathen Man"

DEAR EDITORS:

One of the grave problems of church leadership is dealing with members who, for one reason or another, require church discipline. Frankly, this is one place where quite a few church boards may have been unduly influenced in their decisions, and the results have been unpleasant and even tragic in some cases. Is it possible that we who talk about love have forgotten how to put it into action?

How would we treat a member who is under church discipline if we applied the principles laid down by the Great Shepherd in Matthew, chapter 18? When we must take a name from the church rolls, do we also shut the door of the church to that one, forbidding him ever to enter again? I cannot picture my Saviour ever closing the door until probation closes! Jesus said that He came not to call the righteous, but sinners, to repentance (Matt. 9:13).

But, you may ask, how should we treat those whom we have dropped from church membership? I think the best answer to this question is found in the parable of the hundred sheep, found in Luke 15. The one lost sheep had been within the fold, but somehow, through influences that are sometimes hard to explain, it became lost—it strayed from the fold of the shepherd. Note the effort that is put forth to save such a one. *Testimonies*, volume 2, page 218, indicates that we should put forth more effort, at least in some cases, to reclaim backsliders.

In my Ingathering work some businessmen have accused religions of being "rackets" because of their soliciting and certain practices of intolerance within their protective doors and walls. Should we not, as Seventh-day Adventist leaders, seek to place before the world such a revelation of Jesus' love and pity and long-suffering toward sinners that even the hard businessmen will realize that our cause is operating on a different plane? By applying the principles laid down by Christ concerning ministry to those in need of physical healing and spiritual restoration, we can create good will that will be

recognized in the most prejudiced communities, as many of our ministers can already testify. Our Dorcas welfare centers are doing a glorious work in many communities, in keeping with the Saviour's example. But when we see the prophecy of Isaiah fulfilled completely, there will be much more importance given to this program in every part of the world.

I believe that there is a definite need among us as leaders to learn how to treat a backslider. "As an heathen man" (Matt. 18:17) means to me that I must do at least as much for a backslider as for someone who has never heard the name of Jesus. "As an heathen man" means to me that I must encourage a backslider to come and meet with God's people and fellowship at every opportunity. "As an heathen man" means to me that I will be friendly with such a one, and even suggest holding Bible studies in his home at his convenience.

Recently I have been encouraged to see several former church members reclaimed here at our world headquarters in Takoma Park. What joy, what enthusiasm, what blessing they bring to those of us who have stayed by the church through the years! Is it possible that there are backsliders in the vicinity of your church that you can begin working for "as an heathen man"? It will be a real blessing to you and to the church as souls are reclaimed for God.

May we each one, as we walk in and out among God's chosen people, be true to our calling as undershepherds of His flock.

Sincerely your fellow worker,

MARION A. PADEN.

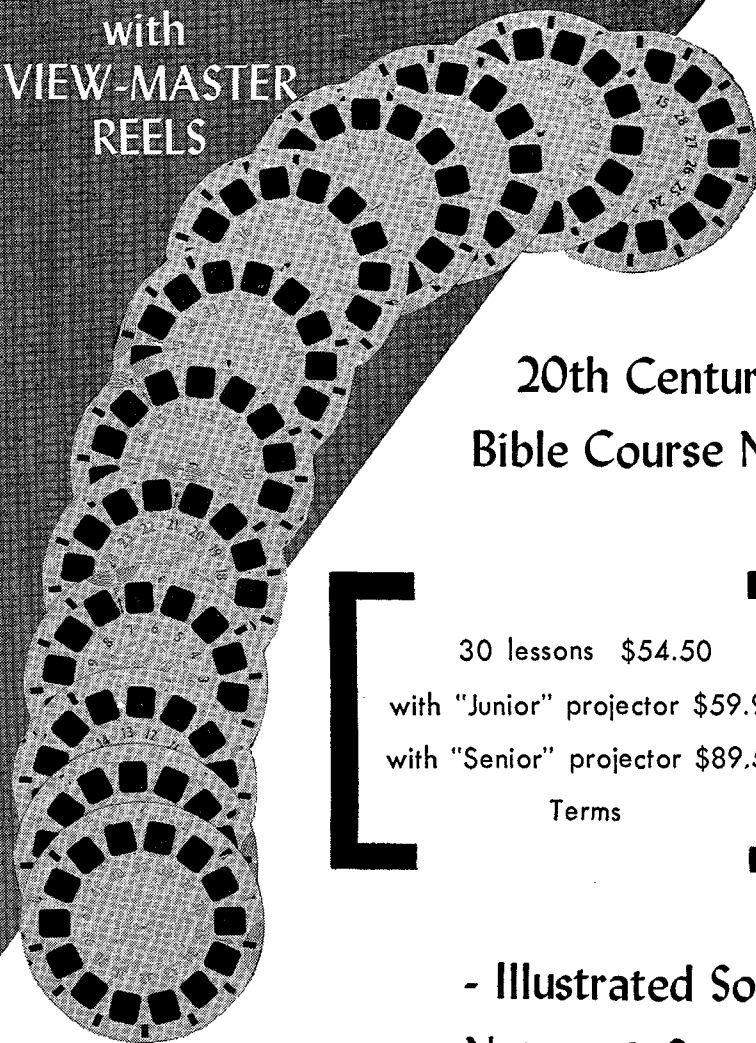
Men best show their character in trifles, where they are not on their guard. It is in insignificant matters, and in the simplest habits, that we often see the boundless egotism which pays no regard to the feelings of others, and denies nothing to itself.—Arthur Schopenhauer.

[This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Exposition of points of view which may differ from those of contributors to the Forum are always welcome.—EDITORS.]

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News....

From Current Journals

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

¶ More than 52,000 churches in the United States are now equipped to show 16 mm. motion pictures, the Reverend S. Franklin Mack, director of the National Council of Churches' Broadcasting and Film Commission, told the eleventh annual International Workshop in Audio-Visual Education in Green Lake, Wisconsin. The workshop, sponsored by the National Council's Division of Christian Education, was attended by some 300 persons representing 32 Protestant denominations. It was under the general direction of the Reverend George B. Ammon of Philadelphia. New audio-visual equipment was provided by various manufacturers in the field so that participants could review the \$30,000 worth of films, filmstrips, slides, and recordings produced for church use during the past year.

¶ Southern membership in the Church of Jesus Christ of Latter-day Saints is forging ahead despite a rigid denominational ban against coffee, tea, tobacco, or liquor. Peter J. Ricks, president of the Southern States Mission, said 410 persons were converted to Mormonism last year in Georgia, South Carolina, Mississippi, Alabama, and Florida, as compared with 300 converts the previous year.

¶ The Christian Civic League, founded in 1910, and the Temperance Federation of New York, 65 years old, have merged to form the New York Temperance Civic League, with headquarters in Albany. The Temperance Federation originally was the Anti-Saloon League, formed in 1889.

¶ Continuation of the present "indifference" in the Church of England will lead, within 50 years, to Britain's "again being under the orders of the Papacy," the Reverend David Railton said in a sermon at Liverpool Anglican Cathedral. Mr. Railton gave three possible alternatives for the future of religion in Great Britain: "A spread of scepticism and materialism; a revival in the Church of England, in unity with other reformed churches; or an increase in the domination of the Roman Church."

¶ The General Board of the National Council of Churches approved a statement defending its right to issue pronouncements on controversial social, political, and economic matters. By an overwhelming vote, the board rejected a motion asking the council to stick to matters strictly spiritual and "stay out of matters on which honest men differ." It approved, also by a large margin, a statement saying that when the board sanctions a pronouncement, "it does so on the authority given to it by its constituent communions according to the constitution of the National Council of Churches." Nev-

ertheless, the board pointed out that member communions have "the full right and responsibility" to protest and differ with National Council conclusions on any matter.

¶ Dr. Toyohiko Kagawa, Japanese Christian leader, said in Richmond, Virginia, that out of the terrors of atomic research has come new proof of the Biblical story of creation. Dr. Kagawa told a non-segregated meeting at First Baptist church that physicists are confirming the Scriptural account by creating "matter," or electrons, out of light in the laboratory. He also said that scientists who once were believed to be against Christianity now "have come all the way around" and are returning to the church.

¶ A new restaurant in Springfield, Illinois, featuring "a Christian atmosphere" and five-cent coffee, may lead casual Springfield diners-out toward a more Christian life. That, at least, is the hope of a non-profit organization headed by three Protestant ministers who recently opened the Celestial Grill in downtown Springfield. Although no attempt is made to evangelize the diners, a large picture of Christ hangs over the grill's main service counter. Plaques with Biblical quotations are displayed about the walls, tracts are on the tables, and the juke box plays only religious recordings. Staff members are always ready to discuss religion with any patron who asks for it. Community reaction has been mostly favorable, with several customers confiding that they came to the Celestial Grill because they felt the need of spiritual consolation.

¶ Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, declared at the opening convocation of the 133d year of Yale University's Divinity School that the old conflict between religion and science was dying and that the Atomic Age had brought about "almost complete reconciliation" between the two fields. Belief is increasing, Dr. Fisher said, that science and religion "belong together, as part of man's study of his own environment and part of truth."

¶ A unified Protestant Sunday school "curriculum for the armed services," covering the period from October, 1954, to September, 1955, has been inaugurated under the auspices of the Protestant Church-Owned Publishers Association in cooperation with the Armed Services Chaplains' Board. A census taken by chaplains revealed that there are 83,000 children of servicemen whose only access to Sunday schools is

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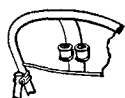
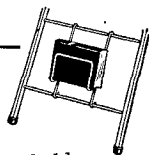
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through those conducted at military chapels. The materials of the curriculum are drawn from many denominations and so arranged as to follow a co-ordinated plan, emphasizing basic Christian teaching, without intrusion of denominational emphasis.

¶ A seminar on psychiatry for clergymen is being sponsored by the Philadelphia Council of Churches. It will be graded into introductory, intermediate, and advanced courses, and offered once a week throughout the fall and winter. The faculty includes leading psychiatrists from the University of Pennsylvania, Temple University, and the Psychoanalytic Institute.

¶ IN BRIEF.—Steps toward the formation of a Pan-American Protestant youth movement in 1956 were taken at the twentieth annual meeting at Lake Geneva, Wisconsin, of the United Christian Youth Movement. . . . The concept of the apostolic succession of bishops held by the Roman Catholic Church was the major reason for the absence of its members from the Evanston Assembly of the World Council of Churches, Msgr. Edward G. Murray, a prominent priest, said in Boston at consecration rites for the Most Reverend Jeremiah F. Minihan, new Auxiliary Bishop of Boston. . . . A poster campaign aimed at developing stronger public support for the observance of Sunday was launched in New York by the Lord's Day Alliance of the United States. The slogan featured on the posters is "The American Way—Sunday for Church, Not for Business—Let's Keep It That Way." . . . Permanent headquarters of the National Council of Churches will be located in New York City, its General Board decided. . . . A total of 591 decorations were awarded to 482 Army chaplains for service during the Korean campaign, according to a new compilation by the Chief of Chaplains Office in Washington, D.C. . . . A record number of more than two million pilgrims have visited the Marian shrine at Lourdes since May, ecclesiastical authorities announced in Paris. . . . Membership in Lutheran churches of the United States and Canada reached a new high of nearly 7,000,000 in 1953. . . . Mrs. Glenn G. Hays, of Ransom, Kansas, wife of a wheat and cattle rancher, was elected to a second term as president of the National Woman's Christian Temperance Union at its eightieth annual convention in Lexington, Kentucky. The WCTU headquarters is at Evanston, Illinois. . . . St. Matthew's Lutheran Church for the Deaf became the first deaf congregation in New Jersey to have its own building when a new chapel and baptistry were dedicated in Newark. . . . A total of 655,000 persons attended the 26 meetings of Dr. Billy Graham's month-long evangelistic crusade in Nashville, Tennessee. . . . A total of 7,084 gospel messages were sent out in floating bottles during the past year by members of the Christian Endeavor Union of Northern Ireland, and many replies to the messages were received, it was reported at the organization's fortieth convention. . . . Almost 3,000,000 copies of the Revised Standard Version of the Bible have been sold since its publication two years ago.

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The Preacher's Speech

(Continued from page 48)

of our workers mentioned to us not long ago that he had actually cultivated that form of language in prayer, thinking it was the *right* pattern. To mix the styles of language might be regarded as of minor importance, but, when it comes to the service of God, nothing is minor.

More glaring still is the violation of the simplest rules of grammar. Recently we heard a minister say this in his prayer: "Bless *he* who shall speak to us today." Now without our quoting any rules of grammar, one can see for himself the incorrectness of this. We cannot say, "Bless *he*." It must be, "Bless *him* who shall speak." Again we heard a member of a faculty say this: "He is going to give something to *we* teachers." One hears statements like this: "He called on both *he* and *she* just before leaving." All these pronouns should have been objective, not nominative.

Another glaring mistake in preaching as well as in prayer is the incorrect use of the pronoun "I." For instance, "God, who loves you and I so much, will never forget us." We should never say, "God loves I," but hidden in the heart of the sentence, the pronoun is often wrongly used. If before expressing ourselves we would just stop a moment and think, we would naturally choose the correct pronoun and say, "God, who loves you and me . . ."

It is true that some in the congregation will not detect the error, but if there is only *one* person present who can, his ears will be offended, and the deep thought we are endeavoring to express may be lost to him because he is momentarily worrying about the incorrectness of the sentence. Shakespeare

once said, "Be careful never to offend the ears of the judicious." This thought has been clearly expressed by Nedra Newkirk Lamar in her valuable book, *How to Speak the Written Word* (New York, Revell, 1949). She says on page 50: "Never underestimate your audience. Discriminating listeners are more numerous than most people think and are increasing in number. Even audiences that know little about grammar or technique appreciate clear reading, even though they may not realize how the reader achieves clarity"—and we might add, they appreciate also clear and correct speaking.

The following statement from the Spirit of prophecy gives food for real thought: "Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. It is essential for them to set their aim high."—*Testimonies to Ministers*, p. 194.

If more of us preachers (not more of *we* preachers, by the way!) asked our wives or some other kind critic to watch us on grammar, pronunciation, and general speaking habits, we would find ourselves growing not only in grace but also in knowledge. It is often the case that women are more inclined than men to exactness in such fine points. So, brethren, without upsetting the "balance of power," let us seek the help we need, and be thankful for every occasion when our weaknesses are brought to our attention.

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POINTERS TO PROGRESS

AN EXCELLENT SUGGESTION

A LETTER from one of our good missionary doctors, David Hoehn, M.D., emphasizes a point well worth noting. We publish it because he is expressing just what some of us have felt for a long time. Our evangelists especially will appreciate this timely counsel. Here is his letter:

"DEAR FRIENDS:

"This year, with emphasis on the second coming of Christ in the papers and magazines as the result of the study of this subject by several Protestant groups, I think we are missing a good selling point in our own evangelistic advertising and preaching.

"A good salesman realizes that his customer will not buy unless he can convince him that he has something which is better than what he has now, and people will not buy unless they can see that they will be benefited by the new product.

"In the same way, I think we should put less emphasis on the 'End of the World' (which it really is not), and more emphasis on the 'Restoration of Eden' or the 'Restoration of Christ's Reign.' If we would tell people that this world is *not* going to be destroyed, but that it will be reinstated, minus a few such things as Satan, sin, suffering, sorrow, pain, etc., I think that this would have a favorable reaction among the public, and would actually be nearer to the truth than the much proclaimed 'end of the world' headlines.

"It seems a shame that so many millions still think of the new earth as a place where disembodied spirits float around in a state of useless bliss, when the Scriptures point up an entirely different existence, for the Scriptural new earth is the kind that most people would really enjoy. In our preaching on the 'end of the world' we have a real chance to make these things plain."

Yes, we do and we must. This is a unique hour of opportunity. Let us capitalize on it.

COURSE FOR ALCOHOLICS

MANY pastors, when confronted with a plea for help from an alcoholic, find themselves frankly at a loss as to what sound spiritual counsel to offer. Their knowledge of the subject of alcoholism, and how to use the spiritual weapons they have at hand to combat it, is sketchy, or entirely nonexistent.

To such well-meaning but obviously ill-equipped persons, welcome news is contained in the announcement made recently by the Voice of Prophecy

that it now has a special free Introductory Bible Course for Alcoholics.

The course comprises seven lessons in all, and in them a definite program of spiritual help for the alcoholic is outlined. The minister will also find the lessons an invaluable handbook for counseling and guiding those with a drinking problem. The lay temperance worker will be similarly benefited by reading the lessons.

The lessons outline broadly the typical alcoholic personality and give the spiritual solution by which these unfortunate men and women can overcome their alcoholism and the many adverse habits and defects that usually are an outgrowth of it.

The Voice of Prophecy will be happy to cooperate with any pastor, church temperance secretary, or any other sincerely interested person and will enroll anyone, by request, in the Introductory Bible Course for Alcoholics. All that is necessary is to write to The Voice of Prophecy, Box 55, Los Angeles 53, California.

THE PREACHER'S SPEECH

THE apostle Paul speaks of the "high calling" of the ministry. And it is a high calling. One who speaks for God should be elevated in mind and character. When preaching "the unsearchable riches of Christ," we must not only express high and noble thoughts, but also express those thoughts in such a way as to move the hearts of the hearers.

Years ago we were told that "no man should regard himself as qualified to enter the ministry until by persevering effort he has *overcome every defect* in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half his influence is lost, for he has little power to hold the attention of a congregation."—*Testimonies*, vol. 6, p. 381. (Italics supplied.)

A defect in utterance might refer to an impediment in speech, but it could also include incorrect grammar and even wrong pronunciation.

At times ministers, when praying, will lapse into the common pronouns of "you," "your," and "yours" when speaking to God, rather than using the solemn style of "Thee," "Thou," "Thy," and "Thine." This seems more prevalent in some areas of the United States, and especially is this the case where the influence of certain of the overexuberant and newer denominations has been strong. Often both styles are used in the same prayer and even in the same sentence, such as: "Lord, we thank Thee for what You have done for us." In fact, one

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