

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVIII

JANUARY, 1955

NUMBER 1



Call to Ministerial Sanctification

The recent Autumn Council, following so closely upon the memorable General Conference session held in San Francisco, framed an urgent resolution calling our ministering brethren to deep heart searching and a reappraisal of personal experience, as well as reaffirming the striking General Conference call to evangelism, which in printed form was reaching the field just at the time of the Autumn Council.

It is encouraging to note the widespread sense of personal spiritual need in view of the staggering task that faces the church. There is a deep hunger to understand more of the holiness of God and to know its blessing in personal experience. The spiritual awakening that seems to be spreading throughout America and the world; the forceful, effective preaching of leading evangelists of interdenominational fame; the call to prayer and holy living that responsible spiritual leaders of certain Protestant movements are sounding—all these, coming at the time of the most phenomenal expansion of the Advent cause in its history, are certainly omens that God is about to pour out His Spirit upon all flesh.

In view of this setting, the Autumn Council unanimously voted the following:

"CALL TO MINISTERIAL SANCTIFICATION"

"We recommend, That the following call to ministerial sanctification be adopted by and sent to the world field from this Autumn Council:

"In this tremendous hour—tremendous in its possibilities for destruction and tremendous in its opportunities for evangelism—when men, women, and children are longing for a word of hope and courage; when 'Christ, the hope of the world,' is being given worldwide publicity; when the truth expressed in the Spirit of prophecy years ago, 'Now is the time for the last warning to be given,' when 'decided efforts should be made to bring the message for this time prominently before the people; The third angel is to go forth with great power' (*Testimonies*, vol. 6, p. 16),

"We, assembled at this Autumn Council, invite our workers round the world in every capacity of service to reaffirm the great call to evangelism which was sounded at the recent General Conference session; and

"That in preparation for this work we enter into deep heart searching and reappraisal of personal experience and relationship with God and the message, and that this take the form of:

"1. Bible study befitting a ministry charged with the solemn responsibility of bringing such a message as ours to a dying world.

"2. A restudy of the counsels of the Lord concerning the minister's personal sanctification.

"3. A re-evaluation of our spiritual influence upon the flock.

"4. A building up of the unity of the brethren in all lands.

"5. A call to a world fellowship of prayer for the final outpouring of the Spirit of God.

"6. An integration of the excellent and comprehensive recommendations on evangelism which were passed by the 1952 Autumn Council."

We urge our brethren, young and old in experience, to gather their families about them as items one to six are studied. It is the church's responsibility to give clear statement to our spiritual objectives; it is the minister's privilege to profit by them.

Our spiritual leader, R. R. Figuhr, stood immediately upon the reading of this challenging recommendation and called the ministry at large to join in the spirit of Bible sanctification. Following his appeal the council laid aside routine matters of business and quietly knelt in prayer.

And now, fellow workers, it will be our privilege—and, may we venture to add, our positive spiritual duty—frequently to lay aside our responsibilities, yes, even the business of the church, to further explore the greater soul-winning possibilities inherent in a dedicated, Spirit-filled life.

THE CENTER



OF THE SCRIPTURES

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the minister and said:

"What did you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man. "It took me a long time to study for it."

"Yes, no doubt it did."

"Did you think my explanation of the text was poor?"

"No," said the old preacher; "in fact, it was very good."

"Well, then, why do you say it is a poor sermon? Didn't you think the illustrations were appropriate, and the arguments conclusive?"

"Yes, that was very good, so far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it was a very poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said, "Don't you know, young man, that from every town and every village and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old minister, "and from every text in Scripture there is a road to the center of the Scriptures—that is, Christ. And, my dear brother, your business is, when you get a text, to say, 'Now what is the road to Christ?' and then preach a sermon running along the road to the center—to Christ. And," he continued, "I have not yet found a text that does not have a road to Christ in it. Find that road, then go over hedge and ditch until you arrive at the Master, for the sermon cannot do any good unless there is a rich savor of Christ in it."—*Selected.*

THE MINISTRY

FOR WORLD EVANGELISM

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JANUARY, 1955

In This Issue

THE call to deeper consecration, on our front cover this month, is one that should have a great appeal for every worker in God's cause. Our one outstanding need is a closer, more vital connection with God.

In line with the message on the front cover is the article "Qualifications for the Ordination of Ministers," on page 4; and a new series by Carlyle B. Haynes on the call to the ministry, beginning in this issue on page 7.

We believe every pastor will appreciate "Essentials of a Pastor's Program," on page 13, written by a fellow pastor out of practical experience.

In the Counsel section on page 33, we begin a series from the Spirit of prophecy on "The Influence of Diet." As we have worked on this compilation we have again been impressed with the common-sense value of this inspired instruction given so long ago on an important subject in which the world has only in recent years become interested.

With the beginning of another new year we announce the first volume of the 1955 Ministerial Book Club—*Thine Be the Glory*. Please turn to page 22.

ABANDONMENT THE difference between the Spirit-filled life, and the life that is not filled with the Spirit is the difference between life abandoned wholly to the will of God, and a life that wants to have its own way and please God too. Abandonment is that of which it is most easy to speak, and yet it is the one thing from which all men shrink. Men are quite prepared to sign pledges, to do any amount of work, even to sign cheques or give money, if only God will let them have their own way somewhere in their life. If He will not press this business of abandonment, if He will not bring them to the Cross, they will do anything; but they draw back from the place of death.

Yet it is only in that place that the Holy Spirit is able to flow out into every part of the life and energize it, until in all conduct Jesus is crowned Lord, and the fruit of the Spirit is manifest in character. Nothing can take the place of abandonment. Some there are who attempt to put prayer where God has put abandonment. Others profess to be waiting until God is willing to fill them. Both are wrong! While they think they are waiting for God, the fact is God is waiting for them. At any moment, if they yield to the Spirit, He will sweep through every gate and avenue and into every corner of the life.—G. CAMPBELL MORGAN in *The Spirit of God*.

Page 3

Qualifications for the Ordination of Ministers

An Autumn Council Recommendation

WE RECOMMEND, That the following statement be adopted as a guide in the ordination of ministers:

The setting apart of men for the sacred work of the ministry should be regarded as one of the most vital concerns of the church. The spiritual growth of God's people, their development in the virtues of Christ, as well as their relationship to one another as members of His body, are all closely bound up with and in many respects dependent upon the spirituality, efficiency, and consecration of those who minister in Christ's stead.

The mind of the Lord concerning the qualifications for the ministry is clearly revealed in the Scriptures. Anciently the minister was known as the "the man of God," sometimes "the man of the Spirit." Detailed instructions were given to Moses concerning the qualifications of the priesthood: the priest's dress, his demeanor, his spiritual understanding being emphasized. Then, in order to keep continually before the congregation the high calling of those who served in the tabernacle, the high priest wore on his miter the words "Holiness unto the Lord."

In the New Testament the picture is just as clear. The apostle Paul speaks of himself as "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1). This matter of separation to the ministry was made very clear to him by the Lord Himself when, appearing to him on the Damascus road, He said, "I have appeared unto thee . . . to make thee a minister . . . ; delivering thee from the people, . . . unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:16-18). He was delivered or separated from the people, and then, as the anointed representative of God, he was sent back to the people to be God's mouthpiece and to open their eyes to the glories of the gospel. Later, in writing of the work of the minister, he spoke of it as a "high calling."

The Spirit of prophecy says:

"A man can have no greater honor than

to be accepted by God as an able minister of the gospel."—*The Acts of the Apostles*, p. 328.

In the Hebrew Epistle we read, "No man taketh this honour unto himself, but he that is called of God" (Heb. 5:4).

The proofs of a man's divine call must be clearly evident before the church sets him apart by ordination.

"Ministers should be examined especially to see if they have an intelligent understanding of the truth for this time, so that they can give a connected discourse upon the prophecies or upon practical subjects. If they cannot clearly present Bible subjects, they need to be hearers and learners still. In order to be teachers of Bible truth, they should earnestly and prayerfully search the Scriptures, and become conversant with them. All these things should be carefully and prayerfully considered before men are sent into the field of labor."—*Gospel Workers*, p. 439.

"A true minister does the work of the Master. He feels the importance of his work, realizing that he sustains to the church and to the world a relation similar to that which Christ sustained. . . . Those who hear him know that he has drawn near to God in fervent, effectual prayer. The Holy Spirit has rested upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. . . . Hearts are broken by his presentation of the love of God, and many are led to inquire, 'What must I do to be saved?' "—*The Acts of the Apostles*, p. 329.

"The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry. The evidence of his apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives. . . . A minister is greatly strengthened by these seals of his ministry."—*Ibid.*, p. 328.

For such work a man must indeed be called of God and give clear evidence of his call.

Concerning the examination of ministerial candidates, the Lord's counsel to us is clear:

"There has been too little done in examining ministers; and for this very reason churches have had the labors of unconverted, inefficient men, who have lulled the members to sleep, instead of awakening them to greater zeal and earnestness in the cause of God. There are ministers who come to the prayer-meeting, and pray the same old, lifeless prayers over and over; they preach the same dry discourses from week to week and from month to month. . . . The only way in which we can correct this wide-spread evil, is to examine closely every one who would become a teacher of the Word. Those upon whom this responsibility rests, should acquaint themselves with his history since he professed to believe the truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds present truth, should all be understood. No one should be accepted as a laborer in the cause of God, until he makes it manifest that he has a real, living experience in the things of God."—*Gospel Workers*, pp. 437, 438.

This counsel lays a definite obligation upon the leaders in charge of an ordination service. They should plan for the examination of candidates in such a way that this important procedure shall not be simply perfunctory but give opportunity for a true evaluation of the candidate's fitness. Sufficient time should be made available, particularly in cases where a number of candidates are to be examined. Whenever possible the candidate should plan to have his wife present for the examination, realizing that ordination affects not only the individual but the entire family.

Undue haste has sometimes been apparent in recommending candidates for ordination. On the other hand there has also been undue delay, extending as long as twenty years and more. Both these attitudes are wrong. While no worker should be hurried into ordination, yet it is just as important that when one is ready to be thus set apart, the service should not be unduly delayed. Embarrassment has been brought to workers at times because of being unable to perform certain important ministerial responsibilities. The fact, however, that a ministerial trainee has spent four, five, or even eight years in the field is of itself no guarantee that he is ready for ordination. One with less ability for evangelistic preaching or who reveals less aptitude than some for other lines of min-

isterial and pastoral work will naturally take longer to develop. Indeed, some may never qualify for ordination. Those who do not reveal particular ministerial talent and aptitude for definite public leadership should be encouraged to develop as personal soul winners, recognizing that their call is to some other work less distinctly ministerial.

Conference and mission presidents and executive committees should recognize a definite responsibility to foster the growth of younger ministers and should see to it that such are given opportunities where they may develop to their full ministerial capacity. Any plan that diverts the minister-to-be from his actual training and growth is to be discouraged. Injustices have been perpetrated at times when ministerial trainees possessing manual skills have been asked to spend long periods serving in other capacities to the neglect of their ministerial development. Such a plan may save the conference money, but it delays the development of the minister.

When a conference gives a young man a ministerial license it should be recognized as a pledge on the part of the conference leadership to foster that worker's growth. And when one accepts a ministerial license he should regard it as a pledge on his part to render the utmost service of which he is capable. Such a license, however, is not a commitment on the part of a conference that ultimate ordination is assured. It merely provides the opportunity for the licentiate to prove his calling. While all cannot have the same conditions under which to develop into mature ministers, yet one who is called of God will reveal his calling by his whole manner of life and the burden he carries for those who are still in the prison house of sin. Under some circumstances it is difficult to provide conditions where public evangelism as such can be carried out, but he who is called of the Lord will be able to give proof of his calling and of his aptness for the ministry as a lifework.

In some areas of the world field educational facilities are somewhat limited. If that be the case, it will naturally take longer for a minister to develop his readiness for ordination. Therefore, in consideration of all the varied conditions, it is impossible to specify any definite length of time for the training period of the licentiate. The fact that a licensed minister is

assigned to overseas service should not of itself delay his ordination beyond the time it would have taken place had he remained in the homeland. His service record should be passed along to the new field and receive proper evaluation in the recognition of his development. In suitable cases a licensed minister who is approaching ordination at the time of his foreign call may be ordained prior to departure.

Before hands of ordination are laid upon a worker he should have given proof of:

- a. Experience in various types of ministerial responsibility.
- b. Definite call to the ministry as a life-work.
- c. Entire consecration of body, soul, and spirit.
- d. Spiritual stability.
- e. Social maturity.
- f. Clear understanding of the Word of God.
- g. Aptness as a teacher of truth.
- h. Ability to lead souls from sin into holiness.
- i. Fruitage in souls won to Christ.
- j. A cooperative attitude and confidence in the organization and functioning of the church.
- k. A life of consistent, exemplary Christian conduct.
- l. An exemplary family.

Ordination of men who have not given clear evidence of their call as soul-saving ministers must be avoided. It will always be true that some men, having been trained for lines of work other than that of the ministry, will in time give proof of their divine call to this sacred work, and the church, recognizing this, will feel called to set them apart by ordination. But such cases will certainly be exceptions. Because one holds a responsible position in the organized work, it must not be considered that he is by that fact alone eligible for ordination.

There are certain lines of work in the denomination that are not regarded as strictly ministerial, but which provide experience for some ministerial development. A college president, for example, or the principal of an academy, with young people under his care, bears the responsibility not only of their academic training but also their spiritual welfare. He is, therefore, in a sense their pastor, and in association with the Bible teacher is doing

actual ministerial work. However, his call to that responsibility is not of itself a basis for ordination. No man's position in this cause, *per se*, should influence a committee to set him apart to the holy work of the ministry unless, and until, he gives definite proof of his aptitude and his spiritual maturity, and has a conviction in his own soul that God has called him to the ministry as a lifework.

Workers in other capacities such as editors, secretary-treasurers of conferences, and departmental leaders may also come to the place in their service where ordination is appropriate; however, in these cases, as in every other, the divine call to the ministry must be clear, before the church, acting as God's representative, separates them to the gospel ministry. Such workers, like all candidates for ministerial credentials, should have the personal conviction that God has called them to the ministry, give evidence of the ministerial call and gift, and be known widely for their piety and ability as soul winners, before their ordination is recommended and decided.

Ordination must never become simply a reward for faithful service or be considered as an opportunity to add title and prestige to a worker. Neither is it an honor to be sought by the individual, or by his family or his friends on his behalf. Such attitudes and tactics seriously minimize the sacredness of the ministry in the eyes of the church.

The ministry is not merely a profession; it is a calling. It is not for a period of time until some other more attractive occupation beckons a man, but it is a life-work. Having put his hand to the plow, one is not free to look backward except at the peril of his soul. The apostle Paul, like the prophets of old, felt himself "under bonds" and he cried out, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). One who is ordained to the sacred work of the ministry should feel the same responsibility as the apostle of old. And the conference that employs him should feel a definite responsibility to see that he is free to do his God-appointed work.

The simple record of the ordination of the apostles is impressive. "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:13,

14). The first office of one ordained to the ministry is that he should be *with* God. Only then is he qualified to go forth to men to preach the Word of God. One who is thus consecrated and who enjoys constant communion with his Lord will rejoice in the privilege of rendering complete service, refusing to be entangled in

business for personal gain and other things of this world, that he may, by the grace of God, give complete devotion to the cause he loves. Even when he reaches his retirement years he should feel the call of God to the same standard of life as he did in his most active years, "that the ministry be not blamed" (2 Cor. 6:3).

Called of God—Are You Sure?

CARLYLE B. HAYNES

Takoma Park, Maryland

[NOTE.—E. D. Dick, president of the Theological Seminary, recently requested Elder Haynes to give the students and faculty of the Seminary the benefit of his experience and observations over a period of fifty years in the ministry. The most important part of his first lecture follows.—EDITORS.]



NO MAN who is alive and awake and possesses powers of observation can engage actively in this ministry for fifty years without arriving at most positive and pronounced convictions regarding many things

connected with the work of God. I have such convictions.

First, I wish to make some observations regarding the very first, the foundational, thing of the Christian ministry, the divine call to this sacred work. It is my opinion, supported, I believe, by the teaching of Scripture, that no man should take this office of himself, that no man should assay to engage in this sacred work, without a sense of conviction that he is divinely called to do it.

It is of momentous importance that this be settled first, that a man should know himself to be called of God to preach His Word. Into this sheepfold, as into the church itself, there is a "door," and there is, as well, "some other way." A man may enter, and many a man has entered, the ministry as the result of purely personal and secular calculation. He may take up the ministry merely as he would any one of the professions, choosing it rather than law, or medicine, or teaching, or science, or accounting, or as a means of earning a living, or just to evade, temporarily, the military draft. He may have no consciousness

of "a call." He makes his own decision. He calls himself. But, "God is not in all his thoughts."

I repeat that with me there is a profound conviction that before any man dares to enter the Christian ministry to make it his lifework, he must have the assurance that he has been chosen and is being imperatively constrained by the Eternal God. The call of the Eternal must reverberate through the corridors of his soul until all other sounds are muted. His choice of the ministry is not a preference among alternatives. There is no alternative. All other choices have become impossibilities.

This matter must be settled at the very beginning of a man's ministry. Otherwise he is headed for disaster, even despair. If there is no sense of a divine call, no certainty that he has been put into the ministry by God, the absence of this conviction will undermine his sense of responsibility and tend to secularize his ministry from beginning to end.

Without this sense of divine vocation he will be without support when days of depression and trial come. Such days do come to every ministering servant of God, whether he has been truly called or not. If he has been called, and knows it, he is prepared to pass through these hard experiences without disaster; if he has not been called, and knows that, he has no such preparation, and is likely to make shipwreck of faith and become a castaway.

To the ancient priests God said, "I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death" (Num. 18:7).

To men who presume to take holy office upon themselves without a divine call, the

Lord declares, "I never sent the prophets, yet they ran; I never spoke to them, and yet they prophesied" (Jer. 23:21, Moffatt*).

"I am against the prophets who recount lying dreams, leading my people astray with their lies and their empty pretensions, though I never sent them, never commissioned them" (Jer. 23:32, Moffatt*).

Various Means of Calling Men

It is not my purpose to convey the thought—for it is something I do not believe—that every man called of God to preach must be called in identically the same manner. That is not true. Indeed, in the records of Scripture no two men called of God were called in a similar way. Their circumstances were all different. It seems plain that by the very uniqueness of each man's call the Lord designs to honor human individuality. Widely varied are the backgrounds through which the Divine Voice determines the vocations of the servants of God, as these are recorded in Scripture.

As illustrations of the various ways God uses to call men to His service, look at three of those thus called—Amos, Isaiah, and Jeremiah. How very differently God sent His call to each of these!

Amos, a poor herdsman, shut away from the high level of governmental affairs at the headquarters of his nation, excluded from the social circles that controlled civil affairs. Nevertheless, Amos brooded deeply and solitarily far out on the meager pastures of Tekoa. Rumors of dark doings in the high places of the kingdom reached him. He heard of appalling corruption, great wealth, prodigality, luxury, callousness, injustice, and of truth that was "fallen in the streets." These things disturbed him. And as the poor herdsman, the gatherer of sycamore fruit, mused, "the fire burned." Then on those solitary wastes he heard a mysterious call, saw a beckoning hand. As he later relates his experiences to Amaziah, the priest who ordered him out of the country, his words are: "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy" (Amos 7:14). For Amos there was no alternative.

Wholly different are the circumstances

and background connected with God's call to Isaiah. Here is a man who is a friend of kings, at home in courtly circles, moving easily in palaces. Look at the medium with which the divine call sounds to him. "In the year that king Uzziah died I saw . . . the Lord" (Isa. 6:1). Isaiah knew Uzziah. He had pinned his hopes on the king. Now the strong pillar was fallen. Uzziah was dead. The throne was empty. But on that empty throne Isaiah discovered Jehovah. The human pillar had fallen; the pillar of the universe remained. "In the year that king Uzziah died I saw . . . the Lord." Although Isaiah mourned the fall of the king, he looked up and saw a King greater than Uzziah, and heard His call to service, "Whom shall I send, and who will go for us?" (verse 8).

One man fallen; another man wanted. That call smote the heart and the conscience of Isaiah. At once he had found his vocation and his destiny. Immediately he knew his work, and without hesitation he responded: "Here am I; send me."

Different again, entirely different, are the circumstances and background connected with the call to Jeremiah. A young man just facing life, with many uncertainties, in a most uncertain time, with widespread forebodings regarding the future, with all his world in great tumult, suddenly hears the voice of God say to him: "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet" (Jer. 1:5). Here was no uncertainty, it was a clear call, and it was greatly feared, and reluctantly accepted.

Thus every call of God has its own uniqueness. No two are alike. I am not contending for similarity of method, but rather certainty that the call is from God. In all of them, if they are genuine calls, there is a sense of divine origin, a solemn communication of the divine will, a mysterious sense of commission, a strong feeling of compulsion, all of which leaves a man no alternative, but starts him out on the road of this vocation with a conviction that he is an instrument and an ambassador of the Eternal God.

A Change in Practice

Let me submit to you here that there has been a significant change in our practice of ordaining men during the half century I have been in this work. Whether that change has been for the better or for the

* The Bible: A New Translation by James Moffatt, copyrighted 1922, 1935, 1950 by Harper and Brothers. Used by permission.

worse, whether it represents improvement or retrogression, I leave you to judge.

The fact is that when a man was to be ordained among us it was customary for him to be ordained for a single purpose. That purpose was to *preach the Word of God*. For him to engage in, or continue to engage in, any other occupation, would not have been thought of. Today we seem to ordain men and thus to confer honor upon them because they have demonstrated their ability as treasurers, educators, medical superintendents, business administrators, managers of publishing houses, bookmen, or departmental leaders. Very little inquiry, if any, is made into this matter of a divine call to preach the Word. It is expected that they will continue to engage in accounting, in business administration, in managing an institution, in education. No one expects them to be preachers

and publicly proclaim the gospel to lost sinners. But that was what ordination meant fifty years ago in our work.

When Christ called men He did so for one specific purpose. That purpose was to preach publicly the gospel of the grace of God, and proclaim the great truths of human salvation. "He ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14). This is our first and only calling. Look at the emphatic words: "Preach!" And again, "Preach!" "Proclaim!" "As you go, preach!"

Make sure of your call, my younger brethren. Then you can go forward fearlessly. You will face many perils, be surrounded by many dangers, suffer many rebuffs, but if you know yourselves to be called of God, no danger will deter you, no temptation of wealth or honor or office or fame will allure you from this great and holy work.

Placing Adventism in a New Light

THOSE of our number who find reading a difficult task may content themselves to look upon the four sizable volumes of *The Prophetic Faith of Our Fathers*, by LeRoy Edwin Froom, with a vague sense of denominational pride that such a scholarly work has come from an Adventist pen and press. I wish to write these lines for the benefit of any who have not yet discovered their true value and worth to the cause of God.

The challenge of the evangelistic task in the city of London demanded a rethinking of my entire approach to preaching the third angel's message. In developing that approach I found that the valuable material within the volumes of Elder Froom's work gave to my message not only an unmistakable ring of authority but also a sound historicity that old England needed. Adventism, you see, is in many quarters considered a strange new "American sect," entirely outside the "main stream of Christian faith." You can imagine, then, with what courage and confidence the message can be preached in England today with the added strength this compendium of sources and enlightening background gives the worker.

Figuratively speaking, England does not know that D. M. Canright is dead. It does not know that his antagonisms of a past

century have been thoroughly answered. Prejudice among the so-called Fundamentalists is as rife and bitter as if Mr. Canright himself were speaking from the books that are freshly printed and circulated throughout the Isles. There is, therefore, much prejudice to be dispelled, and our ministering brethren there are building confidence that our people are expositors of "the faith once delivered to the saints," and not an offshoot or heresy.

Some opposition became apparent when we moved into the heart of London and opened the New Gallery evangelistic center. Numerous "letters to the editor" were printed in the *Church of England Newspaper*. These contained the familiar long-exposed indictments of our faith. The editor, a fair-minded Christian gentleman, answered these letters in our favor with a forceful editorial aimed at the intolerance of his people, and then requested that we write a summary of Seventh-day Adventist beliefs, and offered to print the whole in defense of our position. Naturally we took advantage of this unusual opportunity and included in the statement these words from the pen of L. E. Froom:

"They maintain that the principles and applications of prophetic interpretation which they stress are not some new discovery, belatedly made by Ad-

ventists, but are instead a recovery of what was held in the full vigor and purity of the early church and in Protestant Reformation times—not an invention, but a retention of what others had let slip; not an innovation, but rather a continuation.”—Vergilius Ferm, ed., *The American Church*, p. 381.

In the letters received and the contacts made since that publication we find that this concept revealed in Brother Froom’s words and illustrated within his volumes has created a respect beyond our fondest dreams.

And what is more, certain outstanding “Fundamental” theologians who have been antagonistic have now changed their attitude. The volumes of *Prophetic Faith* are being read and reviewed. Men who influence thousands of our formerly misunderstanding Christian friends are now addressing us, “My dear brother in the Lord.” One man whose name prudence demands our withholding, who has been known to our workers in Britain for many years as a consecrated scholar, yet woefully misinformed regarding our work, is now urging other theologians to read *Prophetic Faith*. Many sets are being placed at the disposal of these men. Prejudice is breaking down and a new day is dawning among intellectuals in the religious world.

If we assume the attitude that these men are basically sincere and love the Lord, but are victims of misunderstanding regarding the work and teachings of Seventh-day Adventists, we are in a vantage position to reach them with present truth. And could the worker for God assume any other attitude, at least until these men prove themselves otherwise?

Only this morning there came to Elder Froom’s office a cordial letter from another scholar in a British country, the president of a seminary and pastor of a church of well over two thousand members. This man, who in the past has refused even to sit on the same platform with one of our ministers, because of his sincere convictions that our brother represented heresy, now writes in this vein:

“I am not at all surprised at the favourable reviews which have appeared. I think it is well nigh impossible to appraise the value of the work you have done in producing these volumes. . . . If it were possible I certainly would be delighted to see these books given as wide a circulation as possible. . . .

“I am greatly indebted to you for your colossal achievement. It was something I longed to see some-

one do, but felt I had neither time, or competence, to do it myself. . . .

“Write me again and I shall endeavour to see that it shall not be a one-way correspondence.

“With warmest regards, I am,

“Heartily yours, . . .”

Imagine further, such kind, cordial, understanding words as these, coming from the divinity professor of Heidelberg University, after he had read *Prophetic Faith*: “It is especially important to us just now, after the World Assembly at Evanston, to gather as much material as we possibly can out of the different churches on the theme of eschatology.”

These appreciative words refer to the set already provided for the university library. He then requests a personal set and closes his letter, “With hearty thanks and best greetings, I am your very devoted . . .”

Why not determine to familiarize ourselves with this wealth of information? And here is an idea: What returns might we see someday if each church could provide a set of *Prophetic Faith* for the president of the local ministerial association! An entirely new concept of the place and use of these volumes is developing. Prepare the way now in your area for an intelligent understanding of the place and work of Seventh-day Adventists. Here is an unfailing instrument that commands thoughtful interest.

G. E. V.

Special Kodachrome Slides

THE response to our announcement of Holy Land and New England slides was so great that the original stock was quickly exhausted and we have had to obtain additional sets to fill the orders that continue to come to us. Those who are interested in securing these valuable slides should order at once.

Photographs made in Egypt, Palestine, Sinai, Edom, Moab, Syria, Lebanon, and Mesopotamia comprise the Holy Land set of 200 slides, and these, together with a descriptive brochure covering each picture, can be obtained for \$21.00. The New England Advent History set is made up of 55 slides, the price being \$5.75. A study guide is also supplied with this set. See the October, 1954, *MINISTRY*—page 11.

This interesting and unusual slide collection is proving a real boon to our conference workers, ministers, missionaries, evangelists, teachers, Bible instructors, and lay workers. Orders, with remittance, should be sent to: Business Office, S.D.A. Theological Seminary, 6830 Laurel Street, NW., Washington 12, D.C.



"How Does the Other Man Think?"

HOW does the other man think? is a question of no little importance to the minister. We would be saved from many a blunder in our preaching judgment, and reach and help more people, if we kept ourselves sensitive to the trends of thought among the laity. A trend may suggest symptoms of disease. Therefore, knowing how the layman thinks, and thus discovering his spiritual appetite, is essential to the man of God who truly desires to reach the inner needs of his congregation.

We notice that the Methodists of Oak Park, Illinois, "would rather hear a sermon on serenity than on any other subject," according to the Religious News Service, commenting on a poll taken by Paul E. Turk. "Churchgoers showed least interest in how to meet death, the second coming of Christ, the devil, and the liquor problem. Mr. Turk launched a series of ten sermons in October, based on the topics that proved most popular in the balloting. The winning sermon titles: (1) Keeping Serene; (2) What a Protestant Believes; (3) Meeting and Mastering Defeat; (4) How to Be a Christian in the Business World; (5) How to Read the Bible; (6) Utilizing Your Hidden Resources; (7) How to Learn to Pray; (8) How to Overcome Worry; (9) What Can We Believe About Heaven and Hell? (10) Religion and Health."

The church members were also asked to vote on a sermon series they would most like to hear. The popular topics were the Ten Commandments, the parables of Jesus, and New Testament characters.

Now, such a trend as this poll reveals may not immediately please us. Men will have "itching ears" in these latter days, and many will not desire strong doctrine.

Therefore there is danger that we, of all people, might dismiss such a reaction as a desire on the part of the people to escape the obligations of truth and duty. Our heritage has taught us to preach fearlessly the "faith which was once delivered unto the saints." The "last warning message," with its clear call to the judgment and reform, has rightly molded the theology of the remnant church. As custodians of special light, we are bound to preach it with the conviction of the apostles and defend it with the vigor of Luther.

Yet there is another side to the question. The remnant church in these latter days is not only the apologist for the truth; it must of necessity provide a spiritual home for the near million people who call themselves Adventists. And we know that souls cannot thrive long on prophetic diagnosis alone. They cannot always feed on a basic-doctrinal diet. Dates and facts and proof texts do not in themselves mature the soul. They do not comfort in time of sorrow. They do not prepare the heart to meet the modern sins and temptations that assail today.

A distraught and morally crazy age is swiftly breaking the barriers that safeguarded the Christian in a former generation. Much that greets the eye and the ear is conditioning our youth and normally healthy adults to a strangely new Seventh-day Adventist generation. "In the world, but not of the world," in this day of carelessness on the one hand and anxiety and restlessness on the other, is a spiritual achievement accomplished only by vigorously claiming the grace of God.

Edward L. R. Elson, the pastor of the National Presbyterian church, the church of the President of the United States, has written a thought-provoking analysis of present spiritual trends in the land. His new book, *America's Spiritual Recovery*, describes the tragic failure of the average man in the business of living. On page 22 he observes:

"We are brilliant but unhappy, clever but unstable, comfortable but comfortless; we own so much and possess so little. We are forlorn souls, groping and hungering and lost. Once again, as in the Garden of Eden, man is a fugitive from God and bereft of spiritual certitude."

Could this be one reason why men are calling for practical sermons? Could this be one reason why men want to know "how" to live? And more important to us,

where do our people stand? Are they asking such questions? What would a similar poll among Seventh-day Adventists reveal? Do they stand as outstanding examples of serene, radiant, well-adjusted Christian living? We do see a large cross section of our people who are submitting their lives to the sanctifying influence of the truth, who are born again and know the joy of the Lord. But—and of this every worker is distressingly aware—there are many who know little about the life hid with Christ in God.

"Inspirational" speaking does not alone meet the need. The widely advertised formulas for banishing worry and fear and tension can be futile and disappointing. Many popular peace-of-mind cults give a shot in the arm, but leave a terrible emptiness of soul. Rather, the laity is eagerly looking for an uncompromising call of God to forsake sin. Old-fashioned, penetrating preaching about repentance will do wonders for the human heart and solve many a baffling psychological problem as well.

Happy and blessed is the man who has conditioned his preaching habits by a faithful reading of such clear counsel as this:

"Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved."—*Evangelism*, p. 188.

"Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel. Ministers would reach more hearts if they would dwell more upon practical godliness."—*Ibid.*, p. 186.

No observation of the trends in religious thinking today should ignore the fact that there is emerging an undeniable awakening of religious thought and action throughout the United States. The moral confusion of postwar years and man's sense of inner failure just described have resulted in a notable revival. The earmarks of this wave of personal religion are too clearly genuine to be dismissed as spurious.

And our humility must embrace the fact that it may have resulted from preaching other than ours. "Other sheep have I," we know, and God has His way of using them. We must never forget that the Holy Spirit can be trusted. Men will be prepared for the loud cry, and one encouraging feature is that genuine revival does not close the door to further light. Almost prophetically Mr. Elson continues on page 60:

"We are not perfect, but we have found a perfect Lord; we are not holy, but we have found a Holy God to worship; we are not without sin, but we have discovered where sins are forgiven; *we are not spiritually completed, but we are growing in the things of the Spirit.* If the revival continues, God may yet use us for the redemption of His world." (Italics supplied.)

Such is the challenge and opportunity that faces the Advent ministry. Now is the time to preach the *complete* gospel of grace with simplicity and power, lest the new wave of converts find in us a strange note of dissenting legalism foreign to the spirit of their new-found hope in Christ.

It is most important, then, to keep the ear close to the heartbeat of man's soul if we are to succeed in reaching him for God and teaching him the light. And now a suggestion—why not preach soon on the text "Acquaint now thyself with him, and be at peace"? It may prove a breath of fresh and living air to the congregation. Even some of our own members may be searching for serenity.

G. E. V.

BUSY PEOPLE GENERALLY the best people are the busy people. Elisha was plowing in the field when the prophetic mantle fell upon him. Matthew was attending to his custom-house duties when Christ commanded him to follow. James and John were mending their nets when Christ called them to be fishers of men. . . . Gideon was at work with the flail on the thrashing floor when he saw the angel. Saul was with great fatigue hunting up the lost asses when he found the crown of Israel. . . . Those who have nothing to do are in very unfavorable circumstances for the receiving of divine manifestations. It is not when you are in idleness, but when you are, like the Bethlehem shepherds, watching your flocks, that the glory descends and there is joy among the angels of God over your soul penitent and forgiven.—T. DEWITT TALMAGE.



PASTOR *Shepherding the Flock*

Essentials of a Pastor's Program

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AS PASTORS it is a constant problem for us to know how best to organize and plan our work so that it may all be cared for in the allotted time. There is a constant stream of demands ever pressing in upon us. In order that we may carry on a well-balanced program, it may be good for us to consider just what the essentials of our daily program are. In considering this question, I have listed the minimum essentials under six headings, approaching the problem primarily as it applies to the pastor.

Preaching

The importance of preaching cannot be over-emphasized. It remains the preacher's major work. While all phases of the ministry are involved in the call to preach, still, as G. Ray Jordan states it:

"Nothing can ever take the place of what one says—and how he says it—when he stands before the congregation to speak for God in the name of Christ."—*You Can Preach*, p. 15.

Preaching must be done supremely well. Whatever else the preacher may or may not be able to do, he must be able to proclaim the gospel effectively. Spurgeon declares:

"Your pulpit preparations are your first business, and if you neglect these, you will bring no credit upon yourself or your office." And he adds, "I have no belief in that ministry which ignores laborious preparation."—*Spurgeon's Lectures*, p. 80.

"An ignorant pulpit is the worst of all scourges. An ineffective pulpit is the most lamentable of all scandals." So states Charles Edward Jefferson, and he continues, "The cause of Christ is hopelessly handicapped and blocked when Christian preachers forget how to preach."—*The Minister as Prophet*, pp. 13, 14.

Preaching is the hub around which all the minister's work revolves. It must be the result of painstaking effort, of careful and intense study, prayer, and oftentimes tears. The minister cannot afford to abuse or misuse the opportu-

nity that the preaching service affords. By preaching to a congregation of two hundred for thirty minutes, you make yourself responsible for a hundred hours of their time. And what you put into that thirty-minute sermon may determine their eternal destiny.

It is therefore imperative that the minister provide in his program adequate time for study and prayer, so that he may rightly fulfill this primary responsibility to his people and to his God—that of truly feeding the flock of God. He must ruthlessly eliminate from his schedule the numberless minor tasks that might prevent him from doing this major work well.

Visiting

Time spent in the homes of the people is vital if the preaching is to be effective. Effective preaching and faithful shepherding of the flock are two indispensable elements of a minister's program. Just as the schedule must provide a reasonable amount of time for preparation of the sermon, so also must it provide time for visitation.

Commenting on these two features of a minister's work, George A. Buttrick says, "You build up a spiritual church by wearing out shoe leather and automobile tires. You hold it together by worthy preaching."—Quoted by Andrew W. Blackwood in *Pastoral Work*, page 13. And in the book *Pastoral Leadership*, Dr. Blackwood declares that while we give consideration to the various ministerial duties, "all the while we should look on the minister as mainly a preacher and a pastor rather than a program-builder and a parish-promoter."—Page 20.

The minister is a pastor, a shepherd of the flock. He must tend and feed the sheep. To do so, he must know them by name, he must know their dispositions, needs, and habits. This work of shepherding is done often out of sight, where there is no crowd and no applause. It is never spectacular. It is a humble work. As

R. Allan Anderson puts it in his book *The Shepherd-Evangelist*:

"Shepherding is hazardous, constant, and wearing work. That may be one reason so many pass it by. But with it all, it is the nicest work God ever gave to men.

"When Jesus said, 'I . . . know my sheep, and am known of mine,' He set forth the principle of all good shepherding. A pastor's strength lies largely in knowing his flock."—Page 559.

Truly the comfort and care of the people become the great burden of the true pastor. And it is out of his intimate association in the homes of the people that the most helpful sermons grow.

Organizational Activity and Administrative Details

Among other things the minister is an administrator. The church is an organization and the minister is its head. It is in a sense a machine, and it must be kept running. Friction must be reduced, the wheels must be lubricated, repairs must be made, every part of the mechanism must be subjected to constant scrutiny and supervision in order that the machine may do the work for which it was created. The administrative work is important. If the minister neglects the organization, it will soon break down. There are business details to look after, promotional work to plan, correspondence to keep up, and the general oversight of the program to keep in mind.

A part of the busy schedule must provide time for looking after these varied matters. Great care must be exercised lest these business details usurp a large share of the hours best adapted to personal devotion and creative study.

Personal Devotion

1 Timothy 4:16 declares, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Ellen G. White quotes this scripture and then comments:

"Thyself needs the first attention. First give yourself to the Lord for purification and sanctification. . . . Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work."—*Gospel Workers*, p. 104.

We must always remember that it is Christ who enables us to do successful work. We are not always doing the most business when we seem to be most busy. In that wonderful little book *Communion Through Preaching*, Henry Sloane Coffin makes this statement:

"That which has characterized the Church in

her periods of power—the indwelling and outworking of the Spirit, is painfully absent from many congregations. Pastor and people may be conscientious, hard-working, ingenious in devising methods. Their church may give the impression of bustling activity; their weekly calendar lists a bewildering number of meetings, and their pastor may hang on his study wall a graph of interrelations of all these groups and win the reputation of a skilful administrator; but fruits in altered lives and homes and in spiritual influence on the community are dismally lacking."—Page 22.

If within our churches we are to enjoy the fellowship of the Holy Spirit, we must first of all take time to tarry alone with God in personal study of His Word, in meditation, self-examination, and prayer. Spurgeon says that if you do not pray over your work, "God's sovereignty may possibly determine to give a blessing, but you have no right to expect it, and if it comes it will bring no comfort to your own heart."—*Lectures*, p. 44.

In a very real way the pastor's usefulness will depend most of all on these moments with God. The more time the pastor spends on his knees, in study of the Bible, and in self-examination and self-improvement, the less time he will have to spend tinkering with machinery and ironing out church problems. Spurgeon also said:

"Among all the formative influences which go to make up a man honored of God in the ministry, I know of none more mighty than his own familiarity with the mercy seat."—*Ibid.*, p. 41.

As ministers and pastors we must ever remember our own soul's need. "Take heed to yourselves," says Baxter, 'for the enemy hath a special eye upon you. . . . As wise and learned as you are, take heed to yourselves lest he overwit you.'—*Ibid.*, p. 22.

Let us remember that God will never save any of us for being preachers, but because we are justified, sanctified men, and consequently faithful to our Master's work. The reason that we as ministers must pray is not because we are ministers, but because we are poor, needy creatures wholly dependent upon God's wonderful grace.

We must search ourselves very anxiously, lest after we have preached to others we ourselves should be castaways. We cannot keep the fires of our own hearts aglow unless day by day we have them replenished at the altar of God. This

"Profit by past mistakes, but don't repeat them. Our foremost businessmen have made mistakes, but charged them to the account of profitable experience."

calls for solitary meditation, study, and prayer. A minister's program must above all determine a portion of each day to be allotted to the feeding of his own soul. "Take heed [first] unto thyself."

Rest and Relaxation

In considering rest and relaxation we are still dealing with the imperatives, the essentials, of a minister's program. This necessity cannot be ignored if our work is to be efficient and acceptable. Ellen G. White says in *Gospel Workers*:

"Some of our ministers feel that they must every day perform some labor that they can report to the conference. And as the result of trying to do this, their efforts are too often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor."—Page 240.

To his apostles Jesus said, "Come ye yourselves apart . . . , and rest a while" (Mark 6:31). And we are told:

"Christ's words of compassion are spoken to His workers to-day just as surely as to His disciples. . . . It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. . . .

"God is merciful, full of compassion, reasonable in His requirements. . . . He would not have us work under a pressure and strain until exhaustion follows, with prostration of the nerves. There is need that God's chosen workmen should listen to the command to go apart and rest awhile."—*Ibid.*, pp. 243-245.

Exercise

As we have noted, "They [ministers] should have periods of rest, of entire freedom from taxing labor." The next sentence reads, "But these cannot take the place of daily physical exercise."—*Ibid.*, p. 240. Here, then, is another essential that needs emphasis—daily physical exercise. Preaching and visiting and administering to the varied needs that arise is exhausting work when done faithfully, conscientiously, and well. It produces mental strain and fatigue. Physical exercise draws the blood from the brain to other portions of the body, stimulates the circulation of the blood, aids digestion, and produces many blessings healthwise. It invigorates and refreshes, helps us to sleep better

at night and to accomplish more useful work during the day. Daily exercise is part of our business. It is essential to successful ministry.

"Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings."—*Ibid.*

A still more pointed statement is found in *Evangelism*:

"It is a positive necessity to physical health and mental clearness to do some manual work during the day."—Page 661.

A Planned Program

Now the problem is how we might best organize our work so that these six essentials will all be given their proper place. We should examine our work and organize it in such a way that our ministry will represent a well-balanced program rather than a frantic effort to keep up with the responsibilities by a hit-and-miss and too often futile, frustrated approach. It is possible to wear ourselves out more by worrying about when we are going to do this or that than by actually performing the work itself.

Obviously, we cannot follow identical programs; our work is too varied, and our physical constitutions are different. A recent magazine article divided the different types of individuals into three categories as follows:

1. Those who start out in the morning "with a bang" but are "all in" by nightfall.
2. Those who find it hard to get up in the morning, start out slowly, but are all warmed up by evening and then work half the night.
3. Those who start well, slow down during the middle of the day, perhaps taking a little nap after dinner, and then are hard at it again in the evening.

Recognizing that we are different and that our programs will vary, each of us should nevertheless *have* a program. We shall someday be called to give account of the way we have used our time in God's work. Of Christ it is said:

"Christ gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of humanity. Through weary days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work."—*Gospel Workers*, pp. 292, 293.

"Those who study how to give as little as possible of their physical, mental, and moral power, are not the workers upon whom He can pour out abundant blessings."—*Ibid.*, p. 292.

Let us study how *we* can do a larger work.

Many cry to God, not with the voice of the soul, but with the voice of the body. Only the cry of the heart, the soul, reaches God.—St. Augustine.

Such study is given, not that we may discover ways of doing less for God, but rather that we may be stimulated to so plan our program that our valuable time, that precious talent, may be returned with usury. If our time is well planned, we will be less apt to waste any part of it. If our work is well planned, we will be less apt to let things of minor importance crowd out the imperatives.

"The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of a worldly nature to take their time and attention."—*Ibid.*, p. 272.

"Let the ministers make the actions of each day a subject of careful thought and deliberate review, with the object of becoming better acquainted with their own habits of life."—*Ibid.*, p. 275.

"Persons who have not acquired habits of close industry and economy of time, should have set rules to prompt them to regularity and dispatch. George Washington was enabled to perform a great amount of business because he was thorough in preserving order and regularity. Every paper had its date and its place, and no time was lost in looking up what had been mislaid.

"Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour."—*Ibid.*, pp. 277, 278.

Concerning our odd moments, we are told:

"Take a book with you to read when traveling on the cars or waiting in the railway station. Employ every spare moment in doing something."—*Ibid.*, p. 279.

The formula for success is stated thus:

"His [the worker for God] success will be proportionate to the degree of consecration and self-sacrifice in which his work is done. . . . Hard study and hard work are required to make a successful minister or a successful worker in any branch of God's cause."—*Ibid.*, pp. 70, 71.

James Stewart, in his excellent book *Heralds of God*, states:

"... if ever a man finds the work of the ministry becoming easily manageable and surmountable, an undemanding vocation without strain or any encumbering load of care, he is to be pitied, not congratulated."—Page 199.

Let us remember this encouraging statement:

"God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. . . . I bid you seek counsel from God. Seek Him with the whole heart, and 'whatsoever He saith unto you, do' (John 2:5)."—*Testimonies*, vol. 6, p. 415.

Action without study is fatal. Study without action is futile.—Mary Beard.

The Pastoral Ministry

ANDRE HENRIOT
President, East France Conference

THE excellence of the pastoral ministry, and thus its usefulness, results from its salutary action. The pastor is in society the bearer of that astonishing panacea that imparts sociability to the modern pagan, moral balance to the intellectual, and culture to the one who is still at the first rudimentary stage. The pastor is everywhere and always the representative of kindness, peace, justice, and mercy, and not the representative of the sorrowful side of existence, as is sometimes wrongly believed. He is tirelessly bound to the mission of governing souls in order to awaken and strengthen in them thoughts that should dominate their life and guide them toward the future life.

The pastor, shepherd of the believers, is charged with power for their spiritual needs. As we must eat and breathe every day, and not only on certain great occasions of life, so our spiritual being demands daily nourishment in order to be in health. Inevitably, then, the pastor is the man of every day. Not only is he called to baptize, marry, and bury, although at those great moments of our fragile existence the pastor's help is desired and even indispensable; but he is the one who must maintain, in those entrusted to him, faith in things invisible and eternal. His intervention is all the more imperative as worldly contingencies are constantly coming to lower in man the attachment to divine things and realities.

The minister of the gospel is above all an apostle, one who carries the good news of salvation. In order to spread this word of life, he cannot remain seated in a chair; on the contrary, he must literally *carry* it: preaching in public, entering into the homes, visiting isolated souls. It is therefore unfailingly necessary that he possess a certain measure of aggressiveness, all the more since his vocation calls him not to limit his activities to those who are won to his cause. Indeed, under the pressure of his sacred fire, he must communicate his conviction to others and confront unbelievers and skeptics. That aspect of his ministry lifts him to the rank of combatant of peace and requires him to carry his victories everywhere the order of his great Captain sends and places him.

Duties of the Pastor

As a leader, the true pastor has for his first duties to aid the weak, to define and particu-

Translated from French.

larize their rule of morality and their line of conduct, and to recall, to those whose consciences are hardened by compromises, the directing principles of the gospel. Always he must lead his flock, adapting his teachings, his counsels, and his encouragements to the very diverse vicissitudes of the life of each one. Sometimes he will need to have the courage to denounce disorders in private life and exercise with gentleness the necessary reproof. It is always delicate, even for the arbiters, to mix into certain disputes; however, the duty of the healing of the soul implies also that difficult intervention which happily transforms the pastor into a messenger, even into a peacemaker frequently.

He who devotes himself to the pastoral vocation should be able to speak as a dispenser of consolation. In that respect his work is to devote himself untiringly to the service of wounded souls buffeted by adversity. His role as physician of the soul designs him to attenuate, calm, or appease the distresses and sorrows that constantly harass them. Always he must draw near to human misery: support the discouraged, the despairing, the sick, the widows, the poor, those afflicted by physical or moral illness, and all others who are in need of compassion. He is called to function in hours of misfortune and distress.

The true spiritual leader must be capable of following, with the same zeal and the same perseverance, the multitude of his activities through all crises. In the unleashing of persecutions he remains the model of the faithful. When war paralyzes and tears apart the country, he is there as ambassador of the Prince of peace. If an epidemic sows terror and anguish, he becomes automatically the good Samaritan, who spends himself without reckoning. Raillery and mocking do not at all injure his constancy, for such a unique ministry requires a steadfast heroism.

This preacher of love, of peace, and of justice makes an impression more by the eloquence of his example than by that of his speech. He will avoid the danger of seeking to please by a spirit of compromise. He will never give way before the menace of the half measure or the play of flattery. It remains part of his duty to conserve his naturalness, while maintaining the ideal of justice with much charity. With him, fidelity must always triumph over facility. And as a faithful representative of his religion he will be, by his example, his abnegation, his benevolence, the main pillar of the spiritual sanctuary that he seeks to edify upon earth. His is truly a "high calling."

Building an Economical Yet Adequate Church

WILLIAM C. RISLEY

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FEW ministers ever build more than one or two church buildings. I have participated in only two. There seems to be very little information available with reference to the type of building needed for small-to-medium Seventh-day Adventist churches with a minimum amount of funds available. Thus most new churches are more or less an experiment.

In 1950 I was sent to El Cajon, California, to do evangelism, only to find no hall available and the church building too small to seat its 129 members. The church had \$238 in a building fund of several years' standing, no really moneyed members, and no visible source of substantial donations. This is perhaps a typical situation. We did not have years to spend in raising the money; the growing community of 35,000 was hungering for evangelism. One thing we could do was to economize in our planning. We also chose the contractor with the lowest bid, who would use all the donated labor our members and friends could supply, both skilled and unskilled. This resulted in more than three thousand hours of donated labor by our willing hands.

In talking with other pastors who had built in recent years, I have found that nearly all felt there were weaknesses that could have been corrected in the plans, had they been aware of them. We therefore decided to do as much research as consistently possible in our planning. Our building committee chairman, John Woodward, and I started out to inspect church buildings. When we found anything worthy of note, we invited our building committee to study it also. We usually asked two questions of the minister or janitor or other person who showed us through the building: (1) What do you like especially well about your building? (2) What would you do differently if you were building now? The plan proved so enlightening that by the time we had completed our building two and a half years later, we had visited more than one hundred church buildings, mostly new, of all denominations throughout southern California. Although the perfect building has never yet been built, we feel that our finished product is ample reward for our efforts.

As one economy measure we decided to keep hall space at a minimum. This is perhaps more feasible in California than in some other climates. Our architect advised modern Spanish

style as being most economical for us to build. Our covered patios or porches enabled us to build with only a few square feet of hall space. The open-beamed ceiling lends spaciousness without excessive cost. To build for a capacity less than double our membership would have been shortsighted and faithless in such territory as suburban San Diego. The increased cost per capita then demanded further economy. When it seemed our resources were exhausted and our fund-raising campaign bogged down, we passed out \$500 from our building fund and our members put their "talents" to work as suggested in Christ's parable in Matthew 25. The results in renewed courage and enthusiasm were as gratifying as the \$2,500 brought in a few months later.

We finally settled on an auditorium seating three hundred, with a balcony and overflow room increasing it to 450. The auditorium and balcony have been well filled every Sabbath since the opening a year and a half ago.

Utilizing Space

In our plan we decided to eliminate all waste and "catchall" space, but to provide for every conceivable need if at all possible. Every square foot of space under our two stairways was put to use. Under the lobby stairs leading to the balcony was just the place for the missionary secretary's booth, with the space under the lower part of the stairs fitted with shelves for literature, large stacks of Ingathering papers, et cetera.

At the rear of the building, on the side of the rostrum opposite the pastor's study or ministers' room, we built a multipurpose room, taking our cue from the new type of multipurpose room being built into many new public schools. This room has a door into the auditorium, one to the rostrum, one to the outside, and a stairway to the baptistry and dressing rooms. These men's and women's dressing rooms, incidentally, double for both the choir and the baptistry, closet space being provided for both choir and baptismal robes. The multipurpose room is used by the janitor during the week, the flower committee on Sabbath morning, the Sabbath school officers' assembling before Sabbath school, the choir before the church service, and the deacons and deaconesses in preparing for the quarterly service, all without any noticeable conflict.

The space under the stairway in this room was not left in one big room for a catchall, but was partitioned off to fill some definite needs. Under the lowest part is a large compartment for flower vases and equipment. In the center, cabinets are built for the janitor's supplies, the

choir's music, the ordinance of preparation, and the communion service. Under the highest part is the janitor's closet, with a stationary tub and hot and cold running water. This is piped in next to the baptistry and serves the janitor, the flower arranger, and the deacons and deaconesses in preparing for the quarterly service.

In a lovely new Lutheran church that we visited, the minister's wife, in answer to our second question, replied, "If we were building again, we would surely provide a place for the deaconesses to pour the wine besides on my husband's desk when he is preparing for the morning service." So we placed in the center of our communion supply cabinet a sliding table—a breadboardlike shelf—about thirty inches from the floor and measuring 30 x 45 inches, to hold the bread-and-wine service. This shelf is held in place by two heavy cleats along the sides only, so that the ladies can pull it out, pour the wine and prepare the communion service, cover it up, and then push the table back in and lock it up until time to place the bread and wine on the communion table just before the service. The linens are on shelves above, and the pails and washbasins are shelved below. These were not arranged haphazardly, but our present stacks of linens, pails, and basins were all measured and space was provided for the complete service for the largest possible membership the building could ever hold.

Another small, three-by-five-foot multipurpose room was provided, at little extra cost, by widening the foyer at one end. This room is used by the Sabbath school secretary, the treasurer, and the deacons. It holds a counting table and shelves for offering plates, evangelistic songbooks, and such things as are supplied from the rear of the auditorium, and keeps them separate from the missionary secretary's supplies.

Necessity is the mother of invention. We had to cut our ministers' rostrum down to a minimum of seven feet in width because we could not buy any more land to the rear. We did not want to cut more from the seating capacity of the auditorium. There is always a great deal of space under the platform, usually of no value. So under our rostrum we placed a header and built a lower platform on rollers, which is pulled out much the same as is a drawer or a trundle bed. It is about half the height of the upper platform or rostrum, and is built into the front paneling so that it is undetectable when not in use. We use it for our thirteenth Sabbath programs, young people's meetings, weddings, et cetera. It could well be used by Sabbath school officers where there is objection

to their using the rostrum. The extra cost was negligible. The center panel, five feet wide, is also removable when steps are desired for weddings using the upper platform or both platforms.

We wanted an overflow room, but for reasons of economy we needed to use it for our Sabbath school youth department also. We studied many kinds of folding and sliding doors and windows, but found our solution in the Bellflower church near Los Angeles. It had a large double plate glass between the auditorium and the classroom with several inches of space between the panes, but installed much the same as a department store window. A plain draw drape harmonizing with the color scheme of the room covered the window in the smaller room. The room could not be entered from the auditorium, entrance being from the hall. This we found to be nearly soundproof so that neither the piano, the organ, nor singing was disturbing from either room. We built ours to seat about seventy-five, with an outside entrance on the patio. With a loud-speaker in the small room and the drapes drawn open, this room has served ideally on several occasions as an overflow room, and the regular Sabbath use of the room is as ideal as an entirely separate room would be.

One thing that impressed us in our visits to churches was the wide variety of entrances. Sometimes we had to climb many steps to get into a church, or we had to study several inconspicuous doorways to determine where the main entrance was. If every Seventh-day Adventist church is supposed to be also an evangelistic auditorium, should not the very character of the entrance itself say "Welcome" or "Come in"? And should not the entrance be accessible to the aged and the infirm as well

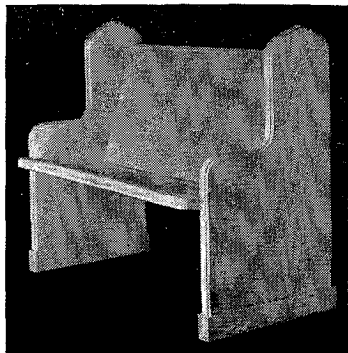
as to the young and the healthy? One needs only to study theaters to see the importance of the entrance. No matter how ultramodern or how ancient, where can a theater be found whose entrance is not conspicuous, enticing, and accessible? It is not always a matter of cost. Simple and inexpensive entrances can be inviting.

Providing for Worship Atmosphere

It is good to plan the inside architecture so that the interest is centered on Christ. To do this we followed the lead of some of our newer churches and elevated our baptistry, placing a beautiful art-glass picture of Christ the Good Shepherd above it. This was placed behind the choir loft. To further center the interest we saved the cost of paneling the side walls of the platform, and used the money to panel the back wall and arch above the baptistry, framing the picture window. This is just a matter of taste, but shows that costs can be juggled around to accomplish a purpose while strict economy is maintained.

The modern idea of greenery and built-in planters is an asset, I believe. In several of the newer buildings we visited, we felt just a little nearer to God and nature where there were built-in planters somewhere about the rostrum, containing either real or artificial greenery. This might be even more desirable in cooler climates where flowers are not so abundant the year round as they are in California. Our planters are built as flower boxes beneath the arched openings to the organ tone chamber. We keep artificial greenery in them for convenience in care. Some of these things add very little to the cost but are a great help in establishing a reverent mood in the church.

In a Dutch Reformed church in Redlands the minister told us that he placed the clock on the



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side wall near the front because, if a meeting ran overtime, some would always turn around to look at the clock in the back of the room, and this caused more consciousness of time in the congregation than would a quick glance to the side. He felt amply repaid in attention from his congregation. So we wired for our electric clock on one side wall near the front, and to balance it, on the opposite wall we placed a pair of door chimes for signaling the close of Sabbath school classes. Our congregation has been well pleased with both the appearance and the convenience, and the lack of clock watching is a gratifying psychological result.

One thing we found that architects do not always anticipate in a church, and even some pastors who are not evangelistic-minded do not plan for—an adequate wiring system for use with projection equipment. A signal system should be provided, as well as a conveniently located system for turning on and off the auditorium lights, while leaving sufficient exit and emergency lights. Plug-in outlets should be placed for both small and long-range projection equipment, so that wires need not be strung along floors. We have used the General Electric touchplate system of silent switches. For added convenience we have installed plug-in touchplate switches both in the balcony and at the rostrum for controlling the auditorium lights.

The public-address system should also be wired in, and should include a system whereby one class can be equipped with hearing aids during Sabbath school as well as other services. This should also be arranged so that this class recitation or study can be heard in the foyer by the receptionist during class time without covering the auditorium. Acoustics is a tricky thing and needs careful study before building. Sound-absorbing material, such as carpeting, drapes, and acoustical ceilings, seems to be the best protection against a noisy auditorium. Breaks in the walls, such as arches, balcony, et cetera, seemed to make some improvement in our auditorium as compared with some others of comparable size and construction. The saw-toothed walls of the Voice of Prophecy auditorium in Glendale are a fine acoustical study.

The Baptistry

Baptistries, we found, were a problem in many churches. Some leaked and ruined plastered walls and furnishings. Some required periodic repairs. Many times dressing rooms were inconveniently located or entirely lacking. After considerable investigating and even some experimenting, we arrived at a new but so far

foolproof and economical installation. A local company that waterproofs boat bottoms had our carpenter line it with three-ply, and then they covered it with fiberglass and a transparent chemical "glue." This, sprayed with a special variegated paint to harmonize with the surrounding walls, made a beautiful baptistry. We have held five or six baptismal services in it with no sign of a leak. They tell us it will never leak, but if damaged it can easily be spot-repaired at little cost. The entire cost of building it was less than \$300. The baptistry is filled with cold water on Friday and the thermostat is turned on three hours before the baptismal service, to heat the water to the desired temperature by means of a copper coil along one side of the tank circulating warm water from the central heating plant.

After studying heating and ventilating systems carefully, we decided on radiant heating in our concrete floor, although the initial cost was a little high. In the year and a half since occupancy, we have been well pleased. In colder climates I believe the results would be even more gratifying. Our elderly people are especially happy with it—when their feet are warm they are warm all over. There is no feeling of draftiness or heat waves, and the head is cooler than the feet. One is unaware of the temperature—it is like a "nice" day inside. The babies in the mothers' room play on a warm floor. There are no fumes, no smell of heat, and no smoked-up walls. The water that circulates slowly over and over through the pipes is heated, in our case, with natural gas, and this is as economical as any other type of heating system. There is a separate thermostat for each room and one for the baptistry, so that the entire plant need not be heated. Some have questioned the flexibility of regulating this system, especially in our warm climate. However, after two or three weeks of experimenting, our deacons learned just how to set the thermostats so as to maintain a pleasant and not too warm temperature throughout the day. Our Chula Vista church has had this type of heating system for four or five years, with the same satisfaction.

We hope someday to have an organ, so we followed the specifications that the Hammond Organ Company furnishes free upon request for the tone chamber, which we built just above the pastor's study to the right of the platform. This will give us the best quality of speaker tone for any make of electric or electronic organ.

The ten-inch slope in our auditorium floor is scarcely noticeable, but is worth the effort in

holding attention. Too often church builders sit on the platform end of the sermon and have long forgotten how hard it was to "sit still and pay attention" when they were too small to see the preacher over the heads of their seniors. We also visited several churches whose balcony slope was too gradual to give clear vision of the speaker on the rostrum. We checked ours before it was finished and had it raised so that not only the rostrum but the lower platform was in clear view of those who sit in the balcony. [Those in the balcony should also be able to see some of the front rows of the main congregation, so as to have a feeling of unity—being a part of the entire congregation.—EDITORS.]


We covered our concrete floors with asphalt tile, laid by our own members, with the future hope of carpeting at least the aisles. Where the runners are to be we laid tile runners of the approximate color anticipated in the carpeting. We discovered from studying department stores and public buildings that a medium shade of tile shows less dirt and wear than either a very dark or a very light color.

We could not afford a cooling system at the present, but we built the chamber and openings for two large evaporation cooling units above the baptistry arch. We could not afford Sabbath school classrooms for all divisions, but we made the plans for them and are using the church school rooms as such until we can build them. One mistake we found in some of the newest buildings was the building of children's department rooms proportionate to less than half the required size for the membership the auditorium will accommodate. One of our most fertile fields for evangelism is being tragically retarded for lack of study, research, and vision.

We wanted a tower, but could not afford to waste the space in it. Our lower tower room serves as a mothers' room off the front foyer, and the upper tower room off the balcony serves as a quiet place for prayer bands, which we hold each evening before our evangelistic services, and for teachers' meetings, committees, et cetera.

As a permanent economy measure we installed in the rest-rooms delayed-action paper-towel dispensers furnished without cost by the paper company, and toilet-paper rollers that dispense two sheets at a time. We never find paper strewn about the rest-rooms. These may be simple items of economy, but the sum total is a more efficient and economical church plant.

We have been asked how we went about choosing committees and getting the building program started. First we called the church together in business session and got their vote




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to build. Then we elected a building and a finance committee, limiting them to five members each for speedier action. If I had to have a large committee I believe I would elect only one committee of not more than eleven members and then let them choose from among themselves two smaller committees, one for plans and the other for finance promotion, the large committee making the major decisions. I believe a finance committee will have greater interest in raising the money if they have a voice in the plans. The large committee should also elect from among themselves a three-man committee, including the pastor, to check and O.K. the payment of all bills.

Ability to work with others and accept a majority vote is a far greater asset on a committee than specialized skills. It is helpful to have at least one woman on a building committee. We did not have any on ours, but we found that our resourcefulness increased considerably when we took our wives with us on our inspection tours. Their judgment showed experience in arranging supply cabinets, rest-rooms, and various fixtures.

We have not mentioned Dorcas rooms, since we already had a well-equipped Dorcas and Welfare building on our property.

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PULPIT

Pointers for Preachers

How Good Are You?

G. M. MATHEWS

Associate Secretary, General Conference Department of Education

TEXT: 1 Peter 2:9—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

It is plain from this text that there will be a group of people living when Jesus comes who will be distinctive or uncommon. And it is our work as ministers to help develop that people.

Perhaps all of us have shared equally the mercy of God, but not all have profited equally from our experiences. Nothing is more evident in this world than that there is a difference in people, as in cattle. We have thoroughbreds and scrubs and in-betweens. In the forest of humanity some trees are taller. Now the question is, How can one tell whether he is common or uncommon, whether he belongs to this royal priesthood, this holy nation, this peculiar people, or not? It's relatively easy to see which trees in the forest are taller, but how can you tell which are the distinctive men in the forest of humanity? What does it mean to be uncommon or distinctive? Is it a matter of family? If I can trace my genealogy back to families that have achieved much in industry, art, or government, does that make me distinctive? No.

Then how about position? Being governor, or king, or leader—does that automatically place me in this coveted group? No, the king, the governor, or the leader often has a character with the same fabric and weave as that of the tavern loafer.

How about money and clothes? No. Then genius and talents? The singer, the sculptor, the artist, the famous folk often are no better than the streetwalker—cheap, vulgar, and very, very common.

Is it what I say or do? No, not primarily. One may write as an angel and perform dazzling deeds, but live at a very low level.

Here it is! Whether or not you are common depends primarily on just *one thing*. It is tested

by just *one question*. What is it that you LIKE? If you like A or B, you are one of the elect; but if you like X, Y, or Z, you are common.

It is fortunate for all of us that these characteristics lie in the field of ideals, because ideals can be changed. It is possible for every one of us to change his likes, his tastes, his ideals, and thus become a member of this distinctive group mentioned by the apostle Peter.

Now, dear reader, if you do not think that it is possible to change your tastes and ideals, then do not read further. To proceed will only make you more miserable.

Characteristics of Distinction

Now let us discuss briefly seven characteristics of the distinctive person—measurable qualities that we can all understand easily. In the first place, this uncommon man is *spiritual*. In 1 John 2:16 we read, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The nonspiritual man is not only worldly but he is very, very common. He likes the things and does the things that everybody does. On the other hand, the uncommon man has an entirely different philosophy of life and of pleasure. He lives in harmony with Paul's statement in 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This is made even plainer by a few sentences from *Steps to Christ*, page 62: "Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him."

A baby's great delight is a bottle of warm milk. On the third of a certain July, I was having a tire repaired and asked the young man who was working on it what he planned to do the next day, the Fourth of July. He answered, "I intend to have a case of beer and a tub of

ice sent up to my room, lie in bed, and drink beer all day."

On the train one day, a young man in the seat beside a minister asked whether he would like to have a cigarette. He declined; then he offered him some strong drink, which he also declined. After a few more remarks, he asked, "What in the world do you do for pleasure?" Like the baby and the tire boy, he was limited to the pleasures of the physical and could not understand the supreme joys and the happy hours of the pleasures of the mind and spirit that spiritual people enjoy.

Here is a real question for us as workers. Have our pleasures changed from the physical to the mental and spiritual? Have we discovered what Jesus meant in Matthew 4:4 when He said, "Man shall not live by bread alone"? This must have been what the group of young women from the garment workers' union in New York City meant when, on a strike, they carried as one of their banners, "We want bread and roses."

Let us test ourselves. What do we like best—food, fine clothes, luxury? How much do these things really matter? Are these our most enjoyable pleasures? It is not wrong to enjoy food, to feel well dressed; but if these are at the top of our list of pleasures, then they automatically classify us in the "common" group. If they can be quickly put away for the things of the mind and the spirit, then we pass this test successfully.

Or do we like, not just *say* we like, but really *like* a beautiful picture, a lovely poem, a great symphony, to read the Bible? Would we willingly miss a meal, an hour of skating, to pray, to see a great man, to hear a symphony, to attend a church service, and be willing to be physically uncomfortable in doing so? If so, then let us rejoice, for in this trait we have achieved membership in the distinctive group.

The uncommon people *like to serve*, whereas the common crowd want to be waited upon. They look out for number one, get plenty while they're getting it, blow their own horn, push themselves forward, take the best seat. Jesus contrasted the attitude of these two groups in Matthew 20:25, 26: "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall *not be so among you*: but whosoever will be great among you, let him be your minister." That's it: service—making people happy. Their motto is "Joy," spelled this way: "Jesus first, Others next, Yourself last."

An American soldier went to Paris on leave. As his train approached the station, he noticed

an elderly French woman in his car with many suitcases. He waited in the car as the others left, to see who would come and help her, but nobody came; so he picked up the suitcases and carried them into the railroad station. Since he could not speak a word of French and she could not speak a word of English, he bowed and waited for someone to take her the rest of the way; but as she began to pick up the suitcases to carry them to the Métro, he went along, carrying most of the bags. It had now become a game, and he decided to see it through, so he paid his fare and boarded the subway train. When the woman motioned that she was going to get off, he carried her bags out and up three flights of stairs to her apartment. Then he bowed to leave, but she took hold of his arm and walked him to a restaurant at the corner of the block and began speaking rapidly and excitedly in French, and everybody stood and applauded this young American soldier. In recounting this experience, he said, "I've never felt happier in my life. It was the most enjoyable experience I had during the whole war!"

It is always so. When we would rather serve than be waited upon, then we begin to enter into the joys of the uncommon group.

Indomitable Spirit

Another one of the traits which the distinctive people have is *an unconquerable spirit*. Cruel tragedies, being double-crossed by friends, mistreated by enemies and the world—all of these may come to these people, but they do not touch their spirits. Socrates demonstrated this characteristic. He was poisoned like a rat in a trap, and historians have tried to sympathize with him. But as we follow him during his last day on earth, listen to his conversation with his friends, and watch him as he drinks the fatal poison, we catch the spirit of the old hero and find, to our amazement, that we are not sympathizing but we are rather envying him, because nothing that his persecutors could do touched his unconquerable spirit.

In a much more beautiful and wonderful way we see this same characteristic in the life of our Lord Jesus Christ. See Him at His trial and crucifixion. Take notice as His spirit rises above all that is small, low, vulgar, and unjust: "He answered them not a word." Again we find our hearts admiring and wondering at this Man whose spirit was untouched by anything men said or did to Him.

In our little trials, do we despair, complain, and pity ourselves? Do we talk about "going out in the garden and eating worms"? Or ask theatrically why we were ever born? Or state,

"I'm so humiliated"? If we have such sentiments, then we must remember that they are as common as dust, as ragweeds in the cow pasture, as empty cans in the alley. Certainly these sentiments do not belong to the elect class. But if, when things combine to crush, humiliate, or besmirch us, and failure lurches at us, we stand smiling, with head bloody but unbowed, we are members of the House of Lords of humanity. This trait of character will prevent us from dwelling on unpleasant memories, on our failures, or on the thorns of life. It will keep us from being gloomy, sad, or "groaning in grace." It will prevent us from telling our troubles to men or ever breathing a word of discouragement. Our motto will be: "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

Again, the uncommon person is *clean*. His body may become dirty with the dust of toil. He may be a miner coming up from the pit; but he does not like dirt, so he washes it off at the first chance he has. But he is more particular about his mind. Mind dirt does not stick to him at all, such as slander, lying, profanity, obscenity. He avoids these things for the same reason that a healthy nose avoids putridity. He is not a scavenger or a vulture, and simply does not like uncleanness. He washes his mind of pride, cruelty, and pettiness, as one washes after handling garbage. His thoughts smell of sunshine; they are wholesome, and as we fellowship with him, we feel refreshed. His cleanness makes everyone feel clean who is with him.

The superior person is also *humble*, does not show off. In Colossians 2:18 Paul speaks of a

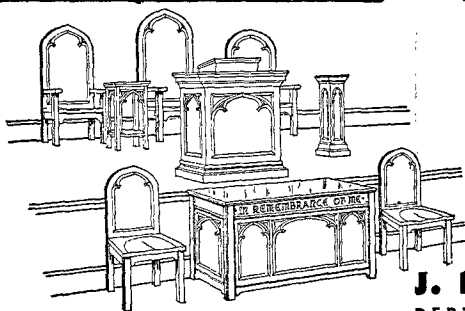
man's being "puffed up by his fleshly mind." Proud flesh is never healthy, either in the physical or the spiritual sense. Do we like to appear wiser, better, more capable, than we really are? When we get a title or a position, do we strut? If so, it is quite certain that somebody made a mistake, and it is equally certain that everybody will soon find out about this mistake. Do we strive to put our best foot forward, or to make a good impression that we might receive flattery from people? Do we like lots of company? Are we seldom alone? If so, we are not necessarily bad; we are just common.

One man out of every hundred is pained by overpraise. Flattery humiliates him. He hides his virtues or accomplishments as he does his nudity. Lindbergh was bored with parades and demonstrations and avoided as many of them as he could. Pride is a beggar, seeking alms of praise at each house, but the humble are royal and free of favor or fear. Pride is very common, but true humility is rare.

The uncommon man is *gentle*. Gentleness is not an attribute of weakness but of strength. A baby screams, the coward threatens, the man with defective vocabulary swears. Harshness, brutality, the domineering tone, acts of violence, are masks of impotency. They reveal quickly and clearly that something is lacking. One of the sad facts of church history is that often the half-faith lighted the fagot that martyred the true Christian. All noise is waste. The roaring loom in the cloth factory makes much more noise than the great engine down in the basement, but the power is in the silent engine.

Elijah's experience in Horeb is significant,

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as recorded in 1 Kings 19:11, 12. We read that "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." What a dramatic way to demonstrate to Elijah and to all of us that God's way is gentle, that His people are always ladies and gentlemen!

Finally, long acquaintance does not breed contempt with uncommon people. Some people are like a picture on a billboard, or a cheap song. We soon tire of them. Their pettiness, smallness, commonness, soon appear and get on our nerves. How many of our acquaintances would we like to spend the rest of our lives with? Others are like the masters in art or music—they continue to fascinate. Like a Beethoven symphony, of which we never tire. Do we last? Do we wear well?

There we have the seven. This is certainly not the whole list—it is only a small sampling, but these characteristics are easily understood and they are always present in the characters of this "elect" people described in 1 Peter 2:9. In most senses, all of us are common people, but, thank God, it is our privilege to have uncommon ideals. And the worker for God, of all people, must be the personification of these heavenly ideals.

The Change Was Made So Long Ago

[Our readers will be interested in what is perhaps the most recent pronouncement in support of the change from Sabbath to Sunday sacredness by the Catholic Church. Notice the interesting statements—"It was *probably* at this time . . ." and "The change was made so long ago that there is *no record of it*, but it *probably* dates back to the time of the Apostles."—EDITORS.]

"Is it true that the Lord's day was Saturday and the Church changed it to Sunday?"—Georgia

"It is quite true that the Sabbath is Saturday and not Sunday. The change was made so long ago that there is no record of it, but it probably dates back to the time of the Apostles. The Catholic Church has the authority to make that change because, when Christ founded it, He said to St. Peter, *Whatsoever thou shalt bind upon earth, it shall be bound also in Heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven.* Matt. XVI, 19.

"The reason for changing this was due to the Judaizing tendency there was in the early Church. Even the Apostles felt in the beginning

that salvation was only for the Jews, and after the death of Christ many of them wished to make the Gentile converts abide by all the ceremonial laws of the Jews, which Christ had fulfilled and which were superseded by the New Testament. So marked was this tendency that it was necessary for the Apostles to call the First Council of Jerusalem, in which they decreed that the Gentiles would be prohibited from eating only those things which had been sacrificed to idols. You will find this in the Acts of the Apostles, Chapter 15. It was probably at this time that they changed the Lord's Day from Saturday to Sunday in order to further wean the Jewish converts away from the Mosaic Law, which had been fulfilled."—From "The Question Box" in the October, 1954, issue of *Extension*, Catholic monthly journal published at 1307 S. Wabash Ave., Chicago 5, Illinois.

Free Subscription to The Converted Catholic Magazine

BEGINNING January, 1955, *The Converted Catholic Magazine* will embark on a great national campaign to inform the Christian public on what the editors feel are the inside plans, purposes, and programs of the Roman Catholic Church. Editor of the magazine, Dr. Walter M. Montañio, states:

"The pressure exerted by the Roman Catholic hierarchy on the free press of America has become so powerful that the press has long since ceased to print the whole truth where Catholicism is concerned. Even the most daring of our independent newspapers and magazines are paying homage to Rome—not only in the way they report the news, but—more important—in the news they do not report.

"Protestant American leaders have become increasingly alarmed over this situation, for an uninformed Christian public cannot be aroused to action.

"*The Converted Catholic Magazine*, staffed by former Catholic priests and monks who know intimately the inner workings of the Roman hierarchy, has long been bringing to its reading public the truth about Catholicism. The Catholic problem has become so acute that the magazine is now forced to enlarge its size and writing staff to cover the Catholic question adequately for its members.

"Not only must present readers be better and more fully informed, but it is vitally important that every Protestant Christian in America be informed on this issue. To introduce the new, enlarged *Converted Catholic Magazine* to the Christian public, its publishers are offering *free of all cost* a three-month subscription to the magazine, beginning with the January issue.

"This free subscription may be obtained by writing to Dr. Walter M. Montañio, *The Converted Catholic Magazine*, Dept.—NM, 27 E. 22d Street, New York 10, N.Y."

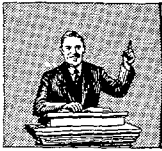
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E VANGELISM *Winning Men for God*

"That Thou Doest, Do Quickly"

MELVIN K. ECKENROTH

Instructor, Department of Practical Religion, S.D.A. Theological Seminary

TREMENDOUS issues are at stake in the times of this generation. Indeed, we might well repeat the oft-made statement, "It is later than you think." The great time issues of eternity are crowding in upon us. All the swiftly moving events of our day are going forward according to the divine timetable set forth by our God long centuries ago.

"Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night" (John 13:27, 30). This text is the record of a bitter disillusionment. It is a text written out of one of earth's most tragic experiences. It is a text of bitter defeat, a text written in tears, a text of stark tragedy. It is the final notation of a man's life that had been lost in the labyrinth of social and economic bewilderment. It is the tragic conclusion of a life that had become confused because of improper reasoning and fallacious conclusions. It was about a man who was very close to Jesus, and this is what makes it more tragic than ever. It is one of the last accounts of Judas' life.

This record of the climax of Judas' life is the sad picture of one so close to Jesus and yet actually so far from Him. The obvious reason for his distance from Christ was the level of his sight. He was looking to situations and conditions about him. The economics of his day, the financial concerns and the pecuniary responsibilities that rested upon him, consumed within him every other consideration. The material things of life had assumed an abnormal proportion in his thinking. The true concept of Christ's kingdom and the work that Christ had for him to do was far from him. The essence and the deep sense of Christ's challenge had never really gripped his heart.

In this present age and generation there are so many countless multitudes about us who are walking along the same treacherous road, some even professing a nearness to the Saviour,

and yet not realizing the first basic principles of truly being united with Him in the mighty challenge of this age.

"How few of us are heart to heart with the Redeemer in this solemn, closing work! There is scarcely a tithe of the compassion that there should be for souls unsaved. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing if only they can see souls won to Christ!"—*Gospel Workers*, p. 116.

Here, indeed, lies a very moving challenge to the church. "How few sympathize with God." He is the wounded Lord. He is the one who gave His only-begotten Son that all mankind might live. Yet, how few really sympathize with God sufficiently to be anything or nothing if only they can see souls won to God!

Around us today there are tragic examples of millions who are licking the deep wounds of disillusionment. We are quick and prone to condemn Judas for betraying Jesus for thirty pieces of silver. Small as such a price may seem to us, and terrible as such a betrayal was, yet how many there are today who betray Christ for even less! A strange fatalism seems to abound on every side; and in many lands of the earth millions sit in stoic silence as they stare blankly into a future that holds nothing but sorrow, tragedy, and bitterness.

"Our Last Chance"

We all remember how the General of the Army, Douglas MacArthur, in a dramatic moment of history, stood before the United States Congress and reiterated his conviction that "we have had our last chance." The full statement has in it every element of urgency:

"Men since the beginning of time have sought peace. Various methods through the ages have been attempted to devise an international process to prevent or settle disputes between nations. From the very start workable methods were found insofar as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful. Military alliances,

Sermon for launching an evangelistic campaign.

balances of power, Leagues of Nations, all in turn failed, leaving the only path to be by way of the crucible of war.

"The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at our door—the problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all the material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Addressing the students of the Massachusetts Institute of Technology Prime Minister Winston Churchill asked the significant question, "Is time on our side?" Frequently one hears on every side the comment from newsmen, public leaders, statesmen, diplomats, writers—all asking the same question: "Shall we win our race against time?"

Time has always played an important function in God's scheme of things. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). When Jesus began His ministry on earth He went about declaring that "the time is fulfilled, and the kingdom of God is at hand" (Mark 1:15). Paul's appeal to the Romans in the thirteenth chapter was, "Now it is high time to awake out of sleep" (verse 11); and even the apocalyptic message declared "that there should be time no longer" (Rev. 10:6). All of this has a most significant bearing upon our great task today, a task that becomes a mighty privilege when we accept it as an urgency from God.

Speed Is Urgent

There is something most significant in this text, "That thou doest, do quickly." One cannot read it without sensing the deep moving conviction of what Christ meant by urging Judas to go forward and to fulfill his part in the great drama of salvation. Christ was not urging Judas to do what was wrong, but He was urging him to do quickly that which in his heart he had definitely settled to do. Certainly we might draw the parallel right here—that either we have settled in our hearts to go forward to do quickly the task God has assigned us to do to bless and serve mankind, or else to go on and join the mad throng in its iniquitous betrayal.

The primacy and the immediacy of the hour in which we live are encompassed in the sentiment of this text. We are not given to the disposal of our challenge in some distant, elusive,

faraway time. It is not given to us to thrust into the misty, vague tomorrow that which we are to do now. We are not commissioned to thrust into the uncertain waters of time's future ocean our participation in the last swiftly moving triumph of the church. Men of feeble resolve are never heard of. Those who are not moved by any urgency accomplish nothing.

Christ was ever conscious of the urgency of the time. "That thou doest, do quickly." Long had the Saviour sensed the weight of the world's guilt. Now the given moment had come; the time was at hand—that time that was actually set millenniums before in the councils of heaven, as the moment of His sacrifice, had now arrived. Relentlessly the river of time had rolled on, and the hour had now come. All heaven was watching the drama in that little room where twelve men gathered around the Saviour of the world. All the ramparts of heavenly hosts were watching the sweep of the centuries and millenniums as the great struggle was being enacted in a tiny room in a little village. The urgency of the prophecies had now come to fruition; and in that dramatic moment Jesus, realizing that the hour had come, simply turned to him whose heart was purposed on betrayal, and recognizing that the moment for His sacrifice was at hand that all the world might be saved, said, "That thou doest, do quickly." The intensity, the urgency, and the earnestness of that simple charge grip our hearts today.

That same sense of urgency has been handed down through the subsequent centuries to our day. Those words of Holy Scripture stand out before us in sharp and bold relief across the lowering skies of our present generation:

"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

"The night cometh, when no man can work" (John 9:4).

"They [the fields] are white already to harvest" (John 4:35).

"Behold, I come quickly" (Rev. 22:7).

"Even so, come, Lord Jesus" (Rev. 22:20).

"Redeeming the time" (Eph. 5:16).

"In such an hour as ye think not" (Matt. 24:44).

All of these and multiplied additions tell us of the urgency of the times in which we live. The world needs today, not better legislation, but better legislators; not better business, but better businessmen; not better banks, but better bankers; not better medicine, but better physicians; not better farming, but better farmers; not better teaching, but better teachers; not more laws, but better interpreters of the law; not better preaching, but more consecrated

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preachers. This, then, brings before us the challenge of our day.

To this church, therefore, comes a tremendous appeal from God to move forward now in a great campaign and crusade for our Christ; not just an ordinary campaign, for these are extraordinary times; not just an ordinary consecration, but an extraordinary one. The world, indeed, is waiting for someone to step forward with the light of truth and to give a certain voice in an uncertain hour. Let me quote from an editorial in the Washington *Times-Herald* of July 28, 1951:

"Congress of late has become sufficiently alarmed by the state of affairs to discuss just how it might draw up a code of morals for government.

"The *Times-Herald* has run across some excellent remedial material on this subject in a very old book, which we are glad to pass along to Congress for consideration. The Book is available at any book store and is titled 'The Holy Bible.' In the Book of Exodus we are told that Moses, the leader of the Jews, was called to the top of Mount Sinai by God. When Moses returned from the top of Mount Sinai to his people, he carried with him the Ten Commandments. They are: [here the writer included the full text of the commandments]."

Continuing, he said:

"We make bold to suggest that men in public office, and in private life as well, might reflect upon the code set forth in those Ten Commandments and recognize that whoever lives by the same needs no new advice from Congress or elsewhere on good behavior."

This truth Seventh-day Adventists have been proclaiming to the world for years. This is the

time to herald the message of hope. What an hour this to heed Christ's message, "That thou doest, do quickly!"

"It Was Night"

There is another aspect to this text that we should examine before leaving it. The Scriptures say that after Judas received this message from Jesus, he "went immediately out: and it was night." Sober words, indeed—solemn in their implication. When he went forth from the presence of Jesus he went out into the blackness of night. It has always been so. All you need do to test the validity of these words is to look about you today and see the tragic examples of those who lie disillusioned in the slough of despair after having gone forth from the presence of Jesus. It is always so when one goes out. It is night, and there are millions of people in the dark night about us today. It was a dark night for Judas; it was a dark night for his soul. It is a dark night for many a sinner today. Despair, fear, hopelessness, uncertainty, distrust, have gripped the hearts of multitudes.

This is the inalterable law of life. No one who has ever left Jesus has escaped this experience of the night. Our world is now in the midst of the night agonies of the last, last hour. And what we do must be done in the night. For that which the church has failed to do in her moments of prosperity and opportunity must be done in times of greatest distress and perplexity.

In Scott's *Heart of Midlothian* we meet the beautiful character of Jenny Deans, who walks all the way to London to secure a royal pardon for her wayward sister. She gives us these beautiful lines: "When we come to the end of life, it is not what we have done for ourselves but what we have done for others that will be our help and comfort."

Thus it is that we would, indeed, make an earnest appeal today for all to enter into a new and larger experience of going out into the dark night about us, not as the disillusioned, but going forth to the disillusioned and handing to them the torch of light and truth.

Remember this: while Judas went out as a disillusioned, broken, and bitter man, eleven others went forth to save a sin-cursed world. From that little embryo has sprung forth the mighty Christian church of today; and it is to us as Seventh-day Adventists in this twentieth century that God has handed a torch to illumine the path to every man who will come and hear and heed the truth. It is not our responsibility to light the torch; it is our task alone to carry it. God needs no defense; He needs only

someone to proclaim Him. The truth needs no buttress; it needs only to be told. The truth needs no apology; it needs only a messenger.

A few summers ago in Canada a little three-year-old girl strayed away from her parents' home. A searching party started out to find the child. They looked everywhere for her—all that day, that night, the next day, and the following night. Finally, the leader of the searching party, exhausted and weary, announced that the search would have to be abandoned. But the distracted young father couldn't think of it, and pleaded again earnestly; through his tears he begged that the searching party would this time join hands and move down through the meadow just once more. Although the searchers were weary beyond the point of endurance, they could not turn aside the plea of the young father; so they joined hands and started down through the meadow. Presently one of the searchers stooped down in the tall grass and brought up the little girl, but she was dead. He handed the lifeless form over to the young father. The father took his little girl and held her close, and as the tears coursed down over his cheeks, he turned his eyes to heaven and cried out, "Oh, my God, why didn't we join hands sooner?"

Should we not at this very moment move forward, joining hands with God, determining that what we shall do for Him will be done and *done quickly*?

Evangelism in the Provinces

C. M. BASCONCILLO

Pastor-Evangelist, Central Luzon Mission, Philippines

WHEN former Secretary of Defense Ramon Magsaysay was elected president of the Philippines in November, 1953, I had planned that his home town, Castillejos, Zambales, would be the next town to hear the three angels' messages. Because of the many unexpected ministerial duties that took my time for a long-projected effort, a two-week spearhead effort was thought to be the most logical plan.

During the two weeks of nightly meetings our tabernacle was always full, and how to accommodate the audience in the Signs of the Times Tabernacle became our problem. Truly our message is unique and heart warming. These well-attended meetings became known throughout the whole province, and soon the bitter opposition started. The devil was determined to poison the minds of the people.

Coming out with a judgment message positively proclaimed and free from offense and

insinuation, I have found out that the devil with his hosts of wicked men and false prophets cannot match the Holy Spirit's power to dispel darkness long cherished by the people. When we trust wholly upon the workings of the Holy Spirit, we experience great joy in our hearts to witness how God fights His own battle.

This effort has had many interesting happenings. First, it was interrupted a great deal because of the many church problems that came up within the district that needed immediate attention. Second, the forces of darkness, the wicked angels, came to take their human form and "shadowed" us after the evening meetings, because we had to walk seven kilometers every night about eleven o'clock. No public conveyances travel these late hours in these notorious villages. We can thank the Lord for His ever watchful care over His children. Third, the ministers of the other religious organizations grouped themselves together to hold their flock, but this fusion did not succeed in holding the sincere seekers for the truth.

I have seen how God sends His Holy Spirit to bind the souls for His heavenly kingdom, despite the maddened scheming of the devil and his host of wicked men and agents. At times it is frightful even to think of it, but we must face these dangerous realities very often in the field where the Lord sends us to labor. I have long learned to fear no foe. There is no fear in meeting the foe face to face when we know we are on the Lord's side and that we have a heart-warming message of mercy for those for whom Christ came to die. Instead of avoiding the ministers of other churches, who are armed to the teeth, as if they were in the battlefield, we met them with love and sympathy. And thanks to God, there is joy in such

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service for the King, who is soon to return from the vaulted eastern heavens.

Let us rejoice as we welcome God's precious jewels who have decided to cast their lot with the suffering people of God. We here relate the interesting conversions of Mrs. Exaltación Ragadio and her whole family. Mrs. Ragadio had been the widow of one of the Methodist pastors who had died in the Lord's service. Said Mrs. Ragadio, "I dreamed that I bought two dresses. The first one I bought was very attractive, far more attractive than the second one, but the texture and fabric of the second dress were more durable. Could it be that my present stand with the church is more attractive than my newly found faith with all the restrictions?" I counseled her to buy the gold that is tried with fire from the altar of God, and her security and peace would be of eternal duration.

In this part of the Lord's vineyard it is not easy for one to transfer from one religion to another. It is much harder yet when one has been the wife of a worker. She would be despised and rejected—but of course not forsaken by her Saviour. One would have to brave the bitter hatred from loved ones and former associates if one chose the Seventh-day Adventist way. But Mrs. Ragadio and her present husband and three children are now enjoying the sufferings with God's people in the remnant church.

Another influential convert was Mr. Francisco Asunción, who was once a vice-mayor of President Magsaysay's home town. He and his dear wife have cast their lot with the people of God, choosing rather to suffer hatred from loved ones than God's frown. Said he, "Our pastors do not teach obedience to the Ten Commandments. I am looking for a clean church, so that the vices I have will be taken away from me. I would like to walk with Jesus and be freed from these vices, so that when He returns to bring the saints to heaven, I would be ready also." These two souls had a divided home, religiously speaking—one a member of the Church of Christ's Disciples and the other of the Philippine Independent Church.

Another influential member of one of the other Protestant churches—Mrs. Consolación Fontillas—was the Sunday school teacher and treasurer of her church. Prior to her baptism she was visited several times by her pastors, but she chose to cast her lot with us. Said she, "I wanted to keep away from the Seventh-day Adventist Church because of tithe, but I found no shelter of peace and love." She was halting between two opinions, and the danger of this

was pointed out to her. "If you delay, you might not see those beautiful mansions Jesus has gone to prepare." She is now a live wire, and her newly found faith moves her to tell the soon return of Jesus Christ to her friends.

Mrs. Magdalena Fabrigues, a centenarian, said, "I have sworn to God not to walk in another faith, Pastor, aside from what I now have. Is it a sin to change that vow?" I counseled her: "Mother, you must transfer that allegiance from a church that does not keep the Ten Commandments to the remnant church, which keeps God's commandments, if you expect to meet your Saviour someday soon." How happy she was when she was baptized! It is a great privilege to witness the working of the Holy Spirit calling out God's people.

I think of the crown that will be given to each one of us when Jesus Christ, our Saviour, returns. Many crowns with their glittering stars will be seen twinkling like the stars we now see above during the cloudless evenings. Truly, the greatest joy will be meeting the people we have had a part in saving.

These precious souls, baptized to suffer with us in the remnant church, have been prepared by our efficient Bible instructor, Miss Caridad G. Benavidez, who kept the tabernacle fire burning after the spearhead effort. Also the whole district of Zambales had a part in the winning of these eleven precious converts and the rest that yet are ripening.

From the very beginning the converts must choose which way to take. We should educate the people to exercise their freedom of choice, and to be willing to suffer for it, once they declare themselves to be with God's remnant people. But we must show them the right way to meet the foe. We should never mix common fire with the sacred fire from God's altar, yet we need to befriend even the very ministers from whose care our converts will come out. "A man that hath friends must shew himself friendly."

The time is here when we ministers of God should love even those who spitefully tell lies about us—not exchange blundering, haranguing adjectives for their revilings. We can meet the foe face to face with love in our hearts—a love that knows no ill, a love like that of Jesus Christ. With diplomatic sympathy and enduring love we can reach out for the leaders as well as for the members. We must not maintain a "sniper's" technique, but come out into the open and declare God's last warning message of mercy to a perishing world. Let us leave the result to the Holy Spirit and accept the few that God will give us as fruit of our labors.



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The Influence of Diet—Part I

Diet and Physical Health

"THERE are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny."—*Testimonies*, vol. 1, pp. 488, 489.

"Many students are deplorably ignorant of the fact that diet exerts a powerful influence upon the health."—*Medical Ministry*, p. 77.

"A wrong course of eating or drinking destroys health, and with it the sweetness of life."—*Counsels on Health*, p. 117.

"Those who sin against knowledge and light, and resort to the skill of a physician in administering drugs, will be constantly losing their hold on life. . . .

"They do not inquire into their former habits of eating and drinking, and take special notice of their erroneous habits which have been for many years laying the foundation of disease."—*Medical Ministry*, p. 224.

"If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbors to obey the laws which govern health and life, they will have the blessing of physical and mental vigor."—*Counsels on Diet and Foods*, p. 65.

"When we study this question in the fear of God, we shall learn that it is best, both for our physical health and for our spiritual advancement, to observe simplicity in diet."—*Medical Ministry*, p. 273.

"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity."—*Testimonies*, vol. 9, p. 165.

"Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them."—*Patriarchs and Prophets*, p. 378.

Food Should Be Relished

"It is important that we relish the food we eat. . . . Poor cookery is wearing away the life

energies of thousands. . . . It deranges the system and produces disease."—*Counsels on Health*, pp. 116, 117.

"Food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions."—*Ibid.*, p. 50.

"Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers."—*Ministry of Healing*, p. 302.

"It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire system. The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good bread."—*Counsels on Diet and Foods*, p. 251.

"Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy sour bread, and the other food prepared in keeping with it. . . . Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood, to build up the wasting tissues."—*Ibid.*, p. 264.

"His system appeared to be a living mass of corruption. He died a victim to poor cooking."—*Counsels on Health*, p. 150.

"Nothing Between Meals"

"Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals."—*Ibid.*, p. 118.

"It is quite a common custom with people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two

meals a day, and nothing between meals, not even an apple, a nut or any kind of fruit, the result would be seen in a good appetite and greatly improved health."—*Review and Herald*, July 29, 1884.

"After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. . . . The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of 'goneness,' and desire for frequent eating. The remedy such require, is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times a day. The stomach must have its regular periods for labor and rest; hence eating irregularly and between meals, is a most pernicious violation of the laws of health. With regular habits, and proper food, the stomach will gradually recover."—*Counsels on Diet and Foods*, p. 175.

"We shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in diet."—*Counsels on Health*, p. 127.

"Food either weakens or strengthens the organs of the stomach and has much to do in controlling the physical and moral health."—*Testimonies*, vol. 3, p. 568.

"Your food has not been of the right quantity or quality. You have eaten too largely and of a poor quality of food which could not be converted into good blood."—*Ibid.*, p. 74.

"The nursling has been seriously affected, . . . its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system, thereby affecting the food of the infant."—*Counsels on Health*, p. 79.

The Most Healthful Diet

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, . . . impart nourishment to the body, and give a power of endurance . . . that are not produced by a stimulating diet."—*Ibid.*, p. 115.

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—*Counsels on Diet and Foods*, p. 310.

"Olives may be so prepared as to be eaten with good results at every meal. The advantages sought by the use of butter may be obtained

by the eating of properly prepared olives. The oil in the olives relieves constipation; and for consumptives, and for those who have inflamed, irritated stomachs, it is better than any drug. As a food it is better than any oil coming secondhand from animals."—*Testimonies*, vol. 7, p. 134.

"If milk is used, it should be thoroughly sterilized; with this precaution, there is less danger of contracting disease from its use."—*Ministry of Healing*, p. 302.

"But we would not recommend an impoverished diet. I have been shown that many take a wrong view of the health reform, and adopt too poor a diet. . . . The idea should never be given that it is of but little consequence what we eat. . . . Poor food cannot be converted into good blood. An impoverished diet will impoverish the blood."—*Counsels on Health*, p. 151.

"Scanty, impoverished, ill-cooked food is constantly depraving the blood, by weakening the blood-making organs."—*Ibid.*, p. 145.

"The reason for Dr. ———'s poor health is his overdrawing on his bank stock of health and then failing to replace the amount drawn out by wholesome, nutritious, palatable food. . . . Do not tie yourself down to a meager diet; for thus you misrepresent health reform."—*Medical Ministry*, p. 288.

"The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death."—*Ibid.*, p. 289.

Tea, Coffee, Drugs, Liquor, Tobacco

"The use of tea and coffee is also injurious to the system. . . . It enters into the circulation, and gradually impairs the energy of body and mind. . . . Tea draws upon the strength of the nerves, and leaves them greatly weakened. . . . Tea is poisonous to the system. . . . Tea and coffee drinkers carry the marks upon their faces. The skin becomes sallow, and assumes a lifeless appearance."—*Counsels on Health*, p. 87.

"Coffee is a hurtful indulgence . . . the after-effect is sad—prostration and exhaustion of the physical, mental, and moral forces."—*Ibid.*, p. 441.

"Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium, and tobacco."—*Medical Ministry*, p. 222.

"Thousands who are afflicted might recover their health, if . . . they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and

leave it weak, unable to digest even simple food without stimulation."—*Ibid.*, p. 229.

"Every penny expended for tea, coffee, and flesh meat is worse than wasted, for these things hinder the best development of the physical, mental, and spiritual powers."—*Ibid.*, p. 274.

"The Greatest Disease Breeder"

"The liability to take disease is increased ten-fold by meat eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Counsels on Health*, p. 70.

"Ill health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating."—*Medical Ministry*, p. 222.

"Meat is the greatest disease breeder that can be introduced into the human system."—*Ibid.*, pp. 266, 267.

"Cancers, tumors, and all inflammatory diseases are largely caused by meat eating.

"From the light God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh."—*Ibid.*, p. 278.

"Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*Counsels on Health*, p. 133.

"People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—*Ministry of Healing*, p. 313.

"The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger."—*Ministry of Healing*, p. 315.

"Flesh meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect."—*Counsels on Health*, p. 114.

"Flesh meats will depreciate the blood. Cook meat with spices, and eat it with rich cakes and pies, and you have bad quality of blood. . . . The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood. And a poor quality of food, cooked in an improper manner, and insufficient in quantity, cannot make good blood. Flesh meats and rich food, and an impoverished diet, will produce the same results."—*Ibid.*, p. 152.



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"The very food they place before their children is such as to irritate the tender coats of the stomach. This excitement is communicated to the brain through the nerves, and the result is that the animal passions are roused and control the moral powers."—*Testimonies*, vol. 4, pp. 140, 141.

"Rich dinners and late suppers are served, consisting of highly seasoned meats, with rich sauces, cakes, pies, ices, tea, coffee, etc. No wonder that with such a diet people have sallow complexions, and suffer untold agonies from dyspepsia."—*Counsels on Health*, p. 111.

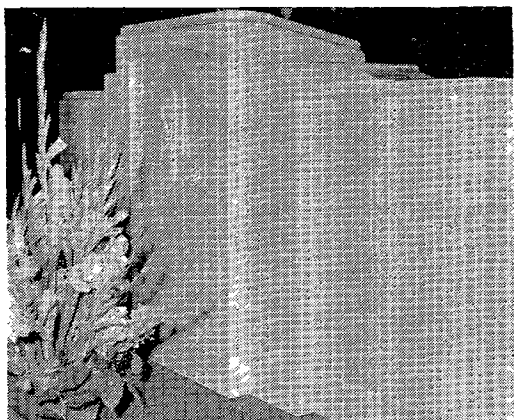
"Rich food breaks down the healthy organs of body and mind."—*Ibid.*, p. 159.

Sugar

"Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion."—*Ministry of Healing*, p. 302.

"Many understand how to make different kinds of cakes, but cake is not the best food to

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be placed upon the table. Sweet cakes, puddings, and custards will disorder the digestive organs; and why should we tempt those who surround the table by placing such articles before them?"—*The Youth's Instructor*, May 31, 1894.

"Large quantities of milk and sugar eaten together are injurious. They impart impurities to the system. . . . Sugar clogs the system. It hinders the working of the living machine. . . . Sugar was eaten immoderately, which brought on a diseased condition of the entire system. . . .

"His system appeared to be a living mass of corruption. . . . He tried to make sugar supply the place of good cooking, and it only made matters worse. . . . These clog the system, irritate the digestive organs, and affect the brain. . . . And from the light given me, sugar, when largely used, is more injurious than meat."—*Counsels on Health*, pp. 149, 150.

"Some use milk and a large amount of sugar on mush, thinking that they are carrying out health reform. But the sugar and milk combined are liable to cause fermentation in the stomach, and are thus harmful. The free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease."—*Counsels on Health*, p. 154.

"I frequently sit down to the tables of the

brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain."—*Counsels on Diet and Foods*, p. 328.

Temperance and Self-control

"Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body. Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary."—*Counsels on Health*, p. 123.

"He who notices the fall of a sparrow, who numbers the very hairs of the head, marks the sin of those who indulge perverted appetite at the expense of weakening the physical powers."—*Medical Ministry*, p. 78.

"All who indulge the appetite, waste the physical energies, and weaken the moral power, will sooner or later feel the retribution that follows the transgression of physical law."—*Medical Ministry*, p. 264.

"Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which are so recklessly periled."—*Ibid.*, p. 14.

"Indulgence of appetite and passion beclouds the mind, lessens physical strength."—*Counsels on Health*, p. 573.

"All that is taken into the stomach, above what the system can use to convert into good blood, clogs the machinery; . . . its presence burdens the liver, and produces a morbid condition of the system. The stomach is overworked . . . and then there is a sense of languor."—*Ibid.*, p. 160.

"Some do not exercise control over their appetites. . . . These rob God of the physical and mental strength which might be devoted to His service."—*Ibid.*, p. 71.

"Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system. . . . Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of the feebleness which is apparent everywhere. . . . After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite."—*Testimonies*, vol. 3, p. 487.

"A taste is formed for certain articles of food from which they can receive no benefit, but

only injury; and as the system is taxed, the constitution becomes debilitated."—*Ibid.*, p. 489.

"How can any man or woman keep the law of God, . . . and indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease?"—*Ibid.*, vol. 4, p. 31.

"Indulging in eating too frequently, and in too large quantities, overtaxes the digestive organs and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur."—*Medical Ministry*, p. 281.

"Diseased children are born because of the gratification of appetite by the parents. The system did not demand the variety of food upon which the mind dwelt."—*Counsels on Health*, p. 78.

"They indulge the depraved appetite in the use of slow poisons which corrupt the blood and undermine the nervous forces, and in consequence bring upon themselves sickness and death."—*Testimonies*, vol. 3, p. 140.

"Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death."—*Ibid.*, vol. 9, p. 156.

"Through appetite, Satan controlled the mind and being. Thousands who might have lived, have prematurely passed into their graves, physical, mental, and moral wrecks."—*Ibid.*, vol. 3, p. 562.

"The Redeemer of the world knew that the indulgence of appetite would bring physical debility. . . . The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite."—*Ibid.*, p. 486.

"Lustful eating wars against health and peace."—*Counsels on Health*, p. 576.

A MINISTER'S RESPONSIBILITIES

MAY your mind be solemnized, my dear friend, by the thought

that we are ministers but for a time; that the Master may summon us to retire into silence, or may call us to the temple above; or the midnight cry of the great Bridegroom may break suddenly on our ears. Blessed is the servant that is found waiting! Make all your services tell for eternity; speak what you can look back upon with comfort when you must be silent.—ROBERT MURRAY MCCHEYNE.

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MUSIC

In Worship and Evangelism

Music in the Evangelistic Worship Service

MERRILL L. ENRIGHT

Pastor-Evangelist, Southern California Conference

ONE of the primary purposes of an evangelistic service is to teach people how to worship God in spirit and in truth. We claim authority to preach our message because of the three angels' messages found in Revelation 14. Notice that the first message is "Fear God, and give glory to him; for the hour of his judgment is come: and worship him."

When do we begin to teach people to worship God in our evangelistic campaigns? This can be beautifully and naturally accomplished by the song service. A consecrated song leader can conduct the song service in such a way that the "audience" is transformed into a worshipping "congregation."

Early in the campaign the people can be molded spiritually by the song service. This service can be one of the greatest attractions, for people unconsciously long for a worshipful experience. In this modern day it should not be too long—about fifteen minutes is long enough.

God's great evangelistic movements all featured music. One great blessing that we sometimes overlook is the fact that we were not born during medieval times. Now we live in a time prophetically described by an "increase in knowledge." This refers primarily to spiritual knowledge. The "running to and fro" refers to the intense searching and comparing of Scripture during the Reformation and the Great Awakening. During medieval times the audience was silent. There was no congregational singing. They were spectators, not participants. Herein lies the difference between an audience and a congregation. Martin Luther made congregations out of audiences by introducing powerful congregational singing. Doctrines were taught by the wings of song during the great Reformation.

"A Mighty Fortress Is Our God" was written by Martin Luther because two youthful martyrs of Brussels were burned at the stake for their belief in righteousness by faith. Said Luther: "Next to theology I give to music the

high place of honor. It is a discipline and a mistress of good order and good manners. She makes the people milder and gentler, more moral and more reasonable."

Ancient Israel was cheered and indoctrinated with the power of song as they journeyed through the wilderness.

"The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers."—*Christ's Object Lessons*, pp. 298, 299.

Worshipful Song Leading

To make a song service worshipful, a song leader must first of all prepare his own heart and prepare a dignified, orderly progression of spiritual songs on a central theme.

A short, simple prayer could be appropriately offered by the song leader, that God will be present as they sing of His wonderful grace and power. No song service can be effective if the song leader desires to "show off" himself and his talents. Some may think he is wonderful, but intelligent people will see him as a show-off. The purpose of the song service is to direct attention to Jesus Christ, the living Saviour. When the song leader has taken himself in hand, it is his duty to instruct the soloists and other musicians concerning the central purpose of their singing. He should plan for them to be ready to sing immediately at the close of the preceding number. He may signal them with a nod of the head during the chorus, so there will not be any unnecessary break of thought and attention during the song service. If the person is walking up while the leader is telling about him, the audience is divided between watching the singer's approach and hearing the leader's introduction of him.

The various parts of the song service must move along in a rising crescendo to the point where they are in the hands of the evangelist,

who steps forward to take over the program when his associate has prepared the way. The evangelist can lend great importance to the worshipful song service by starting the meeting before the song service and being present and participating on the platform rather than by announcing an "opening prayer" after a twenty-minute song service.

It is not necessary to sing only the church hymns in order to make the service worshipful. Gospel songs may be sung in the attitude of reverent joy. In contrast with many gospel songs that are sung and played like popular love songs, songs can be chosen that will be both joyful and reverent.

Power Through Singing

The power of music is expressed in these striking words:

"Rightly employed, it [music] is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Messages to Young People*, p. 291.

"It has power . . . to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Ibid.*, pp. 291, 292.

Singing for the sheer joy of praising God is of the greatest value.

Henry Ward Beecher said: "Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven; and among God's people on earth, song is the appropriate language of Christian feeling."

Our Master is referred to in the Spirit of prophecy as having a love of spiritual music. He found in music a great aid to defeat Satan.

"With a song, Jesus in His earthly life met temptation. Often when sharp, stinging words were spoken, often when the atmosphere about Him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer."—*Education*, p. 166.

Music prepares us for heaven's harmony. Music has power to save souls, for we are told that "the melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls."—*Testimonies*, vol. 5, p. 493. "The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above."—*Ibid.*, p. 491. Here again the importance of music is ranked along with the prayer and the pastor's message. Many a preacher who is concerned only about his sermon on Sabbath morning is only one third as effective as he might be. If he would spend more time in

planning effective music and a powerful prayer, he would triple his usefulness.

If we want the atmosphere of heaven and the presence of angels in our church services, then we must diligently study for the music of the service as well as for the sermon.

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—'thanksgiving, and the voice of melody.'"—*Education*, p. 161.

Cooperative Planning

The pastor of a church cannot afford to leave all the planning of music for the service to his choir director. There should be close association between the two. The pastor should always know how the music of the choir will fit in. The choir should be encouraged to strive for perfection in singing on key with perfect harmony and good tone quality as well as with clear enunciation. Perhaps Mrs. White had her nerves jarred by the singing of a choir of disharmony and discord. She counsels:

"I saw that all should sing with the spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected. I have been shown the order, the perfect order of heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant."—*Testimonies*, vol. 1, p. 146.

Music to Prepare for Heaven

What a joy it is to contemplate our heavenly home! We have seen beautiful deep-red roses and awe-inspiring scenery, but our eyes have never seen anything that can compare with the beauty of heaven. We may have heard some beautiful, enrapturing music, yet "ear hath not

(Continued on page 47)

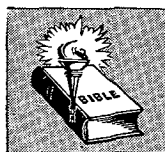
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BIBLE INSTRUCTOR

Spotlight on the Bible Work

RECENT Autumn Council actions brought the Bible work into direct focus. Much time was given to a discussion of this need in our denominational evangelism. To bring the resulting actions to the attention of the entire field, we publish herewith two recommendations that affect our Bible instructors. For a number of years this work has been undergoing some changes, largely made necessary by war pressure and our expanding needs throughout the world. The discussion helped to clarify the thinking of our leaders on present-day Bible instructor needs.

The Autumn Council consideration of the Bible work centered on one of the most acute problems that have ever faced our work: Where

shall we find field Bible instructors for our city evangelism? The fields at home and abroad need more trained workers for personal work. The Bible work is not the only profession that is experiencing a dearth, for women are greatly needed in various professions today; but in our denomination this has become one of the most urgent needs.

Briefly, we still recognize that a college course is important for a broader training of Bible instructors, and we should continue to look to our colleges to guide young people of ability into this profession. Our college courses should embrace ministerial, educational, medical, and publishing lines, but the Bible work should not be overlooked. However, we should recognize

BIBLE INSTRUCTORS' TRAINING PROGRAM

Actions of 1954 Autumn Council

WHEREAS, The Spirit of prophecy has given clear counsel that Bible teaching in the homes of the people will play an ever increasing part in our evangelism as we draw closer to the end of time, because such workers are essential for carrying the truth into families, and "the cause would suffer great loss without this kind of labor . . ."—*Evangelism*, p. 493; and,

WHEREAS, The present demand for Bible instructors indicates an increasing dearth of educated and thoroughly trained workers for evangelistic visitation and Bible work,

We recommend, 1. That our local and union conferences be urged to select women within their territories who give promise of developing into full-time Bible instructors, and that these trainees be temporarily employed as evangelistic workers, connecting with one or two evangelistic campaigns, and be known as "gospel visitors" according to the instruction in *Evangelism*, pages 470, 471.

2. That such workers who show promise of developing into strong Bible instructors be directed to the Theological Seminary for a short special course of a quarter's duration in Bible work, and that returning to the conferences they be recognized as Bible instructors in training; and that a further period of two or three years' field training be given

them, after which they be returned to the Seminary for a further quarter's course.

3. That following this the trainee be returned to the conference, provided she has given definite evidence of her calling as a Bible instructor.

4. That after a period of six to seven years of productive service, these workers be sent to the Seminary for another short "refresher course."

Study Opportunities for Experienced Field Bible Instructors

WHEREAS, There is need for more thoroughly trained Bible instructors, and because our study of the Bible instructor's status and development should include the worker who has already given many years of faithful service to this calling, many having toiled long and hard during the heat and burden of the day, adding thousands of members to our churches throughout the world,

We recommend, That provision be made for the development of the Bible instructors already in the field by making it possible for them to secure short refresher courses geared to their particular needs, and that it be left to each employing organization to determine which individuals shall avail themselves of these benefits.

emergencies, and in the suggested plan for shorter training courses for Bible instructors we find a striking parallel to the expanded training program for various types of nursing service.

Procedure for Training Bible Instructors

Since the field at large, and our churches in particular, provide the best talent for the Bible work, selectees from this source are our surest prospects. Here is an opportunity for experienced Bible instructors to guide our conferences by making some wise suggestions. At the present time not many fields will be prepared to try out more than just a few promising women in local evangelism, for the purpose of receiving their immediate help, and developing them into full-fledged permanent Bible instructors. But we can make a beginning. It requires more than enthusiasm to be a Bible instructor; consecration and mental ability must also be considered.

Our experienced Bible instructors will need to cooperate with our minister-evangelists in giving some promising women an opportunity to learn the art. Some Bible instructors are known to do strong work in guiding and training others for this work, but some lack the necessary vision. A few have grown too conscious of the heavy burdens this service imposes, and are hesitant about enlisting younger people for the Bible work. The argument breaks down, however, when youth accepts the challenge of a difficult task. And the physical needs and comforts of the Bible instructor are already receiving more sympathetic consideration on the part of most of our employing boards. Bible instructors are coming into their own, and our conference leaders are showing a genuine interest in making the work of these consecrated women more inviting. They recognize the importance of the Bible work.

Provision for Necessary Adjustments

In working out these recommendations we assume that local adjustments must be made. Those fields in America that are more distant from our Theological Seminary will need consideration in the matter of the worker's transportation. On the other hand, some overseas fields may need to begin this Bible instructor training in their local schools. It is the sincere aim of the Ministerial Association to carry out

the spirit of this recommendation in counsel with our leadership. There is nothing arbitrary about these plans. And in this connection it should also be made clear that the cause needs men as Bible instructors and personal workers, as well as women.

Because the average Bible instructor may be functioning in a somewhat restricted evangelistic group, or may even be confining her work to one directing pastor's supervision, there is a tendency for the outlook of some to become a little narrow. Each worker is helped by contact with others who carry similar responsibilities. Years of success in adding members to our churches may not always result in a broadening of thought or of vision. For this reason it is desirable that the more experienced worker also be granted an occasional leave of absence from her field activities in order to enjoy a refresher course at our Seminary. Every Bible worker should welcome such an opportunity, and our fields would do well to provide for the Bible instructor the same privileges that are granted occasionally to ministers and classroom teachers.

And so we rejoice that our second Bible instructor recommendation provides for our faithful, seasoned women in the work. Such a plan will bring courage and improved physical health to a large number who have longingly awaited such a day. Of course we will each need to use good judgment in developing this plan in our ranks. It will be important for our Bible instructors to counsel well with their conference presidents and to show a spirit of cooperation. No one should become dissatisfied or impatient when she is not given consideration as the first in her field to enjoy this privilege. Conferences may need a little time to work out equitable arrangements.

We rejoice in the thought that our leadership has so ably helped us in meeting the present need for developing a true Bible work for these closing days of our message. Bible instructors, feel free to write to us in the Ministerial Association about your reaction to these far-visioned plans, for in this way we shall learn how to proceed in unison. Bible instructor classes will be taught at the Theological Seminary March 2 to May 17. We will give you more details about these classes in the next issue of *THE MINISTRY*.

L. C. K.

THINE BE THE GLORY.—The first volume of the 1955 Ministerial Book Club brings you the atmosphere and the benefit of the discussions and counsels that grew out of the Ministerial presession council in San Francisco last May. Further details on page 22.



RESEARCH *Theology, History, Science*

The Melchizedek Priesthood

OTTO H. CHRISTENSEN

Professor of Biblical Languages, Emmanuel Missionary College

A GREAT deal of time and energy is often spent to discover if possible who Melchizedek was. But the important thing about this important character is not *who* he was or is, but *what* he was or is. Can it be that by looking at the tree we have been unable to see the woods? All we know about Melchizedek historically is contained in Genesis 14:18-20 and Psalms 110:4. Then we have the statement by Josephus, whose history here was largely a Jewish tradition, that he was a descendant not far removed from one of the sons of Noah, a powerful chieftain or head of a tribe among the Canaanites.¹ The Jewish Targums held that he was Shem. Various opinions have been expressed, but evidently the Holy Spirit was not concerned with telling us *who* he was, but did mention him for some other purpose that we might learn *what* he represented and how it should affect us. We are told very clearly that he was a type of Christ, and in this sphere we should examine the topic. In doing so, we must not forget that Jesus is our elder brother and one with us. "In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken."² Hence, what affects Him affects us, and applies to us as well, for we too are designated priests after His order (see 1 Peter 2:5-9).

If the context is noted carefully in the book of Hebrews, one will observe that the Melchizedek priesthood, of whose order Christ was, is contrasted with the Levitical priesthood. It is the significance of this contrast that we must observe. The contrast is between the ways the priests of the two different orders were chosen, as well as the contrast of character. Let us note first these two points in the Levitical priesthood.

Because of the condition of the people and the national status of the theocracy, God chose one family, Aaron, from one tribe, Levi, to perpetuate the priesthood. To become a priest of this order one had to be able to prove genea-

logically that he was a direct descendant from Aaron, and hence eligible for the priesthood. (The Hebrew word for priest is *kohen*, or *kahn*, and it was probably to retain the genealogical status that many Jews took this term as their name and have retained it to this day.) Therefore, among the descendants of Aaron a close genealogical record was kept so that the lineage might be traced back through the parents to the beginning. See Josephus *Life* i.1. Their life's profession depended on this record. In New Testament times it depended also on their wealth, as in those times this office was sold to the highest bidder among the descendants, and so the priesthood was changed frequently. Yet the law stated that the priests and Levites were to serve from thirty years of age until they became fifty.³ Thus there was prescribed a definite beginning and ending of their days of service, with a maximum of twenty years.

This Levitical priesthood in New Testament times had been seriously corrupted, so that to the Jews a gentle and compassionate priest was a novelty. Arrogancy, pride, and an overbearing attitude were their common traits. Jesus, although from the lion tribe, was a lamb in character. John said, "Behold the Lamb of God." Thus to the Jewish leaders He was a "stumblingblock," a "rock of offence."

Christ's Priesthood

Now Christ was a priest, not after the order of Levi, but after the order of Melchizedek. The name corresponds with His character. It is made up of two Hebrew words, *Melek* (king) and *Sedek* (righteousness). Thus He is King of righteousness, a priest after this order. A priest after the order of Levi could serve only if he could prove his recorded genealogical record, which was kept of the descendants of Levi, and particularly of the house of Aaron. The Syriac Peshitta text, speaking of Melchizedek, reads (and thus gives no doubt the right

sense of Hebrews 7:3), "Of whom neither the father nor mother are recorded in the genealogies." His priesthood was dependent, not on genealogy, but on character. He was priest by his own right, and it was not necessary to know what his lineage was. He was chosen by God, and no doubt by the people as well, not because of who his ancestors were or where he came from, but for *what* he was.

Certain verses in Scripture speak louder than others to us. Among such is Hebrews 5:8, which describes with tremendous meaning Christ's preparation that made Him eligible as a priest after the order of Melchizedek. If we, too, are to be priests after this order, then perhaps we can learn a lesson of what is required of us from this difficult statement.

Having given us a little hint in the first verses of Hebrews 5 as to one mysterious phase of Christ's relationship to the Father as son, and to us as priest, the writer of this epistle suggests something further in verses 11 and 12. Here he states that there are many other things hard to be uttered that he would like to say, but they were incapable of receiving or understanding them. These were probably some of the things that Peter found hard to understand (see 2 Peter 3:16). This is similar to Christ's statement to His disciples as found in John 16:12, where He says, "I have yet many things to say unto you, but ye cannot bear them now." This is one of the saddest statements that Jesus made. What a pity that although Christ stood ready to give information concerning the great truths of salvation, they were unable to bear it! Are we any more able and willing today? No doubt many of these things were revealed to Paul, and he was here attempting to pass on to the Hebrews and to us some of these great mysteries.

Let us note carefully Hebrews 9:7-9 and the points emphasized. In verse 7 he definitely refers to Christ's experience in the Garden of Gethsemane. He offered up prayers and supplications with strong cries and tears unto One who was able to save Him from death, yet He did not save Him. One can, with mind's eye and ear, from this description, see the tears streaming down His cheeks and hear the heart-rending cries as our Saviour goes through His supreme struggle with self. Will God save Him from death? Will Jesus give up and save Himself? Or will He conquer the temptation of self-preservation? This was the great struggle. This was what was qualifying Him to be a priest after the order of Melchizedek, as referred to in verse 2. He suffered; He prayed with fervor and anguish such as no one had ever known

Our Great High Priest

HAROLD W. McCROW

*Our great High Priest forever pleads
His sacrifice for human needs,
As now before the throne He stands,
Our names engraven on His hands.*

*The veil is pierced, and He doth stand,
The heavenly Priest, at God's right hand,
His righteous merits to implore,
Our Intercessor evermore.*

*Oh, cover us, that we may stand,
A blood-bought throng, at His right hand;
The battle fought, the victory won
Through Christ, the Lord's anointed Son.*

*And when He comes as King of kings,
And all His ransomed home He brings,
We'll through the countless ages praise
His matchless love, His marvelous ways.*

before, not even Jacob at the river Jabbok. He was weighing humanity—you and me and all the world—against His very self. Which should it be?

Here is a lesson for us. We, too, must weigh the good of the cause and the world against ourselves. By placing Himself in a position where by His trials He learned subjection of self and obedience, He went far beyond what had been done by the priests in the ancient dispensation. He sensed the full meaning. Salvation of others meant to Him separation from His Father forever. He "could not see through the portals of the tomb."⁴

"The humanity of the Son of God trembled in that trying hour. . . . The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. . . . The words fall tremblingly from the pale lips of Jesus, 'O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.'"⁵

"He was heard in that He feared." More correctly, "by reason of circumspection." By reason of His godly life His prayer was heard. Yet He did not press His entreaty beyond measure. Three times He had prayed that the cup might pass from Him, and now seeing fully what it would mean to us if He should not go through with it, laying self completely aside in this great struggle, He said, "Thy will be done." This was the obedience He learned. His prayer was

not granted, but it was answered. He was strengthened to go through that experience for which He had prayed for a release that was not granted. Then when He had made the decision an angel was dispatched from heaven, not to take the cup from His hand, but to strengthen and sustain Him as He drank it. He had learned obedience by the things He suffered, that is, from this garden experience of suffering. Now notice the result. He was made perfect as a son and became the author of salvation to them that obey Him (v. 9). To us He has said in another place, "I have given you an example."⁶ "I am the way, the truth, and the life."⁷

Now what is there in this for us? The Scripture says, "yet learned he obedience." We cannot say He had been disobedient before. If He were, then He would not be a perfect example. Then what does the apostle mean when he says, "Though he were a Son, yet learned he obedience"? A son by right should be obedient, and Jesus as a son of the Father had been obedient. But we are told that He "learned obedience by the things which he suffered." His former obedience prepared Him for the experience of suffering through which He was to enter into a new type of obedience not formerly attained, i.e., the obedience to which this Scripture refers, "even the death of the cross,"⁸ which was really the second death, or the obliteration of self. As our Saviour, He was to feel "the anguish which the sinner will feel when mercy shall no longer plead for the guilty race."⁹ It was a matter of self-preservation, or being willing to lose self forever, to be nothing, to sink into oblivion that others might live. "The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice."¹⁰ He went beyond the call of duty, and in taking this step He learned through His suffering the greatest lesson possible in obedience. This was the great struggle, the final stage of complete self-surrender. And having learned that, He was now accepted by the Father as a perfect son, the demonstration of that acceptance being attested by His resurrection (see John 20:17).

Now, what does this experience of His have for us? Much, especially when we realize that we, too, are to be sons of God, and priests after the order of Melchizedek, a royal priesthood. Hebrews 5:11 says, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." The difficulty experienced by the author of Hebrews lies in the spiritual condition of the people to whom he was writ-

ing. The original word for "dull" is a combination of two Greek words, one meaning "no," and the other "to push," hence, "no push." The use of the perfect tense for "are," or rather, "become," indicates they had not always been in that condition. The perfect tense speaks of a process completed in past time having present results. A suggested translation reads as follows: "Concerning which (teaching, namely, that the Lord Jesus is a high priest after the order of Melchizedek) there is much that we can say; yet when it comes to the saying of it, one finds it difficult to explain, because you are become those who are in a settled state of sluggishness, yes, of stupidity in your apprehension of the same." This sounds almost like a Laodicean state. Could this be part of our Laodicean condition?

The word "perfect" in verse 9 comes from a word meaning "the bringing of a person or thing to the goal fixed by God; the bringing of an object to a state of completeness appropriate to its proposed condition, whatever that might be." God has a goal fixed for us, and we are to attain to that goal as sons of God and priests of the Melchizedek order (1 Peter 2:9). Christ's struggle with self-preservation is our struggle. He conquered and became obedient unto death and selflessness. He reduced Himself to nothing, to obliteration, as illustrated by the kernel of wheat in John 12:24. We, too, must have our Gethsemane to learn this final lesson, the final stage of giving up self completely. And in that experience we, too, will be heard and strengthened. But we cannot be perfected until we go through our Gethsemane. This is our great need today. With this need filled, what a power the remnant church would be! If all the officers of the church were of God's choosing, there would be no striving to obtain or preserve our positions. Once we had learned that great lesson of self-surrender, no power on earth could stop our work. This is our challenge. "Though he were a Son, yet learned he obedience by the things which he suffered."

Will we give up and save ourselves, or will we conquer self and learn obedience? Will we be priests after the order of Melchizedek, or after the order of Levi? This is our question today. To solve it means Christ's soon return. To leave it unsolved means further delay.

¹ Flavius Josephus *Antiquities of the Jews* i.10.

² Ellen G. White. *The Desire of Ages*, p. 25.

³ Num. 4:3, 23, 30, 35, 39, 43, 47.

⁴ White, *op. cit.*, p. 753.

⁵ *Ibid.*, p. 690.

⁶ John 13:15.

⁷ John 14:6.

⁸ Philippians 2:8.

⁹ White, *op. cit.*, p. 753.

¹⁰ *Ibid.*



SHEPHERDESS *Her Vital Partnership*

Aunt Hannah Says

Reprinted by permission from *The Christian Minister*, August, 1952

DEAR AUNT HANNAH:

THE conference has given Bob a circuit. I am thrilled at the thought of being a minister's wife, but it also leaves me cold with fright! I have no training for life in a parsonage. Please tell me, out of your many years of experience, how to become a real help-meet to Bob. Write *soon* to your loving,

MARY-ANN.

DEAR MARY-ANN:

Since your urgent plea came this morning, I have been praying for wisdom to tell you a little of what you must do and be.

You already have three counts in your favor, charming personality, good education, and a sincere, devoted love for God and your husband. See to it that your love for both of them grows with the years, for "our characters are shaped by the love that masters us." Yet, little things are often allowed to mar and sometimes destroy the influence of one who is really good. So we will think of some of these "little" things.

You will live in a glass house and your husband's influence will be enhanced or hindered by your words, actions, personal appearance and the atmosphere of your home.

Your Bob, a prophet of God, must always hold first place in all your thoughts and plans and never yourself, children or home. When there is no study in the church you must see that he has a study no matter how much it crowds. The family must learn that when father is in the study he must not be disturbed, for the success of his ministry depends largely on the hours spent there.

Christianity is a religion of purity and beauty, so be careful that this inner beauty is not clouded by careless personal habits. Keep yourself, family and home always neat and clean.

Do not be a talebearer! (Psalms 19:12-14.) The best and safest way is *never* to repeat one thing that is told you in private, no matter how trivial it may seem. Your people will soon learn that they can trust you and will come to you with their sorrows and troubles, thus gain-

ing the relief that is felt when they can pour out their hearts to a sympathetic listener. This knowledge of the deep needs of your members increases your ability to help them. You will, in time, become a veritable "Mother Confessor," but woe to you if you ever betray one little confidence.

Your position is not that of a dictator, so don't think you must head every committee or be president of every group. Your women will work with you and will follow you, but most people will not be driven.

Never correct or criticize your husband before others, nor should you ever argue with each other in public or before the family. Keep your differences between you two. Present a united front to the world!

There are many more things we could talk about but not now. Come and see me when you can and be sure I will always be happy to hear from you.

Here is the Scripture God gave me when my young husband went into the ministry and I was just as frightened and bewildered as you are: "If any of you lack wisdom, let him ask of God, . . . and it shall be given you . . ." (James 1:5, 6). Hundreds of times down through the long years I have pled this promise at the Throne and He has always fulfilled it, often in a way that amazed me.

Good-by and God bless you,
Lovingly,
AUNT HANNAH.

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BOOKS ... For Your Library

***Biographical Preaching for Today*, Andrew W. Blackwood, Abingdon Press, Nashville, Tenn., 1954, 224 pages, \$3.00.**

This volume, just off the press, provides a sequel to *Expository Preaching for Today* (see Dr. Weniger's review, *THE MINISTRY*, November, 1953), and takes for granted the principles stated so clearly in *The Preparation of Sermons*. Our ministers can again profit by a careful study of this practical yet inspiring volume, as the richest mines of expository Bible preaching are in the area of biography. After reading and thoroughly enjoying *Biographical Preaching for Today*, your reviewer cannot help responding with the thought that "Dr. Blackwood has done it again!"

It is refreshing to find a volume written by a pastor with the heart of a shepherd of souls, who knows from his pastoral and teaching experience that Bible-bound preaching is the only preaching that will lead men to a lasting decision for Christ. The son of a horse-and-buggy doctor, Dr. Blackwood was a pastor for seventeen years before becoming a Bible and practical theology teacher. He is as familiar with the small town and open country as he is with the university center and cosmopolitan area.

This new volume differs from all others in the field of preaching in its unique problem-centered biographical approach to the solution of the spiritual needs of both the church member and the non-church member. Dr. Blackwood has done extensive research in the field of biography, but not even in the Lyman Beecher lectures at Yale, nor in the War-rack lectures in Scotland, was he able to find much on this specialized topic. As a result of finding little in either current or past literature, the author has made a fresh study of preaching from case histories in the Bible.

As a young preacher Dr. Blackwood learned to rely largely on sermons about Bible characters, one at a time. Later as a teacher of ministers-in-training he discovered that the students could prepare effective biographical sermons more readily than any others, and preach them with more satisfaction. This background enriches the volume with life experiences as the author follows the case method as a matter of firm conviction. Dr. Blackwood believes in this as a practical method of teaching the art of preaching the Word at a college or seminary, as well as an effective medium for writing on the subject. He has selected case materials that have never been published before.

Biographical Preaching for Today begins with an emphasis upon preaching to meet the spiritual needs of the "friend in the pew, and the man outside whom the local church is trying to reach." This

evangelistic approach flavors the whole book and represents a treatment far different from other volumes on preaching that usually deal primarily with the message, and the preacher as the interpreter of that message. Dr. Blackwood emphasizes his firm belief that biographical preaching best meets the needs of mankind today, as this approach permits the Word of God to speak to our hearers and their problems just as He spoke to men with the same problems of life in past ages.

Among other chapters the following deal with immediate problems and solutions from the Bible that will warm the heart of every soul-burdened pastor: "The Needs of a Nominal Member," "The Desires of Young People," "The [Preaching] Program for Weeks to Come," "The Simplicity of Sermon Preparation," "The Tests of a Completed Sermon." Included in additional chapters are a number of sample sermon outlines that not only point the way but supply a guide for the mastery of biographical preaching. The point is stressed that while the materials for a biographical sermon come from a Bible case history, the blessing must come from God. Dr. Blackwood, in emphasizing the mechanics of biographical preaching of the Word, has not lost sight of the Source of all truly soul-winning preaching, as he writes:

"The Holy Spirit stands ready to empower and guide the pastor who wishes to meet the needs of men by preaching about Bible characters. In the study He will lead to clear, luminous, moving interpretations of truth, duty, and hope, all 'drawn out in living characters.' Through the pulpit He will bless every hearer with light, food, and uplift. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts' (Zech. 4:6)."

ARLYN D. STEWART.

***Dogmatic Theology*, William G. T. Shedd, Zondervan Publishing House, Grand Rapids, Mich., 1953, 3 vols., 1908 pages, per volume \$4.95, per set \$14.85.**

This is the systematic theology that Dr. Wilbur M. Smith declares to be "one of the four most important works in systematic theology produced in this country in the 19th century" and "one of the six most important . . . in the English language." It is another of the Zondervan Reprint Classics, appearing first, three quarters of a century ago. Dr. Shedd, an outstanding theologian of the past century, possessed the gift of a clear, vigorous, and expressive style, and this whole work is amazingly readable, remarkable for its purity and clarity.

The theological works available today are many. None are written by so able a scholar as Shedd, or written with such penetrating insight. Into these

volumes he has poured a lifetime of study—literary, ethical, philosophical, exegetical, scientific, and theological.

Not all of the positions he takes will be acceptable to us, of course. That is not to be expected. On the grand certainties of Scripture, however, these volumes are sound, conservative, scholarly, and a source of wide and helpful information.

CARLYLE B. HAYNES.

Personalities Around Paul, Holmes Rolston, John Knox Press, Richmond, Va., 206 pages, \$2.50.

Aside from its unique assemblage of New Testament characters, this book portrays as few books have done, the human side of Paul, for it is chiefly as a minister relates himself to other workers and to the people he meets in everyday contacts that he is seen in true perspective. Paul's Christian character looms large here, and it is an inspiration to read this fresh interpretation of the great apostle against the figures of thirty-six men and women, good and bad, who moved in the area of his influence.

Highlighted are Scriptural teachings on the Christian qualities of encouragement, sympathy, faithfulness, courage, purity, perseverance, devotion, and generosity as exemplified in the lives of these first Christians. Here, too, the forces of evil that opposed the gospel in the first century are seen to be the same forces under other leadership that plague our world today.

H. M. TIPPETT.

The Land and the Book, William M. Thomson, Baker Book House, Grand Rapids, Mich., 1954, 714 pages, \$4.95.

This book is a classic in its field. The author, long since passed to his rest, could never have envisioned the tremendous help his book would give to Bible students. It was recommended to me in the early days of my ministry by one of our stalwart leaders. Securing a copy from a used book store, I readily recognized its great value to the student. It has been both an inspiration and a guide.

To understand the Scriptures one must know the land of their origin. This author provides that setting. One feels he is moving in the areas in which the prophets and apostles wrote. It breathes reality on every page. Those of us who have visited Palestine can say truly that "the Bible becomes a new book after a visit to these sacred spots." If you are not fortunate enough to make such a visit, this author will help you to understand the land and the people as perhaps no other book of its kind can do.

We are indebted to the Baker Book House for this valuable reprint. For many years it has been difficult to obtain, but this reprint has brought it to our libraries again. It is a fascinating description of Bible manners and customs, dealing with plants, animals, lakes, and rivers. Having been a missionary in Syria and Palestine for many years, the author was well qualified to describe this little country, the birthplace of our Lord and of the greatest literature of all time. It is a treasure house of knowledge.

R. A. A.

Dig or Die, Brother Hyde, by William J. Hyde, as told to Harriet Harmon Dexter, Harper and Brothers, New York, 1954, 253 pages, \$3.00.

Here the reader finds a most inspiring running story of the experiences of a Methodist minister from the time he left his Canadian home for his first pastorate in North Dakota. After nine years of all types of pastoral and evangelistic experiences he was called to Ohio. Climaxing his later life in Chicago, his active evangelism and revival work made a distinctive contribution to the churches in the Lake area. The author is a colorful writer with a rare sense of pure humor. Strangely enough, his experiences might be gleaned from the annals of Adventism in the days of our frontier work.

William Hyde grew with each new pastorate because he truly loved God and people. New churches quickly sprang up where there was at first little trace of the gospel; he built strong churches and various institutions, raising the funds for these in a unique, sanctified way. Hyde was a man of true principle, hard work, and Christian determination, leaving a trail of memorials wherever God had called him. The reader is deeply impressed with the genuineness of his methods; his challenging techniques in the face of great difficulty would thrill any Adventist worker.

This heart-warming, inspiring story would lack some of its appeal had it not been for the self-sacrificing work of his beloved companion. Every minister's wife must read this book! Mrs. Hyde reared a large, most interesting family during her busiest days in the ministry. She was a practical worker who knew how to help her husband's work produce fruitage. Her children were human and full of ideas and pranks, but what great men and women they became!

Though the book has narrative significance, its true value lies in the Hydes' determination to make every difficult pastorate a successful adventure for God. Critically, there are a few spots we might wish would read differently, but these are very few. The book is generally sound in doctrine and records truly sanctified ministerial living.

L. C. K.

The Church in History, B. K. Kuiper, Eerdmans Publishing Co., Grand Rapids, Michigan, 1951, 499 pages, \$4.95.

Here, in 56 chapters and five major divisions, is an excellent, well-arranged volume, designed as a textbook for secondary schools, years in preparation, and thoroughly indexed, with copious illustrations.

Its five divisions are: When the Christian Church Was Young; The Church in the Middle Ages; The Church in the Reformation; The Church in the Post-Reformation Era; and, The Church in the United States.

Of particular interest, along with many carefully selected photo subjects and specially prepared maps, is the most readable story of the development of the church in the United States, with a keen survey of the growth of the various denominations and groups.

CARLYLE B. HAYNES.

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From Current Journals

NEWS....

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

Evangelistic Publicity

(Continued from page 52)

Our evangelists may want to save this last suggestion for use next November, to take advantage of the annual Bible-reading program put on by the American Bible Society. However, it could be conducted at almost any time of the year.

Details and information concerning suggestions, and news releases dealing with both the Bible-passage survey and the oldest-Bible contest, may be obtained from your local conference or union publicity secretary, or directly from the General Conference Bureau of Public Relations.

Music in the Evangelistic Worship Service

(Continued from page 39)

heard" the harmonies of heaven. Our anticipation of heaven is excited as we read: "There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived."—*Education*, p. 307.

What a thrill it will be to join in the music of heaven!

"Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving."—*Testimonies*, vol. 7, p. 244.

How will our church members stand the last great crisis, when they will be sorely tempted, tried, and persecuted? How can we prepare them for the coming final conflict? We must fill their hearts with meaningful, heavenly song. Those who are prepared will have progressive victory and "amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—*Education*, p. 166.

Let us give music its rightful place in our worship services. As we teach our people to sing from the heart, they can be prepared to sing "the song of heaven and homeland" and the "song of Moses and the Lamb."

¶ First Universalist church of Chicago has let the contract for what will prove to be one of the city's most unusual religious edifices. The \$160,000 plant, to be completed by March, 1955, will consist of two buildings surrounded by a high exterior wall. Walls facing a courtyard with pool, garden, outdoor mural and sculpture will be all glass, but there will be no exterior windows. "The purpose in having no exterior windows will be to create a place of sanctuary and repose away from the tensions and confusion of the city," the Reverend David H. Cole, minister, said. "Whether one enters the church, fellowship hall, or the court, he will gain a feeling of entering a place of worship away from the noise of traffic and the busy-ness of the city," he added.

¶ Discovery at the Biblical city of Beth-Shearim of a tomb believed to be the family crypt of Judah the Prince, the rabbi who compiled the basic code of Jewish oral law called the Mishnah, was announced in Jerusalem by Israeli archeologists. Beth-Shearim (House of Gates) is ten miles from Haifa on the road to Nazareth. The tomb was uncovered during excavations directed by Dr. Nacham Avigad, who found its triple-arched stone façade last summer and now has cleared its interior, which penetrates some seventy feet into the rock base of the ancient city. Inscriptions painted in red ochre on its walls indicate that two sons of Judah the Prince, Rabbis Simeon and Gamaliel, were buried there. According to Talmudic sources, Rabbi Judah and his academy worked on the Mishnah at Beth-Shearim around the end of the second century.

¶ A two-year evangelism campaign to be conducted throughout the United States and Canada was voted by the United Lutheran Church in America at its 19th biennial convention in Toronto, Canada. The delegates approved the expenditure of \$528,974 to cover the cost of the campaign. Plans call for dividing the two North American countries into 12 zones under the direction of the church's board of social missions. In each zone there will be a church crusade, attendance drives among lapsed members, and a campaign to bring new members into the church.

¶ Clarification of American Judaism's position on major social, moral, ethical, and religious issues was the purpose of a General Assembly of Orthodox, Conservative, and Reform Jewish leaders held in New York November 12-15 under the sponsorship of the Synagogue Council of America. The meeting was the religious high light of the year-long American Jewish tercentenary celebration. Theme of the gathering was "The Synagogue Speaks."

¶ Twenty per cent of an estimated 1,750,000,000 Christmas cards mailed in 1954 were of religious design, a spokesman for the industry said in New

York. Steve Q. Shannon, director of the National Association of Greeting Card Publishers, said this was an increase of 300 per cent over the number of cards with a religious motif circulated ten years ago, and that the trend indicates steadily growing popular support of a "Keep Christ in Christmas" campaign. The Reverend Berlyn Farris, executive director of the National Council's evangelism unit, stated that the sending of Christmas cards had become "an important means of evangelism." "Christmas should be a Christ-centered time of rejoicing," he said. "We recognize that this whole matter of molding public opinion is an important factor in our campaign to make it so."

¶ The new joint Presbyterian-Reformed hymnal under preparation for the past three years will be published next fall by the Westminster Press, it was announced in Philadelphia. Cooperating in the hymnbook project are the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern), the United Presbyterian Church, the Associate Reformed Presbyterian Church, and the Reformed Church in America. Dr. Albert J. Kissling, of Jacksonville, Florida, chairman of the hymnal joint committee, said the publication will be called simply *The Hymnbook*. The 600 selections (527 hymns and 73 choral responses and other selections) to be included in the work were compiled, by a content committee, from some 200,000 Christian hymns and psalms.

¶ A plea that the church "have a quickening of conscience" toward jails and prisoners was made to the 84th Congress of Correction in Philadelphia by Dr. Miriam Van Waters, superintendent of the State Reformatory for Women at Framingham, Massachusetts. "Society in general, and the Church in particular, has done little to change the archaic attitude that jails are more for punishment than for reform and that the least interest shown in the prisoner the better," Dr. Van Waters said. "So a jail remains a place that kills the spirit. . . . The individual chaplain often does a blessed work, but church bodies have done little or nothing to bring a Christian approach toward meeting the great need for a reform in penal methods and for community programs to help in prisoner and parolee rehabilitation or to comfort their distressed families." She recommended the creation of church or community committees for "friendly visits" both to the prisoners and to their families, and to help inmates in job placement upon their discharge.

¶ Many Episcopalians erroneously consider themselves to be Protestants because the clergy has failed to enlighten them, the Right Reverend John S. Higgins, Bishop Coadjutor of Rhode Island, told the 28th Synod of the Province of New England in Portland, Maine. Bishop Higgins said members of the communion should be given to understand that they are Anglicans, not Protestants. The bishop said Protestants appear to be coming closer to Anglican religious thought. "More and more the sacraments and sacramental grace long practiced in the Episcopal Church" are being adopted by Protestant denominations, he added.

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¶ Church television programs should strive to be as different as possible from commercial shows, an educational TV expert said in Syracuse, New York. Kenneth Bartlett, vice-president of Syracuse University and head of its radio-TV department, told the seventh annual Religious Television Workshop that he approved the commercial system of television. But, he added, the churches should do more than adapt commercial gimmicks. Rather, they should try to discover ways of getting great minds and great ideas across on television channels. "Ten years from now the council of churches should have its own television station just as you now have churches," he declared. He apparently referred to local councils, for the workshop was sponsored, not only by the Broadcasting and Film Commission of the National Council of Churches, but also by the New York State council and the local council.

¶ Liberal and fundamentalist Christians need one another's "fellowship and instruction" now more than ever before, Dr. Harold DeWolf, of Boston University School of Theology, told the biennial meeting of the Methodist Student Workers' Association, held in Nashville, Tennessee. He said that leaders of the fundamentalist movement now "show signs of increasing flexibility, a new awakening of interest in the social implications of Christian ethics, and a toning down of opposition to biological evolution." "Fundamentalists," Dr. DeWolf continued, "have produced many positive values, such as continual stress of Bible study in a period of neglect, constant preaching of a personal God concerned with human affairs, cultivation of prayer, worldwide evangelism, sacrificial giving, and service. Serious weaknesses in the movement are its willingness to make accommodation for, and even lend support to, such vicious social evils as racial discrimination, economic injustice and arrogant nationalism."

¶ IN BRIEF.—Dr. You Chan Yang, Korean ambassador to the United States, said in Richmond, Vir-

ginia, that Koreans worship the God of Christianity to a greater extent than any other Oriental people. . . . A campaign in Albuquerque, New Mexico, to persuade food stores to remain closed on Sundays has received support from the New Mexico Retail Grocers Assn. . . . A resolution protesting efforts to get Congress to declare Good Friday a legal holiday was adopted by the Baptist General Convention of Texas at its annual meeting in Fort Worth. . . . Pope Pius XII, in a solemn ceremony at St. Peter's Basilica in Vatican City, formally proclaimed the universal feast of the Queenship of Mary to be celebrated on May 31 of each year. . . . A total of 366,500 persons attended the 28 meetings of Dr. Billy Graham's month-long evangelistic crusade in New Orleans, Louisiana, crusade officials announced. They reported that 4,923 persons made "decisions for Christ" during the campaign. . . . Church construction in the United States set a new record in October, 1954, with work started on an estimated \$58,000,000 worth of buildings, the Departments of Labor and Commerce reported in Washington, D.C.



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POINTERS TO PROGRESS

FULL CHURCH COOPERATION IN PREPARING for the metropolitan evangelistic campaign in Miami, Florida, at the close of last year, Ben Hassenpflug, the Southern Union evangelist, followed a plan that we believe could well commend itself to evangelists working in any part of the world field. The usual preparatory sermons were preached in all three of the Miami churches, and our members were exhorted to take part in distributing handbills, inviting neighbors and friends, getting names and addresses of interested people, and bringing their friends and neighbors to the meetings.

Then, on the Sabbath before the opening Sunday night, a day of fasting and prayer was declared. This was more than just an ordinary day of this kind. Continuous services were held in all three churches, beginning with the Sabbath school at nine-thirty on Sabbath morning and running right on through the eleven o'clock hour, the noon hour, and all afternoon, climaxing with the vesper service at sunset. The morning service was not closed in the usual way, but rather turned into a testimony meeting. The services were varied each hour, when another pastor or worker from the evangelistic company would come in and present a new set of thoughts, or change the order of service by having a testimony meeting or a short prayer meeting or a service of singing.

Throughout the day our people were free to come and go to the services as they felt impressed. At no time did the attendance drop to less than one half the regular church attendance at the eleven o'clock hour. During some hours the attendance was very high. Members felt free to go home for a short period of rest or to take their small children out for a little food.

A wonderful spirit of fellowship resulted from this plan. It was a refreshing experience to the workers as well as to the people. The day of fellowship and prayer seemed to knit the members into a wonderful spirit of unity. Many requested that such a day be observed again, and this was repeated some two months later, just before the Sabbath truth was presented at the Miami meetings.

This excellent plan is the outgrowth of an emergency that Elder Hassenpflug had to meet in his evangelistic work some years ago. He was planning to open an evangelistic series in a city where a great deal of opposition had always existed toward our work. This opposition was stirred by a minister of another denomination who had formerly been a worker in our ranks. We believe the Lord gave this plan to our evangelist, for after this day of fasting and prayer a successful campaign was conducted and the opposition was negligible.

Evangelism is by no means becoming easier, and a successful campaign needs the full support of our local membership.

Another worth-while plan that has been suggested in the past is for the evangelist to counsel with our church officers in connection with an evangelistic series. Where there are several churches in an area, it is an excellent plan to have a united church officers' meeting of all the church officers in all the departments of the various churches. This plan, when followed carefully, allows the evangelist to lay all his plans before the responsible church officers in the area. They will become enthusiastic about the prospect of the meetings, and in turn they will carry their enthusiasm to the rank and file of the church membership. Adding to this plan an all-day season of fasting and prayer is a wonderful method of harnessing the combined membership of every church down to the last man.

EVANGELISTIC PUBLICITY

OUR General Conference Public Relations Bureau, with its auxiliary organizations in our local and union conferences, is doing a wonderful work. Recently they have introduced two plans that we believe have great possibilities in connection with publicity for our evangelistic campaigns. Last July they introduced a plan of announcing a city-wide or community-wide search for the oldest Bible in any given area. This has brought gratifying publicity to the work of Seventh-day Adventists in many parts of the world. We believe it is also a "natural" to help publicize an evangelistic campaign. If such a contest is conducted during the opening weeks of an evangelistic series, the fact that Adventists are carrying on the search would naturally be publicized, and the campaign would be connected with Seventh-day Adventists, but it would be done in a very favorable light.

Last November our Bureau of Public Relations, in connection with the American Bible Society's Bible-reading plan from Thanksgiving to Christmas, announced a plan for conducting a "Survey to Discover the Favorite Bible Passages" in any given community. Not only does such a survey create good will, but it sets in motion a practical soul-winning campaign that could bring new people to the evangelistic series. The survey makes contacting the public for the interests of the evangelistic series so easy and natural that every church member is willing to take part. Newspaper stories about the survey build public interest and pave the way for evangelistic success.

(Continued on page 48)