

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXIX

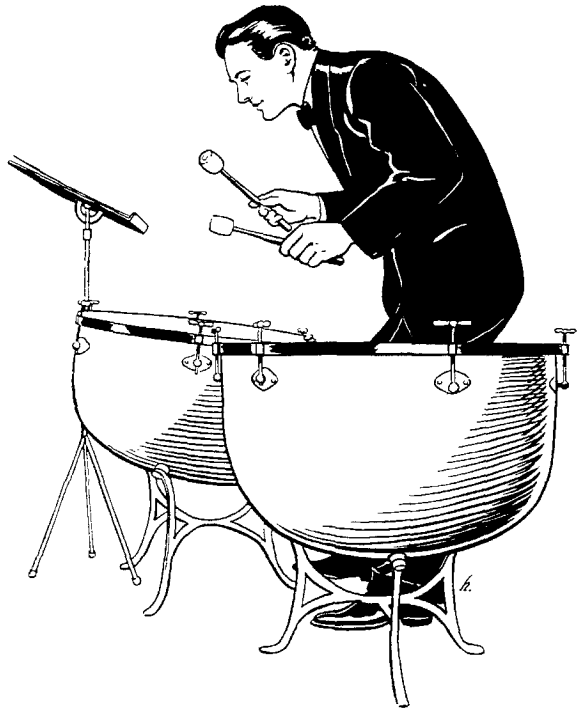
JUNE, 1956

NUMBER 6



# The Waiting Drummer

*William Marion Runyan*



I saw him stand, his part to smite the drum,  
Clasping in hand the symbol of his skill;  
His head uplift, his shoulders squared, but—still.  
In each appointed place rapt phrases come  
From strings and woodwind, from the brass and reeds.  
They all with diligence their parts pursue  
And he who silent is, whose notes are few,  
Is one with them, and stands, and waits—and heeds.

My Master, there are times when I must wait;  
Thou needest not my single note just now,  
But my own self Thou needest in my place.  
I will not charge the buffetings of fate;  
With heart believing and with upturned brow,  
My score observing—I shall watch Thy face.

—From *The Waiting Drummer*, by William Marion Runyan,  
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# THE MINISTRY

FOR WORLD EVANGELISM

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VOLUME XXIX

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## In This Issue

**W**E introduce, on page 28 of this issue, a new department of THE MINISTRY—the Seminary section. We know that you will appreciate the contributions brought you from month to month from our SDA Theological Seminary.

Among other fine articles in this issue, may we call your attention to John W. Osborn's "How to Plan a Program for the Church Year," on page 8, and W. E. Read's research article on page 33.

The Pastor section this month emphasizes the spiritual life of the pastor and the conserving of new converts.

### Cover—Camp Hill Church, Birmingham, England



THE first Seventh-day Adventist church in South Birmingham was organized at the beginning of the century and has, through the years, met in several rented halls in different parts of the southern suburbs of this great city. Early in 1954 the South Birmingham members, being forced by the sale of the

property to leave the hall in which they had been meeting, united in fellowship with a new central group of believers, the fruits of Pastor T. J. Bradley's 1953-54 city-wide campaign, during which eighty-six new members were added. It was at this time that negotiations were begun for the purchase of the present building, a former Presbyterian church located in a most strategic position on the south side of the city.

During the early months of 1955 the negotiations were completed and the building was purchased for the sum of £7,500. Under the guiding hand of Pastor J. Clifford, at that time local district leader, alterations, repairs, and redecorations were completed and the church made ready for the opening services on Sabbath, April 2, 1955. On this historic date the old South Birmingham organization was discontinued and the new Camp Hill church was organized, with sixty-one charter members, which membership rapidly increased to nearly one hundred as others were transferred from the conference church and from the two other local churches.

The present building, which was dedicated on May 14, 1955, will accommodate some five hundred worshipers, and is equipped with central and radiant heating. The music of the church is well planned for, with an electric organ, grand piano, and choir stall. There are three auxiliary halls, cloakroom facilities, and a minister's vestry. With the recent city-wide campaign conducted by the writer, the present membership now stands at 174, and with a new campaign just started we look forward to another good increase in membership during the coming year.

KENNETH LACEY, *Pastor*

# Evangelism—A Principle, Not an Expedient

J. R. SPANGLER

*Ministerial Association Secretary, Far Eastern Division*



**S**MALL minds talk about each other; average minds talk about events; great minds dream of ideas for the future accomplishing of good. Within the framework of men's bodies is generated the most tremen-

dous explosive force known in history—the explosive force of ideas. Through the minds of men, ideas have been conceived and born which have either torn and mutilated the minds and bodies of millions or remade and healed the wounds and hurts of humanity.

Christ had the type of mind that dreamed of ideas that transformed history and made a bold bid for the hearts of all humanity. Christ arrived in human form in a world that dreamed of death. He dreamed of life eternal! He came when multitudes sat in darkness and saw no light. He dreamed of light that blazed forever! Then the mind of Christ reached out and grasped an idea which became the giant passion of His heart and resulted in shaping the destiny of many! You see, His dreams of life and light had to be shared with others if the gloom of night and the horror of death were to be shattered. This idea reached maturity on that day of decision when Christ packed away His carpenter tools, headed straight for John the Baptist, and was ordained of God by water and the Spirit—the supreme Evangelist of the universe. From His childhood to the cross, Christ was an evangelist! My brethren, *let this mind be in us today!*

Evangelism is to the church what wings are to a bird! Clip the wings and the bird falters in its flight and finally ends up creeping! An odd position for a bird—creeping! To observe the ugly and featherless wings of a newly hatched bird in no way causes a thinking person to ridicule the future benefits and usefulness of these instruments of flight which someday will hurl that bird through the space and heights of heaven. Every attempt to give this truth in

a public way is adding another pair of wings to the church. True, many of these wings may seem awkward and featherless at the moment, but the judgment day will prove their value.

## *Noah, the Classic Example of Scant Results*

Remember that evangelism is a principle, not an expedient. Expedients are for the moment, but principles are for eternity. The principle in evangelism includes both a sowing and a reaping program. No farmer ever reaped wheat from a field he had never planted with wheat. Furthermore, a public meeting of minimum attendance may have maximum attention from non-attenders. It also may have an apparent minimum of immediate results but a maximum of results in a future harvest.

Noah's experience is the classic example of the ages of one who performed a work through public evangelism with scant results on the reaping score. He may have conducted 43,800 consecutive nightly services, plus a number of morning and afternoon Bible classes. Quite true, Noah admitted into church membership many thousands of souls (read carefully *Patriarchs and Prophets*, p. 95), but as time marched on, these thousands marched out of Noah's ranks until there were only eight souls left, himself included. Unfortunately, archeologists have not discovered the antediluvian General Conference minutes, and all the treasurer's reports floated away, but apparently all church monies received during the 120 years were spent on Noah's evangelistic campaign. Much of the money went for a large visual aid better known as an ark. I am certain that if any of the budget committee members had survived the ordeal of the Flood, Noah would have lost his credentials and probably even his church membership for the large expenditure of funds with such paucity of results. There is one thing certain about Noah's program which I believe justified the whole affair. The world refused to heed this last altar call, but *everyone* had a

knowledge of his evangelistic campaign even though they never attended a service. Therefore they will someday stand before God without excuse!

### *Men of the Moment Versus Men of the Future*

We today must fight against man's infinite capacity for self-deception in judging public evangelism in the light of immediate or even future results in terms of persons baptized or saved in the kingdom. It is ridiculously easy for those of us who are plagued with pessimism to lament money spent for public evangelism on the premise that the results are so meager. It is also sublimely simple to be what might be known as men of the moment, to symbolize our reign with gleaming institutions, new office buildings, and equipment—in other words, a materialistic denomination. Then if any funds are left, evangelism becomes the recipient to perform that work which cannot be bottled, labeled, and shelved as an addition to our materialistic inventory. Of course men of the moment feel that evangelism is poor business. And in terms of what we can see and count, it often seems so logically true.

But there is another side to this story that presents the more difficult alternative of being men of the future, men who believe the servant of God, who wrote: "The good seed sown may lie some time in a cold, worldly, selfish heart without evidencing that it has taken root; but frequently the Spirit of God operates upon that heart, and waters it with the dew of heaven, and the long-hidden seed springs up and finally bears fruit to the glory of God. *We know not in our lifework which shall prosper, this*

*or that. These are not questions for us poor mortals to settle.*"—*Testimonies*, vol. 3, p. 248. (Italics supplied.)

Caesar and Napoleon were men of the moment. They established materialistic empires. The apostle Paul was a man of the future. He, like Caesar, built an empire—but it was quite different in many respects. Paul's empire was not of wood, stone, and marble, but an empire built of vibrant hearts that were touched by the Holy Spirit as a result of his evangelistic labors.

James White and William Miller and others marched from city to city holding high the flaming sword of the Advent truth. These were men of the future—men of vision and dreams, with enough grit and determination mixed with these dreams to make them come true!

I firmly believe that in our division we have men of the future! Space will not permit me to give thrilling illustrations from every union which prove this fact. My great desire is to see more and more done in a public way to call attention to our message. We must have equipment to operate our program efficiently, but we also must include in our thinking more and more the importance of setting up a definite program of public evangelism. With this done, plus renewed emphasis on making every school, sanitarium, clinic, printing plant, and conference office a soul-winning agency, we can't help seeing the latter rain poured out in abundance on our labors.

Let me close with this earnest call of the Lord's messenger: "Evangelistic work . . . is to occupy more and still more of the time of God's servants."—*Evangelism*, p. 17.

## MASS MAN

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❏ INDIVIDUAL man seems to be giving way to mass man. Man, the individual, whose free spirit was rediscovered and espoused in the Reformation, is threatened by a composite man. Man, the individual . . . standing in solemn grandeur as a created being before the sovereign majesty of his Creator, is yielding everywhere to collectivized man.

For two-thirds of the world's population the most intimate details of everyday life are controlled by forces outside the individual. It may be less overt and deliberate here than in the East, yet this regimentation is becoming increasingly characteristic of Western civilization. The motion picture dictates our styles and sometimes our morals. The columnist provides us with premasticated ideas. Book clubs select our reading. Our business is done with chain stores and chain banks. We live under a dictatorship of psychological pressure and social atmosphere. Wherever you look, mass man is encroaching on individual man.

The life of Western man, once sustained and uplifted by religion, is progressively secularized. Services to human lives which had their inception in religious faith and which for centuries were motivated by the religious spirit no longer have specific relation to religion at all.—EDWARD L. R. ELSON in *America's Spiritual Recovery*.

# Our Daily Bread

W. B. HOLDEN, M.D.

[Many of our MINISTRY readers knew Dr. Holden as an earnest medical missionary whose services for God and man were outstanding. His fame as a surgeon is too well known to need comment. A few months ago he passed to his rest to await the great day of reunions. We are sure the following article, in which he opened his heart, will bring inspiration to our readers.—R. A. A.]



THE petition, "Give us this day our daily bread," is more than an illustration of the depth and breadth and height of the loving care of God. Under four different headings we have everything we could conceive of—mineral, vegetable, animal, and spiritual. How does God give us our daily bread? He said to the soil, "Bring forth wheat," and He has said the same thing each day since that time. The bread we ate for our breakfast this morning is part of God's command back in creation week.

He said on the sixth day, "Eat this bread, this food, and it will give you nourishment." There are about ninety-eight chemicals in the mineral kingdom. A few of these are found in the vegetable kingdom, but not all. There is no gold, silver, or mercury in the vegetable kingdom. But God said, "Bring forth wheat," and He gave to the wheat the power to draw, from the many elements in the soil, the elements it needs for its development. A man can take certain elements and make a protein just like the protein of the wheat. He can take others and make starch like that in wheat. But he never can make a grain of wheat that will grow and make more wheat. God's command is on every loaf of bread that you see today. God gave the soil the power to produce wheat. You eat that bread, and it will give you strength. Just where the wheat ceases to be wheat and becomes you and me, nobody knows. That is a chemical change that nobody understands.

Man can take carbon, hydrogen, nitrogen, and oxygen and make different structures like those in the muscles. He can take them and make bones in the laboratory. But he can never make a man who will stop and think.

Even when we are men who can think and reason, we still have to be translated into the kingdom of God's dear Son. That is just as much a miracle as it is for soil to be translated into wheat, and for wheat to be translated into men. Soil never can crawl up and make itself into a vegetable. The vegetable never crawls up into the animal. You have to have a grain of wheat to reach down into the soil and take up elements before you can have the translation from the mineral to the vegetable kingdom. You have to have an animal to eat the vegetable and incorporate its constituents into its own tissues before you can have the translation from the vegetable to the animal kingdom.

Only man, of all the animal kingdom, can come up into the spiritual kingdom. Oh, a man may keep out of jail, he may do some good deeds; but he can never get into the spiritual kingdom except as God translates him there. These are facts which prove that the theory of evolution is all wrong. You have to have a grain of wheat before you can translate soil into wheat. Soil cannot become wheat of itself. You have to have a man before you can translate wheat into the tissues of man. And you have to have a Christ before you can have an ordinary man transformed into a Christian. The petition, "Give us this day our daily bread," is a satisfactory contradiction of the theory of evolution. You have to have the carbon, hydrogen, nitrogen, and oxygen that are in the wheat plus the power that God gave it to grow and germinate and give life. You have to have the hydrogen, oxygen, nitrogen, and carbon that are in man plus the power God gave him to live and think and become translated into the kingdom of His dear Son. The same elements were in Christ when He was here on earth. The same elements are in a Christian as in a non-Chris-

tian, but the Christian has power the natural man does not have.

Wheat has more power than a sack of dirt. A sack of wheat can become fifty sacks of wheat. A man has more power than a sack of wheat. A man can do things that the sack of wheat cannot do. And the Christian can do things that the sinner cannot do. He has power to overcome the drink habit, to overcome a disposition to be mean and ugly.

### *Partnership With God*

"Give us this day our daily bread." Jesus said, "I am the bread of life." Through Him we are provided with our daily bread. That does not mean that we are going to sit down and have our food given to us. It is not going to come that way. You sow it, then reap it, grind it, then bake it. God took pleasure in creation. He created it for His pleasure. God likes to take us into partnership in His great creative processes. God wants us to enjoy some of the pleasure He had in creation. He says, "You plant, and I will give life to the plants." He wants us to have a part in it.

When His people were going through the wilderness, He gave them manna. But when they came into the land of Canaan, He said, "You plant again. I want you to have some of the joy of creation." When we take our food, God wants us to have something to do about it. He wants us to have exercise, fresh air, and to do things to keep us in good health. He fed Elijah by sending ravens with food in time of famine, but whenever possible He wants us to have partnership with Him.

Also, when He said, "Be translated into the kingdom of My dear Son," He wanted us to have something to do about that. We must open the door. He said, "Behold, I stand at the door, and knock," but only if we open the door will He come in and sup with us. He said, "I am the bread of life," but He also said, through the apostle Paul, "Work out your own salvation with fear and trembling. For it is God which worketh in you."

We have to plant our wheat each year. We must eat at certain times every day. We could not eat one meal that would last us a year. If we are going to keep spiritual life alive, we must eat each day our daily spiritual bread. God made man on the sixth day of creation. If he had not eaten, he would have died after a while. To begin with, He made a man, but the man had to

have something to do himself. When you are brought into the kingdom of God's dear Son, you must keep on eating the bread of life day by day, or you will have a spiritual death.

So you see that the petition, "Give us day by day our daily bread," has a wider application than is ordinarily seen in it. You can thank God that He put life into the bread, and you can thank Him that He translates that into your physical being, and also that the same power is used to translate you into the kingdom of His dear Son.

I think it is so beautiful that Christ put in that prayer, "Give us this day our daily bread." When we think of it in this way, what a blessing we have in our whole daily experience. Every time we sit down to a meal, we can thank God for His power that produced that meal. Yet that meal is no more reasonable than is heaven. God is working in that meal as He is in the spiritual kingdom. Heaven is just as reasonable as the miracle in a kernel of wheat. God's power and God's love are working all the way through. This makes God very close to us and very dear. It means that we can thank God that He made the bread possible in a way that no man can duplicate. And it gives us faith that there is a heaven.

In closing I would like to quote a paragraph from *The Desire of Ages*, page 660:

"Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament."

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**HABITUALLY LATE . . . ?** It is not at all bad that the minister should miss a meal occasionally. What is totally bad is

that his meals should habitually be served so late and so near the hour of some duty which he cannot avoid that he is always compelled to eat them under a sense of nervous haste. Actually he may have time enough, and you may know that he has time enough, but do, please, understand that neither of those things is of the slightest importance so long as he feels hurried; his digestion will be diabolical just the same. Besides, if you plan things with just merely time enough and the plans go wrong, as with some brides they habitually do, the result is obvious. —ARTHUR W. HEWITT in *The Shepherdess*.



# How to Plan a Program for the Church Year

JOHN W. OSBORN

*President, New Jersey Conference*



THERE are times when a pastor leaves his pulpit on a Sabbath morning thoroughly ashamed of his failure in preaching the Word. The sheep looked up with eager expectancy to be fed, but all they received was chaff. He is keenly aware that he has failed, and the awareness often casts a shadow over his entire day.

Often this is due to inadequate preparation, which in turn is due to poor planning. The pressure of the week has crowded his sermon preparation to the edge of the Sabbath. It is then he decides on what he will preach, and attempts to assimilate hastily digested material. He preaches with discomfort and uneasiness, and the pew detects his unpreparedness.

Unfortunately this pattern often becomes habitual. The minister develops mediocrity, and the congregation continues to suffer in silence, hoping that there will be a change in pastors. Worse yet is the fact that the Lord is ashamed of that type of workmanship.

Consequently Paul cautions the minister in this language: "Concentrate on winning God's approval, on being workmen with nothing to be ashamed of, who know how to use the word of truth to the best advantage. 2 Tim. 2:15."—J. B. PHILLIPS, *Letters to Young Churches*. A workman that needs not to be ashamed is a workman who studies. A workman who studies is a workman who plans a program conducive to study.

Planning a sermon schedule as long as a year in advance gives direction to the pastor's study habits. Advance knowledge of the next week's sermon topic is conducive to early and adequate preparation. Pastors who are a power in the pulpit week after week are usually men who devote long and arduous toil to the task. They are men who plan their sermons months in advance. The noted contemporary Presbyterian minister, Clarence Macartney, in his book *Preaching Without Notes*, page 90, makes

this observation: "It is highly important that a preacher should plan his work well ahead."

Henry Sloan Coffin, who was chosen to give the Lyman Beecher Lectures at Yale a few years ago, followed the same pattern: "I mapped out, so far as one could, as much of the year's preaching as one might predict. . . . I made myself begin one of my sermons [he spoke twice on Sunday] on Tuesday morning. This was to prevent a huddle of work at the end of the week."—In *Here Is My Method*, McLeod, ed., pp. 53, 54.

## *When to Plan the Sermon Year*

How shall a sermon year be planned? It might be pointed out, in passing, that a sermon year is best planned during the summer months. In most instances the lightest period of the year for a pastor is vacation time. If summer is a busy time, the pastor should choose the lightest season of the year for this planning, considering that period the beginning of his pastoral year.

The first step is to plot a work sheet. This may be done in one of two ways. Take a letter-size sheet and rule it vertically with five equal columns. Rule it horizontally with eleven equally spaced lines. This will result in 55 boxes, sufficient for the 52 Sabbaths of the year. In each box place the month and date of the Sabbath in the upper left corner. The rest of the space may be used for the sermon subject. The entire year's plan can be seen at a glance once the boxes have been filled with the sermon subjects.

The work sheet may also be prepared in the following way: The months of the first quarter may be typed in column fashion, with the date of each Sabbath listed under the respective months, triple spaced. There is room on a letter-size sheet for the first and second quarters of the year, in two columns. A second sheet may be prepared in the same way for the last two quarters. Opposite each date the subjects may be filled in as desired.

Let us now consider seven factors that



may be helpful in planning a sermon year.

1. *Denominational calendar.*—The denominational calendar, often spoken of as the Church Missionary Calendar, contains certain musts. There are special days that require special sermons, such as Religious Liberty, Educational, and Temperance days. In addition there are two Sabbaths for the Week of Prayer and four Sabbaths for Communion services. These automatically find places in the sermon year schedule.

2. *Secular calendar.*—A calendar which indicates national holidays and events will also give suggestions for sermon topics. The Easter season, while not officially celebrated by us as a people, is a fine time to speak on the resurrection and kindred subjects. Mother's Day gives opportunity for a sermon on some phase of home relations. Thanksgiving is an occasion that should have sermonic recognition annually. Christmas gives opportunity for a sermon on the incarnation, or the like.

3. *Special groups.*—In planning a sermon year the pastor must be mindful of the needs of the younger members of his congregation. In larger churches a day may be set aside for young married couples, with an appropriate message. This is most timely and helpful in view of the alarming number of marriage collapses. There are the youth, who need special sermons prepared for them. Sermons planned for the youth of the congregation should be given on the Sabbaths set aside for the MV Week of Prayer. Then there are the needs of the children. For years I followed the plan of having a twenty-five-minute junior sermon once each quarter during the church service. This may not be feasible in the largest churches, but it is highly recommended for most congregations. Churches that are large enough may provide a regular junior church service for the children once a month or oftener, separate from the morning worship hour.

4. *Congregational problems.*—Sermons should be planned to meet the specific needs of the individual congregation. There are two ways by which a pastor can discover these needs. In his pastoral visiting he will discover special problems that are common to a large share of his membership. Scheduling sermons to meet this need will make his ministry far more practical and effective. There is one caution that must be noted at this point: Under no

circumstances should a pastor, in his sermon or anywhere else, betray the confidences of a member. This is unethical and inexcusable.

Another method of ascertaining special needs of the congregation is through a survey sheet. Periodically, perhaps annually, the pastor may have a survey sheet mimeographed, listing for checking suggested subjects he may feel to be of interest. He will encourage each member to place on the sheet the subject he personally feels should be presented by the pastor at a subsequent date.

5. *Spiritual reinforcement subjects.*—There are certain topics that should appear annually on the pastor's sermon calendar. Many pastors agree that no year should pass without at least one sermon on each of the following topics: Spirit of prophecy, stewardship, second coming of Christ, soul winning.

6. *Sermon series.*—Congregational interest in the Sabbath service is enhanced by the sermon series. If a pastor desires, he may present as many as three short series in a year. It is generally believed that the interest is not usually sustained longer than six to eight Sabbaths, except in rare instances.

A pastor who knows a year in advance where he is going sermonically has ample time to prepare these series. The themes for sermon series are endless. A biographical series may be given. Perhaps a series on the life of Christ, on Bible doctrines, on a book of the Bible, might be chosen.

7. *Spirit of prophecy suggestions.*—Finally, as one systematically reads the Spirit of prophecy he will run across statements the servant of the Lord makes regarding subject matter that should be presented to our people. As an example, in *Gospel Workers*, pages 147-160, will be found a number of these references. I quote: "Some ministers think that it is not necessary to preach *repentance and faith*. . . . But many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other."—Page 158.

By following this plan a pastor need never wonder about what he will preach. From the suggestions listed above there are possibilities for forty-four sermons. Two more are cared for by the annual camp meeting. The pastor will be absent on two other Sabbaths for his vacation. This

makes a total of forty-eight. There are guest speaker appointments in the course of the year that will take care of the remaining four, which give a total of fifty-two.

A planned program such as this may be projected into other phases of ministerial responsibility. The evangelistic endeavors may be carefully thought out along a similar pattern months in advance. Personal evangelism and lay activity, if outlined in this manner, will be less haphazard and more effective.

The results of this manner of planning will be most gratifying. From the pastoral viewpoint it encourages earlier and better preparation of sermons. It will enable the pastor to make of public worship an integral unit, with hymns, prayers, Scripture all fitting into the theme of the sermon. It will make possible advance publicity in the church bulletin and newspapers. It will help him to grow homilectically. It will lift him out of mediocrity.

The members of his congregation will be happier because they are better fed. It will be an additional inducement for them to attend on Sabbath. It will take away the nervous uncertainty that some members have regarding the pastor's coming sermon. They are never quite sure what kind of sermon will be preached, and therefore hesitate to bring friends not of our faith.

#### *Room for the Spirit to Work*

Some may feel that this plan leaves no room for the Holy Spirit to impress the minister as to his message on a given Sabbath. It is true that some event in pastoral experience or some significant world happening may arise necessitating a change in the sermon calendar. Therefore any sermon year, like a railroad timetable, should be "subject to change without notice." With this allowable flexibility, ample provision will be made for guidance of the Holy Spirit.

On the other hand, the Holy Spirit is not limited to impressing one only in a time of crisis. He can influence a man in preparation for his flock's needs a year in advance as well as a week in advance.

There is a school of thought which teaches that no arduous preparation is ever needed, that the Holy Spirit will give a message in the same hour. This is true to a degree. A sermon must never be so carefully planned that the Holy Spirit cannot find entrance. Sermon planning must not cir-

cumscribe His work. However, if the Holy Spirit is present in the preparation of the sermon it is not likely that He will be absent in its delivery. He will create flashes of insight. He will develop spontaneity. He will add that mysterious something that drives the message home like an arrow to the heart.

Perhaps it can be best illustrated by a story which Martin Niemöller enjoys telling about Dr. Klaus Harms, the noted revivalist of northern Germany. Dr. Harms was visiting a conference of ministers. One younger member of the group said, "I personally never prepare my sermons, because I am totally sure of my Lord and Saviour, and of the Holy Spirit, and I know that the words will be given me according to the promise." To this Dr. Harms replied, "I am seventy-five years old and have preached for fifty years, but I must confess that all the time I stood in the pulpit not on one single occasion has the Holy Spirit spoken to me a single word. That is, except once. But he spoke to me often as I left the pulpit, and what he said was this, 'Klaus, you have been lazy.'"—*The Pulpit Digest*, December, 1952, p. 22.

A planned sermon year leaves sufficient room for inspiration of the Spirit while it makes arrangements for perspiration. Inspiration without perspiration is generally "without form, and void." Perspiration without inspiration is lifeless. Like the bodies of Ezekiel's dry-bone valley, there is no breath in it. But the two united produce a spiritual diet that will give life and vigor to any spiritual body. Perspiration provides the material. Inspiration sets it on fire.

The conclusion of the whole matter is this: Planning your sermon year will help you develop into a workman who wins God's approval, "a workman with nothing to be ashamed of, and who knows how to use the word of truth to the best advantage."



#### **WHAT IS EVANGELISM?**

EVANGELISM is a homely institution. It is often oversimplified. Try to write a definition of it and see! Evangelism is more than a message. It is more than a method, a series of meetings, an invitation, an experience. It is all of these, but it is more! We need to pour its molten life into a larger mold. Evangelism is a presence—a compelling presence, a mood—an earthshaking mood; an aggression—heaven-sized.—HAZEN G. WERNER, *Shepherds*.

# Intemperance—An Inveterate Evil

C. E. MOSELEY, JR.

*Associate Secretary, North American Regional Department*



OUT of the South Pacific comes this story of how some of the native people capture the octopus. Two young men move cautiously among the coral rock until the monster is spotted. One plunges into the water and swims deliberately within reach of the beast. Quick as a flash the evil arms of the octopus leap out and entangle the victim completely. Then the second youth plunges in and dislodges the octopus from his rocky perch by a hard jerk. The octopus and his victim float to the surface in a violent struggle. With the octopus this is a struggle to the death, for his undoing lies in the fact that he does not know how to let go and make his escape. Knowing this, the other youth swims to the rescue of his entangled companion. Aiming accurately, he sinks his teeth deep into the flesh of the octopus exactly between the eyes, and almost instantly the beast is relaxed and limp, and is dragged ashore.

We may think of intemperance as the octopus of sin. It is an inveterate evil that can strike at the heart of even a preacher. That is why we are considering it here as a sin, even though we more often think of intemperance as related to the consumption of alcohol, dope addiction, and the use of tobacco. But intemperance is infinitely more than that. Like that dreaded "devil of the sea," the octopus, intemperance is a sinister evil capable of spreading its vicious arms around every vital function of life. It reaches into every pattern of human behavior, wraps itself around all sins, and becomes the very entanglement of sin. Eventually it robs man of his physical energy and prowess, and sucks out his vital spiritual force. If left unchecked it becomes first a supreme ruler, and finally a ruthless killer.

The wanton wickedness of intemperance lies in the fact that it *overdoes everything*. If temperance is moderation in any matter, then intemperance is excessive-

ness in the same matter. If it can be said that temperance is doing the right thing, in the right way, at the right time, then intemperance does the wrong thing, in the worst possible way, at the most inopportune time.

Intemperance has the quality of spoiling even good things; even goodness, when it is overdone, can become sinful. It is intemperate eating of good foods that makes for overeating; useful labor when overdone becomes overwork; adequate rest, dragged out excessively, results in slothfulness and sheer laziness. When intemperance seizes control, useful recreation degenerates into reckless sport; the desire for legitimate gain is egged on to gaming and gambling; the urge for social acceptance deteriorates into the attempt to live beyond one's means. When intemperance reigns, habits become obsessions, sensible religion drifts into fanaticism, love of popularity and the desire for power drive their possessors to overt craftiness, cliques, and crime. Even proper preferences are inflamed and turn to passionate prejudices.

## *How Sins Become Habits*

This devil of sins which is intemperance *is at its worst when it influences other sins to become habitual*. There is no sin that cannot be influenced by intemperance; there is nothing bad that intemperance cannot make excessively evil and progressively worse.

We often classify sins as to kind and degree. The violation of some principle of the Decalogue or the neglect of some known duty we speak of as sin. Equally demoralizing is the sin of digressing from any path of known rightdoing (see Isa. 59:14; 1:4; Matt. 23:23; Rom. 13:9). But worst of all is the unpardonable sin, or the sin "against the Holy Ghost." This may be said to be the "sin unto death" (1 John 5:16). Intemperance adds enormity to any and all of these sins.

The enormity of certain sins may be observed in the following degrees of intent

and guilt. In the Christian, *faults* are usually acts of sin based on errors of judgment which result in wrongs to oneself and others. One is usually "overtaken" in a fault (Gal. 6:1). *Presumption*, which is worse than a fault, is a known wrong that one commits but seeks to excuse because it is supposed that an emergency requires it. David prayed to be kept from presumptuous sins (Ps. 19:13). *Willful sin* is iniquitous and worst of all, because it is carefully thought out and planned before the wrong is committed. Willful sin induces serious trouble (see Heb. 10:26).

Turning onto one of those long, steep hills of San Francisco, a motorist, observing that the signal was green, put on a burst of speed to make the light. Just before he reached the intersection the light turned amber, and it was red when his car was only halfway across. That driver had not the slightest intention of violating the law, but obviously, despite his good intentions, he was at fault, having broken the law. The officer on duty evidently took into account the facts that the motorist was an out-of-State visitor, running a steep grade, in an unfamiliar area, and so declined to make an arrest. A repeat performance of this faulty experience, however, would produce a heavier than ordinary penalty, because what was regarded at first as faulty judgment would be interpreted now as a presumptuous if not willful violation. Yet how many of us, even ministers, have allowed similar and perhaps other faults to become so intemperately indulged in that they have become presumptuous or even willful excesses.

The danger is when any simple fault is tolerated and treated casually. Thereafter, it is easily excused and indulged in presumptuously. And in the last stage such sins are down graded into willful excesses. Sin is never temperate. There is no area in which it is safe. But in addition to being intemperate, sin becomes inveterate when by reason of excess it grows stubborn, tenacious, deep rooted, and confirmed by habit. This sort easily becomes the "sin unto death." James states it thus: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren" (James 1:14-16).

An essential difference between the sin-

ful errors of the Christian and the sins of the non-Christian—the so-called sinner—needs to be observed. All men are born "in sin" and misshaped by "iniquity" (Ps. 51:5). Therefore, the Christian is a sinner "saved by grace," because even when his past sins have all been forgiven, he and his sinful nature must still live together in the same dwelling—"the flesh." The Christian, then, as long as he lives in human flesh, is liable to err, and to blunder in judgment and action; thus he sins, against himself and others. But the Christian's sin never becomes inveterate, because his errors and faults keep him conscious of his need for prayer, restitution, restoration, and forgiveness. Thus tendencies to evil are curbed. His sin never becomes his *normal behavior*, his way of life. He does not *practice* sin presumptuously, he will not sin willfully, his sin is not confirmed by habit. Because of his prayer life, and his planned conformity to the divine will, he is enabled to live the good life, overcoming the evil with good (Rom. 12:21; 1 Peter 1:5).

#### *Hope for Every Sinner*

Yet even for the inveterate sinner whose whole life is intemperate through habitual sin, there is hope—if he has not committed the "sin unto death." We know that there is hope for the intemperate sinner as long as his desire is strong enough to turn to Jesus and ask His help to turn from sin (Isa. 55:6, 7).

Constantly temptations press in upon all of us—even ministers. The unholy spirit sees to that. How to decide often poses a real problem. Each of us will admit that with every temptation to do wrong a struggle begins in the conscience. One urge is to commit the wrong, the other is not to commit it.

We need to distinguish between these urges. "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13), and conversely, it is the unholy spirit that urges us on to evil. We, then, are caught in the middle. God, with our permission, makes us willing to do right; Satan urges our wills to do the wrong. The *will* decides the issue. "What *will* ye," said the Lord, "that I shall do unto you?" (Matt. 20:32). The decision, then, is ours to make. Neither the Holy Spirit nor the unholy spirit forces the will. We human beings have the power of choice. We decide.

If, when tempted, we yield and commit the wrong, the will has been surrendered to the unholy spirit and the sinful nature is strengthened. On the other hand, if we yield to the urge of the Holy Spirit, the will surrenders to divinity and divine power controls the nature (2 Peter 1:3, 4).

The nature one develops, then, depends upon the surrender of the will. We ourselves decide that matter. When we make it the rule and habit of our lives to yield obediently to God's Holy Word, and surrender to the never-failing urges of His Holy Spirit, Divinity takes over the controls, and the life which we then live in the flesh is patterned after the divine nature. The sinful nature is starved for want of exercise. This is living the victorious life. This is how men develop godliness. This is the formula that wins! If in every temptation you yield prayerfully to Him, you can never be overcome, you can *never fail!*

## News and Announcements

### Midsummer Offering

By action of the General Conference Committee, Sabbath, July 14, has been set aside for the Midsummer Offering. Through the years we have had the privilege of bringing a Midsummer Offering to the Lord in support of His great cause. It is easy for us to remember God at the close of the year, for then we are grateful to Him for His protecting hand during the year that is past. At the beginning of each year we make many resolutions and we ask the Lord for special help during the year that lies ahead. How fitting, then, that our attention should be called in a special way to the cause of God during the middle of the year. At that time we are invited to bring an unusual offering to express our gratitude to the Lord for His keeping power thus far along the year's journey. This offering is to help in the support of our worldwide work.

We know that the General Conference calendar calls for many offerings during the year, but these are all necessary in order to keep the work of God going. It is God's plan that His people should support His work in a systematic way week by week and month by month; but now and then the General Conference calls upon us as a people to bring a special offering for foreign missions, and the Midsummer Offering is but one of these.

We greatly appreciate the liberality of our people and the loyal support they are giving to the work of God. We know that the Lord is greatly blessing them as they give.

We are wondering whether perhaps this year, because of the way the Lord has blessed us financially, we could not bring an even greater offering and make this the best Midsummer Offering in the history of our work. The Lord has been good to us; He has blessed us in so many ways. Shall we not, therefore, remember Him in a definite way on Sabbath, July 14, by bringing Him a liberal Midsummer Offering?

W. B. OCHS

### Institute of Scientific Studies for the Prevention of Alcoholism

THE seventh session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 9-20, 1956, according to an announcement by W. A. Scharffenberg, chairman of the Board of Directors.

Dr. Winton H. Beaven, associate secretary of the National Committee for the Prevention of Alcoholism, will serve as director of the Institute.

As the trend in modern medicine is toward preventive medicine rather than mere curative procedures, the emphasis, announced Dr. Beaven, will be focused on effective educational discussion of measures that will prevent the rise and spread of alcoholism.

The Institute of Scientific Studies is conducted under the auspices of the National Committee for the Prevention of Alcoholism. Dr. Andrew C. Ivy, chairman, Dr. Haven Emerson, vice-chairman, and other distinguished physicians and educators will participate in the Institute.

The course of study will give school administrators, teachers, physicians, clergymen, editors, temperance and social welfare workers, scientific facts and basic information that will qualify them to work more effectively in solving the alcohol problem in their respective communities.

An announcement and application form may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue NW., Washington 12, D.C.

### Senate Group Gets Report on Religious Freedom Questionnaires

EIGHTY per cent of 2,020 members of the general public who replied to a Senate questionnaire reported that they had "observed significant instances" in recent years of denials of religious freedom. However, only 28 per cent of more than 900 political scientists who answered said they had noted infractions of religious rights.

The questionnaire was distributed by the Senate Subcommittee on Constitutional Rights, headed by Senator Thomas C. Hennings, Jr. (D-Mo.).

In a fifty-page report, Miss Laura M. Sharp of the Bureau of Social Science Research of American University in Washington, D.C., the tabulating agency, told the Senators it appeared that about one third of the "general public" who sent in answers were Christian Scientists who considered fluorination of municipal water supplies a violation of their religious freedom.

A large number also were members of the Jehovah's Witnesses sect who complained of discriminatory acts by Government agencies, she reported.

Members of a fundamentalist Mormon sect, Miss Sharp said, answered the question, "Have you observed any significant instances of a denial of rights expressed in the religion clause [of the First Amendment]?" by citing laws prohibiting polygamy.

Miss Sharp also reported that a number of Lutherans and Roman Catholics saw a violation of religious freedom in what they termed Government discrimination against private and religious schools, particularly in matters of public health services and bus transportation.

Violations of the religious clause of the First Amendment cited by the political scientists, most of them members of the American Political Science Association, included: Federal aid to private religious schools; the employment of religiously garbed nuns as public school teachers; compulsory Bible reading in schools; anti-birth control legislation; and the exemption from taxation of property owned by religious organizations.

A few objected to the use of the declaration "In God We Trust" on United States currency and to the phrase, "one nation under God" in the Pledge to the Flag.

Seventy-nine per cent replied in the affirmative to the question, "Do you consider that the U.S. Supreme Court is correct in interpreting the religion clause in conjunction with the Fourteenth Amendment as constituting a prohibition against acts by the Federal Government?"

Of the scientists, 481 said they regarded the phrase "make no law respecting an establishment of religion" as a "prohibition against any direct or indirect aid to churches or religious sects."

Three hundred and sixty-nine said they interpreted the language to mean the banning of "preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a non-discriminatory basis."

The questionnaire was prepared by the Senate subcommittee in connection with public hearings on enforcement of the Bill of Rights, including the religious liberty guarantees of the First Amendment. These hearings were later canceled.

Subcommittee officials indicated that the answers turned in by the political scientists will form the basis of a report to the Senate in view of the shortcomings of the general sampling.—Religious News Service.

## More Ordinations

RECENTLY there has come to our desk a list of ordinations in the Oregon Conference. Through an oversight these were not mailed to us in time to be included in our regular listing of 1955 ordinations in the February number of THE MINISTRY. We are happy, however, to list the following at this time, and to welcome them into the work for which they have been set apart:

FLOYD BRESEE, Bible teacher  
LYLE W. CORNFORTH, pastor  
E. L. GAMMON, academy principal  
N. L. LOSEY, pastor  
ED H. WEBB, pastor

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## Charges Protestants Abandoning Old Testament

THE Old Testament has been "abandoned" by a large section of Protestantism, a Christian educator charged in Columbus, Ohio.

Dr. James D. Smart of Rosedale Presbyterian church, Toronto, told 2,300 clergymen attending the thirty-seventh annual Ohio Pastors' Convention that the Old Testament is "nowhere so completely neglected as in our American pulpit."

It is read infrequently and used less and less in public and private worship, he said.

"It must be acknowledged," Dr. Smart said, "that for the average Christian the Old Testament is not a living book. It would make very little difference to him if it were removed from his Bible. In fact, if this were done very quietly, it might be some time before the loss would be noticed."

He listed three factors as contributing most to this neglect of the Old Testament.

The most important of these, the minister said, has been the Old Testament's own "discordance with the spirit" of modern times.

"Modern man's hatred for the Old Testament is rooted at this point," he said. "Modern man has been passionately eager to believe in his own divinity, even though it be only a spark. When he opens the Old Testament, its earliest pages expose his pretensions to divinity as the very pride and egotism that have brought humanity to its ruin."

Other factors, he said, have been "a totally false concept of the relation of the revelation of God in the Old Testament to the revelation of God-in-Christ in the New" and an effort by some theologians to "protect the unity of the revelation in the Scriptures by refusing to make any distinction between the Old and New Testaments."

Dr. Smart formerly was editor in chief of church school publications for the Presbyterian Church in the U.S.A.—Religious News Service.

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"We are living in enemy territory, but we do not need to stand on enemy ground."



# E VANGELISM *Winning Men for God*

## Are You an Evangelist?

FRANK PURCELL

*Pastor, Nevada-Utah Conference*

THE ART of being a good evangelist or pastor is learned by various methods. Jesus was an excellent evangelist, although He possibly did not conduct evangelistic meetings just as we think of them today. I fear that we have at times placed the word *evangelist* out of its true meaning. Perhaps there has been a tendency to glorify the popular understanding and usage of the term to the slighting of all that it conveys. All who are authorized to preach are evangelists by act and not by method.

Some time ago I read a paraphrase on 1 Corinthians 13:13 that went like this: "The greatest of these is evangelism." And, as we understand the full meaning of the word, we find this to be true. But it might come as a surprise to some to know that a church is evangelical because of its faith rather than its method of spreading the gospel. Let us see!

1. *Evangel*: good news—the gospel (Greek *euangelion*, bringing good news; *eu*, well + *angelos*, messenger).

2. *Evangelical*:

- a. According to the gospel of salvation by Christ.
- b. Faithful in teaching it.
- c. Grounding salvation on faith in Christ's atoning sacrifice for sin.
- d. Accepting as gospel only the teachings of Scripture.

3. *Evangelism*: the promulgation of the gospel—not a method, but an act.

4. *Evangelist*: a preacher of the gospel; one authorized to preach.

Every authorized preacher or pastor is an evangelist. Evangelism is not a work separate and apart from pastoral duties. It is not solely a specialized form of work, such as holding public meetings with a definite pattern of procedure. It is *the* work of all who are authorized to promulgate the good news. This promulgation stems from a definite faith in something important and needed by all men—the atoning sacrifice of Christ for sin.

The *method* used to evangelize the world is important but not paramount. What Christ wants is *action*. Some men do better evangelistic work in less spectacular ways than, let us say, the conducting of public meetings. Perhaps the reason some think evangelism in less showy forms is a lower rung on the ladder of success, is that large, noticeable meetings tend to bring out more people at one time. Be that as it may, we must remember that true conversion, or the new birth, is the work of the Holy Spirit. A good evangelist for God must never let one method occupy his thinking to the exclusion of others that Christ used in His ministry. Christ's methods were not stereotyped. In Christ we have the master disciple winner, and His methods include all that is good in true evangelism, or the spreading of the good news. This, however, does not mean that we believe in slavishly and literally imitating His methods. That would be neither practical nor possible.

Christ had a balanced program. As the occasion presented itself, or when He thought best, He preached to the multitude. Again, He spent much time with the individual. In His evangelistic program the conversion of one was as important as the conversion of the multitude. He felt the need of giving personal attention to the people's problems. He saw their need of love, kindness, and guidance, and these were bestowed freely on those in and out of the church. Christ wanted His church to grow, as any good evangelist does, but His main object was to free men from the prison house of sin. In appealing to the human heart He used whatever method was best adapted to the circumstances of the individual case.

A good evangelist must have a love for people and their needs. He must be interested in his work, not for the sake of goals, but to save souls. In some cases a man may work under too much pressure. Pressure on one's heart from the Holy Spirit is a wonderful thing, but too much pressure from other men makes for careless evangelism. A minister is in the wrong



## WHAT IS EVANGELISM?

It is the sob of God.

It is the anguished cry of Jesus as He weeps over a doomed city.

It is the cry of Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Evangelism is the heart-winning plea of Moses. "Oh, this people have sinned. . . . Yet now, if thou wilt forgive their sin—; if not, blot me, I pray thee, out of thy book which thou hast written."

It is the cry of John Knox, "Give me Scotland or I die."

It is the declaration of John Wesley, "The world is my parish."

It is the sob of parents in the night, weeping over a prodigal child.

—The Cumberland Presbyterian

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work if he has to be prodded to be a good evangelist.

The use of excellent equipment, and even good organization, as important as they are, will never take the place of getting close to the people. An evangelist cannot do all his work from the pulpit. People know when one is interested in them, and they will respond. Tact, work, organization, order, kindness, and a willingness to help others find the way of life, make for a good shepherd, one that the Holy Spirit can use. Of course it is taken for granted that an evangelist must have implicit faith in God and show Christian integrity.

It is my belief that by using these simple, fundamental principles of soul winning, under the guidance of the Holy Spirit, the evangelist will see greater results in his work for God.

## Decisions

### *Relationship of Decisions, Doctrines, and Objectives*

THEODORE CARCICH  
*President, Washington Conference*

1. *Common Decisions: (Require mental assent)*
  - a. God
  - b. Bible
  - c. Prophecy
  - d. Golden rule (last six commandments)

- e. Prayer
- f. Hereafter
- g. Christian virtues (truth, honesty, morality, faith, etc.)

2. *Progressive Decisions: (Require change in individual's relationship to God)*

- a. New birth
- b. Forgiveness
- c. Justification
- d. Regeneration
- e. Sanctification
- f. Obedience of faith

3. *Climactic Decisions: (Require change in life and habits which lead to becoming a Seventh-day Adventist)*

- a. Second coming
- b. Judgment
- c. Sanctuary
- d. 2300 days
- e. Sabbath
- f. Seal of God
- g. Mark of beast
- h. Two covenants
- i. Law and grace
- j. Health reform
- k. Dress, recreational, and educational reform
- l. Tithing
- m. Ordinances of the Lord's house

Supplementary reading, "Clinching the Interest," *Evangelism*, pp. 279-333.

## Pictorial Aid for Bible Study

We are happy to report that the newly announced Pictorial Aid for Bible Study is receiving a most encouraging response from the field. We have long waited for such an excellent and compact portfolio of charts, diagrams, and decision devices. This is the first of its kind produced. Every minister, Bible instructor, teacher, and doctor—conference employed or layman—will be delighted with this visual aid.

If you have not yet placed your order, why not read again the full details given in the May issue of "The Ministry"? Bear in mind that publishers' prices keep going up and that you are advantaged by placing your order immediately.



# PULPIT

## *Pointers for Preachers*

### What Doest Thou Here?

ROY F. COTTRELL

*Escondido, California*

ONE OF the most thrillingly interesting and dramatic meetings it has ever been my pleasure to attend was a gathering of some four hundred Protestant missionaries in Central China. While the question of Christian unity and cooperation was being considered, a minister arose and with deep feeling inquired: "I would like to know what the Seventh-day Adventists are doing here anyway, that they should come to agitate and disturb the minds of our simple Christian believers?"

Numerous voices shouted their accord, and considerable excitement prevailed. But when quiet was restored, I felt impressed to reply, and being recognized by the chairman, I spoke substantially as follows: "Brethren and friends, we honor and esteem these pioneer missionaries who for many decades have been blazing the trail of Christian service in this dark land; and we are not here to oppose any good work. But as we read the Scriptures we are convinced in our souls that there are certain vital and essential truths that are not being taught or sufficiently emphasized by the majority of missionaries. If they did teach a complete gospel as we understand it, there would be no excuse for our entering China as a separate organization. Nevertheless, since we sincerely feel this is not being done, we sense it as our Christian duty to go forth in China and into all lands with the simple gospel of Christ. And instead of being limited by agreement regarding areas we may or may not enter, we feel compelled to take our stand with John Wesley, who declared, 'The world is my parish.'"

Forty years have elapsed since that stirring episode; yet the question propounded by that missionary, though in a different sense, is pertinent to our workers today. What are Seventh-day Adventists doing here?

#### *What Is the Message of Our Sermons?*

Not long ago I attended a Sabbath morning church service and listened to a sermonet by a

young minister. His theme, "A Happy Home," was presented with faultless rhetoric and beauty of expression, yet there was no mention of any Scripture text, of religion, of divine help, or of family worship. I was told that the young man had recently been pursuing certain courses at a nearby university.

A few weeks ago I received a letter from a friend living in a Seventh-day Adventist college community. He wrote of a Week of Prayer series presented at that place by one who interpreted Christian experience in terms of mind and psychology. I too have heard a few such sermons. With their modernistic approach and scholastic phraseology they carried a certain intellectual appeal; yet to most of the listeners I am confident they were as devoid of spiritual uplift as the proverbial hills of Gilboa were devoid of verdure.

The experience of the apostle Paul conveys valuable lessons for God's messengers today. At Athens he had delivered a superbly polished and scholarly address, meeting "logic with logic, science with science, philosophy with philosophy."—*The Acts of the Apostles*, p. 244. Yet this oratorical effort was productive of but little fruit; and as he proceeded to Corinth "he determined to avoid elaborate arguments and discussions, and 'not to know any thing' among the Corinthians, 'save Jesus Christ, and Him crucified.' He would preach to them 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.'"—*Ibid.*

As a result of this simple, earnest preaching of the gospel a large Christian church was established at Corinth. Concerning the ministry of Christ, it is stated that He "did not employ long and difficult words in His discourses, but used plain language, adapted to the minds of the common people."—*Testimonies*, vol. 4, p. 260. His teachings could be clearly understood by the peasant as well as by the prince, by the uneducated as well as by the intellectual. The common people heard Him gladly, for this is

the form of speech that touches the heart and converts the soul.

It is essential that we often ask ourselves the question, What are we doing here? This church and people have been raised up of God to do a specific work in this auspicious hour, and we should preach such sermons as no other ministers in the world are preaching. The servant of the Lord declares:

"There are many precious truths contained in the Word of God, but it is '*present truth*' that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—*Early Writings*, p. 63.

#### **What Are We Ordained to Preach?**

Brethren, we were not ordained to preach sociology, culture, ethics, psychology, or anything else "save Jesus Christ, and him crucified," as revealed and exalted in the great gospel message. This is the kind of preaching that developed Seventh-day Adventists; this is the kind of preaching that will establish them in the faith and prepare a people for translation.

Ellen G. White says:

"O that I could command language of sufficient force to make the impression that I wish to make upon my fellow-laborers in the gospel. My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development. Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest.

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. . . . Bring nothing into your preaching to supplement Christ, the wisdom and power of God."—*Gospel Workers*, pp. 159, 160.

"Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things. Let discourses be short, spiritual, elevated. Let the preacher be full of the word of the Lord. . . .

"The Word is the preacher's light, and as the

golden oil flows from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. . . . The bread of life will satisfy every soul-hunger."—*Testimonies to Ministers*, pp. 337-340.

The man of God will frequently ponder those penetrating words, "What doest thou here, Elijah?" Then with the spirit and power of an Elijah, the loyalty of a Daniel, and the indomitable faith and courage of a Paul, he will declare the whole counsel of God, omitting no vital or essential truths of the threefold message.

My brethren, let us preach the Word!

## **The Distinctiveness in Adventist Preaching**

EDWARD W. H. VICK

*Pastor, North England Conference*

SOMETIMES when one thinks through a sermon he has heard from the lips of an Adventist preacher, he comes to the disconcerting conclusion that that sermon might well have been preached in another church. It may have been good, even challenging, but yet not truly Adventist. No amount of erudition, no knowledge of effective sermon construction, can make up for the absence of that distinctive emphasis in the truly Adventist sermon. It is not a question of method but of attitude. The question is a personal one for the preacher to settle, alone, in the quietness of his study. For if he himself is not through and through, heart and soul, an Adventist, how can his sermons be truly representative? It is hard to define this inner conviction or compulsion that colors the whole life. It is not even the sum total of the various phases of our message blending into a united whole; rather, it is that blend passing through the preacher's personality and coming to life in him, showing its influence in his life. From such an experience come conviction and power in the pulpit.

Yet a preacher can be the best Adventist in his church, and every minister should be, and yet not make his ministry and preaching distinctively Adventist. It requires more than sincerity or even ability to do that. It requires careful planning. To put the emphasis where it belongs, not just in one sermon but throughout the year's preaching, means much more than preaching one doctrine after another until the whole faith is, more or less, covered. It means interpreting for the congregation the meaning of the doctrines, applying them to practical details of life. It means setting be-

fore them issues that loom large in the religious world, but with the Adventist attitude clearly defined. It means that the whole tenor of the preaching be carefully and prayerfully planned.

I have preached my Sabbath morning sermon, let us say. The church has emptied and the customary compliments have died away. Now is the time to think. It is surprising how the weakness of a sermon often escapes one's notice in preparation. But now! Did I set all my thoughts in an Adventist framework? Could what I said this morning be just as well said in a church that is not Adventist? Were the grounds of my appeal clearly based on Adventist truth, so that the need for special effort stood out clearly? Or maybe it is toward the close of the year, or at the end of my ministry in this district. What have the people heard from week to week? Did they get a balanced diet over the whole period? Or were my interests put first? Did I speak to them what I considered the most important and neglect other equally vital truths?

One cannot be sure of giving the church to which he ministers a balanced program of truthful presentation over a period of time unless he keeps an accurate record of the sermons he preaches from week to week. As he examines this record periodically, he will find that some subject calls for attention. He will notice, perhaps, that he has not spoken of the practical implications of the atonement since he came into the district. So next week, with a prayer in his heart, he gets down to some hard study on the subject and applies his message simply, perhaps a sentence here or a paragraph there showing how the whole of the structure of the Adventist faith rests upon this key truth. Or perhaps the whole of the sermon is cast in an attempt to show that without belief in the sacrifice and priesthood of Christ, our doctrines have no meaning. In whatever way the topic is approached, he will ask himself, "Is it truly an Adventist sermon? Do the advanced principles of our truth in this sermon of mine point a demand for consecrated living?" If the answer is Yes, he may preach with great confidence.

This plea for distinctively Adventist preaching does not imply an overuse of quotations from the Spirit of prophecy. The most effective words we can use in preaching are our own. If I do not have a conviction that God can use my individual style, my particular mode of expression, then I must be without the divine call to the ministry. It is possible to preach a whole sermon based on principles outlined in the Spirit of prophecy without quoting once. For instance, you are going to preach on "How

to Keep the Sabbath." You can steep your mind in the counsel given by Ellen G. White, and having passed it through your own self, present a forceful sermon, every principle of which comes from the Spirit of prophecy, yet made much more effective to your hearers because it has become a part of yourself. If we quote, and quote we must, let us make the quotation part of ourselves and an intrinsic part of the sermon. However, we must often present Adventist principles to those not of our faith. In this case we quote the thought that has inspired us, clothed with all the authority that our preaching can give it. We can certainly and strongly place emphasis upon the divine counsel we have received without making our sermons half reading matter, and as a result half as effective. The bones are there, but they must not protrude.

### *Planning the Sabbath Sermons*

Various unexpected needs will arise in the course of the year from time to time, but it is a good general rule to have a basic outline of the year's program, flexible enough even to be changed completely, but nevertheless something as a guide. The program for the coming quarter should be outlined in some detail: five Sabbath morning appointments, two of these booked for special programs, six Sabbath afternoon Bible studies, a series on the Lord's Prayer, or on "Great Prayers of the Bible," for the Wednesday evening prayer meeting. How can I best use those remaining Sabbath services? And the plan takes shape. Your plan may be different, but there must be a plan. If we would give the energy and time to planning our pastoral preaching that we give to planning campaigns for this or that, our ministry of the Word would be much more balanced and far more effective.

We have spoken thus far in general terms concerning the emphasis in preaching. There are specific truths which it is our vocation to represent. First and fundamental is the person and work of Jesus as Sacrifice, Priest, Judge, and King. To understand His ministry one must see it as a whole. One must gain a comprehensive understanding of His complete work. Then the various aspects of that work will be clothed with richer significance. The whole is fundamental Adventist doctrine. While the part may in itself be the common property of many churches, yet when seen in the larger context, it is distinctively Adventist. The Adventist preacher should so present the meaning of the sacrifice of Jesus that, in the light of the whole message, it becomes more significant. We have seen and are yet to see the results of such

appeals made to evangelistic audiences. It should be our constant task to make our appeals more convincing.

All the other distinctive truths can be and must be preached in the setting of the person and work of Jesus. Only so will they be as effective as they might. Only so will they have the power to subdue and conquer the human will. Let us not be afraid to read widely from non-Adventist authors, but let us be sure to make this exercise a means of contributing to our understanding of the distinctiveness of our own faith, seeing truths which they present from their point of view from the vantage ground of that faith. We may thus find new and unexpected thoughts to explore and appeals to use.

### *The Purpose of Our Preaching*

The Adventist preacher is called to prepare men and women for the Lord's return. All the truths he preaches, every sermon he delivers, should be purposefully directed toward that end. Those truths he holds in common with other churches are to be presented in the light of the Advent message. The distinctive doctrine of the church which he, as an Adventist preacher, holds, should convince him that the divine call is imperative if he would be a true minister. His preaching will not be distinctive unless his call is certain, for with the call will come the conviction of the purpose of his work.

Naturally, in the light of this task of preparing men and women to meet the Lord, some things in the system of truth he presents will be much more important than others. The most important things he will speak about more often. Although the whole of the message must be covered, the emphasis is to be put on the more important parts. Thus repetition is unavoidable. But whenever a preacher repeats a truth to the same congregation he must make it his aim to present it in a new and appealing way, so that it comes with the impact of freshness. He should be constantly studying how to make appeals in new yet sober and effective ways.

The Adventist preacher is essentially a man of the Bible. This is his one authority. He is honest in exegesis; if in doubt, he defers using a useful interpretation. He explains the Bible to his hearers. He makes his appeals Bible centered. He goes beneath the surface, beyond the obvious, to discover the underlying significance of the truths he preaches. He uses the Bible in the pulpit. Without it there, and without using it there, he would feel lost.

If the message is different, the man is also different. He preaches purposefully and with

conviction, not alone to inform, but to change lives and to build character. He makes constant efforts to develop a pleasing voice and an attractive personality, serious yet appealing. When he stands up to preach, he carries the spirit of worship with him, and the congregation looks up with expectancy. God looks down to bless him. His ministry is powerful.

God give us such men.

## **A Reasonable Worship**

A. MEYER

*Ministerial Association Secretary, Southern European Division*

**I**N HIS letter to the Romans the apostle Paul exhorts his brethren to offer their bodies a living sacrifice, holy, acceptable unto God, which is a reasonable service.

Since earliest times, worship has occupied a predominant place in the individual life and in that of the community. Without a doubt the sacrifices offered in the Israelitish sanctuary, and later in the Temple at Jerusalem, furnished the background of the apostle's admonition. Each sacrificial victim, necessarily perfect, and yet suffering the just reward of the guilty, impressed upon his mind the inexorable chastisement which his transgressions merited.

The death of Christ, in making void the ritual laws of sacrifice, revealed the value and grandeur of worship in spirit and in truth. Baptism and the ordinances of the Lord's Supper are the emblems of the new covenant. They have at once a personal meaning to every heir of salvation. We have here not an abstract subject but one of living reality. The human soul, infinitely precious, surpasses in value all the treasures of the world together. It can be saved or lost for eternity. For it God did not hesitate to submit His own Son to the most fearful outrages, climaxed in the ignominy of the cross.

Such a love, so vast in its height, so great in its depth, cannot be considered as a simple philosophic theme or a mere theological proposition. All human wisdom will never explain the plan of redemption. It is "spiritually discerned," said the apostle. The prophets longed to understand it; the angels themselves, endowed with an intelligence infinitely superior to ours, have desired to know its mysteries. Only a divine revelation could lift the veil.

Worship, seen in the light of divine love, is something more than a religious duty. It becomes an act of adoration, of service, and of thanksgiving. In this atmosphere, praise and song occupy a vital place, as did the psalms of Israel in other times. It was by these that God's people expressed their love (Ps. 92; Col. 3:16). That

which often blights our meetings is the feebleness of the singing, its lack of zest, spontaneity, vigor.

Thankfulness (Col. 3:15) gives a beauty to piety, a perfume and a freshness to life! And why is thankfulness not expressed more frequently in our worship? To be sure, the reasons for gratitude are not lacking: grace, forgiveness of sins, joy, holiness, work, and rest. And trials themselves, though of a different nature, are yet another cause for rejoicing, for they often leave in their wake the balm of salutary meditation (James 1:2).

Prayer is "the breath of the soul," the power that "moves the arm of Omnipotence." One day the disciples asked Jesus to teach them to pray. To know how to pray is more important than to know how to preach. It is a real action, with which the Holy Spirit desires to be associated (Acts 4:31; Rom. 8:26, 27). Prayer is not only a supplication or a request; it is also an offering compared to incense which ascends from the altar to the Saviour of the universe.

### *Public Prayer*

All public prayer should be short, precise, pronounced in a clear, distinct voice. Let us carefully avoid long orations, which tire heaven and earth!

One day, after having made a vibrant appeal in a morning meeting, the great preacher Moody invited one of his co-workers to pronounce the benediction. The latter preached a veritable sermon. At last, no longer restraining, Moody interrupted him and cried, "While our brother closes his prayer, let us sing a hymn!" Would that there were other Moodys to bring some preachers to less eloquence!

A final Amen should be repeated by all the congregation; at least so it seems from certain texts, in particular Nehemiah 8:5, 6 and 1 Corinthians 14:15, 16. Public prayer is, in fact, similar to a petition at the bottom of which each of the faithful will affix his signature, and this petition is addressed to the sovereign God. This is why the entire church ought to join with all its heart in the Amen pronounced by the minister. Too often an awkward, heavy silence accompanies the end of a prayer or of a sermon. Why are hearts not more vibrant? Is it the absence of fervor, or perhaps that the service has been a little weak and monotonous? Would you say that it is a question of temperament, more conservative in the North and more demonstrative in the South? Of course, there is some truth in that, but is it not written, "Out of the abundance of the heart the mouth speaketh"?

Worship is not only the concern of the church officers; it is the entire church that is thus engaged.

### *What Makes the Sermon?*

"Preaching is an action; bad preaching is a bad action," said the French evangelist of the past century, Napoléon Roussel.

A sermon can be poor by its monotony, its hasty preparation, its lack of conviction, of clarity, or of originality, its absence of purpose or enthusiasm, its stereotyped moralizing, or its approach to the level of a Bible concordance. The little stories and the numerous anecdotes do not make sermons good. Neither is it necessary that the sermons be long, as if the wells of science ought to be emptied at a single time!

The sermon should nourish and satisfy those who hunger for the true spiritual bread (John 6:51). Each Sabbath, in the sanctuary, the shewbread, representing the twelve tribes of Israel, was renewed (Lev. 24:5-8).

In the house of God our Sabbath worship should be conducted in such a manner that all can find there the spiritual bread, the living water which refreshes, the comfort, the courage, and the joy of salvation. No one should be forgotten. In Israel of old, portions of spiritual feasts were sent to those who had nothing prepared, or who were unable to be present to share the blessings of the occasion (Neh. 8:10).

"Many voices are advocating error; let your voice advocate truth. Present subjects that will be as green pastures to the sheep of God's fold. Do not lead your hearers into waste tracts, where they will be no nearer the fountain of living water than they were before hearing you. Present the truth as it is in Jesus, making plain the requirements of the law and the gospel. Present Christ, the way, the truth, and the life, and tell of His power to save all who come to Him. . . . Make this fact very plain."—*Gospel Workers*, pp. 154, 155.

"My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development. Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of and Jesus will be made manifest.

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' . . . Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. . . . Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent,

and show forth the grace and completeness of the Saviour."—*Ibid.*, pp. 159, 160.

In such a Sabbath worship the joy of all can be complete. The day of rest then becomes truly one of delights; its blessings do not end with the setting of the sun, but continue into the new week, as they have brightened that which has come to an end.

All around us the world is plunged in fear and anxiety. The dangers of atomic energy augment its distress; it is quite in vain that it rests its false security on a greater power of atomic bombs. "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge" (Ps. 46:6, 7).

At the close of World War II, General de Gaulle declared, "We will build upon the new and the reasonable!" The desire was worthy, but human egotism made it impracticable.

Only the offering of our life to God can contribute to making that which is "reasonable" and bring us into harmony with the good, agreeable, and perfect will of the Saviour.

In a magnificent vision the book of Revelation shares with us the worship celebrated in heaven; it is the grand finale of victory. Heaven and earth unite in transports of joy and hymns of thanksgiving to the Author of our salvation. The Amen intoned by the angels and the redeemed is the wonderful, final, and eternal response to all the prayers that have ascended to God in the course of the ages. It is the sublime hour of their fulfillment (Rev. 7:9-12).

Then the true worshipers will understand plainly the meaning of worshipping God in spirit and in truth. The veil will be lifted. "They shall see his face; and his name shall be in their foreheads. And there shall be no night there; . . . and they shall reign for ever and ever" (Rev. 22:4, 5).

Our worship, reasonable, simple, and true, held in a church or in a modest chapel, should be imbued with that divine atmosphere which aids us in walking through life with confidence and courage until that day when the Saviour will come to receive us unto Himself.

## What About Our Atomic Bomb Sermons?

G. M. MacLAFFERTY  
Pastor, Hawaiian Islands

THE core of many Adventist sermons, spoken and written, is something like this: Because of the imminence of atomic or hydrogen war, which is closely associated in the discourse with the second coming of Christ, it is time to repent of our sins and be ready for the great day.

We need to preach repentance, and doubly so since we believe the coming of the Lord is very near. But what if we should not have an all-out atomic war? Is not repentance just as essential? Our insistence upon World War III may prove to be a stumbling block to many if our prediction fails.

I do not deny that wars have long been associated with the signs of the end, and I would not predict that we will not have another international clash. But I do believe that we have had sufficient wars already to fulfill all the prophecies until we come to the sixth plague. We are now in the period known as "the anger of the nations," which will continue until the seven last plagues begin. (See *Early Writings*, p. 36.) But we need not have continuous fighting on a large scale to fulfill the requirements of this prophecy.

"The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to His second advent."—*Testimonies*, vol. 6, p. 146. What was the condition of the world previous to the first appearing of Christ? The reign of Augustus Caesar was noted for peace and unity, road and bridge building, and advancement in learning. Then, it seems to me, we might expect international stress to ease up a bit just before His second coming.

"When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merry-making, rejecting God's warning and mocking his messenger,—then it is that sudden destruction cometh upon them, and they shall not escape."—*Patriarchs and Prophets*, p. 104.

The close of probation is not described as a time of great stress. Two are working in the field, two are grinding at the mill, two are asleep in a bed, and one is marked for the kingdom and the other is left to die in his sins. The

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sudden destruction that follows the peace and safety cry is the destruction of the seven last plagues, especially of the seventh. If it preceded the plagues there would be few people left on this planet to endure the plagues. If all the terrible things should happen to this world that are described in some of our atomic bomb sermons, there would be few left to be destroyed by the brightness and majesty of His coming.

The array of material about the possibilities of an atomic war is staggering. But if my ear is keyed to talk of peace, it is surprising that I can find it also available in large volume. As just one example I will refer to an article by Louis Fischer, "No Third World War," in *The Reader's Digest*, of January, 1954.

I quote: "That we are not going to suffer another world war is the firm conviction with which I return from a close-up study of conditions on each side of the Iron Curtain and from conferences with leading military and political authorities in Europe and Asia.

"Three times in recent months Gen. Alfred M. Gruenther, Supreme Allied Commander in Europe, has stated his belief that there will be no third world war. Sir Winston Churchill has said, 'I have a sure hope there will not be a third [world war].' Declared Dr. Ernst Reuter, late Mayor of West Berlin, 'The Soviets do not want a war and can't afford one.'"

Peace is more dangerous to the church than war. Let us preach repentance because the close of probationary time will come in a day like this. It will come as a thief in the night.

The urgency of the time may be more than we realize. We do not need to wait for another world war. We must not wait for anything. "For in such an hour as ye think not the Son of man cometh."

## Sermon Outline

### God's Friends

C. G. BELLAH

Retired Minister, Central Union Conference

(A friend is one who knows all about you, and still loves you.)

#### I. ABRAHAM'S RELATIONSHIP TO GOD

##### A. God's Friend

1. He was called the friend of God (James 2:23).
2. That is better than all the laudations of the world.
3. A man confides in his friend. Do you confide in Jesus?

##### B. God's Friend Forever (2 Chron. 20:7)

Letters to friends often close with, "Your friend forever." "Your friend until death." Jesus is our Friend beyond death.

#### II. THREE POSITIONS MEN OCCUPY TOWARD JESUS

##### A. Strangers

1. Many are strangers to God (Eph. 2:12).
2. They have no God, no Christ, no promise, and no hope.
3. They are of all men most miserable (1 Cor. 15:19).

##### B. Acquaintances

1. God invites all men to become acquainted with Him (Job 22:21).
2. "Acquaint now thyself." Never wait for an introduction. Tomorrow may be forever too late, and may mean the loss of your soul. The sooner you know Him the better it will be.
3. Introduce yourself. It is easy to become acquainted with Him.
4. Some have only a passing acquaintance. They are not on good speaking terms with the best Friend the sinner ever had.

##### C. Friends

1. Jesus said, "I have called you friends" (John 15:15).
2. We are His friends if we obey Him (John 15:14).
3. We all need this Friend, and He wants our friendship.
4. He took great risk in calling some of us His friends.
5. His wonderful love for us was proved by His death for us.

#### III. FOUR WAYS OF BECOMING ACQUAINTED WITH GOD

- A. *Through Bible study.* If you do not understand the Bible, ask the Author to explain it for you.
- B. *Through prayer.* Talk to God, and wait until He talks back.
- C. *In the home.* Find some secret place—closet, basement, attic—and ask Him to meet you there.
- D. *In the church.* Meet your friends and your Friend there. Give God a chance here, and take no chances hereafter.

#### IV. WILL YOU NOT BECOME FRIENDS OF JESUS NOW?

- A. *He is knocking at your heart's door* (Rev. 3:20).
- B. *He stands, knocks, listens, loves.* Do not turn Him away.
- C. *He is a Friend that sticketh closer than a brother* (Prov. 18:24).
- D. *He called Lazarus "our friend"* (John 11:11).
- E. *I made friends with Him fifty-five years ago.* We are now old friends, confidential friends. O what a joy it will be to meet Him when He comes in the clouds of glory!

"Weary soul, without gladness or comfort or rest,  
Passing down the rough pathway of time!  
Make the Saviour your friend ere the shadows  
grow dark;  
O accept of this peace so sublime."



# BIBLE INSTRUCTOR

## Religious Groups in Our Evangelism

### PART II

WE HERE continue the discussion begun in the preceding number of THE MINISTRY on our approaches to other Protestant groups. This brief series ties in with a 1956 Book Club suggestion, *A Guide to the Religions of America*. In this interesting book by Leo Rosten, edited from the recent *Look* magazine series, we are informed on the main present-day beliefs and practices of these various Christian groups. The purpose of these reviews in our journal is to present a few points that may help the gospel worker to be tactful and helpful in his approaches to these groups.

#### *The Episcopalians*

The Episcopal Church has a large membership throughout the world. It is patterned after its Anglican mother overseas. We learn from W. Norman Pittenger, the *Look* historian for his denomination, that the group recognizes a "high," a "low," and a "broad" church, and also a variety of liberalism. "Episcopalians appeal to Scriptures, tradition, and personal experience, as well as reason, for vindication of the truth of the Christian faith. Differences of emphasis are welcomed in the Episcopal Church, as long as the central affirmations are maintained."—*A Guide to the Religions of America*, p. 54.

Although the Scriptures are a great testing ground of doctrine, the Episcopal Church does not hold to the inerrancy of Scripture. Its priesthood and its polity generally are Catholic. There is a common loyalty with the see of Canterbury. However, it defines itself as being both Catholic and Protestant.

It is of interest to Adventists that the Episcopal stand on drinking and gambling is "non-puritanical." The Episcopal Church believes that God intends that men enjoy life. On this, as well as card playing and dancing, the church has been liberal in attitude.

Although some Episcopalians stress the second advent of Christ, their interpretation is hardly a message according to Adventist understanding.

Creedal in nature more than Bible centered, the church clings to orthodoxy on the Trinity and such doctrines as the virgin birth. Again, it neither stresses nor condemns auricular confession. To us this would suggest compromise. But there are also stronger elements in this denomination that we should recognize as we make contacts with its members. Such doctrines as the Trinity, the atonement, and the death and resurrection of Christ are points held in common, and suggest where the gospel worker may begin discussing the Bible. Instruction on baptism and the Lord's Supper requires restraint when teaching Episcopalians. In this case it helps to be informed on the historical and doctrinal background of the group.

The Episcopal Church is missionary-minded. It carried a prominent part in the early history of America. It has some just pride in its national traditions. Here we may find other points of contact.

#### *The Methodists*

Next we will consider the Methodist Church. Dr. Ralph W. Sockman was selected to discuss his group in *Look* magazine. As a recognized ministerial authority, with fame on the National Radio Pulpit for more than twenty-six years, he defines a Methodist as "a unique blend of New Testament Christianity, the Protestant Reformation, and the influence of John Wesley." Methodism's roots were in Anglicanism. The denomination is not as traditional as individualistic, which fact accounts for its founder, John Wesley. The movement began in the spirit of prayer and with an interest in the more neglected. This group, Oxford's Holy Club, stressed rules of conduct and religious observance. Its sincerity and zeal soon provided another religious body, which in America grew into a "Methodist Church" the name derived from its methodical precepts and habits of devotion.

Methodism introduced some changes and modifications of Anglicanism. Its emphasis on grace and holiness, its less ritualistic creedal

ways, its lively interest in temperance and reform, in the New World developed various shadings of Methodism. Here was excellent soil where the rights and needs of the individual could find expansion. The 9,000,000 Methodists in the United States form a part of the 14,500,000 throughout the world. The group has contributed much to civilization. Here we might add that the Salvation Army was influenced by, and is a contemporary of, Methodism. As far as polity, Adventism absorbed much of Methodism. Also Methodism greatly encouraged us in our earlier reformatory interests.

We are likely to discover that our good friends the Methodists are in danger of losing their earlier zeal for important reforms, such as those to correct the liquor and tobacco habits. In the field of doctrine we recognize an overemphasis on grace as related to the law of God. It is here that we should seek to arrive at a better understanding with Methodists. They will claim that Adventism has "another gospel"—salvation by the keeping of the law. Our emphasis on obedience to all God's commandments must not eclipse the truth that man is saved by the atoning blood of Christ, not by the law. We believe with the Methodists that obedience is merely the fruit of salvation, through the spilled blood on Calvary. Akin to this doctrine is that of grace and holiness. True holiness is progressive Christian living on every point of revealed light. Methodism has holiness confused with perfectionism of an instantaneous nature. In teaching our message it pays to be understanding and more kind than dogmatic. Many Seventh-day Adventists had their roots in Methodism.

Before we leave Methodism in our discussions we should mention its dispensational teachings. Methodism today is alerted on Bible prophecy, but has adopted the Catholic Futurist interpretation, thereby losing the strength of prophecy. Strangely, the many shadings of these Futurist interpretations are confusing and contradictory to the Bible student who is aware of the historicist interpretation as being the only sound system. Rapturists look for Christ's soon return, but have sadly overlooked a study of Advent prophecies in their proper context. Methodists are not alone in this respect. Other fundamentalist groups have followed Dr. C. I. Scofield of Bible renown, an interpreter of prophecy. He borrowed his system from the Plymouth Brethren, who revived the Futurist system of the Counter Reformation during the early decades of the nineteenth century. In it church history is arbitrarily divided into convenient "dispensations." Chronology is definitely thrown out of alignment. Eschatological views

center around the Antichrist of prophecy and the return of the Jews to their native Palestine. An elaborate rabbinism is to be reinstated after the "rapture," which will be seven years before the "revelation of Christ."

Most controversial is the antinomian teaching that the dispensation of law in the Old Testament is followed by the dispensation of grace in the New. Grace is interpreted as freedom from obedience to the Ten Commandments, and more specifically from observing the true seventh-day Sabbath. Intending to be fundamental, this system of interpretation courts modernism. We claim in all humility that Adventism has recognized the deceiving character of this confusion and has a strong prophetic message for the hour.

### *Holiness-Pentecostal Groups*

Today there is a new emphasis on miracles and the charismatic and healing gifts. However, the gift of the Holy Spirit has been interpreted in the "tongues movement," with its questionable confusions and often undignified desecrations of the house of God. Extremes of these "excitements" are still recognized in our American hinterland areas. "Independent" groups revel in their individualism and often disown their Methodist Christian ancestry. The gospel worker should never think of ridiculing such extremisms. Some sincere truth seekers may be readily led astray, but the Word of God still separates the chaff from the wheat. Adventism has some very sane, clear light on true holiness. We have a background of experience with specious types of holiness after the 1844 movement. Adventists stress that advancing in holiness also requires carefulness in diet, and that healthful living is important in the process of sanctification. There is greater power in living healthfully than in the claims of modern "faith healers." But we need not disparage the true gift of healing in the church. Again, a sanctified people will keep a sanctified rest day. Our teachings on the Christian Sabbath may have a real appeal for holiness seekers.

### *The Quakers*

It is here convenient to bring the Quakers into our discussion of religious bodies. Quakerism became a nickname for the followers of George Fox in England. It was during the turbulent seventeenth century, at the magistrates' trial in Derby, that they "trembled at the Word of God." This quaint group has made its contributions to religion, especially in the New World. Quakers claim that they form a "third way," not being Protestant or Roman Catholic.

With Evangelicals and Adventists they strongly hold that God can be approached directly, without an intermediary priest or preacher.

Quakers hold that God is experienced through the "Inner Light." They were formerly called Children of the Light and Friends of the Truth because they keep an open mind to truth revealed, and yet to be revealed.

Simplicity in dress, piety in worship, and spiritual fellowship distinguish their faith. Their worthy reforms, their clean way of life, and their philanthropy suggest a common tie with Adventism. However, Quaker doctrines to us lack certainty. Quakerism needs a definite message of Christ's imminent return. Bible doctrines must be pointed out to the Quaker with new significance.

Again we note that "service," the Quaker term for missionary work, is a worthy endeavor for the church in these last days. It would seem to us that the hour will come when our friends

the Quakers will respond to a message of the soon return of Christ *in person*. If the instructor is to share such a message with them they must see a quality of quiet sincerity in her.

L. C. K.

(Continued next month)

## Study Outline

### The Secret of True Happiness

ENRIQUE NIEMANN  
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#### I. Introduction

1. Everyone seeks happiness in life.
2. Very few are really happy. Some say that happiness is only an illusion.
3. Happiness is not an objective, but a state of mind.
4. Confusion of pleasure and true happiness.
5. Fear and insecurity of our day are the enemies of happiness. The negative state of mind.
6. A sick conscience is another factor of unhappiness.

#### II. The Reason for Unhappiness

1. There is no peace if not in harmony with God (Isa. 57:21).
2. There is fear if not in harmony with God (Prov. 10:24).
3. There is no peace where there is sin (Ps. 38:2, 3).
4. Sin has separated us from God (Isa. 59:2).
5. Separation from God is unhappiness (Ps. 38:4, 6, 10).

#### III. How to Overcome Unhappiness

1. If separation from God has brought unhappiness, reconciliation and salvation will bring joy (Ps. 51:8, 12).
2. We will find happiness in keeping His commandments (Isa. 48:18).
3. We will find peace in keeping His law (Ps. 119:165).
4. We will eliminate unhappiness by trusting, committing our ways to the Lord, and resting in Him (Ps. 37:3-7).

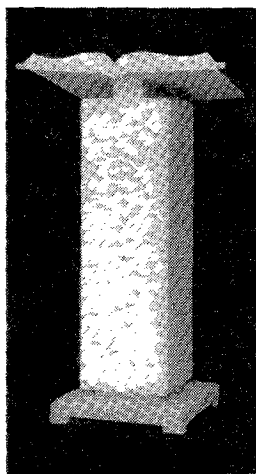
#### IV. The True Happiness of Life

1. Only in a genuine Christian experience is there freedom from:
  - a. Fear (1 John 4:18; Isa. 43:5; Ps. 56:3, 4).
  - b. Worry or anxiety (Matt. 6:25).
2. Only in a genuine Christian experience is there:
  - a. Peace (Isa. 24:12; 32:17; John 16:33).
  - b. Rest and confidence (Matt. 11:28).
  - c. Real happiness (Ps. 33:1; 128:1, 2; Prov. 16:20; Ps. 16:11).

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# SEMINARY *Enriching the Ministry*

## Lengthen and Strengthen

E. D. DICK

*President, SDA Theological Seminary*

THE Scriptural admonition to "lengthen thy cords, and strengthen thy stakes" is wise counsel for every branch of the Lord's work in these last days. Particularly fitting is this for our Theological Seminary, the capstone of our denomination's educational structure.

Operated first as the Advanced Bible School, on the campus of Pacific Union College, during the summers of 1934, '35, and '36, its primary purpose was to provide advanced training for academy and college Bible teachers.

During its early years it was operated with a borrowed faculty—teachers whose primary responsibility was full-time service in other institutions. Teachers from our senior colleges and the staff of the General Conference were drawn on heavily for teaching assignments. So successful was this new undertaking in meeting the recognized need that the 1936 General Conference in session voted that this should become a permanent institution, and that it be located in Washington, D.C.

With the passing of the years, conviction deepened that not only the denomination's Bible teachers should receive advanced training, but the ministry likewise should receive a more adequate training for its work. With this as an objective, progressive steps have been taken to build up a strong faculty to strengthen our "stakes." The General Conference has been faithful in extending financial support consistent with our growing work.

The Seminary building erected in 1941 for a limited enrollment is now bursting at the seams, making necessary the holding of classes in nearby buildings. Land has been purchased for the relocation of the Seminary as soon as funds can be provided for the erection of classrooms, administrative offices, chapel, and library. Already the Seminary has built one apartment dormitory, having twenty-two one- and two-bedroom apartments, thus bringing the total number of apartments it has available for married students to eighty-two.

But the physical plant is of lesser importance. The courses offered and the teaching staff determine the worth-whileness of any educational institution. These two have been greatly strengthened. The work of the Seminary has been reorganized into five departments: Old Testament, New Testament, Church History, Systematic Theology, and Practical Theology.

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The faculty, too, has been greatly strengthened. Bold steps have been taken to bring together some of the denomination's best teachers. The faculty now consists of sixteen members, together with a number of guest and visiting instructors drawn from the General Conference and from sister institutions in the area. Guest teachers from our senior colleges are also utilized in the teaching program. In a later issue we will introduce them to the readers of THE MINISTRY.

The cords, too, have likewise been lengthened. The influence of the Seminary already reaches out to the very ends of the earth. Its slogan, "From all the world to all the world," is no idle phrase. One year the student body included representatives from forty-four countries. One of the immeasurable blessings of Seminary attendance is the association and fellowship with students from so many lands. Mission appointees, missionaries on furlough, and national representatives from many lands help to make

Seminary life a rich and treasured experience.

But the blessings are not alone for those who are able to come to us. Seminary Extension Schools, where Seminary teachers have been sent to conduct a six- to ten-week intensive course of training for workers in our overseas divisions, have been carried on with deep satisfactions to the fields served. Already such schools have been conducted in England, South America, Mexico, Jamaica, Trinidad, South Africa, France, and India, and as this is written one is being held in Manila for the workers of the Far Eastern Division. Reports now in hand indicate an enrollment of 170 of the workers of that field. Many others desired and expected to come, but were prevented by financial limitations or visa difficulties.

Thus the influence of the Seminary is reaching out. Its cords have been lengthened. We believe that this institution is destined to fill an increasingly important place in the closing work. To this great and glorious task the Seminary faculty is fully dedicated.

## Eschatology and Time

EARLE HILGERT

*Instructor in Bible and Systematic Theology  
SDA Theological Seminary*

A BRITISH writer recently remarked that "the curtain of darkness which at present divides Europe, and darkens the world, is woven of metaphysical thread."<sup>1</sup> Just as this is true in the world of political ideologies, so it is often true of the differences that divide the religious world, and perhaps nowhere more strikingly than in the discussions over eschatology that are so popular at the present time. Current theological writers say much of the second coming of Christ, the end of the world, the judgment, and the resurrection. Yet much of this is quite unintelligible to many who read it, because, even though they may not realize it, they do not share the writer's basic philosophical presuppositions. This problem of understanding lies not only in definitions, but also in some of the much deeper, elemental problems of the universe.

Perhaps no metaphysical problem is of more importance to the question of eschatology than that of the nature of time, for eschatology has to do with the "last things," and the word "last" implies an involvement with time. It is the purpose of this article to trace those concepts of time in the ancient world that bear particularly on Christian eschatology.

## The Concept of Time in the Old Testament

The sense of history in the Old Testament is keen. There is a vivid consciousness that it has a beginning, that its course is measured by time, and that there will be a time of the end. Thus the creation story opens with the words, "In the beginning" (Gen. 1:1), and the ensuing process of creation is recognized to have had a temporal structure in seven successive days. Following this the patriarchs are listed genealogically, with specific lengths of life given for each one. This sense of time consciousness continues throughout the historical books, where an elaborate chronological pattern is maintained. As the Hebrew prophets turned their eyes to the future, they presented it also many times in terms of a temporal structure. Thus the prophecies of Jeremiah and Daniel especially unveil the future as a definite, continuous chronological pattern. In foretelling the Babylonian captivity, Jeremiah declared that it would last for 70 years (Jer. 29:10). Daniel's time periods—the 1260 days, the 70 weeks, and others—presuppose a concept of history in which time is an essential factor.

This consciousness of time among the Hebrews is even more striking when Old Testament eschatology is taken into consideration. Repeatedly in speaking of conditions in the distant future, the prophets employed specific time expressions: "in those days, and in that time" (Jer. 50:4, 20), "in the latter days" (Jer. 49:39), "in that day" (Zech. 13:1), "the day of the Lord" (Zech. 14:1), "the time of the end" (Dan. 12:4).

From the foregoing it appears that the Hebrews conceived of time as having a beginning (or at least the world as having a beginning at a point in time), they saw themselves at a further point in time, and they anticipated their eschatological expectations to occur at a certain point within the limits of time. Consequently, the Hebrew concept of time may be represented by a straight line. It was a *linear* concept of time.

## The Greek Concept of Time

The idea of the nature of time that was held by the Greek intellectual world stands in striking contrast to that of the Hebrews. The Greek philosophers generally held that matter existed before the creation of the world. Thus Anaximander (c. 611-c. 547 B.C.) taught that the basic stuff of the universe is eternal, and that from this a succession of worlds are formed one after another *ad infinitum*.<sup>2</sup> Plato held that creation was only a formulation of matter by a demiurge, a world architect, rather than a creation from



nothing. For him, indeed, creation could hardly be spoken of as having occurred at a point of time: it was an eternal fact—the impact of timeless reality upon matter.<sup>3</sup>

In this view, time can have no beginning and no end. If we attempt to portray it graphically, instead of a straight line, as with the Hebrew concept, we must draw a circle—an endless line. As the Greeks observed nature, they found much to suggest to them this concept of time. The sun rose and set each day, the planets traveled through their cyclical courses in the heavens, the seasons followed each other in succession and regularly returned; even the generations of mankind repeated themselves unceasingly in birth, youth, maturity, old age, and death. All this led the Greco-Roman world to the cyclical concept of history and of time. Thus the poet Lucretius (c. 98-55 B.C.) could write:

"No single thing abides, but all things flow.  
Fragment to fragment clings; the things thus grow  
Until we know and name them. By degrees  
They melt, and are no more the things we know.

"Globed from the atoms, falling slow or swift  
I see the suns, I see the systems lift  
Their forms; and even the systems and their suns  
Shall go back slowly to the eternal drift.

"Thou too, O Earth—thine empires, lands and  
seas—  
Least, with thy stars, of all the galaxies,  
Globed from the drift like these, like these thou  
too  
Shalt go. Thou art going, hour by hour, like these.

"Nothing abides. Thy seas in delicate haze  
Go off; those moonèd sands forsake their place;  
And where they are shall other seas in turn  
Mow with their scythes of whiteness other bays."<sup>4</sup>

Such a concept of time posed the question of what is beyond. If a man believes that time is linear, the "beyond" is farther down the line of time; but if he conceives time as cyclical, to be truly "beyond" it must be outside the circle of time, and so outside and beyond time itself.

Plato provided an answer for this problem with his concept of *aiōn*, a state of infinite timelessness. Previously, in the Greek language, *aiōn* had meant a period of time, relative to that to which it was applied. Among many Greek thinkers it continued to be used in this way, but among others it was used in the Platonic sense of "timelessness." Consequently at the time of the writing of the New Testament and during the period of the early Greek-speaking church, *aiōn* had both meanings—that of a long, indeterminate period of time (an aeon), and that of timelessness, a state of existence unlimited by the categories of past, pres-

ent, and future, an existence in an eternal "now."

### *The Concept of Time in the New Testament*

This raises the question as to which of these time concepts was that implicit in the thinking of the writers of the New Testament. The New Testament does not cover a long historical period. Nevertheless it shows clear indications of a linear concept of time, as Oscar Cullmann has shown.<sup>5</sup> Thus John, like Genesis, knows a "beginning" (ch. 1:1); his creator is not a Greek demiurge, but a true Creator without whom "was not any thing made that was made" (verse 3). Thus there is a temporal beginning. What is even more, God's dealings with men in the past and His intentions for their future are also portrayed in terms of time. "When the fulness of the time was come, God sent forth his Son" (Gal. 4:4). In the past God spoke through the prophets, but "in these last days" He has "spoken unto us by his Son" (Heb. 1:2).

Particularly significant in this regard is the word *kairos*, indicating a specific season, a particularly auspicious time. Repeatedly in the New Testament this word emphasizes the fact that God has dealt with men at successive points of time. Examples of this are Paul's declaration that God "hath in due times manifested his word" (Titus 1:3) and that Christ "gave himself a ransom for all, to be testified in due time" (1 Tim. 2:6). Jesus warned His disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7; cf. 1 Peter 1:11), and the Revelation declares, "The time is at hand" (Rev. 1:3). All this indicates that the concept of time in the New Testament, like that in the Old, is linear rather than cyclical.

This fact is illustrated further by the use of the word *aiōn* in the New Testament. As noted above, in apostolic times this word had two very different meanings: a long period of time, and a state of timelessness. Which of these meanings did the New Testament writers attach to it?

Repeatedly the New Testament writers use *aiōn* in a temporal, historical sense. In fact, the KJV translates it "world" thirty-two times, in the sense that this world is a long period of time, an aeon. Thus Paul could speak of "this world" (*aiōn*) and "that which is to come" (Eph. 1:21). Similarly it may be translated "age," as in Paul's reference to the mystery "which in other ages was not made known unto the sons of men, as it is now revealed" (Eph. 3:5; cf. Col. 1:26). This same meaning was extended into the future, as in Paul's doxology, "Unto him be glory . . . throughout all ages" (Eph. 3:21)—a

reference to eternity within, as well as beyond, time. Even the phrase "for ever and ever" (*eis tous aiōnas tōn aiōnōn*), in which *aiōn* is used doubly and in the plural, refers not to timelessness, but to a vast extent of time reaching interminately into the future. It is safe to say that there is no clear evidence of the Platonic concept of *aiōn* in the New Testament.

These conclusions, that the New Testament view of time is linear rather than cyclical, and that the term *aiōn* is basically temporal rather than timeless, have an essential significance for eschatology. For in this view the things that are "beyond"—the second coming, the judgment, the punishment of the wicked and the reward of the righteous—are all to take place, not "beyond history" in a timeless eternity, but *at future points of time*.

Although the Hebrew and apostolic Christian views of time were essentially linear, a traditional Christian view of eschatology has been nontemporal—that is, it has held that the second coming, the judgment, and ultimate rewards and punishments are "beyond history," outside the limits of time, in a timeless, spiritual eternity, and so cannot be expected actually to occur as events on this earth, or in any material place. Such a view, popular for many centuries in many quarters of Christianity, appears to be traceable to the fact that in the second and third centuries A.D. the Greek cyclical concept of time became popular in the church.

This un-Biblical idea, derived ultimately from Greek thought, has dominated much of Christian thinking in regard to the last things,

and is a basis of the division that exists in religious thought today regarding eschatology. Christian theologians who speak of the Second Advent, the judgment, and the future life frequently find themselves using the same terms, but with very different connotations precisely because their concepts regarding time are so basically different—one group, whether they realize it or not, holding to the Greek cyclical concept and so expecting the realization of their hopes "beyond history"; the other, on the basis of the Biblical linear view of time, anticipating the last things to occur within time as part of the sequence of world history.

Insight into this problem of the nature of time can help one to understand his fellow Christian who may hold a different view of the future. It also gives the Seventh-day Adventist assurance of the firm Scriptural basis of his belief that the second coming of Christ and subsequent events will take place in the temporal history of humanity.

#### REFERENCES

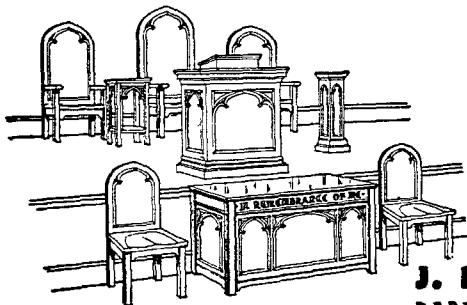
- <sup>1</sup> K. B. Smellie, *Why We Read History* (London, 1947), p. 71.
- <sup>2</sup> Frank Thilly and Ledger Wood, *A History of Philosophy* (New York, 1951), pp. 24-26.
- <sup>3</sup> *Ibid.*, pp. 83-85.
- <sup>4</sup> Paraphrase by Mallock: *Lucretius on Life and Death*, pp. 15, 16, quoted in Will Durant, *The Story of Philosophy* (New York, 1951), pp. 77, 78.
- <sup>5</sup> Oscar Cullmann, *Christ and Time* (London, 1951), pp. 37-68. This contains an outstanding discussion of many of the points raised in the present article.

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The best of men are but men at best.—  
C. H. Spurgeon.

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- 21L—When Jesus Shall Gather the Nations
- 22L—Beneath the Cross of Jesus
- 23L—In a Little While We're Going Home

- 24L—I Sing the Mighty Power of God
- 25L—Is Your All on the Altar of Sacrifice?
- 26L—Jesus, I Come—Out of My Bondage
- 27L—Jesus, I My Cross Have Taken
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## How Often Should the Lord's Supper Be Celebrated?

W. E. READ

Field Secretary, General Conference

**A**T TIMES queries arise as to how often the Lord's Supper should be celebrated. There is certainly no uniformity in this matter among Christian bodies generally. Some make provision for it every day, some once a week, others once a month, and still others once a quarter. There are a few, however, who contend that inasmuch as the Lord's Supper took the place of the Passover, and the Passover was celebrated but once a year, the Lord's Supper should be celebrated annually also. Others feel they should follow what they consider to be the example of the early church, and celebrate this ordinance every day.

Anyone acquainted with the New Testament record, however, will recognize that there is no explicit instruction with reference to this matter. We are not told whether it should be daily, weekly, monthly, quarterly, or how often. But it might be well to give some consideration to the question, and we would point to the following.

1. *Concerning the Lord's Supper in relation to the Passover.*

a. We should remember that the Passover was a *type* of the death of the Messiah, whereas the Lord's Supper was a *memorial* of His death; the one looked forward, and the other looks backward.

"The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin."—*Patriarchs and Prophets*, p. 277.

b. The Lord's Supper took the place of the Passover service.

"Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival

of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages."—*The Desire of Ages*, p. 652.

c. This ordinance was instituted when the Passover service came to an end. This is indicated in the excerpt from *The Desire of Ages* given above.

2. *Concerning Acts 2:42, 46.*

Some have maintained that the expressions in these verses indicate a daily celebration of the Lord's Supper in the time of the early church. The expressions are: "and they continued steadfastly in the apostles' doctrine and fellowship, and in *breaking of bread*" (verse 42); "and they, continuing daily . . . *breaking bread* from house to house" (verse 46).

This is an interesting passage of Scripture and worthy of careful, thoughtful study.

a. The expression "house to house":

This is rendered in the margin of the K.J.V. "at home," and this rendering is used in several of the English translations. The thought that seems evident in this expression is that the believers, having no church buildings of their own at that time, held meetings in their homes.

b. The expression "breaking of bread":

It is felt that this has reference in a special way to the Lord's Supper, and it is pointed out that some of the translations favor this thought. Reference is made to the following: The Syriac translation—"in breaking the Eucharist"; the Weymouth translation—"and in their attendance at the Communion, that is, the breaking of the bread."

Matthew Henry also favors this idea, for in his comments on Acts 2:42-47, he remarks:

"They frequently joined in the ordinance of the Lord's supper. They continued in *breaking of bread*, in celebrating that memorial of their Master's death."

c. Other translations, however, do not favor this thought. They feel that reference is made to the early Christian love feasts that were held

on many occasions. Barnes, in his commentary, writes:

"The Syriac renders this 'the eucharist,' or the Lord's supper. It cannot, however, be determined whether this refers to their partaking of their ordinary food together, or to feasts of charity, or to the Lord's supper. The bread of the Hebrews was made commonly into cakes, thin, hard, and brittle, so that it was *broken* instead of being cut. Hence, to denote intimacy or friendship, the phrase *to break bread together* would be very expressive in the same way as the Greeks denoted it by drinking together. . . . From the expression used in ver. 44, comp. with verse 46, that they had all things in common, it would rather seem to be implied that this referred to the participation of their ordinary meals. The action of *breaking bread* was commonly performed by the master or head of a family immediately after asking a blessing."—*Popular Commentary*, vol. 3, p. 57.

Robertson, in his *Word Pictures*, says:

"The problem here is whether Luke refers to the ordinary meal as in Luke 24:35 or to the Lord's Supper. The same verb *klaō* is used of breaking bread at the ordinary meal (Luke 24:30) or the Lord's Supper (Luke 22:19). It is generally supposed that the early disciples attached so much significance to the breaking of bread at the ordinary meals, more than our saying grace, that they followed the meal with the Lord's Supper at first, a combination called *agapai* or love-feasts. 'There can be no doubt that the Eucharist at this period was preceded uniformly by a common repast, as was the case when the ordinance was instituted' (Hackett). This led to some abuses as in 1 Cor. 11:20. Hence it is possible that what is referred to here is the Lord's Supper following the ordinary meal. 'To simply explain *tēi klasei tou artou* as = "The Holy Communion" is to pervert the plain meaning of words, and to mar the picture of family life, which the text places before us as the ideal of the early believers' (Page). But in Acts 20:7 they seem to have come together especially for the observance of the Lord's Supper. Perhaps there is no way to settle the point conclusively here."—A. T. ROBERTSON, *Word Pictures in the New Testament*, vol. 3, p. 38.

On this point the writings of the Spirit of prophecy are silent. Hence in the light of the foregoing we feel we should not use the verses in Acts 2 to prove that a communion service in the days of the early church was celebrated daily.

### 3. Concerning 1 Corinthians 11:25, 26.

In these verses we have two expressions—"as oft" (verse 25) and "as often" (verse 26). We quote the two expressions with their context:

"This do ye, as oft as ye drink it, in remembrance of me" (verse 25).

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (verse 26).

The expression "as oft" or "as often" is from

the Greek word *pollakis*, which means "many a time." It is rendered "oftentimes" in Romans 1:13, "ofttimes" in Matthew 17:15, and "often" in Hebrews 9:25. This does not indicate any specific time but just "as often" as we do this. This gives leeway for the church to determine how often the ordinances shall be celebrated. Whenever it is done, whether frequently or seldom, one may be assured of the blessing of the Lord with His people as they partake of the memorials of His broken body and of His shed blood on Calvary's cross for them.

### 4. Concerning counsels from the writings of the Spirit of prophecy.

This counsel is clear and plain. Because the Passover was celebrated but once a year, we are not to think that the Lord's Supper should be celebrated but once each year. One thing is clear from the counsel given, and that is that this sacred ordinance should often be celebrated in the church of God.

"Christ designed that this supper should be often commemorated, in order to bring to our remembrance His sacrifice in giving His life for the remission of the sins of all who will believe on and receive Him."—ELLEN G. WHITE, "The Lord's Supper and the Ordinance of Feet-washing, No. 1," *The Review and Herald*, May 31, 1898.

"Jesus then took his place again at the table, whereon were placed bread and unfermented wine, which arrangements had been made according to Christ's directions. He appeared very sorrowful. 'And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you. This do in remembrance of me. Likewise, also, the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.'

"Here our Saviour instituted the Lord's supper, to be often celebrated, to keep fresh in the memory of his followers the solemn scenes of his betrayal and crucifixion for the sins of the world. He would have his followers realize their continual dependence upon his blood for salvation. The broken bread was a symbol of Christ's broken body, given for the salvation of the world. The wine was a symbol of his blood, shed for the cleansing of the sins of all those who should come unto him for pardon, and receive him as their Saviour.

"The salvation of man depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's supper was not to be observed only occasionally or yearly, but more frequently than the annual passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of his own life for the final deliverance of his people."—*Spiritual Gifts*, vol. 3, pp. 227, 228.



# SHEPHERDESS *Her Vital Partnership*

## Mothering the Multitudes

### *The Role of the Minister's Wife in Safeguarding the Mental Health of the Church*

BY A MINISTER'S WIFE

#### PART III

##### *By Counsel*

TO THE pastor, and frequently to his home, come men and women who fear the break-up of their homes and do not know what to do about it. Sometimes they can be helped to see things in a new way, to try to compromise and love, to accept the mate for what he is instead of what he ought to be. Here the minister's wife can do her part as she may be requested.

In the city there is frequently the problem of a husband who is cruel to his wife, even threatening her and endangering her life. The wife seeks help from the pastor. If the husband finds out about it, he is angered still more. My husband and I always work together on such cases, so that jealousy may not be aroused and so that reputations may be preserved.

One party in such cases may be psychoneurotic or even psychotic. Not all the mentally ill are committed to mental institutions, because some are able to make a marginal adjustment to society and to their families. Some do not lose contact with their environment and do not become hostile and aggressive. Moreover, the hospitals are already overcrowded and have long waiting lists. And so the church and the community must help many of these persons adjust as best they can. If they are directed to the proper agencies, many times much can be accomplished.

But a strange thing about people is that few recognize an abnormal mind. Probably no one has ever suggested that many troublemakers in the church are mentally ill, and frequently sympathy is given to them and the innocent person is blamed.

It is this gullibility in humanity which many times allows a paranoiac to create a problem

within the church. The very real visions and delusions and inner voices of such a person are looked upon by the majority of the members with awe and possibly veneration. Anyone who treats his vision or impressions with skepticism is regarded more askance than the person suffering from the psychosis. I am not now referring to the real and authenticated visions of the Bible prophets and of Mrs. E. G. White. Those who believe in a supreme God know that He will use a means of communication with those He loves. But their personality and experience do not fit the pattern of the psychotic.

There is a type of illness called paranoid schizophrenia, which usually develops between the ages of twenty-five and forty after a failure of the individual to adjust to society and to real life. Most often he feels greatly persecuted by his family, his church, his business companions, or his neighbors. He becomes highly suspicious of everyone and imagines he is being watched, followed, talked about, poisoned, or about to be electrocuted by his enemies.

Subsequently he develops delusions of grandeur in which he may believe that he is the world's greatest philosopher, or poet, or musician, or some great historical character. This may be accompanied by vivid auditory, visual, and other hallucinations, such as seeing angels or halos of light. Those in the church who have perhaps not received the attention and the acclaim they have sought sometimes suffer from this illness, or from another type called true paranoia. In either case the person is impervious to reason, and if his claims or actions are questioned he usually becomes uncommunicative, staying away from the skeptical person for some time. We have even observed that such a person will remove himself from the church group for a length of time and attempt to become ac-

cepted by another group. Because his delusions are so well organized and often convincing, even logical and coherent, people are often fooled by them.

The field of religion is invaded by this type of thinking because it is so easy for an individual to assume that he knows God's will for someone else or for the whole group, without risk of being pinned down to definite proof of his knowledge. There always remains in the field of the spiritual freedom of individual conviction. One hesitates to doubt this. And so delusions are sometimes not too hard to spread, especially if accompanied by a spirit of piety.

In our endeavors to prevent such a person from deceiving the people, we must remember that the deceiver may be thoroughly sincere in his belief of the occurrence of his hallucinations or of his delusional scheme. He may honestly think that he is called to establish old people's homes or orphanages, or to be a prophet or a purifier of the church.

In this connection I recall some experiences of many years ago in several churches. A smooth-talking man with a family of seven children felt a great burden for establishing an orphanage and old people's home. He would rent a large old house and invite those elderly people in the churches or outside to give him their life's savings in return for his promise to care for them the rest of their days. The work that they could do would help defray their expenses also. All ate in a common dining room from a menu of his dictation, which many times consisted of a very weak broth. His wife was forced to work hard in connection with the institution, in addition to caring for the needs of her own large family.

One night one of the orphan babies began to cry loudly. But when the wife started to get up to care for it, her husband forbade her, stating that she was spoiling the child. Morning revealed the cause of the outcry. Large rats had found their way into the bed and chewed the baby's toes. This prompted someone to report the man to the authorities of the city, who took the babies and asked that he either provide better living conditions or close down. He did the latter by leaving town, and the old folks were left with no home—and no money.

It was then that he arrived in our community to begin the pattern all over again and to delude the people. Although the church members were warned concerning the character of the man, many loved his suavity and accepted his great plans. They begged for a chance for him to preach in the church or at prayer meeting (he was very devout and pious and well versed in the Bible). The widows of the church mothered

and encouraged him. But in the end his wife left him and took the children, because she had no confidence in either his religious zeal or his ability to support a family.


Such an individual may convince his family, his friends, even public officials, of the truth of his claims and of the plausibility of his well-systematized plans. But the inability of the person to see things worked out in any other way, the complete lack of evidence of any success in his venture, and his sudden uncommunicativeness when his ideas are questioned will indicate a mind that is ill.

The restoration of such an individual cannot be brought about any sooner by acceding to his pleasure and his plans. He may not be dangerous, and therefore may not be hospitalized. Prognosis for this type of mental disorder is poor. It should be kept in mind that if opposition to his plans is too successful, he might develop a persecution complex and, in turn, delusions of enemies whom he might suddenly decide to attempt to destroy.

When men or women with great schemes of social endeavor come into a church and receive donations and funds by approaching the members privately, deceiving them with their sincere intentions, a minister's wife may feel utterly helpless and sick at heart. She must never cease to pray for the people that they may not be led into temptation, and she can only give counsel as her judgment sees fit, with tact and love.

But in spite of warnings and proofs of the delusional history of the individual, a minister and his wife must sometimes stand back and see some of the members woven into the delusional schemes, socially, mentally, financially, and sometimes physically, while upon those who warn and caution is poured the blame for not accepting the doctrine or the project into the arms of the entire church.

*(Concluded next month)*



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# HEALTH EVANGELISM

## A Medical Evangelism Experiment

RAYMOND H. LIBBY

*Pastor, Central California Conference*

THE atmosphere was charged with expectancy on Friday evening, February 24, when some four hundred physicians, dentists, nurses, and ministers, with their companions, gathered at Asilomar, near Monterey, California, to spend two days together in the interests of medical evangelism. The surroundings and the delightful scenery gave to the gathering a setting that enhanced the entire convention.

Called by the Central California Conference officers, this experimental meeting of medical personnel and ministers proved from first to last to be a thrilling success. The warm friendliness of the group and the down-to-earth approach to problems of mutual interest lent to the overall experience an inspiration not soon to be forgotten. Contributions made by General Conference personnel and by Pacific Union leadership all added up to creating within the heart of both physician and minister a greater determination to join hands and hearts in the finishing of the work of God. Further contributions by able medical staff members of the College of Medical Evangelists added much to the benefits of the gathering.

The general theme of the medical-ministerial meeting might be summed up as "The Physician-Minister Team." Sermons preached respectively by C. L. Bauer, president of the Pacific Union Conference, and L. K. Dickson, vice-president of the General Conference, on Friday night and Sabbath morning stressed the great need of a return to primitive godliness on the part of the ministry and medical workers among Seventh-day Adventists. T. R. Flaiz, M.D., secretary of the General Conference Medical Department, stirred us with his reports of medical evangelism around the world. We were reminded of the fact that mission doors are closing to foreign personnel and of the need of trained indigent medical workers to carry on in the closing work around the world.

Two panels composed of both physicians and

ministers centered attention on what the medical-evangelistic team can do to give impetus to the finishing of God's work. J. Wayne McFarland, M.D., and Carl Sundin moderated one panel each. Physicians told of how they worked to win souls for Christ in their practice of medicine. They described their witness for God in the giving of Bible studies, personal counsel to patients, and prayer with and for those to whom they minister. They further described their use of gospel literature in medical evangelism. Local conference ministers complemented these panel reports, indicating how the pastor and the physician may and do work together to lead men to Christ.

Reports from G. T. Anderson, president of the College of Medical Evangelists, concerning the work of the college were followed by two films prepared by CME facilities illustrating developments and offerings of the school. Gerald Mitchell, D.D.S., summarized the development of the dental school from dream to reality, indicating something of the prospects for the training of dentists and dental hygiene assistants to become part of the medical-evangelist team of the church.

Outstanding assistance and counsel were given by Mervyn Hardinge, M.D., and U. D. Register, Ph.D., in the field of nutrition. C. S. Small, M.D., joined most effectively in the panel discussions, along with other members from the CME staff. The audience joined in the panels, with questions from the floor, which added materially to the interest of the meeting.

"This is a forward step in advancing the work of God," was the repeated comment as the meeting drew to a close. "Let us meet again next year," was the plea and sentiment of the entire group. All felt that the meeting's contribution to a better understanding between minister and physician, dentist, and nurse was obvious. We anticipate real teamwork between the spiritual leaders and the medical profession after so stimulating a period together.





# PASTOR *Shepherding the Flock*

## The Minister's Spiritual Life

JOHN G. CORBAN

*Pastor, British Columbia Conference*

I BELIEVE the minister's spiritual life is of importance in view of the fact that we can spend days and weeks of time with plans and methods, yet if our own personal relation to God should not be right, it profiteth nothing.

The apostle Paul says in 2 Corinthians 5:20, "Now then we are ambassadors for Christ." The concept of ambassadorship places the highest possible value on the work and calling of the gospel minister. I believe that if we are true ministers of the Lord, we represent more than any particular conference to the people—and more than even the Seventh-day Adventist Church. We represent the very courts of heaven itself.

The story is told of an American traveler in Sweden who entered the office of the American embassy, desiring a visa to enter Finland. The clerk said, "The ambassador is out skating." When asked how soon he would be back, the clerk replied, "Within fifteen minutes. I will have him here very soon." The traveler said, "Oh, do not bother him. I will return tomorrow."

"No, sir," the clerk countered, "do you think that a minister of the United States can be off duty while a citizen of the United States is waiting until he gets through skating? He will be here within fifteen minutes." Shortly the ambassador was at his service.

Out in the world about us there are souls who may drop in at a moment's notice to ask help of us for their visas from earth to heaven. What if we should ever be caught off duty—not necessarily because we might be out of position physically, for the moment, but spiritually, because we have taken time off to engage in some worldly pursuit, in some little project that will bring gain to our pockets, or in some other side issue? The apostle Paul's one great dread seemed to be the fear that he himself should prove a castaway, after having preached to others. Doubtless we have all experienced this same fear, and have earnestly sought to prevent it

from coming upon us. What is the necessary prevention and immunization?

### *Prayer and Daily Conversion*

In the midst of our intensely busy programs of evangelism, pastoral work, and Ingathering, the struggle is ever present to find the time needed for the nurture of our inner lives. Yet our Saviour faced the same pressures while here on earth, and He met them in a way that we must imitate.

"No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often He was found in prayer! How constant was His communion with God!"—*The Desire of Ages*, p. 362.

Perhaps we are tempted to think that unless we can take the time for long seasons of prayer, it is hardly worth while. Jesus took these long periods whenever He felt their need, but in addition to these, He also concentrated on the short, frequent interviews with His Father. He kept touching back often to the Source of power, that His humanity might be continually charged with divinity. His experience is to be ours.

I had never realized the necessity of daily re-conversion to God until I discovered this statement from the messenger of the Lord:

"However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God."—*The Review and Herald*, Jan. 6, 1885.

I think one of the greatest dangers to ministers, and to our lay people also, is to fall into the habit of going on from day to day, relying on a past experience with God, wonderful and precious though it may have been, but failing to renew it every morning and to go on with Him into new areas of personal experience.

An old farmer was giving his testimony in prayer meeting one evening, and concluded by saying, "Well, friends, I'm not making much

progress, but I am established in the faith." Next day Farmer Jones was getting out some logs. His wagon sank in the mud so that he could not move it. As he sat on top of the load, a neighbor came along and greeted him. "Well, Brother Jones, I see you are not making much progress, but you are well established there!"

Ministers and laymen alike ought to be established, "rooted and grounded" in the faith. But God wants us also to be moving along. Ministers in particular must never stagnate. We must be continually growing in faith, in knowledge, and in grace, until we reflect the image of Jesus fully. The servant of the Lord wrote:

"Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be 'laborers together with God.'"—*The Acts of the Apostles*, p. 56.

### *The Bible for Personal Needs*

We have often heard and appreciated the sound advice, "Plan your work, and work your plan." This should also apply in the matter of personal Bible study. I am a firm believer in the value of a systematic approach to God's Word, rather than a haphazard one. I am not now referring to the study we engage in while preparing sermons, but to that which we follow for our own personal needs. This is the sphere where we are most likely to be weak.

Ever since my precollege days I have believed in and followed the system that is suggested in the back of our Morning Watch Calendar—reading the Bible through each year, three chapters a day, and five on the Sabbath. I have begun it again for this present year. Some may question this method, feeling that it encourages a mere surface skimming of the Bible, reading so many chapters a day for the sake of marking them off. Some have suggested that we should rather read the Bible at the rate we find ourselves able to read it deeply and more exhaustively, along with the *Commentary*, perhaps.

While we should do this as well, I like to have a basic reading quota for each day. This helps to remind me where the various texts and passages are found, and what their wording is. I like to keep the general picture of the Bible story passing as frequently as possible before my mind, so that I can draw from it at a moment's notice whether in preaching, visiting, or holding Bible studies in the home.

One year I decided I would not follow this

regular system of Bible study, but would receive the needed food from the study that went into sermon preparation. In addition, I would plan to open my Bible at random to some portion, either upon awakening from sleep in the morning or upon retiring at night. This went along for a while, until there came periods when I would not read my Bible for personal edification at all. The sermon preparation helped keep my soul alive, but always there was something lacking. It was anything but satisfactory, and I was happy to turn again to the Morning Watch plan.

### *The Study of Other Books and Magazines*

If we are to keep abreast of the times in which we live, we shall have to give some attention to the reading of current books and magazines. We need to see how modern history is but the fulfilling of Bible predictions. John the Baptist in his day did not have the helps we have in study, and yet he kept himself informed.

"From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven."—*The Desire of Ages*, p. 102.

In this statement we can see justification for the interested reading of current papers and magazines that are of worth, provided they do not capture the time and interest that belong first to God. We may with profit give ourselves the culture of noteworthy biographies, books on science, travel, nature, and the study of Christian psychology. The latter is a field that is inviting an increasing number of ministers to enter and thus enlarge their usefulness and skill in spiritual counseling. Yet in all our study we must ever remember that we shall have to turn away from a thousand topics that invite our attention. The enemy of souls will ever be on hand to lead our minds away from the center of truth into bypaths of error.

The daily newspaper can absorb more of our time than it should, if we permit it. I have never forgotten the advice of a former history teacher on how to read the newspaper. He used to tell us never to read it through word for word, but first to scan quickly all the headlines and sub-headings, then to read only the articles that are of outstanding value and worth to us, cutting them out for reference if desired.

Magazines such as *The Reader's Digest*, *Newsweek*, *Time*, and others may be of help to us, so

long as we do not subscribe to too many of them, especially when the special half-price coupon offers keep following one another into our mailboxes in steady numbers. Actually, my greatest concern is to find time for reading all our own papers and magazines first, such as the *Review*, *Signs of the Times*, *These Times*, and *Life and Health*. Especially there must be time to read the Bible each day. If we find that the time we spend in such study is becoming less than the time we spend with books and magazines of the world, then we ought to see a red light flashing in our souls.

A retired college professor was telling me just the other day of a survey he had conducted recently in one of our schools. Among the faculty members he interviewed, he found the percentage of those who had ever read one single volume of the *Testimonies* all the way through, to be appallingly small. His great burden—and certainly it should be ours—was that with such a flood of spiritual light as God has entrusted to us as a people, we ought to be letting it shine into our hearts and minds now as never before, lest it become darkness to us!

"Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him."—*Testimonies*, vol. 5, p. 214.

"Since thus thou givest of thyself to me,  
How should I give myself, great Book, to thee!"

## Conserving New Converts

W. S. BANFIELD  
Pastor, South Atlantic Conference

OUR statistical reports from the General Conference of Seventh-day Adventists, revealing our numerical gains in membership, are heartening. However, with slightly less than a million baptized believers in a world of more than two billion inhabitants, I am sure we all have a burning desire to make our gains even more impressive.

We are right in emphasizing and building up our evangelical zeal and fervor to gain new converts for the kingdom of God. At the same time we need to protect ourselves against a type of disappointment experienced by the two classes in Haggai 1:6, 9. One class placed their wages in a bag with holes; the other went after much, only to return home and have a gust of wind blow most of it away. We cannot afford to put the precious grain of our evangelism into a bag with holes or to have the fruit of our labor

blown away. It places too great a stress upon our evangelistic forces to keep the granary overflowing when we cannot conserve these gains. In light of the fact that our losses have gone as high as 52 per cent of those taken in within a year, we offer a few suggestions as a help in conserving our new converts.

We have reference primarily to the situation in which an evangelist and his team have gone to a city, held a successful meeting, and moved, leaving the responsibility of conserving the gains to the local church pastor.

### *The Eminence of the Pastor's Calling*

Every man called of God should feel that his service is of the highest importance. The work of the specialized evangelist may be more spectacular, but in reality the work of the pastor is just as important. A pastor should never feel that his work is of secondary value and become dissatisfied with his work through envy of the glory surrounding evangelism. Rather, he should feel that we are all members of the same body. The apostle Paul states that no one member should glory over the other or feel that he can get along without the other. Jesus Christ is our Head, and every other member must share equal glory.

Evangelism usually calls for large financial expenditures, profuse advertising, and a team of well-trained and talented workers. As a result, the people become enchanted and profoundly intrigued. The sudden leaving of the evangelist at the close of an effort can mitigate the impact of his meeting and result in some casualties. A deep-sea diver must surface gradually or be placed in a decompression chamber upon surfacing, or else he gets "the bends," which can be fatal. Our emotions are subject to like stresses. We must let the pressure down gently. Let the evangelist and his team leave gradually over a reasonable period of time. This helps to prevent losses.

It is advantageous for the pastor to work with the evangelist; thus the people and the pastor will become known to each other before the evangelist leaves. The pastor is benefited when he knows the methods of the evangelist and has an insight into the problems faced in the meetings. When the people witness the friendly relationship between the evangelist and the pastor, they will more readily accept the pastor's service when the evangelist has gone. These new converts appreciate hearing the pastor refer to the evangelist in modest adulation, for they venerate him as being a spiritual father to them. It is wise, however, for the evangelist, before his

departure, to prevail upon the people to be faithful to God and to give the pastor their full cooperation.

### ***Eight Pertinent Points***

1. To the new convert the church property should appear inviting. It need not necessarily be elaborate or ornate, but it should be well kept. And it should reflect the character of our message—that is, it should have sanitary rest-rooms, cool drinking water, a clean interior, properly cared for floors and rugs, window-panes intact, proper lighting and ventilation. The landscape should be kept attractive. In a special sense this is God's house, and it corroborates the new believer's faith when it appears that way.

2. In the business world people respect that which is done in a businesslike manner. God's business should have the best management. Proper pulpit decorum, a well-planned order of service, punctuality, and courtesy help to develop a spirit of reverence. This is especially appreciated by those who have come from churches which have such an order of service. A worshipful atmosphere helps to conserve new converts.

3. A pastor must be resolute in visiting. The enemy is constantly at work to confuse the new convert. Disrupted families, tenacious harassing by neighbors and old friends, and a resolving of new business and social relationships oftentimes overwhelm the new believer. Until he becomes inured to his new manner of living he needs constant personal aid and comfort. Make a note of every absence and visit right away. Don't delay! Some people have died because the would-be rescuer arrived too late!

4. Continue some form of evangelistic program, especially on Sunday nights. A review of the doctrines helps to impress them indelibly upon the mind. The opportunity afforded the new believer of bringing his friends, that they may become acquainted with his new-found faith, is conducive in conserving new believers, as is also the sight of others being converted. These Sunday night meetings aid greatly in helping new members to overcome doubts and uncertainties that inevitably arise after the departure of the evangelist.

5. The new converts and the old believers are to become acquainted. The new must be welcomed wholeheartedly, not just tolerated, by the old. The pastor should be alert in anticipating any jealousies, factions, and rivalries that may arise, and he should tactfully plan methods to eliminate these conditions. Often timely social functions are just the help needed here. He should outline a program that will be helpful

and satisfying both to the new converts and to the old believers, thus drawing them closer together.

6. Many times new converts are eager to render some service to the church. They should be encouraged. If they are unprepared, various training courses should be started. Let the organizations of the church utilize as much of the new talent as possible. Be careful, however, not to pay too much attention to a few and neglect or slight others. A little prudence here will keep down offense.

7. Be discreet in raising funds. Seventh-day Adventists are renowned for their liberal sacrificial giving. This is as it should be. We look upon the sacrifices of our members with humble pride. Let us remember that in the message to the Laodicean church there is a reminder that there may exist at the same time material riches and spiritual poverty. Spiritual depth is not measured in dollars and cents. Goals are sometimes necessary in helping the people to decide how much they can do, to acquaint them with the need, and to give them something at which to aim. To resort to extraction of funds by methods of physical or moral coercion or hostile competition, or to make our financial goals oppressive, is only to defeat the objectives of Christian stewardship. Let us be judicious in setting goals and developing methods of raising them. Giving should be an act of worship and an expression of love.

8. Broaden the new believer's view of the scope of the Adventist movement. Encourage attendance at camp meetings, youth congresses, and JMV summer camps. Encourage the utilization of our church-operated schools, hospitals, and sanitariums. Invite the conference officials and missionaries to visit your church and speak. It is encouraging to the new believer to have the assurance that he is not a part of some small, insignificant, isolated body but of a worldwide movement well organized and managed. We can be justly proud of our spiritual heritage.

God grant that at His coming there will be a bountiful harvest as a result of conserving new converts.



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# NEWS

## *From Current Journals*

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

¶ Dr. Elliot Emanuel, McGill University psychiatrist, said in Montreal, Quebec, that faith, prayer, and Roman Catholic confession are superior to psychiatry and psychotherapy in curing mental and nervous ills. "The healing power of Lourdes or a Catholic confession is still of a much higher order than that of the average psychotherapist," he said in an address. "The truth is that, entirely aside from financial considerations, only something like 3 per cent of the general psychiatrist's patients have resources of personality and intellect that will enable them to use—and profit from—long-term psychotherapy. These modest possibilities contrast strongly with the highly colored pictures presented," Dr. Emanuel declared in attacking members of his profession who "oversell" the public with "exaggerated claims." Some of the "biggest names in psychiatry" flavor such claims with personal publicity and advertisement for their institutions that "violate professional ethics," he said. Others "contribute nothing to the science, have had little contact with individual patients, and spend their time with committees, on journalism and publicity," Dr. Emanuel added.

¶ Dr. Nels F. S. Ferre of Nashville, Vanderbilt University theology professor, said in an interview that although "there is an unparalleled hunger for religion" in the United States, no real revival is sweeping the country. "We may be on the verge of a religious revival," he said, "but if there were one we wouldn't have approximately one person out of every ten destined at some time to be hospitalized for mental illness. Nor would people spend more for tobacco, cosmetics, movies, and other forms of entertainment than they do for religion."

¶ Billy Graham said in Washington, D.C., that the success of his recent evangelism tour in the Far East proves that the Christian gospel has the same appeal in the Orient today as it has in America. "When I went to India, I was told that I was up against something different—the Oriental mind," he said, "but I preached the same thing I had in Europe and America and I found it had the same appeal. I say it is the gospel of Jesus Christ that has the appeal. Men may be different and come from different social backgrounds, but their souls are all made in the image of the same God and when that God is revealed there is instantaneous response."

Mr. Graham said that he had made his usual call for commitments "very difficult" for his Asiatic audiences. "I told them it meant forswearing old gods, joining a Christian church, reading the Bible, giving up sin, and living an entirely new life. Despite

this, at one meeting 5,000 signed cards, most of whom had not been Christians before." The evangelist said that he found the average Christian in India "more sincere and more dedicated" than the average churchgoer in America. "In India it costs something to be a Christian," he remarked. "It means being part of a minority. In America it is the socially acceptable thing to do to belong to a church—it's too easy. I found the Indian Christians intensely dedicated and very evangelistic."

¶ An avalanche near Ouray, Colorado, a town high in the southwestern Colorado Rockies, failed to stop the business of the Lord. The Reverend J. H. Halloran, Roman Catholic priest at Ouray, set out over 11,000-foot Red Mountain Pass for his parish at Silverton and found the highway blocked. But on the other side of the mass of snow was the Reverend Marvin Hudson, a Protestant minister, headed the other way. They swapped cars. Later, missions accomplished, they met and returned cars.

¶ Plans for a chapel, shelter, and counseling service that will be open 24 hours a day are being drafted in Copenhagen by the Church Army of the Cross. The center will be located in the heart of a Copenhagen business area.

¶ An ambitious building project has been launched at Lourdes to adapt the famous Marian shrine to the requirements of the millions of pilgrims who visit it every year. Plans drawn up by an international committee of architects feature a vast underground church capable of holding 20,000 pilgrims at a time, and a new 900-bed hospital for sick pilgrims. The church will be dedicated to Pope St. Pius X.

¶ A Roman Catholic sociologist said in Boston recently that parents who exercise reasonable control over their children's "dates" can generally save their sons and daughters from an unfortunate marriage. The sociologist conceded that the vast majority of dating will not result in courtship or marriage. But he warned that "no boy or girl today marries a person whom he or she did not at first date." "The family," he added, "can influence or control dating more easily than it can the ultimate choice of a marital partner."

Dr. Kane called it "ironical" that in the past when parents had greater influence and control over courtship and marital choice "there was less need of it." Today, he asserted, "when parents have much less influence and control, there is a greater need of it." Young people today, Dr. Kane declared, have the greatest freedom of choice in marital partners, but "comparatively little knowledge about how to exercise such freedom in an intelligent way." He de-

plored the attitude which regards it as "highly undemocratic and consequently highly reprehensible for church, family, or friends to try to influence or interfere in any way." The important thing, Dr. Kane emphasized, is for this "interference" to take place before actual marriage is in the offing. When parents step in to "forbid" a marriage, he cautioned, their efforts are usually too late, the approach is negative, their threats render the fiancé or fiancée even more desirable, and society is apt to frown upon the interference as "wholly un-American." "Parents must begin educating their children for marriage long before they ever have their first date," Dr. Kane declared. "When the age for dating arrives, if parents have helped construct a satisfying and adequate picture of the ideal mate, a large part of their task has been accomplished."

From a wheel chair, the Reverend John W. Pfahler is carrying on an outstandingly successful ministry in Pittsburgh. As pastor of St. Luke's Lutheran church, Shaler Township, the 34-year-old clergyman, a victim of polio, is leading his growing congregation in new building plans. Each Sunday the resolute minister preaches from his wheel chair and, with the choir, leads the congregational singing. On weekdays he holds conferences and conducts other pastoral duties while seated in his chair. He reads the Scriptures and prays with shut-ins over the telephone.

For the second consecutive year modern designs took all top awards at the annual competition sponsored by the Church Architectural Guild of America. Dr. Arland A. Dirlam of Boston, chairman of the awards jury, said that no example of Gothic or Colonial design was given a prize. Winning designs, however, were "more conservative than in the past," he said.

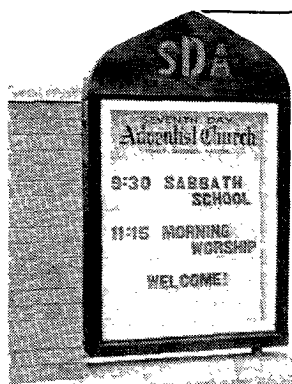
Formation of the National Academy of Religion and Mental Health was announced in New York by Dr. Kenneth E. Appel, president of the board of trustees. The new academy, first of its kind, will sponsor research into the relationship between mental health and religion "or the absence of religion." It also will seek to develop departments of mental hygiene in theological seminaries.

A "Bible book a month" plan, designed to encourage systematic study of the Scriptures, was launched in April by the Methodist Board of Education in Nashville. Called Bible Reader's Service, it will provide a monthly study guide for each book of the Bible. The series will start with the Gospel of Mark, to be followed by Matthew, Luke, John, and the other books of the New Testament. Similar guides to the Old Testament will be prepared later.

A Roman Catholic organization urged a House post office subcommittee to exempt bona fide church groups from any legislation drafted to outlaw the sending of unsolicited religious articles through the mails. The subcommittee, headed by Representative John Dowdy (D-Tex.), is holding hearings on the "mailability of unsolicited articles and printed matter with requests for payments or contributions."

Conscientious objectors who are not members of organized churches will be allowed to eliminate the pledge to bear arms in the oath of citizenship under a new policy of the United States Immigration and Naturalization Service.

**IN BRIEF**—Japan now has 1,250 Roman Catholic priests—the highest number in its history—Bishop Benedict Tomizawa of Sapporo, northern Japan, reported in Honolulu. . . . A chapel requested, planned, and constructed by the inmates of the State prison for women in Raleigh, North Carolina, was dedicated by the Reverend William H. R. Jackson, chaplain of the North Carolina Department of Prisons. . . . The world Jewish population increased 58,557 in 1955 to a total of 11,908,413, or 0.4 per cent of the world population of 2,500,000,000, according to the 57th annual American Jewish Year Book published in New York by the American Jewish Committee. . . . More than 500,000 children have been won to Christ through Vacation Bible Schools conducted by Southern Baptist teachers and workers in the last ten years, Dr. Homer L. Grice of Nashville, Tennessee, said in Dallas, Texas. . . . A Jewish group in San Francisco has undertaken a project aimed at rescuing aged but sane persons from mental hospitals.



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the greater is their power to harm us.—  
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# BOOKS ...

*The Joy to Study*, edited by Sherman E. Johnson,  
The Macmillan Co., New York, 1951, 163 pages,  
\$2.75.

This book consists of a compilation of thirteen papers on New Testament and related subjects, presented to honor Frederick Clifton Grant, formerly dean of Western Theological Seminary, Evanston Illinois.

Much of the book will be passed over by fundamentalists and Seventh-day Adventist ministers as quite out of harmony with our beliefs. Some of the various contributors deal freely in "higher criticism" of the Scriptures. For that reason this review concentrates itself on one lone chapter—the twelfth—as of special interest and specific value to Adventists.

Chapter twelve is entitled "The Descent of Jesus in Muhammadan Eschatology." More than fifteen direct quotations from Mohammedan writings are translated, with sources, regarding Jesus Christ—a number of them speaking directly of His second advent. These quotations may well be in the possession of every one of our workers. Additional references from Islamic sources concern the rise of the "beast" and "anti-christ." Some of these statements are quite interesting to us as a denomination and, though they are colored with Moslem viewpoints, indicate quite clearly that Mohammed had some knowledge of the closing events of earth's history. This chapter has a concluding section describing the battles with Gog and Magog and indicating the end of the great conflict, with the rapture and the descent of Jesus.

We do not present this review because of the value of the volume's theology, but rather that in its possession our ministry may have at hand, in an interesting and compact form, a number of quotations from Islamic writings that may be of some value in pastoral, evangelistic, and Bible instructor's work.

RAYMOND H. LIBBY

*The Christian Case for Abstinence*, Association  
Press, New York, 1955, 193 pages, \$3.00.

Here is a book worth reading by every Christian minister. Dr. Andrew Ivy says in the introduction, "The use of alcoholic beverage and the consequent evils have been great in a nation, community, or family only when Christians and churches, most unfortunately, have exerted very little influence on the conduct of church members and of the community."

We have been informed that during the last Christmas holiday more than six hundred people lost their lives on the highways. There are at present 141,733 more places where alcohol can be purchased than there are places of worship. How many of these traffic deaths were due to the use of

alcoholic beverages? Yet liquor advertisers force themselves into our attention a dozen times a day telling us that "beer belongs." They spend many millions to influence us to believe that unless whisky is served, the social gathering cannot possibly be a success.

This book has twenty chapters, each having been given as an address in public. Therefore they are easily read, though packed with the finest of arguments against the traffic and use of alcohol. Any minister will find in these eloquent pleas for an alcoholless life, a source book for his own temperance sermons. It is a book that can be effectually used to lend to an individual who is not yet fully convinced that he can be happy without the use of anesthetic in the form of alcohol. We bespeak a good circulation for this little volume.

HENRY F. BROWN

***The Gospel in Leviticus, or Holy Types*, Joseph A. Seiss, Zondervan Publishing House, Grand Rapids, Mich., 1955, 403 pages, \$3.95.**

Another Zondervan Reprint Classic. Joseph Seiss was a noted Lutheran theologian of a former century. He wrote many books, his best known being *Lectures on Hebrews*, *A Question in Eschatology*, *Voices From Babylon*, *Luther and the Reformation*, *The Gospel in the Stars*, and *The Apocalypse*. The present volume is based on his conviction that every book of the Old Testament points forward to Christ, particularly that of Leviticus. He explains the symbolism of Leviticus with new meaning, setting forth the gospel truths of this book in an inspiring way.

Among the various phases of the office, the services, and the requirements of the high priest, a type of our Lord, the author deals with the burnt offering, the meat offering, the peace offering, the sin and trespass offerings, the consecration of the priest, the day of atonement, the clean and the unclean, the sanctuary and its furnishings, the sabbatic year, and the jubilee. CARLYLE B. HAYNES

***In Grateful Remembrance*, Archer Wallace, Abingdon Press, New York, 1955, 128 pages, \$2.00.**

This neat little book contains fifty short chapters of comfort and assurance. Frequently the minister, faced with an experience of bereavement in his church, or with the necessity of a funeral service, wishes for some source material of comfort. This book is filled with beautiful, touching illustrations that will be of assistance in assuaging the grief so common to the human race. How frequently, as one reads these pages, is one reminded that the Christian "sorrows not as do others." There is hope and assurance in the love of God and the resurrection.

Dr. Archer Wallace, the author, long-time editor of the Sunday school publications of the United Church of Canada, has brought from his wide experience some of the wealth of material that has come to his desk. Each story told is a gem thought for a sermon. HENRY F. BROWN

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## Church Business Meeting

(Continued from page 48)

seemed to cheer the other onward, and this interesting "fellowship meeting" climaxed in due time with a hearty doxology.

It is true that a meal should not be the main attraction for a business meeting, but this type of gathering does provide seasonal fellowship. The proper timing of church business may well be studied by church officers. At any rate, in this meeting we found food for thought, and felt that those who had helped us to spend such a profitable and pleasant evening should be commended.

Just one caution might here be timely. Where a meal is planned in such a connection, it should be appropriate for the time of day, simple and nourishing, with many sharing the work of preparation.

L. C. K.

**THE CROSS** The cross was a form of punishment borrowed by the Romans from the Phoenicians. It was expressly designed to inflict the maximum pain for the minimum of unconsciousness, for since no vital organ was involved, death came with excruciating slowness. Cicero chose his words carefully when he called the cross "the most overwhelming and pitiless doom."—LESLIE BADHAM, *Love Speaks From the Cross*.

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After completing the preparation of the sermon, the preacher must prepare his heart. Go for a walk, or go to the place of prayer. And there, in the presence of God, meditate upon the message; give yourself wholly to it. Go over it point by point. Picture the congregation before you. Think of their needs. Call up the faces of certain ones you expect will be present, some whom you know need this very message. Ponder every point prayerfully. Plead with God as a true intercessor. Let your prayer be: "O God, help me when I come to this point. Give me words that will burn this truth into the heart of that man on the back seat. Help him and his family to see light in Thy light. Give me wisdom and grace to present this message so that the people will not see me, but Jesus only."

The audience knows when a preacher has himself been profited by his preparation, for if the sermon is to be a power, it must first become a living thing in the heart of the preacher. It must have laid its own warm hands upon him, bringing to him the very unction of God. When his own heart is aflame, the people will recognize the leaping forth of the fires of God.

R. A. A.

## INDISPENSABLES

TO WHAT extent do visual aids, beautiful music, sound equipment, and other like "indispensables" contribute to the winning of souls? Many evangelists have conducted campaigns with all these material advantages, but with disappointing results. On the other hand, with poor equipment and less means, surprising results have sometimes been achieved. Of course the opposite is also true.

Few men engaged in evangelism would advocate the frugal approach in these times. This is not to protest the use of material aids, but rather to dis-

courage dependence upon them. Their absence should never become a source of discouragement to the soul winner with a limited budget or with no budget.

Armed with the "sword of the Spirit" (the Bible) and filled with the "Spirit of the sword" (the Holy Ghost), with less complaining (about our deficiencies) and more explaining (the truth to men), we will yet finish the task committed to our hands.

E. E. C.

## THE CHURCH BUSINESS MEETING

It is difficult today to attract our church members to a church business meeting. There are reasons for this, of course. Our members scatter into the suburbs of our cities and few live near the church. Again, they must work long hours, both men and women. In the evening shopping must be done, the main meal of the day prepared and eaten before another program outside of the home can be considered. Where church plans require attendance a number of evenings during the week we need not be surprised that our most enthusiastic supporters find themselves in conflict with time and health.

Recently while visiting one of our city churches we were invited to a "fellowship meeting" on Saturday evening at the school building. That day had been filled to the full with the regular Sabbath services and a special program of instruction in the afternoon. In fact we had a good attendance every evening of that week, in spite of January's snow and ice. Naturally we wondered about the arrangement of this fellowship gathering, and what it would produce. But at the appointed time, an hour and a half after the close of the Sabbath, this gathering began. Despite the weather, the meeting was unusually well attended.

First, there was a fellowship supper with much good cheer. The food was simple but nourishing, a variety of salads and warm dishes that had been prepared the day before, a hot drink, and a simple dessert. We met in the church school cafeteria. After the supper, for which an hour was allowed, the tables were quickly cleared and all remained to enjoy the excellent and graphic reports of the church's activities for 1955. No one complained of boring statistics, for every report was different and intensely interesting. The pastor, leading out in a friendly spirit, carried the church with him. Being an evangelist, busy with radio, a correspondence school, and similar projects, he could inform his members regarding new plans in development. Each

(Continued on page 46)