

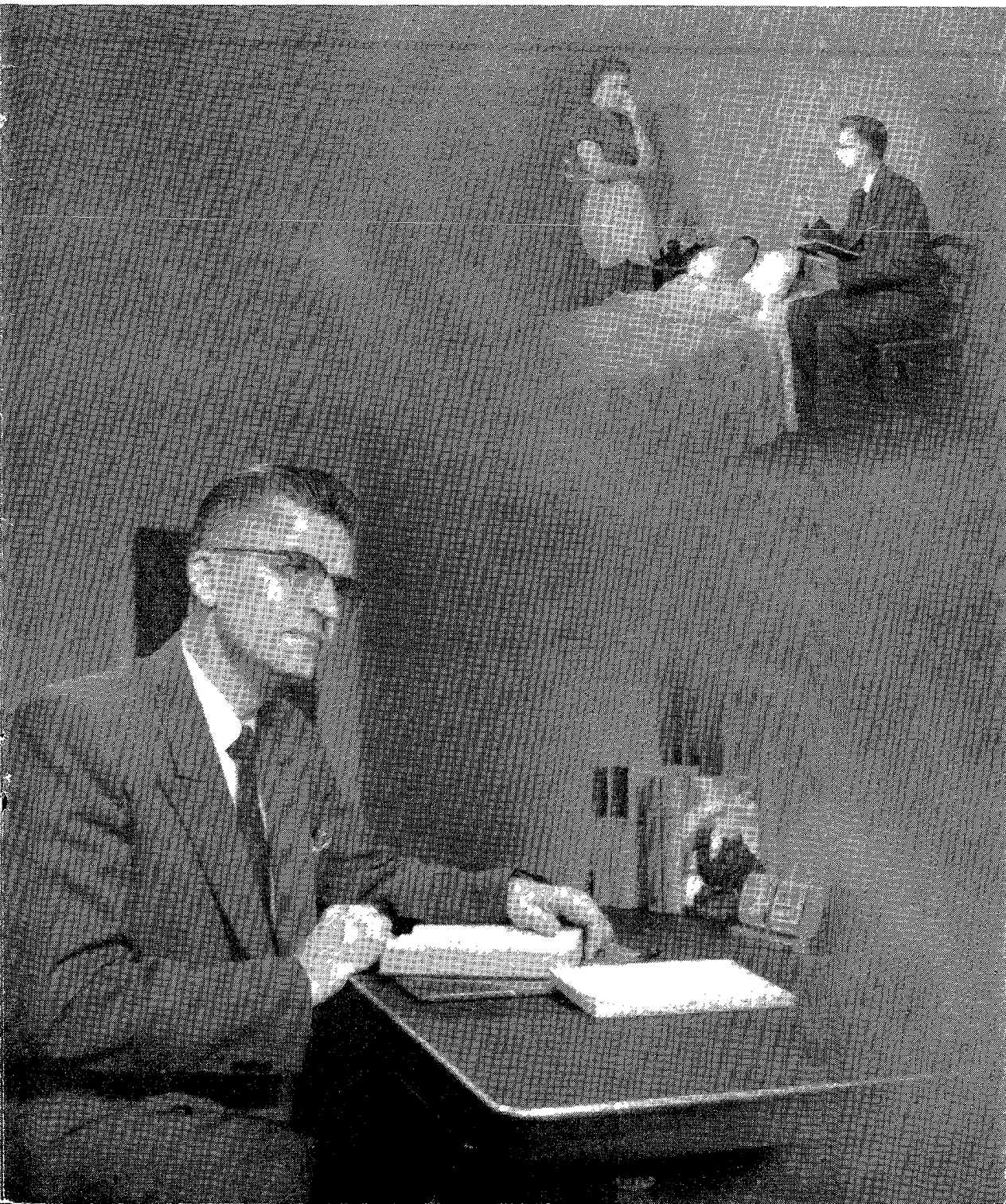
THE MINISTRY

FOR WORLD EVANGELISM

VOL. XXIX, No. 7

PASTOR SPECIAL

JULY, 1956



The Pastor

WHAT makes a pastor? Is it his intellect, his years of training, his research ability?

Is he successful because of his study habits? Is a sermon effective in proportion to the hours put into its preparation? Is the size of a man's library the size of the man?

Or is a pastor a success because of his vibrant personality, his quick wit, his winning smile? Is it the quality of his voice, his artistry with words, his ability to tell a story?

Could it be that a man succeeds because of his friends, because he knows the right people and cultivates their good will? Is it his ability to promote a program?

Is the modern pastor successful because he understands the human mind? He must learn to listen to the troubles of the troubled, and he must know how to dig out from yesterday the diagnosis of today. But does his counseling assure his pastoral success?

Is it his familiarity with the Word? Does his ready quoting of appropriate proof texts heal the souls of men?

What is it that makes a shepherd? Is it his training in the care of sheep, his study of the temperament of the sheep, his years as a shepherd, or the fact that he has the approval of his fellow shepherds?

No! All of these may be possessed by even the hireling. A true shepherd bears one distinguishing mark deep in his soul. He loves the sheep! They are his—the aged and the lambs alike. He knows them and will willingly suffer for them.

Deep in the heart of the spiritual shepherd, indelible against the storms of temptation and

ungodly influence, is written the love for his people. That love is the motivation of all that he does and is. His training, his study, his sermons are for them—for their hearts, and not just for their admiration. They know that he loves them. The smile on his face is only the reflection of what is in his heart. He listens to their woes that he may understand; he counsels that he may help. They see in his life no contradiction of his sermons. They know that he knows his God. He is a pastor not only by church appointment but by the call of God in his very soul.

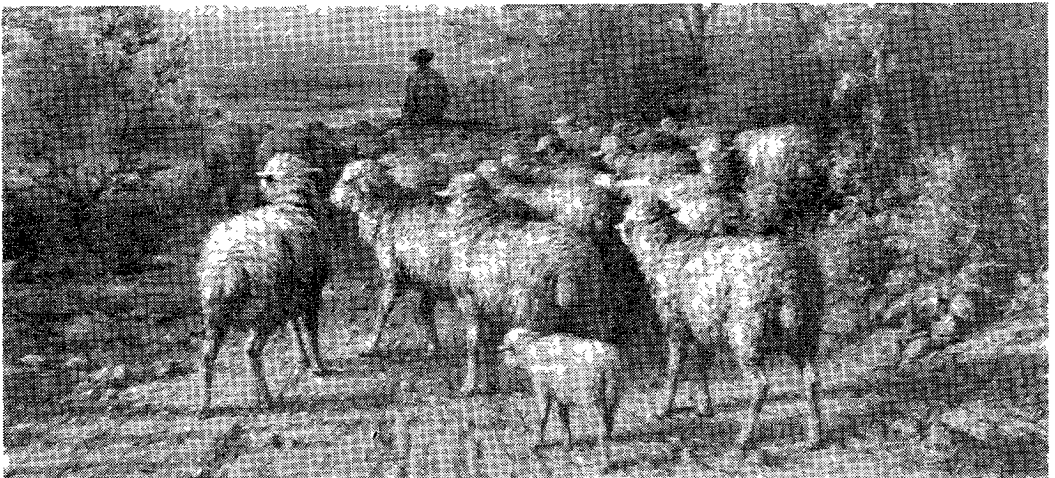
These are the qualities of a true pastor, and love is the distinguishing mark. Love for his people is surpassed only by love for his God. When the people he loves have learned to know the God he loves—that is the true pastor's reward, and the only reward he asks.

Dr. Theodore Cuyler, concluding forty-four years of faithful ministry, spoke out of the deepest emotions of his heart when, bidding farewell to his flock, he said:

"What Lord Elton from the bar, what Webster from the Senate Chamber, what Sir Walter Scott from the realm of romance, what Darwin from the field of science, what monarch from Wall Street or Lombard Street can carry his laurels or his gold up to the judgment seat and say, 'These are my joy and crown'? The laurels and the gold will be dust—ashes. But if so humble a servant of Jesus Christ as your pastor can ever point to the gathered flock arrayed in white before the celestial throne, then he may say, 'What is my hope, or joy or cause of rejoicing? Are not even ye in the presence of Christ at His coming?'"

REVIEW PICTURES

GEORGE RIECKE, ARTIST



THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
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VOLUME XXIX

NUMBER 7

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JULY, 1956

For the Busy Pastor

THE pastor of the Seventh-day Adventist church carries a tremendous schedule of activities and a heavy load of duties embracing the administration of his district as well as the carrying out of the interests of the various departments of our denomination's program.

This issue of THE MINISTRY is dedicated to that busy pastor and his important office. Your editors send it on its way with the prayer that many a pastor as he peruses its pages will here and there find some little help, some bit of inspiration, some idea that will help to make his arduous tasks more pleasant, more efficient.

"Words are loaded," someone has said. We use a word in an endeavor to convey a certain meaning only to find that in the mind of the next individual the word we chose has an entirely different meaning. In his series, "General Semantics and the Pastor," beginning on page 15 of this issue, Herbert E. Douglass throws some helpful light on this perennial problem in human relations.

Every pastor in North America will be happy to know that now a uniform church sign has been perfected and is available to all our churches in this division. Further details are on page 51.

The Southern Publishing Association has produced an attractive brochure that meets a long-felt need in our ranks—*A Memento of Your Baptism*. This interesting and informative pamphlet should be placed in the hands of every new member entering church fellowship. It will inspire him with a vision of our world task and acquaint him with denominational activities as well as place before him the privileges and duties of church membership. See the special announcement on page 31.

Our Cover

In his study the pastor not only feeds his own soul but prepares spiritual feasts of hope, inspiration, and conviction for his flock. And how live and vital are his messages in the pulpit when his messages are prepared with the individual needs of the flock in mind, how cheering and comforting his visits in the home when his own soul is fed by the Spirit and the Word of the Great Shepherd!

Page 3

Unfeigned Faith

R. R. FIGUHR

President, General Conference of Seventh-day Adventists



THE letters of the apostle Paul are especially interesting because of their many personal references. Paul had an intimate knowledge of those to whom he was writing. Notice this personal note to Timothy:

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5).

Here was a family with whom the writer was well acquainted. But that which particularly impressed him was their faith. It was an unfeigned faith. Grandmother Lois, who perhaps first accepted the gospel, had it. Then the daughter Eunice, married to a Greek and probably an unbeliever, also had it. And now it was found in Timothy.

This type of faith bears intimate acquaintance. Whenever Paul called it to remembrance it brought joy and comfort to his heart. We do not read that any of these three suffered martyrdom, as many of that day did. Nor do we anywhere read of any single outstanding act of faith that set them apart from the rest. But there was something about each of them that made them unforgettable. They probably were unconscious of their possession. But it was a living, actual thing in their lives. It stretched out over the years and stood the acid test of time. The daily trying experiences, whether in the home or elsewhere, were all met with sincere faith. When Paul recalled the lives of these dear ones it gave him a spiritual lift. What a wonderful thing to so live that people, remembering us, are encouraged! How true are these words:

"Lives of great men all remind us
We can make our lives sublime."

It is how men act under strain that reveals what they are. Take Abraham Lincoln as an example. Once when it was reported to him that his secretary of war in an explo-

sion of anger had called him a fool, he calmly remarked, "Well, then, it must be true, for Stanton is usually right." It would be impossible to argue with a man as big-hearted as that.

In a certain field where I once labored, an ordained minister had to be dropped from the work. As sometimes happens in such cases, he became bitter and critical. In his wife's presence he discussed worker after worker with whom he was acquainted and with whom he had labored. First one, then another, was referred to, and always with the same criticism—they were not really sincere but were just in the work for the money they could get or for the position they occupied. "But," interrupted his pained wife, "that is not true of Brother ———, nor of ———" mentioning them by name. "No," he admitted thoughtfully, "they are different." It was good that God had a few men there whose consistent living could compel even a cynic to testify of their unfeigned faith. More than we realize, the stability of God's cause depends upon men and women of genuine, unassuming faith.

The Influence of Genuine Lives

We can all recall men and women who have had strong influence over us. I recall one in particular—a teacher. I greatly admired him. I still do. Some of his ideas and attitudes were rather extreme and in some ways impractical. But there is one thing I have never questioned—the genuineness of his faith. There was absolutely nothing of pretense about him. And then I think of a certain missionary. And whenever I call him to mind, my respect increases. He is that kind of man whom the longer you know, the greater becomes your confidence in him. No, he is not a great preacher, he does not have an unusual personality. But there is something about him that is inescapable. It is his unfeigned faith.

As we read this fragment of Paul's letter to Timothy, it seems to imply that such faith can be passed on from parent to child, that it is something that can be retained in the family to bless succeeding genera-

This talk, given at the morning worship hour during the 1956 Spring Council, seems particularly appropriate for this special issue on pastoral work.

tions. We are not told that Grandmother Lois passed on to her daughter Eunice any property, but she did pass on her faith. And whether Mother Eunice passed on any of this world's goods to her son, we cannot say. But we can say with certainty that the faith that dwelt in the hearts of these two devoted women lived on in Timothy's heart. What they passed on to him was something intangible, but yet tremendously real. It was a way of life that affected everything he did and said. It marked his profession of religion as genuine.

When Paul spoke of Timothy's faith, he qualified it. It was not just faith, but "unfeigned" faith. Even back there in the early church there was a difference. Many had a sort of general, average faith. But this was something different, something above average. His sincerity, the genuineness of his profession, his unassuming way of living, marked him off from others. There was nothing about him that was merely for show. There is an unfortunate aspect in much of present-day Christianity. There seems to be so much of mere profession, and so little of godly living.

Glancing over the statistics of the various Christian groups in the United States, we see a great deal to encourage us. Church membership in the United States now totals 97.5 million, or more than 60 per cent of the total population. A century ago, in the supposedly pious Victorian age, only 16 per cent of Americans were enrolled as church members.

Now that looks good. Church membership and church attendance are evidently growing. But real Christianity is more than church attendance. We recall the words of our Lord: "When the Son of man cometh, shall he find faith on the earth?" Had He said, "When the Son of man cometh, shall He find a large church attendance?" that would be different. But He was talking about faith—yes, unfeigned faith. And His question implies that such faith will be found in negligible quantity. There is plenty of make-believe faith in the world, as there was in the apostle's day. Judas doubtless had that kind of faith, and had it in abundance. But it soon became evident that he had little of the real thing. He had joined the movement for ulterior motives. People were doubtless impressed by his ability and his personality. His was a very practical type of mind. His observations were not altogether out of place. Yes, he

went through the motions of faith, used words of faith, but never experienced real faith. He never fully committed himself to the cause.

Now by contrast let us notice Peter. Good old rugged, lovable Peter! He was a sincere man. He made mistakes, and big ones too. But there was a sincerity about him. In other words, he was genuine. There was no make-believe about him.

Out in China some of the brethren gave me some paper money called hell notes, used in connection with funerals. They are all burned at the funeral service as a sort of placating offering to the gods and to ensure ample material possessions for the deceased in the next life. Sometimes they make large paper and cardboard automobiles and ships, so that the deceased will have means of transportation. And these too are burned. This is all pretense. There is nothing genuine about it. But how different is the Christian message. There can be no pretense about our service for God.

Up in Samaria the apostle Peter sternly rebuked Simon the sorcerer with the words, "Thy heart is not right." The trouble with Simon was that, though he professed conversion, he was still a sorcerer at heart. He had been practicing magic, endeavoring to demonstrate his superiority over others, and even his supposed ability to make God and the forces of nature do as he desired. When Peter came along, it seemed to this man that he had met a greater sorcerer than himself. And he wanted the power that Peter had. But he wanted it for himself. Like Simon, there are always people who think that they can use religion for their own selfish ends. They profess conversion, they conform to a type of religion, but the faith they have is only feigned and formal.

How different was the jailer at Philippi. When the earthquake shook the prison and the doors flew open, the jailer was mightily moved. He came trembling and knelt in awe before the apostles. His request was not, "Give me this power that I may shake things," but rather, "What must I do to be saved?" He may well have been a religionist of some kind. But now something gripped his heart. He sensed a need and cried out for salvation. And Paul was ready with an answer. "Believe on the Lord Jesus; place your confidence in Him; take self out of your own hands and place yourself in His hands; trust yourself fully to His keeping and direction." And the jailer's response

was immediate. He partook of that unfeigned faith of the apostle.

Our Times Demand Unfeigned Faith

The times in which we live demand the same kind of faith; nothing else will answer. Brother Torrey and I have just returned from what are probably the two hardest division fields of the world. We could not help noting the trend among the nations. This old world is breaking up into many little nationalistic and explosive segments. Rallying cries that appeal to natural passions are being raised by selfish and unscrupulous men. Old superstitions are reviving. And in some places religious prejudices are becoming more bitter. All this affects our work. Mission work was never easy, but today we are facing unparalleled conditions. In more than one place our churches have been closed and our people forbidden to meet. Our missionaries have even been deported at times, and in some fields they are being refused entrance. Others are being watched as though they were spies. Troubles and hindrances are increasing, and the prosecution of our work is becoming more and more difficult. These conditions call for unfeigned faith such as Timothy had.

From one of our divisions comes this word:

"Things have taken a turn for the worse in ——. Our representative has just returned from there, and talked with me quite a while over the telephone. . . . Our denomination has committed the almost unpardonable sin of converting large numbers of people in this country to the faith. Previously our soldiers had liberty in the Army to keep the Sabbath. We had some deviation from the religious tax that is levied upon churches. Our children had liberty to keep the Sabbath and were not compelled to attend classes on that day. But in a few months now everything has changed. Government officials who had been very friendly and cooperative have turned to be the very reverse. The Army withdrew its permission for Seventh-day Adventists to have Sabbaths free, and one of our soldiers was just recently sentenced to two and a half years in prison for insisting on keeping the Sabbath. One of our brethren was fined a month's salary for the first Sabbath his child stayed away from school and was told that there would be a similar fine for each succeeding Sabbath that the child was absent."

A report like this grieves us, but does not surprise us. For have we not been told that troubles will increase until our Lord's return?

Recently one of our workers was able to

return to his home country in an area where liberty is being curtailed. He told of experiences there through which many of our workers are passing. A number have been sentenced to long prison terms. But he reported that our younger workers, in addition to carrying on their government-assigned work, are holding true and keeping in touch with the churches. In his letter he says: "It was my privilege to talk to some of these consecrated young workers, and I understand once more that the cause of God can never falter as long as it is being carried by such strong hands." We thank the Lord for the unfeigned faith that lives in the hearts of such fellow workers as these.

During World War II a convoy was making its way across the Atlantic. A few scattered destroyers were there to protect the convoy. Suddenly the captain of a large transport saw a white streak in the ocean betraying the approach of a torpedo. There seemed to be no way of avoiding it, so through the loud speaker he shouted, "Boys, this is it." The captain of a little destroyer also saw the white streak. Without a moment's hesitation he ordered "Full speed ahead!"—directly into the path of the torpedo. He took it amidship. His little ship was blown apart and all on the vessel were lost. It was a heroic, self-sacrificing deed on the part of one who was dedicated to the protection of the convoy.

The brave captain and his crew are gone. All that is left is the memory of their courage. They died to save the lives of others. There was no make-believe service. It was self-sacrificing. The unfeigned devotion of that noble captain and his men to the cause to which they were committed is a lesson for us. God's cause surely demands no less a dedication.

Here is a truth worth pondering:

"No person ever really lives until he has found something worth dying for. You can never really possess the kingdom of God until the cause of God becomes more important than your own life."

As leaders in God's cause, as shepherds of God's flock, there must be no drift toward carelessness, no division of our dedication, no lukewarmness in our devotion. Ours must be, by the grace of God, an unfeigned faith. Nothing else will hold us steady and constant and bring us through the trials that are just ahead. We need a faith unfeigned, untainted, and immovable.

On Being a Preacher

CARLYLE B. HAYNES

Takoma Park, Maryland



WHEN the president of the Potomac Conference asked me to speak on this occasion I sought to learn what he had in mind. His reply was that I could select my own subject; but he took occasion to express the hope that it would be something on the ministry, or about preaching—something that might contribute to the improvement of the working force of the Potomac Conference.

The field is a very large one, and one could range far and wide over its vast area. It is not in my mind to do that. Rather I propose to limit myself to a very few, but very important, considerations in connection with the work that our ministers are doing—or the work that they are supposed to be doing.

I am among those old-fashioned people who hold the conviction that the chief work of the preacher is to preach—not to gather funds, to raise goals, to lead drives, to spark campaigns, to promote projects, to be an entertainer, to show pictures and films, to curry favor with his leaders, or to seek promotion for himself, but to preach!

Mind you, I say preaching should be his *chief* business, the thing that he is doing or preparing to do most of his time. These other things that have been mentioned may be auxiliaries to his preaching, but they are to be secondary, not permitted to crowd into the first place. Preaching is to be his great work, his chief work, his life-work. Other things of lesser consequence may follow after, but preaching must be paramount.

"Go . . . Preach!"

It must be remembered, and always kept in mind, that the great commission we received from our Divine Master is, "Go ye into all the world, and preach." The commission contains nothing bidding us to go into all the world and raise money, or con-

duct campaigns, or raise goals, or promote this, that, and the other thing. There is nothing in it, either, I should remark, telling us to go into all the world and become counselors, qualified to apply the principles of psychology and psychiatry to the problems of men. There is only one Norman Vincent Peale, and it is not a part of our calling to attempt to imitate him. One such is quite enough. Our business is to "Go . . . preach." Let us be about our business.

I beg you not to misunderstand me. I have no disposition to minimize or discount the importance of any or all of these other things that have been mentioned. What I have in mind is to emphasize the chief importance and imperative necessity of preaching, and to point out its deplorable neglect in these days, and the substitution for it of things of much lesser consequence. What I would do is to encourage you to put the things you are expected to do into their relative positions of importance, placing first things first, where they belong, and to become really good preachers, effective preachers, convincing preachers, not allowing anything of lesser consequence to take the place of preaching.

It may be I can best illustrate and emphasize what I have in mind by relating an incident in my own experience. On one occasion when I had returned to my homeland from my field of labor in South America, I went to visit my mother. Mother was a faithful and devoted Adventist. It was her prayers that brought me into this faith and put me into the ministry. It was always a joy to me to visit her and listen again to her fervent witnessing for her Lord, and for this message of truth. She loved this cause and had always been most faithful in the performance of her church duties, particularly church and Sabbath school attendance. On this occasion, after we had discussed and brought ourselves up to date on all family affairs, I inquired how the church was developing. Mother's membership was in a fairly good-sized city church in southern New Jersey. I said:

An address delivered at the Potomac Conference workers' meeting, Takoma Park church, March 20, 1956.—EDITOR.

"Mother, how are things at the church?"

"I do not know, son. I do not attend the Sabbath meetings any more."

"Mother! What in the world do you mean? Have you been sick?"

"No, Son. I am quite well. What has happened is that the Sabbath services have become not merely uninteresting but positively irritating. Instead of doing me good they do me harm. Instead of bringing me a blessing they stir my ire. I would never think any more of taking my non-Adventist friends to our Sabbath meetings. They would be driven away from our faith, and not attracted to it."

"Tell me why, Mother. What has happened?"

"Just this: We do not have any preaching any more. We do not hear a sermon from year's end to year's end. We go to church to hear the Word of God preached. We do not hear it. There is no preaching. There is no sermon. There is no uplift. There is no spiritual food. We go home depressed, not inspired and lifted. Finally, I gave up. I get much more blessing now remaining home and studying my Sabbath school lesson."

"But surely, Mother, this does not go on every Sabbath!"

"Yes, every Sabbath. Every Sabbath has been tagged for some project that must be put over, some goal that must be gained, some department that must be promoted, some fund that must be built up. I believe in every one of them and want to have them all prosper. But, Son, the Sabbath morning hour is for worship, for preaching. I am starving to death for a good sermon that comes from God's Word. But we do not have preaching any more. We have promotion, we have book sales, we have subscriptions to our magazines and periodicals—but no preaching. So I stay at home and study my Sabbath school lesson. I get much more out of it."

I labored with Mother, as a dutiful son should. But I made little impression, certainly not sufficient to alter her course in this matter.

Sabbath Is for Worship—Not Promotion

I feel I should repeat that I am making no appeal for any abatement in our promotional program, or for the abandonment of goals, campaigns, and drives. What I would have you consider is whether it is

not right and necessary to safeguard the Sabbath morning hour of worship for worship, for the Bible, for preaching. To me it seems imperative that the Bible and preaching should be restored to their rightful places of centrality in the hour of Sabbath worship.

This need not mean that our promotional efforts should be curtailed or weakened. It means merely that they should be carried on in a different way, and at different times, and not permitted to usurp the place of the Bible and of preaching. Indeed, I hold a profound conviction that when the Bible and preaching are restored to their rightful places in the activities of our churches our promotional activities will at once become easier, more efficient, and surprisingly more fruitful.

This is not mere theory. I saw it demonstrated and proved on one occasion. It was in one of our large city churches with a membership between five and six hundred. The pastor had become deeply concerned because the number of special days and special programs and special promotion left him with very few Sabbaths when the Bible and preaching could be given the chief place in the Sabbath morning service. He took the matter to the church board for discussion. They met on several occasions, studied the church program and needs from every viewpoint, gave consideration to the methods other than Sabbath promotion by which their church needs and denominational goals for home and foreign missions might be raised, and finally came to a positive decision.

That decision was that the Sabbath morning service of worship should be used only for purposes of worship, preaching, and Bible study, and no intrusion of other things should be permitted. The board pledged itself to support the pastor in maintaining such a program. There was to be no promotion activity on the Sabbath, no solicitation of funds, no appeals for church expense, church school expense, janitor, heat, or anything else; no solicitation for Ingathering or Week of Sacrifice or foreign missions. All these interests would be taken care of in other ways than formerly, and at other times than on the Sabbath.

They decided to lump all the church expense funds together under the name of home missions, divide the whole amount by the number of members and number of

MARKS OF STRENGTH

To hold convictions without obstinacy,
To have force without brutality,
To reprove error without cynicism,
To be brave without being rash,
To triumph without contempt,
To despise crime and love the criminal,
To maintain a point and stay fair—

These are the marks of strength.

—Anonymous

Sabbaths in the year, and accept the result as an individual weekly goal. They printed their own tithe envelopes, and on them had but three items—tithe, foreign missions, and home missions, the latter including all items of church and church school expense, such as teachers' salaries, janitor, heat, light, telephone, repairs, maintenance, amortization of mortgage, et cetera.

All Goals Met and Bettered

The year before this program went into effect the tithe of this church amounted to \$27,000; the year after, to \$72,000. The year before, foreign missions giving amounted to \$4,700; the year after, to \$17,000. The year before, home missions giving—that is, all items for church and church school expense—amounted to \$8,600; the year after, to \$35,000. And every periodical and magazine subscription total of the year before was exceeded. The most important development, however, was that the spiritual life and activity of the whole membership, their soul-winning activities, were raised immeasurably.

I think I need not add that getting this program started brought its difficulties and misunderstandings. When department secretaries—local, union, or General Conference—were to have the Sabbath morning service and were told of the vote of the board, that only a sermon was expected—a good, spiritual sermon, with no promotion or solicitation—some of them expressed dismay. And dismay was not the only thing they expressed. One department man refused to take the Sabbath service unless he was permitted to raise a fund for magazine subscriptions. He was told with kindness and deference, but most firmly, that the

church would have to get along somehow without his ministrations for that day. The report he took back to Washington about that pastor—and that church—was really something. He had greater ease of delivery and vigor of expression than had ever been observed before.

But the church liked the program and prospered greatly as it carried it out, and without bringing any injury to the regular goals and campaigns of the church. When God's people are fed with the bread of life, and nourished with the Word of God, and built up by spiritual preaching, they will come behind in nothing needful to the welfare of God's cause.

What Is a Sermon?

You will not fail to recognize that if preaching is restored to its rightful place, and engaged in regularly, a great deal more attention and time will need to be given to the construction of sermons than is noticeable today. And certainly that will not be something to be regretted. Our preaching has fallen to a rather sorry level, and it is putting it very mildly to say that we could do with something better. It has come to the place that a compilation of quotations from the Spirit of prophecy, with very few connecting remarks to link them together, is looked upon as a sermon. It is not a sermon. It is only deplorable evidence of the speaker's inability to do any thinking of his own.

Now do not misunderstand me. I have a wholehearted belief in the Spirit of prophecy, and most certainly believe in its proper use. But I do not believe it is properly used when selections typed out on cards are read one after another in lieu of a sermon, in order to save the worker from doing any brain work of his own.

If a man is to be a preacher he must not look on the making of a sermon as a trivial business. It is rather big business—the biggest, most massive, most sublime business any man can engage in. It should be given the very best ability that a man has. It is not accomplished by the easy gathering and compiling of a few or of many quotations, whether from the Spirit of prophecy, from the newspaper, from books, or even from the Bible itself. As Bishop Quayle, in his *Pastor-Preacher*, says,

"I have seen some men preaching who appeared to me to be clerks in a poor store. They were very busy; but they had no

goods. They sifted the newspapers to disclose a Sunday theme. They were eager with a childish eagerness to have something to say, but when they spoke they had nothing to say which, if left unsaid, had left a new heart-break in the world."

And he adds: "If I left this sermon unsaid, what loss would ensue? Put that sharp sword at every sermon's throat and see how the sermon fares."

It is not necessary that a preacher be a great man. It is necessary that every preacher recognize that he is engaged in great business, that he is to preach great matters. The thing that brought us into this business of preaching was not, I am sure, the lure of wages, or of leisure, or of prestige. We did not enter this work to gain a name for ourselves. Rather, it was the lure of things to be done that, if left undone, would leave the world a wreck along the shores of time. If this gospel we are preaching—if our preaching of it—be not utterly necessary, then it is utterly unnecessary. There is no halfway permission or commission in our heavenly calling. Man is lost and we are in the business, with God, of saving him. And unless a preacher feels the utter necessity of preaching, he must not preach. The man who does not look upon his mission as supremely great—that man is not big enough to preach. Unless a

man's ministry is, to himself, momentous, he himself is trivial. More, his preaching is trivial.

Huckster—or Preacher?

So I put it to you, preachers. How do you look upon your work? Is it sublime or trivial? If to you it is not sublime, you have missed your calling. You are bound to fumble a task whose magnitude you can neither appreciate nor approximate. Men so little as to think the gospel of the great God a lean and trivial thing, must not undertake to preach it.

I have left many things unsaid that should be said, that time has not permitted to be said. The making of sermons should be emphasized. The matter of prayer should be discussed. The supreme need of the Holy Spirit, the one thing of greatest importance, should not be omitted. It would be well to study the most efficient method of organizing the church to raise all its goals, reach all its objectives, and care for all its needs. I urge you to think through these matters by yourselves.

I leave these thoughts with you. Two ways open before you, and I would have you look at and consider both. You can be a beggar, a huckster, an auctioneer—or you can be a *preacher*. The great need of this cause is preachers. God help you to be a preacher!

Characteristics of the Pastor-Counselor

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PART I



THERE are certain qualities that distinguish the better pastor-counselor. While he will not have all of these characteristics to the point of perfection, he will have all of them in fair degree and most of them in a comparatively high degree.

It would require a book to handle them adequately, and the wording would vary with the author, but the following is one man's way of describing them. The order in which they appear does not indicate relative importance.

Humility

The counselor must ever be aware that wisdom and insight, tact and understanding, skill and power, come from the Wonderful Counselor. Never will he allow himself to become the center of the counseling relationship. He will relate himself to the counselee in such a way that the presence of a third Person is always felt. This is not done by words necessarily, or even by prayer alone, but by a constant awareness of his high calling as ambassador for God and undershepherd of souls. Humility is the natural consequence of the amazement and holy fear the minister feels when

he considers what gifts and responsibilities the Lord has entrusted to earthen vessels. Such a spirit on the part of the counselor is sensed by the person seeking help, and this feeling gives to the pastor's counseling work its unique value and power.

Faith

The pastor, in his role as counselor, needs his faith renewed daily. He sees on every side the ruin and damage of sin. He sees the cost of evil mounting with compound interest. Cruelty, unfaithfulness, impurity, deceit, sensuality, hypocrisy, cowardice, and a host of other evils confront him with sickening frequency. Shame, terror, distress, frustration, anxiety, fear, hopelessness—these and other emotions drive the parishioner to him for help. While living in this smog of sin the counselor must be able to breathe the pure air of God. Even though oppressed by the darkness enshrouding the people, he must look up and see the light in the face of his Saviour. His ministry is based on the unshakable conviction that God will soon make all things right and that His purposes *will* work out. This is strengthened by the evidences in his church of the heart-changing grace of God, which calls men from a life of sin and guides their feet in the path of sanctification.

Patience

The pastor-counselor needs to be patient. This means more than not losing his temper. He must be willing to wait for the grace of God to move on hearts. Sometimes results will not be seen for weeks or months. In some cases years may pass before lasting improvement is seen. Healing and maturing take time, and these forces are involved, to some degree, in all problem-situations brought to the counselor's attention. The resource of patience will be heavily drawn on in dealing with teenagers, with alcoholics, with married parishioners whose troubled history goes back for years, with individuals whose emotional health is poor, with persons deviating from the normal sex pattern, with the over-dependent, and with members who are either mentally ill or chronically on the verge of such a condition.

In this connection, the counselor must keep in mind that wholly satisfying solutions frequently are not possible for problems of any degree of seriousness. Occasionally we see a situation that seems to

clear up completely. The Lord in His kindness doubtless permits these to occur to maintain our faith and strengthen our hope. Many times, however, the insights gained in the counseling process operate rather to ameliorate the lot of the counselee or to support him in his relation to a set of circumstances that cannot be changed. After all, it is usually other persons who cause the hurts that bring the counselee to his pastor, and these persons must be lived with. The total environment, too, cannot easily be changed, and acceptance of that fact is often the first step in the direction of finding a way through the problem.

Kindness and Love

The pastor is engaged in a ministry of love and kindness. This is particularly true in his counseling relationships. Here real kindness is the basic element. It is not found in the professional smile, the too-cordial handshake, the ingratiating voice. True kindness comes from the depths of the heart. It springs out of the kind of love that God has for sinful men, and makes it possible to love even those who are not likable. Preaching about love is easy; demonstrating this quality in the one-soul interview is the test of the sincerity of the sermon. Kindness and love cause the pastor-counselor to understand how weak people are, how heavy their burdens, how faltering their steps. More than most, he recognizes the tremendous conditioning power of environment and training—the operation of the great law of cause and effect in the realm of character and the spirit. Persons appear not only as they are, but as God meant them to be. The pastor never forgets that his Lord pays the highest price for human scrap, and makes of it something rare and precious.

Perception

The counselor must be a man of sensitivity and perception. He needs a sort of built-in spiritual "radar" to sense the moods and feelings of others and to relate himself accordingly. The man who comes to his study may present what appears to be only a trifling problem. But he is anxious, nervous, unsure of how far he can safely go with the pastor. To try the pastor out he will begin with something relatively minor. The perceptive counselor will sense the underlying tension and the presence of a deeper trouble, and will allow the coun-

seelee to come to it at his own rate of speed and in his own way. The words spoken, of course, tell a great deal; so do the silences. Too much speech also is significant. Meanwhile the body is communicating messages that convey a lot of meaning—the clenching and unclenching hand, the tightly twisted handkerchief, the perspiration, the position in the chair, the motion of the feet, the breathing, the color of the skin, the quality of the voice, and similar indications. Sometimes the body itself conveys a message differing from the spoken one. A man may talk of trust, while he demonstrates suspicion; he may praise, while his body talks of anger and resentment; he may speak as though intending to be frank and open, while his body indicates concealment. To put it another way, his actions may speak so loudly that the minister is unable to hear what he says. The perceptive counselor, in short, remembers that it is the whole man who communicates, and keeps himself attuned to receive messages of every kind.

Empathy

Empathy is one of the most important of all qualifications. It means the ability to project by imagination one's own consciousness into that of the counselee. Where sympathy, which has been extolled so often, means suffering "with," empathy describes the process of suffering "in." The counselor, then, looks at the problem as though it were his own. He sees as the other sees, feels as he feels. He walks in the other's moccasins, and sits where he sits. When a girl is describing the fear and shame she suffers because of a moral lapse, he communicates to her that he is feeling *in* the situation with her. This he is able to do with the boy who for years has been piling up resentment against a too-authoritarian father, with the middle-aged matron whose life seems to be losing its meaning, and with the old man oppressed by loneliness and a sense of uselessness. Applying the words of Paul in an accommodated sense, he can be all things to all men. This power is his because he is, by nature, a brother to all sinners, because he has studied the workings of the human heart, and because the Holy Spirit sensitizes him to all pain and need.

Detachment

While the counselor can, empathetically, place himself into the feelings of the

counselee and feel the problem as he feels it, he must at the same time be able to detach himself from emotional involvement. Perhaps this can best be stated by saying that he should maintain an objective attitude. If he lets himself be drawn into the same condition of feeling as the counselee, he will be unable to give the help needed. A doctor, while treating a patient, may sense keenly the latter's pain and distress. He cannot, however, allow this awareness to stop the treatment or to weaken it. While he understandingly may enter into the treatment and operation as though it were his own, he must often cause pain for the patient's ultimate good. The pastor, who treats the mind and heart, has to be at one and the same time a warm and tender human being, a minister of the love and grace of God, and a professional man with clinical detachment and objectivity.

Noncensoriousness

The pastor-counselor must cultivate the quality of being noncensorious. The individual in trouble does not come to him to have judgment pronounced or censure expressed. The person in distress is often keenly aware that he has failed or that he has come short or that he has done wrong. Often the sense of guilt is the most painful element in the problem. The pastor will remember that even God Himself "sent not his Son into the world to condemn the world; but that the world through him might be saved."

The pastor's office will make it necessary for him to call sin by its right name. In his own soul he must grow to hate sin and all its works. But at the same time he is to convey to the sinner that he loves him, that the mercy of God is extended to him, and that forgiveness is instantly available. While the pastor must at times cry aloud and spare not, in the counseling relationship he will more often need to speak comfortably and to take care not to put out the smoking flax. Underlying all his dealings with his people will be the awareness that his commission makes it necessary for him to comfort the afflicted, and afflict the comfortable.

Shockproof

Proof against shock is another qualification of the successful counselor. In his capacity as an undershepherd he will hear "heartbreaking recitals of wrong, of deg-

radation, of despair and misery." Before him will be spread out, in all its ugly and distressing detail, the sickening consequences of departure from the path that God has chosen for the individual. Yet the counselee must not feel that the minister is too holy to deal with sin. He should not think of the pastor as a man whose sacred office sets him apart from hearing stories of sin and evil. Chaplains in the armed services have told of church members coming to them for help instead of going to the pastors of their own churches. The chaplain could listen without being shocked, they said, but the pastor would have been too deeply agitated by the story they had to tell.

Trustworthiness

That the pastor keeps all counseling matters confidential should hardly need to be mentioned. One of the things that has given the Roman Catholic confessional its strength, even though it lacks divine authority, is the fact that the priest holds inviolate everything that the confessor tells him in the act of confession. Lawyers have a similar code of ethics in dealing with clients. Journalists deal with news sources on a confidential basis. The Protestant

minister must never violate the trust of a counselee. Failure to maintain this high standard has caused some pastors to be cut off from the major problems of their people. Their parishioners take their stories elsewhere—to lawyers, to social workers, to doctors, and to other ministers.

It is proper, but only if absolutely necessary, to get permission from the counselee for the use of any of the information. Occasionally one will ask whether the story may be shared with the counselor's wife (for the counselee's good). The counselee does not automatically grant this permission by the mere act of coming for counsel. And he has the right to decline such a suggestion, however well meant it may be. Paradoxically, the minister who shows himself over the years to be trustworthy and tactful will often be allowed to handle confidential material in any way he sees fit. The very fact that he is scrupulous enough to inquire about the feelings of the counselee in such a matter makes it evident that he takes his unwritten code of ethics very seriously and, therefore, can be depended on to use discretion, caution, and good taste in dealing with information gained from the interviews.

(Concluded next month)

God's Plan for Confession

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THOSE who are conversant with the religious thought of our time must be aware of the fact that there is a trend among certain of the Protestant clergy to set up in their churches something akin to the confessional of the Roman Catholic Church. This does not mean that they, like the Roman Catholics, are setting up confessional boxes in their chapels. In most cases it may be a small, quiet room in the church, simply furnished with a desk and a couple of chairs. It is not called a confessional but a "room for confession."

Of course, it is not the intention of the

Protestant clergy to follow the pattern of Rome. And doubtless those who specialize in this work would be the last to admit the danger of such a practice. But that there is such a danger is clearly recognized by many. It matters little whether one sits behind a curtain in the confessional box or behind a desk in a confessional room—the principle is the same if it means placing a human confessor between God and the sinner. And it is against this possibility that caution is offered.

That there is a place for counsel is clearly evident from this statement:

"There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of phys-

ical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine compassion and forbearance. It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery."—*Gospel Workers*, p. 184.

A man who finds himself a slave to some besetting sin, such as smoking or drinking, can come to his pastor with a request that he join him in prayer for deliverance from his bondage. And there are instances in which it is proper for a sinner who has become so involved and entangled in the consequences of his sins that he does not know how to extricate himself, to seek counsel and guidance from a mature and godly minister concerning the dilemma in which he finds himself. In this case the sinner can state his problem and receive the needed counsel concerning how to get right with God and how to make amends to one's fellow men.

And for this work of counseling there is need of spiritual and technical preparation. But what causes concern is the tendency for such counseling to drift into a confessional, where, instead of confessing to God, men confess to their fellow men that which should be confessed to God alone. We should remember that this trend is a decided departure from the old belief and practice of the Protestant church.

Ever since the Reformation swept over Europe, its ministers, with the exception of the comparatively few so-called high church men, have been opposed to the confessional as such. They have maintained, and justly so, that there is to be no human confessor interposed between God and the sinner. With the open Bible in hand they have proclaimed the glorious gospel message that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous," to whom the darkest sinner may come without fear or trembling, with the full assurance that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now, as already noted, there has come a marked departure from this old-time belief and practice. Instead of pointing sinners to Christ Jesus as the only divinely acknowledged confessor, some Protestant pastors are following the example of the Catholic priests in assuming, perhaps inadvertently, the role of a confessor. Yet no human confessor can absolve a sinner from his guilt.

Through the Spirit of prophecy the Lord has pointed out in no uncertain language the evils of the confessional:

"The church's claim to the right to pardon leads the Romanist to feel at liberty to sin; and the ordinance of confession, without which her pardon is not granted, tends also to give license to evil. He who kneels before fallen man, and opens in confession the secret thoughts and imaginations of his heart, is debasing his manhood and degrading every noble instinct of his soul. In unfolding the sins of his life to a priest,—an erring, sinful mortal, and too often corrupted with wine and licentiousness,—his standard of character is lowered, and he is defiled in consequence. His thought of God is degraded to the likeness of fallen humanity, for the priest stands as a representative of God. This degrading confession of man to man is the secret spring from which has flowed much of the evil that is defiling the world and fitting it for the final destruction. Yet to him who loves self-indulgence, it is more pleasing to confess to a fellow mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin; it is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ."—*The Great Controversy*, pp. 567, 568.

It is true that the above paragraph deals primarily with the practice in the Roman Catholic Church. The principle is the same, however, if practiced in the Protestant church. God is no respecter of persons. What is wrong when practiced in the Roman Catholic Church is wrong when practiced in any other church.

The Lord has given abundant instruction both in the Bible and in the Spirit of prophecy on the subject of confession of sin. Notice the following extracts:

"The gospel makes no compromise with evil. It cannot excuse sin. Secret sins are to be confessed in secret to God; but for open sin, open confession is required."—*The Desire of Ages*, p. 811.

"God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone than if we open its recesses to finite, erring man, who cannot judge righteously unless his heart is constantly imbued with the Spirit of God. God knows the heart, even every secret of the soul; then do not pour into human ears the story which God alone should hear. . . .

"There are confessions that the Lord has bidden us make to one another. If you have wronged your brother by word or deed, you are first to be reconciled to him before your worship will be acceptable to heaven. Confess to those whom you have injured, and make restitution, bringing forth fruit meet for repentance. If anyone has feelings of bitterness, wrath, or malice toward a brother, let

him go to him personally, confess his sin, and seek forgiveness."—*Testimonies*, vol. 5, pp. 645, 646.

According to the above lines, there are some sins that are to be confessed only to God, whereas sins against our fellow men should be confessed to the one or ones injured. In other words, the confession is to be as wide as the circle wronged. If I have sinned against my brother I must confess to him; if against my family, confession must be made to the family, and if against the church, divine justice requires that I confess to the church.

"Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16).

These sacred principles every shepherd in Israel should make known to his flock. It is his duty before God to do so. He must instruct his people regarding God's plan for deliverance from sin. Instead of encouraging men and women to make him their confessor, he must point them to Jesus, the Lamb of God, as the only One who can forgive and cleanse them from all

unrighteousness. As the ambassador of Heaven he must beseech sinners to be reconciled to God and to one another. This is the only way to find release from the bondage of sin.

Sin concealed in the heart is a terrible thing. Especially is this true in the experience of a Christian. It robs him of his joy in the Lord. Life loses its sweetness. His conscience troubles him, his soul is in anguish, the mind becomes depressed, and the body suffers. The only sure cure for this sad affliction is to be found at the foot of the cross. There, as he opens his heart to the Saviour in humble confession and receives the assurance of pardon, sweet peace comes into his soul. Life takes on new color and new meaning.

God's plan for the confession and remission of sin is wonderful. It is perfect. It needs no modification. We must not attempt to alter or improve it. By the grace of God we must not permit ourselves to be carried away by any modern trend that would interpose a human confessor between God and man.

General Semantics and the Pastor

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PART I

Why Study Words?



SOMEONE has well said that you and I, and all the rest of humanity, live on our own little island and spend our life shouting at each other across the sea of misunderstanding. We see parents misunderstood by their children, pastors preaching to dwindling congregations, and statesmen misrepresented by countrymen. Hearts are torn and life loses its beauty and zest. Lifelong friendships unravel. Noble dreams die a-borning. Just islands in a vast sea of misunderstanding—tear-filled islands, perplexed islands.

Misunderstanding is a tragic result of failure in communication. We see a con-

tinual interchange of communication, but somewhere in the process the intent and meaning is short-circuited. Stuart Chase says it bluntly, "Failure of mental communication is painfully in evidence nearly everywhere we choose to look."¹

We live in a world of words. Constantly we are bombarded with words urging us to buy this or believe that. The science of advertising (or propaganda) controls our lives to a measure that we hesitate to admit. Fortunes are won and lost because of faulty communication of meaning.

In addition to the significance of words in the material world, we note the same "web of words" in the political and philosophical world. Words are used today to mean something quite opposite to what they meant a few years ago; for example, "democracy," "welfare state," "orthodoxy,"

"Armageddon," "old paths," "capital and labor." The traditional certainties are giving way, and our present-day world is looking for new maps and sounder paths. This, however, will come only through new evaluations and new thinking—new ways of facing life facts, coupled with accurate communication of meaning. The truths of the past must be restated in words that are immediately understood in the language of the present.

Einstein said it well in his telegram to the Atomic Energy Commission on the occasion of its appointment. In effect, "we must adopt a new type of thinking, if we are to survive as a civilization."² Consequently, language becomes a great matter of concern, an urgent concern, for language is the "vehicle of our ways of thinking."³

"And they read from the book, from the law of God, clearly ['with interpretation,' margin]; and they gave the sense, so that the people understood" (Neh. 8:8, R.S.V.).

Another basic reason for a constant study of language structure is that interpersonal relationships continually cry out for more efficient understanding. The biggest problem we all face is the ability to live with ourselves and with one another. Does the wife really understand the husband? Does the child find reliability in his parent? Does the employer know the real reason for his employee's request for a raise in salary? Is the employee satisfied with his job? Hours are lost in committee meetings because men misunderstand one another's words. Consequently, motives are misinterpreted and a speedy dispatch of the business at hand is not encouraged.

To answer these questions we must come face to face with a statement made by Henry James: "All life comes back to the question of our speech, the medium through which we communicate with each other."⁴

We have noted some tragic consequences of the breakdown of communication. You and I and the rest of the world, frankly, find ourselves misunderstood because of faulty language habits. John just does not get through to Jane, and there is disagreement and unhappiness. Because of this everyday, worldwide predicament, it is necessary, in the name of common sense, that we study words and our language habits. When we do, two main compensations are awaiting us. First, we will gain a sense of the problems and difficulties involved in making accurate

statements about ourselves and the world about us. Second, we will catch a view of the "maladjustments, both personal and social, that have their roots in improper evaluation because of false-to-fact language habits."⁵

As we enter this survey of language habits we do not make our own paths. Some men of our day have been as concerned as you and I about the tragedy of communication failure.

Within the last twenty years a new science has been born, called general semantics. Some of the men who have charted our little exploration into a better understanding of words are Alfred Korzybski, the leading exponent, Wendell Johnson, Irving Lee, Thurman Arnold, Douglas Campbell, Hugh Walpole, Frances Chisholm, Stuart Chase, S. E. Hayakawa, C. D. Ogden, I. A. Richards, and others.

What then is the scope of general semantics? What does it attempt to accomplish?

What Is General Semantics?

General semantics endeavors to bring accuracy into the communication of meaning. "When people can agree," Stuart Chase notes, "on the thing to which their words refer, minds meet. The communication line is cleared."⁶

We have already noted the breakdown of family unity, pastor-congregation rapport, and world peace because we, too often, fail to deliver facts from mind to mind and have them understood in the content and/or in intent. To bridge this gap we look to general semantics, which Whitehead defines as "the acquisition of the art of utilization of knowledge."⁷

According to Irving Lee, this definition "lies at the heart of Alfred Korzybski's formulation of 'General Semantics.' In that discipline the ways to accuracy, discrimination, and proper evaluation are sought at every point, ending in terms and methods which even five-year-olds have been able to learn."⁸

This business of communication, that is, the transfer of knowledge, the giving of counsel, et cetera, is a hazardous undertaking. Some would think that words are sent forth to be impressed upon the minds of our parents or children or audience like a rubber stamp to docile paper. Nothing could be more contrary to fact. Instead, "there is an extremely complicated group of processes involved."⁹

THE CHALLENGE

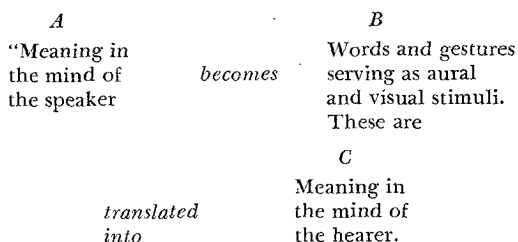
E. E. CLEVELAND

The peoples of the world in darkness sit,
No hope have they beyond the depthless pit.
Into the inky blackness shine your light,
Heralds of God, teachers of the right.

Deceptive demons feed the thickening pall,
Millions have not heard the Shepherd's call.
Lift up the cross of Christ, ye sons of heaven,
And forge a righteous race, its sins forgiven.

Then shall a light-encircled world rejoice,
The tempted, sin-enslaved will hear His voice.
In trumpet tones proclaim: This is the hour!
Hold not your peace, the Lord will give you
power!

We have a thought, a meaning, in our mind, and we choose words and gestures to convey these meanings to those who listen. As the words flow, the listener is required to translate what he hears into meanings. Garrison describes this process as follows:



"Many complex problems are involved in the double transition. It is difficult, if not impossible, for 'C' to be identical with 'A' except in the most elementary acts of communication—such as simple pointing."¹⁰

Again, Garrison points out that "human communication is limited in its effectiveness, for meaning does not attach words in the same way that a message is fastened to a carrier pigeon."¹¹

General semantics strives to bring "A" and "C" closer together by giving the listener a number of practical questions that must be asked during any kind of communication. It is more a skill than a body of subject matter.¹²

Hugh Walpole suggests three ways in which a study of semantics will help you and me. First, we will understand better

what we hear and read.¹³ Second, we will talk and write more effectively.¹⁴ Third, we will think more accurately.¹⁵

Perhaps one of the most succinct definitions of general semantics is made by Wendell Johnson who states:

"'General Semantics' is concerned with the pervasive problem of the relation of language to reality, of word to fact, of theory to description, and of description to data—of the observer to the observed, of the knower to the knowable."¹⁶

It is difficult to define general semantics further without describing the subject matter itself.

Words Are Maps

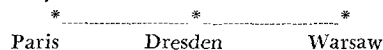
The prime principle of general semantics is that words must fit life facts as a map must fit the territory it purports to describe. Korzybski states it thus:

"If we reflect upon our languages we find that at best they must be considered only as maps." And further, "A language, to be useful, should be similar in its structure to the structure of the events which it is supposed to represent."¹⁷

Korzybski's famous analogy illustrates the correlation between the structure of the map and the structure of the land it describes.

"Let us take some actual territory in which cities appear in the following order: Paris, Dresden, Warsaw, when taken from the west to the east. If we were to build a map of this territory and place Paris between Dresden and Warsaw thus:

Actual territory:



Map:



we would say that the map was wrong, or that it was an incorrect map, or that the map has a *different structure* from the territory. If, speaking roughly, we should try, in our travels, to orient ourselves by such a map, we should find it misleading. It would lead us astray, and we might waste a great deal of unnecessary effort. In some cases, even, a map of wrong structure would bring actual suffering and disaster, as, for instance, in a war or in the case of an urgent call for a physician."¹⁸

Lee suggests that there is an exact parallel between a thermometer registering at

freezing while immersed in boiling water and words that do not fit the facts. Both symbols (thermometer and words), we say, are "wrong," "inaccurate," and "misleading."¹⁹

When Hitler said, in 1938, that he wanted "no more land in Europe," he also had his armies mobilized for invasion. His words did not fit life facts. Many political speeches are of this category.

We note this failure of words to match the facts in the rush of those who make profit in betraying the faith of the ordinary citizen. Many "maps" that do not fit the facts are caught each year by the Better Business Bureau. With this organization we might put the Food and Drug Administration, the Department of Weights and Measures, the Underwriters' Laboratory, the Bureau of Investigation of the American Medical Association, the Federal Bureau of Investigation, and Senate investigating committees. This list serves to remind us "that complete faith in what is said, and expectations based on that faith, too often, end in disappointment and disaster."²⁰

To realize that words can be bandied about at the whim of the user might not be soothing, but it is tragically so. Lee sees relevancy in a story of the small Austrian village that was attacked by hostile forces. To preserve the priceless possession of the village, the bell in the tower of the Rathaus, three of the men rowed it to the center of a nearby lake. To make sure they would know where they had sunk the bell, one of the men cut a deep mark in the side of the boat, at the spot where the bell was dropped overboard. Just as that boat mark can be moved about and lose all connection with its object, so too can words be moved about without regard to what they are supposed to represent.²¹

Another aspect of words as "maps" is noted when we are given verbal assurance of circumstances to come. Lee describes a man who was to make his first speech to a group of youngsters. He had faced adults many times, but the youngsters were a new venture. The principal of the school assured him that they would listen as quietly and as intently as adults. In a very short while the speaker lost control of the young audience because he had relied on the principal's advice. Lee sees a difference between the language structure of the facts and the facts themselves.

"He was led to expect simplicity and found complexity. His adjustment was affected when the circumstances ran counter to what he expected. The verbal assurances given him had low predictability value."²²

The map was wrong, and a personality adjustment was inevitable. MacGowan points out that "unconscious identifications, when false-to-fact, lead to delusional thinking, unreliable conclusions and sometimes to pathological conditions."²³ This type of wrong use of words does not just happen once in life. It seems to happen every day.

How many times do mothers "tell the truth" when John asks, "Does the dentist hurt, Mother?" or when Jane questions, "Will the penicillin needle hurt?" The examples seem endless. Doctors, preachers, teachers, politicians, and others, as well as parents, are guilty of these breeding grounds for personality maladjustment, for "if the statements by means of which we are oriented are not adequate representations, it will be difficult to prepare for what is to be met in the world of direct experience."²⁴

Another application of this principle might be called "minimum expectancy."²⁵ Jane, very excited over the coming party, says, "I bet Anne's party will be wonderful." Mother replies, "I hope so, dear. Go and see, but don't be too sure."

Or John says, "Will we go to the mountains next Sunday, Dad?" Father replies, "Let's plan to, but many things can happen. It might rain or I might be called to a committee meeting. We can plan, but we can't be sure."

The child, through this simple technique, is being warned of possible disappointment, of which life frequently consists. This use of our language saves young people from shocks when events do not come off as planned. The "map" is more like the territory it describes. Too many people go through life trying to match life facts with some old folk tales given to them in childhood. The words of the tale and the reality of life never seem to meet. Because of these generalities, tales, et cetera, we find bewildered parents who do not understand why Jane and John do not

The true Christian must be a soldier, and he must be a true soldier, bold, courageous, and active in defensive and aggressive warfare.—Thomas Guthrie.

act according to the "rules," disillusioned ministerial interns who expect supervised coaching in the art of church leadership, frustrated husbands and wives.

The results of this bewilderment, disillusionment, and frustration are maladjusted personalities, victims of poor word structure. So much can be said.

Is a Cat a Cat?

Though I hesitate to quote from sources of this type, yet some pertinent wisdom is found in Lewis Carroll's *Through the Looking Glass*:

"Humpty Dumpty said: 'There's glory for you.' 'I don't know what you mean by "glory,"' Alice said. Humpty smiled contemptuously, 'Of course you don't—till I tell you. I meant, "There's a nice knock-down argument for you."' 'But "glory" doesn't mean "a nice knockdown argument,"' Alice objected. 'When I use a word,' Humpty Dumpty said in a rather scornful tone, 'it means just what I choose it to mean, neither more nor less.' 'The question is,' said Alice, 'whether you *can* make a word mean so many different things.' 'The question is,' said Humpty, 'which is to be master, that's all.'"²⁶

Garrison points out that "no word has a 'correct' meaning."²⁷ Our dictionaries point out the conventional usages of a word, but this gives little help to a listener who knows of the word in one sense, whereas the speaker uses it in another. In understanding the meaning of a particular word, we must review three viewpoints. First, what does the context suggest? Second, what does the word mean in the light of the speaker's background, and third, in the light of the hearer's background?²⁸

It is necessary to do more than define a word; we must define the sense in which it is used. For instance, "John saw the cat." Just what did John see? Did John see
the raising of an anchor?
the first coat of plaster on lath?
the house pet?
the lion or leopard?
the fish?
the freight vessel?

the whipping implement?
the double tripod?
the boys playing ball?
the spiteful woman?
the extra hand in card playing?
the earth-moving tractor?

or any one of the other fifteen definitions of the simple word "cat"?

As Welby says, "There is, strictly speaking, no such thing as the sense of a word, but only the sense in which it is used."²⁹ If the word "cat" signifies so many objects, we shall look in vain for the one absolute duty it should perform.

"A word may be related to its context in the way a letter is related to the word in which it appears. In each case word and letter are but parts of a larger unit, their characteristics are best studied only as they appear in those units. Just as it is not possible to describe the sound, or stress value of a letter before it exists in a word, so, too, it is pointless to assume a use value of a word distinct from its use in discourse."³⁰

With each word possessing the possibility of several meanings, communication becomes a problem of discovering what the speaker means by the words he uses. Words have been likened to sponges, which do not have the rigidity of granite. A word takes its shape in a sentence as a "result of pressure placed upon it by other words and like sponges, words soak up fluid from their environment."³¹

Back in 1941 when photographers began taking pictures of Anthony Eden during a speech in this country, he raised his hand, saying, "Don't shoot, please." The next day the German radio reported that "an attempt was made on the life of Mr. Eden, English War Minister, yesterday."³² Each word is interpreted in the light of the particular past culture of each hearer.

This simple fact, that a word may have a lengthy list of uses and not only one, may save us from much confusion. It will make us more tolerant of others and cause us to reflect longer before we condemn and ridicule. The user of the words we disagree with may have his meaning equally clear in his mind.

The Adventist minister will think of many words that always create conflict of meaning until each member of the discussion defines and describes exactly what he means when he uses the disputed word; for example, "seminary training," "evange-

"My concern is not whether God is on our side; my great concern is to be on God's side, for God is always right."—Abraham Lincoln.

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Men of the Word

BIOGRAPHIES of preachers are always interesting, but none that we have read are more challenging than the most recent account of the life of Dr. G. Campbell Morgan, entitled *Man of the Word*. This great expository teacher and preacher was truly a man of the Word. From his first sermon, preached when he was but thirteen years of age, right on to the end of his pilgrim journey at eighty-one, he built his congregations by the power latent in the Word of God—not in gadgets, but in God. He was a great ideal preacher, but in many ways he was also the ideal pastor.

In this special issue of *THE MINISTRY* we are considering the varied phases of the pastor's work. But nothing is more vital than preaching. When Paul admonished Timothy to "preach the word," when Peter wrote to the overseers of God's house and told them to "feed the flock of God," these apostles were emphasizing a principle which, if carried out, will do more to strengthen the church and solve its problems than anything else. When a man says that he has so much to do in trying to solve the problems of his parish that he has no time to study, he is thereby revealing the reason why he continues to have problems. C. H. Spurgeon used to say, "Hungry animals fight." When the flock is properly fed, every phase of church responsibility is better cared for.

We heard Dr. Campbell Morgan expound the Word many times in his latter years, and under differing circumstances. But at the conclusion of his message the effect was always the same. Under his skillful guidance the congregation, having been lifted into the heights of spiritual perception or led along the way of divine suffer-

ing, as he unfolded the mystery of the cross, left with the sense of having met with God. There was no haste to the aisles. Instead the people lingered as if loath to leave.

This man preached from the whole Bible. His study was not a chase for proof texts to support an argument, but instead, it was a revelation of God brought in a prophetic setting, not from some isolated text or chapter, not necessarily from some special book, but rather from the whole Word. His messages came not alone from bright patches in the heights, but also from the dark valleys where men struggled and God suffered with them.

An Indefatigable Student

He was an indefatigable student himself, and his appreciation of others' study and research gave him the respect and love of all who came to know him. The very first time we met him, in company with a fellow worker, something happened that endeared him to us. We had introduced ourselves as Adventist ministers. "So you're Adventist ministers," he said. "I am pleased to meet you, for you belong to that group with whom my esteemed friend and brother in Christ is connected—Dr. McCready Price. What a wonderful contribution that man has made to the church! He surely is God's gift to this generation." At once we were at home with him. And ever afterward a bond of interest held us in true fellowship.

There was nothing small or cramped in his thinking or his actions. His messages were timely, but also timeless. His sermon on the ordination of the apostles taken from Mark 3, was a challenge to every pastor and every congregation. He read verse 14 and then reminded the congregation that Christ called the twelve and ordained them, "that they should be with him." "A pastor's first responsibility is to be *with* God," he said. "Only then is he qualified to preach or do anything else for the church. When the church rediscovers the purpose of the ordination of its ministers, it may well be the beginning of a great revival. You members of church boards, how often you will tie up your pastor, requiring that he give direction to every detail of organization and sit on all your church committees! Things which you could do, and do perhaps even better, you expect your pastor to do. Shame on you! 'Loose him and let him go.' Give your pastor a chance to live with God. En-

courage him to do a more thorough work in the study of the Word and you will discover he will be a better pastor." Then directing his remarks briefly to the ministers scattered throughout the congregation, he said, "And my brethren in the ministry, when the church adjusts itself to such a plan, don't feel hurt. Instead, make it the occasion for doing a more thorough work as a pastor, in teaching the Word and visiting the flock."

Dr. Morgan was a teacher of teachers. To unfold the beauties of the Word of God was his life. And all over the world there are those who caught the inspiration from his classes. Westminster Chapel, in the heart of London, does not have a large resident church membership. In recent years, most of the members have moved out to the suburbs. But while the actual congregation was not even seven hundred, the church itself seated four times that number, and it was usually packed to the doors when Dr. Morgan was there. His large Bible class, conducted each Friday evening, was filled with teachers and preachers from many other communions, each with some kind of notebook and pencil, ready for solid work. These messages were made real by the aid of a large blackboard 5' x 16'. They were not Bible lectures, but rather Bible studies conducted in a true system of analysis. Varied courses were given over the years, the whole Bible being his textbook. The themes were many, but as Dr. Milton Nichols declared, his messages could be listed under the words "God and Christ; sin, suffering, and salvation; the Saviour, the cross, redemption; the resurrection and life eternal." Never did we hear him presenting something merely argumentative or trivial. He had a genuine sense of humor, but he scorned folly in the pulpit.

The Bible Lived in His Heart

On one occasion he came to a church where the pastor, a brilliant young man, was drawing large audiences. The titles of his sermons were more intriguing than compelling—such as "The Price of a Hair-cut," "Two Lumps of Sugar, Please," "Popping the Question." The following Sunday's service was entitled "That's My Weakness Now," and by some mistake that title was attached to Dr. Morgan's name. An explanation, of course, was necessary. So this rather flashy young preacher in intro-

ducing the guest speaker drew attention to the typographical error. "The subject announced was not the one Dr. Morgan had chosen," he said, and closed with a few quips and a good deal of laughter. Then the expositor stood up. His tall frame was the very expression of dignity, and looking over the audience he said with vibrant reverence, "Hear the Word of God!" The effect was tremendous. It was an unspoken rebuke to flippancy, and no one present was ever likely to forget it.

The Bible was more than a divine library to this teacher. It was a real world of men, women, and children with whom he lived. The personalities of the Book he seemed to know intimately. Isaiah, Hosea, Amos, John, Paul, Peter, Jeremiah, Moses, were not just writers of another age, they were people with whom he fellowshipped. The Bible lived in the heart of this man because he lived in the heart of the Book.

He never received a conventional education; he had never spent a day in college classes. Yet he sat on the faculty of two colleges and was president of another. He became president of Cheshunt College in 1911. And when it moved from the London area to Cambridge in 1913, he was its president. It then became part of the historic Cambridge University. But even while occupying this key position in Cheshunt College, he was still carrying on his ministry at Westminster. He lived in Cambridge and traveled to London for the Friday night Bible class. He also preached there twice each Sunday, returning on Monday to his duties at Cambridge. Like Joseph Parker and Charles H. Spurgeon, he became world famous without academic training. These spiritual giants were models for all the preachers who should follow them. Their triumphs are no argument against theological and academic training, however. And we can sincerely thank our heavenly Father for what our Theological Seminary is doing to equip our future ministry. But if through the power of God and diligent, self-sacrificing effort these men could rise to such heights of spiritual leadership, then it certainly challenges every one who has been privileged to receive the kind of training which is our pattern today, to measure up to the possibilities that are ours as co-workers with Christ.

And it is interesting to recall that Campbell Morgan, the prince of expositors, was rejected for the ministry by a Methodist

conference in 1887 because it was felt he was not a good enough preacher!

Now what is our reason for this eulogy of Dr. Morgan? Simply to emphasize a tremendously important truth. We repeat that our pastoral work is primarily that of feeding the flock. When the congregation leaves the house of God with a consciousness of having been in the presence of God, then the problems of life, the impatience of the family, the pressing demands of business, seem small indeed. Even the deliberate slights of one's supposed friends become insignificant. Sensing a divine presence, they feel as Jacob felt when he said, "Surely the Lord is in this place. . . . This is none other but the house of God, and this is the gate of heaven." But to lead our congregations into such an attitude, we must be willing to pay the price.

Theological and Devotional Ignorance

An advertisement for piano instruction reads: "Why go through the drudgery? Learn to play in *ten easy lessons*." Yet anybody knows that "ten easy lessons" will never produce a Paderewski. Neither will easy, superficial study produce a Morgan. This man set his own standard for study. He read a book at least fifty times, and usually aloud, before putting pen to paper in making an outline of its message. When he began the study of the book of Exodus, one of his family tells us, he read that book through forty times at a single sitting. Not only would he read it in English but in other languages, and of course in the original languages. Then he would study the various versions, after which he would go to the commentaries to discover what other thinkers have said. It was this kind of diligent, comprehensive work that made him the greatest expositor of his generation. More than once we have heard him say, "It is the preacher that holds the keys that can unlock the prison doors and set people free in their service for God." But the preacher must be willing to put all his heart, his soul, his mind, and his strength into the task. A harp gives forth its music because the strings are taut. And a preacher, to give forth the music of redeeming grace, must be in tune with the Infinite and ready for the touch of the Master.

Wedding divine truth with human need is the true science of a sermon. When a minister stands up to preach, he must do more than make truth plain. He must make

it winsome and compelling, something that will bring about changes in attitudes and commitments to a purpose. Our people must be stirred to Christian action. We must help them to become naturalized citizens of the kingdom of God. The language of heaven must not be to them archaic, but something they know and enjoy. That is why we must seek to become giants in the study of the Word.

In this materialistic age of "coins, wires, and motor horns" men need to hear that Word. And its message must be related to life as it is today. Each age calls for its own peculiar emphasis. Apostolic preaching was the announcement of startling news. The next century brought the challenge to relate that message to the Greco-Roman mind. Unfortunately, this trend which should have continued to integrate Christianity into every phase of secular life was arrested by an undue emphasis on church order and ritual. The preaching was more ecclesiastical and rooted in liturgy. It continued that way more or less for centuries. Shorn of its power, the church lapsed into the Dark Ages. But here and there were lights that shone amid the gloom—voices that continued to declare the great truths of the Word.

The fourteenth century, which had seen a widespread commercial, political, and cultural expansion, also witnessed the recapturing of the prophetic vision. The Reformation was the natural result. In the sixteenth and seventeenth centuries the message that should have been unfolded in its fullness was dissipated in the atmosphere of bitter and acrimonious discussions among the theologians. True, the Bible had been given back to the people, but its message was not fully comprehended.

With the coming of the Wesleys came the evangelical revival, and the preachers moved by the Spirit of God again emphasized the glory of the grace of God. Nineteenth-century preaching gave an emphasis to missionary expansion. "The world for Christ!" was the slogan. Today the emphasis has turned to applied Christianity. But for long decades the message of the Book has been emasculated and undermined by "modern theology." Certain schools of critical research have naturally affected the preachers in training, who in those impressive years were not led to revere the Word of God. Consequently, much of the preaching

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PASTOR *Shepherding the Flock*

The Scriptural Basis for a Seventh-day Adventist Philosophy of Pastoral Care

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PART I

THE term *counseling* among Seventh-day Adventists is not yet universally accepted, much less a defined concept or philosophy in this field. Scientific research in areas of psychology related to the work of the ministry is proving to us that the Word of God is never out of date. Basic principles given in its writings for meeting human needs, satisfy the soul hunger of this century better than any plan of human devising. Yet we should not despise the efforts of men in seeking approaches to the woe of mankind. Study of the processes of counseling can aid the city pastor to a more effective work for Christ.

Because of well-defined implications, many Adventists are wary of the term *psychology*; yet if rightly understood, it is a science that is foundational to every approach we make in strengthening our methods. To do an effective work in education, in gospel salesmanship, in evangelistic procedures, in advertising, we need to know something of the reactions of the human mind. Concern has been felt that the term *counselor* might designate one as a follower of one of the exponents of some particular theory, such as Freud, Adler, Jung, Dewey, or the like; and many of these theories are based on premises unacceptable to the Biblicist, who believes that the Bible in its entirety is the inspired Word of God. It is here readily admitted that there are today an increasing number of ministers who proceed to counseling guided by rationalistic ideas and find no conflict with their religious faith. They are modernistic in interpreting the Scriptures, hence rationalism does not trouble them.

Such is not the view presented here. It is contended that counseling is the province and duty of everyone called to shepherd the flock. Adventists reject categorically every view that

finds itself at variance with God's Word, but they also recognize that any knowledge that assists in knowing and understanding better the men and women for whom they work contributes to a more effective work in saving the lost for Christ. It is not a professional department of pastoral ministry, it is pastoral ministry.

All who are pastors are counselors. They are counselors when meeting some seeking soul asking, as did the rich young ruler, "What shall I do to inherit eternal life?" They are counselors when some Pharisee, like Nicodemus, has to be shown that the new birth goes much beyond the formalistic observance of coded laws. They are counselors when someone burdened with incurable physical infirmity, like the woman of gospel days, seeks some ray of hope. They are counselors when a Christian's faith is shaken at the passing of a loved one, or when critical marital problems arise, or a man loses his employment, or financial crises come. The work of the ministry is counseling. Nor should we be afraid of the term, for Isaiah's prophetic picture of the coming Messiah was that His name should be called "Wonderful, Counsellor." Some translations render it "Wonderful Counselor."

I am not seeking a title to fit the work that is being done, but it seems to me that it is fitting that the work of His faithful servants should be called counseling after the pattern of the Wonderful Counselor. True it is that modern "discoveries" of psychological methods are of great help, especially to the pastor in a large city, but the more he learns the more he appreciates that, basically, all that is worth while finds its roots in practice, illustration, and example within the covers of the Book of books. The best study we have in this area is in the life and ministry of the Wonderful Counselor.

But that does not dispense with training. As

surely as we sharpen our theological tools on the anvil of intensive academic study in the Seminary, so surely do we need to improve our ability to use those tools by careful preparation in theory and practice as we study the way to men's hearts and minds. Experience helps, but even this cannot take the place of special training to meet the needs of the emotional wrecks from the moral collapse of the great cities. This study seeks to show how we are filling this role by applying the instruction the Lord has given us.

What Is Counseling?

We have not attempted to define counseling. It is here that we come against a problem. There is an increasing volume of literature about pastoral counseling. There is a fair amount on objectives, procedures, et cetera, but definitions change with changing philosophy. It is reported that while speaking to a group of pastors in New York City, Dr. Leslie Weatherhead once said that "counseling is the untwisting of a tangled life." To the Adventist it is much more than that, unless we can read into this definition the eternal issues. Some may count their work well done if they can administer a sufficient number of psychological pills to stimulate a broken life to carry on. The Adventist counselor has his eye on an eternal destiny. His work is not to patch up a broken machine, but to save a soul.

It is considered better to outline here the work of counseling to indicate its inclusiveness, rather than to make it exclusive by some sentence definition. In my understanding, pastoral counseling is the work of the pastor.

1. Inspiring confidence and faith.
2. Pointing men to the Lamb that takes away the sin of the world.
3. Establishing right relationships.
4. Encouraging positive thinking, dwelling on noble thoughts (Phil. 4:8).
5. Casting out sinful fears by divine love.
6. Comforting the sick, bereaved, and discouraged.
7. Being the understanding friend to the lonely.
8. Leading men and women to see the exceeding sinfulness of sin—to be positive by contrast.
9. Sharing with others a vital Christian experience.
10. Showing that the only way to lasting happiness is in pursuing righteousness.
11. Introducing counselees to the wonderful blessing of the friendship of Christ.
12. Denying egocentrism to persuade men that peace is found in complete surrender of the will to Christ.

13. Recognizing the true value of a soul.

14. Teaching all that no man liveth unto himself—we need the brotherhood of the gospel.

You may say this includes all pastoral ministry. And this is our conviction. Can you think of one point that is not indeed pastoral counseling? You will see at once that such work is not confined to the private interview, but is a work in which the pastor can never be off duty. It is a work that will be carried on in the pulpit, office, home, in visiting the sick, at committee and board meetings. When one understands that counseling is based on relationships and communication, its effectiveness is recognized.

Perhaps here we should make some statement of what counseling is not. It is not the assuming of expert authority on matters outside one's province. The counselor is not a doctor, lawyer, or banker. Neither is he a priest in the confessional. He is not the psychologist. He does not accept rationalistic philosophies that try to see in environmental factors the stimuli that produce the various kinds of response. The Adventist counselor appreciates the place and power of the will, often overriding both cultivated and inherited tendencies. More than that, he knows the power of God in lifting fallen man. Recognizing that man is not at the mercy of every shifting wind that blows can inspire men to resolute action. We have the record of the noble example of those who have become great in spite of, not because of, circumstances.

To add one further negative, counseling is not meeting problems, but meeting the sense of inadequacy, frustration, anxiety, and guilt that

MERCY TO THE FALLEN

Wouldst thou an erring soul redeem,
And lead a lost one back to God?
Wouldst thou a guardian angel seem
To one who long in guilt has trod?
Go kindly to him, take his hand,
With gentle words, within thine own,
And by his side a brother stand
Till thou the demon sin dethrone.

Scorn not the guilty then, but plead
With him in kindest, gentlest mood,
And back the lost one thou mayest lead
To God, humanity, and good.
Thou art thyself but man, and thou
Art weak, perchance to fall as he;
Then mercy to the fallen show,
That mercy may be shown to thee.

—*Author Unknown*

arise out of the problems. One man may face mountains of difficulty only to see in each hardship a challenge to his ability. He turns obstacles into steppingstones to success. The apostle Paul could recite a list of persecutions that would defeat many an individual. There are others who succumb to a few problems and seem overwhelmed with anxiety and go down to destruction. Such a case is that of Judas. One great temptation and he was lost!

But now to turn to the scriptural basis for this kind of counseling within our ranks.

The Entrance of Sin

As soon as man sinned he needed a counselor. After the first moment of the thrill of defiance, new and strange emotions took possession of him. Sin was a new experience, and its tragic consequences were not yet rightly understood. Hence it may be too strong to suggest that he was taken with the dread of anxiety. Yet he confessed he was afraid. This was the first direct result of sin. That fear must have increased with passing months and years as the story of death and decay began to unfold.

Before the entrance of sin, man had free and unhindered communication with God. The relationship of love left no room for the cancer of anxiety to spread its deadly roots. Sin brought fear, fear strengthened into anxiety with its concomitants of worry, frustration, jealousy, and evil surmisings. Man was in need, yet hardly realized what he needed, and of God he was afraid.

Contrary to what many psychologists think is the good method, God came looking for man, searching for him in the garden. There is room for thought on this point. Most assuredly, the counselor must be patient and win the confidence of the one needing help. He must avoid pushing his services, but he must also consider the ones that need seeking out.

God sought to clarify the situation by helping man to face the realities of the situation, but also He gave His assurance of the plan of redemption. The means of atonement was portrayed by the vicarious sacrifices. In them Adam saw the terrible consequence of sin, but it was overlaid with the love of God in providing substitutionary sacrifice. A new means of communication was set up, and a plan for the restoration of the lost relationship. In the unfolding of the plan by the angels commissioned of Heaven, man saw that his inadequacy would be made up by the provisions of divine grace. Right here is an important difference between the Bible and Adventist philosophy, and the rationalists. God dispelled man's fears and gave

him comfort and hope, not by increasing self-confidence or releasing repression, but by teaching utter dependence on divine power.

Man's sin had brought changes primarily in the area of relationships and communication. The penalties of sin came because of the changed relationships. It was not the physical result of eating the fruit that brought death and disaster, but the fact that this made man a transgressor of God's law and a rebel against Heaven. In that first "interview" God provided a new means of communication. He assured Adam and Eve of a wonderful hope of complete restoration. He revealed the plan of love that would bring Calvary to break the domination of evil. He helped them to see not only the situation in its true perspective but also the way through.

Fear

We have noticed that the first direct result of sin was fear. It is necessary to point out that behind a very large proportion of the world's troubles lies the threatening hand of fear. We shall confine our discussion to the relationship of counseling to fear and its closest allies anxiety and worry.

Before proceeding to deal with the negative challenge fear makes to the counselor, we should not fail to say that fear has positive values producing a beneficial effect upon the individual.

Fear can be a help. The positive values of fear do not seem to be recognized by many psychologists. But the Bible deliberately uses fear. When to Adam, God said, "The day that thou eatest thereof thou shalt surely die," there was certainly an attempt to make the fear of the consequences a preventive against disobedience. If our first parents had been as fearful as the tragic warning should have made them, there would not have been sin.

When the Sacred Writings graphically portray in frightening terms the outpouring of the seven last plagues and the final end of the wicked in consuming fires, it is intended to instill fear of this sure reward, that man might avoid such penalty. It is a healthy thing to face the realities. Clarifying the situation does not mean glossing over the truth. Experience shows that facing the facts as they are, is often a big step toward uprooting the dread of anxiety.

A child is taught to fear fire, to prevent his being burned. An understanding that water holds dangers may prevent drowning. The law must be feared to make good citizens. With our understanding beclouded by six thousand years

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The Pastor as Leader of Lay Evangelism

WALTER SCHUBERT

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A. Commission of the Church

1. "The church is God's appointed agency for the salvation of men."—*The Acts of the Apostles*, p. 9.
2. The church was organized for the purpose of carrying the message to the world.—*Testimonies*, vol. 6, p. 295.
3. The work will never be finished until the church members unite their efforts with the ministers.—*Gospel Workers*, p. 352.
4. "A working church is a growing church."—*Gospel Workers*, p. 198.
5. Every true disciple must be a missionary.—*The Ministry of Healing*, p. 102.

B. Pastor, Captain of the Laity

1. To win souls for the kingdom must be the minister's first concern.—*Gospel Workers*, p. 31.
2. The ministers must never lose sight of their primary mission and responsibility.—*Gospel Workers*, p. 17.
3. The minister, in order to inspire lay evangelism, must first of all have a deep concern for the souls of men.
4. The minister ought to train soldiers for the battle of spiritual warfare.—*Gospel Workers*, pp. 74, 75.
5. Pastor similar to a "foreman of a gang of laboring men or the captain of a ship's crew."—*Gospel Workers*, p. 197.
6. Pastor to work to train church helpers. Study *Gospel Workers*, pages 196-200.
7. The ministers are to teach the people how to work for the lost.—*The Desire of Ages* (1940), p. 825.
8. Ministers to prepare church members for all lines of missionary activity.—*Testimonies*, vol. 6, p. 302.
9. Greatest help that can be given to church members is to teach them to work for God.—*Testimonies*, vol. 7, p. 19.

C. Impress Urgency Upon Lay Members

1. The inactive member is spiritually weak.
2. The inactive church is a problem church.
3. So little time.
4. Every member to work and to begin at home, among friends, and in the neighborhood.—*Testimonies*, vol. 6, pp. 427, 428.

5. Urge layman to work with love for souls, and many will be converted.—*Testimonies*, vol. 9, p. 35.

D. How to Find and Win Souls

1. Personal contacts with people in their homes win more souls than all other methods of evangelism combined.
2. Christ's method was visiting people in their homes.—*Evangelism*, pp. 53-55; *The Desire of Ages* (1940), p. 151.
3. Paul's method of winning souls was from house to house. (See Acts 20:20.)
4. The church today must follow Christ's method of going from house to house.—*Evangelism*, pp. 53-59, 429-455.
5. In this work of hunting souls from house to house, we have invisible helpers.
 - a. Christ is with the soul winner as he goes from house to house.
"Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners."—*Evangelism*, p. 436.
 - b. Angels are eager, invisible helpers in soul-winning endeavors.—*Evangelism*, pp. 488, 489; *The Desire of Ages* (1940), p. 297.

E. The Technique of a Successful Visiting Program

1. Have an aim or goal for souls.
 - a. The church goal.
 - b. Individual goal.
 - c. "In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time."—*Christ's Object Lessons*, p. 344.
"Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. . . . Opposing circumstances should create a firm determination to overcome them. . . . Press with determination in the right direction, and circumstances will be your helpers, not your hindrances."—*Christ's Object Lessons*, pp. 331, 332.
 - d. E. A. France said: "Love at last will show us the way. The man who is desperate and determined at all costs to win men for his Lord will try one experiment after another until at last

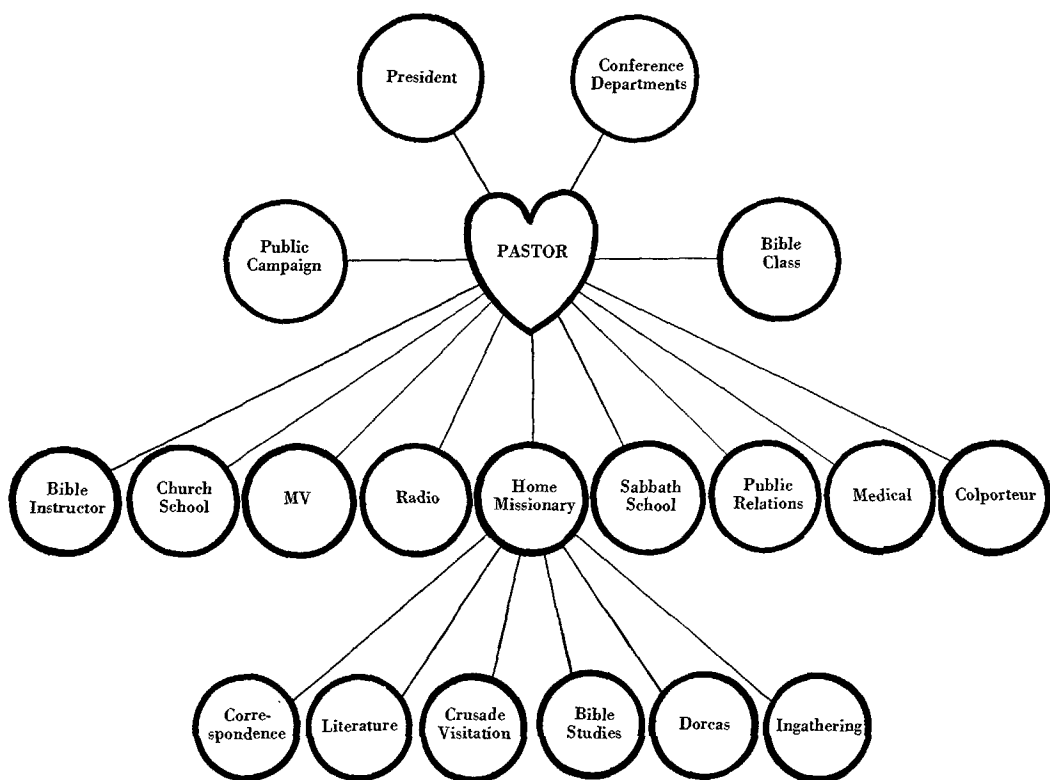
either the desperation or the methods will make men feel that he loves them and will lead them to see in his love the love of God."

2. Organize church in different soul-winning activities.
3. Every family should have a copy of *Training Light Bearers*, compiled by the General Conference Home Missionary Department and published by the Review and Herald. This book will provide instruction and inspiration.
4. Provide adequate financial provision for evangelistic material. It is a very good investment, as funds are repaid quickly by the addition of new members.
 - a. Adequate supply of the following:
 - (1) *Present Truth*.
 - (2) Tracts.
 - (3) *Signs of the Times* or *These Times*.
 - (4) Small books for lending purposes.
 - (5) Bibles.
5. Organize a special training course for lay members—evangelistic visitation crusade.
 - a. Select members who have a pleasing and attractive personality.

- b. Teach them the art of making friends and how to enter homes.
- c. Show how to develop the interest.
- d. Every year have an eight-week intensive program of visiting. It will give you several hundred names of interested people to work with, and many will be converted.

NOTE.—This program will end quarrels and dissensions among the church members. It will result in bringing a solution to church problems. The church tithe and the church expense fund will be greatly increased.

6. Have control cards printed in duplicate, one for yourself and one for each working member, in order to keep an active check on the interests that develop.
7. Careful preparation brings great results. It is not a haphazard affair.
8. How to prepare lay visitors.
 - a. Make adequate preliminary preparation.
 - b. Plan a spiritual revival in the church. First of all, and very important.
 - c. Set date for the intensive eight-week visitation campaign.



- d. Have all the material ready for use.
- e. Have the control-card system functioning.
- f. The week prior to the campaign, hold a three-night workshop.
- g. Every week during the campaign, set aside one night for workshop.
 - (1) For further training.
 - (2) To relate experiences.
 - (3) To show how to handle difficult situations.
 - (4) To find out when interested people are ready to be visited by pastor.
 - (5) To teach the art of gaining decisions.
 - (6) Lay members will learn more by trying to put instruction into practice from week to week than by training alone.

F. The Pastor and the Various Church Activities

1. The department is not an end in itself, but a means to an end—the salvation of souls.
2. Every church activity must have as its primary aim the winning of souls.

G. Church Soul-winning Activities Through Pastor—Public Effort

1. Members can contribute to the success of the effort by bringing interested ones—
 - a. To Sunday night church meeting.
 - b. To city hall effort.
 - c. To tent.
 - d. To a Bible class.

Mental Sickness and the Christian

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FIVE years ago, a professor on a Christian college campus was asked, "How many cases of schizophrenia do you have at your school?" "None," he replied, much to the inquirer's amazement.

But recently when the inquirer returned and asked the same question, the answer came, "Five or six each semester."

In a midwestern evangelical church situated in a quiet, respectable community, the pastor points out a half dozen members of his congregation with overwhelming mental and emotional problems.

The pastor of a large southern church is seriously considering the launching of a rest

home. His purpose: to provide a place where he may deal with the many mentally distressed persons who come to him for help.

There's no doubt about it; Christians, as well as the rest of the world, must face the reality of mental problems.

Atomic war, TV-salesmanship, fast-moving civilization, city life, frustrations, fears and failures—whatever the cause, Americans have never been so conscious of their mental and emotional conflicts.

Commercializing on them are books, magazines and newspapers. It's a wicked whirlpool. The increased concern of America in pseudo-psychology not only makes it more aware of its problems, but also glorifies and multiplies them.

Christians, caught in this mad maelstrom, are less willing to admit it. And their problems, plus their belief that as Christians they should be free, suck them deeper.

In America today, more than 730,000 people are in mental institutions. One of every six Americans will be under psychiatric care in his life time. Peak age group for admission to mental hospitals is between 30 and 40 years old.

Pastors are becoming more interested in counseling. Larger churches employ specialists to handle mental problems. New York's Marble Collegiate Church keeps 13 psychiatrists on its staff.

Chicago's Buena Memorial Presbyterian Church says, "We don't have to publicize our counseling service. Those with problems find out about it and search us out."

During the last week in March [1955], two conferences on religion and psychiatry were held—one sponsored by Calvin College in Michigan, the other by the Menninger Foundation in Kansas.

In the past, Christians have shrugged their shoulders about mental problems. "It doesn't affect me," they said. But today, mental and emotional disturbances are invading our fine evangelical churches and schools. It's about time someone asked why.

To get the answer, *Christian Life* magazine went to Christian psychiatrists and pastors. Almost all agreed to the problem.

Rev. Horace A. Larsen of the East San Diego Presbyterian church, California, said, "Undoubtedly there is an increase of the number of Christians having mental problems."

Dr. Norvell L. Peterson, staff psychiatrist at Baldpate, Inc., Georgetown, Mass., and professor at Gordon Divinity School, replied, "Christians have more mental problems than anyone else. The Christian has greater conflicts and

more of them. They are clear cut and more strongly felt."

Reasons for the increase are legion.

A psychiatrist placed the blame on "increased stress and strain of everyday living, threat of atomic war, increase of juvenile and adult delinquency."

A pastor pointed out the possibility of universal military training. Another pastor said, "We have had 40 years of wars and rumors of wars. Our mode of life has changed considerably. Four-fifths of our population reside in urban or suburban areas with no security related to the soil and are burdened by the subconscious feeling of being utterly dependent upon the economy of manufacturing. Many feel they are only 'cogs in a wheel' and have little sense of personal worth."

A pastor mentioned the education theories of Dewey, which pamper children with false security and then fling them into a world for which they are emotionally unprepared.

One mentioned high-pressure salesmanship which makes of major import every decision in life from choosing brands of toothpicks to styles of shoes.

But these tensions confront Christians and non-Christians alike. Christians, as Psychiatrist Peterson pointed out, have more mental problems.

The Christian's tender conscience is hit harder by the crassness of the world. A Christian psychiatrist mentioned that among "believers there is also the problem of the increasing awareness of one's responsibility for missionary enterprises and personal soul-winning, a great awareness of an individual's responsibility to God and to his fellow-man, especially in the spiritual sense."

Rev. Wesley Nelson of Oakland, Calif., believes that some pulpit teaching may also frustrate Christians. Such teaching as "How can you expect the blessing of God when you are unwilling to spend even an hour daily in prayer?" causes Christians to wither under a terrible, devastating frustration. It's a defective concept of grace, he said.

Pastor Larsen thought that this frustration might be caused by a false idea of service among Christians. Some people believe that "it must be successful effort rather than yieldedness. Too many work at being a Christian instead of simply trusting, abiding and obeying."

Dr. Philip Marquart of Wheaton College, Ill., pointed out a moral letdown among Christians today which adds to their mental problems. "It's a sort of 20th century anti-nomianism," he said.

Orville S. Walters, Christian psychiatrist at the Menninger School of Psychiatry in Topeka, Kan., discusses a relatively new concept of neurosis, almost opposite from that of Freud. The newer concept elaborated by Mowrer of the University of Illinois says neurosis may come when "you haven't paid enough attention to your conscience." This, as Walters points out, is "certainly more compatible with Christian philosophy and ethics."

But there is another idea behind increased emotional and mental tensions today. Two Christian psychiatrists put forth the suggestion that "Satan may be having his final fling in the world before the return of Christ."

No Christian denies that somewhere behind all disturbances, physical, mental or spiritual, is the arch-deceiver, Satan. The difference of opinion comes in how close Satan is to believers today.

Psychiatrist Peterson says, "Satan will use any means to reduce the effectiveness of a believer. Satan will use a demonic force to raise the anxiety level of the Christian about his spiritual life and values."

It is pretty well agreed as Pastor Larsen says, "All mental disturbance can be traced to the insidious working of evil and hence is demonic



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at its source. As all illness is a result of the rebellion of the heart of man against the will of God, so all healing is the acceptance of the will of God."

Christians admit that behind evil powers such as Communism is Satan. They also believe that Satan is at the root of heresy and false teaching.

Some go as far as Merrill F. Unger of Dallas Theological Seminary, "In instances where the human will is overwhelmed and overborne by an irresistible power, as in the case of the alcoholic, the libertine or the suicide, who can say that this is not due to demon agency."

But Unger in his book, *Biblical Demonology*, goes further, "In any case in which the evil does not lie in the body but in the mind, to say that it is only a disease or insanity is merely to state the fact of the disorder and make no attempt to name the cause. Insanity may, of course, arise from physical injury or derangement of those physical organs through which the mind expresses its powers, but far more often it seems clearly attributable to supernatural agencies acting directly upon and disordering the mind itself. . . . The burden of proof rests upon the skeptics that invisible personalities have not a share in almost every crime that men commit."

Recently a mission leader was speaking to the students of a West Coast Bible school on the subject of demons.

He mentioned that while demonic strategy may be different in the United States than in China, demons are just as real.

Suddenly a shrill scream interrupted him. The girl continued screaming as she was carried out of the auditorium.

After the missionary had finished speaking, the school president told him that the girl was still uncontrollable.

The missionary went to the girl and diagnosed the case as demon possession. He placed his hands on the girl and commanded the demon to come out in the name of Jesus.

Suddenly the girl quieted. Then she told a strange story of how she had been yielding to the devil.

As Unger points out, "It is only reasonable that they (demons) are adapting their strategies to the enlightenment of the age and the locality."

Where many Christians get confused is in the difference between demon possession and demon oppression.

Unger states: "To demon possession, only unbelievers are exposed; to demon influence, both believers and unbelievers. In the one case, the personality is actually invaded, the body inhabited and a dominating control is gained;

while in the other instance, attack is made from without, through pressure, suggestion or temptation.

"In ordinary temptation and the usual assaults of Satan, the human will yields consciously and by yielding, gradually assumes, without forfeiture of its evident freedom of action, the characteristics of the satanic nature. . . . But in demon possession . . . the victim seems to undergo a complete or incomplete deprivation of reason or the power of choice, with his personality so eclipsed or overwhelmed as to produce the consciousness of a two-fold will in him."

That demons are at work there can be no doubt. The whole of the Bible attests to it. The armor of the Christian in Ephesians 6 is for a purpose: "that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Some pastors believe that with increased knowledge, evangelicals are ruling out the possibility of Satan's existence. Though holding a belief in Satan's being and power, they deny his working today, and live as though he doesn't exist.

Popular psychology supports this notion that man's sole enemy is himself.

This attitude disregards II Cor. 2:11, "Let Satan should get an advantage of us: for we are not ignorant of his devices."

Few things are as needful for 20th century evangelicals as the ability to recognize the devices of Satan. Satan's best strategy is to oppress believers through the tearing down of their mental capacities. If Satan can impair the clear reasoning power of a Christian by tensions, anxieties, and stresses, he is accomplishing his designs. If Satan can confuse a Christian, he can frustrate him.

No doubt, Satan is working today as ever. But Christians must not think that Satan's work is dissociated from their own daily perplexities. Demons—though the world laughs at the idea—beset the Christian on every side. Demons work, not in the abstract, but in the personal. They delight, not in crimes of passion or greed which they evoke, but in the frustration of God's will among Christians.

Against this intense problem of mental disturbances, provoked by satanic power, some hold high a simple R as a cure-all.

Norman Vincent Peale answers: "The solution to every human personal problem is right up here in the skull. If you want to conquer

tension and anxiety, you must apply the science of faith."

This, as one Chicago pastor put it, "is too easy. Life isn't that simple."

Ralph Heynen, hospital pastor of the Pine Rest Christian Association, (Mich.), said, "It is an oversimplification of an involved and complicated situation. Actually such advice does more harm than good. When a person is tied up in knots within himself, will power alone will not get him out of it. Faith is a function of the entire personality."

Other evangelical leaders say that the present craze of mental problems among Christians is brought about by a lack of spiritual teaching. Christians, they say, need to be taught of their assets in Christ. They need to be instructed on how to be victorious as Christians.

Psychiatrist Peterson says: "Once a believer accepts God as the Lord of his life and truly surrenders to Him, he is greatly relieved of fears, tensions, anxieties and frustrations. He is no longer responsible for his life investment. The attacks he feels are directed at him are now God's responsibility. He is no longer in the middle."

Unger points out, "Realizing we are what we are 'in Christ' and reckoning upon our wondrous position of union is the ground and the source of our power over the devil and his hosts."

The world's problems are frustrating. The tensions of life are overwhelming.

It is impossible to fight the world's anxieties. But the battle is not ours, it is God's. Paul's advice in Philippians 4:4-13 is as applicable to mentally distressed Christians today as it was in the first century.

To the unbeliever amid the tensions of life, there are two alternatives. (1) To evade reality, to shield himself from the facts of life, to deny and disbelieve, or (2) to come to Christ, Who has already conquered the world, the flesh and the devil.

To the Christian, amid the tensions of life, there is only one choice: to consider himself in the hand of God, to put on "the whole armour of God," and, "having done all, to stand."

For the Christian to act in his own strength is to court disaster; the anxieties and tensions of life are never as great as they are to the Christian who chooses not to abide in Christ.

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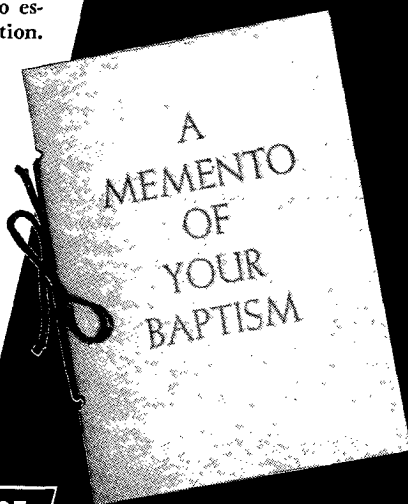
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BIBLE INSTRUCTOR

Religious Groups in Our Evangelism

PART III

AS WE continue this brief series on our approaches to those of differing faiths among Protestants, let us keep in mind the 1956 Book Club selection, *A Guide to the Religions of America*. We are endeavoring to bring some guidance to our workers who will be meeting believers of these various religious groups in evangelism, not merely making them conscious of denominational facts and practices, but also finding a Christian approach to sharing our message of Christ's return. Having previously discussed the Presbyterian, Episcopalian, Methodist, and Quaker groups, let us next turn our attention to the Baptists.

The Baptists

Adventists feel that they have much in common with the Baptists, whose beliefs are also Bible-centered. Stressing the New Testament perhaps more than the Old is accounted for in this way: Baptists recognize themselves to be the continuation of the early New Testament church, some claiming John the Baptist as their founder. There was an organized body of Baptists in England before 1640. Groups emerged who became known as Anabaptists (now Mennonites) because they insisted on a rebaptism, since infant baptism is not scriptural. Roger Williams founded the first Baptist church in Providence, Rhode Island, in 1639. This is associated in our thinking with Baptists who contended for a separation of church and state, a principle Adventists have learned from their fervor.

Baptists are fundamental on the basic Christian doctrines. They stress spiritual living, but may hardly be classified with reformers as Adventists understand this term. They are zealously evangelistic at home and abroad. Basic Baptist principles may be summarized: (1) the supremacy of the Scriptures rather than the church in matters of faith and doctrine; (2) religious liberty; and (3) the baptism of believers rather than of infants. We note that not all Baptists

contend for an endless punishing in the lake of fire, but many do. They hold that the sacraments are "dignified ordinances" rather than sacraments. The Lord's Supper is a memorial service without supernatural grace. On many of their doctrines Adventists will agree, but not on all of them.

Regarding the imminent return of Christ, Adventists hold to another interpretation of prophecy. Ours is the historicist and the Baptists the futurist, which today is known as dispensational. Here we see gross confusions on chronology and events associated with the end. Baptists, too, look for our Lord's soon return, but largely favor dispensationalism.

Adventism was guided to the Sabbath truth by the Seventh Day Baptists. It may be noted that the Baptists as a group are not rigidly Calvinistic or Arminian. There are enough types among them to give place to liberalism, and toleration takes care of what Adventism could not favor. To us Baptist doctrines often lack certainty. Baptists today need a clear-cut prophetic message such as Adventists claim.

Disciples, the Christian Church

Next we suggest that the Disciples of Christ, Church of Christ, and Christian Church, used interchangeably, is the name of a larger body indigenous in the United States at the turn of the nineteenth century. "Historically, the churches of Christ, claiming to be identified with the New Testament Church, and vigorously advocating a return to New Testament Christianity, have the same backgrounds as the Disciples of Christ."—Quoted by VERGILIUS FERM in the *American Church*.

At the taking of the 1906 Federal census these two groups were listed separately and each has gone its way, following those principles that have tended to lead them further apart. But there is so much common background that for brevity we deal with them as a unit.

The Christian Church developed in Kentucky

and Ohio under Barton W. Stone; the Disciples developed in Pennsylvania and Virginia under Thomas and Alexander Campbell and Walter Scott. All four of these leaders were of Presbyterian antecedents, changed from Calvinistic to Arminian thinking. These churches stress the gospel of unity within the Church Universal. Their slogans are "No creed but Christ, no book but the Bible, no name but the divine." And again, "In essentials unity, in opinion liberty, in all things charity." In common with other Christians they have their liberalists as well as fundamentalists.

Baptism is by immersion. The doctrine of original sin is rejected. But they still believe in man's sinful nature unless and until redeemed by the saving sacrifice of Christ. With higher standards, yet usually not reformers in practice, and not too dogmatic on doctrine, they carry influence in large areas in the United States. Whatever interpretations Alexander Campbell gave to prophecy, a strong emphasis on it was never a feature in his writings. On this point it requires effort to interest the Disciples. Recognizing them as a blend of Presbyterian, Baptist, and Methodist beliefs will be helpful in our evangelistic approaches. Again such a blending would also suggest a too versatile view of those doctrines that require a stand in our day. Adventists may here be a true help to this group we are discussing.

The Moravians

When Martin Luther, founder of Lutheranism, posted his ninety-five theses in Wittenberg in 1517, the Bohemian Brethren had already been organized for sixty years, and numbered about 200,000 members in four hundred churches. Moravian roots go back to John Huss, of Bohemia. The Thirty Years' War and the Counter Reformation absorbed their membership into the Lutheran, Reformed, and Catholic churches. Under Count Zinzendorf the Moravian Church took on a decidedly pietistic pattern in his Herrnhut colony, where was also caught the spirit of overseas missions. Bethlehem, Pennsylvania, became the Moravian base in the New World. On new soil it lost the Lutheran conception of the church as a movement within the state.

Moravians never formulated a distinctive creed; a Christ-centered faith means more to them than a creed. On the importance of doctrine they admit, "We know in part" (1 Cor. 13:9), a statement that is significant as new light is brought to them. They are fundamentalists. Their views on reconciliation, justification, sanctification, and glorification are akin to Lu-

theranism. There is, however, a much stronger emphasis on the second coming of Christ. Their church worship is less ritualistic than that of the Lutherans. The altar is not present in their churches. On the Lord's Supper there is a leaning toward the Reformed Church interpretation of the emblems. Communion, as in Lutheranism, generally includes a preparatory service. Baptism is either by pouring or sprinkling. The Moravians lay more stress on reforming the individual than in reform movements. There is interchurch cooperation, and this would suggest an interest in understanding religious groups other than theirs. There is much common ground with Adventism.

The Lutherans

The Lutheran Church in America was influenced by the spirit of the Moravians, who set a more pietistic mood for them. The Lutherans were more reluctant than the Moravians to give up their state church traditions brought to the New World from Europe. For many decades the Lutherans contended for church worship to be conducted in their mother tongue, mainly the various Teutonic languages.

Lutherans are ritualistic in their worship. They might be compared with the Anglican Church with its "low" and "high" ritualism. It should be noted that the Lutherans believe in parochial education, and it is not usually difficult to enroll their children in our church schools.

Baptism (sprinkling infants), the Lord's Supper, and confirmation are the three pillars, the genius of Lutheran communion. The rite of confirmation—the establishing personally of the vow parents sponsored at the time the infant was sprinkled—is a strong factor in holding Lutherans to the church. Instruction is usually carried over a period of at least two years prior to confirmation, the pastor himself leading out as teacher and personal adviser. Luther's catechism is taught meticulously to each pupil between twelve and fourteen years of age. He now learns the historical background and the doctrines of his church, and makes a public confession of Bible Christianity at the time of his confirmation. The whole experience is deeply impressed upon the young communicant, and is decidedly evangelistic. It stabilizes him throughout his entire life. He is not readily persuaded against the doctrines of his church.

Lutherans are also strong Trinitarians. The emblems of the Lord's Supper suggest a modified Catholicism. There is stress laid on the "presence" of the Christ whose body was broken

(Continued on page 50)



SEMINARY *Enriching the Ministry*

The Training Function of a Pastor

M. K. ECKENROTH

Professor of Evangelism, SDA Theological Seminary

MANY years ago the Seventh-day Adventist Church adopted a comprehensive plan for the development and training of its ministry. Included in this plan was a widening of the formal educational horizon and a complementary system of field training known as an internship. This nontheological terminology connotes a ministerial application of a practical development program for the young minister similar to that adopted in certain professional areas.

This plan of field training grew out of the recognized deficiencies resulting from an inadequate field program during the academic years. Preaching is one of the great arts that like all others can be developed only in the university of hard doing. The more familiar one is with the actual field circumstances the more progress he can make in His chosen labor. A lad may study all about motorcar mechanics, its theory, its master designers of the past, its magnificent production-line techniques; but until he dirties his hands and scrubs the grease from some car of old vintage and scrapes the carbon from a piston, or grinds a valve, the whole educational program leaves an empty void bordering at times perilously close to frustration.

Thus it is the denominational plan for the conference president to direct the field ministry of a young preacher by associating him with one of experience. Too often the ideal has been thwarted by a wrong use of the youthful laborer, by assigning him to menial duties oftentimes out of proportion to other tasks he might have done which would have been more profitable to the ministry. In the book *Evangelism* we read:

"One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be

more efficient to do good than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work."—Page 109.

How is this to be accomplished best? What is the divine plan for the ministry itself? Clearly the blueprint sets forth the plan:

"Ministry comprehends far more than preaching the Word. It means training young men as Elijah trained Elisha, taking them from their ordinary duties, and giving them responsibilities to bear in God's work,—small responsibilities at first, and larger ones as they gain strength and experience. There are in the ministry men of faith and prayer, men who can say, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you (1 John 1:1, 3). Young, inexperienced workers should be trained by actual labor in connection with these experienced servants of God. Thus they will learn how to bear burdens.'—*Prophets and Kings*, pp. 222, 223.

This was an essential part of the apostles' own experience.

"This feature of Paul's work contains an important lesson for ministers today. The apostle made it a part of his work to educate young men for the office of the ministry. He took them with him on his missionary journeys, and thus they gained an experience that later enabled them to fill positions of responsibility. When separated from them, he still kept in touch with their work, and his letters to Timothy and to Titus are evidences of how deep was his desire for their success."—*The Acts of the Apostles*, p. 368.

This was real follow-up, with the burden for training younger workers a real facet of the larger ministerial vision.

Now that the denomination has adopted a further step in the educational enrichment of our ministry, the Theological Seminary has set about to develop a strong field program. The heart of this plan is centered in a Pastoral

Council in which the basic needs of a training program can at least be begun during the period of Seminary study.

The Basic Field Plan

The Seminary offers a potentially superior field training service to its student body. This plan is designed to meet the needs of three general types of students composing our enrollment. These may be classified as follows:

1. Students fresh from college without any previous field service except that received in a limited sense during collegiate years.
2. Students whose previous ministerial experience makes certain aspects of the academic field program impracticable. Proper recognition is granted in view of this experience.
3. Students whose future programs are directed toward fields other than ministerial or evangelistic service, and who thus require a minimum of field work before graduation from the Seminary.

The students in the second and third categories fill many speaking appointments which are constantly open in the area churches. These include calls for Seminary men to make mission appeals, take part in Missionary Volunteer meetings and Sabbath school activities, and preach sermons. These groups are made up of Bible teachers, missionaries home on furlough, ordained ministers, et cetera.

Meeting These Needs

In order to be able to offer a satisfactory program consistent with the needs of our student family under category one, the Seminary has adopted a long-range program that is presently functioning effectively. In order to put this plan into proper perspective we reproduce it in part. These actions have received official approval of the conferences involved and the Board of Trustees of the Seminary.

- "A. A Seminary Field Committee to be constituted to include the president and members of the Department of Practical Theology of the Seminary, the president of Washington Missionary College, and the presidents and secretary-treasurers of the Potomac, Chesapeake, Allegheny, and Columbia Union conferences.
- "B. The formation of a Pastoral Council to be created by the Seminary Field Committee. This council is to consist of members of the Seminary Field Committee and the regularly employed pastors of the field area within a radius of approximately sixty miles from the Seminary, and representatives of the Department of Religion of Washington Missionary College. This council to study the integration of Seminary students into the local church program by such activities as--

- "1. Acting as assistants to the pastors
2. Participation in church departmental programs
3. Personal visitation
4. Conducting Bible studies under pastoral guidance
5. Conducting church revivals, MV rallies, etc.
6. Serving as coordinators and sponsors of lay-worker groups
7. Observing church board problems, school problems, etc.
8. Working under pastoral guidance in various church campaigns
9. Speaking opportunities as the pastors may arrange

"C. The pastors thus become vital links with the Seminary in integrating the students into a field program.

"D. By arrangement with the conference leadership brief refresher institutes to be conducted occasionally by Seminary and General Conference personnel, to enable the area pastors to coordinate these objectives. These institutes to be held under the guidance and suggestion of the Pastoral Council at such time as is practical both for the pastors and for the Seminary.

"E. Student evangelistic campaigns to be conducted by men with sufficient exchange of responsibility during such a campaign to assure a wide range of experience to each student.

"These student campaigns to be authorized by the Field Committee in counsel with the Pastoral Council.

"F. Occasional major evangelistic campaigns to be conducted under faculty direction in close counsel with the local conferences and the Columbia Union, thus utilizing a large number of our students.

"G. The Pastoral Council to work in close cooperation with Washington Missionary College, thus integrating the interests of both institutions more closely."

Through these means the Seminary is able to offer its student body a superior supervised field training ministry. Each student assigned under these provisions to a church is also given a faculty field adviser whose function it is to serve as a counselor to the student and a liaison officer between the student and the pastor or district leader in whose church or area the student ministers. This is an important supervisory facet in the field training program.

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E. D. DICK
President, SDA Theological Seminary

SEATED with a group of inquiring students in the dining room while visiting one of our colleges, I was asked, "Have you been to all our colleges?" and then the pointed question, "Which do you think is the best?"

I side-stepped the question by suggesting that it was a bit unfair for me to attempt an answer, since I, too, was the product of one of these schools. But I did suggest, and to this all agreed, that all our schools are the best places in all the world for our Adventist youth in preparation for life's great issues and responsibilities. And I ventured further, with complete sincerity, that the youth in our schools, by and large, are the best young people in all the world. I heard no objection.

A visit to the campuses of our colleges is a real inspiration. These colleges have grown larger in recent years. The burdens of administration have likewise become heavier. We are living in difficult times for our youth. Many who come have not had the background of an Adventist home or the privileges of our elementary and secondary schools. The task of molding the youth is tremendous.

The scholastic offerings in our schools have been greatly broadened to meet the varied objectives and plans of the youth. Not all will find places in the denomination's paid working force, but all, with training, inspiration, and dedication, can do much for the advancement of the work in whatever line to which they devote their lives. Truly there is a place of service for each one.

My purpose in visiting all our senior colleges annually is primarily to contact the students of the theological departments. The pattern of minimum training for the denomination's ministry in North America, as agreed upon by its leadership in the 1953 Autumn Council and reaffirmed in the 1954 Autumn Council, is the completion of a five-year ministerial training course, four years of which are to be taken in the senior college and the fifth in the Seminary. (It should perhaps be added that the Seminary offers two years beyond this fifth year, the completion of which is recognized by the B.D. degree—that is, the Bachelor of Divinity degree, the standard accepted degree of theological seminaries.) My purpose in these visits is not to "recruit" enrollment in the Seminary. This guidance is given by the college teachers who

know the students best and who are therefore in a position to counsel them as to their future area of service.

However, there are many questions on the part of those who should come. When to come, what to bring, where to live, opportunities for partial employment, what courses to pursue—all are large problems on which help is sought and the path made clearer. The Seminary has tried to make the way easier by meeting a portion of the transportation for those living long distances from Washington; by providing eighty-two apartments, most of which are furnished and for which nominal rents are charged; by listing available rooms for rent in the community for single students, and work opportunities for those who are self-financed and require employment. These are services for the student, to make easier what might otherwise be a heavy undertaking.

Unfortunately there has been uncertainty on the part of many as to what course they should pursue in preparation for service, owing to lack of full acceptance of the 1953 and 1954 Autumn Council actions. Plans are in hand for further study of the problems, with a view to reaching a unified plan not later than the 1956 Autumn Council. While we are not in a position to forecast future attitudes, it seems clear that plans will be agreed upon for a more adequate training of our ministry, which must envision one or more years of study in the Theological Seminary. To this task of serving our youth and in turn providing the church with a better-trained ministry to match the demands of this hour, the Seminary faculty is united in its dedication.

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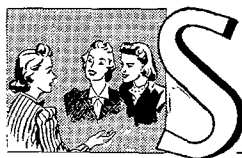
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PART IV

The Youth of the Church

THERE is a problem that may be met very specifically—and that concerns the youth, the young men of draft age who are fearful and bewildered at the thought of leaving their community and friends and being incorporated into an entirely new way of living. The boys in the Seventh-day Adventist Church have the added problems of being noncombatants and of being strict observers of the seventh day instead of the first. This has in the past caused much trouble in the way of stress situations in the armed services.

The pastor's wife may encourage all mothers to send their sons to the medical cadet camps that have been developed to meet this need, for in them is a great means of prevention of mental illness under stress as these boys approach new situations. To face it with their friends is easier. And once they know what many things are like, they will not be tormented by the fears that frequently paralyze the minds of inductees, and later bring on severe combat exhaustion under fire.

From one of our churches we had encouraged two boys to go to the camp held at Grand Ledge. They were country boys, a little awkward, very much attached to home. In fact, when they had been sent off to boarding school, they had become homesick and left school. It was not just for Mother; it was for Father, too, and the "place." How they loved home!

With induction facing them, they somehow mustered up courage to attend this training camp. When we went down the last Sabbath afternoon of the session and arrived just as the boys were standing at attention preparatory to lowering the flag, we saw these two in their clean uniforms, straight and alert. As they marched

past us later we could see that they were thoroughly oriented. And so it was not surprising to have them greet us heartily after the "fall out" had been given and to hear their praises of the camp.

"We're not scared any more," they said.

Later as we talked things over with Colonel Dick he told us that many boys had expressed that same feeling about the camp experiences.

Real veterans were there to tell the boys during assembly about the battlefield. Corp. Desmond T. Doss was among them, the first conscientious objector in this country ever to receive the Congressional Medal of Honor. ("Conscientious cooperator," Doss suggested, for actually Seventh-day Adventists are not conscientious objectors.) Alone and unaided on Okinawa he had rescued seventy-five wounded before the Japanese advancing army, getting them all safely back of his own retreating line. Thus the boys are given a glimpse of the possibilities of heroism and courage.

The Army is glad to receive the boys trained in these medical cadet camps. And here is something definite that the pastor's wife can recommend to mothers and fathers worried about their sons of draft age. Thus she can allay the fears of the parents as well as help to prevent future mental illness among the boys who are drafted.

In Prayer Meeting

One of the ever-present and ever-puzzling problems of the church pastor is how to get his people to attend a midweek prayer meeting. Attractive music features, beautiful, inspirational moving pictures or Kodachrome slides, and evangelistic lectures have all been incorporated or tried in an endeavor to secure an attendance that merits the time of a minister.

Constant reiteration of Spirit of prophecy admonitions is given in Sabbath morning services; but the people still remain lukewarm in their interest in the prayer meeting. Can it be that we have not seen the full vision of its possibilities?

"When the Spirit of God shall work upon the heart, cleansing the soul-temple of its defilement of worldliness and pleasure-loving, all will be seen in the prayer meeting, faithful to do their duty and earnest and anxious to reap all the benefit they can gain. . . . As often as once each week a praise meeting should be held. Here the goodness and manifold mercies of God should be dwelt upon. Were we as free to give expression to our thankfulness for mercies received as we are to speak of grievances, doubts, and unbelief, we might bring joy to the hearts of others, instead of casting discouragement and gloom upon them."—*Testimonies*, vol. 4, p. 461.

Some have felt that the unwise revealing in public of personal problems in the prayer service is not fitting. Others are bored by prolonged prayers and testimonies, the latter often being full of self-praise rather than praise for God. And so gradually many churches have grown away from making the prayer meeting a social type of service. And insofar as the human reasoning is concerned they cannot altogether be blamed.

But as when our people in Battle Creek had developed the dry breakfast cereals and other health foods, only to lapse into lethargy and allow worldly enterprise to absorb the beneficial business, so it may be the world has come forth with new methods of mental therapy that we have had within our reach these many years and have not appreciated.

During World War II, when psychiatric casualties far outbalanced the possibilities for individual therapy, a form of group treatment was developed that is now considered by psychiatrists as one of our most important therapeutic approaches. This is because the social give and take of the situation is more like real life.

Knowing that others have difficulties similar to ours, feeling that we belong to a group, finding support and assistance in working through our problems, no longer fearing isolation—these help to bring into proper balance the powers of the mind. And if the therapist is skillful, each member in such a group may find increased insight into his needs, a clarification of his character and personality, and a way to adjust to the pressures, the responsibilities, and the challenges of life. The rehabilitation of one who is mentally ill usually requires from five to twelve months. The sessions usually

last an hour and a half and are held from one to three times a week.

Another interesting discovery is that better results are attained when the group is not too heterogeneous nor too homogeneous. That is, members resolve their problems better when they are not separated from one another by great differences in age, education, or other factors, so that they have little in common with one another. However, it has also been found that people who are too much alike and whose knowledge encompasses too nearly the same subjects do not find satisfactory benefits from this type of group interaction.

These group meetings are fascinating to watch, for there is a give and take of hostility, warmth, fear, support, rejection, and acceptance. The members usually find it a most satisfying experience and look forward to the hour of meeting. (See James C. Coleman, *Abnormal Psychology and Modern Life*, Scott, Foresman & Co., Chicago, 1950, pp. 531, 532.)

Do not these findings call forth an almost forgotten custom of our early days as a church?

"What is the object of assembling together? Is it to inform God, to instruct Him by telling Him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things."—*Testimonies*, vol. 2, p. 578.

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This admonition comes not from the research of the psychiatrists but from the Spirit of prophecy itself! How much we have lost in steadying ourselves for these troublous times by not giving heed to wisdom that is now also being recommended by the world!

Can the pastor's wife not recognize this wonderful opportunity for stabilizing the mind, for herself and for the members of the church, and encourage all in faithful allegiance to the prayer meeting?

Perhaps she can help also by reminding her husband that the prayer meeting must be kept "lively and interesting" (*Testimonies*, vol. 1, p. 146), and that this is not best accomplished when he does all the talking. In group therapy medical science has found that the lecture method of approach to individual problems is generally ineffective, and it is rarely used. (See Coleman, *op. cit.*, p. 531.) Can there be a lesson in this for the pastor himself?

"The prayer meetings should be the most interesting gatherings that are held, but these are frequently poorly managed. Many attend preaching, but neglect the prayer meeting. Here, again, thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. . . . Long, prosy talks and prayers are out of place."—*Testimonies*, vol. 4, p. 70.

In psychotherapy the therapist is a highly skilled person; not just any doctor or nurse can conduct these group sessions with success. He must be trained especially in working with groups, in promoting unity, in understanding

the workings of the mind, in evaluating procedures and results. Likewise the pastor who is to reap a rich harvest from the prayer meetings must seek to be trained along these lines, must be skilled in handling people and in guiding discussion. But he has the greater aid of the Holy Spirit to work on all the minds present as well as to guide his own, and to unify thought and purpose and courage, so that there is no greater group method of preserving the mental balance of the church than it has—and has always had—within its reach!

There may be new meaning for us in these words of Scripture:

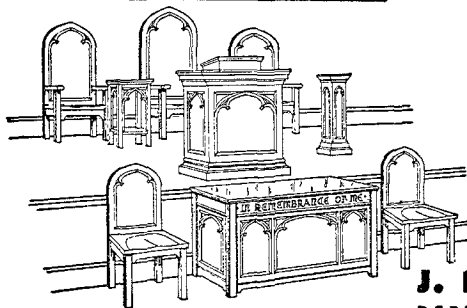
"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:22-25).

To the alert and sympathetic shepherdess there will open many means of guarding the mental health of the people. Herein I have named a few of the ways in which I might have done better during the past years had I known more of the dynamics and the diagnosis of abnormal behavior.

And always, above all else, the pastor's wife can help to preserve mental health by loving the multitudes!

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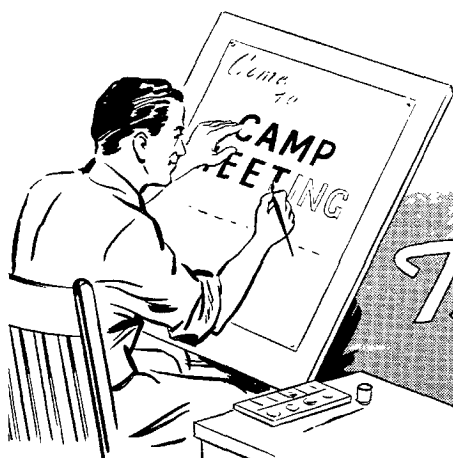
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HEALTH EVANGELISM

The Hospital Chaplain

ALFRED E. HOLST

Chaplain, Doctors General Hospital, San Jose, California

IT IS a wonderful experience for a minister to be associated with a genuine medical missionary physician, such as Dr. Milton E. Denmark. At present he is leading out in the work at the Doctors General Hospital in San Jose, California, where a work for God is being developed, which we trust will mean much for the advance of the message of truth.

This institution, which has at present a capacity of twenty-nine beds, is the nucleus of a constantly expanding program. There have been added to this medical center a twenty-three-bed nursing home and a home for unwed mothers. Another small hospital is to be established in a new subdivision where there are no medical facilities at present. Added to these will be the bombproof disaster and welfare center in San Jose.

We believe that the good will of the public can be obtained and kept by kind, courteous, Christian service, unfailingly rendered to spirit, soul, and body. As hospital chaplain I attempt to accomplish this by the following methods:

The day new patients are admitted, I make a brief call, introducing myself with my personal card, upon which are the words "To help you find peace of mind and a firm trust in God." I also present a little poem entitled "Have a Good Rest," to help them settle down, with their attention directed toward God's tender care.

Thereafter, I visit the patients daily in their rooms, during visiting hours, in order to meet the relatives and friends as well. On these daily visits a different Scripture card is left each day, on faith, prayer, and trust in God, such as, "The prayer of faith shall save the sick," "Casting all your care upon him, for he careth for you," et cetera. For heart cases the card bears the text, "Wait on the Lord: be of good courage, and he shall strengthen thine heart." For those waiting for surgery the verse is, "Fear thou not; for I am with thee: be not dismayed; for I am thy God." The patients read these cards over and over with great benefit.

On each patient's tray, three times a day, is placed a thanksgiving-before-meals card with an appropriate prayer for Catholic, Jew, and Protestant. Upon each of these many cards is printed the name of the hospital. These cards are carried home by patients and friends.

In the event of a death the nearest relative is sent a sympathy folder, printed especially for the hospital, containing Edgar Guest's poem "Faith," as well as comforting Scripture passages.

In the course of a year I meet more than three thousand patients at the Doctors General Hospital, besides many relatives and friends. Those who express special interest are given Bible studies in their homes. During this first year of chaplain service, eight have been baptized and many more are studying.

To keep in touch with these thousands of patients and friends, a weekly radio program is broadcast on Sunday evening at 6:45, over station KEEN, San Jose, called "The Radio Chaplain." During the program flowers are sent to the hospitals in the area, including, of course, the Doctors General Hospital. In this way the name of the hospital is kept before the people, and many are becoming interested in the truth.

Experiences in Sanitarium Bible Work

ESTA A. WYRICK

Bible Instructor, St. Helena Sanitarium

JESUS was the Master Teacher. He excelled in giving Bible studies. He reveled in the one-soul audience. He first caught the attention; then the interest was aroused and that led to conviction. Jesus *loved* His listeners. His great heart *yearned* for them. Just before He entered the final scenes of His life, He *prayed* for those

for whom He had labored. He looked deep into the hearts of individuals and drew them to Himself.

So, as we consider and study the methods of the Master Teacher we, too, will strive to excel. We will *love* the one being taught and *pray* for conviction. We will *persevere* with a *yearning* that can be satisfied only as we see those for whom we labor fall in deep consecration at the feet of Him who died for all.

One day the ambulance siren whined to a stop. A patient was carefully lifted out and taken quickly to the third floor of the hospital. There was a buzz of activity until he was made comfortable and all records taken. Then I was told the circumstances surrounding this man in room 340.

He had been ailing for some time, but when he grew so much worse that he had to be in bed, his doctor told him he had cancer and could live but a very short time. This seemed to unnerve him, and after a few days he wrote two letters—one to a nephew who lived in a distant city, the other to his housekeeper. To the nephew he wrote of his condition and said that he did not have the courage to go on and endure the agony in store for him. He planned to end his life, and by the time this letter would reach him he would be gone. The housekeeper's letter contained instruction concerning his belongings if she should find he had slipped away quickly, as the doctor thought might happen. When he placed the letters in the envelopes he got them mixed, and the housekeeper received the suicide note in time to call the doctor and prevent the act anticipated.

I am sure this mixing of the letters did not just happen, for God knew this man's heart and his need.

After hearing this story I went in to see this patient in room 340. He was a thin, small man of seventy-five years. There was no response as I greeted him—only a look of complete hopelessness. As I talked to him he just stared. Then I said, "Shall I pray for you?" He looked at me and in a very cold and sarcastic tone replied, "If it will do you any good." I did pray—prayed that God would come very close and comfort.

The next day and the next the experience was the same. Then a change came creeping in. There was a smile, a look of interest, a soft expression in his eyes, as we talked of heaven and of Jesus. Day after day we talked of the wonders of that heavenly home being prepared for those who love Him. We talked of the near coming of our Saviour and how we must make preparation every day to meet Him. When the time would come for me to leave he would

say, "Don't forget to pray." Several weeks passed, and each day the patient grew weaker physically, but stronger spiritually, and at last one night he fell asleep in Jesus.

Do you see why the letters were mixed? Can you understand why he was brought to our hospital? Do you realize the responsibility God has placed upon each of us who have entered His work?

Soon Jesus will come in the clouds of glory, and if we are faithful, we will meet those for whom we have labored.

The Influence of the Sanitarium Chaplain

KENNETH S. CROFOOT

Chaplain, Washington Sanitarium

A CHAPLAIN in one of our medical institutions has a wide and varied opportunity to serve all with whom he may come in contact. His responsibilities are so varied that it is difficult to say which is most important. Perhaps we could list a few of these responsibilities in order to grasp a picture of what a chaplain can do for those in the institution.

We might list first the responsibility the chaplain has to the patients who have come for physical help. It is being recognized more and more that many who come for physical help need spiritual help far more. A properly trained chaplain can help these people find the spiritual help that will prove to be far more valuable than all the physical help the finest of doctors could give. There are patients who come fearful of the results of their illness, concerned over the welfare of loved ones, or possibly just afraid of a hospital. The chaplain can surely help these individuals to be at ease and to accept the hospital procedures that are so important for the healing of their bodies. One problem I have encountered in connection with my work with patients is the widespread belief that all illness comes as a direct result of sin. This is a tragic situation and one that the chaplain ought to try definitely to help.

The chaplain, by his cheerfulness, understanding, and guidance, can frequently help patients along the way to a full recovery.

The second area that I feel is very important is that of guiding the working staff, particularly the nurses, aides, et cetera, in recognizing the spiritual needs of the patients. The nurses and aides are working with the patients twenty-four hours a day, and if they are trained to recognize the sparks of interest in the con-

versation of the patients, these sparks can frequently be fanned to a flame that will result in everlasting life. I feel that this is one of the most valuable contributions that the chaplain can make in the work of the institution. A chaplain must never take for granted that all the workers of the institution know how to deal with the souls of those who come to the sanitarium or hospital. He must try by every means available to teach the workers to deal with these souls in the most helpful, considerate way. Under the present setup, the chaplain usually teaches certain classes in the school of nursing, so that he has a real opportunity of teaching the student nurses in a systematic way these important principles.

A third contribution, and one also very important, is in discovering little trouble spots here and there in the institution that could result in really serious difficulty if not cared for. Frequently workers will pour out their troubles into the ears of the chaplain. He ought to be a sympathetic listener at all times, and if there is something that can be done to better the working conditions or relieve distress, the chaplain should feel free to take such matters to the ad-

ministrative heads of the institution. Here at the Washington Sanitarium the chaplain is a member of the House Committee and has been for many years. He has frequently been able to bring up certain problems that need attention and correction.

In summarizing the over-all general work of a chaplain in one of our institutions, I am reminded of the little story of Saint Francis of Assisi, who invited one of his students to come and preach in the market place. Joining the famous teacher, the student walked with him through the market place and back to their home. The student asked the teacher whether they were going to preach in the market place, only to have Saint Francis respond, "*We have been preaching in the market place.*" The over-all influence of a chaplain could be likened rather definitely to the work of Saint Francis in this little illustration. As the chaplain makes his rounds visiting patients, as he stands before the student nurses in the classes, as he discusses problems with the administrative staff, and as he merely walks up and down the halls of the institution, his influence should be a blessing to others.

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How the Sanitarium Reaches Hearts

BESS NINAJ

Bible Instructor, Washington Sanitarium

THE religion of Christ, exemplified in the daily life of His followers, will exert a ten-fold greater influence than the most eloquent sermon."—*Counsels on Health*, p. 289. In these words the servant of the Lord has spoken of the greatest single influence in sanitarium soul winning—the daily life of the worker.

Another equally pointed statement is found on page 278 of the same book: "It is not large, expensive buildings; it is not rich furniture; it is not tables loaded with delicacies, that will give our work influence and success. It is the faith that works by love and purifies the soul; it is the atmosphere of grace that surrounds the believer."

It is true that cleanliness and attractive surroundings and good food play an important part in the life of the sick, but most effective is the "atmosphere of grace" produced by the life of the workers.

At the Washington Sanitarium we are frequently told of the effects of the kindness of the workers and of the pleasant atmosphere within the institution.

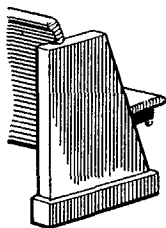
A successful businessman came to the sanitarium several months ago. He had had two strokes, his joints were painful and swollen from arthritis, and he was discouraged and depressed by a marriage that had failed. He was so engrossed in his troubles that he did not know or care where his relatives had brought him for medical care. Days gradually grew into weeks, and he began to wander out into the lobby and to become friendly with other patients.

In time Bible studies were begun. One day he told me, "My life was devoted to business and to becoming a financial success—perhaps even more so because of my unhappy home life. In my social life I tried to compensate for my unhappiness by joining clubs, by playing golf, and by social drinking. Now everything is changed. I want to devote my life to God. The kindness of these people overwhelms me, and I want to be like them. But how do I know that God will accept me?" As the days went by he needed frequent reassurance that God forgives. He learned to pray; and he told me that he dedicated his life to God each time he prayed. He was most anxious to continue to learn more of the truth on his return to his home.

We have a Jewish man who is here for the second time within a year. He summed up his problem with the remark, "I know that it isn't physical help I need; it's my soul that needs something." He returned to the sanitarium because he thought he could find the spiritual help here. He had been reading books of a spiritual nature, among them Joshua Liebman's *Peace of Mind*. The trouble with all the books he has read, he says, is that they touch his intellect but leave his heart cold. Now he is reading *Patriarchs and Prophets*, and is finding inspiration.

This man was reared in an orthodox home, but he rejected religion because of the inconsistencies and the illogical traditions he observed. During Bible studies he asks questions freely—questions like, "Who is the Lamb that is spoken of so frequently?" "What is the difference between the Old and the New Testament—does one contradict the other?" "How can the Jews reject Christ when there is so much about Him in the Old Testament?" Another question that he brought up was this: "In vespers I see

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people who are in real pain—some are crippled. And when the chaplain prays he often tells of God's love for them. How can he say that God loves them when there they sit in such a condition?"

He is thrilled with the harmony of the Scriptures, and the hope of a real life and eternal life is giving him a new hope and aim. He is totally unprejudiced and open minded.

Today, just as we were about to begin a study, he said he had something he wanted to discuss first. He had been angry three times that morning—at his doctor, at a friend, and at his wife. He wanted to know what he should do about it. After we had discussed confession and forgiveness, he said, "You see how this is changing my thinking and my way of life. Until now I would never admit being in the wrong. As a matter of fact, I would try to justify what I had said or done."

I think of another patient—a woman who became an Adventist about fifteen years ago, and drifted away because she felt she could not hold up under the strain of opposition from her husband. Her heart remained in the message even though she lost personal contact and fellowship with the church.

About three months ago her husband was in the sanitarium for chest surgery. And about a week ago she needed hospitalization and was admitted for medical care. Almost as soon as she arrived she requested Bible studies for her husband. She felt that this was the time to reach him, and wanted me to come during visiting hours, when her husband would be with her. When I arrived and she told him that we were going to have a Bible study, he picked up his hat and said, "Well, I'll leave. I have an errand to do before I get home." But at her request he stayed. When the study was over he said, "When are you coming again? I am interested."

These three instances represent people of different faiths—one is a Protestant, one a Jew, and one a Roman Catholic. Yet each has been touched and is responding to the atmosphere of kindness and interest on the part of those who minister to their needs in time of illness.

Composite Protestant Minister

THE average Protestant clergyman spends more time on clerical work than on preparing sermons, according to a survey being made by Dr. Samuel W. Blizzard, associate professor of sociology at Pennsylvania State University.

Dr. Blizzard, a Presbyterian minister, told three hundred clergymen attending the annual Minister's Week at Chicago Theological Seminary that he expects to complete the two-year project next June 30.

He described it as "the most extensive study ever made of the Protestant ministry" and said it was based on a survey of fifteen hundred local pastors of twenty-two denominations graduated from eighty different seminaries.

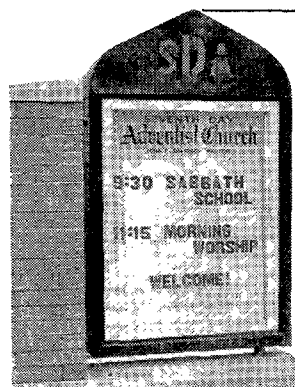
The survey is sponsored by the Russell Sage Foundation.

The composite minister evoked in the study, Dr. Blizzard said, likes best to preach and conduct worship services for his flock and likes least his roles as organizer and administrator.

He works ten hours a day at being a minister and another six with his family or on personal affairs, and "thinks he is spending most of his time on things he feels least trained for."

The survey also shows the average minister believes seminaries should give more training in human behavior, counseling, organizing and administration, and more useful Biblical and theological courses.

Dr. Blizzard said that churchgoers "expect a different sort of thing from their minister now than they did in other generations." The minister's contemporary role, he said, stresses the need for his being able to "live in the world of people as well as the world of ideas."—Religious News Service.



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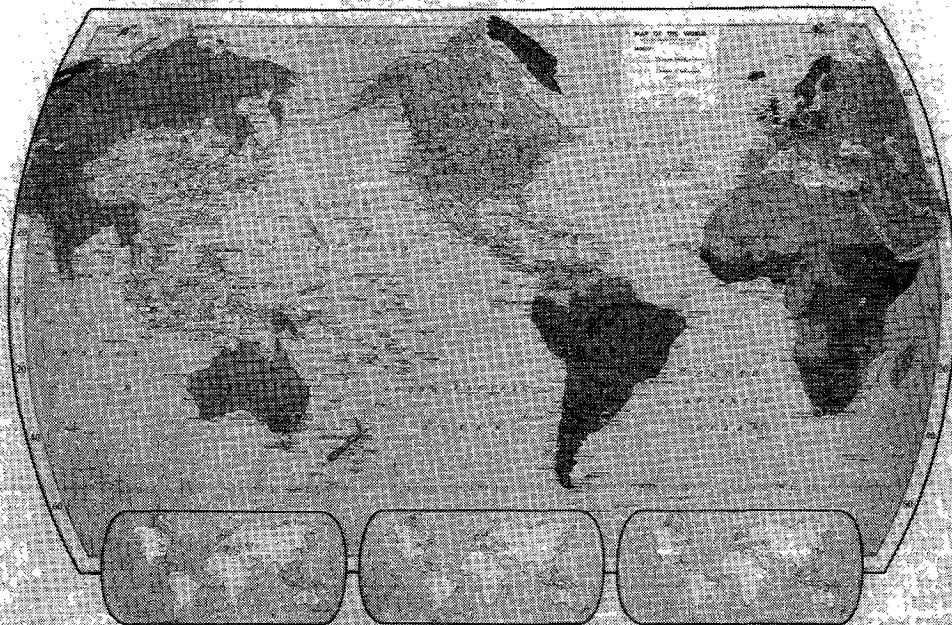
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Philosophy of Pastoral Care

(Continued from page 25)

of sin, fear can serve a useful purpose, but uncontrolled, it becomes a monster bent on destruction. From this point on, having recognized this side of the picture, we will discuss fear only in its destructive sense, as the prime source of troubles facing the counselor.

To give us some idea of the widespread prevalence of fear problems, we shall briefly enumerate the kinds of fear.

There is the fear of the future. Cain, when told of the result of his murder, protested, "My punishment is greater than I can bear. . . . I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me" (Gen. 4:13, 14). He was afraid of the future.

Then there is the fear of the past. David, thinking of his past sin, cried out in agony of spirit, "Cast me not away from thy presence; and take not thy holy spirit from me."

There is a superstitious fear. It was this kind of fear that often led Israel into idolatry, following the surrounding nations. It was this that prompted the psalmist to recommend, "Commit thy way unto the Lord; trust also in him" (Ps. 37:5).

Another aspect of fear has to do with crises. How many are the beautiful promises of divine help for these emergencies. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2).

One of the prevalent forms of fear is the fear of being found out. This is the source of blackmail and some of the ugliest of sins. It tortures the victim with indescribable torments. A few weeks ago a young man came to my office. He said he was an escaped convict. He was in agony of spirit, and at every little creaking sound he almost jumped out of his seat. He felt at every moment that the police had caught up with him. He could not be still. What a terrible fear it is to always be on the watch lest one be found out. The writer of psalm 32 tells his experience: "Day and night thy hand was heavy upon me: my moisture is turned into the drought of summer."

We could mention the fear of life, the fear of death, the fear of being old, the fear of sickness, and other fears. This gives us a glimpse of the far-reaching tentacles of fear.

Not only is fear wide in its scope but it reaches the vast majority of individuals. Counseling needs a remedy for fear more than for

any other ailment affecting mind, soul, or body. In this age this psychological ill is especially prevalent. In his book *Faith Can Master Fear* Thomas says:

"Fear of the future plagues almost every one who lives in this generation. We wish life might be different, we say, but the world looks dark. Rich or poor, highly educated or ignorant, American or Russian—we fear the future. In these moments when we are given to wishful thinking we long for some miracle to dispel the shadows."—Page 20.

The Adventist concept of the close relationship between mind and body is a great help in meeting the challenge of fear. This understanding derived from the teachings of Christ attacks not the symptoms but the root cause. Fear produces physical disability. Dr. George Crile illustrates it this way:

"They may be likened to an automobile with the clutch thrown out, but the whole engine is racing at full speed. The gasoline is being consumed, and the machinery is being worn, but the machine as a whole does not move, though the power of it may cause it to tremble."—Quoted in *Faith Can Master Fear*, p. 151.

Fear produces severe physical strain until the strain becomes unendurable. Medicine supplies sedatives to relieve the excited nervous tension. The psychologist attacks the mental and physical aspects. But it takes the consecrated Christian with the full knowledge of Bible principles to bring the real healing of body, mind, and soul. The Adventist knows that only the presence of the Holy Spirit can give the peace that passeth all understanding. This the world cannot give, but once fully accepted, it garrisons the heart against these assaults of the enemy.

(Concluded next month)

Find My Sheep

(Continued from page 52)

accused of merely "going to and fro in the earth, and . . . walking up and down in it."

To the faithful visitor the rewards of personal work are evident. The tear-filled eye and hearty handclasp are compensations within themselves. A soul thus restored to spiritual regularity fills all heaven with joyous demonstration. But many a campaign for souls has been hopelessly crippled for lack of a systematic program of visitation. And the minister may find this lack to be the source of many pastoral problems. The soul seeker has nothing to lose and all to gain in following this paraphrased injunction of the Master, "*Find and feed My sheep.*"

E. E. C.

Semantics and the Pastor

(Continued from page 19)

lism," "short campaigns," "king of the north," "cleansing of the sanctuary," "modern Bible," and "sanctification."

It would be well to develop a habitual awareness of the fact that what is being said may not represent what you have assumed it does. The study of semantics teaches us to be cautious in projecting our impressions onto the discourse. We should mentally, and, if there is opportunity, verbally, ask the speaker, "Because terms may be used in many ways, will you give me an example which will explain what you are using it to represent?"³³

Request the one speaking to fit his word into a concrete life fact that both of you can see. By your doing this, both the listener and the speaker are looking at the same "map" of the same thought territory. Fundamentally, the question is not, "What do I think these words mean?" but, "What does the speaker mean when he uses these words?"

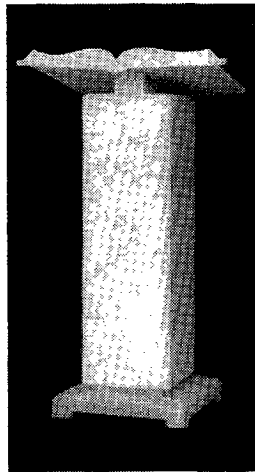
Without this semantic device whatever a speaker says is interpreted by the listener in terms of his total experience and present inner wants. This leads to ultimate failure in communication, which is the open door to maladjustment.

(Continued next month)

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Men of the Word

(Continued from page 22)

of our day is purely philosophical with an emphasis on ethics. Many preachers, like their congregations, are theologically and devotionally ignorant. Strange as it may seem, the thought trend which for a century was fanatically devoted to reason and scholarly research has now veered to a kind of emotional philosophy. In this unreal atmosphere the task of the preacher is vitally changed.

A modern writer, Henry Nelson Wieman, likens philosophy of religion to the dietitian who prescribes the meals, and theology to the cook who transfers the menu into food for the table. Then he suggests soberly that the hunger of our congregations may be due to the fact that too many preachers are only waiters carrying menus from empty kitchens!

Theology, "the queen of sciences," is essential to provide a steady diet. In all too many pulpits today the "main course" is lacking. The conditions constitute not only a great need but also a great opportunity, the greatest perhaps since apostolic times. The church and the world need men who are teachers sent from God, leaders who are men of the Word.

R. A. A.

Religious Groups

(Continued from page 33)

and whose blood was shed. The communion service is more than a memorial; there is the element of mystery, perhaps a hangover from Catholicism. Here instruction must precede persuasion. It is stated on good authority that Lutheranism has not progressed doctrinally since the days of its founder, Martin Luther. True, the church's maturity brought a mellowing of its original dogmatic stand, but Lutherans fellowship less with other denominational groups than do the Moravians. However, many Lutheran youth are breaking down former barriers through their discussion groups. Here Adventist young people may assist with friendly relations with these Lutheran youth, who are showing much interest in our strong temperance movement. Again, our practical Dorcas women will find response during times of emergency and disaster, for the Lutherans have an excellent record in helping to alleviate human suffering.

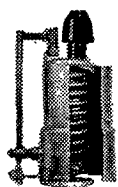
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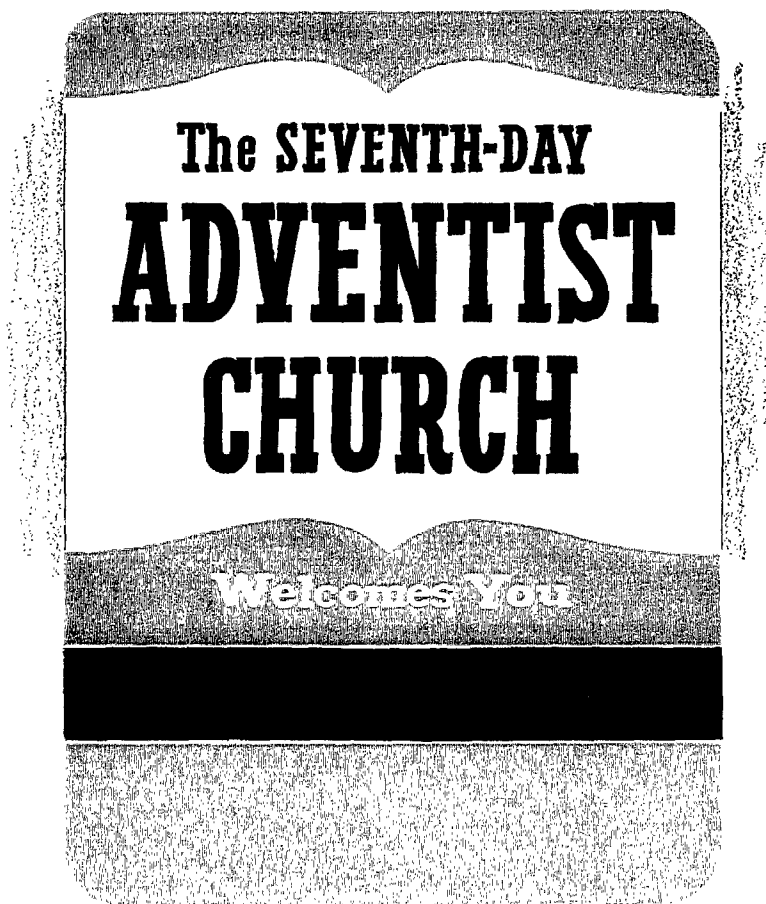
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POINTERS TO PROGRESS

LIFE IN ACTION MUCH is being said these days about the pastor becoming an efficient counselor. Emphasis is rightly placed on the importance of listening. Certainly there can be no lasting help in counsel that is not preceded by thorough understanding of the problem. And all this takes time and patience.

But this can and has happened: A pastor-counselor has shown real interest in the problems of the counselee and unlimited patience in his listening until every angle of the difficulty has been stated, the cause discovered, and even a diagnosis made, but right at that point he has remembered a pressing appointment and the matter was never followed through with any sort of solution. The troubled one could only conclude one of two things: that the pastor was merely curious to know the details of the problem, or that he was simply using the opportunity to practice the art of problem diagnosis. In either case, it would appear that there was no really genuine interest on his part.

And that brings us back to the matter of our interest in the individual. Are we concerned with individuals or just methods? In counseling, as in all soul winning, our first interest must be for the soul of the individual. Do we counsel to heal the soul or to improve our counseling technique? Do we work with the backslider because we want another number on our report or because no other soul can take the place of that one? Are we interested in people or in our reputations? Our answers to these questions will determine our worth and classify us as either shepherds or hirelings.

The hireling will not bother with the lost or straying sheep who is going to require much time and patience to reclaim. Instead, he will work for those who can be added to his report with a minimum of effort. He will reason that it is more economical to bring in several new sheep than to go after the one lost one. Straying sheep are always a nuisance. Moreover, a few new ones will make a far better showing. On the other hand, a true spiritual shepherd is interested in the individual, constantly conscious that no person can ever be replaced by any other person. He will take time, he will sacrifice comfort—not that he may report, but that he may reclaim. He will take time—not merely to diagnose, but to let the Lord heal the soul.

Soul winning must be more than an art or a science. A sinking ship needs more than a statistical evaluation; a wounded soul needs more than a "God bless you."

The spirit of true soul winning springs from hearts that have been bowed beneath the wonder, beauty, and tenderness of the love of our Saviour.

No true shepherd can see souls slipping into a lost eternity without crying out, "Woe is unto me, if I preach not the gospel!" To be an understanding and faithful counselor one must seek for grace to pray the prayer of Moses, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

A love like that will not be content to merely diagnose. It will follow through till tangled lives are untangled and faltering feet are firmly planted upon the Rock of Ages. Counseling is more than a technique. It is the outflowing of a sympathetic soul—a dedicated life in action.

R. A. A.

THE EAGER BEAVER THE man who does not "have all the answers" contributes most in times of spiritual crisis. The quick tongue with the ready solution is to be severely questioned before trusted.

In home visitation the pause before the answer gives time for prayerful thought and heaven direction. The minister who cross-questions as if before a jury, and is ready with a dozen recommendations before he has heard the member's story, does little to instill the quiet, confident, childlike faith in God that is the object of his visit. Often a word of prayer before beginning to counsel sets the stage properly for richly spiritual, God-directed conversation. The old adage "Speak not until silence can be improved upon" is sound counsel for the personal worker and should cure the ills of the eager beaver.

E. E. C.

FIND MY SHEEP It was the Master Himself who said to Peter, "Feed my sheep." But sheep must first be found—then fed. It happens not infrequently that a member will appear after a long absence from the church only to find that he has not been missed. The unsought are seldom saved. Any pastoral program that does not include home contact will never develop a healthy congregation. Lost to the cause of God are legions of the neglected. The minister cannot afford to sacrifice the personal touch to the mechanics of administration. The faithfulness of the Master Shepherd in seeking out lost sheep, even to the shedding of blood, should inspire the under-shepherd to new diligence. His satanic majesty's genius for inventing hindrances to personal visitation is well understood by most ministers. Laziness is seldom the cause. Nor can the average preacher be

(Continued on page 48)