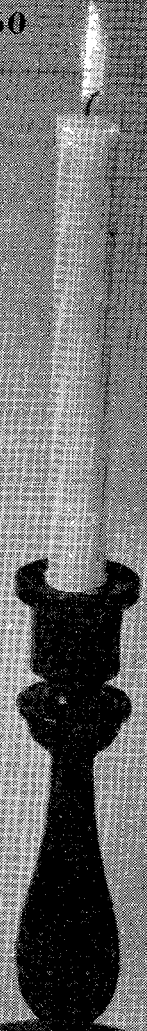
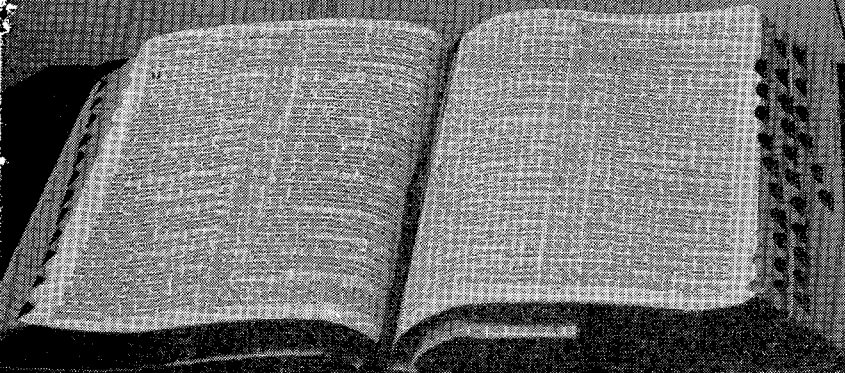


*The*

# Ministry



MARCH, 1960

Let the  
beauty of  
the Lord  
our God be  
upon us



# *"What Is That in Thine Hand?"*

Adlai Albert Esteb



I've heard it said that Gypsy Smith found joy  
In shaking hands with every little boy.  
An eager mother brought her son one night,  
To introduce him to "the man of light."  
The little fellow held his left hand out,  
While on his face there was a telltale pout.  
So Gypsy smiled and took a different tack,  
When Johnny hid his hand behind his back.  
The great evangelist then took his stand,  
And said, "My little man, where's your right hand?"

Reluctantly the lad held out his right,  
But that right hand was really clenched up tight.  
Then Gypsy said, "I cannot understand  
Why you don't open up and shake my hand."  
The boy looked in the preacher's face with dread;  
"I can't, I've got some marbles there," he said.

He missed the chance to grasp that hand of power,  
Because he held those playthings of the hour.  
How many times we see someone who clings  
With fierce tenacity to earthly things.  
How many folks are like that little boy;  
They fail because their hands have clutched some toy.  
They cannot grasp the hand of Christ, the King,  
Because they won't let go of some plaything.

What occupies your time and thought, I pray?  
Are your hands busy with God's work each day?  
What would you answer Him if Christ should stand  
And ask you this: "What is that in thine hand?"



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### Our Cover

Two merchants went to a series of revival services to listen to the preacher, a man of some reputation. These men were competitors in business. After listening a few nights, one of them went forward as a seeker after life in Christ. The other was under a measure of conviction, but unyielding. As he saw his competitor go forward, he said to himself, "I will watch him. If he lives it one year I will believe there is really something in it and will become a Christian myself."

For one year he watched that man and saw a complete change in his business life, social life, everyday life. At the end of the year the watcher sought and found God and the forgiveness of sins through Christ. He then went to the merchant whose life he had watched so closely, and said, "For one whole year I have watched you, and your life has convinced me that there is something real in your Christian faith. I have seen the beauty of the life of our Lord lived out in you."

Cover Picture: Ewing Galloway

MARCH, 1960

3

# Christian Courtesy

M. L. MILES

Pastor-Evangelist, Upper Columbia Conference

WE ARE all familiar with the problems that presented themselves to the workers in the early Advent Movement. Faced with an unfriendly, unsympathizing world, disdained by their preaching brethren in the popular churches, and burning with passionate zeal, the church rode forth to conquer the world. A generation of powerful preachers sprang up, men who knew their Bibles, before whom the ministry of the Sundaykeeping churches frequently quailed. The very logic of the Adventist truths was enough to test the courage of the first-day advocates. But one unfortunate development took place. Some men became excellent debaters, and sometimes in the smoke and heat of the battle they forsook kindness and courtesy, and this brought unfortunate results. Notice the counsel that came to the church on this point:

Some ministers who have been long in the work of preaching present truth have made great failures in their labors. They have educated themselves as combatants. Those who love to engage in discussion generally lose their spirituality. Debating ministers are generally disqualified to help the flock where they most need help.—*Testimonies*, vol. 3, pp. 215, 216

This was scarcely the climate for the development of those refinements that seemed so important to men of milder disposition. We were in too much of a hurry to get the job done, and sometimes we forgot that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). But the Seventh-day Adventist Church began to come of age and to realize the truth of what Emerson had said, that "life is not so short but that there is time for courtesy." Shakespeare put it this way: "While thou livest, keep a good tongue in thy head."

"Hail! ye small courtesies of life; for smooth do ye make the road of it; like grace and beauty, which begat inclinations to love at first sight; it is ye who open the door and let the stranger in," said Sterne.

But it was left for the servant of the Lord properly to evaluate the real need of Christian courtesy in the church. She said: "There is a great want of true politeness among us as a people."—*Ibid.*, vol. 4, p. 392. And again, "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, vol. 9, p. 189.

This is a restatement of the truth David declared anciently when he said: "Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great" (2 Sam. 22:36). And Paul wrote to the young man, Timothy, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (2 Tim. 2:24).

Much of the criticism of Seventh-day Adventist workers on the part of non-Adventist ministers is completely unfounded, but a study of the methods sometimes employed in presenting the three angels' messages shows that had God's spokesmen been more kind in presenting the distinctive features of these messages there would have been much less opposition, and the amount of labor required to bring souls to a knowledge of the gospel for the last days would have been far less. The message cannot be safely altered; methods of labor may, and in some cases should be. This principle extends even to our advertising. It is possible to stir up opposition to our message by a lack of thoughtfulness in the manner we elect to announce our discourses.

Consideration for persons of refinement will lead us to exercise care in such apparently small matters as how we appeal for offerings. Men and women who are under conviction are hypersensitive, and the slightest irregularity may be disastrous. An irreverent attempt to increase the size of the evening offering may be all that is needed to rouse resentment on the part of one whose sensibilities are refined.

True Christian courtesy is in reality a proper respect and love for the individual. There are those who believe that one of the reasons for Christ's great effectiveness as a soul winner was His keen understanding and appreciation of the individual.

Consider the Saviour's dealings with Simon as recorded in Luke 7:40. We are all familiar with the record. Jesus, knowing the thoughts that were going through the man's mind, of his guilt, his hardness of heart, did not openly rebuke him. Jesus' kindness to Simon went unnoticed by the others, but in *The Desire of Ages* we read that "Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. . . . He saw that Jesus did not wish to expose his guilt to others, but sought by a true statement of the case to convince his mind, and by pitying kindness to subdue his heart."—Page 567.

I fear we find it easier to do the former and leave the latter undone. To the casual observer acquainted with the facts, Simon did not deserve such thoughtful treatment. His selfish conduct was deserving of an open disclosure. But Jesus was not interested in displaying His intimate knowledge of Simon's sins. He was concerned with the man's soul; He chose His words with care in order that Simon might see the condition of his heart and accept the salvation that Jesus was offering him.

The unsanctified heart seeks to cut others down to size. An ex-President of the United States once said of his political opponent, "Leave him to me—I'll cut him down to size." I assume "to size" meant to the dimensions of his detractor.

Such conduct ought to be far from the Christian minister. It is the work of the destroyer. It reveals an undue concern for self, and assumes that self is the larger by making another appear smaller. Few of us have escaped the temptation to indulge in this form of diversion, but let us stand aside lest our selfishness and poor manners appear to all men. The divinely inspired com-

ment on Jesus' treatment of Simon reads: "Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error."—*Ibid.*, pp. 567, 568.

The world puts great premium on courtesy and good manners. Seventh-day Adventist ministers can ill afford to indulge in uncouth mannerisms, discourteous speech, and unkindness, either among themselves or among unbelievers. Those of us who are older ought to set an example to those younger. Sometimes our relations to one another leave much to be desired.

I quote again from Ellen G. White:

I was shown the case of Brother B. He feels unhappy. He is dissatisfied with his brethren. His mind has been exercised for some time that it was his duty to carry the message. He has the ability, and, as far as his knowledge of the truth is concerned, he is capable; but he lacks culture. He has not learned to control himself. It requires great wisdom to deal with minds, and he is not qualified for this work. He understands the theory, but has not educated himself in forbearance, patience, gentleness, kindness, and true courteousness. If anything arises which does not meet his mind, he does not stop to consider whether it is wisdom to take notice of it, or to let it pass until it shall be fully considered. He braces himself at once for battle. He is harsh, severe, denunciatory, and if things do not meet his mind, he raises disturbance at once. He possesses in his organization the elements of war rather than of sweet peace and harmony. . . . Brother B. will be in danger of tearing down more than he can build up.—*Testimonies*, vol. 2, p. 220.

This man was kept out of the ministry because he failed to cultivate a spirit of humility and to learn gentleness and patience. We should be encouraged by the following words by the same writer:

The religion of Jesus softens whatever is hard and rough in the temper, and smooths whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition.—*Gospel Workers*, p. 122

## MEEKNESS

☞ Meekness cannot well be counterfeited. It is not insensibility, or unmanliness, or servility; it does not cringe, or whine. It is benevolence imitating Christ in patience, forbearance, and quietness. It feels keenly, but not malignantly; it abounds in good will, and bears all things.—W. S. Plumer.

It may be appropriate to mention that we are to be careful in the manner in which we relate ourselves to those in authority in the church. Peter speaks under inspiration of some who were "not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord" (2 Peter 2:10, 11).

It is apparent from a study of the Spirit of Prophecy writings that rough, uncouth manners, uncivil words, and a hard, condemnatory spirit set a mark upon us as surely as we engage in them, while a tender, loving spirit will warm hearts and convert them to the message.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; . . . as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Ps. 133).

The servant of the Lord tells us:

A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love, it is not of the highest value. We should have words and deeds of tender consideration for others. We can manifest a thousand little attentions in friendly words and pleasant looks, which will be reflected upon us again. Thoughtless Christians manifest by their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights. Many long intensely for friendly sympathy. God has given each of us an identity of our own, which cannot be merged in that of another; but our individual characteristics will be much less prominent if we are indeed Christ's and His will is ours. We should be self-forgetful, ever looking out for opportunities, even in little things, to show gratitude for the favors we have received from others, and watching for opportunities to cheer others and lighten and relieve their sorrows and burdens by acts of tender kindness and little deeds of love. These thoughtful courtesies, that, commencing in our families, extend outside the family circle, help to make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow.—*Testimonies*, vol. 3, pp. 539, 540.

The shepherds of God's flock will certainly miss a great blessing if they fail to receive this wisdom from heaven. In conclusion I quote a passage that caused me to see how far short I have fallen from the Master's way. It reads:

Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what someone has said or done, praise something in that person's life or character. . . . We are too indifferent in regard to one another. Too often we forget that our fellow laborers are in need of strength and cheer. Take care to assure them of your interest and sympathy. Help them by your prayers, *and let them know that you do it.*—*The Ministry of Healing*, pp. 492, 493. (Italics supplied.)

## A Secret of Success

S. L. GADSBY

Home Missionary and Sabbath School Secretary  
Caribbean Union Mission

**B**ROTHER RAMOUTAR is a rice farmer who lives on the Corentyne coastlands of British Guiana, South America. He has a wife and six small children. They are poor, yet rich in faith in God and love for their fellow men.

Brother Ramoutar determined to do something for the large East Indian population living on the coast of British Guiana. They are Hindus, and very little had been done to teach them of Christ.

When he told his home church that he was planning to undertake work among these people, Brother Mootoo, another East Indian member, who operated a pharmacy, sold his business and moved forty miles up the river to be in the area where Brother Ramoutar planned his work and to give all the help he could, financially and otherwise.

For three and a half years these two have held evangelistic meetings and conducted Sabbath schools in village after village. They travel ten to thirty miles each way to hold their services and to visit interested people. Incessant tropical rains, savage mosquito attacks, and water or mud in their paths do not in any way dampen their ardor and zeal.

Brother Ramoutar loves his family, but his love for God and benighted souls is so great that many times, at great personal inconvenience and sacrifice, he stays with the little groups, shepherding them faithfully until they are well established in the Word of God. During the past few years more than seventy-five of these people have been baptized.



# The Virus of "Corbanization"\*

H. E. RICE

Associate Secretary, Medical Department

**A**GAINST the requirements for hospital approval by the Joint Commission on Accreditation is a new one that was recently added—that a careful record be kept of infections and contaminations, and that each instance be carefully investigated. This is a good idea. Unfortunately, hospitals are not the only organizations subject to infections and contaminations, and all infections and contaminations cannot be demonstrated under the microscope or cultured in the laboratory in the ordinary sense of the words. Nations, societies, movements, churches, institutions, and institutional families are also subject to these hazards. Sometimes they strike in individual instances. All are contagious. Sometimes they are near-epidemics, and like many a subtle virus, often the infected are not even aware of the disease.

I would like to consider a few of what I believe to be the more common and deadly viruses that are abroad in our land today, frequently undiagnosed and unquarantined, frequently fatal and untreated.

Consider the virus of "corbanization." This infection is nearly as old as history. The virulent outbreak that gave it its name occurred about A.D. 32. It is most prevalent among the most pious. Like some drugs, it tends to destroy a clean conception of right and wrong. It does this in a subtle way. A strange rash of rationalization breaks out by which the infected rationalizes to himself that wrong is not very wrong, if it is intended that right be done. The division between right and wrong becomes blurred and indistinct. The most noticeable effects are usually in the area of truth and honesty. Most cases are mild and do not result in outright prevarication or perfidy, but rather in misrepresentations where technical truth is told to the end that error is believed. While thievery would not be countenanced, profitable evasions would be considered to be clever or even of the Lord's leading. The sharp lines of black-and-white integrity become blurred and changing shades of gray.

A review of the case history of the outbreak

that gave this disease its name might be of help in understanding its devastating virulence. In A.D. 32 children had distinct responsibilities and obligations to and for their parents, as they have in every age. Recognizing these duties cost money, and discharging them at times made it impossible to acquire the new chariot that was so beautiful and so needed. To ignore the obligation made one look like a heel to the neighbors, and worse than that, made one feel like a heel. It wounded the self-respect and irritated the pride. Then—ah, then—the virus struck. It was discovered that to pass the hands over the pile of gold and say the magic word "corban" enabled the infected to obtain the chariot and freed him from all sense of obligation by the simple means of cloaking selfishness in a garb of piety. A compromise with integrity became in a sense a holy fraud, the providential leading of the Lord. The embarrassed blush of a heel became the glow of pride of a hero.

God looked down over the banister of heaven and said that the man was a knave and a fraud and that there are no compromises with absolute unimpeachable integrity; that the God of love is also the God of candor and frankness and never the God of evasions and dubious explanations of chicanery.

The amazing extent to which this disease can progress is well demonstrated by the story of an outbreak that occurred about 400 years ago as told in the book *The Conquerors*:

On a hot day in Old Panama City in 1524 three men sat and discussed a matter. Of these three, two were of illegitimate birth and could not read or write. The third was a priest. This conference ended in the writing of a strange document. It was headed "The Eucaristia" and commenced by invoking the aid of the Holy Trinity and our Lady the Blessed Virgin. This contract provided that the priest would put up 20,000 gold pesos . . . and the other two would provide their time and skill as soldiers. Concluded, Pizarro and Almagro made their marks, for they could not write, and the priest signed his name with a flourish. The loot was to be divided equally three ways. Then they traced the sign of the cross and as a finishing touch the Sacrament was administered, the wafer being broken into three equal parts. Thus the three, in the name of the Prince of Peace, ratified a contract whose only

\* Presented as a worship talk at the General Conference office, October, 1959.

objects were pillage and bloodshed. This contract was, in fact, for the greatest conquest of the New World, the destruction of an empire, the enslavement of a great people, the wrecking of a civilization and the looting of the greatest treasure the world had ever known.

This is the disease at its worst.

The alarming thing is that there are outbreaks today—less flagrant, of course. A Catholic attorney friend of mine who handles the legal business of several churches and for many pious and godly people asked me not too long ago, “Why is it that the finest, most devout people will try to get me to do the worst things for them?”

The answer is simple—they corbanize. I warn you against any acts that have to be explained to yourself to make them right, against the first stated truth that results in misrepresentation, against the first urge to evade, against even generalizations and ambiguities that even if true lead others to wrong conclusions.

Recently a corporation was considering a contract with the Government, which, though patently legal, still contained its quota of loopholes and questionable clauses. A Unitarian attorney arose and said, “This contract is doubtless legal, but is it intellectually honest? If it is not intellectually honest, it is not honest at all.” Intellectual honesty is not just a standard for Unitarians but for all of us as well.

Some years ago a pious sister was raising her Ingathering goal on the streets of Boston when her pastor observed her. She was holding out her can to the passing public and saying these

words, “For the blind in China—for the blind in China,” and then in prayer meeting she gave her earnest testimony of how the Lord so marvelously worked for her and blessed her. She was corbanizing.

Churches are in danger of becoming infected and developing their own particular kind of pious evasions and holy quasi-dishonesties in their promotions, in their working practices, and in their business dealings.

Religion that does not make us completely honest, that does not make us despise evasions, and does not result in unimpeachable veracity is a fraud—not upon the world, but upon ourselves—for we are the ones most deceived.

The saints and angels, Lord, may rightly pray  
Thy holy blessings on the heathen far away,  
Thy mercy on the sinners, Lord, that stray,  
Such prayers are not for me.

A saint can for a sinner intercede,  
And pray the Lord to save him from his greed,  
But sinners for themselves alone should plead;  
It is my needs I see.

Lord, make me honest with myself, clean through  
and through,  
And clothe with simple candor all I do,  
Nor with a wrong intent hold rendezvous,  
Nor sham my feet ensnare.

Make me despise that pious sentiment  
That cloaks with holy garb, some base intent,  
Permitting wrong to dwell in virtue's tent—  
This is my humble prayer.

H. E. R.

## The “Why?” of Our Missions Program

E. A. TRUMPER

Assistant Treasurer, Southern African Division

**S**EVENTH-DAY ADVENTISTS are widely and rightly recognized as a missionary people. We have often been asked “Why?” With the ever-increasing flood of lectures and articles on the subject of Christian missions, we are today being asked this question more than at any other time in our history as a people. We must be able to explain intelligently that scattering “into all lands, letting the light of Christ shine out from them” is a commission to the church in every age (*Thoughts From the Mount of Blessing*, pp. 42, 43).

Some comprehensive surveys have been made, and much that has been given as a result of these has been excellent. There is, however, a strong feeling among overseas missionaries that much that is spoken and written on this subject is the result of inadequate contact with the missions program, often resulting from a comparatively brief tour taken by someone who actually visited only the “show” places easy of access. Obviously, conclusions gained in this way would be of limited value when it comes to assessing Christian missions ac-



curately—what they have accomplished in the past, their present status, and their prospects for the future.

There are anthropologists and others who approach the question from a so-called scientific angle. Some missionaries have called them the “noble savage” people, because they have a strong tendency to delve so deeply into the lore of the past and so shallowly into the facts of the present, taking the best of the past and the worst of the present. Their questions often take this form: “With the tribal past so glorious and the present so far short of what might be desired, why should Christian missions try to change the people from their old tribal ways of living?” Seventh-day Adventists should be able to give them an adequate answer.

Overseas missions almost everywhere are forced by the circumstance of being *foreign* missions to deal largely with the various governments under which they operate. Most of these governments are represented by fine, dedicated men very much interested in the welfare and betterment of the native peoples under their administration. Generally speaking, however, this interest takes the form of economic, educational, and social betterment. Many governments have no interest at all in religious changes in the people. We must agree that such interest would be out of the sphere of government. We, too, take an interest in the economic, educational, and social betterment of the people for whom we work, but we put major emphasis on these betterments being based on an adequate religious experience. To some degree, everywhere, this brings a conflict of interest between government and missions. When the government asks us why we place such strong emphasis on the strictly soul-saving aspects of our program, we should be able to give a clear answer capable of being understood and appreciated by these leaders of the people.

In many lands there are commercial people we could very well classify, as they are classified in Africa, as traders. Some of these traders do much to help advance the mission program. However, there are many who put the profit-making basis of their enterprise so far above everything else that they see in every advance of the native peoples only a lessening of the possibility of exploiting them from the profit angle. Such traders very often make vociferous claims

that missions are “spoiling the native.” We meet them regularly. They have a right to ask us questions as to why we conduct our program as we do. They may not want to understand the answer we give, but it should be clearly given, nevertheless.

While we were still doing pastoral and evangelistic work in the United States before accepting a call to mission service, we found that it was not unusual for those approached for donations to our Ingathering to question the use made of the funds donated. They often emphasized the many calls upon them for assistance and seemed to be much more willing to donate to something that would be used locally. We could see how they would prefer to contribute to the welfare of the people who traded with them and kept them in business. However, there still was the overseas aspect to our Ingathering appeal, and a Seventh-day Adventist making this appeal and meeting such questions ought to recognize the right of the donor to ask questions as to the use of his donation and be able to give a brief but comprehensive answer. The Ingathering is growing year by year, and we have no reason to believe that these questions are any less in need of an answer today than they were when we first met them fifteen or so years ago.

Sometimes our own people question the use of such a large portion of our funds in foreign mission work. There are so many needs in the local churches. If it is a new church building there are many things that need to be added to make it completely functional. If it is an old church building there probably is a campaign for funds for a new building, or at least an ever-increasing demand for funds for repairs and decoration. There is usually the church school or some other equally worthy project that is in need of funds. With so many pressing needs of a local nature, every pastor should be able to give adequate reasons as to why we should support our *whole* missions program.

Recently, someone from one of our smaller churches wrote to the General Conference, asking why the mission fields have such fine buildings and wonderful equipment when in the homeland the smaller churches often have very inferior things. In the main such questions come from sincere and consecrated members who really have a vision of our world work, but are, for the moment, deeply concerned that the

available funds should be used to the best advantage. Somewhat overwhelmed by their present local needs, they ask an honest question and should receive an honest answer.

While on our second furlough we listened to a number of questions from sincere members. They wanted to know whether some mission fields had actually been closed, and if so, why the pressure on missions giving had to be kept up. These people loved their Lord no less because they questioned. They had a perfect right to do this, especially when giving meant much sacrifice, and it is our responsibility to give them a clear answer.

Once in a while word gets around that some missionary has been returned to the homeland because he has failed in the work for which he was appointed. Often these reports are either wholly untrue or grossly exaggerated. But our people know that missionaries, like workers in the homeland,

(Continued on page 44)

## MV Week, 1960

**THEODORE LUCAS**

Secretary, General Conference MV Department

**T**HIS is a day when the church must take its young people into account when giving consideration to its future. The Spirit of Prophecy has challenged and admonished that "God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost."—*Counsels to Parents and Teachers*, p. 165.

An unusual opportunity "To Save From Sin and Guide in Service" the youth of the church is provided in the 1960 MV Week of Prayer. The church has come to such a time as this with a responsibility to avail itself of every means to save and to hold and prepare its young people for the glorious part they are to play in the destinies just ahead. Think of the potential power wrapped up in this youthful army. What an asset the vigor and the vitality of these young people could be!

The 1960 MV Week of Prayer is charged with an urgency that perhaps no preceding week has had. Sinister influences would swing our youth away from the church and out into the world and thrust them into experiences which would deaden their spiritual sensibilities. Whatever the church is to do for its youth must be done now. "The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work He would have done for the children and youth."—*Ibid.*, p. 42.

The importance of Missionary Volunteer Day, Sabbath, March 19, cannot be overesti-

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Remember that the hour which may seem commonplace to you may be the turning point in some life just then touching your own. You can never afford to be less than your best.

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mated. It should be a time when the burden of saving our young people is placed upon every member, old and young alike. It should be a time for strong spiritual appeals and renewed dedication. The experiences of this day should lead the whole church into deeper consecration and into more earnest efforts in behalf of our youth.

I wish to appeal most earnestly to our worldwide ministry in behalf of our young people. Every effort should be put forth by our pastors everywhere to see that the church has the advantages that youth has to offer in the finishing of the work. Pastors, church officers, and parents should unite in prayer to this end. Let there be a revival of the family altar in the home. Many a youth in after years has been held steady through temptation and discouragement because of his memories of experiences at the altar of prayer in the home.

May God make the 1960 Week of Prayer a time of great blessing and victory not only for our youth but also for the whole church.

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## Telling the Time

The time of day I do not tell,  
As some do, by the clock,  
Or by the distant chiming bells  
Set on the steeple rack,  
But by the progress that I see  
In what I have to do.  
It's either Done o'clock to me,  
Or only Half-Past Through.

—John Kendrick Bangs.

# How to Avoid Getting in Too Deep\*

*Don't ape the psychiatrist; you have a role all your own*

JOHN M. VAYHINGER

Professor of Pastor Psychology and Counseling at Garrett Biblical Institute, Evanston, Illinois

FOR centuries before professional psychology and psychiatry became disciplines in their own right, Christian pastors were counseling. Jesus himself dealt with anxiety, hysteria, depression, and guilt long before there were any "psychiatric" explanations. In fact, the very word "psychiatrist" comes from the Greek *iatros tes psuches*, which originally meant "the curer of souls."

The indifference of scientific medical psychology to things of religion, and the indifference of the religious physicians of the soul to skills and techniques of psychiatry, is not only a sad commentary on the training and motivation of both, but it often leaves the *person* in whom both are interested inadequately treated.

Fortunately, the climate of suspicion and attack has been modified in the last 20 years. Pastors and psychiatrists are learning to share the responsibility for the patient-parishioner. The ethical responsibilities and religious resources of the pastor, as well as the scientific research and psychological skills of psychiatry, are being molded together in pastoral care to serve the whole person.

As often happens when the pendulum swings, it travels far in the opposite direction. For some, the popularity of pastoral counseling has almost amounted to a fad. This constitutes a danger, because fads have their brief day and then fade away. For many pastors, however, the increased interest means a genuine deepening of insights into human behavior and an increase in their skills in helping persons in trouble.

While many books and journals skillfully discuss this well-established discipline, few have examined thoroughly the hazards of a counseling minister getting into situations requiring more skill than his training affords. Of course, the pastor deals with human material just as deep as any with which the professional psychotherapist deals. Religious motivation, conversion, ethical actions, and decisions—all come

from the most complex of human character structure and dynamics. But, in counseling, the pastor handles the material on a different level and in a different relationship.

The pastor must have sensitivity first to the parishioner's need and then to his strength. In any counseling relationship, he quickly finds an empathic closeness with the counselee if his own maturity and professional interest permit. If he is alert, he quickly makes several clinical observations, just as the psychotherapist does in beginning therapy.

While not particularly trained to make a psychological diagnosis, the pastor must formulate certain opinions concerning who the person is, what he wants (both consciously and unconsciously), how he intends to achieve the goal he has set, and how he sees the pastor's part in that process of achieving.

At this point the pastor makes an estimate of the counselee's inner strength, or "ego strength" as the psychologist would call it. This "ego" is the term given to the partially conscious, learned personality center that attempts to use

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We are happy to reprint this article from the *Christian Advocate*. John M. Vayhinger is professor of pastoral psychology and counseling at Garrett Biblical Institute, in Evanston, Illinois, and we are sure that our readers will appreciate his balanced presentation of a much-discussed area of ministerial service. Here are set forth vital principles that will challenge the reader. It is an article that might well be studied. The tendency for some to set up counseling bureaus in their churches has doubtless prompted many of our readers to write us asking what is the general impression of such new techniques. While every case naturally would have to be considered on its merits, yet we must all recognize that a minister has a vital responsibility, larger even than the psychiatrist or psychologist, but he is able to make a stronger ministerial contribution if he understands the human mind and the principle techniques that have proved helpful. We are not called to ape the psychiatrist but rather to recognize the particular role that we have as ambassadors of Christ.—EDITORS.

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instinctive-biological desires (*Id*) and the person's learned conscience (*Super-Ego*) in accordance with the internal and environmental reality.

When the ego is relatively mature and strong, the person can handle both his internal needs and the external reality with some ease, and he can adjust to both. Here it is the pastor's job to permit this strength to assert itself and share in the person's learning how to handle the problem.

When, however, the ego is weak or immature, either the internal instinctive drives dominate (psychosis) or the superego dominates (psychoneurosis). While this is oversimplified, it suggests that the pastor can help best when the ego is relatively strong and the problems are somewhat real; but the psychotherapist is needed when the ego is weak.

This is where the pastor needs clinical experience, under supervision, to develop this skill—if he is to do much counseling. Many pastors develop a psychological sensitivity in years of pastoral work, although they may call it simply "experience in working with people." We must always remember, too, that people get considerable help from pastors who are understanding and warm, though they have little formal training in counseling.

At this point, the pastor can help most if he knows something about the symptoms and dynamics of abnormal psychology. For he may often be the key person in getting help for a parishioner at a time when treatment can be most effective. While this does not happen every day, it would be a shattering experience for the pastor to miss a developing psychosis in a parishioner.

It is here that close co-operation with a clinical psychologist or a psychiatrist is invaluable to the pastor. Personal friendships, consultations, workshops, and seminars all provide opportunities for the pastor to discuss either a specific problem or kinds of personal adjustments, with psychiatric personnel, and often it is to the mutual welfare of both.

Even if an overly weak or immature ego with symptoms of mental illness requires a referral, our people need the continued attention and help of their pastor. Referral must never mean the rejection of the sick one, only that responsibility for treatment has passed to the psychotherapist. The pastor is still the *pastor* for the needy one.

An area in which the naive pastor sometimes gets "too deeply involved" with a counselee is that called "transference." The phenomenon of transference appears when feelings and at-

titudes are transferred toward the pastor (or therapist) which were originally felt toward a parent or others early in life.

To some degree, to be sure, the pastor finds transference from his congregation and his community under the most normal circumstances. Many persons transfer to him the dependence or hostility felt earlier toward imperfect fathers.

Others need the "motherly" care of the pastor, as they did with earlier motherly figures. Transference is a useful tool in bringing to light childhood experiences, and the pastor may well use it for religious and moral ends, when he recognizes it and can successfully transfer those feelings to God with a mature acceptance of the deepest of all human relationships. But this requires skill.

Remember that the people would have worshiped Paul at Malta. And, after healing the cripple at the temple, Peter and John had to redirect the respect of the people toward God.

Then, too, transference cuts both ways. The pastor may find that certain kinds of people or experiences let loose counter-transference in himself, as when he feels furious, afraid, inferior, or hostile.

#### *Pastor to Watch for Seven Symptoms*

More specifically, there are at least seven symptoms or syndrome complexes the pastor may watch for: (1) severe and long-continued depressions, (2) extreme suspiciousness persisting over a long time, (3) delusions or hallucinations (hearing or seeing things which aren't there), (4) inability to make and keep a decision and overdependence upon the pastor, (5) threats of suicide, which sometimes lead to just that, (6) very strong and irrational hostility toward others, groups, or self, (7) physical symptoms (vague pains, fever and chills, dizziness, asthma, severe skin eruptions, and so on) which may indicate to a physician a physical condition with emotions secondary.

Another danger point lies in the pastor's misuse of confidentiality. Case material used for illustration should never come from the pastor's own counseling experience, unless it is used carefully for teaching purposes—and then only with permission of the counselee. No one but a charlatan would betray, for public curiosity, the personal experiences of a seeking person. The pastor must be as ethical as the clinical psychologist or the psychiatrist. He must find his satisfaction in helping persons, not in bragging about it publicly afterward.

In sex education with adolescents and in premarital counseling, the pastor needs to deal with the spiritual and ethical relationships. He is

dealing with motivation and affection among loving persons, not thinly disguised opportunities to explore erotic material. It is easy to get in too deeply here even with the best of intentions.

When the pastor lets counseling take a disproportionate amount of his time, he is becoming too involved. Seward Hiltner suggests that 8 to 12 hours a week is enough, without neglect of other pastoral duties, and that pastoral counseling seldom ought to exceed four to six interviews with one counselee. If the pastor wants to specialize in counseling, he ought to seek specialized training and an assignment that gives him time for this specialty. Or if he wishes to be a clinical psychologist or a psychiatrist, he will need to take the required training.

Seldom will a pastor get in too deeply if he keeps in mind these five things:

1. One cannot give away what he does not have. The pastor's counseling ability is limited by his own personal maturity and his human understanding. He must be able to handle his own anxiety and anger, make his own adjustment to his family, dedicate himself in service to his God, before he tries to help others.

2. His personal Christian experience must be strong and well-rounded. Because of his own stainless purity, Jesus could travel in the countryside in a morally mixed company, without a breath of scandal. Through the depth of his personal consecration and continuing spiritual growth, the pastor can build an inner strength that will keep him stable even though he works with the maladjusted.

3. Jesus always "treated" persons as personalities, never as "cases." So, the pastor can develop an ethical sense of confidentiality covering the information he protects. And he, too, deals with human needs, keeping his psychological understanding behind the scenes as an aid, not as dressing in a show-window.

4. The pastor will be able to use his understanding of the dynamics of human relationships

best if he keeps clearly before him his major task—that of being a good minister of Jesus Christ. Then, the temptation to use "psychologizing" rather than the Christian pastoral relationship will diminish.

5. The pastor can develop a reasonable respect for the professional clinical psychologist and the psychiatrist, being neither afraid of them nor fawning upon them. He remembers that being a pastor does not teach him to do psychotherapy (except in the broadest sense) any more than being a pastor makes him a skilled surgeon.

The pastor will do well to remember that he need not be Jungian, or Freudian, or Rogerian, important as schools of psychology are. For he is a pastor of Jesus Christ, crippled neither by an obsessive interest in nor a reaction against counseling with people.

Undoubtedly the pastor's greatest opportunity in counseling is, as Carroll Wise well says in *Pastoral Counseling* (Harper & Bros., \$2.75), "in the normal crises of life where he has a natural relationship," and is identified centrally in "the relationship that the pastor creates with his people."

When he develops a counseling relationship with a person who has emotional problems, the pastor needs to remind himself that he is always a Christian pastor, dealing with spiritual resources or conflicts, even when he is aware of and using skills developed by specialists in treating mental illness.

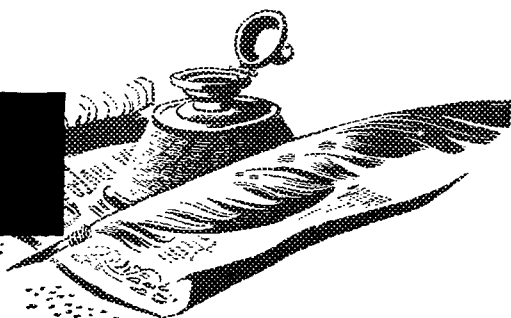
The pastor has tools and resources that the clinical psychologist lacks. He has strength for meeting the deepest need in man, and for building the finest in character structure (Christian sainthood) that the psychiatrist cannot match. He has, above all, the Christian community in which to involve the whole person.

No one else can say as clearly or demonstrate so forcefully the supreme truth that *Love never ends* (1 Cor. 13:8). There is never a need for the pastor to feel inferior or left out in the treatment of people—nor to be diverted from his primary opportunity by trying to play the psychologist.

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¶ Two workmen named Phelps and Stansbury were cleaning a boiler in the engine room of the firm by which they were employed, when a fellow workman, not knowing of the task which had been given them, turned the steam on. The only exit was by ladder out of a manhole at the top. Both men jumped for the ladder. Phelps reached it first, went up a rung or two, and then stepped back, saying to Stansbury, "You go first Jim; you are married." Stansbury did go first and escaped with a few burns. Phelps was literally boiled alive, but finally managed to crawl out. He lived for two hours in terrible agony. He never murmured at his fate, but insisted, "It was Jim's right to go first." That was like Christ. He deliberately urged men to escape from the death pit of sin at the cost of His life.—J. K. Lansing.

# EDITORIAL



## Reclaiming Former Members

ONE of our churches has appointed four days a year known as Good Shepherd Days. On these special days the members of the church are invited to make a special effort to seek the wanderers from the fold and encourage them to return and share the fellowship of the church and the inspiration of the evangelistic program.

The members go out two by two, not only once but twice, thrice, and more times if necessary. Later, others are encouraged to visit the straying members until the warmth of love and fellowship helps them to know that the church really cares for them.

Sheep are the most helpless of all animals when lost; they cannot find their way back to the fold. The shepherd in the story that Christ told of the lost sheep could have stood in the doorway and shouted or blown a horn, and said to himself, "Surely, when that lost sheep out there realizes the hard time he is having, he will come back to the fold. When he does I will graciously open the door." But that is not what the shepherd did. With an anxious heart he left the comforts of the fold, and although it cost him much in time and suffering, he found the lost one. The shepherd did not scold, condemn, or abuse the sheep. He bound up its wounds, placed it close to his heart, and tenderly carried it home.

It might be a good plan, on a particular Sabbath day, to place in the hand of each member a blank card upon which he may write the names of former church members. The following information should be obtained: The address and approximate age of the person; how long it has been since he left the church; why he left; how long he had been a member; what his present attitude is; whether he left the message because of Sabbath problems, differences in the home, doctrinal confusion, or church misunderstanding; whether he feels he was

treated unfairly or was hurt by someone in the church.

All this information will be of value in determining who shall make the initial visit to reclaim him. Study should be given to the specific problems so that those calling will be well prepared to lead skillfully and tactfully in the reclaiming. This is a delicate work. Be assured that the Master Shepherd will grant the undershepherd a full measure of His power to heal, to persuade, and to bring the wandering one back into the fold.

Many have fainted and become discouraged in the great struggle of life, whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathetic, and censorious. Never lose an opportunity to say a word to encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christlike efforts to lighten some burden. The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love.—*Testimonies*, vol. 5, pp. 612, 613.

Here are several suggestions in reclaiming former members:

1. Be long-suffering in your patience.
2. Be understanding and tender.
3. Let the wanderer unburden his heart.
4. Sympathetic listening is a ministry of the highest order—be a good listener.
5. Never appear shocked or hurt, no matter what you hear.
6. Do not minimize the problem—it may actually be small but it usually grows large in the thinking of the sufferer.
7. Do not condemn yesterday's failures.
8. Speak of faith, courage, and joy in fellowship with the Saviour.
9. Never break a confidence.
10. Pray together.
11. Arrange when necessary for transportation to the church.
12. Plan a warm welcome and an invitation to Sabbath dinner.

May no drifting member or former member ever be able to say, "No man cared for my soul" (Ps. 142:4).

A. C. F.

# Trouble at the Altar

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference

**L**EANNESS of soul" threatens the life of the church. If spiritual nourishment of greater quantity and higher quality is not forthcoming, the "gates of hell" are certain to prevail. With human flesh the Majesty of heaven would stem the tide of worldliness that would engulf the church. Through lips of clay He would thunder His reproofs and tender His pleadings. Jehovah's voice must be heard if the church is to be saved. The preacher is His channel, His instrument, and His messenger. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

But there is "trouble at the altar." In too many pulpits men open their mouths, but God does not speak through them. Their messages do not light revival fires. "We've had a thrombosis in the preaching department."—FRANK S. MEAD, *The Pulpit Digest*, May, 1959. The saints no longer tremble at the voice of God. The church becomes more Laodicean. Oh, now and then Christians are treated to a faint glimpse of the forked lightning flashing about the throne. But some ministers apparently glean most of their material from where the cactus grows. The result? Much activity, little Spirit, and the ten virgins sleep on.

## *The Curse Causeless*

There is as little excuse for the existence of a preacher who cannot preach as for a doctor who cannot prescribe, or a farmer who cannot farm, or a dentist who cannot pull teeth. The world's most expensive mistake is a man who claims to speak for God, having neither His message nor the ability to deliver it. A man is at war with his Maker who thus misrepresents Him. Laymen have every right to expect a prepared man to be *prepared*. "I am ashamed to ask visitors to our church, and only go myself out of loyalty" is a complaint too frequently heard in Zion. May this picture wherever it exists soon be changed. Let men of God everywhere shut themselves in with the Master until Heaven's living fire ignites them. May they, like Jacob, wrestle with Omnipotence until the promised blessing comes. Let them pray for power until their words bring revival to saints and repentance to sinners.

## *"Best Laid Plans—"*

What man of God has not at one time or another resolved to devote more time to meditation and sermon preparation, only to find himself drifting back into the same old rut. There are several factors affecting preaching paucity, none of them immovable objects, thank God. Some of these here claim our attention.

1. *Too much to do.* There is certainly nothing wrong with being known as a busy man. Nor should one blush when his administrators regard him as a "hustler." But when pressing obligations interfere with the pastor's study-meditation hour, then he is too busy. One man doing ten men's work may bring "bravos" from an employing committee, but it is sure to cost one in depth, power, and pathos in the exposition of Holy Writ, and indeed, lead to unnecessarily early "ministerial martyrdom."

2. *Self-confidence.* To wander into the pulpit without adequate preparation is, to say the least, unholy presumption. To preach out of a spirit of self-reliance may yield a brash, boisterous message, but in effect its deliverer is as "sounding brass, or a tinkling cymbal." True men of God in all ages have recognized the fallacy of self-trust. They were at their best when leaning with childlike trust on the arm of the Infinite. "If they could get linked on to God, they could do mighty works. When Samson got linked to the jawbone of an ass he was a mighty army, because *he was filled with the Spirit*. . . . Show me a preacher who stands in the pulpit and acts as if he has a wet noodle for a backbone, and I will show you a preacher who does not know what the filling of the Spirit of God is."—E. J. DANIELS, *Techniques of Torchbearing*, p. 75.

3. *Low estimate of intelligence of congregation.* This has led to carelessness in sermon preparation and presentation in some quarters. We live in an enlightened age. Today you cannot fool any of the people any of the time; they know when they are being fed "scraps." With the abundant materials supplied the minister by the three angels of Revelation, there need never occur a shortage of information or inspiration.



4. *Limited concept of the importance of the message.* Only a man who takes his calling lightly would distribute crumbs in the very presence of the loaf. In the minister's possession is the last warning message to a doomed age. This fact alone should charge him with an enthusiasm that cannot be contained.

5. *Lack of ambition to become a true artisan.* To accurately reflect and interpret God to the world is the supreme goal of the gospel ministry. There exists no science more difficult to master. The heart of the man of God should thrill with pride in his craft. The painstaking care with which the auto designer labors over a new design should be matched or excelled by the gospel minister seeking to satisfy his Master's tastes.

6. *Lack of correlation between principle and practice.* Some congregations are dying because of the "depth" of the sermon presented, and the failure of the sermonizer to reach the surface where the people think and live. This is no criticism of scholarship, the evident need of which is most painfully obvious to all. It is, however, a call to practical preaching. Many a point is lost because it is not given a practical application. Sermons too deep induce sleep. "When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the Holy Spirit of God will impress their hearts."—*Evangelism*, p. 124. "Those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day."—*Ibid.* (Italics supplied.)

#### *"A Stitch in Time—"*

Reformation "at the altar" will involve the demolition of many a cherished idol. A man must first of all become disenchanted with his "old" outlines. Nor would it hurt his cause if he discarded all ancient materials such as outdated statistics, voluminous quotations from numerous authorities, and news clippings grown yellow at the edges with age. Type has met antitype, but some still worship shadows. Oh, the excitement that comes with beginning again! Old truth in a new setting, old wine in new bottles! Heaven sings and the saints rejoice. Charged with new fire, the man of God follows his new venture with the eagerness of a child witnessing his first winter snow.

There must also occur a revolt against the use of the printed sermons of "name" preachers, the David-wearing-Saul's-armor routine. No sincere minister can claim one hundred per cent originality either in substance or procedure in sermon production and presentation. However,

enough of the personal touch should color the presentation to give the speaker a sense of ownership. Daily Bible reading would eliminate much of this "me, too" preaching. To the minister himself comes a confidence born of personal perusal. Conviction marks his presentation. His words, bathed in Heaven's power, become fire in the hearts of his hearers. Sinners will leave their sin haunts and saints their firesides to hear him preach. For such a spokesman for God there is no "trouble at the altar."

But nothing improves preaching like *preaching*. Ministers are not made in classrooms. They are merely trained there. It is in practice that perfection is achieved. The men who preach most, preach best. God honors the active. He speaks through the ready spokesman. An injustice is done when young men are taken out of school and given immediate oversight of churches. Nothing could cripple them more in outlook or exercise. The time-honored practice of placing the young graduate in a public campaign with an experienced man cannot be improved upon as a preacher-producer. Any young man who has not had this privilege should belabor his employer as did the woman the unjust judge until this *need is supplied*.

Church organization and a free pulpit are not necessarily incompatible. There is plenty of room in the divine operation for both. It is a complaint being increasingly heard that the minister's preaching time is under constant pressure from the claims of the organized church. Christ must have His full hour without promotional competition! The saints expect this, the minister desires it, and Christ deserves it. By the "foolishness of preaching" do sinners become saints. And the church's greatest need is saints.

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### A Prayer

Dear God, grant me humility,  
That I may clearly see  
All the sad failures and mistakes  
That daily live in me.

Molder of men, make me so small  
That I may never be  
Too small to praise another's gifts  
In all sincerity.

O Lord of life, purger of pride,  
Reflect Thyself in me,  
That others may, in looking up,  
Distinguish only Thee.

—Selected

# "Stand Therefore"—Part I

H. W. LOWE

Field Secretary, General Conference

ONE of the marked characteristics of the apostle Paul was his virility of expression, whether he was declaring doctrine or exhorting the faithful. His conception of Christianity was that it was a stern fight against a merciless, unrelenting foe, and he rallied the little army of harassed believers with battle cries that were successfully stirring to those who heard them, and which have taken their place high among the epic literature of all time.

In Ephesians 6:10-18 we have one of the most profound presentations of the Christian attitude to life:

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, 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. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

## *A Noteworthy Passage*

This passage is also noteworthy to us on account of two references in Ellen G. White's writings. At a time when her visions were attributed by some to mesmerism, fanaticism, and demon possession, she had the well-known vision recorded in *Early Writings*, pages 23-26, in which she saw some fifty passages of Scripture in letters of gold emblazoned on a large card. She afterward called for the large Bible and easily turned to these many passages, including Ephesians 6:10-18. The second point of importance here is that Mrs. White, in *The Desire of Ages*, page 352,

gives this passage a specific application to the last-day disciples:

Their warfare is not to be waged against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:12, R.V. They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army.

## *Paul's Assessment of the Enemy's Strength*

The apostle Paul was never ignorant of the identity and strength of the real enemy of Christ and His people:

We are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. (Eph. 6:12, R.S.V.)

He calls Satan "the prince of the power of the air" (Eph. 2:2), an expression commentators have found difficult and unique. It probably signifies the abode of the demons rather than their absolute dominion of the air. In another place Paul calls Satan "the god of this world" who "hath blinded the minds of them which believe not" (2 Cor. 4:4). He is not ashamed to record with conviction that when he was suddenly arrested on the Damascus road the divine Christ commissioned him to go to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18; cf. chs. 22:6; 9:3). In Ephesians 6:12 he tells us plainly we are contending with supernatural foes—"the rulers of the darkness . . . , against spiritual wickedness in high places."

## *Paul's Assurance of Christ's Greater Power*

It was a dark picture painted by this warrior of the cross—demon hosts of the air in relentless warfare against the saints, all the malignant forces of evil in this world and the nether regions ceaselessly working against Christ and Christ's church. But when Paul looked at the immediate dark-

ness, he also saw beyond with saintly vision to the ultimate light. Hence it is that he comforts the church with a clarion call to look not at the present forbidding gloom, but at the final glory:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them *in the clouds*, to meet the Lord *in the air*: and so shall we ever be with the Lord (1 Thess. 4:16, 17).

The wisdom of correctly assessing the enemy's power, but stressing far more the greater power of Christ, is seen in Mrs. White's counsel in *Testimonies*, volume 5, page 741:

Many fix their eyes upon the terrible wickedness existing around them, the apostasy and weakness on every side. . . . We must talk of the mightiness of Christ. . . . The Son of the Highest has strength to fight the battle for us, and "through Him that loved us" we may come off "more than conquerors."

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Our open, verbal rebukes usually have the effect to make men feel that we think we are better than they; they scorn our self-righteousness, and remain as they are. But to live, to act, to speak, a better way—this they cannot long resist.

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"In the air" comes from a phrase which may be rendered literally, "We . . . shall be seized *in the clouds* to a meeting of the Lord *in the air*." The word rendered "shall be seized" (*harpazo*) means "to seize hastily," "to take with force," "to gather to oneself by sudden, quick movement."

It surely is not without significance that "the prince of the power of the air" will yet see the great victory of Christ, his mortal enemy, as He returns to take to Himself, suddenly and forcibly, the redeemed of all the ages—in *the air*, the abode of Satan and his minions; with power and glory, as opposed to the power of darkness. What a mortifying defeat awaits "the prince of the power of the air" when he shall be compelled helplessly to witness his own headquarters invaded by Christ and the armies of heaven, to have God's saints snatched from his grasp by a stronger hand, and to see them transfigured, immortalized, glorified—all this "in the air."

This is the blessed hope on which we stand today! This is the real "rapture" of the ages—public, universal, superlatively

glorious! This is the climactic *parousia*—the personal presence of our Redeemer, now no longer "meek and lowly" and "sitting upon an ass" as when He came to old Jerusalem (Matt. 11:29; 21:5). This is the "King of kings, and Lord of lords," riding on the angel clouds of glory!

### *Salvation With Power*

In 1 Thessalonians 1:10 Paul says we are "to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come," and in speaking of this salvation from coming wrath he uses a word (*rhuomai*) meaning strictly "a rescue with power." It is the word used in 2 Timothy 4:17, where he speaks of his preservation from Nero's judgment: "I was delivered out of the mouth of the lion." The same word is used in Acts 23:10, where the chief captain rescued Paul from the pandemonium by commanding the soldiers "to take him by force from among them."

Yes, we wrestle not against flesh and blood, but against the forces of evil. Yet the power of Christ is greater than the forces of Satan, and He will come with battle cry and trumpet sound, and the Royal Conqueror will take His church universal by force from death and hell. And then will begin that majestic ascent to heaven, not of a lone Elijah with God's chariot and horsemen but of millions of ransomed saints in the glory and power of all heaven.

### *"Be Strong in the Lord"*

When an apostle can write from a prison cell in the heart of the enemy's land, "Finally, my brethren, be strong in the Lord, and in the power of his might," it is because he has an overwhelming sense of the Divine Presence. Such an experience must be ours, as God's servant has told us in *Testimonies*, volume 7, page 71:

We may be strong in the Lord and in the power of His might. Receiving Christ, we are clothed with power. An indwelling Saviour makes His power our property. The truth becomes our stock in trade. No unrighteousness is seen in the life. . . . Christ's presence in the heart is a vitalizing power, strengthening the entire being.

When an apostle can say, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," it is because he has girded himself with all the accouterments offered by God to His warriors in the fight against evil—truth, right-

eousness, the gospel of peace, faith, salvation, the Word of God, prayer.

This description of the Christian armor is more than a beautiful allegory. It is the sevenfold power available to God's church in every age, and especially in these latter days.

### Truth

The word translated "truth" in the phrase "having your loins girt about with truth" means more than honesty. It is used (a) objectively, to signify the reality behind an appearance, or what has been called by Cremer "the veritable essence of a matter." In Galatians 2:5 Paul says, "to whom [false brethren] we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." The false teachings were but an appearance, the truth of the gospel was the reality; (b) subjectively, to signify not merely verbal truth but sincerity and integrity of character. Thus we read in 3 John 3, R.S.V., "I greatly rejoiced when some of the brethren arrived and testified to the truth of your life, as indeed you do follow the truth." We can possess truth as a theory, but it can become powerful and productive only as it dominates the life. God's truth affects both doctrine and life.

"The knowledge of the truth is not theoretical, but 'existential,' a living reality rooted in the self-committal of the whole man."—J. J. VON ALLMEN, *Vocabulary of the Bible*, p. 433. Above the dissensions of the centuries as to what is truth, we have the sure word, "I am . . . the truth." Total surrender to Jesus makes us men of truth. In Hebraic thought a man of truth was solid, secure, faithful, dependable, steadfast. A man of truth can be depended upon never to lower principles or to belittle his fellow Christians. You can count on him wherever he is and whatever he is doing.

The word "Amen," which passed into New Testament usage and into the liturgical language of all Christendom, comes from a root implying firmness, reality, and thence came to mean solidity, truth, faithfulness, certainty. In some texts (2 Cor. 1:20, for example) it means Yes—"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

What did Paul mean in 2 Corinthians 1:18, R.S.V., when he said: "As surely as God is faithful, our word to you has not been Yes and No." I once heard it said of a Christian leader, "That man can say Yes and

mean No better than any man I ever met!" I can only add that being girded with truth will save us from any kind of diplomacy or duplicity which prevents us from straightforwardness of speech, from positive reality and certainty in our representation of Him who was the "Amen," the truth of God personified.

"Truth," we have been told, "deeply rooted in the hearts of believers, will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world.—*Testimonies*, vol. 3, p. 59.

These are lax days in which supposedly strong men become weak, days in which more than ever we need to exemplify all the truths of the Advent message in word and life, and "to stand" courageously not only for the eternal verities but for God's people who embody truth and holy principles in daily life.

When I read in a non-Seventh-day Adventist religious journal some months ago that Seventh-day Adventist leaders are, or were, willing to surrender vital points of doctrine in order to gain some unspecified recognition in certain evangelical circles, I knew that the writer was voicing ideas based on misapprehension of the facts. I have been near enough to Seventh-day Adventist leaders for forty-five years to know that they are not prepared to surrender Bible doctrine for anything. If I repeat such untrue charges, I am not a worthy, truth-girded Christian, clad in "all the armor of God."

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### What It Means

|                    |              |
|--------------------|--------------|
| M-ental growth     | 2 Peter 3:18 |
| O-pened heart      | Rev. 3:20    |
| R-ight desires     | 2 Cor. 10:5  |
| N-eeds revealed    | John 15:5    |
| I-ncreased faith   | Luke 17:5, 6 |
| N-othing withheld  | Ps. 84:11    |
| G-od understood    | John 14:7    |
| W-akened fervor    | John 2:17    |
| A-nswered prayer   | John 14:14   |
| T-riumphant always | 2 Cor. 2:14  |
| C-hrist victorious | 1 Cor. 15:57 |
| H-eaven at last    | 2 Tim. 4:8   |
|                    | H. W. L.     |

# Witnessing Among Latter-Day Saints

MRS. BETTY GLENN

Bible Instructor, Nevada-Utah Conference

CHRIST drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are.”—*Evangelism*, p. 484.

The truthfulness of these words has been demonstrated to me repeatedly while I have been working with the Mormon people. If we hope to win these people we must understand them, their way of thinking, talking, and living. Minds that have been kept in spiritual bondage may not appreciate the value of liberty. It is difficult to draw them to investigate Bible truths.

Much depends upon the first contact. Begin with subjects that do not involve controversy; meet your hearers on common ground. Christ's regard for the human soul is reason enough for using divine tact when making the initial visit.

We must make allowance for those who do not have a background of scripture. From childhood they have been taught to believe that “the Bible is the Word of God only as far as it is translated correctly.” They believe the Bible is true only when it agrees with the teachings of their own sacred volumes and prophets. They use the prophets to test the Bible; not the Bible to test the prophets.

They consider as scripture the *Book of Mormon*, the *Doctrine and Covenants*, and *The Pearl of Great Price*. If there is a variance between the Bible and these books, they are instructed to take their own scriptures.

The *Book of Mormon* is a record of a people who fled from Jerusalem at the command of God in 606 B.C. They were commanded of God to build a boat, and God directed the boat to the American continent. These people are the forefathers of the American Indians. They believe that the *Book of Mormon* is the Bible for the people on this continent and in this “dispensation.” The Bible, they believe, is for the people of the old world.

The *Doctrine and Covenants* is a book of the revelations of Joseph Smith concerning the plan of salvation. *The Pearl of Great Price* is supposed to be the five lost books of Moses.

They claim that these five books are missing from our Bible. Allegedly they were found in Egypt and translated by Joseph Smith.

Occasionally you hear mentioned *The Inspired Bible*. It is a Bible that was translated from the King James Version by their prophet Joseph Smith. He was killed before its completion. This so-called *Inspired Bible* is not used by the official group of Mormons except for an occasional reference among their own people. It is used to some extent among the Reorganized Church of Latter-Day Saints.

Our method of presenting prophecy in a simple and effective manner does much to establish belief in the Word of God. From here we must build wisely, avoiding unkind thrusts and insinuations, especially in our literature. We must refrain from attacking personalities, and never censure or ridicule Mormon people who are deceived and are groping their way out of error. We must always reveal the spirit of Christ in exposing error, with pitying tenderness. It is important to answer their questions, which to them are vital. It is equally essential to know the correct meaning of some of the expressions used by them. They have a unique vocabulary. For instance, when they speak of the “Spirit of prophecy,” they call it “Latter-day revelation.” They have a health reform, only to them it is known as the “Word of Wisdom.” The “remnant church” to us is to them the “restored church.”

## *Mormonism From Within*

One of the first questions asked is, “Where do you get your authority?” And, “Do you believe in vicarious works for the dead?” In connection with this they will ask if we believe in “celestial marriage” and “eternal progression to Godhood.” These questions must be answered, and explained in terms Mormons understand. It is necessary to take the initiative in the studies, for they are an aggressive people. A positive and explanatory method is better than an argument. Never raise objections for discussion; let the people do that. A great deal is involved in answering their questions. They cannot be understood unless the proper foundation is laid from the Bible. I have found it most

effective to let them write down the questions they would like explained, and to build answers around them. This provides an excellent opportunity to become acquainted with their thinking and doctrinal needs.

A deep love and an understanding of the Mormon's need is essential. One who has grown up in Mormonism and understands their thinking, especially on their peculiar doctrinal problems, is best able to help them.

The stanch Latter-Day Saint can never remember a time when he has not known of Joseph Smith. He cannot remember the first time he heard of his "visions" and his "golden plates," and of the "glorious ancestry" from which he came. The stories of the pioneers, their trials and victories, are related repeatedly. He is very much aware of his duty to the dead, those who have not had the opportunity to go through the temple, and therefore have not received "full salvation."

Soon after baptism at the age of eight, a Mormon is instructed how to search out his genealogy so that someday soon he will be able to receive a recommendation from his bishop that will enable him to go to one of the various temples to be "baptized for the dead." To attain one of these recommendations he must attend church regularly and pay his tithe.

It is a happy day when he with the other members of his Sunday school class arrive at one of the temples. As he enters the temple he is told to remove his shoes for this is a "holy place." He is also instructed not to be frightened if a personage from the dead should appear to him expressing his gratefulness for the work he is about to do for the dead. The number of times he is baptized depends on how many names his group has on the temple record requiring officiation. He then leaves the temple with a strong determination to be faithful to the church so that he may be married for time and eternity when he is older. He also goes through the complete temple service for many of his dead relatives.

Mormon families are very closely knit together. The church supplies not only their religious life but the social as well. They are taught from early childhood that because they are Mormons they are superior to other people. They are brought up to revere the authority of the leaders of the church. To them the Latter-Day Saints Church is the only true church, because of the manner in which it came into existence and the organization upon which it is founded. The Mormon people are a self-satisfied people.

Christ does not have His proper place in the

thinking of this people. In His rightful place is a man-made priesthood that carries full "authority and salvation." Because of this, Mormons are not aware of their need of Christ, and are ignorant of His atonement. The Mormon believes that he is to become a god, that he has something within himself that is immortal, that existed in the pre-earth life, and will continue to exist eternally through progression until he becomes a god. The position and the relationship between man and God is not understood. Nor is the Mormon disposed to consider it as a confusion since he is well satisfied that his religion is right.

### *Divisions in Mormonism*

Within the Mormon Church there are several groups, or offshoots. The official group known as the Church of Jesus Christ of Latter-Day Saints has at times been referred to as "the Brighamites." The term "Brighamite" has been used to describe this group by persons outside of the Mormon Church. It was this group that accepted Brigham Young as their prophet and leader after the death of Joseph Smith. They followed Brigham Young to the West, and settled Utah, or what is known to them as Zion.

The Josephite Mormons are the ones who are called the Reorganized Church of Latter-Day Saints. They are the ones who claim to be the real and first group of Latter-Day Saints, or Mormons. They believe the priesthood and authority was to be handed down from father to son, and would remain in the Smith family after the death of Joseph Smith, the founder of the Mormon Church. They do not accept Brigham Young as a prophet. Nor did they follow him to the West when he settled Utah.

The Fundamentalists are a reform group. They claim that the church as a whole has apostatized from the early revelations and teachings of their prophets. It is their aim to bring these teachings and revelations to the attention of the people. They are a very radical group and hard to work with. The Fundamentalists have little or no faith in the Bible. They believe that Adam was selected by God the Father to be the god of this earth. Adam came into this world in a celestial body, and brought Eve, one of his wives, with him. Adam is Michael the Archangel. They are taught that they, like Adam, will become gods of other worlds, creating and "peopling" them. They, like Adam, must have many wives if they are to people other worlds and become gods. These wives must be selected while they are still in their mortal state.

They do not believe that Christ is divine but

that He is the offspring of Adam, that Christ and His Father both lived and practiced polygamy.

### *Mormonism a Form of Spiritism*

Mormonism is a form of spiritism. Mormons are taught not to rely upon fact but upon feeling and signs. They are told that if they doubt the doctrine of the church they are to ask of God and He will send a person from the "spirit world" or a "sign" to prove things are so.

Spiritism is also strongly woven into the Fundamentalists' doctrines. The belief is that Peter, James, and John, and the Three Nephites, have been ordained of God to appear wherever necessary to strengthen the brethren.

Working with this group presents unusual problems. It necessitates the use of much material taken from their own books to be compared with the plain and logical teachings of the Scriptures. Much prayer and patience must be used in working with them. It is possible to win them only when there is a deep desire and need for God. It is beneficial in working with this particular group to use their own Temple service, comparing it with the sanctuary service of the Bible, pointing out to them that it is Christ who holds the Melchizedek high priesthood and who is now officiating for us in the true and only temple in heaven.

History bears out that both Joseph Smith and Brigham Young were installed as Apprentice Freemasons just six weeks prior to Joseph's supposed revelation from God setting forth the Mormon temple ritual. This service performed in the Mormon temples is nothing more than the first three degrees of Masonry. The three death oaths of secrecy used in the Masonic ritual have been duplicated in the Mormon service, binding the people in fear. It takes much of the grace of God to overcome the influence of these devilish teachings and take a stand for Bible truth.

To work effectively with the Mormon people we must understand them and their doctrines. To help our workers as well as the laity to become acquainted with the doctrines of Mormonism, a set of 36 lessons has been prepared. These lessons deal with the unique teachings of Mormonism, and give the student the Bible answer to this doctrine. These lessons have been used throughout the Nevada-Utah Conference for the past two years with a measure of success. In building this set of lessons it was my deepest hope and prayer that these dear people could be reached and won to Christ. You will note that many strong statements and quotations are used. The reason for this is to acquaint the Mor-

mon people in general with their own beliefs that have been so carefully concealed from them. The lessons may be obtained by writing to: The Home Bible Study Crusade, P.O. Box 31, South Salt Lake Branch, Salt Lake City 15, Utah.

Gospel workers must be aware that the Mormon problem in evangelism here in the United States and elsewhere is similar to the challenge of the mission fields abroad. The State of Utah has become the center of this great deception of the "everlasting gospel." The errors of heathenism must be dealt with. We have endeavored to share with the field at large materials we have discovered or provided to help these dear Mormons, many of whom are sincere, to find the true gospel. There is a great work to be done by Adventists who can help to meet the challenge. Our approach to this people should be with understanding, tact, and courage, and in complete confidence in the power God has provided in earth's last warning message.

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Jesus throws down the dividing prejudices of nationality, and teaches universal love, without distinction of race, merit, or rank. A man's neighbor is everyone that needs help.—J. C. Geikie.

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### **Open Our Eyes!**

For boys and girls with ways that bring  
Our hungry hearts to Thee!  
For whining, coaxing, trying lays,  
Mixed up with frolic's glee!  
For Heaven's gifts of common sense,  
To join in laugh and play,  
And not take things too seriously  
When creeps along dismay!

For just a bit more gratitude,  
To love that teasing chap,  
And then a lot of aptitude,  
To overlook mishap!  
To guide the girl with growing pride,  
Whose cause gives due alarm;  
And walk with her the road ahead,  
Real chummy, arm in arm!

For, oh, our blessings are our needs,  
Though human they must seem;  
But Father wise, and Teacher true,  
Ours must be grace supreme!  
So prone are we to spurn those powers  
That mean to choose the best—  
Open our eyes, our hearts enlarge,  
To trust Thee for the rest!

—LOUISE C. KLEUSER



# PULPIT -- Pointers for Preachers



## The Preacher and His Preaching

ODD JORDAL

Ministerial Association Secretary, Northern European Division

**P**REACHING has always been and always will be the very essence of the work of the gospel minister. Christ Himself made this very clear when, as He conducted the first ordination service of the Christian Era, He commissioned His ordinands to go "forth to preach" (Mark 3:14).

The preacher will never be outdated. Whatever changes in cultural, social, or political conditions may occur, preaching will continue to have its place as the over-all important method of communicating words of hope to a perishing world. It is through the *preaching* of the gospel that this generation will have its opportunity to prepare for the coming of the Lord (Matt. 24:14).

Before Christ's first advent more than 1900 years ago, the minds of the people were alerted by the strong preaching of John the Baptist. This man—poor as he was in money, facilities, and equipment—nevertheless preached with such stirring effect that his message was echoed in the most remote corners of the country. The secret of his success, however, was not linked with any budget, associates, or institutional support of any kind; it was embodied in the message that he spoke, and which according to the Gospel of John made absolutely clear "the way of the Lord" (John 1:23). His message was not streamlined to meet the pace of the time, but it was as a sword, sharp enough to cut its way into men's souls.

A man with a message will always have an audience, and a preacher who believes in the gospel he is preaching is sure to get a hearing. It is through strong preaching, carried forward in the spirit of a John or an Elijah, that the second coming of Christ will be heralded and sinners called to repentance in these last days. It will be done through a preaching that sets forth in clear, simple language the great principles of right and wrong. "Preach the word" was the counsel given by the apostle Paul to

the young ministerial intern Timothy. And in giving this counsel Paul knew from experience that the Word of God, when spoken by a devoted preacher, was the most powerful ammunition that could ever be fired against the evils of the time.

Today things and thoughts are being streamlined. They are formulated for the purpose of creating as little resistance as possible as they pass through time and space. This philosophy has also affected general religious preaching. Typical of many religious programs launched from thousands of pulpits is the perfection of form in which they are presented. Form rather than content is the outstanding feature of much preaching. The intention of the preacher is often to avoid stirring up opinions, and to please the general public. Too often these gospel preachers enter the realm of the entertainer, with a long line of preliminaries and "specials" consuming a large portion of the time allotted to preaching. At a certain meeting I attended the subject announced was "The Development of the American Nation as Seen Through the Eyes of the Biblical Prophets." (It was not a Seventh-day Adventist meeting.) I expected, of course, to get some solid material on the subject. But the whole thing developed into a kind of song service, and the part the preacher played was very minor. Would it not have been better if the preacher had started on his subject immediately? Most people had come to listen to a lecture, and probably found a musical program disappointing.

I believe the ministry is losing essential values in the present trend of variety programs. In most cases we are not capable of competing with professional entertainers. And we must never forget that our strength and chief asset is our prophetic Bible message. It is proper to use "specials" to create a favorable mood of rev-

(Continued on page 46)

# "The King's Business Required Haste"

W. E. READ

**A**N IMPRESSIVE and vital message of the "long ago" has a very pertinent and solemn appeal for us today. Many centuries have passed since David, in his earlier years, uttered a profound truth when he declared, "the king's business required haste" (1 Sam. 21:8). The Leeser rendering of this verse is "the king's business was urgent." And another Jewish translation gives it as "the king's business was pressing." It is interesting also to observe the rabbinical rendering of this passage. We read:

The day is short, and the work is much; . . . but the reward is much; and the master of the house is insistent.—Mishnah *Aboth* 2:15, Soncino ed. of the Talmud, p. 24.

How true this is—"the day is short." How often have we been reminded that "it is later than you think"! In these days we need to work with increased fervor and greater devotion, for the work of the Lord requireth haste.

This applies to every phase of our work today. There is so much to do and so little time in which to accomplish the task. It is interesting in this connection to notice the wording in the book of Esther, which indicates what those who were engaged in the king's business really did. "And they that did the king's business, helped the Jews" (Esther 9:3, R.V.).

We are grateful to God for the revival we see in the special efforts being made on behalf of the children of Abraham. The General Conference as well as our union and local conferences are giving their hearty support to the various activities now being carried forward for these people. No doubt all are familiar with the various projects we are seeking to implement at this time. There is a Bible correspondence course for the Jewish people, operated by Faith for Today. This has an enrollment of more than 2,000 students. Then there is the radio work being conducted in the city of Miami, and which will soon be operated over one

or two stations in the New York area. Our Hebrew Jewish journal *Israelite* is enjoying an increased circulation—now something more than 6,000 copies each issue.

A recent encouraging development is seen in the formation of Jewish committees in the local conferences. Such committees are now functioning in the Greater New York Conference, also in the Florida and Southern New England conferences. We are hoping that several others will join in this further area of contact, so as to make plans to reach the large aggregations of Jewish people living in such cities as Los Angeles, Detroit, Philadelphia, Chicago, and other important centers. These conference committees are taking hold of this work in earnest, and for this year have laid strong plans for evangelism, particularly with our literature and in some cases for public meetings, together with the necessary budgets for operating the work.

Soon we hope for a red-letter day in the history of our Jewish work in the city of New York. We are looking forward to the official opening of the new Jewish center in this great metropolis. The building is located at 410 West 45th Street, which lies between 9th and 10th Avenues. It is a real credit to our work, and it has brought great joy and blessing to the nearly 150 Jewish believers in North America.

Quite a number of Jewish people have enrolled in the baptismal classes and several we hope will soon identify themselves with the Advent Movement.

It is a wonderful awakening for these people when the scales fall from their eyes and they see and believe that Jesus Christ the Lord is the Messiah, the Anointed One, and that He alone can save His people from their sins.

We wish all our ministers and workers could find it possible to subscribe to our Hebrew journal *Israelite*. It is printed almost wholly in the English language and its quarterly visits would give an idea of the

approach we are seeking to make to those who are of the "seed of Abraham." The subscription price is but \$1 a year for four issues.

Years ago the servant of the Lord wrote the following:

When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.—*The Acts of the Apostles*, pp. 380, 381.

It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. Christ will be with you as you strive to strengthen your perceptive faculties, that you may more clearly behold the Lamb of God, which taketh away the sin of the world. The slumbering faculties of the Jewish people are to be aroused. The Old Testament Scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved, from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of



View of the largest of the four auditoriums.

the world, as it is seen how clearly the New Testament explains the Old. Many of the Jewish people will by faith receive Christ as their Redeemer.—*Evangelism*, pp. 578, 579.

May we recognize that in this phase of the work the King's business requires haste, and further, may we, like those in the days of Mordecai, recognize also that we who do the King's business might indeed "help the Jews."



View of the Times Square Center for our Hebrew work.

# SEMINARY -- Enriching the Ministry



## Seminary Bible Lands Tour

DON L. GRAY

Upper Columbia Conference Evangelist

ON THE evening of June 14 a BOAC airliner took off from New York's International airport with a group of seventeen enthusiastic Seventh-day Adventists, mostly ministers, on board for the 1959 Seminary Bible Lands Tour directed by Dr. S. H. Horn.

In London we were conducted on a thorough sight-seeing tour of historic spots and of our own schools and institutions in that vicinity. We soon discovered that the main reason for visiting London was to see the British Museum. Never having been fond of museums, I had looked forward to this as an ordeal, but was pleasantly surprised when we were shown many ancient objects of real value for understanding the Bible and its narratives. It was a thrilling experience to see the priceless Bible manuscript, the Codex Sinaiticus, which was rescued from a monastery wastebasket; to look at the Rosetta Stone, which had become the key to the past; to see the Amarna Tablets, which explain why Israel was able to occupy Canaan without Egyptian interference; and to view the Black Obelisk of Shalmaneser III, picturing Jehu of Israel kneeling before the Assyrian king, paying him tribute.

In Paris we were shown that famous city with its treasures. A side trip to Versailles helped us better to understand the reasons for the French Revolution. At the Louvre we saw a glazed-brick lion from Nebuchadnezzar's palace, the Moabite Stone, figures of Baal and Ashtoreth, and animal decorations from "Shushan the palace."

We flew in a French jet from Paris to Rome where the Forum, the Colosseum, the Circus Maximus, the old Roman temples, the Mamertine prison, the catacombs, brought to memory Paul's experiences in Rome and also those of the early Christians. St. Peter's in all its splendor reminded us of some of the historic reasons for the Protestant Reformation. The pageantry

and pomp seen in Rome's main churches are in striking contrast to the life of the Man of Galilee, and the prophecies of the book of Revelation take on a new meaning when we visit these historical sites in Rome. A side trip to unearthed Pompeii, a typical Italian town of Paul's day, was most rewarding.

At Athens we saw the Acropolis, crowned by the Parthenon, and stood on the Areopagus (Mars' Hill), where Paul presented the God of heaven to the superstitious people of that illustrious city. In Corinth we viewed an inscribed door lintel of the old Jewish synagogue, probably the place where Paul "reasoned every sabbath with Jews and Greeks."

Coming to Cairo we immediately realized that we were indeed in a land of strange contrasts, where the modern and the ancient walk side by side. We watched with interest as camels lumbered by, smiled at the frequent braying of the donkeys, and then noticed the medieval mosques and the gleaming, modernistic buildings in this bustling city, the largest in the great continent of Africa.

Our visit to the Cairo Museum was most gratifying. It was there that we began to realize the wealth and world power of ancient Egypt. King "Tut's" treasures brought forth exclamations of surprise. It seemed as though everything the pharaoh owned was made of gold. Because of the respect in which Dr. Horn is held by certain Egyptian authorities we were afforded the rare privilege of seeing the royal mummies, which are now shown to few people. As we looked into those lifeless faces we thought of the choice that Moses was called upon to make, and how he chose the better lot.

A visit to ancient Thebes, even in the July heat, was a high point in our wanderings. There we viewed the temples of Luxor and Karnak and crossed the Nile by sailboat to see other ruins of ancient Thebes, capital of Egypt for

some time. We gained new admiration for the accomplishments of those ancients as we saw the amazing halls and temples they built for their heathen gods. In the tombs of the pharaohs in the Valley of the Kings we saw extensive wall inscriptions and paintings, still showing the original colors, telling the dead king how to make the trip from this world to the next. The temple built by Queen Hatshepsut, who was quite likely the princess who adopted Moses, seemed to give new life to the Bible story.

The high spot of the trip for many of us was probably the tour to Mount Sinai—an experience that none will ever forget. As we crossed the rocky, dusty, Sinai desert by car we recalled the hardships of the ancient people of God as they plodded on foot to the Promised Land. Marah, Elim, Rephidim—all became more than words in the Bible. Just before sundown we stood on the plain at the base of Mount Sinai and looked up at it as the people of Israel must have done more than 3,000 years ago.

The next morning, Sabbath, we climbed to the top of what must have been the real Mount of Lawgiving (although tradition points to another peak of the same mountain). We were probably the first large group of Seventh-day Adventists to hold Sabbath services on that

mountaintop. We all felt near to God as we contemplated the scene where God came down to talk to Moses and to speak His perfect law amid fire and thunder. Dr. Horn's sermon counseled us to stay close to our old landmarks and not try to please the world by changing them.

As we later flew over the land of Goshen on our way to the modern capital of Lebanon, I thought of the Israelites' long journey on foot in contrast to our brief two-hour trip to Beirut.

In Lebanon we visited Byblos (Biblical Gêbel), also Tyre and Sidon, where we watched the fishermen spreading their nets to dry, thus fulfilling the prophecies concerning Tyre. A mountain trip around tortuous curves brought us to the cedars of Lebanon, a few remnants of the forests that made this country famous in the days of Solomon. In Beirut, as elsewhere, we visited our churches and institutions and were inspired by meeting our faithful workers and members.

On the way to Damascus, in Syria, the magnificent ruins of Baalbek reminded us of the worship of the god Baal, so familiar to every reader of the Bible. As we walked through the modern and ancient streets of Damascus, among which was the street called Straight, the story

### *For Your Information*

#### **New Color Slides on Bible Lands**

The following new sets of color slides, taken in 1957 and 1959 by the members of the Seminary's Guided Tours to the Bible Lands, are ready for distribution (all prices include postage):

|  |                                   |            |         |
|--|-----------------------------------|------------|---------|
| Nos. 151-210                                     | EGYPT                             | 60 slides  | \$10.00 |
| Nos. 351-400                                     | EXODUS (From Egypt to the Jordan) | 50 slides  | 8.00    |
| Nos. 451-550                                     | WESTERN PALESTINE                 | 100 slides | 16.00   |
| Nos. 651-725                                     | SYRIA, LEBANON, MESOPOTAMIA       | 75 slides  | 12.00   |
| The four sets of 285 slides, if bought together: |                                   |            | 40.00   |

Individual slides from these sets can be obtained for 35 cents each. Write for list of slides. Besides the new series, a few sets on the following subjects are still available:

|   |                                  |           |         |
|---|----------------------------------|-----------|---------|
| Nos. 201-850                                      | PERSIA                           | 50 slides | \$ 8.00 |
| Nos. 901-950                                      | THE SEVEN CHURCHES OF REVELATION | 50 slides | 8.00    |
| Nos. 1001-1050                                    | TURKEY, GREECE, ITALY            | 50 slides | 8.00    |
| The three sets of 150 slides, if bought together: |                                  |           | 18.00   |

Several copies of a 1,200-foot, 16 mm. color sound film, covering the Bible lands, Egypt, Lebanon, Syria, Iraq, and Palestine are available for \$225.00 per copy.

Send all orders to:

The Business Manager, Potomac University  
College Station, Box 113  
Berrien Springs, Michigan

of the conversion of Saul became very real to us. From Damascus our group crossed the desert to Palmyra (Biblical Tadmor) and visited its impressive ruins.

At Amman, the capital of Jordan, we stayed overnight before leaving for Petra (Biblical Sela), the city of "the rock." After a full day of car travel via Mount Nebo and across the canyon of the Arnon River and the land of Moab, we took the last lap of the journey on horseback through a roadless, rocky gorge, and reached Petra after dark. The next morning we were awed by the grandeur of the mountains and the beautiful multicolored rock formations that looked as if they had been painted by a master artist. Most of the group made the tortuous ascent of the precipitous mountain of Sela, capital of the ancient Edomites, and found on the summit empty cisterns, a few remains of broken walls and broken pottery, corroborating the prophesied destruction of the proud capital of the Edomite kingdom.

In the cliffs surrounding the valley the beautiful rock-carved buildings attested to the culture of the Arabic successors of the Edomites, the Nabataeans, whose king, Aretas IV, is mentioned in 2 Corinthians 11:32. We hiked to the Great High Place, where a whole mountaintop was carved away to make an outdoor sanctuary for offering animals and some human sacrifices. As our guide stretched out on the sacrificial slab to demonstrate how the victims were slain, I was so thankful that Christ had been willing to come and show us a better way to serve God.

After returning to Amman we drove northward across the Jabbok River, on whose bank Jacob wrestled with the angel, and on to Jerash (the Gerasa of Bible times), one of the best-preserved Roman cities of Palestine from Christ's time. Many columns are still standing, also the ruins of two theaters, stone pavements, and temples.

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**Don't worry if you feel despondent. The sun has a sinking spell every night, but it rises again all right next day.**

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At the Jordan River in an impressive service T. S. Geraty baptized his younger son, and Chafic Srour, the leader of our work in Jordan, baptized a young Jordanian lad. This place is said to be the very site where John preached and where Jesus was baptized. A few miles from this spot we climbed the mound that was ancient Jericho. Dr. Horn explained the different strata in relation to the Bible story.

While some of the more ambitious of our group proved that it took only a short time to walk around old Jericho, others of us watched Arab women fill their jars at Elisha's spring.

Jerusalem, Jordan, includes all of the walled city. It is a common sight to see an Arab dressed in flowing cloak and headdress, riding his donkey to market alongside others in Western attire and new cars. The places we saw in Jerusalem are too numerous to describe: the Dome of the Rock on the site of the Temple where Abraham offered Isaac; the open area, formerly the Temple courts, where Christ walked and talked with His disciples; the remains of the fortress of Antonia, which overlooked the Temple area, and in which was possibly the judgment hall of Pilate; the Pool of Bethesda; the Church of the Holy Sepulchre; the Garden Tomb and Gordon's Calvary; and the Mount of Olives and Gethsemane. A communion service at the Garden Tomb deepened the meaning of this divinely appointed service.

We also visited Gibeon, Samaria, Jacob's Well, Bethlehem, and other places. At Qumran, near the Dead Sea, we saw some of the caves where the famous Dead Sea scrolls were found, and heard the story of their discovery. On our return to Jerusalem we were privileged to see the scrollery in the Archaeological Museum, where the work of deciphering and editing the Dead Sea scrolls is progressing.

Since visas were unobtainable for Iraq at the time, we substituted a visit to Israel. There was evidence on both sides—armed soldiers, tanks, gun emplacements, and barbed wire—that the hatred that exists between Jew and Arab is not dead. As we crossed the border of this divided city, half-ruined houses in no-man's land were grim reminders of fierce fighting.

Jerusalem, Israel, embraces the western portion of the city outside the walls, and includes the most modern business section. The beautiful new buildings and apartment houses demonstrated that these people are doing all in their power to establish a new, powerful Jewish nation. Although the younger generation has made great progress in modernizing this ancient land, the inhabitants of the "orthodox quarter" of Jerusalem, in their narrow streets and old-fashioned houses, cling as tenaciously to their own old ways as do their Arab neighbors across the wall.

We also visited modern Sodom, at the south end of the Dead Sea, and entered a large cave in a solid mountain of rock salt. Dr. Horn pointed out the approximate area, now under the Dead Sea, where many scholars believe an-

cient Sodom once stood, and outlined to us the history of this region.

Our trip to Megiddo and the Sea of Galilee was an unforgettable experience. We climbed over the ruins of that great city of Megiddo, rebuilt by Solomon and repeatedly destroyed in the varying fortunes of war through the ages.

The Sea of Galilee—a jewel set in a circle of hills—brought to life the scenes of the ministry of Christ. The site where, according to tradition, Christ fed the five thousand was pointed out to us, and also the place where some think He must have given the Beatitudes. Then at the ruins of Capernaum we saw the synagogue that quite probably stands on the very foundations of the one in which Jesus preached. We also stopped in Nazareth, the childhood home of

Jesus, before returning to Haifa, where Mount Carmel meets the Mediterranean. Finally we visited Hazro, Caesarea, Tel-Aviv, and Joppa, and then took our separate routes homeward from the airport at old Lydda, where Peter healed Aeneas.

When we gathered for the last time as a group, we gave expression to our convictions of having had a most rewarding experience. We felt certain that our ministry would gain tremendously from the experiences we had enjoyed, and we hoped that such tours would become a regular part of the Seminary program, and that many more of our fellow ministers and Bible teachers would have the opportunity of taking such an enriching journey through the Bible lands.

## SHEPHERDESS -- Her Vital Partnership



### A Corner on Community Relations?

M. CAROL HETZELL

Assistant Secretary, Public Relations, General Conference

**S**O THE minister feels he has a corner on church-community relations! Just to show we house a sweet and generous spirit, we'll concede that he does. BUT . . . there are four corners to most things as square as the church and its community must be. Will there be hollow, echoing sounds in the other three corners? Who fits into them?

Here is how the personnel shapes up: One corner is occupied by the women of the church, another by the men, and the last, equally important corner remains for the minister's wife to fill—and it's a big one! As a matter of fact, how some of the other corners are filled depends on her.

The minister's wife in many churches has an advantage over her sisters in the church, for she usually has had more educational opportunities. This gives her a confidence, a stability, an adequacy in meeting the public that may not exist among many of her sister church members.

She has a further advantage in her position as a minister's wife, which automatically opens many community doors that might tend to creak a little in opening to others.

It is therefore Mrs. Minister's responsibility to make the most of these advantages. How will she go about it? How will *you* go about it?

First of all, why not do a little research? Get acquainted with the outside of the town. Learn what you can about its industries, its people or peoples, its dominant religions, its weak points and strong. Much can be learned from driving around and just looking. Much more can be learned from the telephone directory. Still more can be learned from a careful study of the local newspaper.

Look for the names of clubs existing in the area—especially women's clubs. Follow the club doings that appear in your newspaper. Soon you will be able to decide how you might fit into one or more of these clubs. Ellen G. White



has<sup>3</sup> told us that "it is through the social relations that Christianity comes in contact with the world."—*Testimonies*, vol. 4, p. 555.

Many women's clubs, unless specifically civic-minded, fall into the rather dull occupations of bridge playing and chit-chat. Watch for the civic minded type. You can offer them something constructive in the way of a program as an entering wedge. If the size of the club warrants it, you may be able to arrange for an Adventist doctor to speak to the group on a health topic. Or the college in your union may have a speakers' bureau from which you may be able to draw if the meeting can be scheduled at the time of a booster trip. If you have spent some time in overseas mission service, you are "sitting pretty." You have your own ready-made program to offer. The new film produced by the General Conference Bureau of Public Relations, *More Than Singing*, is also designed especially for programs at clubs of this type. Most conference PR offices have a print of this film available.

For a straight no-program-to-offer approach, simply call the club president and introduce yourself as the minister's wife. Tell her you have heard something about the club and wondered whether you might attend some of their meetings.

Once you have received the invitation to attend, remember that *it's your business to be friendly*. Never let anyone even suspect a "holier than thou" attitude, for there is none. Don't preach, but be prepared at all times to give the right answer to questions that may pop up concerning your religion. Without doubt they will come. Woman's curiosity may have gotten her into trouble at the early dawn of this world's history, but it has also served a lot of useful purposes.

When you have become established as a member, you have another duty to perform. You will not always live in this community. You are a worker in the great Advent Movement. When you leave, there should already be another woman representative of the Adventist Church attending the club's meetings, unless something in the club membership regulations makes this impossible. Think over carefully who of the women in your church might fit into this particular group. Suggest to the club president that this person would make a good member. If it is agreeable, bring her to meetings with you. When she has become acquainted she is on her own. You can then relax a bit. Failing this, you may be able to prepare the way for the succeeding minister's wife to become a club member.

There are other organizations in which you should interest yourself: the Red Cross, the local welfare organization, the community's civil defense unit. A straight approach, accompanied by your church's Health and Welfare leader, is the best to make here. See the directors of these organizations. Tell them something of what the Adventist Church is doing in their fields and ask how the local church can cooperate with them. These visits can take that much of the load off the shoulders of your husband and fit in nicely with a woman's interests. They will open the way for other women—and men—to get acquainted in the community.

Are you interested in music? Your town may have a citizens' symphony or something of the sort in which you, too, can participate. This provides a wonderful opportunity for widening your circle of friends—friends who need the precious truths you hold dear.

Obviously you can't make all the social contacts for your church. After you have become a little more familiar with the women in your church, you should discover how well they are acquainted with others in the community. Have they failed to think in terms of meeting socially with nonchurch members? Perhaps some should *not* do so. Others, however, have the wisdom and stability, the personality and poise, that will make them solid representatives of the church. If there is an active Health and Welfare Society in the church, this is one avenue for them to become acquainted with others. Give them the needed encouragement and arrange introductions where possible.

Avenues for new friendships may open through the holding of classes in home nursing, Red Cross first aid, or nutrition and cookery. Put an apron on your husband and let him give a few lectures too! The ladies will love it, and so will the newspapers. You can coach him beforehand if need be.

And here is something rather special that just you can do. If there is a hospital in your town—and there generally is—make it a habit to visit five or six of the women patients each week. Sometimes people can get pretty lonely on long afternoons when their own special friends and relatives are working. Just be friendly and helpful. If, after talking with the patient a few minutes, you feel she would not object, ask if you might offer just a brief prayer before you leave. Make it short. Don't try to sell your religion. The old curiosity should start nudging, and you need only be ready when the questions begin to come. Give literature only when it is asked for, but have it with you, out of sight.

Some hospitals have community auxiliaries—groups of women who give their services so many hours each week. If your hospital needs help, you may be able to round up some of the church members for this rewarding work. Their efforts can go a long way toward helping the name of Seventh-day Adventists to glow in the community.

In all your efforts you must be very careful of the feelings of others. Here are some caution signals:

1. Fly your colors; don't flaunt them. Never be ashamed that you are one of God's peculiar children, but avoid like the plague making your-

self appear to be any more "peculiar" than you are.

2. Do not thrust yourself upon any one or any group. A too-forward approach may send doors shut with a bang.

3. In your activities be careful not to usurp the prerogatives of women in the church who have the responsibility delegated them through church election to office. You may consult with them. You may take them with you when making visits. You may share your ideas as if asking their advice. But never *tell* them.

4. Lead gently, humbly. Don't push. It's God's corner too.

## EVANGELISM -- Winning Men for God



*Step by Step Through a Short Evangelistic Campaign (Concluded)*

### Subjects and Organization

**GERALD HARDY**

*Evangelist, Southeastern California Conference*

**W**E NOW come to the last part of our plan for the short evangelistic campaign—the order in which we present our subjects. The order given here need not be followed exactly, but it is the one we used in the campaign we have been discussing.

#### *Order of Subjects*

1. Saturday—THE SECRET OF HAPPINESS AND PEACE IN OUR SHATTERED WORLD.

Signs of the times in relation to Bible prophecy and the coming of Jesus.

2. Sunday—THE DEVIL—WHY SUFFERING?

Sermon designed to show the unfailing love of God.

3. Monday—SPACE TRAVEL.

The how, why, and when of Christ's second coming.

4. Tuesday—OUR BELOVED DEAD.

Biblical teaching on the state of the dead and the danger of spiritism and hypnotism in these last days.

5. Wednesday—THE DESTINY OF THE WORLD.

Daniel 2 and Daniel 7—showing how they coincide. Sermon closes with a description of the second coming of Christ.

6. Thursday—IS GOD PARTICULAR?

Grace and Law *vs.* Grace or Law? Preparing the audience for the next two services.

7. Friday—FIVE MUSTS OF GOD—WHAT MUST I DO TO BE SAVED?

Conversion, key text Romans 12:2. A definite call to accept Christ. Have an aftermeeting for those who respond.

8. Saturday—WHICH DAY SHOULD CHRISTIANS KEEP?

Biblical teaching concerning the Sabbath—first-day texts giving evidence that the day has been changed by man.

9. Sunday—HEAVEN OR HELL?

Dealing first with the Biblical teaching of hell, and closing with heaven and all its glorious realities.

10. Monday—THE SANCTUARY.

Climaxed on Wednesday night.

11. Tuesday—HOME—FAMILY NIGHT.

Psalm 136:2. Stress the fact that if our Christianity doesn't make us a better husband, wife, son, or daughter, it is not worth much. The film for the evening breaks into the film series and instead *Bible on the Table* is shown.

12. Wednesday—THE JUDGMENT.

Continuing Monday night's subject of the sanctuary and 2300 days.

13. Thursday—TITHING.

Advertised as "One Sin Seldom Mentioned." Dealing with the sin of covetousness in its broadest sense.

14. Friday—BAPTISM.

Climax with a baptism of persons that the pastor has been studying with prior to the team's arrival.

NOTE.—Sabbath morning: "Christ Alone." Showing that Christ and Christ only could be the Saviour of the world.

15. Saturday, 6:00 P.M.—CHRIST OR BARABBAS? (Decision sermon).

First definite call to join the church. Three groups: (a) Those who have never been baptized; (b) Christians for many years but who have received added light concerning Bible truths; (c) former Adventist church members to reunite. From decisions a class is formed.

16. Saturday, 7:30 P.M.—"MARTIN LUTHER" (film).

This helps the audience to relax after decision meeting.

17. Sunday—THE MARK OF THE BEAST.

Should be presented with love and earnestness.

18. Monday—HEALTH.

Followed by a baptismal instruction class.

19. Tuesday—THE MILLENNIUM.

Followed by the baptismal class.

20. Wednesday—THE TRUE CHURCH.

Revelation 12 and 14. Followed by the baptismal instruction class.

21. Thursday—THE WAY OF JESUS.

A brief summary of Bible teaching as outlined in the baptismal certificate. This is followed by the baptismal instruction class.

FRIDAY—Team members visit as many prospects as possible and have them sign baptismal certificates for either of the next two Sabbaths, preferably the first.

22. Friday—WHY SO MANY DENOMINATIONS?

Followed by a baptismal instruction class. Present certificates to those who were not visited. Encourage all to fill in and write the date as to which Sabbath they plan to be baptized. This will give time for the team to work for

others during the following week. The pastor talks to those to be baptized the following Sabbath and instructs them as to the procedure of the baptismal service.

NOTE.—Sabbath morning—DOES CHURCH MEMBERSHIP SAVE?

Preceded or followed by the baptismal service.

23. Saturday, 6:00 P.M.—THE LAST NIGHT ON EARTH.

Decision sermon, climaxed with a definite call. Announce baptismal instruction class to meet Monday, Tuesday, and Thursday of the follow-up week at 7:30 to 8:30 P.M., and Wednesday and Friday nights after regular evangelistic meeting of the follow-up week.

24. Saturday, 7:30 P.M.—DRAMA OF THE AGES.

Musical program. Once again this gives opportunity for all to relax after the call service.

25. Sunday—THE UNPARDONABLE SIN.

At the close a definite call is made. Those who respond are told of plans for a baptismal class and are asked to join with the class during the follow-up week.

### Follow-up Week

26. Wednesday—GIFTS TO THE CHURCH.

Followed by a baptismal instruction class.

27. Friday—DECISION SERMON.

A definite call. Decision means names are given to the pastor for definite follow-up. At the close of this service the regular baptismal instruction class meets, and those who have not already signed for baptism are urged to do so.

The pastor is encouraged to start or continue a special prophecy class for the new converts and nonmembers who have been attending the meetings. This class meets during the regular Sabbath school classes, preferably in a separate room, and is taught by the pastor.

28. Sabbath school—Emphasize the importance of the prophecy class.

Sabbath, 11:00 A.M.—DOING GOD'S WILL.

Stress especially the practical aspect of keeping the Sabbath in the home.

### Visitation Plans

During the first week of the meetings the team members visit those whose names are on the visiting information blanks. These include the names on the pastor's list. After the first few days, names received on the opening night are added to the visiting list. The entire team including the pastor engages in visitation. During this first visit the aim is to get the folks to attend the services nightly, especially by the weekend. All on the lists should be visited by Friday.

One may need to visit up until the time of the meeting or on Sundays in order to find all at home.

The second week of the meetings the team members should (1) visit those whose names were collected on the following or second Sunday night from the first week's book-award card; (2) visit "A" interests—those attending from the first week's visit; (3) visit "B" interests—those who show good prospects from previous week's visitation.

The names are divided so that a different member of the team visits them during the second week. The aim of this visit is to encourage their attendance at all services, especially the Friday evening service on baptism and the Sabbath evening decision meeting "Christ or Barabbas," at which time those who take their stand are organized into a baptismal class.

The third week the team visits (1) new names on book-award cards for second week. (2) After weeding out those who do not prove interested from the previous week's list, all the names are divided again and visited. A special effort is made to visit the best of the "A" and "B" interests who have not yet joined the baptismal class. The aim of this visit is to get them out for the last weekend services, especially the last Sabbath evening decision service.

During this week the one teaching the class, together with the pastor, visits the members of the baptismal class with the purpose of discussing any personal problem.

#### ***Obtaining Names and Advertising Procedure***

1. Getting names of people to invite for the opening night.

- a. Voice of Prophecy names.
- b. Names from the telephone book.
- c. Names from our doctors. This is a special hand-picked list of their best interests.
- d. Names from members on visiting information blanks.
- e. Names from the visitors' book.
- f. The pastor's list of interests.

2. Advertising for the opening night.

a. A special letter from the Voice of Prophecy and Faith for Today to listeners in the area. A handbill is enclosed in these letters.

b. Bulk-mail letter with a handbill and coupon for a free picture is sent to all telephone book names. This may be sent at nominal cost. Where the coupon idea is not used, one may wish to use the formal invitation.

c. Special formal invitations are sent to all doctors' interests and church interest names. The plan is to have the doctor hand pick his

list of names. A handbill is placed with the invitation.

- d. Place window cards in public places.
- e. Mail formal invitations to special list.
- f. Mail special letter to the special list.
- g. Mail letter to church members before opening night.
- h. Use newspaper ads for opening night with free picture coupon, one to a family.

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**There is no brotherhood of man without the Fatherhood of God.—H. M. Field.**

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3. Getting names during the campaign.

Form master file from names below. These can be made up on No. 10 envelopes and mailed during the final week.

- a. Special-interest list names.
- b. Names gathered on opening night from literature requests or register. A workable and efficient plan that has been used to get names on the opening night is to have No. 10 envelopes with pencil enclosed distributed and addressed by those requesting the literature.
- c. Names from other literature request cards that may be taken periodically, *e.g.*, the presentation of the "Sabbath" and "The Mark of the Beast."

- d. Names from decision cards.
- e. Names from the book-of-the-week cards.
- f. Names that come in from special nights when a free picture is given to all newcomers, or new names that come in response to a free Bible given to the one who brings visitors and who lists his guests' names and addresses.

4. Advertising during the campaign.

- a. Newspaper advertising. (At a minimum.)
- b. Special letter to those on the master mailing list and members' list mailed by Wednesday of the second week. This letter is primarily planned to advertise the *early* Saturday evening meeting.

c. Second special letter to the master mailing list and members' list, mailed by Wednesday of the third week, again emphasizing the last weekend meetings of the three-week series.

- d. Special night features.
  - (1) Picture offered to all newcomers and to the one who invites them.
  - (2) Bible or book offered to the individual who invites and brings to the meetings at least *five* newcomers.

In this type of evangelistic program most of the advertising is done before the opening night and during the first week of the series. However,

for special subjects the gift Bible, book, or picture may be used to build up the attendance.

### *Instruction for Ushers*

After studying the "I Will Help" forms, those chosen first are those who plan to attend most regularly. The following steps of organization are covered:

1. Ushers are placed one on each side of the front row of chairs and are responsible for about 8 to 15 rows behind them. Two more are placed one on each side of the next section, and so on. One offering container is allotted for each row—one usher distributes the container while the other receives it. In this way the ushers work in pairs. *The taking up of the offering is the main item for the ushers, and this is done at the close of the announcement period.*

2. Ushers should be in their places before or during the theme song at the close of the song service.

3. Periodically there will be other things to distribute and collect during the announcement period. For example, on the opening night they will take up the letters that have been self-addressed by those in attendance. The ushers are asked to listen and wait until called to act.

4. If possible wear dress shirt and tie—preferably a dark suit and dark bow tie.

5. The head usher stands at the back and sees that all goes according to plan. He also sees that there are enough ushers each night, and is responsible for the care of the offering and sees that it is given to the one responsible for it in the team.

6. Two capable ushers (more if necessary) will be needed to stand at the back of the auditorium to usher the people to their seats. Flashlights will be needed during the first fifteen minutes of each meeting while the film is being shown.

7. When meeting with the ushers it is well to give them a brief summary as to the evening program and then ask them to be available at least fifteen minutes before starting time.

### *Instruction for Receptionists*

The evangelist's wife should organize and instruct the receptionists. The following items are kept in mind when organizing:

#### 1. Placement.

a. The evangelist's wife should be at the front door with the pastor's wife, head deaconess, or head church receptionist.

b. Two ladies should stand at main outside door to punch free book cards.

c. One will be needed at all other entrances to punch the cards.

d. The same number as in *b* and *c* are used at inside doors to pass out songbooks. In each songbook a stamped envelope with pencil is inserted. This is for literature request. Also the book-of-the-week punch card with the first punch already given is inserted in the songbook. In a small campaign with limited help it may be necessary to have the songbooks, et cetera, already on the chairs. In this way one can eliminate the receptionists, who would normally stand at the inside doors. On the opening night those who punch cards will welcome the comers and collect tickets, coupons, et cetera.

2. What to wear. Appearance should always be in accordance with church and Bible standards. The suggestion is—for summer, white blouse and black skirt; for winter, dark suit or dress. Corsages are supplied by the evangelistic team for the receptionists and woman organists and pianists.

3. Urge all helpers to be at the hall one-half hour before meeting time.

4. Encourage all who have reason to meet the guests to be businesslike, cheerful, friendly, attend to business, and not to congregate or talk extensively with church members or others, thus allowing many to go by unattended.

5. Discourage any change of positions from night to night. Most people like to see the same people when they come each night and it is also easier to get acquainted with those who attend regularly. It is important that the receptionists learn to know everyone and seek to get acquainted with the new folks. Avoid overfriendly demonstrations and treat all people the same. Discourage attentiveness to the church members more than to the visitors.

6. On opening night receptionists should be prepared to distribute at the close of the service a mimeographed list of announcements to the folks as they leave. Also mimeographed texts each night after the opening night. When collecting the book-award cards each week they should be sure that the name and address is on each card. These are given to the evangelist.

### *Other Help Needed*

#### 1. Projectionist.

2. Two ushers to take care of screen (preferably two of those who have been stationed at the front of the auditorium). These men are responsible for all equipment on the platform, including the projector screen, blackboard, et cetera.

*(Continued on page 46)*

# PASTOR -- Shepherding the Flock



## A Pastor of a Small District Speaks

LAWRENCE F. MYERS

Pastor, East Pennsylvania Conference

I AM pastor of a district of four small churches. I enjoy my work, for I find the members loyal and sincere, with a zeal for souls and hearts big enough to receive the fruits of my labor as God blesses.

It was during the last of my college days that I heard a classmate remark: "If I am not asked to teach in the academy I certainly will teach the grades." That young man had spent time and money preparing to teach in our academies and perhaps advance to a college position. It was during the depression days, and some of the graduates were not placed in denominational work. This young man anticipated possible disappointment, and he made his decision. His forthright statement liberated a chain of thought in my mind. While waiting for a clear and unquestionable call to the ministry I was taking classes in education along with my ministerial course, to become certified in secondary education. It was my hope that if I did not receive a definite call from God to the ministry I would be asked to join the faculty of one of our academies. My definite reason for preparing to enter the teaching field was that I might give spiritual service to the young people of Adventist parents whose Christian experience and church membership was taken for granted but who needed experienced counsel and denominational guidance.

Graduation and commencement day came. I did not make myself available for the ministry, and no call came to join the faculty of an academy. After thinking the problem through and weighing the matter from all angles I made myself available to the conference as a church school teacher. I was then a married man with one child. Wages were low, but I was enjoying my work. I taught grades one to eight and one pupil in the ninth grade. I was happy in guiding these small children and one junior in their

worship, work, and play, and would have been content for the rest of my life to be used in this way in the cause of God. The joy and happiness in that church school was supreme, and God supplied the needs of my family even on my small salary.

Three years later I was asked to teach an intermediate school. Again I was happy in my work, though if I had not been so busy I would have missed the little ones of the church school.

I was called to join the faculty of the academy of the conference in which I was teaching, and then I received a call to the ministry so definite that it could not be mistaken, and I accepted a district.

I am happy among the small churches. It is my purpose to give them as good leadership as I possibly can. We have gathered the necessary equipment to carry the programs as do large city congregations, and the members respond happily to our efforts and appreciate them.

Though the district and the churches are small, there are more people to win for Christ than any one human could ever reach without the divine help of God. The pastor of a small district can be a very busy man.

I have found satisfaction and joy as the pastor of small churches. I have felt the Holy Spirit very close to me in the humble cottage of the lowly mountaineer. It has been wonderful to witness the healing power of God for a brother and sister when bereavement seemed imminent. The personal testimony of a true child of God, the look of joy upon the face of a mother as her child is buried in the river in fellowship with Jesus, the Christian fellowship of the believers—these come to the minister of the small churches as well as to the minister of the large congregations, and I am happy to serve in this capacity as long as the Lord can use me in service for others.

# The Minister and Problem Children

ARCHA O. DART

Assistant Secretary, Home and Parent Education, General Conference

**T**HE other day a pastor came to me and asked, "What can I do with the children in my church? They are so hard to control we cannot keep Sabbath school teachers very long. Yesterday one of the division leaders told me that she did not have one helper when it was time to open Sabbath school. The song director, the pianist, her assistant, and all the teachers were absent. She went next door to 'borrow' someone but found to her dismay that the children in that division were entirely alone. They didn't have even a leader. The adults just refuse to have anything to do with the children's divisions because of the way the children act. What can a pastor do in a situation like this?"

## *Our Responsibility*

First of all it is the responsibility of the church to see that the best leaders available are chosen for this important field of labor. Occasionally the nominating committee seemingly selects all the first-rate leaders to work for the seniors and then recommends what is left for the children. The ones who might "feel hurt if left out entirely" are asked to mold and train the very ones who are the most susceptible to influences good and bad. In some of our institutions the juniors are turned over entirely to college students. Good as many of these students are, dealing with some situations satisfactorily becomes an awkward problem when faculty members' children are involved. In the majority of places it would be best to have some senior person in charge of the junior division.

True, all first-rate workers are not necessarily ideal children's leaders. Each has his own talents. Some have a talent for music, some for writing, some for preaching, but those who can and will give their best for the children should not be encumbered with so many other duties that they are "forced" to neglect the children.

The leader in the children's divisions must first of all love God and know Him as a personal Friend. He must enjoy sweet communion with his Father in prayer and Bible study. Second, he must love children. Children know a hireling. They can detect when a man or a woman would rather be in the senior division than working for them, and they resent such

people. They may not understand their own emotions, but their actions say very plainly to all such, "I don't like you either." The more the hireling resents the children the worse they behave. The worse they are the more he resents them, until a breaking point is reached. But one who loves the children can usually find a responsive chord somewhere. Third, the good leader will devote time to his work. He will be constantly improving. He will use the books, magazine articles, and other helps available and make his teaching interesting and instructive.

The good leader is there on time to greet the children as they arrive and to give them a hearty welcome. His program is full of interest and delight. There are no dull moments or long intervals between parts. The songs, stories, exercises, and drills are purposeful. Each child can take something away with him that will enable him to be a better person, stronger to resist temptation, and happier in disposition. The children must have a leader who will feed them the bread of heaven in an appetizing manner.

No matter how good a leader may be, he cannot do his best without proper equipment. He may talk long and earnestly about being quiet in church, but if the floor is built out of thunder board and the chair legs have brass cymbals under them, the lesson on quietness is soon forgotten. When the teacher tells the class that someday they will walk on the streets of gold with the canopy of heaven above them and wondrous beauties to behold in every direction, and they look down at the hard cement floor and glance at the torn wallpaper hanging from the ceiling, their concept of heaven may be distorted.

The children's rooms should be attractive. The decorations and furnishings should help to inspire awe and reverence.

## *The Children's Responsibility*

But in spite of all these necessary precautions the children themselves must learn to take the responsibility of being reverent in the house of God. It is inexcusable to allow a child to imagine that if the program isn't to his liking



he is at liberty to misbehave. Some misinformed persons would lead us to believe that the conduct of the children is the full responsibility of the leaders, that if the children become restless, inattentive, or even downright rude the leaders are always to blame. Do these people expect the leaders to put on a circus act to keep the children quiet? This idea is from Satan himself. The children do not go to church to be entertained, but to meet with their Lord.

Each child has a responsibility of his own. Suppose the leader is disorganized, the speaker dull, and the music poor, does that give the child the right to turn into a hoodlum? Whether it is Sabbath morning or Tuesday afternoon, whether adults are present or not, the church is a sacred place and must be so regarded.

A child, regardless of his age, who will not behave, will not listen to his teacher, or heed the counsel of his leader is "too little" to be alone. He should be taken to his mother (or father) and left with her until he is "old enough" to control himself. As a rule it is not advisable for the mother to leave her class and accompany the child to his class. This does not work too well. The child should sit with her in her division. He will get far more good out of the senior class than he will in his own if he is bent on mischief. Two or three Sabbaths ought to be long enough for the average child to understand that wickedness will not be tolerated in the house of God, but if it takes longer for some, the time should be extended until complete victory is won.

This extreme measure will not be necessary in the great majority of cases. All children are likely to forget at times where they are and just what is proper behavior. But a knowing look or a touch on the hand is all that is needed to remind them. Some may need a private visit with the teacher in order to get at the root of the problem. It may be that sitting next to Henry is too great a temptation. After he sees the point, he may suggest himself that he would like to sit next to the teacher. Or Henry may find that assisting the teacher with the map is far more satisfying than examining the legs of a grasshopper to see whether he is still alive. These boys and girls are our future church members; they are our future leaders. We want to win them and teach them the ways of God.

How would you answer the mother who asked, "Shall I let my son wear his jeans to church? His father tells him that church is for women and children; that he may want to go to church as long as he is a child, but when he becomes a man he will have no desire to attend. My son

still likes to go to Sabbath school, but does not want to be considered a sissy. He has the idea that wearing jeans makes him a man. Should I let him wear them to keep him interested in the church?"

At first someone might answer quickly, "Yes, by all means. Let him wear anything he likes; just keep him coming to church." Another may take a little more time to think things through and declare, "Sport clothes should not be worn in church." We all grant that as a rule the latter view is the correct stand to take, but what is the best way to help this mother and her son?

We go over the problem with the mother and determine whether the desire to wear jeans to church is his major ambition or whether to be a man is what he most desires. One does not need to become a roughneck to prove he is a man. In fact, wearing inappropriate clothes would be a sign that he was very immature. He could demonstrate his manhood quicker by being a gentleman and dressing like one. No one would be so ill-bred as to enter the palace of an earthly ruler unless he was properly dressed. God is the King of kings and we should not appear before Him in jeans or any other kind of sports apparel.

### *Reverence Is the Answer*

In our eagerness to have children attend church with us we should never give the impression that the child is free to act in any way he desires. God is dishonored, angels are grieved, and the saints are robbed of their blessing when divine worship is disturbed by babies crying, small children running up and down the aisles, and teen-agers whispering and laughing. The church is no place for hoodlums or for children who are out of control. The way some children misbehave makes the whole church service nothing short of burlesque. This is a sin. Visitors will remember the rude acts of these children but will retain nothing of the sermon. Hungry souls came to be fed, but the bread of life was snatched away from them.

A minister cannot permit children or anyone to desecrate the house of God. What should he do? Should he interrupt his sermon and reprimand the offender? Should he say nothing until after the service and have a personal talk with the ones concerned? Should the church board delegate the deacons to keep order? These and other methods have been used with more or less success, but one thing is certain—if these children and their parents are to be saved they will have to learn to be reverent.

One preacher's soul was stirred within him when he moved to a new parish and found so

many rude children and indifferent parents in it. He preached a sermon on reverence. That did a great deal of good, but as can be expected some of those who needed the sermon the most were not there to hear it. He ordered a good supply of the Christian Home pamphlet "When Children Go to Church" and gave it to the parents who needed it. Within a few weeks an entire reformation had taken place in that church, and the children as well as the parents and other members were enjoying the services and were receiving the spiritual blessing God desired them to have.

Reverence is the highest form of courtesy known to man. Only intelligent human beings are capable of expressing their love in such a

sublime manner. Reverence enables one to do his best—

his movements will be the most graceful  
his manner will be the most charming  
his speech will be the most courteous  
his singing will be the most melodious  
his listening will be the most attentive  
his thoughts will be the clearest  
his prayer will be the most fervent  
his meditations will be the most profound  
his desires will be the loftiest  
his faith will be the strongest  
his devotion will be the sweetest  
his love will be the most sublime.

Reverence opens the door into the sanctuary, and prepares one to enter into the presence of God.

## 1959 OVERSEAS ORDINATIONS

### AUSTRALASIAN DIVISION

#### *Bismarck-Solomons Union Mission*

GOLO, Bougainville Mission, Inus, Bougainville, T.P.N.G.  
SHADRACH, Western Solomon Islands Mission, Kukudu, Kolombangara, via Gizo, British Solomon Islands Protectorate.  
TASA, Western Solomon Islands Mission.

#### *Central Pacific Union Mission*

DOOM, FORREST, French Oceania Mission, Boite Postale 95, Papeete, Tahiti.  
HILAIRE, LEON, New Caledonia Mission, Boite Postale 149, Noumea, New Caledonia.  
LOMU, SIONE TOFUA'A, Tonga Mission, P.O. Box 15, Nukualofa, Tonga.  
MATAMUA, MATAMUA, Cook Islands Mission, P. O. Box 31, Rarotonga, Cook Islands.  
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PAPU, Samoa Mission, P.O. Box 6, Apia, Western Samoa.  
STRICKLAND, EDWARD, Cook Islands Mission.  
TESESE, SAMOA MISSION.  
VULA, SAIMONE, East Fiji Mission, Natuvu P.O., Buca Bay, Fiji.  
WATTS, HORACE JEWELL, New Hebrides Mission, P.O. Box 14, Santo, New Hebrides.

#### *Coral Sea Union Mission*

MARTIN, JOHN RADLEY, Madang Mission, P.O. Box 42, Madang, New Guinea.  
RAETHEL, ELWYN ALBERT, Central Papuan Mission, P.O. Box 170, Port Moresby, Papua, New Guinea.

#### *Trans-Commonwealth Union Conference*

CROSS, WILLIAM RAYMOND, Tasmanian Conference, 5 Jordan Hill Road, North Hobart, Tasmania.

#### *Trans-Tasmanian Union Conference*

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PAROW, EDWARD JOHN, Queensland Conference.  
PROBERT, ALLAN GEORGE, South New Zealand Conference.  
ROBINSON, REX GLANVILLE, North New Zealand Conference, Box 8341, Upper Symonds St. P.O., Auckland, New Zealand.

F. G. CLIFFORD, *President*

### CENTRAL EUROPEAN DIVISION

#### *East German Union Conference*

NINOW, SIGBERT, Bernabei Berlin, Gernotstr. 4.  
PAUL, REINHOLD, Auerbach/Vogtl. Gutenbergstr. 1.  
SCHAEFING, OTTO, Pasewalk, Klara-Zetkin-Str. 6a.  
SCHOFF, GUSTAV, Geyer/Erzgeb. Bergstr. 372.  
VIERUS, PAUL, Sebnitz/Sa., Hoehenweg 4.  
WALTER, MANFRED, Potsdam, Kastanienallee 31.

#### *South German Union Conference*

PAESKE, HELMUT, Augsburg, Treustr. 4.

#### *West German Union Conference*

BAUERMANN, ERNST, minister, Krefeld, Geldernschesstr. 155.  
BLUME, WALDEMAR, minister, Mülheim/Ruhr, Eppinghoferstr. 190.  
FREITAG, GERHARD, minister, Bonn/Rh., Sebastianstr. 43b.  
KLINGE, WALTER, secretary, Bremen, Osterdeich 42/43.  
KOCH, HELMUT, minister, Osnabrück, Heinrichstr. 44.  
THIEFENTHAL, KURT, minister, Ratingen, Röntgenstr. 7.  
WILHELM MUELLER, *President*

### FAR EASTERN DIVISION

#### *Indonesia Union Mission*

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#### *Japan Union Mission*

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#### *North Philippine Union Mission*

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MOSTRALES, GERARDO D., district leader, Northern Luzon Mission, Santo Tomas, Ilocos Sur.  
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SANIDAD, BENJAMIN C., departmental secretary, Northern Luzon Mission, Artacho, Sison, Pangasinan.

### *South Philippine Union Mission*

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### **INTER-AMERICAN DIVISION**

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#### *British West Indies Union Mission*

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#### *Caribbean Union Mission*

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#### *Central American Union Mission*

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#### *Mexican Union Mission*

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### **NORTHERN EUROPEAN DIVISION**

#### *British Union Conference*

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#### *Netherlands Union Conference*

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MARCH, 1960

### *Polish Union Conference*

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### *West African Union Mission*

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OKWUONU, ISAAC, district leader, East Nigerian Mission.  
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### *West Nordic Union Conference*

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### **SOUTH AMERICAN DIVISION**

#### *Austral Union Conference*

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#### *Inca Union Mission*

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#### *North Brazil Union Mission*

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MUDASORA, NATANIEL, district evangelist, Gitwe Mission.  
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### Nyasaland Union Mission

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NGUNI, CAPTAIN, district evangelist, Bechuanaland.  
NGWENYA, PHILIP, Southern Rhodesia Mission, P.O. Box 559, Gwelo, Southern Rhodesia.  
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### Ceylon Union

DIAS, PAGODA PETER, Voice of Prophecy secretary, Ceylon Union, C 182 Dalupitiya Road, Enderamulla.

KURUNATHAN, CHRISTOPHER CADIRAVELN, evangelist, 9 First Cross Street, Jaffna.  
ROBINSON, ARTHUR WILLIAM, principal, Lakpahana Training Institute, Mailapitiya, Kandy District.

### Northeast Union

BAZROY, PREM NATH, evangelist, Garo Hills Assam Section, c/o SDA office, Nongthymmai, Shillong, Assam, India.  
DEKHAR, HOLIWELL, MV secretary, Assam Section, SDA Office, Nongthymmai, Shillong, Assam.  
SAIKHUMA, C., evangelist, Lushai Hills, Assam Section, SDA Mission, Damcherra Post, via Chandkhira, Tripura State.

### Northwest Union

CHAND, SAUDAGAR, evangelist, Kashmir, North India Section, Basharat Manzil, Old Gagrabal Road, Near Chinabagh, Srinagar, Kashmir.  
DASS, HARNAM, pastor-evangelist, Churian, North India Section, SDA Mission, Fategarh-Churian, Gurdaspur District, East Punjab.  
DASS, SUNDER, pastor-evangelist, Kanpur, Upper Ganges Section, SDA Church, 7/106 Swarupnagar, Kanpur, U.P.  
GARDNER, EDWARD, pastor-evangelist, Rajasthan, Upper Ganges Section, House No. 945, 10 D Road, Sardarpura, Jodhpur, Rajasthan.  
STANLEY, MALCOLM, pastor-evangelist, Lucknow, Upper Ganges Section, SDA Mission, 17 Abbott Road, Lucknow, U.P.

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DAVID, SIMON GURUSHANTHAPPA, secretary-treasurer, Kanadana Section, 1 Wheeler Road, Cleveland Town, Bangalore.  
JOB, ARUMANAYAGAM MASILAMONY, principal, E. D. Thomas Memorial High School, Kudikadu, Tanjore District.  
JOHN, SADANALA, treasurer, South India Union, SDA Mission, Post Box 20, Bangalore.  
SOULE, JOSEPH ALLEN, publishing department secretary, South India Union.  
ZILL, WILLIAM FOREST, principal, SDA Mission High School, Post Box 3, Narsapur, West Godavari District.

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ESTEVEZ, MUTUMOLA, pastor, P.B. 26, Mocuba, Quelimane, Portuguese East Africa.

MARTUS FRIDLIN, President

# BOOKS -- For Your Library



***Essentials of Evangelism*, Tom Malone, Kregel Publications, Grand Rapids 6, Michigan, 1959, 152 pages, \$2.25.**

*Essentials of Evangelism* is a series of talks given for the "Lectures on Evangelism" at the Bob Jones University. Largely as a result of Dr. Malone's strong personal and evangelistic soul-winning ministry, a church of thirty members in Michigan has grown into one of the largest and strongest evangelistic churches in North America.

The author is an indefatigable worker. In these lectures he endeavors to share his successful methods and burning inspiration. These talks describe many soul-winning experiences and examples of handling various case problems. It is obvious that the author is a man who passionately desires to introduce men and women to Christ.

We may wish to question his theology pertaining to the Lord's Sabbath, dispensationalism, and the events around the coming of Christ; nevertheless such chapters as "Preaching to Win the Lost," "What Happened on the Day of Pentecost?" "Have Faith in God," "Evangelism a Daily Business," "Why Many Churches Are Dead and Forsaken," and "How the Church Should Prepare for a Revival Campaign" will without doubt warm the fires of evangelism in the minister's soul. A. C. F.

***This Is My God*, Herman Wouk, Doubleday and Company, 1959.**

Seventh-day Adventists believe that the Sabbath is of primary importance as a test of our submission to the authority of God. In addition to that, we believe that the careful observance of the Sabbath is of great benefit to man. In this volume a famous novelist, Herman Wouk, who is a strict Orthodox Jew, spends an entire chapter discussing the Sabbath.

This book is a warm confession of faith on the part of a very intelligent man. The faith he holds to is not the faith in the Lord Jesus Christ's atoning work which we as Christians hold. Nevertheless, we must never forget that we believe that God revealed Himself in the Hebrew as well as the Christian scriptures. Seventh-day Adventists hold this perhaps more stoutly than any other Protestant group. Of course, it is in connection with the Sabbath that our stand is most conspicuous.

I urge you to read the chapter on the Sabbath. And while it may disturb you about the laxity of our own Sabbath observance, you may have your mind stimulated with such an unusual observation as this:

"The Sabbath seemed in philosophic trouble in

the nineteenth century when the best scientists thought that the existing evidence showed an eternal universe, without a beginning in time. The Jewish idea of creation had opposed for millenia the Greek idea of time without beginning, but the dispute, for lack of observed facts, had stayed in the realm of word. Today the informed verdict is swinging the other way. The accumulating evidence, we are told, now increasingly shows a universe finite in extent and in duration."—Page 66.

This book may "provoke you to jealousy" with regard to the care you take in gratefully obeying our gracious God. SYDNEY ALLEN

***The Lisbon Earthquake*, Sir Thomas Kendrick, J. B. Lippincott Company, New York, 1955, 254 pages, \$4.00.**

*The Lisbon Earthquake*, written by the director of the British Museum, will be of special interest to Seventh-day Adventist ministers, not alone because of its historicity and detail but for its interpretation of the effects that historic quake had on the spirit of the times. The author illustrates the impact of the earthquake on the economy, the philosophy, the theology, the scientific thought and literature of the years that followed the catastrophe. He depicts the conflict that followed between science and theology concerning natural cause and the wrath of God as related to earthquakes. The reader will obtain a revealing picture of both Catholic and Protestant viewpoints in his discussion and anthology of sermons and literature before and after the great disaster. One is led to believe that the effects of the Lisbon cataclysm materially affected the dying philosophies that had been rampant during the Dark Ages, and even played a significant part in the French Revolution that ended the century. Of particular interest to us are the spiritual reactions of priest, minister, and layman in England, Germany, Spain, and in North and South America. Of special interest will be the writer's description of the religious awakening in England and of John Wesley's preaching following the Lisbon earthquake. Adventist ministers may find in this volume a very worth-while account of an event that looms large in our prophetic interpretation, and perhaps find comparable interpretations between the theological opinions of that day and ours. The Lisbon earthquake did more than change the Portuguese capital city and the nation. Kendrick ably illustrates how that eighteenth-century disaster changed the mind of Europe and the thinking of the civilized world. Herein lies the value of this book to pastor and evangelist alike. It merits thoughtful perusal. RAYMOND H. LIBBY

**How to Enjoy Work and Get More Fun Out of Life,**  
O. A. Battista, Sc.D., Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1957, 220 pages, \$4.95.

It is assumed that most religious workers have chosen their lifework because it is something they want to do more than anything else in the world, and thus they enjoy it to the full. And yet even such a chosen profession has repetition, some routine, and perhaps aggravating situations that may cause the

weekly schedule to wear on one physically and mentally. A great many people start their work each day with about as much enthusiasm as a boy approaching a dose of medicine. Of course, if a person finds he is really unfitted for his chosen profession, he should seek another. But perhaps what is needed to lend zest to work may be found amid the pages of this book.

Even though written for business and professional people in worldly lines of work, it has many chapters of real value for the pastor, shepherdess, teacher, Bible instructor, and office worker. Workable suggestions range from attitude, capacity, discipline, and proper organization, to how your family can and should help, how to enjoy working *for* and *with* people, and how to enjoy retiring.

Many personal rules for happiness and success in work were given the author by some of America's most industrious and successful men, such as Charles F. Kettering, General Motors' former president, H. M. Curtice, Dr. Johan Bjorksten, J. Edgar Hoover, and Henry Ford II.

Sir William Osler's dedicated philosophy closes the book: "I have three personal ideals. One, to do the day's work well and not bother about tomorrow. The second ideal has been to act the golden rule, as far as in me lay, toward my professional brethren and toward the patients committed to my care. And the third has been to cultivate such a measure of equanimity as would enable me to bear success with humility, the affection of my friends without pride, and to be ready when the day of sorrow and grief came to meet it with the courage befitting a man."

BERTHA W. FEARING

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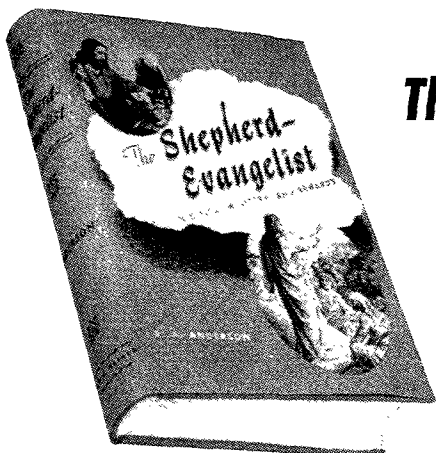
**The Crowds Around Calvary**, William F. Beck and Paul G. Hansen, Concordia Publishing House, St. Louis 18, Missouri, 1960, 120 pages, \$1.50.

It is not often that so much sermon material is obtainable for so little. *The Crowds Around Calvary* is a paper-bound book—or perhaps I should say a combination of two books. The first half is written by W. F. Beck and is entitled "Jesus Speaks to Us." Here are nine studies on the seven short statements Jesus made as He suffered on the cross, and the two questions asked by the risen Saviour: "Why are you crying?" and "Do you love Me?" William Beck has endeavored to review the events of Calvary and to inspire his readers with their meaning.

The second series of seven messages is by Paul G. Hansen, pastor of St. John's Lutheran church in Denver, Colorado. He examines the words, emotions, and actions of the crowd around Calvary, drawing from them applications for our own everyday living. How easily we can see the people of today in the throng around the cross. Basically, the Christian church is afflicted with the same problems and is in the same need of strong conviction in divine revelation. It is difficult to be different—a peculiar people. The multitude wants to be traditional, normal—to go along with the group.

Apt illustrations and good evangelistic appeals will be found in the chapters about the violent, careless, hate-filled, thrill-seeking, lonely, frightened, and excited crowd around Calvary.

A. C. F.



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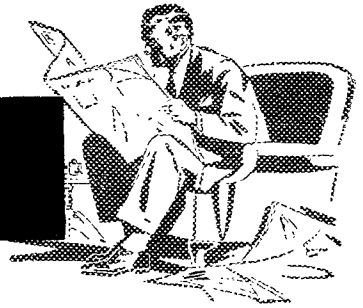
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## NEWS - From Current Journals



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

¶ Hope for a revival of religion depends "on the pew even more than the pulpit," declared Dr. Ralph W. Sockman, minister of Christ church, New York, at a public service commemorating the 175th anniversary of organized Methodism in the U.S., "I believe in the power of the pulpit, but we can't train enough preachers for the growing needs of the Church," he told some 1,200 clergy and lay men and women. The noted Methodist minister and radio preacher stressed that the church must reach a point where "men are willing to talk freely about religion, where they carry their virtue with ease and grace."

¶ Eighteen Lutheran churches in the Calumet, Indiana, area are participating in a five-month project known as the Calumet Region Lutheran Self-Study Program. Its purpose is to help each congregation get a realistic picture of its status and potential and to further cooperation among area churches. The program will close with a workshop in April, at which time outside experts will advise individual congregations.

¶ The French Senate passed by a vote of 173 to 99 the Government's bill providing increased subsidies for Roman Catholic and other private schools. The controversial measure had previously been approved by the National Assembly, which voted 427-71 in favor. The bill stipulates that a private school seeking aid must sign one of several optional contracts with the state. The contract that most Catholic schools are expected to sign establishes standards for teacher qualifications, but provides

little state control over instruction. Some 1,750,000 French children attend private schools, more than 95 per cent of which are Catholic. Public school attendance is about 8 million.

¶ The Polish Communist Government has levied income taxes totaling \$146,000 against the Roman Catholic University at Lublin despite protests by church authorities that the action is illegal. Church sources reported that although Polish universities are not normally required to pay taxes, state authorities have assessed the Catholic institution for taxes covering its income for the years 1950 to 1954. They said that the authorities have blocked the university's bank account, and transferred much of it as a partial tax payment, but without officially notifying the university. Founded in 1918, Lublin University—the only Catholic institution of its kind behind the Iron Curtain—is supported by the Society of Friends of the University and by collections taken up twice a year in all the Polish dioceses. The university has faculties in Canon Law, philosophy, social sciences, economics and letters, and its present enrollment is slightly more than 1,700.

¶ Two-dollar bills given to 374 members of his parish in Waltham, Massachusetts, paid off hand-somely for C. Malcolm Kier, pastor of Emmanuel Baptist church. On Sunday, October 25, Mr. Kier surprised members of the congregation by handing each of them a \$2 bill. He then told them that in a month they would be asked to donate the principal and any return on investments they would make. The congregation showed up 100 per cent strong on the return date, and the collection amounted to \$1,873—more than double the original amount. Mr. Kier said the proceeds would be used for the church's Christian education program for scholarships to deserving Methodist students.

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### The "Why?" of Our Missions Program

(Continued from page 10)

sometimes turn out to be less than adequate for the task and have to be replaced.

Then again, many of our people know of good workers who have made themselves available for a missions call but did not receive one. These experiences often lead our



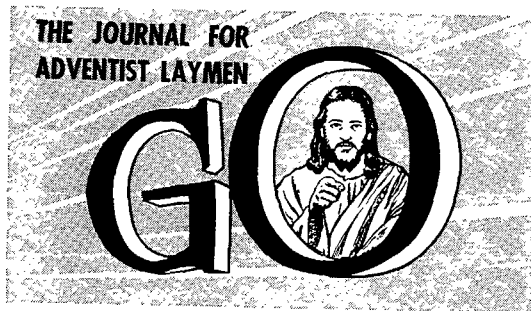
GO has become one of the indispensable magazines of the church for inspiring and instructing our laymen in the arts of soul winning. GO is helping to prepare our church members to play their part in the loud cry of the message and in the finishing of the work.

R. R. FIGUHR, *President  
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J. ERNEST EDWARDS, *Secretary  
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ADLAI ALBERT ESTEB, *Editor  
GO, the Journal for Adventist Laymen*



Every active Seventh-day Adventist layman who desires to keep up with the progress of our church should be a regular subscriber and reader of GO, the voice of action for lay workers the world over.

R. G. CAMPBELL, *Manager  
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people to question as to what type of men are needed in our missions program.

It seems to us that all of these various questions, arising from many sources with as many backgrounds and as many reasons for asking them, could be gathered into one fundamental question, "Why should we carry the gospel to those who do not know Jesus Christ as their personal Saviour from sin?"

Unquestionably, a missions program is a daring enterprise to which we give our best. It is daring for a conference to forward to one of its best workers a call for missions service when the leadership of that conference knows that a diligent search will have to be made to find another worker to adequately fill the gap in the program of the conference left by the worker if he accepts the call.

It is daring for the worker who accepts the call because he goes to new ways of living and working that will call for considerable adaptability on his part. There will be economic problems, problems of health for him and his family, and often serious problems in the education of his children.

It is daring for the parent who sees his child go. We vividly remember the day in the station when my wife's parents said good-by to us. Tears streamed down their faces at the separation and the uncertainties—yet they were proud as could be, and would not have had it otherwise.

Missions are also an expensive enterprise to which we give the bulk of our funds. For instance, the bulk of our Sabbath school offerings and a good percentage of our Ingathering goes to missions. There are also other special funds that go either largely or wholly to our mission program.

Such a daring and expensive program should be undertaken or continued only for the best of reasons. It is advantageous for us to re-examine these reasons from time to time, that we may have a clear picture for ourselves, and that we may be ready to give an answer to questions com-

ing to us regarding that program. We propose in future articles to make such re-examination.

### Subjects and Organization

*(Continued from page 34)*

3. One man prepared to see that lights are turned on and off and doors are opened and locked.

4. To help with the finances it is well to find someone who has experience in making corsages and boutonnières.

5. Transportation coordinator. This person is given a list of the folks who have transportation available. Those needing transportation are invited to call the transportation coordinator, and he will arrange transportation for them so that they can attend the services.

6. Baby-sitter coordinator similar to the transportation coordinator, except that arrangements are made either to have someone go to the home to help with the children or those with children are invited to bring them to the nursery that has been prepared at the church or meeting place.

### The Preacher and His Preaching

*(Continued from page 23)*

erence in our preaching; most sermons need a frame, just as a valuable painting needs one when it is put on display. The frame, however, must not be so ornate that it tends to steal the show from the artist's theme. The two should be balanced, with the understanding that the picture is the essential part.

Again, the purpose of our preaching is not to please but to save! To preach the Word is the chief duty of the minister. That is the profession to which he is called and ordained, and every minister ought to feel the same responsibility to that calling as did Paul when he wrote, "Yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

As heralds of the King of kings, our greatest need is to become men like John the Baptist, preaching God's message in the power and spirit of Elijah.

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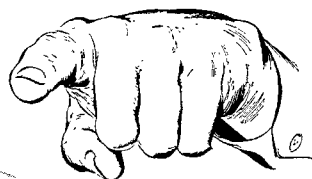
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# POINTERS TO PROGRESS



**WHICH GOVERNMENT?** IN ASIA, Africa, and Europe new forms of government are constantly emerging and the old are forsaken. Geography instructors are hampered in their teaching efforts because of rapidly changing boundaries and political alignments. To Christians in these areas this era of change often brings conflict with their own consciences, or the present government, or the next. A missionary coming from a country that has known three-hundred years of stability and only one form of government is not competent to give guidance in such matters, nor is this his field. In some areas the government today is the governed tomorrow. It would appear, then, the better part of wisdom that clergymen refrain from political utterances or campaigns and concentrate on character building, healthful living, education, and the spiritual uplift of peoples, whatever their political dogma. The success of the church mission is more important than personal political preferences. Lest the church suffer for an unwise act of one of its representatives, we may with wisdom regard the political arena as "off limits."

E. E. C.

**CALL ATTENTION** ARE you following the practice of calling to the attention of your members articles and books you feel they would benefit by reading?

I received a letter from a friend on the West Coast with this comment on an article she had missed but had heard about: "Why don't our ministers call these things to our attention? We just cannot read everything, and it would help us so much if they told us about some of these special articles we ought to read."

I thought of that when reading "Room 148" in a back issue of *The Youth's Instructor*, August 26, 1958. (I was going through my 1958 papers,

clipping special articles for my files.) Had I been a pastor that particular month I would have wanted every member of my congregation to read that true story—down to the last thrilling comment by the Religious Editor of one of the leading newspapers of Cleveland, Ohio. Then if I were getting ready to make an appeal for a mission offering I would surely want them to read Editor Crandall's "Candy and Missions" in that same issue.

Is that not true of other of our journals for any month or any year? What an added appeal and encouragement it is to call attention to a specific article that meets the need of the hour, whether it be a home problem, a soul-winning or Ingathering problem, a special health message, a doctrinal study, or a rich devotional theme for victorious living.

And what about the many good books flowing from our presses? An occasional brief review of some of our Adventist literature would surely stimulate a thirst for reading that would satisfy the soul and guide toward eternal life.

A minister I know is so busy with his large church and evangelistic program that he cannot read as much as he wishes. He selected a number of his good laymen to read and mark certain books and journals for him. These laymen know their minister quite well, and have some knowledge of what would appeal to him. They also know what thoughts and ideas would bring spiritual strength to the church members. This program has enriched the pastor's study with many important articles and choice thoughts from books that otherwise might never have come to the attention of minister or people.

A. C. F.

**TAKE CARE** RECENTLY one of our ministers was standing in the water of his church baptistry.

A moment before the service started he noticed that the microphone was not rightly placed, and reached out to adjust it. He was almost electrocuted. The force of power from the faulty equipment doubled him up and threw him unconscious into the water. Quick-thinking men standing nearby pulled the wire out of its socket, rescued the pastor from the water, and rushed him to the hospital. He will live, but the brethren feel it is a miracle of God that he is alive today.

Standing or sitting in water or touching it with one part of the body while handling an electric appliance with the other is always a dangerous act.

A. C. F.

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Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow men sincerely;  
To act with honest motives purely;  
To trust in God and heaven securely.

—H. J. Van Dyke