

*The*  
**MINISTRY**  
OCTOBER 1966

NATIONAL FIRE PROTECTION ASSN.

# Great Grace—Great Power\*

E. L. MINCHIN

General Field Secretary, General Conference



GLORIOUS were the results of the Pentecostal outpouring. A new era for the world began. There was released through these humble men such a flood of moral and spiritual power as has never been seen before or since. Never before had the Holy Spirit been manifest in such fullness. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). These men were run as it were by dynamic power—great power, great grace.

Thomas Carlyle says: "How did Christianity rise and spread among men? Was it by institutions, and establishments, and well arranged systems of mechanisms? No! . . . It arose in the mystic depths of man's soul; and was spread by the preaching of the Word, by simple, altogether natural and individual efforts, and flew like hallowed fire, from heart to heart, till all were purified and illuminated by it. Here was no mechanism; man's highest attainment was accomplished dynamically, not mechanically."

## *Newly Edged With Power*

"The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*The Acts of the Apostles*, p. 38. "Newly edged with power." Surely this is our supreme need today. All over the world the eyes of hundreds of thousands of loyal believers

are turned toward this General Conference session. They long to hear that God has visited His people and set His hand to finish His work.

## *A Church Without the Holy Spirit*

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost" (Acts 19:1, 2). Here was a church destitute of the Holy Spirit. The church at Ephesus was under the leadership of the distinguished and brilliant Apollos. He was a man of learning, having won distinction at a great university. Apollos was also "mighty in the scriptures" (chap. 18:24). His teaching was scriptural and orthodox and he added to his scholarship fervency and culture. But he lacked the very thing essential for success in the Christian ministry. He had neither gospel nor power. There was no cross and no resurrection, no Pentecost in his preaching.

Samuel Chadwick has said in his book *The Way to Pentecost*: "He preached Jesus but he did not know Christ crucified. Peter the fisherman was worth a thousand of him." The colleges had given him the best, but he was destitute of power. How true it is that a man who is college trained but not Spirit filled works no miracles. He will preach a cold-water religion. His preaching will lack that mysterious something which releases spiritual power and brings sinners to the foot of the cross.

## *"The Plus of the Spirit"*

There are elements of mystery in preaching which defy explanation or analysis.

\* A devotional given at the Ministerial Preression at Detroit.

This is where the moving power of the sermon rests. Some men preach and much of what they say is forgotten. Their sermons may be well thought out and outlined, but they fail to move the listener. Atmospheres are not changed, hearts are not subdued, people are not drawn into the presence of God. On the other hand, there are men who may not be masters of the craft and who may make blunders in their presentation, but they bring a real sense of the presence of God with them and their sermons leave men changed. The great Methodist preacher, W. E. Sangster, calls this indefinable something "the plus of the Spirit." Why should we not have both—the craft of preaching and this mystic power, the plus of the Spirit? Although it may be difficult to define, it can surely be felt. We must not assume that those who lack this peculiar power have no help from the Spirit at all. We all have the aid of the Holy Spirit when we use the Word of God in sincerity, but there are times when He is present in special power—when He has free and full course through the speaker. Paul calls it "demonstration of the Spirit and of power."

Let us not confuse this with what people call personality in a preacher. Sometimes men in the pulpit have a striking uniqueness of character and of attractiveness that is not unction at all. Men with unction have the breath of God about them. They do not project themselves, their charm,

their wit and abilities. The spiritually sensitive know it immediately. Unction cannot be faked. People soon recognize the counterfeit and hold it in contempt.

#### *Prayer and Unction*

"And when they had prayed, . . . they were all filled with the Holy Ghost. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:31, 33). Great power and great grace were the results of great praying (see chap. 1:14).

There is a very real connection between the "plus of the Spirit" in a man's preaching and his secret inner life of communion and fellowship with God. It is just not found in those preachers, however great their natural gifts and knowledge of homiletics, who know little or nothing of private wrestling with God. The spiritually sensitive soon know when a preacher comes to his task from the higher levels of prayer and communion with God rather than from the lower levels of the common everyday tasks. In my own experience, and to my shame, I know that when my devotional life is skimped, power and authority go out of my preaching. But when I pray myself close to my Lord again, He adds His "plus" once more.

#### *Great Grace*

Changed lives were the evidence of the grace of God in the hearts of the believers (chap. 11:23). The beauty of holiness was manifested. Not only great power but great grace was upon them all. The fruit or the "harvest" of the Spirit was seen in their lives. They became completely and amazingly changed in character and disposition. This gave power to their preaching and witness.

Grace is God's gracious gift in Jesus Christ producing gratitude and graciousness in us, the recipients. Grace produces in the believers that indefinable something called Christlikeness. It is the



one quality in Christianity that marks it off from every other ethic in the world. There is no grace in heathen religions.

"Grace means far more than we can put into words because it means nothing less than the infinite character of God Himself. It includes mercy for the undeserving and unmerciful, help for the helpless and hopeless, redemption for the renegade and repulsive, love for the unloving and unlovely, kindness for the unkind and unthankful, and all this in full measure and overflowing abundance because of nothing in the object and because of everything in the giver, God Himself."—GRIFFITH THOMAS, in *Grace and Power*.

### *The Disciples' Great Passion*

"The only ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom."—*Testimonies*, vol. 8, p. 20. They were men fully sanctified by the indwelling Spirit. They were transformed men, revealing in full measure the beauty, strength, and loveliness of Christ's character. This was the secret of their authority and power in preaching. We need that Pentecostal energy today. Our lives must be monuments of His grace. Our lips must be the mouthpieces of grace. We are "to testify the gospel of the grace of God."

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:29). This is not the fruit of numbers but of character. "The graces of the Spirit will ripen in your character. . . . More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely."—*Christ's Object Lessons*, p. 68. Such a manifestation of God's grace will subdue and convict men. Our object will be not so much to present an irrefutable argument, but to produce an irresistible impression. W. H. Sangster said that "God never gets nearer to an surrendered man than when He calls to him in a saint."

### *The Fragrance of Christ*

In one of the most beautiful passages of the New Testament, Paul describes the

workings of this grace in his own life: "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me. I live for God as the fragrance of Christ" (2 Cor. 2:14, 15, Moffatt).† This was the "great grace" manifest in the lives of the believers in those Pentecostal days. Paul called it "the fragrance of Christ." There is a fragrance in the life of the true Christian. The knowledge of Christ is a sweet perfume. Brethren, do we thus adorn the doctrine of Christ? Is it true that many of us can *defend* the doctrine of Christ with better success than we *adorn* it?

In one of our committees a certain brother's name was being considered for position as a leader in one of our colleges. After considerable discussion, a member of the committee said: "Brethren, you all know that this man has graced the ministry ever since he has been in it." A chorus of *Amens* around the room bore testimony to the fragrant influence of the life of this worker. What greater testimony could be borne of any man. This same brother confided to one of his fellow workers that as a young man he was frequently overcome by an uncontrollable temper. His repeated failures almost made him decide against entering the ministry. But he availed himself of the grace of God. He warded against his defects. He became one of the most fragrant Christians this denomination has produced. Great grace is certainly our need today.

Sir Henry Drummond was one of the most brilliant scientists Scotland ever produced, but he was still a greater Christian. A keen, razor-sharp intellect, plus a warm, throbbing, surrendered heart is a tremendous combination. A more fragrant Christian, they say, Scotland has never seen. The sick, the dying, the lonely, the discouraged, were always seeking his presence. One night an old Scottish woman came to him and asked him to visit her dying husband. She told him he could not hear, speak, or see, but would he go and visit him. "But good lady, if he cannot hear me, he cannot see me, or talk to me, what would be the use

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of my going to visit him?" With her quaint Scottish accent she replied, "It's true, sir, he canna see ye, he canna hear ye, and he canna talk to ye, but oh, if he could only get a breath o' ye about him before he dees!" Yes, Henry Drummond had the Rose of Sharon growing in his heart, shedding its wondrous fragrance wherever he went, bringing life to the faint, the overburdened, the dying. This is the kind of Christian I would like to have by my side when I come to the end of the journey. And it is the kind of Christian, brethren, that each one of us ought to be.

### The Measuring Line

Years ago A. G. Daniells recorded a message sent by God's servant through a camp meeting she was attending at Newcastle, Australia. She said: "During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit.

"This was the burden of my labor—the opening of our hearts to the Holy Spirit. . . . In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have ye received the Holy Ghost?' A measuring-line was in his hand, and *only very, very few were admitted into the building.* 'Your size as a human being is nothing,' he said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.'"*Selected Messages*, book 1, pp. 109, 110. (Italics supplied.)

This morning as I entered the door of this auditorium I remembered the solemn words of the angel. I could, as it were, see him with the measuring rod in his hand taking the measurement of each worker as

### TRUST HIM!

A passenger vessel was steaming at full speed on the St. Lawrence River. The fog was thick, and some of the passengers became frightened, and complained to the first mate that the captain was careless. The sailor smiled and said, "Don't be afraid. The fog lies low, but the captain is high above it and can see where we are going." There are times in life when we can't see the way ahead, but if God is leading us, let us not be afraid. He stands high on the bridge, above the fogs of earth, and He can see where we are going. Trust Him!

—ROBERT V. OZMENT, *Putting Life Together Again* (Revell)

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he passed into this building. The angel in the dream admitted few.

Brethren, the angel of God stands at the door of every minister's heart and asks: "Have you received the Holy Spirit?" We have no real qualifications apart from this. Great grace and great power are Pentecostal provisions made available to each one of us through the abiding presence of Christ. May we realize our own unworthiness and ineffectiveness in the face of the needs and opportunities of the hour and let the Lord have His way with us. Then nothing will stand before His mighty movement of grace in the world today.

† From: *The Bible: A New Translation* by James Moffatt. Copyright by James Moffat 1954. Used by permission of Harper & Row, Publishers, Incorporated.



THE strange fascination of fire has gripped the minds of men since God "had respect unto Abel and to his offering" (Gen. 4:4). Our cover picture was chosen primarily to emphasize the importance of National Fire Prevention Week—October 9-15. It is impossible to overempha-

size the responsibility that is ours in the protection of denominational property. Money lost by carelessness can mean souls unreached for lack of funds. We appreciate the efforts of our denominationally owned and operated insurance department and we urge our readers to pay particular at-

this scene of flame and smoke upheld the authority and dignity of God's written character—the Ten Commandments.

In describing the Lord's form, Daniel records that His face was "as the appearance of lightning, and his eyes as lamps of fire" (Dan. 10:6). John's description of Christ concurs with Daniel's when he compares Christ's eyes to a "flame of fire" and His feet as "pillars of fire" (Rev. 1:14; 10:1). Our Saviour is referred to as "a refiner's fire" (Mal. 3:2). These descriptions are in harmony with the concept of the fiery pillar which guided and warmed the Israelites at night during their desert wandering.

#### *Angels, Creatures, and Word*

God's angels are equated with "a flaming fire" (Ps. 104:4). Ezekiel's vision of the four



attention to the article titled "Is Your Church Adequately Protected?" on page 24 of this issue.

#### *Need of Spiritual Fire*

None would desire a physical church fire, but who would deny the need of kindling a spiritual fire in our organization? The recurring symbolism attached to fire in the Scriptures is worthy of study. The Trinity is described in terms relative to fire and its effects. Deuteronomy 4:24 declares: "The Lord thy God is a consuming fire." God's revelation of Himself in a burning bush deeply impressed Moses with the purity and power of God. When the Lord communed with Moses on the heights of Sinai He "descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. 19:18). "Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire" (Deut. 4:36). The awful grandeur of

living creatures was so strikingly radiant that he described them in terms of fire and lightning. "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning" (Eze. 1:13). Jeremiah quotes the Lord as saying: "Is not my word like as a fire?" (Jer. 23:29). God's promise to Jeremiah is significant. "Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them" (chap. 5:14). The experience of this same prophet who at one time in his life declared he was finished with preaching, led him to find out the nature and influence of God's Word in his own life. "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (chap. 20:9).

Thus one of the most used terms in con-



nection with the description of the God-head and their program of salvation is fire or its equivalent.

### *Fire Symbolizes Acceptance*

God on various occasions expressed His acceptance of people and things by the use of fire. Fire passed through and devoured the divided pieces of heifer, goat, ram, dove, and pigeon when God made a covenant with Abraham (see Gen. 15). A glorious demonstration of fire from heaven consumed the sacrifice offered by Moses at the dedication of the tabernacle. So mighty was this experience, the Israelites "shouted, and fell on their faces" (Lev. 9:24). The parents of Samson witnessed the acceptance of their offering by a divinely ignited fire plus the ascension of the angel of the Lord in the burning flames (Judges 13:19, 20).

Another exhibition of heavenly fire took place at the dedication of Solomon's temple. This brilliant leader had just finished his dedicatory prayer, in which he eloquently pleaded for the mercies of God. A blaze of fire issued by God's command "consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house"

rifices were devoured. This particular fire left no doubt in the hearts of the beholders as to who was God! "When all the people saw it, they fell on their faces; and they said, 'The Lord, he is God'" (1 Kings 18:39, R.S.V.).

The injured Ahaziah who fell from an upper chamber sent messengers to Baalzebub the god of Ekron to discern whether he would recover or not. God instructed Elijah to intercept these messengers with a rebuke in the form of a question. "Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron?" (2 Kings 1:3). The insolent demand of Ahaziah in response to this question cost the lives of 102 men. Two groups of fifty soldiers each with a captain over them heard their funeral oration from the lips of this prophet of fire. "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty" (chap. 1:10). There was no question about the fact that God accepted Elijah as a man of God! He proved it by fire.

### *Exit by Fire*

Elijah's exit from this earth was in a chariot of fire with horses of fire (chap. 2:11). Elijah's successor, Elisha, prayed for the eyes of his servant to behold a similar scene in Dothan. The Lord responded to this request, "and he saw: and, behold the mountain was full of horses and chariots of fire round about Elisha" (chap. 6:17).

Gideon was another person who entered into an enviable experience of witnessing acceptance by fire. He saw the angel of the Lord put forth the end of his staff and touch the flesh and unleavened cakes of his offering until a fire came out of the rock and consumed them (Judges 6:21).

David was asked to make the awful choice of selecting one of three punishments. This had to be done because of his own foolish action of numbering Israel, and the decision involved the lives of his own people. He had to choose famine, sword, or pestilence. David chose to fall into the hands of God rather than the hands of men. At God's instruction, David purchased a place and offerings from Ornan. Here he built an altar, laid out the sacrifice and God not only stayed the pestilence, but "answered him from heaven by fire upon the altar of burnt offering" (1 Chron. 21:26).

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## **J. R. SPANGLER**

Associate Secretary, Ministerial Association  
General Conference

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(2 Chron. 7:1). The effects of this dynamic display of glory and power prevented the priests from entering the temple for a period of time. The impact of this scene of splendor moved the children of Israel to bow themselves with their faces to the ground and they worshiped and praised the Lord, saying, "For he is good; for his mercy endureth for ever" (chap. 7:3).

### *The Prophet of Fire*

The name of Elijah and fire are almost synonymous. The proof of the supremacy of God or Baal was based on fire. "And the God that answereth by fire, let him be God" (1 Kings 18:24). The all-consuming nature of Carmel's conflagration is revealed in the fact that water, dust, stones, wood, and sac-

### *Modern Equivalent of Acceptance by Fire*

In our more religiously enlightened (?) age experiences of acceptance by God by an outward display of fire are unknown. Yet God's acceptance is no less necessary to the church today than it was several millenniums ago. Could it be that the church should give evidence of this acceptance by exhibiting the "gold tried in the fire" (Rev. 3:18)? Could it be that a congregation that possesses this *gold of faith and love* would make the church appear as if it is on fire? Could it be that if we as ministers set the pace by dedicating our lives to the task of securing this gold tried in the fire, our members will follow our lead?

### *Retreat Spells Extinction*

The fire symbolism features tremendous lessons for the church today. Fire is active, never passive. Fire must advance—retreat spells extinction. It cannot be static or it ceases to be fire. Fire cannot rest, it is ever moving. It sweeps, it covers, it never spares itself. Fire is never self-contained—it always shares with others. Never works by proxy. It exists by involving itself. Fire is enthusiastic, never reticent. Unyielding in achieving its goal. Fire never plays it safe. It never stops to question but keeps on burning. To live, fire must consume. It cannot feed on nothing. Fire is concerned with one thing only—burning. It cannot be sidetracked—it burns whatever is in its path. Fire spells surrender on the part of that which burns. The result is contagious.

### *Born to Burn*

So with the witnessing church today. Put her in chains, consign her to an island, stamp on her, throw water on her, do what you will against her, but she continues to burn! This is what happened to the New Testament church. Opposition only fanned her burning into a giant conflagration which gloriously warmed the earth with the gospel of Christ. A church on fire for God is one of the most exhilarating concepts the mind can entertain. A church single-minded, constantly advancing, fully surrendered, unquenchable in spirit—this is God's plan for the Advent Movement. Would to God that the symbolism of fire be a spiritual reality in our midst. Like the sanctuary of old, may "the fire . . . ever be burning upon the altar; it shall never go out" (Lev. 6:13).

The church was born to burn!

## *Unique Aid in Reaching Jews*

*FLEE THE CAPTOR*, one of the Southern Publishing Association's newest titles, is a unique book in Seventh-day Adventist publishing history, for it will have two publishing dates—one, already past, for Seventh-day Adventists; another, on October 15, 1966, for the general public. The reason is that this book will have as wide an appeal to nonmembers as it does to members. On its general publication date the book will be widely advertised in *Publisher's Weekly*, the trade journal for American booksellers, and in other selected advertising areas, to let millions throughout America know its gripping story.

Another unique fact is its two forewords: one written by a world-famed theologian, Dr. W. A. Visser 't Hooft, retiring general secretary of the World Council of Churches; the other by Haskell Lazere, director of the New York Metropolitan Council of the American Jewish Congress. Seldom do books published by Seventh-day Adventist publishing houses enjoy such recognition by outstanding leaders of other religious groups.

This volume is the story of a Seventh-day Adventist layman, John Henry Weidner, who helped save the lives of hundreds of Jews and Allied military personnel in World War II—about 1,000 in all—through his underground organization known as Dutch-Paris. Weidner along with 300 other members did not carry arms, blow up bridges, or otherwise harass the enemy. The organization was established to save life, not to take it. Weidner himself, as Dr. Visser 't Hooft says in his foreword, "was extraordinary in that he wanted to do a thing that ought to be very ordinary for any Christian, namely, to help every man in need who crossed his path."

Because of his help to others, Weidner suffered capture, brutality, torture. On one occasion he escaped from prison only a few hours before he was scheduled to be executed. Ultimately about 40 of his 140 imprisoned underground members died in Nazi concentration camps. His own beloved sister, Gabrielle, was one of the victims.

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Our problem today is not only our badness but our goodness—the good that is not good enough.  
—VANCE HAVNER, *Pepper 'N Salt* (Revell)



*Flee the Captor* is one of those you-can't-put-it-down true adventure books, but it is more than that. Author Herbert Ford says, "It was written because millions of Jews in America need to know that Seventh-day Adventists care about them. The name of the church is used throughout the book, Weidner being clearly and repeatedly referred to as a Seventh-day Adventist. And the fact that this man, so clearly associated with the Advent faith, would risk his life, not once, but repeatedly, for the condemned Jewish people of occupied Europe, should reinforce in a specific way the concern that Seventh-day Adventists would like to show for their Jewish friends." This is a unique opportunity for us and our laymen to make this volume a tool in contacting our Jewish friends in an attempt to lead them into fellowship with Christ and into the Advent faith.

J. R. S.

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### Overhead Projection Evangelistic Materials

Available now in English and Spanish. This is the material demonstrated by S. L. Folkenberg at the Ministerial Session prior to the General Conference. It covers the following:

**Set No. 1**

- Signs and Manner of Christ's Coming.
- Seven Seals of Revelation.
- Origin of Sin, History of Deception.
- Daniel 2.
- Messianic Prophecies.
- Conversion.
- Evolution or Creation?
- Daniel 7.
- Change of Sabbath, Seal of God.
- 1582 Calendar Change.
- State of the Dead.
- 2300 Years, Daniel 8, 9.
- Revelation 13 (English).
- Revelation 14.
- Revelation 12.
- Revelation 20—Millennium.
- Law and Grace.
- The Two Laws.
- Archeology Maps (Spanish).

**Set No. 2 now being prepared**

- Sanctuary and Furnishings.
- Sunday in the New Testament.
- Heaven.
- Health.

Although Pastor Folkenberg is going to the Colombia-Venezuela Union, information on this material can be secured by writing to him at Southern Missionary College, Collegedale, Tennessee.

## The Twelfth Annual Institute on Mental Health for Seventh-day Adventist Ministers

THE HARDING HOSPITAL, WORTHINGTON, OHIO

October 9-12, 1966

**Purpose:** As leaders of Seventh-day Adventist churches, ministers and pastors have common problems and crises that arise in dealing with the individual members of their congregations. It is because of the expressed desire of these leaders to study and learn, with Christian psychiatrists, the newest and best-known techniques and methods for handling these problems, that this institute was launched in 1955 and has been presented each year since. It is our belief that there is a distinct advantage in studying in this area with people who share a common faith and religious point of view. The institute is not designed to make a psychologist or a counselor of the minister, but to add another dimension to his ministry.

**Faculty:** The faculty for this year's institute will include Dr. George Harding, Sr., medical director of the Harding Hospital; Dr. Harrison Evans, professor of psychiatry, Loma Linda University; Elder Charles E. Wittschiede of the Seventh-day Adventist Theological Seminary; Dr. Charles Anderson of the Hinsdale Sanitarium; Dr. L. Harold Caviness of the Battle Creek Health Center; and the staff of the Harding Hospital. Each person attending will have opportunity to learn from informal discussions with these well-qualified persons as well as through participating in the lectures and seminars.

**Who are eligible:** Seventh-day Adventist ministers, whether pastors, chaplains, or teachers, are encouraged to apply. In addition, college and academy administrators, physicians, deans of students, hospital administrators, and others are accepted as space permits.

**Fees:** The fee for the institute, which covers tuition, instructional materials, and room and board, is \$50, payable at the time of registration. Rooming arrangements for registrants will be made by the hospital.

**How to apply:** Application forms should be mailed to Dr. George T. Harding, Jr., The Harding Hospital, 445 East Granville Road, Worthington, Ohio. Since enrollment is limited to 35, and applications are considered as received, it is important that they be mailed as soon as possible.

**Travel and arrival time:** It is hoped that all participants will be present for the opening session on Sunday evening, October 9, at seven o'clock. Since Worthington is a suburb of Columbus, persons coming by plane, train, or bus should make reservations to Columbus, Ohio, and arrangements can be made in advance to be met at the airport or station.

# *Heresy of the Uncommitted*

R. CURTIS BARGER

Associate Secretary, Sabbath School Department, General Conference



It is said that a visitor at a certain commercial enterprise, in order to make conversation, asked the elevator operator, "About how many persons work here?" The operator cocked his head to one side, thought only a moment, then replied, "Oh, about half of them, I guess."

This bit of wry humor perhaps overdraws the picture of the lack of commitment to a task or cause that characterizes our day, but unfortunately, the picture is recognizable. How far off would the elevator man's appraisal be where you are employed?

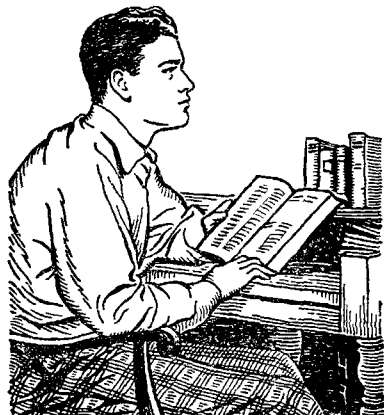
Paul wrote to the young minister, Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Many lessons and sermons have been drawn from this text. Our study and labor should be done to please God; they should be designed to permit His approval; they should leave us with no sense of shame, because we have studied and labored with a sense of discrimination, sensitive to divine directives, so that we know how to put first things first. All this, and more, is in the text.

One word in this passage I should like to consider particularly. I have never heard it emphasized in a lesson or sermon, probably because it would be considered faulty exegesis to do so. I doubt that Paul himself intended to give it special emphasis, but I cannot help thinking that it deserves em-

phasis, especially in view of the manner in which the great apostle lived and labored. It is the word "workman."

Now, I know that the Greek word *ergatēs*, rendered "workman" in the King James Version, may be, and was elsewhere, rendered either "workman" or "worker." Thus I suppose I have not an exegetical leg to stand on in making a distinction between a "workman" and a "worker." Yet that is precisely what I wish to do, and if the difference is not inherent in the text, I believe that in our minds there should exist a clear distinction between two classes of individuals, each of which has been given a task and charged with responsibility.

Are you a workman, or just a worker? A worker works—at a job; he puts in time; he does what someone else tells him to do, nothing more, perhaps less. The observation is well made that there are two kinds of workers in an organization that will



never get far: the first, those who cannot do what they are told to do; the second, those who cannot do anything else. Perhaps a common species of worker is a kind of combination of these.

A workman also works, but with initiative; he works to a plan; he is a self-starter, able and willing to do something without being told to do it. Often a workman does more than is expected of him. He has vision; he is constructive, creative; he is a builder. A workman is fully committed to a task, to a plan, to a cause.

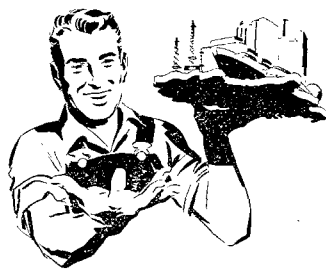
A few months ago I was behind the iron curtain for a few days in the country of Yugoslavia. I was heartened and stimulated to find there in Belgrade and Zagreb a ministerial group of unusual keenness, stimulating vigor, with evident intensity of interest and of purpose, willing to work hard and to suffer if need be for the cause they had espoused. Most of the group had suffered; they know what hardship, persecution, and imprisonment are. I would say these are workmen.

In the Belgrade hotel where we stayed was a rather modern elevator. I noted inside the elevator instructions in several languages, neatly engraved on brass plates. The one which I read the most easily was in quaint English as follows:

#### *Attention*

1. To move the cabin press the button of wishing floor.
2. If the cabin enter more persons, each one should press the button of wishing floor. Driving is then going automatically by natural order.
3. Button retaining pressed position shows received command for wishing station.
4. Glowing red signal "overloaded" shows the elevator is overloaded and one person should leave the cabin.

Unintentionally, some phrases in these elevator instructions reflect the common philosophy of our age: Depend on pressing buttons to get where you are going—to your "wishing floor." The easy, automated, push-button era we have entered affects our thinking. Even most of the automobiles sold nowadays are "shiftless." So we think of a certain "wishing floor" where we want to be, and somehow we believe we can push the button and "driving is then going automatically by natural order." Many become frustrated if it doesn't work out that way.



This is an age of "instant" this and that. There is a growing array of instant foods and instant drinks. A "liquid meal in a can" may be a boon in an emergency or for a serious dieter under competent medical direction. But it is disastrous to think that spiritual needs can be met similarly or that spiritual service can be rendered in this fashion. Because in our day things can happen and be enjoyed without delay in the material realm, we learn to be too impatient. We want to arrive now—or a little sooner than that. Medical men insist that we bring on ourselves premature disablement or death by not getting enough exercise. Yet we cannot take the time or effort to walk across the room to control the TV set; a little electronic gadget in the hand saves all that.

Hurry! Hurry! Hurry! This is the order of the day. One cannot ride horseback through an apple orchard at full gallop and pick many apples in the process. Yet our study, meditation, and communion are too often like that, and we miss the rich, ripe fruit that more time, deeper interest, and greater concentration would bring.

Too often, those who are bidden to "study to shew" themselves "approved" do little reading and even less study. Headlines are perused, pictures are scanned. Life moves by in the noisy blur of the television screen. And so we want food for the body and food for the soul prepared, processed, precooked, packaged, ready to open, heat, and serve. Somehow we expect to get by on mental and spiritual TV dinners.

Just press the button for the "wishing floor" you have your heart set on. The old homely bit about starting at the bottom and working up is definitely passé. Those entering the labor market of the world, and sometimes the church, seem to want to start at the top—and to keep on working up! I do not wish to be cynical, but it seems we deceive ourselves if we do

not recognize the trend of certain common attitudes and the likelihood that even those who labor directly in the cause of God may be infected by these attitudes.

Don't commit yourself to anything in particular—it ties you down too much. Why knock yourself out for someone else, especially if he gets the credit for it? Cut out the sweat; do as little as possible to get by; never mind the production. Pull wires to get a scholarship or a sponsorship; make sure you get job security whether you earn it or not. Concentrate on the fringe benefits. Does this sound familiar?

I do not relish the role of shattering illusions; it is too negative an approach for me really to enjoy. But if there should be someone in the ranks of those called to the work of God, or in preparation, who is tempted to feel that it is playing it smart to look at life from some of the angles mentioned above, I must in sincerity say, It doesn't work that way. In this far-out age of computerized business and orbiting spacecraft it still doesn't really work out that way—if we are to remain honest Christians, working directly, or even indirectly, for God.

The apostle Paul was certainly not a button-pushing, wire-pulling, apple-polishing, get-by-easy sort of laborer, and such was not his counsel. He taught the virtues of thorough study and honest, vigorous work, and he lived as he taught. Paul achieved the pinnacle as a teacher-preacher the hard way, but it was the right way, the only true way. There is no simple, easy, and still right way to reach the top in the work of the Lord. Every road to the summit is by way of toil, self-sacrifice, earnest study, and sometimes severe trial, all backed by a firm, undeviating commitment.

Paul was not just a worker, he was a workman. One cannot read the record of his life and ministry without feeling a glow of admiration, a stirring of the heart to seek to emulate the heroic qualities of his service. His was a full and unreserved commitment. I like his vigorous and wholehearted approach to life. In his writings one finds the little word "all" literally scores of times. It seems to me to be most significant. The "all" was in his writings because the "all" was in his life. This all-out quality in his experience gave unusual authority to his preaching and effectiveness to his ministry. Paul found, and left for us, the secret of success: "I can do all things through Christ."

"My God shall supply all your need." "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

So, "study to shew thyself approved unto God, a workman!" God has a plan for your life; make certain you have found it, and commit yourself to it. God has a work for you to do; make sure you have discovered it and commit yourself to it. Be more than a worker; be a workman. There is no greater heresy in these days of destiny, when a bewildered world is spinning rapidly to its doom, than nominally to espouse the cause of God and enter the ranks of His laborers, and yet remain uncommitted to anything in particular. Sara Henderson Hay neatly sums up the heresy of the uncommitted in the following verses:

It is a piteous thing to be  
Enlisted in no cause at all,  
Unsworn to any heraldry,  
To fly no banner from the wall,  
Own nothing you would sweat or try for,  
Or bruise your hands or bleed or die for.

This were a greater sin again  
That hostage of your living breast,  
Than to rouse all the world incensed  
At something you believed your quest,  
And stormed the skies and suffered pain for,  
And fell and prayed and fought again for.

To take the smooth and middle path.  
The half-heart interest, the creed  
Without extremes of hope or wrath,  
Ah, this were heresy indeed  
That all God's pity will not stay for,  
And your questing soul will pay for.

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## Helping Hands

(Continued from page 13)

ing. Divine hands always are near to aid work for those in need.

Also the emphasis for World Temperance Sabbath on October 22 this year is on helping hands of the gospel, inviting our people to support actively and financially this phase of our temperance work. May we urge every pastor, every church elder, every worker to present effectively this invitation to our people on Temperance Sabbath.

"As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls."—*Temperance*, p. 251.

# Helping Hands

FRANCIS A. SOPER

Associate Secretary, Temperance Department

**S**EVENTH-DAY ADVENTISTS as a church body have been spared one of the greatest scourges of our time—Alcoholism. While millions of others in virtually every country of the world are enmeshed in this tragedy, we as a people are free from its ravages.

In the United States alone there are some 6.5 million alcoholics, according to the National Council on Alcoholism. Other estimates, including that of the *New York Journal of Medicine*, put the figure as high as 9.5 million. "One out of every ten drinkers becomes an alcoholic," says the American Medical Association.

Nor is the real impact of drink limited to small sections of big cities usually referred to as skid row, the "street of forgotten men." Ninety of every hundred alcoholics are found in homes, in offices, in good communities across the country.

The over-all cost to persons, families, and neighborhoods can never be estimated. Alcoholism is regarded as America's fourth major public health problem, along with cancer, mental illness, and heart disease. Perhaps it is even higher in rank. In some countries it is No. 1.

Obviously there is need for helping hands, many of them, ready and willing to aid a human being in trouble.

It is only through God's grace and His entrusting to us as a people a wonderful message of health that we have been spared these inroads of the results of intemperance.

Though we personally may not be involved in this kind of trouble, such freedom is certainly not for us to gloat over. We cannot sit back and let human beings by the millions sink into destruction.

"The conflict against this evil, which is

destroying the image of God in man, must be vigorously maintained. The warfare is before us. No tame message will have influence now."—*Temperance*, p. 239.

Through the years our church has emphasized a message of temperance education to help prevent people from falling victims to alcohol and other dangerous habits. This approach is important, perhaps the most important.

However, work for the intemperate must not be neglected. "Missionary work does not consist merely of preaching. It includes personal labor for those who have abused their health and have placed themselves where they have not moral power to control their appetites and passions. These souls are to be labored for as those more favorably situated. Our world is full of suffering ones."—*Evangelism*, p. 265.

Judging by the law of averages, there are probably members of our own families or near neighbor or someone acquainted with our church who is involved. These need help. They need a helping hand extended to them.

"Some will be found whose minds have been so long debased that they will never in this life become what under more favorable circumstances they might have been. But the bright beams of the Sun of Righteousness may shine into the soul. . . . Christ is able to uplift the most sinful."—*The Ministry of Healing*, p. 169.

The General Conference Temperance Department along with its message of prevention is also developing methods of helping the intemperate. *Listen* magazine for October is a single-theme issue devoted to helping the alcoholic. Several conferences in North America are using this special issue in their fall visitation program. This *Listen* contains among other things excellent suggestions on how to work with alcoholics, a graphic portrayal showing how alcoholism develops gradually in a person's life, a personal story of one person's finding God because a friend extended a helping hand, and tangible ideas on how to control weight healthfully.

*Listen's* cover is a beautiful painting of a layman with his Bible helping a man obviously having a problem with drink. He extends to the victim his helping hand in loving concern. In the background the painting shows Jesus Himself extending His hands in participation, interest, and bless-

(Continued on page 12)

# Church-Coordinated Evangelism

REUBEN A. HUBBARD

Evangelist, Oregon Conference

**I**N ORDER for any program of evangelism to be fully effective, the church members must be aroused spiritually beforehand. They must be thoroughly converted and dedicated to the glorious task of winning souls.

The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden.—*Evangelism*, p. 110.

In laboring where there are already some in the faith the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable cooperation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.—*Gospel Workers*, p. 196.

The most effective method of reviving a church is to begin a strong missionary program. Members who are thus engaged will be prepared spiritually, mentally, and physically to support an evangelistic crusade later on. How much more effective our entire evangelistic program could be if we but harnessed the full potential working capacity of our churches!

The Lord requires that far greater personal effort shall be put forth by the members of our churches. Souls have been neglected, towns and villages and cities have not heard the truth for this time, because wise missionary efforts have not been made. . . . There are visits to be made, there is praying to be done . . . and . . . the whole church is to be employed if the work is to be accomplished.—*Evangelism*, p. 113.

We must do two things to harness the potential in our churches: (1) We must train the members in simple lines of missionary endeavor; (2) we must divide our churches into small working units. Plans must be devised that are simple, easy to follow, yet effective in reaching multitudes and

bringing favorable decisions for present truth.

Instruction as well as inspiration must be given the churches.

As they [the ministers] put forth calm, steady, devoted effort to educate the church members to engage in personal work for souls wherever there are favorable openings, success will mark their labors.—*Ibid.*, p. 114.

The plans for missionary endeavor must be kept simple, for the complicated will soon kill interest.

The very simplest modes of work should be devised and set in operation among the churches. If members will cooperate with such a plan, and perseveringly carry it out, they will reap a rich reward, for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts. But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will pre-occupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church.—ELLEN G. WHITE, *An Appeal to Our Churches on Behalf of Missionary Work*, pp. 11, 12 (pamphlet).

Small working bands, with assigned territories, make the best use of the total potential of the church, for more members can be harnessed into service in this way.

In our churches let companies be formed for service. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members but for unbelievers also.—*Evangelism*, p. 115.

## Plan for Evangelism

Eight or nine months before the series is to be conducted, the pastor should visit



every church member where the series is to be held, and personally solicit his cooperation. The missionary board has the responsibility of dividing the church membership into small working units, with the strongest possible leadership appointed for each unit. Every member, active or inactive, is assigned to a unit. These units then become agencies for helping the inactive members.

The area of the church is divided among the working units, each unit having its assigned territory. As far as possible, members should live in or near the territory assigned to their unit.

Six months before the starting date of the evangelistic crusade, the evangelist conducts the church services. At that time instruction is given and the entire missionary program (which has been previously organized) is launched. The date of the evangelist's visit should be announced and promoted three or four weeks in advance.

On the Sabbath afternoons following the evangelist's visit and the launching of the missionary program, each band visits the homes in its territory with a religious survey. This may take three or four weeks. The purpose of this survey is to discover and develop interests for the evangelistic meetings. At the close of every interview an endeavor should be made to secure Bible study course enrollments. The entire interview should be printed on the survey sheets, such as the following:

#### Community Survey

Good afternoon, I am———. I am part of a team conducting a religious survey. May I have just a moment of your time, please?

What is your church preference? Are you a member?

Have you ever read the Biblical books of Daniel and Revelation?

Do you desire a better understanding of the prophecies?

Have you ever watched the religious telecasts: FAITH FOR TODAY or IT IS WRITTEN?

Have you ever listened to the VOICE OF PROPHECY radio broadcast?

Have you enrolled in any of the free Bible courses offered?

Would you be interested in receiving free Bible study guides through the mail offered by these programs, which you could use in your own private study of the Bible?

These are sent without cost or obligation.

Please place your name and address on this card and I will mail it to the correspondence school of your choice.

You will receive the first study guides in a few days.

**THANK YOU SO MUCH FOR YOUR TIME!**

Street & No	Church	Active	Heard	SDA Programs	Enrolled
138 N. 3d	F. Christian	Yes	F for T & V of P		F for T
140	C. Science	Yes	F for T & V of P		V of P
145	Meth.	No	No		No
Etc.	Etc.	Etc.	Etc.		Etc.

These survey sheets can become a permanent record of the religious interest of the city.

When a good interest is discovered or an enrollment secured, this interest must be nourished and followed up with regular lay contacts. Such interests should be visited about a month after the survey to make certain that they are filling out the lessons, and every two or three weeks thereafter until the evangelistic crusade is scheduled to begin. Inexpensive books can be left to supplement the correspondence lessons, such as *David Dare*, *Steps to Christ*, *Time Running Out*, *The Marked Bible*, *I Found the Way*, et cetera, or one of the several series of colorful missionary literature can be used.

When such a plan as this is adopted and conscientiously carried out, the results from our evangelistic campaigns will be increased immeasurably. We must incorporate methods of labor that will reach larger numbers of people, and to do this we must organize the members of our churches into active service. When we accomplish this we can soon finish the work assigned to us by Jesus Christ, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

## EXPERIENCE NEEDED

I read of a man who had studied Arabic until he could read it but couldn't speak it well enough to order a cup of coffee. So one may have a head full of theology without any testimony of actual experience.

—VANCE HAVNER, *Pepper 'N Salt* (Revell)

# *Four Years' Continuous Evangelism in the English Midlands*

BRYAN W. BALL

Evangelist, Wolverhampton, North England



PUBLIC evangelism in the British Isles has seldom brought such large returns as it has in other parts of the world field. Even evangelistic techniques that have proved highly successful elsewhere have not always succeeded here. The reason for this reticence on the part of the British

public to attend evangelistic meetings is largely due to the historic background of over a thousand years of entrenched Catholicism which England shares with most of the European countries. The Anglican Church with its many links with Rome is still regarded by most people as the "norm" of Christianity, and anything which deviates from this norm is regarded with great caution, if not with open suspicion.

### *Certain Areas More Productive*

There are, however, certain parts of Great Britain that have a reputation among national workers of being more productive than others. Interestingly enough, these areas appear to correspond with the parts of the country that were prominent in the Puritan movement of the early seventeenth century, and thus have a traditional background of nonconformity. Among these areas, the industrial West Midlands ranks high. Through the years our evangelists have usually been able to draw good crowds here and have generally produced larger baptisms than in many other parts of the British field.

When we were invited by the North England Conference committee in 1961 to move into the Midlands area to conduct public evangelism, we naturally wondered if it would live up to its reputation! We are thankful to be able to report that it has, and that during the past four years "the Lord has added to the church such as should be saved," exactly one hundred souls to date. We give praise to God for these accessions to His church because many times during these four years we have seen positive evidence of the Lord's working in a wonderful way to bring men and women to a knowledge of the truth.

In the early autumn of 1961 we moved into the busy industrial area of Wolverhampton, situated some fifteen miles north of Birmingham, England's second city, and containing a population of approximately 200,000. The plan was for an evangelistic campaign to be held in that center, which at the time had a fine new church only three months old. It soon became apparent that perhaps God had other plans, for no public halls were available to us that season (and indeed it was not for three more years that we were able to evangelize that town). We eventually opened a series that first winter in the neighboring town of Dudley, where a small church was already established. The advertising here reached about 100,000 people.

### *A New Approach*

At this time we decided to try a new approach to evangelism. Prior to this I had followed the customary method of holding the main evangelistic meeting on

a Sunday night, and then introducing a weekly meeting much later in the series, usually on Sabbath afternoon after the presentation of the Sabbath truth. But in Dudley the only halls we could use were not available on Sunday evening. We had no alternative but to plan the main meeting for a Wednesday evening. Would people come out to a religious meeting after a hard day's work? However, one or two other men in the field had reported good attendances on a week night, so we laid careful plans and trusted that God would direct.

Due to the fact that the meetings were to be on a week night, we felt led to plan for a different from usual opening night. Instead of announcing a speaker and a subject, perhaps with the backing of some attractive musical feature, we planned to introduce the series by showing a religious film. This was to be followed by a brief epilogue, giving opportunity to press home the message of the film. We chose the film *Martin Luther*, partly because of its excellent advertising possibilities, and also because of its truth-filled story which would be a good foundation for the presentation of the message later. This approach gave us an attendance of more than 800 on the opening night and we had a good attendance throughout the series. The local newspaper gave free advertising space, in spite of the fact that a well-known clergyman approached the advertising manager and demanded that he withdraw his support of our meetings.

#### *They Did Not Fail*

It was the combination of circumstances and the encouraging initial response which led us in succeeding years to develop this midweek film approach in neighboring towns. In the years following the series in Dudley we attempted to improve these methods and found that they never once failed to work. For five winters now I have opened every evangelistic program with a religious film, and there has always been an excellent attendance. From these beginnings we have moved gradually into illustrated lectures supported by shorter films, and the people have kept attending.

Each year since 1961 we have tried to get a hall in Wolverhampton but failed consistently, until this past winter. Then the way was opened for us to run our long-awaited series in this town—again on a week night. We found a very fine and

well-appointed hall in the center of the town, and by continuing the same approach, we were able to gather a capacity audience on the opening night, the attendances keeping up remarkably thereafter for many weeks. To date, thirty-four persons have been baptized from that series, and several others are in preparation for baptism. At the time of writing a second series is being conducted in Wolverhampton, and another good interest is developing.

#### *The Continuous Program*

The word "continuous" in the title of this report deserves some explanation. The type of approach used and described above definitely brings to our meetings a higher percentage of people who are attached to some other church or religious group. These people feel free to come to our meetings on a week night when they have nothing to support in their own church. Quite understandably, however, such people often take longer to be convinced of the truth and won to the message than do people with no particular religious affiliation. They are probably believing Christians already, and they usually want to be absolutely sure of their ground before making their decision. Taking this into account, each of the series of meetings has been extended for nine or ten months, thus allowing for solid work to be done with the people, not only in the meetings but also in the homes.

During the four-year period a baptismal service has been held, on the average, every three or four months. These regular baptisms have all been held in our own church, which has not been large enough on many occasions to accommodate the people who have attended. Many times there have been well over 100 nonmembers at these services. These regular baptisms have helped many of the interested people to take their stand for the truth.

#### *Many Seeking Enlightenment*

Two things have been impressed again on my mind during these years of evangelism. One is that there are many people in other churches who are dissatisfied and seeking for enlightenment, and the other is that God is leading such men and women to a knowledge of the message we have to give. Wherever we may be called to engage in public evangelistic ministry, we surely have a solemn responsibility to think and pray our way through to methods which

will reach these people, methods which the Holy Spirit can use to impart this saving truth to all who are earnestly seeking.

Of these one hundred men, women, and young people who have accepted Christ and the message, many have had truly remarkable experiences indicating the direct guidance of God in their lives. Space forbids the recounting of them all, but the following testimonies prove that the Lord is working today for the salvation of spiritually hungry men and women, and also that the fulfillment of Joel's prophecy is taking place before our eyes.

One young man who attended that first series in Dudley was deeply involved in the Church of England. He was a Sunday school teacher and a member of the parish council. In his heart, however, there was a thirst for truth, and the sequel to his hearing the message in these meetings was that not only was he baptized himself but also his wife, his brother, and his sister-in-law. He writes:

Like many other Seventh-day Adventists I was originally an Anglican, and like many Anglicans, I did not really believe all of the Bible to be true. Accordingly, I did not bother overmuch with doctrines or on what they were founded. Therefore my first contact with Seventh-day Adventists, through a series of meetings conducted by Pastor B. W. Ball, came as a shock inasmuch as they made me look for proof of my beliefs. Having been convinced of the inspiration of the Bible, I tried to find evidence for my beliefs. Of course, I could not find infant baptism, Sunday observance, etc., in the Bible.

This made me realize I was not following God's ways, but the ways of men. I became a Seventh-day Adventist because of a new-found faith in the Lord, proven facts in the Bible, and lasting, firm friendship in the church.

Pilate once asked Christ "What is truth?" I know the answer to this question, because I have found it.

E. JOHNSON

The lady whose testimony follows first began to attend the meetings when she was working as the sister (supervisor) in charge of the operating theater in one of the large hospitals in the district. There, amid the tragedies and heartaches of life, the Lord was seeking to make known His will to her.

"I know not why God's wondrous grace to me He hath made known," but I do know that since hearing the message of the gospel I have been almost 100 per cent happier.

The film *Martin Luther* first led me to attend an evangelistic campaign. As week by week the real meaning of Bible prophecy was unfolded to me, I

became more and more convinced that I had missed a lot in life by not knowing these things sooner. The desire to know and understand more of the Bible compelled me to attend every meeting.

During the course of these meetings and later by attending the church, I met many Seventh-day Adventists, and the friendliness and good will of these people together with their obvious happiness in their faith convinced me that theirs was the only true and satisfying way to serve Jesus.

I can truthfully say that I have been physically, mentally, and spiritually a fitter person.

My greatest desire is that all men would learn of the love of Jesus and accept Him as their Saviour.

For 43 years I was a member of the Church of England, but never did I feel as much at home, or get so much satisfaction from attending services as I have done since being baptized and becoming a Seventh-day Adventist.

I thank God that I heard the message before it was too late.

K. E. HIGHFIELD

The Holy Spirit was at work in another hospital too. One of the teachers in the school of physiotherapy at the Royal Hospital, Wolverhampton, was also a lifelong Christian and an active member of the Anglican Church. Six members of his family were eventually baptized. He tells how, under the guidance of God, he and his wife accepted the truth:

Paul claimed to be a Pharisee of the Pharisees, and I was an Anglican of the Anglicans. I had been through from low to middle to high church. I had been choirboy and choirman, Sunday school teacher and Sunday school superintendent, organist and choirmaster, member of the Parochial Church Council and church warden, and, lastly, member of an Anglican brotherhood order with a view to ordination at a later date. My wife had been in the choir, taught in the Sunday school, and was a member of the Parochial Church Council. And then something happened to us!

My wife's sister, with her fiancé, attended a campaign in Bilston Town Hall, and passed the literature on to us. Intrigued, I inquired of a colleague at work if he knew who the speaker was. "Yes," he said, "he is our minister; would you like to meet him?" So began a series of Bible studies in our home which my brother and his wife later attended. We learned the real truths of the Bible, and we also learned the truth about the origins and falsity of the practices of the Church of England, until we could stand it no longer. We left the Anglican Church with all that it had meant to us, and two months later were baptized.

And now? The thirst is unquenchable, the hunger insatiable for truth and righteousness. Never before has our faith been so strong or so sure. There are not enough hours in the day to do enough to hasten the coming of our Lord.

PAMELA AND NEVILLE GREAVES

No man accepts the truth of his own volition, but only through the unseen influence of the Holy Spirit. The Spirit was evidently at work here, for through careful Bible study the following couple also realized the truthfulness of the Adventist position.

I've never had much spare time, but now it seems that I've even less leisure. And it's because I'm now a member of the church I didn't want to join! But, having been convinced of the truth, I'm now experiencing the joy of "being involved."

How can one compare the pleasure that comes from really studying the Bible with that of just reading it? This makes the Sabbath a specially pleasurable day for us. By studying in the Bible class and then hearing a Biblical sermon, we are continuing to understand the Bible more and more.

Somehow, spending four times as many hours in Bible study and services, contributing eight times as much money to the Lord's work, does not seem burdensome. Indeed, some of the things, like my wife's costly, beautiful jewelry, without which she did not feel dressed, now look and seem cheap and vulgar. She used to hate Sundays, but now loves the Sabbath. We are determined, God giving us patience and understanding, to bring the children up in the faith that we have now embraced.

COLIN AND BARBARA GREAVES

Another wonderful witness to God's grace and the new life in Christ through accepting the truth comes from three people who learned the message through the combined influence of the Voice of Prophecy and public evangelism.

Somebody put a Voice of Prophecy card through my father's door, and as a result he studied the lessons and found a new interest in life. When invited to submit the names of friends who might be interested, he sent our names in.

Each lesson made the Bible the most absorbing Book, and eventually I came to the lesson on baptism. I was deeply conscious of my need of Christ, and the lesson convicted me of the necessity of baptism.

About this time, a campaign started in Wolverhampton, and my husband, father, and I went eagerly to the meetings. We discovered that the Voice of Prophecy and the campaign were conducted by the same wonderful band of people, all willing to help and explain the plan of salvation.

I have many times felt the hand of the Lord on my life, and know beyond doubt that He was showing us the way to a fuller and deeper life.

The three of us were baptized in April, 1963, and our outlook on life is completely changed. We are new beings, trusting in Him and knowing that "all things work together for good to those who love God."

EILEEN AND DENISS BEECHY

One of the most amazing transformations of life we have witnessed in these campaigns

was that of a man and wife whose testimony concludes this report. Every week of the series they traveled more than fifty miles to attend the meetings. If the husband had been asked three years ago about becoming a Christian and going to church he would most probably have laughed. At that time he had no interest in religion of any kind. But the Spirit of God began to work in his life and also in the heart of his wife. Through the ensuing months they had many experiences that were indications of the direct guidance of God.

"The God of Space and Time"—this was the advertisement which led us to the series of meetings held in the Wulfrun Hall, Wolverhampton.

The sincerity of the speaker and the wonderment of the message he unfolded completely captivated us, and we longed to know more. After each meeting we returned home filled with joy and happiness. Nothing had made us feel like this before.

But wait! What did Jesus say about counting the cost?

As qualified dancing teachers we ran a prominent and successful school and licensed club, which was the result of fifteen years' hard work. Had we to give all this up? Yet how could we earn our living from the very things Jesus wanted us to leave behind?

After weeks of earnest prayer and talking with Pastor Ball, we felt led by God to sell our business in order to walk in the way we had learned to be right.

November 6, 1965, was the happiest day of our lives, for on this day we were baptized. Words fail to express what this meant to us, especially as our daughter Rosemary was baptized with us.

What the future holds we do not know, but we do know what the present holds. This joy, this abundance of life which came just as Jesus promised, surely is beyond price. Whatever the cost we must not lose this wonderful gift.

F. AND G. REDGATE

We pay tribute to the many workers who have been associated with these campaigns and who have labored untiringly in the homes of the people, and also to the faithfulness of many church members who have given of their time and means to help forward the Lord's cause. But most of all we praise God, "whose arm is not shortened that it cannot save," for the one hundred men and women who have been added to the ever-growing ranks of His church.

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We might have more peace of mind if we didn't give away pieces of our minds.

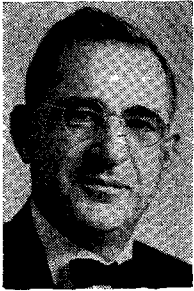
—VANCE HAVNER, *Pepper 'N Salt* (Revell)

# How to Secure Decisions\*

(Part 1)

J. L. SHULER

Bible Lecturer, Loma Linda, California



IF A colporteur secures no decisions, he eventually must quit. But it seems that some ministers can continue indefinitely without being concerned about getting decisions. But make no mistake about it—the minister's main business is getting decisions for His Lord—decisions

from the unconverted for surrender to Christ—decisions from the converted for a closer walk with Christ.

The minister's commission from His Lord may be reduced to four words—*go, teach, make disciples*. One of our perils is that we are so busy doing so many other good things that we are losing track of our main business—getting decisions for our Lord.

## *Stay on Your Knees for the Answer*

It is well if a preacher takes time at least once a week—or better once a day—in the silence of his study to ask himself, "Why am I a minister?" Then he should stay on his knees until he has the Lord's answer.

The answer will be akin to what the Lord told Paul. "I . . . make thee a minister . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:16-18).

The Lord told Paul that he was His minister for the one purpose of winning men and women from Satan's side to the Lord's side—for leading them from the way of death into the way of life. This is why the Lord makes men His ministers.

From the time this call came to Paul he

gave himself completely over to this divine task. He went on through all the difficulties, persecutions, and sufferings. He was not disobedient unto the heavenly vision. May the same be true of you and me! This is what makes a minister's finest hour.

## *Only the Holy Spirit*

This question—"How to secure decisions for Christ?"—requires a comprehensive, multiple answer because there are so many factors that have their bearing upon it. The basic answer is found in Zechariah 4:6: "Not by army, nor by power, but by my spirit, saith the Lord of hosts" (margin). All true decisions in evangelism can come only by the work of the Holy Spirit. This must be the controlling principle—the steering wheel and the motive power for the evangelistic chariot.

## *Barnabas Formula*

It was only by divine insight that the author of the Book of Acts connected up the securing of many decisions with the man who has a right experience for himself, and is filled with the Spirit and faith. He wrote of Barnabas: "For he was a *good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord*" (Acts 11:24). May this be the case with every minister. When this is the case, *how quickly the work will be finished!*

Consider what the Holy Spirit does in this matter of decision. He draws to Christ. He convicts a person of the wrong things from which he must turn. He also convicts a person of the right things he needs to do—the right day to observe each week, the right way to be baptized, the right church of which he should be a member.

The Holy Spirit leads into all truth. He gives the right understanding of Scripture. He gives victory over sin. He creates desire

\* Address given to the ministers of the Southeastern California Conference at the Azure Hills church.



to obey the truth and furnishes the power to obey. He enables Christ to live His life in the believer. He implants the love of God in the heart—as the only true source of obedience. He creates a new heart in the believer, so he can obey. He changes the believer into the image of his blessed Lord—ready for heaven. Thank God for this marvelous work of the Holy Spirit in decision.

### *Soak Them in Prayer*

This is why the Holy Spirit and prayer must be given *first* place in all that we do in evangelism. Take your evangelism—the sermons, the Bible studies, and the personal talks—and soak them in prayer, the love of God, the cross of Christ, the grace of God, and the Spirit of Jesus until they have absorbed the maximum. Then things will happen when you preach and do personal work.

In addition to giving these divine agencies their rightful place, God expects us to call to our aid every principle of persuasion and soul winning. Decision or persuasion or acceptance are not by chance nor by accident. No. They are regulated by laws ordained of God, even as the processes we see taking place all around us in the world of nature.

Here is one of the main keys for opening the door of decision. In *Testimonies*, volume 9, page 221, we read:

There are great laws that govern the word of nature, and spiritual things are controlled by principles equally certain. The means for an end must be employed, if the desired results are to be attained.

### *The Scientific Approach*

This matter of securing decisions is generally left in the realm of the trial-and-error method—a sort of hit-or-miss proposition that is largely miss. The majority of preachers seem to be unaware of the scientific approach. The preacher who does not know how and why decisions are formulated in the mind is certainly at a disadvantage in his preaching and in the evangelistic interview with an interested person. The know-how is indispensable for accomplishment in any line.

### *Knowing Where to Hit*

History tells us that Emperor Franz Josef of Austria was riding in his carriage one day when the vehicle broke down in a small village. Several of the servants tried to fix it without success, for the trouble was in

the underpart. A local artisan came along and volunteered to help.

"I am stranded," said the monarch. "I will pay you anything if you can repair this damage."

The man got a hammer and crawled under, hitting the structure three sharp blows. He reappeared with the encouraging remark, "Your majesty, you will find it all right now."

"What do I owe you?" asked the Emperor.

"Five hundred schillings," he replied.

"Why, that is outrageous," exclaimed Franz Josef. "The whole carriage is worth only 600 schillings. You must give me an itemized bill."

The fellow took a pencil and a piece of paper, wrote down some figures, and handed it to the great man.

"There you are, sire," he said.

The account read: "Three blows with the hammer—*one schilling* each. Knowing where to hit, 497 schillings."

He got his money immediately, without another word being said.

If you want your preaching, your Bible studies, your personal work to count for decisions, you must know how and where to strike in what you present. You must know what are the leading laws of the mind for making decisions, in order to construct and direct the sermons and personal work in the most favorable manner to influence the will for the desired decision.

Did the messenger of the Lord take this into account? Yes. We read:

In order to lead souls to Jesus there must be . . . a study of the human mind.—*Testimonies*, vol. 4, p. 67.

Robert Oliver, in his *Psychology of Persuasive Speech*, says:

He who would influence the judgments of men must first, foremost, and finally know *the inmost recesses of their minds*.—Page 6.

If the persuasive speaker, then, is to succeed in initiating, activating, and directing the responses of his audience, he must first of all seek to understand the *reasons why decisions are formulated*.—*Ibid.*, p. 14.

Charles Woolbert states:

To study persuasion intensively is to study human nature minutely. Without a guide to men's action probabilities, without appreciating and understanding their action grooves, a speaker or writer works in a vacuum and has no possible basis for insuring success. . . . *More than half of success in winning men is in understanding how they work*.—*Ibid.*, p. 3.

### *Interplay of Desire and Conviction*

First of all, we need to understand that every decision any person ever makes for any item stems out of the interplay of desire and conviction in his mind relative to this given item. This is true whether it is a decision to buy a certain suit of clothes in preference to any other, or to buy a certain make of car in preference to any other kind, or to marry a certain person in preference to any of the other religious bodies, day in preference to any other day, or to unite with the Advent Movement in preference to any of the hundreds of other religious bodies.

In every case, desire and conviction are what move the mind to make the decision. We know, of course, that in decision for Christ or for the Sabbath of Christ, and other religious decisions, the Holy Spirit works through the desire and conviction to bring the decision.

Some may think, "Why not leave the entire matter of decision to the Holy Spirit?" This is not according to God's plan. His plan is for the Holy Spirit to work through the efforts of His disciples to lead people to decision for His truth.

On the day of Pentecost the Holy Spirit led three thousand to make decisions. But would this have happened if Peter and the other disciples had gone away on a vacation that day? No. Would it have happened if they had sat in rocking chairs meditating? No. The Holy Spirit used them to arouse the desire and conviction in the minds of those who made their decision.

Take what is recorded of Peter's sermon on that day. Analyze it from the standpoint of the factors of desire and conviction he brought to bear on their minds. What do you find? His sermon was a most effective and appropriate interweaving of desire and conviction for producing decision in its interrelation to his hearers. This shows how the Holy Spirit works according to the laws of the mind in leading to decision. He works through the minister in choosing the right content for the sermon, and in the proper sequence of his material, so that it is effective in creating the desire and implanting the conviction that produces the desired decision. What a challenge this becomes to us in selecting the content of the sermon and arranging its sequence for creating desire and arousing conviction. Yes, we must know "where to hit."

*(To be continued)*



[Note: Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large.—EDITORS.]

#### Walking Out

Dear Sir:

Sufficient time has now elapsed since the occasion I am going to relate to help conceal the time and the place and the personalities.

It was at a gathering of a group of denominational workers. A visiting speaker gave an excellent devotional talk to start the day's activities. The audience was generally attentive, and the "amens" at the close of the approximately 30-minute presentation were heartening to hear.

The meeting progressed, and another speaker, an individual who rightfully spoke with authority on the subject being considered, was on the platform. The good brother who had given the devotional talk sat in the front of the audience reading a newspaper, and to make matters worse, it was a day-old newspaper. After reading the paper for several minutes, the gentleman laid it aside and then began to look over some typewritten notes. Perhaps they were notes of a future sermon, or could it have been that he was reviewing with satisfaction what he had said during his recently completed discourse.

A few more minutes passed, and then the visitor got up and left the room. How much better it would have been if he had departed inconspicuously immediately following his talk.

The brother to whom I have reference is generally a very pleasant and friendly man, and it bears repeating that his devotional talk was excellent. Why, then, was he so rude a little later? I am sure we all need to practice demonstrating genuine interest in what others are saying, whether it be at a public meeting or in a conversation on a one-to-one basis.

Perhaps in your own very effective way you can do something to encourage people in general, and those who are accustomed to being public speakers in particular, to at least be courteously tolerant and attentive to another speaker even if they find it difficult to be genuinely interested in what the individual is saying.

W. G.

THE MINISTRY

# The Grave of Wasted Genius

REX EDWARDS

Pastor, New South Wales

Their [ministers'] usefulness would be much greater if they had control of their appetites and passions, and their mental and moral powers would be stronger. . . . With strictly temperate habits, and with mental and physical labor combined, they could accomplish a far greater amount of labor and preserve clearness of mind.—*Testimonies*, vol. 3, pp. 486, 487.

ONE OF the best examples in Holy Writ of a man who missed the secret of real strength, wasted his energy, and grieved the Holy Spirit, is found in Samson. His physical power depended on his spiritual strength. There was nothing inherent in his long hair that could maintain his vigor; it was but an outward sign of his loyalty to his Nazarite vow, the insigne of his spiritual knighthood, the sign of his pledge to serve the Lord. He could not have sacrificed that until he had in heart disowned his King. Then there followed naturally the discarding and loss of his badge of service. At the moment he was unconscious of the Spirit's withdrawal. When his temptress cried: "The Philistines be upon thee, Samson," he said, "I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him."

So it is with the soul in whom the ebb tide of the Spirit has begun. At a superficial glance, and that is all he spares, he recognizes no change; but gradually the rocks of worldliness become uncovered, and then he forgets that once they had been hidden. But the marks of withdrawal are significant enough if only they are noted. There is a diminished sense of sin. The thought that used to cause pain and shame pricks no longer, a sure sign that the conscience is becoming anesthetized. The name of Christ has ceased to warm the glance with the fire of love; instead there is the cold, critical, superior look that judges instead of reverences our Lord. In the library of such a man the Bible has been relegated

to the top shelf, out of reach. When we see the Scriptures stranded there then we know that the tide has receded far.

I have stood on the beach when the sea was but a silver streak bordering a vast expanse of sand. At my feet lay some fishing smacks heeled over on their beams, while boys climbing the idle masts and handling the useless rudders played at sailors. Such is the picture of the stranded powers of the soul that has grieved away the Spirit of God. The abilities that were designed for noble service become but useless toys. Samson wasted his God-given strength on frivolous jokes when he might have freed his countrymen and secured the permanent independence of Israel. And finally he bartered his precious talent for licentious pleasure.

But God gave him time to repent. He removed him from the temptations to the chilly dungeons of Gaza. "If thy right eye offend thee, pluck it out," said Jesus. Samson's wayward glance had led him to sin, and now there was perhaps a reason for the closing of his sight. The chance for transgression was taken away, and the lonely prisoner had time to reflect. The agony of remorse in Gaza's dungeon, as the memories of an ill-spent life mock from out of the darkness of his sightless vision, had its effect on Samson's character. God granted him a second chance. The Spirit descended once again on a soul disciplined by suffering.

Some think Samson's death heroic; but to me it seems cruel, revengeful, and sui-

*(Continued on page 37)*

# Is Your Church Adequately Protected?

MEL HARRIS

Technical Representative, General Conference Insurance Service



HAVE you ever considered how prepared your congregation would be for a fire in their church? What would their reaction be to reading in the daily paper that their church now consisted of only a few charred beams, some blackened walls, and piles of ashes? Their

beautiful building of last Sabbath is now only a memory. Instead of learning that their church was completely destroyed, perhaps the members were advised that owing to a fire in the church, services would be held in rented quarters pending the repair and refinishing of the damaged structure.

This may be an experience that you have never had to face. Someday, however, it may be your church that we will be reading about. With churches accounting for more than 25 per cent of our denominational fire losses, we need to be alert to every possibility of eliminating fire hazards in these structures. Each congregation should intelligently prepare for the emergency situation of a fire. They will then be able to quickly recover and continue their normal activities as soon as possible.

## October 9-15

Fire Prevention Week is a good time to bring your suggestions for improvements to your church board and congregation. This year, this week of "fire safety emphasis" occurs during October 9 to 15. This is a time when the entire nation is reminded

that fire is an enemy that is ever present and whose menace is increasing year by year.

We have a very real responsibility for protecting the Lord's work. The money that is invested in our denominational properties is not our own and it must be prudently guarded. It is inexcusable to require an expenditure of funds for rebuilding or repairing church property destroyed or damaged by a fire that was caused by our failure to discharge our responsibility properly.

### Heating and Electrical Systems

Most fires can be prevented, and the pastor is in the best position to inspire the church members to work together in eliminating fire hazards in the church. A review of the places of origin and causes of church fires indicates where to look for potential hazardous areas. The two biggest offenders are heating equipment defects and electrical faults.

All heating equipment should be in a separate room with fire-resistive walls and ceiling and a self-closing fire door with an Underwriters Laboratories 1½ hour "B" label. Have all heating equipment serviced twice a year. Wiring should be checked periodically by a licensed electrician. If fuses are used to protect the wiring system, be sure that the proper fuse is used for that particular wire size. Too



often oversized fuses are used. Care should be taken when extension cords are used. Do not put large electrical loads on these cords or place them in areas where they are subject to wear.

### *Poor Housekeeping*

One common problem in churches is the poor housekeeping in certain areas. Combustibles are often stored in the furnace room, in the attic, under stairs or the platform, or in closets. Poor housekeeping causes fires to spread rapidly. Proper housekeeping in the Dorcas area is often neglected and must be constantly checked.

Keep the corridors, stairs, and exit doors free and accessible. So often we find these areas blocked with chairs, boxes, and other stored items.

All draperies, decorations, and Christmas trees should be of flame retardant material or should be adequately flameproofed.

Gasoline and other flammable liquids should be stored in Underwriters Laboratories safety cans in a location outside the church. Gasoline-powered equipment, such as lawn mowers, should also be stored outside.

Fire extinguishers should be provided in the church. But what good are the extinguishers if no one knows where they are located or how to use them? A *minimum* for any church is one two-and-a-half gallon pressurized water extinguisher (ordinary combustible) for Class "A" fires. This should be located near the main entrance of the church. And one 10-pound dry chemical extinguisher for fires, Class "B" and "C" (flammable liquids and electrical), should be placed outside the room containing the heating equipment. Each kitchen should have a five-pound Class "ABC" dry chemical extinguisher suitable for all classes of fires. These are minimum requirements only, and additional extinguishers may be required.

### *Churches Invite Arson*

Most church fires occur when the building is unoccupied. Because of the large open areas and delayed discovery, the fire usually gets a tremendous head start on the fire department. This problem can be reduced by using building materials of proper fire resistance which will cut down the spread of the flames. Keeping all doors closed is very important. A fire detection system tied in to the fire department is a wise investment.



Churches invite arson because of their unoccupied status and ease of starting a large fire. Keep the church locked when it is not occupied and consider strategically located lights at night. A dark building invites trouble.

One of the best fire prevention tactics is for you to invite the local fire department to inspect your building. They will point out potential hazards and advise how to eliminate them. Some fire departments make regular inspections on their own initiative. Don't be misled by philosophy that the fire chief or inspector is to be avoided like a plague. They have your best interests at heart and are there to help you. Remember: if a hazard is found and they insist that it be eliminated, it is *you* they are helping. An additional benefit from regular inspections is that the firemen become well acquainted with your building. This increases their efficiency tremendously if they should ever respond to a fire in your church.

### *When a Fire Occurs*

In spite of proper fire prevention, fires will occur. Church members need to be advised what to do. Some churches conduct fire exit drills and this is to be encouraged. Exits must be adequately marked so that people may easily be evacuated.

Life safety is the prime consideration. *Never* delay calling the fire department by endeavoring to first extinguish the fire. A good rule to follow is:

1. Evacuate all occupants.
2. Call the fire department.
3. Fight the fire (if possible).

The fire and police department telephone numbers should be on every telephone in

the church so that no delay is experienced in trying to find the right number.

#### *What Insurance Does*

Adequate insurance guarantees the continuity of your church program. If a loss should occur due to fire, explosion, wind-storm, riot, et cetera, you will be able to continue your church activities and repair the damage to the building. In the event of an injury to someone on church property or to someone conducting church business, adequate insurance will avoid financial embarrassment to the church for any liability that may be ascribed to it.

It is essential for an insurance policy to be obtained for the exact peril or perils for which protection is desired. Insurance policies are precise in their language and are intended to be specific. It is not usually economically sound to provide protection against every possible peril. Therefore, a wise choice is necessary to obtain the maximum protection at the least possible cost. A loss covered by insurance does not automatically allow you to make a replacement at no cost to you. Depreciation is usually a factor in the loss settlement.

#### *Money Cannot Replace Everything*

Have you considered the possibility of losing your personal files and library due to a fire either in your home or in the church? Often a minister's files are irreplaceable as they have been accumulated over a period of many years, perhaps even a lifetime. The only acceptable place for your files and notes is in a fire-resistive file cabinet with an Underwriters Laboratories label of at least one hour fire-resistive rating. This protection should be for your material both at home and at church. And don't forget, the best file cabinet in the world is worthless unless the material is stored in the cabinet and the drawers are kept closed!

#### *Items Not Covered*

Your personal library is covered by your personal homeowner's or tenant's insurance policy as long as the library is at your home. This coverage of professional items does not extend outside of your home, and special coverage would have to be obtained for protection elsewhere. An alternative is for the church fire policy to include this by using one of the latest fire insurance forms available for churches, which provides cov-

erage up to \$5,000 on personal property of the pastor or pastors while on the church premises.

The ordinary fire and extended coverage insurance policy is not broad enough to give the proper personal protection needed today. Broad coverage is available in the homeowner's policy if you own your home, or in the tenant's policy if you are renting your present home.

#### *Adequate Insurance Is Essential*

Adequate insurance protection for churches consists of:

1. Adequate insurance coverage to rehabilitate or reconstruct damaged or destroyed buildings.
2. Adequate insurance to pay sizable liability verdicts to injured persons or for property damage of others.
3. Adequate insurance to reimburse a substantial burglary or fidelity loss.
4. Adequate insurance to reimburse workers by means of Workmen's Compensation (or similar) in case of accidental injury or death while in the course of employment.

#### *Conference Treasurer Responsible*

The conference treasurer is responsible for adequate insurance on churches in his conference. He works with one of the insurance counselors from the insurance service in determining proper insurance coverage. If you are not sure what coverage you now have, check with your conference treasurer. You can help him by keeping him informed when conditions in the church change that would increase or decrease the value of the building or its contents. In summary, you should:

1. Be sure that fire hazards are corrected or eliminated.
2. Know what to do if a fire should occur.
3. Have adequate insurance and know what coverage is carried.
4. Know where technical assistance can be obtained and then use it. By faithfully accomplishing the above items, you can feel free that you have done all that is possible to protect your church from fire.

Various brochures, check lists, and information sheets are available on fire prevention, fire extinguishers, and insurance from the General Conference Insurance Service. If you have any particular problem or question, do not hesitate to contact your conference treasurer.



# Lincoln and His Pastor

CHARLES LUDWIG \*

**F**EW men have had better relations with their pastors than President Abraham Lincoln had with his, Dr. Phineas D. Gurley. The two men were very close. And yet, during a Sunday morning service, Lincoln slowly rose to his feet and before the entire congregation boldly opposed his pastor with a few carefully chosen remarks.

Dr. Gurley knew Lincoln was right, and the opposition only strengthened their warm friendship. To understand this we must go back to the time when Lincoln first moved to Washington as President. Immediately after the inauguration, the Lincolns began to attend the New York Avenue Presbyterian Church, where Dr. Gurley was the minister. Mary Lincoln chose pew number fourteen, in the sixth row from the front.

Lincoln's parents were Primitive Baptists, and although Mary Lincoln had been a Presbyterian in her youth, she had joined the Episcopal Church in Springfield. Perhaps the Lincolns began to attend the New York Avenue Church in Washington because of the great kindness of Dr. James Smith, pastor of the First Presbyterian Church in Springfield, which they had attended before the election. Dr. Smith had preached the funeral sermon for their second son, Eddie, during the absence of the Episcopal rector, the Reverend Charles Dresser. His help and understanding during their days of sorrow had led them to attend his church.

From the very beginning the Gurleys and the Lincolns found strength in one another's company, and their friendship grew. Lincoln liked his pastor's preaching and re-

marked to a friend, "I like Gurley. He don't preach politics. I get enough of that during the week, and when I go to church I like to hear the Gospel."

The President especially enjoyed the pastoral prayer and made a habit of standing when Dr. Gurley began. He also attended the prayer meeting during the week. To avoid the excitement his presence would cause if he sat in the sanctuary, he listened carefully from the pastor's study, with the door slightly ajar so that he would not miss a word.

The ups and downs of the war years deepened Lincoln's love for the church and his pastor. Dr. Gurley's daughter, Fannie, made it a point to greet the Lincolns at the close of each service. This they appreciated, and they developed an intimate friendship with her. Before long Mrs. Lincoln noticed that Fannie was falling in love with a West Point cadet, William Anthony Elderkin.

When the news of the fall of Fort Sumter reached Lincoln, he summoned Dr. Gurley to the White House for prayer. After several hours of earnest conversation, during which the two sought to discover God's will, the pastor got up to leave. "What about your daughter?" asked Lincoln, suddenly changing the subject. "She's engaged to young Elderkin, is she not? And he is a member of the graduating class at West Point, and must be called to the front at once. It will be hard for the little girl."

President Lincoln approached Fannie and suggested that she get married immediately. "But I don't have any wedding clothes," she objected. "Well, I'll see what I can do about that," said Lincoln, his eyes shining and a crooked smile forming on his haggard face. Without delay he sent his carriage around the city to borrow a trousseau, and by evening the entire outfit had been gathered. The wife of one of his secretaries lent a veil and some lace that had a

\* Charles Ludwig is a writer and evangelist. He received the B.S. degree from Anderson College and formerly served as a pastor in the Church of God. He is the author of thirty books, the latest of which, *Nancy Hanks, Mother of Lincoln*, will soon be published by Baker Book House. For much of the material in this article Mr. Ludwig is indebted to *A History of the New York Avenue Presbyterian Church*, by Frank E. Edgington (copyright, 1962, by Frank E. Edgington).

long, interesting history; another woman sent a fan that had been presented by a distinguished ambassador to the United States; and another lent some satin slippers that had been worn by a girl during a party with Lafayette. Dr. Gurley performed the ceremony, and the President stood with the bride as she received the guests.

Early in 1862 young Willie Lincoln developed a heavy cold. Complications developed, and as his illness worsened Dr. Gurley was summoned to his bedside. Willie sensed that God was calling him home, and toward the end he whispered to his mother while Dr. Gurley was visiting that he wanted the contents of his little bank to be given to the church, and that it should be spent for Sunday school missionary work. The five dollars was sent to the church and spent as Willie had asked. The record of this contribution is in a faded book at the New York Avenue Church.

An interesting letter from Mrs. Lincoln to the pastor's wife has been preserved. The letter, sent to the manse along with a turkey, said this:

EXECUTIVE MANSION

MY DEAR MRS. GURLEY:

It affords me much pleasure to hear that your family are recovering. We had so serious a time with our little Taddy, but we can deeply sympathize with you in any such trouble.

We received from Baltimore a small supply of poultry, am I taking too great a liberty with you, to ask your acceptance of a turkey for Thanksgiving dinner? Hoping soon to have the pleasure of seeing yourself and the Dr. remain.

Very truly—  
MARY LINCOLN

No. 25, 1864

For some reason Lincoln always presented his gift to the church by a check made out to Dr. Gurley. Perhaps it was an indication of his confidence in the man. As the war dragged on, Lincoln sought more and more the comforts and strength of the church. Often before a battle he would send his carriage for Dr. Gurley, and the two of them would get on their knees and pray that God's will would be done.

In an uncompleted manuscript Dr. Gurley wrote about one of his visits with Lincoln:

One morning, as Mr. Lincoln's pastor and intimate friend, I went over to the White House in response to an invitation from the President. He had

me come over before he had breakfast. The night before we had been together, and Mr. Lincoln had said, "Doctor, you rise early, so do I. Come over tomorrow morning about seven o'clock. We can talk for an hour before breakfast." This I did, as before stated. . . . As I passed out the gateway which leads up to the White House and stepped on the street, I was joined by a member of my congregation. "Why doctor," said my friend, "it is not nine o'clock. What are you doing at the Executive Mansion?" To this I replied, "Mr. Lincoln and I have been having a morning chat." "On the war, I suppose?" "Far from it," said I. "We have been talking of the state of the soul after death. That is a subject of which Mr. Lincoln never tires. I have had a great number of conversations with him on the subject. This morning, however, I was a listener, as Mr. Lincoln did all the talking."

President Lincoln felt that the church and its doctrines were most essential. But one morning as he sat in the family pew, Dr. Gurley shocked him and the rest of the congregation with the announcement that there would be no more church services at New York Avenue "until further notice."

Lincoln had undoubtedly wondered at the piles of lumber just outside the sanctuary. Now he learned the reason. Dr. Gurley was worried about the need for space to care for the wounded who were pouring in from various battlefields. Since many schools and churches had been transformed into hospitals, he proposed to do this with New York Avenue Church. The newly cut lumber would be placed on top of the pews to make a temporary floor for hospital beds. He probably felt that his action would please the President, who was deeply concerned over this problem, and perhaps because of this had not mentioned the matter to him.

The announcement was barely finished when Lincoln was on his feet. "Dr. Gurley," he said in his high-pitched voice, "this action was taken without my consent and I hereby countermand the order. *The churches are needed as never before for divine services.*" The President's order was, of course, final, and everyone rejoiced—especially Dr. Gurley.

Lincoln knew that neither he nor the nation could get along without Jesus Christ. He was a constant student of the Bible and spent much time studying the old family Bible from which his mother, Nancy Hanks, had read to him in his early boyhood.

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# *The Sons of Trial*

ARTHUR W. SPALDING

THE hardest lesson for men to learn is that of willing service. Under compulsion, most men work—the compulsion of hunger, of pride, of fear; but for the most part, they seek to barter their labor for the utmost of money, of privilege, of pleasure. It is the world's way, and it always will be. The Christian's way is a reversal of all this—a reversal not of process, but of motive. Upon the Christian, as upon every man, rests still the law of survival given at the fall: "In the sweat of thy face shalt thou eat bread." It makes all the difference, however, what one's attitude is toward this law. Regarded as a curse, evaded, resisted, it comes down upon the offender with all the weight of eternal truth, and makes him a drudge, a parasite, or an outlaw—a slave in any case.

But the sane man finds work a joy and a blessing. The mechanism of his body and of his mind requires exercise; and normal life is made up of well-apportioned work. If, however, the purpose of this work be selfish, if it be to gain for one's self rather than to give to others, it becomes abnormal; for giving is the law of life, cooperation is the breath of society. It is a lesson that love teaches, in marriage, in parenthood, in social relations, that only he who gives his all can receive fullness of life.

Of all men to the present time, no others have had so great opportunity to learn this lesson as had the twelve apostles of Jesus Christ. They were His constant companions in the days of ministry, when there went out from Him virtue and power to heal the sick of body, mind, and soul. In great degree, they learned the lesson, though slow and halting in their progress. From self-seeking politicians, they became unselfish servants to their fellow men's necessities. Three years and a half they walked

with the Master Teacher; and thereafter, for their longer or shorter lives, they were the ministers of grace, willing to give and giving of the life that in abundance flowed to them and through them.

## *The Heads of the Tribes*

The greatest teachers are the most perfect servants. And to these fellow servants of Him who "came not to be ministered unto, but to minister," it was given to become the great leaders and teachers of eternity. "In the regeneration," said Jesus to them, "when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matthew 19:28. Not as judges between right and wrong, for in the kingdom of glory there will be no evil; but as the early judges of Israel were the leaders and teachers of their people, so the twelve apostles will sit as the heads of the twelve great divisions of the new earth's inhabitants.

We are not told to which tribe any one of them will be assigned; yet as character no doubt determines their assignment, and as we know more or less of their characters, we may hazard a guess as to their places. Thomas, perhaps, the hesitating and doubtful, may head the tribe of Reuben. Simon Zelotes, who came from that Jewish party, the Zealots, who by passionate word and deed demanded what they claimed as rights—Simon may judge Simeon. And who but John, first a "son of thunder," who would call fire from heaven to avenge an insult, but who became transformed into the great teacher of the church—who but John may typify the transformation of Levi? James his brother seems to have many of the qualities of Judah, and there we may place him. Zebulun should

have a businessman at its head, and him we see in Matthew the publican. And to Issachar we may assign that slow but faithful "brother of our Lord" called James the Less, who through the days of schooling is hidden away under the burdens of service, but who in the later days becomes one of the "pillars of the church."

Now we come to the sons of trial, from whom we may learn lessons of greatest value in our Christian warfare. One we shall follow as he goes down, down, down, finally to perdition; with the other, we shall go forward through trials and defeats, with faith and courage unflinching, to final success and glory.

### Dan

In the roll call of the tribes which we find in Revelation 7, that last muster of the army of God on earth, are named all the tribes of Israel but one. Reuben is there, having conquered his weakness; Simeon and Levi are transformed; Judah is reconciled to his brethren; Issachar and Zebulun are in their places. Gad, Asher, Naphtali respond, with Manasseh and little Benjamin. We may miss the name of Ephraim; and some, following this suggestion, would have it that Ephraim, because of persistent apostasy, is dropped from the roster. And they refer to Hosea 4:17, which reads, "Ephraim is joined to idols: let him alone." But it takes only slight knowledge of the times of Hosea to know that "Ephraim" here refers not to the single tribe, but to the kingdom of Israel, the "ten tribes," of which Ephraim was the leader; just as "Judah" stood for the other division of Israel, which included two tribes and the greater part of one or two others. In the roll call of Revelation 7, Ephraim is present under the name of Joseph, his father; because Ephraim, having received the birthright, was the titular head of the house, and the names are interchangeable. Not Ephraim alone, but the whole house of Israel, was "joined to idols;" yet God rescued His people.

It is another whose presence we wholly miss, and that is Dan. In the Old Testament, the last of the prophets who calls the roll of the tribes, Ezekiel, includes Dan (Ezekiel 48:1); but between his time and that of John, something had happened which made Dan transcend in wickedness his weak and sinful fellows, to the point where he was cast out from among his brethren. He became the one irretrievably "lost tribe of Israel." Let us see what his sin was.

Jacob said, "Dan shall judge his people as one of the tribes of Israel." Genesis 49:16. Strong commendation this is, the statement of a great endowment. To be a judge takes no small ability. It requires keen insight into human nature, a true perception of right and wrong, sound judgment, decisive character. No Reuben is here, no passionate Simeon, no slow-witted Issachar. Dan stands forth, keen, virile, alert, judicious. Such was the endowment, such the opportunity, of Dan. He might have become the helper of his brethren, a mighty force for good in Israel.

But what was the trouble? Oh, we have it in the words that follow: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." Verse 17.

The figure is that of a rider on horseback, coming along the grass-bordered path; and there, hiding, is a snake. He waits until the horse is just past, then he slips out and nips the horse's heels, making him rear up and throw his rider over backward, injuring him, perhaps killing him.

Did you ever hear of a backbiter? What is a backbiter?—He is one who goes behind your back, telling evil about you. He is the talebearer, the scandalmonger, the faultfinder, the criticizer. You know; he stops a friend on the corner, and speaks on this wise: "Have you heard what Deacon Brown has done? I thought that man was a pillar of the church. He has held enough offices to make any man a saint, I should say. But last month, so I'm told, he . . .

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## A PRAYER

Most understanding God, help me to learn to laugh—yet never forget how to weep; to reach into the future, yet never forget the past. And among all the other things I pray for, help me to include enough sense of humor so that I may always be serious, yet never take myself too seriously. In Christ's name I pray. Amen.

—STEVE SLOAN in *Courage to Conquer* (Revell)

And his boys, they . . . And his wife says . . . Of course, it's a great scandal to the church, and we've got to have a meeting and clear it up, and clear him out." That's Brother Dan! Brother Dan, the backbiter!

Or perhaps it's Mrs. Dan: "I've just run over for a minute, Sister Snoop. No; I haven't time to stay for dinner; I left my preserves stewing on the stove. But I just felt I had to tell somebody. You know Sister Black, what a good woman we all thought she was—Sabbath school teacher, head of the Dorcas Society, and all that. Why, you'd never think that woman *could* do an evil thing. But do you know what I heard this morning? I never would have believed it possible. Now if I tell you, I don't want you to tell anybody else. It's terrible, it's awful, it's disgraceful; but you must not lay it up against her."

And Sister Snoop doesn't lay it up: she carries it right on to the next neighbor before she has done her breakfast dishes. And so the evil thing—and it may have been an evil thing—grows, and it expands, and it flourishes in the backbiting minds of the Danites, until it disrupts the church, and throws out of the Christian race, the way of salvation, this one and that one and the other, the poor, weak, struggling sheep who need a shepherd and not a snake.

Do you know that this temptation to criticize and find fault comes most strongly to the keen-visioned and high-purposed men and women of the church? It is not the dolt, the sleepy-headed swallower of sermons, that feels it most; it is the alert, highly sensitized disciple who wants progress, to whom with peculiar force comes the temptation to criticize. We all have the tendency and the temptation. In this, as in other faults and good qualities, all the tribes share; but the distinguishing characteristic of each tribe is that trait which in it predominates. And in Dan, the trait is judgment debased to criticism.

Now there is a constructive criticism which builds up instead of tearing down. This is what Dan was meant to show. As we are instructed in Matthew 18:15-17 and Galatians 6:1, the faults of our brethren are to be taken to them directly, with the love and the humility that the Spirit of Christ gives us; and in wise personal labor, we are to help them over their trouble. In this work, Dan might have excelled. But he chose . . . to find fault, to backbite.

And he has that airy, insouciant way of doing it that says, more strongly than words: "You poor fool, what can you be thinking of, to measure your wit with mine? Take care of your steps, or you'll get in even worse than you are now." Those Danites who robbed Micah the Ephraimite of his images and enticed his priest away, leaned on their arms as Micah and his fellow townsmen came hotfoot in pursuit, and innocently inquired, "What aileth thee, that thou comest with such a company?" And the injured man cried, "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?" "Oh, don't be so loud," say the Danites. "Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household." And they stalk serenely on their way. (Judges 18:23-26.) The Danite is perfectly conscious of his own probity and uprightness, no matter though he has robbed his neighbor of his very religion. He has the satisfaction of outtalking, outarguing, outwitting the weaker, the more defenseless; and he strides on his victorious way, well pleased with himself.

*(To be continued)*

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**"OF THESE STONES"** "God is able of these stones to raise up children unto Abraham" (Matt. 3:9). The children of Abraham were God's ordained witnesses to a lost world of His saving grace. They had not fulfilled their own commitment to the divine purpose. They retreated instead behind the hallowed walls of proud ancestry. "We have Abraham," was their boast. Matthew reminds them of Abraham's ancestry. "Of these stones"—proudest man's ancestry is the dust. And by the same power that original man was created—others may be brought forth—"of these stones."

Not of sand which may be blown about by every shifting wind. Had not Israel in her inconsistency demonstrated this? Nor from dirt—for this would express too accurately the tarnished nature of the Hebrew record. Nor were these witnesses to come from mountain stone—a substance unwieldy—too difficult to move.

But "of these stones" could the witnesses come. Stones are hard enough to be effective. They may be launched in any direction from any point. Christ will be heard. His influence will be felt. To be a lively stone in the hand of the Almighty is man's highest privilege.

E. E. C.

# Good Pastoral Practices

GEORGE E. KNOWLES

Evangelist, Oregon Conference



ONE of the privileges of a conference evangelist is the opportunity to observe the various methods used by the different pastors with whom he is called to work. He can learn something from each of his fellow workers. Here are a few of the things that I have observed

which seem worthy of sharing.

## *Personal Visiting*

On a local map indicate the residence of each member. A simple number system can be used. Each church member is assigned a number. Map tacks with corresponding numbers can be used to indicate each location on the map. When the map is once set up, much time can be saved by visiting homes in a certain neighborhood on a given day instead of driving to widely separated locations. A youth group or a member who has time on her hands and needs something to do, will receive a blessing from setting up the map and getting it ready for use. There is no need for the pastor to take his time with such details.

When the map is once in readiness the pastor's first project in his new field of labor is to make a quick visit to each church member. He carries with him a questionnaire to get information for his membership-information file. This will be a great help when the nominating committee meets, as well as at other times. He also gathers information regarding relatives or neighbors who might be interested in receiving Bible studies or attending meetings.

Upon entering a new field of labor, make it one of your first duties to find out from the church clerk the names and ad-

resses of those who were baptized and came into the church under the ministry of your predecessor. Make it your first work to seek them out and win their hearts, because they stand to suffer most from the loss of their former pastor.

On weekends and evenings invite church members to accompany you in your visiting. By doing this you will be training a corps of visitors who can later assist you by pairing up in teams and making regular visits for you. Elders, deacons, and deaconesses especially should be given the privilege of this type of training.

Don't try to do all the visiting yourself. Use your church officers and instruct them to alert you to situations where there is special need for a visit from the pastor.

Be sure that every church member receives a visit at stated intervals—once a quarter, once every six months, or once a year. Never should more than a year elapse without a call from a representative from the church.

Use your regular visitation teams to call on the members in their homes in the conduct of fund-raising and subscription campaigns. But be very sure that every visit is not occasioned by some campaign. The visit normally should leave the member feeling that he has received something from the visit. Such a wholesome feeling should even result from a fund-raising visit. And this can be when our members are educated to understand the blessings of Christian stewardship and when campaigns are conducted on a highly spiritual level.

One of the main advantages of such a visitation program is that the worship hour on Sabbath can be left, as it should be, free for the preaching of the Word. This the members and visitors will greatly appreciate, and their appreciation will be manifested in more liberal giving and an



increased interest in the activities of the church.

Always visit with a purpose. Do not appear unduly hurried, and yet let there be a sense of urgency that will reveal that you are a man with a mission and that your time is valuable. The visit should be short. It might terminate with the reading of a scripture that will provoke interest in a forthcoming prayer meeting study. When you kneel for prayer, before praying yourself, give those whom you are visiting a chance to pray. It will be your privilege (and duty) to gently teach some of your members how to pray.

Talk enthusiastically about the work of the church. Uphold your fellow workers. Make it your business to see that every member has some duty—something to do that makes him feel needed. Lead your members into an experience of sharing their faith. Every member should have some soul-winning project: give Bible studies, hand out literature, write missionary letters, make telephone calls, or keep prayer lists, et cetera.

#### Church Officers

As soon as new officers are elected, arrange a special meeting where they can come together to be instructed as to what their duties are. If a conference officer is not available to lead out in this meeting, the pastor can very well do it himself, drawing source material from *The Church Manual*, *Christian Service*, or other books and material from his files, plus his own past experience. It is surprising how many church officers have never had the advantage of such training. Of Christ's relationship to the disciples we read, "These men He purposed to train and educate as the leaders of His church. They in turn were to educate others, and send them out with the gospel message."—*The Acts of the Apostles*, p. 17. A similar relationship should exist between the pastor and his church officers. He should train them to train, in turn, the entire membership of the church and to lead each one into some form of soul-winning endeavor.

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—*Testimonies*, vol. 9, p. 116.

"In every church the members should be

so trained that they will devote time to the winning of souls to Christ. . . . Let those who have charge of the flock of Christ awake to their duty and set many souls to work."—*Ibid.*, vol. 6, p. 436.

"The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act."—*Christian Service*, p. 62.

Certainly the duty of a church elder involves much more than sitting on the rostrum each Sabbath. There is much for the deacon to do in addition to receiving the tithes and offerings.

Deacons and deaconesses should be thoroughly instructed regarding their duties in connection with the celebration of the Lord's Supper. Plans and responsibilities relative to baptisms should be worked out and talked over so that each understands his part. Thus the services of the church will be beautiful and worshipful. Newly baptized members have told me of baptisms that were so hectic and disorganized that they had no opportunity to meditate upon their sacred experience because of frantic last-minute searching for robes, towels, et cetera, and a general lack of understanding regarding what was to take place.

Likewise, I have heard sad tales of new members being overlooked in the ordinance of humility (and sometimes long-time members who were backward) because they lacked a partner. Such things do not happen when church officers who know their duty are on the job.

There is so much the church clerk can do tactfully to encourage transfers of membership both in and out (at the appropriate times) if she understands the duties and possibilities of her office. Every department of the church can become a soul-winning agency if there is proper instruction and inspiration provided.

A periodic clean-up day can be the occasion for a good time of fellowship. Outdated envelopes and promotional materials from past campaigns are disposed of. The foyer, missionary secretary's room, furnace room, closets, the attic, the back of the pulpit, and (in small churches) the minister's room are areas that should be searched and cleaned. In one church the deacons did this work early Sunday morning, and deaconesses rewarded their efforts by serv-

ing a hearty meal for the group when the work was completed.

Even in small country churches the deacons can be taught to make frequent checks to be sure there is a hymnal by each chair on the rostrum and that the offering plates are where they should be. Good order is a must in the house of God.

A class in public speaking, taught by the pastor or other responsible and qualified persons, can be a wonderful help to church officers, Sabbath school teachers, and those who will be giving mission stories, et cetera. Correction should be given tactfully and kindly so that no one will be embarrassed or discouraged.

#### *A Yearbook*

With modern offset printing methods it is possible to put out at a very reasonable cost a booklet containing a photograph of each individual or family in the church. Non-Adventist husbands or wives, et cetera, should be invited to be in the picture. Pictures can be produced from ordinary photographs. Pictures should be identified by the name of each one in the picture. This plan will do wonders in helping church members to get to know one another. It will be a help to new members and a treasure to old members.

#### *Nominating Committee*

During the early fall, before time for the selection of officers for the coming year, a list of church offices to be filled should be duplicated. Space should be provided where suggested names for these offices could be written in. Each member of the church should be given a copy of this material and invited to write down the church member that he would suggest for each of the offices in the church, Sabbath school, et cetera. The results should be tabulated and kept confidential. This information should be made available to the nominating committee. The committee, of course, is not in any sense bound to follow these suggestions, but it does offer a source of suggestion and stimulation.

#### *Monthly Newsletter*

Envelopes for a monthly newsletter can be hand addressed. This provides a job for some person who has time on her hands and, again, wants to do something to feel needed. The letter should contain the topics for Sabbath sermons and prayer meet-

ing studies for the coming month. This in itself will encourage faithful attendance. It also will encourage our members to bring visitors when they know what the subject will be.

A brief explanation should be given regarding the Sabbath offering for each Sabbath of the month, stating just what the offering will be used for. The amount received and the amount spent for local church expense should be indicated. A tithe envelope should be included with the letter each month to encourage the preparation of tithes and offerings before coming to worship. This service will be appreciated by shut-ins who mail in their offerings. The expense of duplicating and mailing the letter will be insignificant in comparison with the increased giving that this plan encourages.

When the letters are otherwise ready for mailing, the treasurer or assistant-treasurer should include in the envelope all receipts that have accumulated during the month. This confidential way of returning tithe and offering receipts will be very much appreciated by many.

Book and Bible House promotion should be included, also the missionary secretary receipts and notices.

The letter should include notes of interest, such as births, weddings, deaths, illness, newcomers, et cetera. Plans for the month's social activities will also deserve space. In other words, anything of interest to the church family in general should be included. A church newsletter can solve the problem of too many verbal announcements or an overcrowded church bulletin. There are often items that need to be brought to the attention of the church family, items that may not be appropriate for announcing on the Sabbath.

The combination of a church newsletter with a well-organized visitation program can completely remove all campaigns and promotional materials from the Sabbath worship hour. When the members sense that the pastor is seeking to safeguard the worship hour for the preaching of the Word, they will manifest their appreciation by cooperating heartily with the program.

Many pastors virtually save themselves half a day each week by having a bulletin secretary. She receives the telephone calls giving the data and announcements for the

*(Continued on page 37)*

# *Ideas for Making Your Communion Service Beautiful and Meaningful*

MARTIN C. SHAIN

District Pastor, Kansas Conference

**A**RE you deeply burdened for those in your congregation who need to be elevated in thought, purified in heart, and transformed in character? A beautiful and meaningful communion service may perform a miracle in many of their lives.

Have your ordinance services bogged down into perfunctory ritualism? Has the beauty and holiness of that hour become common by familiar dullness? Ellen G. White says: "The ordinances that point to our Lord's humiliation and suffering are regarded too much as a form."—*The Desire of Ages*, p. 660. This need not be so. "To those who receive the spirit of this service, it can never become a mere ceremonial."—*Ibid.*, p. 651.

How can we make these services more beautiful and more meaningful? How can we keep them from becoming mere forms? The Spirit of Prophecy answers. "Christ has instituted this service that it may speak to our senses of the love of God. . . . Our senses need to be quickened."—*Ibid.*, p. 660. The minister's mode of re-enacting the drama of those last twenty-four hours largely determines whether sacred emotions are awakened or not. Those twenty-four hours so packed with action, love, beauty, and meaning are rich in sense-quickening resources. The story, the characters, and the symbols may be familiar, but the wealth that Jesus bequeathed during those hours can never be tarnished with dull sameness if the minister takes time to remit them properly to the poor in Laodicea. These treasures can stir the soul and restore to us the love feasts of our fathers.

## *Revel in Its Preparation*

To present this service in beauty and holiness you must revel in its preparation.

Spend time reading all the accounts of those precious hours from the Bible and the Spirit of Prophecy. Such books by Paul O. Bradley and Taylor C. Bunch, published by the Ministerial Association in 1952, provide invaluable inspiration.

In your private devotion let your heart be broken as was Peter's; let the selfless service of Jesus possess you; let His loveliness and beauty permeate your being. Your face will shine as you come forth from the presence of the Lord to speak to His people. And your prayerful planning will bring them health and vitality; and it will invigorate the missionary spirit so needful at the present time.

The call to Communion should be given a week ahead of the scheduled services. This should be more than an announcement from the desk or the bulletin. The call could well consume the whole sermon. Let your congregation read in concert with you Psalm 139:23, 24: "Search me, O God . . ." A hasty examination on Communion day is not enough. Several days may be required to set things right between brethren. Letters may need to be written. Without becoming personal, point out specific and common faults that need to be corrected that our people may not eat and drink damnation to themselves. This is the minister's responsibility. F. D. Nichol's books furnish an abundance of soul-searching material.

End the call sermon with a definite and solemn entreaty such as this: Our eternal interest demands that we look to the cross. The communion service is the pointing finger of Jesus. You neglect this service at the peril of your soul. "Every disciple is called upon to participate publicly."—*Ibid.*, p. 656. To you who willfully absent your-

selves from this service, Jesus says, "If I wash thee not, thou hast no part with me." You are refusing the higher cleansing, and rejecting the Lord. Jesus says again, to you who "know these things, happy are ye if ye do them."

#### *Planning With Prayer*

A few days before the scheduled service call a special prayer and planning session for all the persons preparing for, or participating in, the meeting, including the musicians. Share with them the burden of making a real spiritual feast. Lead them to set an example in self-examination, and in forsaking questionable practices. Suggest that they wear inconspicuous clothing without ornamentation for the service. Impress them that they who bear the vessels of the Lord must be clean. Pray earnestly together for a refreshing from His presence. Plan with them every detail and provide each with a typed order of service.

#### *48 People*

When the ordinance of humility must be held in a small area the following arrangement works nicely. Set up two rows of chairs facing one another about six feet apart. Those in the two serving lines will have their backs to each other. Place a container of fresh water and one for the used water at each end of this arrangement. Then your traffic on one row can move in the opposite direction from the other. Two rows with twelve chairs in each will take care of forty-eight people.

#### *Audience Participation*

Jesus did not set the example of preaching a sermon, in the usual sense, at the first communion service. The order was one of audience participation. It was a social meeting where the disciples expressed themselves individually and collectively. Jesus made it a true communion of brethren with brethren.

With careful planning something of this sort can be carried on today even with large audiences. Precious personal testimony seasons can be conducted by dividing large audiences into sections with a leader for each, following the pattern of early morning camp meeting devotionals. For variety have the testimony service during the ordinance of humility, after it has gotten under way. This social service is an old Advent custom that we can revive with

profit. But it need not be practiced at every observance. Alternate with other types of audience participation.

Every communion service should have a season for quiet reflection, a soul communion with the Lord. This season can be varied by using an earnest pastoral appeal, a fervent pastoral prayer, or silent prayer. Occasionally direct the silent prayer by suggesting specific requests at appropriate intervals, as "First, let us pray that we will take time for family worship."

Quiet reflection is often prompted by special music if the singer has definite spiritual appeal. This is not the place for display of talent. Read the words yourself of a song with strong feeling to soft organ and piano accompaniment. Have you ever heard a congregation singing to itself? It is lovely! Without accompaniment lead your people in singing *The Old Rugged Cross*. They lose themselves in meditation. In case of your inability a capable song leader is a must, but it makes for more smoothness if the minister does it himself.

#### *Stand at Foot of Cross*

Ask your congregation to stand as if at the foot of the cross for two or three minutes while you bring to their remembrance the scenes of Calvary. A true vision of the cross marvelously transforms character. Vivid descriptions to draw from are found in *Desire of Ages* and *In Remembrance of Me*, page 15. We are to show the Lord's death till He come. Many contemplative poems are found in the books already mentioned and in the *Review and Herald*. Ways of creating this needful soul communion are limited only by the amount of prayerful thinking you do. But do not use too many of these variations on any one Sabbath. Too much change is distracting.

There are many themes around which to plan your service. Taylor C. Bunch mentions thirty-two in *Memorials of Calvary*. Take a suggestion found in I Corinthians 11:25: "This cup is the New Testament in my blood." Another translation reads, "This cup is the new covenant in my blood." The words "covenant," "testament," and "sacrament" all have the connotation of a compact or an oath of allegiance. The marriage covenant represents the relationship of Christ and His people. Every Communion is to confirm anew our vows.

This theme can be developed beautifully by capturing some of the atmosphere of a

simple wedding ceremony, but take care not to be too ceremonial. The duet "My Prayer" in *Gospel Melodies* fits well as special music. Read a description of the wedding banquet from Revelation 19:1-9 and *Early Writings*, page 19. Renew vows by reading in concert such texts as Psalm 119:15, 16. Instead of the customary dismissal song, use "O Jesus I Have Promised" or "Now I Belong to Jesus."

### *Pilgrim Theme*

The pilgrim theme is a good one to enlarge. Until the children of Israel were settled in Canaan they ate the Passover while standing, to indicate their wayfaring condition. This idea can be brought over meaningfully into the ordinance of the Lord's Supper. Just before the bread is served a vocalist sings "Is It Far to Canaan's Land?" Then to emphasize our pilgrim status have the congregation quietly stand to eat the bread. Another special, "I'm Homesick for Heaven," is given before the wine is passed, taken also while standing.

Time spent with Jesus in preparation for this service will charge your people with the mysterious love of Jesus. They will go forth clean and strengthened by the lovely re-enactment of the old, old story.

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## The Grave of Wasted Genius

*(Continued from page 23)*

dal—as if he tossed aside in childish disobedience the task to which God had called him. The ruling passion is strongest in death, they say, and that this should be the last act of a life that promised so well, crowns with contempt a wasted career. The enigma of God giving a man power to commit suicide as well as to engulf in death a multitude of others still remains. The whole point is that a life of usefulness was terminated prematurely. What a tragic waste! He died as he had lived, a man who had made a plaything of divinely given powers.

In every soul there is an ebb tide of the Spirit; the result is the same. The head may be clever but the heart is hard; there may be a knowledge of facts, but there is lack of faith; wide possessions, perhaps, but poverty of soul; learning, but no love. It is only God's Spirit that consecrates to their high-

est service these great gifts, and where that is absent we have the tragedy of Gaza repeated, the grave of wasted genius.

Every faculty of the mind, every bone in the body, every muscle of the limbs, shows that God designed our faculties to be used.—*Gospel Workers*, p. 277.

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## Good Pastoral Practices

*(Continued from page 34)*

bulletin. She cuts the stencil and runs the bulletin, or where the services of a professional printer are used she prepares the copy and takes it to the printer. In some situations it may be necessary for the pastor to make a final check of the material before the bulletin is run, but in most cases even this will not be necessary.

It has been an inspiration to me to see many of our ministers making application of the counsel, "Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community."—*Ibid.*, p. 69.

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## Read the Bible

The New York Bible Society recently issued attractive freedom seals showing the American flag, and the Holy Bible, with the words "The Bible Charter of Freedom." These seals are offered free to those who will use them. This is a useful project which we hope will find wide acceptance.

The Bible was the cornerstone of the freedom, self-government, and prosperity which developed in America, and if we fail to read it and heed it we shall lose the most precious part of our heritage.

A supply of the seals may be obtained by writing New York Bible Society, 5 East 48th Street, New York, N.Y. 10017.

—*Christian Economics*  
(August 2, 1966)

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Grant me the serenity to accept the things I cannot alter, the courage to change the things I can, and the wisdom to know the difference.

—Quoted in *Prayers for Patients* (Revell)

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## MUSIC

# Singing Evangelism

LORIE PURDEY

Singing Evangelist, Upper Columbia Conference



OUR singing evangelists today are experiencing their finest hour. Their full acceptance as an important part of the ministry is timely and satisfying. This is as it should be, as music is often one of the best avenues to the heart. In the *Review and Herald* of June 6, 1912, we read:

“Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed.”—Page 18.

How wonderfully and powerfully this is seen in the evangelistic service. We who visited the Billy Graham meetings in New York City several years ago, observed this miraculous unsealing power in large scale. Mr. Graham would preach a mighty sermon, convicting thousands of souls each night, but the singing of the huge mass choir uniting in “Almost Persuaded,” or another Christ-centered appeal, seemed to be the key that finally released them from their seats and the devil. We could not fail to see the marvelous regenerating power of music upon those hardened people as they stood around the platform in Madison Square Garden, tears staining their faces, as the choir sang and more souls came up the aisle and to Christ.

Dwight L. Moody recognized the power of song. He often remarked that fifty per cent of the credit for the success of his meetings should be given to the musical activities of Sankey. Billy Sunday said the same thing of Homer Rodeheaver.

### *Share Soul-winning Burden*

With the opportunities available to the singing evangelist, it is regrettable that any

would allow the evangelist to carry the full burden of soul winning. There is no justification in thinking it is up to the evangelist to lead the souls to Christ, or that the song service is merely a preliminary exercise to keep the audience interested and entertained until the evangelist is ready to deliver his message. Rather, the evangelistic team presenting the gospel in both song and word has a double advantage in reaching and preparing the heart for surrender. One complements the other. Activated by the Holy Spirit, they become soul-winning partners, both contributing invaluable to the spiritual uplifting of those in their care.

How, then, can we best tap this heart-softening agency of music so that it can truly be a soul-winning service, as well as a complement to the preaching portion of the service.

### *Proper Selection of Solos*

First, let us consider the selection of solos we will be singing in relationship to our audience. This is perhaps more important than it appears on the surface, as it can mean souls lost from the kingdom because of our negligence or laziness. For instance, the songs you would sing in a mining town in Arizona would, or should be, different from what you would sing to a group consisting mainly of professional people. They should be different in the construction of the music, *but not* different in the message given.

The songs sung in all evangelistic efforts, whether a gospel song, or a more cultural piece of music, should be Christ-centered, heart appealing, bringing out eternal truths that will convict souls. I have personally noted in many successful evangelistic efforts the power of the common gospel song. Perhaps the reason is in its definition. The gospel song is a testimony, or an appeal addressed to our fellow men. This gives it

directness and impact. This, however, doesn't mean we should sing *only* gospel songs. The purpose should be to reach as many people as possible. In many cases the gospel song will reach the greater percentage of the audience, but there will often be a few professional people in the audience who can be reached only by a higher type of music. Therefore, for two reasons it should be kept in mind that in every meeting, besides the gospel song, include at least one that will help to bring the truth to those it would certainly be beneficial to have in the church, and at the same time you will be raising the musical standards of the rest of the audience. It cannot be overly stressed, however, that every song sung from the pulpit must have as its chief ingredient a real Christ-centered heart appeal. Ellen G. White has given counsel in regard to this to our churches, which is just as appropriate for evangelistic services:

"In some of our churches I have heard solos that were altogether unsuitable for the service of the Lord's house. The long-drawn-out notes and the peculiar sounds common in operatic singing are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone. The songs in which every word is uttered clearly, in a musical tone, are the songs that they join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding."—*Evangelism*, p. 510.

As important as a few of these higher type songs can be to our service, it is yet clear they must be chosen with discretion, as the art of singing pretty phrases doesn't carry with it the ability to draw souls to Christ.

#### *The Evangelistic Song Service*

The evangelistic song service serves several important purposes.

1. It provides a medium of congregational testimony, allowing believers an opportunity to tell unbelievers of the joys of serving Christ.
2. It helps to center the attention of the audience on spiritual things.
3. It provides an opportunity for non-Christians to receive a definite spiritual message and become convicted of sin. It is not uncommon for people to become convicted during a song service.
4. The evangelistic song service can be a

definite means of attracting non-Christians to the service and to Christ.

An evangelistic service run properly needs organization. Every worker should know his job, and be doing it at the right time. This takes practice and much thought. The song service, which is the first part of the program, generally has much influence upon the people, for they start drawing their conclusions from what they first see and hear. The singing evangelist should time his song service to the minute, knowing how long each song or special selection will take. This gives the stage hands, the operators of the lights, and all concerned a definite plan by which to work. This keeps the service from running over. Have the theme of the song service run progressively, so there will be no need to make a transition or modulation between two themes poles apart. It is good to have the songs become more prayerful as the song service progresses. This brings the audience into a prayerful attitude so that they will be able to enter into the spirit of the sermon when it begins. Choosing songs on the subject of the evening's sermon is important.

It is wise to begin the song service with a familiar gospel song. This serves to tune up the audience and to get each one into the attitude of singing. Then, perhaps, a joyful-type chorus can be sung. Oftentimes non-Christians are made to sit up and take notice by the happy, enthusiastic singing of a *good* chorus. As the service progresses, the joyful songs should be followed by songs of a more serious nature. I usually portray one colorfully illustrated favorite church hymn on the screen each evening near the close of the song service. The last song of the music service is the theme song, for which the audience stands.

For some time now I have felt it to be advantageous to have the evangelist and all others slated for platform duty to come on the platform at the time the singing evangelist comes on to begin the song service. This, I feel, helps create in the minds of the audience the feeling that the program begins with the first note of the musical service. Too often the song service has been thought of and used merely as a time filler "until the crowd gets here."

#### *Seasoning the Song Service*

The evangelistic song service, properly conducted, is a tool most evangelists prize

highly. This is when the audience forgets its prejudice, loses its reserve, and is warmed up, so to speak, in order to be fully receptive to the evening's message. There are many audience warmers that can be useful in breaking down the formal barrier, several of which I'll briefly mention. Naturally, the type of audience as well as the circumstances will dictate which, if any, of these you might want to use.

1. *Friendly Greeting.* In our program I informally greet the people at the beginning of each song service. I say with a smile, "Good evening, Friends," and they respond by greeting me by name. A simple thing, and yet the edge has been taken off, I have their attention, the mood is set.

2. *Round Singing.* Several times throughout the series I utilize round singing. Usually the evangelist or one of the team members assists me, taking a portion of the audience. The people enjoy this immensely, not only for the diversion it brings into the singing but also for the human interest created by the evangelist's assistance.

3. *Antiphonal Singing.* Antiphonal singing also can be used to good effect. The audience can be divided in many ways.

4. *Audience as Solo Background.* Sometimes I will sing a well-known song utilizing the audience as a choir background. By having the ladies hum *ōō*, the men *ah*, and suggesting they stagger their breathing points, a most interesting effect can be given the solo number. The audience enjoys having a part in the special music in this way.

5. *Children Present.* If you have an evening with an unusual number of children present, you can capitalize on this and make them your friends at the same time. Choose a song they know, and have them sing it while the others listen. They will appreciate your recognizing them and will be more interested in bringing their friends, and perhaps their parents, the next time.

6. *Get-Acquainted Night.* A method sure to break down stiffness and create a smile is get-acquainted night. I simply announce that we are delegating everyone as a committee of one to be a member of our welcoming committee. I then suggest that during the next twenty seconds each one shake hands with those seated around him, telling them his name and the city where he lives. Organized confusion usually follows. At the close of the twenty-second period the organ plays a chord to stop the

talking. We utilize this about once or twice a week, or whenever we notice a large influx of newcomers.

7. *Favorite-Song Night.* Another feature we use once each series is favorite-song night. For about three evenings immediately preceding this particular evening, the ushers pass out slips of blank paper. The first evening everyone gets a ballot. On the succeeding evenings only those not present at a previous polling evening take part. The three songs receiving the highest number of votes are featured then on our special favorite-song night.

8. *Negro Spiritual Night.* Also, once a series, we have what we call Negro spiritual night. Our whole team joins in by way of solos, mixed quartet, duet, vibra harp, et cetera. We try to utilize the favorites such as "Deep River," "Nobody Knows de Trouble I've Seen," and so forth. This is a feature the audience always enjoys.

9. *Hymn Stories.* The songs used for the congregational singing can often be made more meaningful if occasionally a brief account is given as to how the song writer was inspired to write his song. This always adds immeasurably to the song's appeal. There are various books on the market featuring stories of famous Christian songs, notably the books *Music in Evangelism*, by Phil Kerr, and *Stories of Hymns We Love*, by Cecilia Margaret Rudin.

This is but a sample of the interesting variations that can be worked into the evangelistic song service. These and others have been used by many of our singing evangelists with good results. If used sparingly as spice, they will help in relaxing the audience, in releasing pent-up frustrations, and will leave them free to receive the more serious things to follow.

In preparing the song service we should keep in mind that it is better to sing too few songs than too many. It also is better to make too few remarks between songs than too many.

The various suggestions I've attempted to bring to you must, of course, be drenched in prayer and inspired by the Holy Spirit or they are valueless. But, as we pick up the various tools and methods that fit us and the area in which we are working, and ask God's help on our efforts, we can expect His blessing. It is then that we will feel and personally experience the potential evangelistic power of inspired and Spirit-anointed singing and preaching.





## SHEPHERDESS

# Isn't It Time to Wake Up?

LUCILE JOY SMALL, R.N.

Christian Medical College, Vellore, South India

**L**AST Sabbath I taught the Sabbath school lesson on the subject of "Warnings Against Immorality." (In Asia we are six months behind the homeland.) When the subject of current styles of dress was introduced, one of the young Indian doctors spoke up. He named a nurse, a non-Seventh-day Adventist, who has recently returned to India after having spent some months in study in the U.S.A., part of the time in one of our institutions. He had heard her remark that Adventists insist that their members not wear jewelry, but they allow the immodest fashions.

### *Potted Plants and Pulpit*

Only a few days previous to this I was conversing with an Indian Seventh-day Adventist minister and his wife. We were earnestly discussing the reasons why our work goes as slowly as it does in this field. I asked these dedicated workers what, in their opinion, was the thing in the lives of us from abroad that most effectually counteracts our saving influence. Both answered that the first item on such a list would be the immodest fashions, especially the short, tight skirts, worn by some.

I have had the unhappy experience of sitting in an audience at a religious meeting and mentally writhing in embarrassment for a sister on the platform who had relaxed her stance thinking that she was concealed by the potted plants and the pulpit.

Almost without exception the men in that audience had wives and sisters who would scarcely be willing to show their ankles in public. Please bear with me until this is finished before you conclude that it is simply unkind criticism. This article is not being directed at missionaries only. They simply reflect the society in which they have been educated. I cannot help viewing the situation as it appears to the people we

work among. One young woman medical student said to me: "When I was in college I resented the missionaries because they did not uphold the standards of dress that we students were required to adhere to."

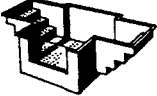
During our present term of service in India, two concerned parents (one a non-Seventh-day Adventist) have talked to me about their fears of this aspect of Western influence. What can I say to reassure them?


I will quickly agree that some of our sisters do dress modestly, that the most modest dress in the world will not secure for us an entrance into the kingdom of heaven (unless it is the white robe of Christ's righteousness), and that criticism is a more deadly sin than following current fashion. But should these facts close our eyes and our lips on this important subject?


Should we not take a candid look at the situation as it exists, and ask ourselves, How is it that so many of us today are wearing garments that even ten years ago we would not have considered suitable attire for a Christian?

### *Tape-Measure Religion*

The very word *standards* to many conjures up a dormitory dean with a tape measure in her hand and a frown on her face. May we also remember that "God is measuring you [and me]."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 11:1, p. 972. He measures us by the standard of His holy law, the standard which Christ exalted to cover even the impure thought. Because Satan has worked with untiring zeal to destroy the standards of modesty and purity, will God overlook the wearing of clothing which is designed to arouse impure thoughts? Need I say more?

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Daily here in India I see women dressed in long, flowing garments, who when they are out in public, cover it all with an outer garment that in many cases even covers the face. This in the hottest weather too. If millions of Moslem women can uncomplainingly wear such uncomfortable attire for the sake of their (or their husband's) religious convictions, should we not for the sake of our Lord be willing to keep our knees and thighs covered? I agree that we should not make of ourselves a gazingstock merely for the sake of being different, but does not good taste demand that our thighs and knees be concealed at all times, and that we not cheapen our Christian witness by daring necklines and bare shoulders?

#### *Cross or Protection?*

For many years I would not read the writings of the Lord's messenger because I felt that it would make me too different. But one look at Christ, His nail-pierced hands, His thorn-crowned head, makes me terribly ashamed that I could even think of modest attire as a cross. It is a protection instead.

As a people, dare we hope for the divine eyesalve in answer to our earnest prayers while we are deliberately closing our eyes to this flagrant sin that has slowly crept into our midst, and has in many cases made us and our high principles a laughingstock to the world? Is it not presumption to hope that God will even hear

our prayers while we continue to ignore His counsel in this matter? I love my sisters in the faith, but that love is an empty thing if I keep silent in the face of this danger. "Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God."—*Testimonies*, vol. 4, p. 647.

#### *A Demoralized Church*

God has given us specific warnings on this matter. "There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*Ibid.*, p. 648. "Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe. . . . There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds. . . . They [many] assent to the truth, but are not sanctified through it. . . . Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them."—*Ibid.*, vol. 5, pp. 76-78. Often I have been unable to continue reading. It is too painful.

#### *Still Time to Awaken*

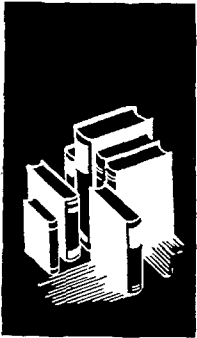
Under the chapter heading "The Laodicean Church" in volume 1 of *The Testimonies* are some very plain statements: "God proves His people in this world. . . . Many are leaning on a false hope. . . . The people of God should not imitate the fashions of the world. . . . In these last days, fashions are shameful and immodest. [Written more than 100 years ago. What would be said today?] . . . God is now testing you. . . . The weight of evil is fearfully against you. . . . Oh, that every lukewarm professor could realize the clean work that God is about to make among His professed people!"—Pages 188-190.

Thank God there is still time to awaken.

## HAVE YOU HAD IT?—

In connection with the filling of the Spirit, we talk too much about an experience instead of a Person. We hear the question, "Have you had it?" In the Old Testament we read about the Hittites; today we have the Ittites!

—VANCE HAVNER, *Pepper 'N Salt* (Revell)



## BOOKS

*Secrets From the Cave*, Thurman L. Cross, Abingdon Press, Nashville, Tennessee, 1963, 171 pages, \$3.00.

Many books have been written about the Dead Sea scrolls. Most of them are highly technical and often contain a mass of details incomprehensible to the layman. Dr. Cross has introduced many to the scrolls through education, television, and many lectures each year. This book is designed especially with the lay reader in mind, giving a brief nontechnical description of the most important features of the scrolls. The author has chosen the question-and-answer method of presentation. He answers seventy-two essential questions in a simple yet scholarly way, making this book a handy digest and guide that can be easily understood by all.

ANDREW FEARING

*Sports Alive!* James C. Hefley, Zondervan Publishing House, Grand Rapids, Michigan, 1966, 120 pages, \$2.50.

Before reading the book *Sports Alive!* I felt that the sports problems for Adventist youth were met as we meet all our recreational problems. Since seriously reading it I recognize that this unique book may be of help to our youth. While all "born again" Christians have learned to make the interests of Christ's kingdom first in their lives, *Sports Alive!* could be an effective tool in leading youth to Christ. Ministers and all evangelistic workers will here find an appeal for sports fans to dedicate their strength and skills in service for the church. Brief chapters and attractive examples of sportsmen who found Christ, hold the reader's interest.

Our denominational educational institutions have had to rethink this problem of organized sports. We have built gymnasiums and trimmed ball fields because modern educators are most health conscious. On our faculties are trained physical education instructors. How far can Seventh-day Adventists go along in this plan without violating true principles with Bible endorsement? *Sports Alive!* (and also the same author's previous book *Play Ball!*) may provide sane guidance to help our own as well as non-Adventist inquiring youth to think and act like Christians. The reader is impressed with the idea that Christian sportsmanship is of

superior worth. Fair play and skill in every undertaking hold high values in true living. Workers must meet these problems as new believers embrace our message. Here we may well learn from other young Christians to what extent such sports should occupy our time and strength.

LOUISE C. KLEUSER

*1600 Squibs and Quips for Church Bulletins and Bulletin Boards*, E. C. McKenzie, Baker Book House, Grand Rapids, Michigan, 72 pages, \$1.00.

This modernized, up-to-date material can be used with pleasure and profit by our pastors who prepare or publish church bulletins and those who use a pithy message on outdoor bulletin boards. Furthermore, much of this material can be used to give life and point to your sermons and talks. Some of the items are too spicy, and selection should be made with care. Many provoke thought while others are comforting and reassuring.

Here are a few samples: "Trouble is usually produced by those who produce nothing else." "Past experience should be a guidepost—not a hitching post." "When duty calls some people are never at home."

J. R. SPANGLER

Our efficiency without God's sufficiency is only a deficiency.

—VANCE HAVNER, *Pepper 'N Salt* (Revell)

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## NEWS BRIEFS

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

### Arabs to Aid U.S. Rabbi in Mount Sinai Project

An American rabbi on a good will trip to the United Arab Republic will climb Mount Sinai to secure four slabs of granite for his temple in Forest Hills, New York. Rabbi Theodore Ross, who helped form Temple Sinai ten years ago, will be accompanied to the mountain by Egyptian stonecutters who will hew out the slabs. The rabbi announced that the slabs will be inscribed with the Ten Commandments given by God to Moses on Mount Sinai. Two of the stones, he said, will be affixed to the wall inside his synagogue's sanctuary and two will be hung outside.

### Gideons' Special Drive: "Bibles for India"

Gideons International and its women's auxiliary closed their sixty-seventh annual convention in St. Louis by raising a special fund of \$26,007 for "Bibles for India." An offering of \$25,000 had been requested of convention delegates to provide at least 60,000 Testaments for school children in India. "The doors of many countries have been closed to Christian missions and missionaries," said Richard Bradley, retiring international treasurer of the worldwide association of Protestant men that promotes distribution of the Scriptures, "but the door to India is open right now. We cannot be sure that the door will remain open, so let's move in now and bring the Gospel to the thousands of children who have never heard of Jesus Christ."

### Bible Land Exhibit Area Is Planned in Tel Aviv

Holon, a Tel Aviv suburb, has been selected by a group of United States investors as the site of a projected 50-acre "Bible Land" that will include an entertainment area and park depicting Biblical scenes. Total cost is estimated at \$7 million. Details of the project were disclosed by Emmanuel Henigman, president of Israel-American Investment Corporation of Delaware, a major investor, who said it would be the largest such recreation area in Israel. It would include a nine-acre lake for boating, three swimming pools, restaurants, a min-

iature railroad, and a site for industrial exhibitions. One exhibit, he added, would be "Israel in Miniature," a three-acre model of the nation and its principle attractions.

### Billboard Campaign Answers "Death-of-God" Theologians

A group of North Dade County businessmen are out to show the public that God is alive. It's their response to the "death-of-God theologians." At eleven scattered locations in the county the group has erected billboards which read: "God is alive! We know. He spoke with us this morning." Beneath that statement appears a replica of an open Bible on which is printed the eighteenth verse of the first chapter of the Book of Revelation: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Bill Lauter, chairman of the billboard committee, said: "We are determined to go on record that we believe in a living Saviour, and to proclaim by any available media that because He lives, our lives as businessmen are changed."

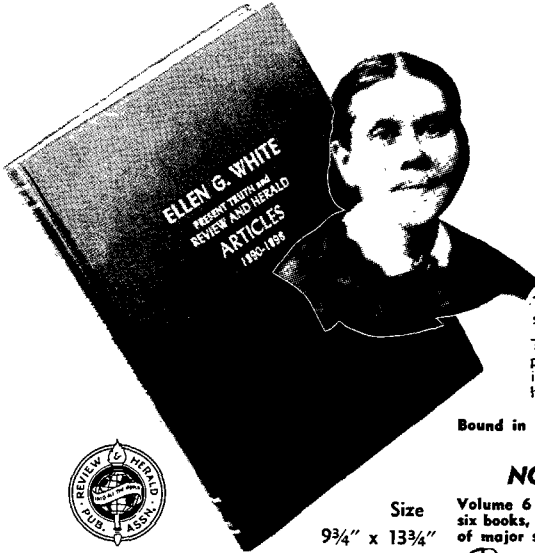
### Catholics Gave \$27.1 Million for the Spread of the Faith

Catholics throughout the world contributed \$27,152,365 last year to the International Society for the Propagation of the Faith, Vatican Radio reported. It said this was an increase of \$2,273,685 over 1964. The United States, with offerings totaling \$15,946,635, topped all contributing countries, the next highest sums coming from West Germany, Italy, Spain, France, and Canada. Funds for the Propagation of the Faith are distributed to Catholic missions everywhere in the form of "ordinary" and "extraordinary" grants.

### Atheist Literature v. Bible: Reds Spend 100 Times More

An American Bible Society official warned that Russia is spending annually about 100 times more on atheistic literature than the world's Christian churches spend annually on new Bibles. Dr. J. H. McCombe, Jr., A.B.S. executive secretary for church relations, told the Southern Baptist foreign missions conference that churches are doing "almost nothing" to place Bibles and other Christian literature in the hands of the estimated 20 million people around the world who become literate each year. Although about 85 per cent of the world population cannot afford commercially printed Bibles, he maintained, Christian churches spend annually less than \$15,000,000 for the translation, production, and distribution of the Bible. "The Communists are neither so indifferent nor so stupid," he declared. "It is estimated that the Communist government of the Soviet Union is spending yearly \$1,500,000,000 for literature outside the Soviet Union—all of it atheistic. How can \$15,000,000 stand up against \$1,500,000,000 in an age of exploding literacy?"

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## Cigarette Manufacturers Will Halt Radio Advertising

Britain's government has convinced major manufacturers to further reduce their advertising. Radio ads will be dropped by the manufacturers as contracts run out, and newspaper and poster advertising will be curtailed sharply. Cigarette advertising on television ended some ten months ago through government-manufacturers' agreement. Cigarette companies also will cut back the number of free samples distributed in England. In most instances manufacturers have turned to gift coupons when mass media advertising is curtailed.

## Four Expelled From Russia for Bible "Smuggling"

Three British tourists and a Dutch citizen were expelled from the Soviet Union for attempting to smuggle religious literature into the country, Moscow Radio reported. It said Anthony Hippiusley and his wife tried to smuggle through a border checkpoint 400 Bibles and other books, which they had received from the British and Foreign Bible Society for "illegal" circulation in the U.S.S.R. The books, the station said, were concealed in eight secret compartments in a specially adapted Volkswagen. A second smuggling attempt at the Lyausheny checkpoint in Soviet Moldavia, the Moscow Radio said, involved two Baptist ministers—John Murray, a Briton; and Johannes Fisser, a Dutchman. In each case the "smugglers" were ordered out of the country and their books and cars were confiscated.

## Reformed Synod Favors Ordination of Women

The General Synod of the Netherlands Reformed Church voted at The Hague 34 to 7 in favor of a proposal to ordain women to the ministry. It was announced that the issue will now go before parishes throughout the country; a final vote will be taken at the synod's spring session in 1967. Since 1948, women have been eligible to become elders or deacons in the Reformed Church, but only in rare and special cases could they become ministers.

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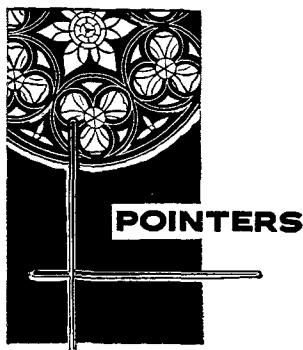
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**OF UNCTION AND FUNCTION** THE New Testament church is commissioned of God to cover the earth with the gospel of grace. Clay Cooper in his book *Nothing to Win but the World* has something to say about this.

"The founding church, covering between Easter and Pentecost, could never have contested the sway of Rome on the ancient world." He speaks of the descent of the Holy Ghost with power as the key to their transformation. They were indeed new men. Boldness replaced fear and their excuses became steps on the ladder which they climbed. "No unction—no function."

And of their impact? "Skeptics are swayed and unable to account for the dominion of these unlearned men." Mr. Cooper adds: "If in our confrontation with the godless, we are underpowered—it is no reflection on the *Prime Mover*." "One of the really significant needs of our times is a renewed awareness that the Spirit of God remains the only convicting, converting power in the universe." "Satanic forces are too well entrenched to be routed by less." "He is the answer to mediocrity." We should therefore seek this power in "full personal equation."

Finally let us "chisel this shackle from the ankle of the church, that 'evangelists are a special breed.'" If indeed they are, then how do you explain such laymen as the woman of Samaria, Mary Magdalene, and others? It seems that the possession of the gospel obligates its possessor to spread it. It is true that "he needs no call who has a command."

E. E. C.

**STOP PRAYING!** THE signal victory of Israel over Jericho was soon eclipsed by their humiliating defeat at Ai. Not only were they shamed, but the spirit of fear gripped them. The record vividly describes their condition: "Wherefore the hearts of the people melted, and became as water" (Joshua 7:5).

The extremity of the situation is portrayed in the actions of Joshua who—

1. Rent his clothes,
2. Fell on his face before the ark,
3. Put dust on his head along with Israel's elders,
4. Questioned God's judgment in bringing them over Jordan.

The response of God to Joshua's performance

is significant. God in effect said, "Stop praying." The Lord seemed quite perturbed that Joshua would lie there on the ground sobbing out his troubles. "Get up! Why do you lie thus upon your face?" commanded God. Then the secret of their failure was divulged. Joshua's long, pleading prayers, or anyone else's prayers for that matter, wouldn't change the situation. It was not a time for prayer but a time for cleansing action. It was not a time for greater military activity or expansion of battle plans, rather a time for heart searching and confession. It was not a time for organizing, but a time for repentance. Willful, deliberate disobedience to God can and will cause defeat in our own personal lives as well as the life of the church. We who are waiting and longing for a second Pentecost should see to it that the Achans in our lives are put to death.

A hidden inward enemy renders us powerless against an obvious outside enemy. The pertinent question of the hour is, "Am I the man?" Have I been fervently praying for the fullness and power of the Holy Spirit while indulging in some known sin? A grieved Spirit is powerless to bless us.

J. R. S.

**ONE CHURCH** The current wave of ecumenism must be taken seriously if it is to be properly assessed. The proponents of Christian unity are in earnest about this matter. Nor may we be seen to fight any sincere, Bible-based plan that would bring Christians together in meaningful spiritual fellowship. Indeed, many of the arguments now employed against ecumenism might logically be used against any form of church organization.

Let the record show that Seventh-day Adventists are not against church unity. Let our pastors and members demonstrate their interest in, and concern for, humanitarian community projects—and where possible work with Christians of other faiths for meaningful solutions. Let it be known that we are not "isolationists" but people with a message that involves the whole of mankind, and that civil and religious liberty is for us a primary concern.

It should be clear that our reservations lie in the basis for, and objectives of, the current movers in the ecumenical field. In short, union *on* what and *for* what? Is it union *on* the whole truth as taught in the Scriptures? And is it for the purpose of spreading the good news as a unified body to the ends of the earth? If so, we will join today! But there are serious questions. Is the present movement a coming together of minds and hearts on scriptural truth? Will it avoid the spirit of intolerance historically characteristic of all colossal monolithic agencies whether political or religious? Will its method be free of political coercion or can it? And further, what of conscientious objectors? These are the questions that dictate our policy of "limited involvement" unless and until these questions are answered. Meanwhile, we resolve ourselves to "continuity of purpose in a generation of change" (Lyndon B. Johnson).

E. E. C.