

# The MINISTRY

VOLUME XLI

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No. 1

## WORLD REVIVAL AND EVANGELISM

★ REVIVAL AND REFORMATION  
THE BURDEN OF PRAYER AND  
STUDY BY ALL DIVISIONS, UNIONS  
AND CONFERENCES

★ REVIVALS CONDUCTED IN  
ALL OUR CHURCHES

★ EVERY WORKER ENGAGED  
IN EVANGELISM

★ ALL DEPARTMENTS AND  
INSTITUTIONS MOBILIZED  
FOR SOUL WINNING

See page 24.

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# EARLY and LATTER

# RAIN

NOTE: This article by Dallas Youngs is the first of a series of four which we are sure will prove helpful to our readers.—EDITORS.

**W**ATER in the Bible is emblematic of the Holy Spirit. Jesus called it "living" water when in converse with the Sychar woman. It is "holy" water in Numbers 5:17, but if the woman was guilty it was changed to "bitter" water. It was the "water of purifying" in Numbers 8:7, or in the Revised Version, the "water of expiation" (atonement).

Said Jesus, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John 7:37-39).

When Joshua and the Israelites crossed the Jordan and came into the land of Canaan, they came into a well-watered, well-favored land. In Goshen of Egypt they had been forced to irrigate their farms and gardens. "But," said the Lord, "the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven" (Deut. 11:11).

There were two seasons of the year in which the rain fell abundantly. In the latter part of October and early November (the Hebrew month of Heshwan) came the early rains.

The second downpour came in the spring in the latter part of March and the first part of April (the Hebrew month of Nisan). The October-November rains were called the early rain, and the March-April rains were called the latter rain.

### *Represents Work of Holy Spirit*

"In the East the former rain falls at the sowingtime. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender

### DALLAS YOUNGS

Director, Lone Star Bible Correspondence School  
Huntsville, Alabama

shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ."—*Testimonies to Ministers*, p. 506.

### *Rains Delayed*

Canaan was the land of the Hittites, the Canaanites, the Amorites, the Perizzites, and the Hivites. This was the land "flowing with milk and honey" (Ex. 3:8). It was "a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey" (Deut. 8:8). God gave His people the land and blessed them in it, but it was on conditions of obedience:

"Thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. . . . Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day" (verses 6, 11).

With the passing of time, when the people forgot God, the "early" and "latter" rains were delayed or did not fall. The people came to recognize this as due to their sins. Thus when the rain did not fall they would declare periods of fasting, which sometimes continued for several weeks until the rains came.

### *Two Great Visitations*

The two periodic seasons of rain in the land of Canaan symbolized the two great visitations of the Holy Spirit—one at the beginning of the gospel dispensation, and the other at its close. The outpouring of the Holy Spirit at Pentecost was the former rain. This was given at Jerusalem. The stage was perfectly set. It was the Feast of Pentecost, and "devout men, out of every nation under heaven" were there. The visitors from some eighteen different nations were astonished at what they saw, what they heard, and what they experienced under the Spirit's power. Peter stood up and told the people this was the fulfillment of Joel's prophecy that God would in the last days "pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17).

Made courageous by the Holy Spirit, the coward of the crucifixion told the people they had crucified the Lord of glory, even Jesus the Son of God. When the people heard this they were "pricked in their heart" by the Holy Spirit, and cried out: "Men and brethren, what shall we do?" Peter's reply is for all generations: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (verses 37, 38).

That very day three thousand were converted and baptized. The Spirit continued His work and other thousands were baptized. "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:7). So great was the Spirit's grace and power that Paul, near the close of his ministry, wrote to the Colossians and said, "the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col. 1:23).

"The Spirit came upon the waiting,

praying disciples with a fulness that reached every heart. The Infinite One revealed Himself in power to His church. . . . 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.

### *Words Made Powerful*

Under the power of the Spirit the words of Peter and the other apostles became powerful instruments to convict the hearts of men for their wickedness in crucifying Jesus. This was the "early" rain, the "former" rain, and tremendous were the results of it; but the outpouring of the Spirit in the "latter" rain will be even greater. Millions embraced the faith of Jesus during the early outpouring, but multiple millions will be converted during the latter rain.

### *Now Is the Time*

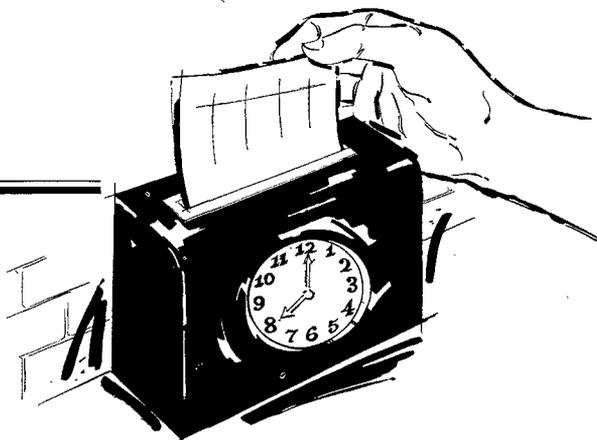
We are now living in the time of the "latter rain." Showers are falling in a few places on earth, but generally this is not so. Generally, "as a people, . . . we are as dry as the hills of Gilboa that had neither dew nor rain."—ELLEN G. WHITE, in *Review and Herald*, March 11, 1890, p. 146. As the original disciples prayed for the fulfillment of the promised Spirit, so are we invited to pray: "Ask ye of the Lord rain in the time of the latter rain" (Zech. 10:1).

The Spirit was given in Pentecostal power in answer to prayer, together with confession of sin and dedication of life. The Spirit will be given in "latter rain" power in response to exactly the same conditions. There is nothing that we need so much as Pentecostal power in this hour. We talk of "finishing the work," and yet we are no more able to finish it than the early disciples were to begin the work without the Holy Spirit's power.

God will give the "latter rain" as He did the "former," but we must seek for it. "Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's co-operation is required. God's work for us demands the action of our mind, the exercise of our faith."—*Testimonies to Ministers*, p. 508.

Camp meetings, workers' meetings, gen-

*(Continued on page 39)*



## WORKERS' *STEWARDSHIP OF TIME*

K. F. AMBS

*Assistant Treasurer, General Conference*

**M**ORE than perhaps any other group of workers, church pastors or district ministers are on their own when it comes to the administering of their days.

True, there are regular appointments throughout the week that are on recurring schedules, but these consume comparatively few of the weekly hours.

For the minister who is the pastor of one or possibly two churches a well-defined daily program planned on an hour-by-hour basis is the only answer to frustration and muddling through week after week.

Of course, the minister must be on call whenever needed, and these calls will interrupt but need not totally disrupt the daily and weekly schedule.

### *A Study Desirable*

It is highly desirable that wherever possible the pastor have a study—preferably at the church—and that he have office hours when he can be reached at the study. Such an arrangement has definite advantages.

1. Church members know they may reach

the pastor at such times without feeling they are imposing on him.

2. Opportunity is afforded to have conferences without family interruptions, which are bound to occur when the study is in the parsonage.
3. When not occupied in conferences the time may be employed profitably for study or planning.

### *Organized Visitation Program*

The pastor's visiting program should be on a well-organized basis. It should be consistent and carried out in a businesslike manner, without seeming to be so. Every minister has members with whom it is more pleasant to visit than with others. Long pastoral visits can be very time consuming, and thus destructive of the well-planned program. Unless the members of the family being visited have unusually critical problems, visits should be brief, friendly, and informal, yet contribute much to the spiritual tone and well-being of the members.

*(Continued on page 12)*



## Looking In on the Autumn Council

**E**VEN a verbatim account of the 1967 Autumn Council would be like making a molehill out of a mountain. This statement applies not only to the council's moments of deep spiritual significance but also to the time spent on tortuous problems confronting our movement in an era of bewildering change.

### *Major Council*

Usually the second council after the General Conference session is a small one devoted mainly to North American Division business. But the session this year found all overseas division leaders, along with North American local presidents, in attendance. The worldwide revival and evangelistic advance, plus numerous knotty problems, undoubtedly led to making this council a major one. Daily business sessions were held in the Takoma Park church but the evening reports were given at the Sligo church and broadcast over the Columbia Union College FM station. The large evening attendances probably rate this council as the one with the greatest community impact of any Autumn Council conducted in recent years.

### *Negatives and Positives*

So that we may be able to end this article on a positive note, consideration will be given first to problems discussed at the council. The very first business session plunged the delegates into the barbed church-state relationships in the United States. Our educational and medical institutional administrators are faced with multimillion-dollar building programs. The American Government's financial give-away program is well nigh irresistible. Can the financial structure of the church survive if she is expected to dole out expansion and remodeling dollars? Any pastor-evangelist whose church or dis-

trict sponsors a church school faces in miniature what the church faces with its universities, colleges, and hospitals.

The traditional American Adventist position has been to refuse acceptance of government funds either for operating expenses or for capital improvements. Good consecrated men on both sides of the church-state volleyball net presented their views forcefully and clearly. One was reminded of the early New Testament church council recorded in Acts 15, where a very spirited but pointed discussion took place over the matter of circumcision and related laws. The issues of this early church council seem to be minute compared with our dilemmas today, but the importance and relevancy of their problems to their day was just as great.

Who knows the right way to pursue? I discussed this problem with men of opposing views, and each presents seemingly logical and conclusive evidence supporting his stand. If the vote depended upon the sincerity and dedication of these men, it would result in a draw.

### *Solutions Available*

Those reading these lines may have the answer. There is one thing certain, our leaders need our prayers. Just as the world's political leaders face problems they are unable to solve, so do our church leaders. There is one difference—a vast difference—we have a God who has the answers. Our inability to solve these problems does not mean that there are no solutions. It simply means that the church needs to move forward on its knees. Guidance will come if leaders and laity alike are determined to elevate Christ and His plans above all. My own personal viewpoint is that we need to restudy our objectives as a church. This could possibly lead to a major overhauling

of our present policies and trends and place an emphasis on certain values and goals that formerly have been neglected.

This particular problem was not solved. We will face it again and again. For certain, if the church continues to operate on its present educational and medical policies, written or unwritten, something must give one way or the other. Our earnest prayer is that God's plan for us will triumph and not man's will. If men triumph without God leading, disaster will be our reward.

#### *Heartstrings and Purse Strings*

A second major problem stems from salary rates. It is rather interesting to note how much time and energy were spent on the dollar sign. Yet as I reread Acts 15 I couldn't find a single word or phrase dealing with wage scales. The entire church council was involved with theological discussions. I have often wondered what would happen to our councils if at least half the time was spent on theology! Attendance at this year's council was always at its height when financial matters were being discussed. Heartstrings and purse strings seem to be quite inseparable.

Buttonholing several hospital administrators helped me to understand some of the salary problems they face in the medical field. Competition, area wage scales, the American Nursing Association, hospital unionization, and Federal wage-hour laws are the main contributing factors that affect our denominational hospital wage scales. Space will permit only a brief commentary. The crux of the whole problem centers on our basic concept of sacrificial living on the part of denominational employees. The antecedent of this concept is our denominational wage scale, which in the past has been equated with lower, as compared with the world, but livable salaries. Which road should the church travel? Shall we remain as a unit and keep wage scales relatively uniform or shall we permit one segment of the work to launch out on its own and pay what the worldly environment dictates? Should trends of the times affect our decisions in this area? If we say Yes, then what will we answer when educational and publishing institutions come along with the same arguments? These are not easy problems, but God has the right solution. We appeal to our world ministers to pray that God will grant wisdom to our leaders in dealing with these and a host of other prob-

lems. To condemn or criticize is not only useless but damaging.

#### *Need of Reversing a Trend*

One interesting combination of both good and bad centers on our financial gains. In 1966 our tithes and offerings exceeded any past records. But the relationship of tithe and mission giving is still headed the wrong way. During 1966 in North America, according to the treasurer's report, our members contributed the lowest average ever for missions—only .242 for every dollar of tithe. In 1931, our highest record was .679, and this was in depression years.

It was pointed out that if our 1966 mission giving was in the same proportion to tithe as it was in 1931, we would have contributed nearly \$30 million more! More than double!

From a financial standpoint, one of the finest actions taken in recent years, from this writer's viewpoint, was the allocation this year of nearly \$700,000 for evangelism in North America. This administration is not merely talking evangelism, but giving tangible evidence of its conviction. Of course the \$44 million budget, the largest in history by \$4 million, electrified the delegates. Especially when numerically our church is small, to consider an amount of this size staggers the imagination. God is good to give such a liberal spirit to His people.

The morning devotionals were outstanding. These will appear in the *Review*. The nightly reports of world divisions were most encouraging.

In spite of difficult problems, in spite of Satan doing everything possible to stop the church's progress, in spite of adverse circumstances in every country, a feeling of triumph pervaded the entire session from beginning to end. This is God's movement. I, along with you, am proud to be a Seventh-day Adventist and doubly proud to be a Seventh-day Adventist minister. J. R. S.

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The test of every religious, political, or educational system is the man that it forms.

It is not what he has, or even what he does, which expresses the worth of a man, but what he is.  
—Amiel.

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## SOUTHERN ASIA

# Ministerial Institutes

W. H. MATTISON

*Ministerial Secretary, Southern Asia Division*

**T**HE one great cure for any ills in a church is evangelism." With these words Andrew Fearing set the keynote for the ten ministerial institutes held during the summer of 1967 in the Southern Asia Division. He challenged ministers "to do that which they were ordained to do; that is, win souls and not be content with just turning the little wheels of a church program." He showed how every activity and service of the church could be used in a positive way for the winning of souls to Christ. Pastor W. H. Mattison associated with Elder Fearing in these institute programs.

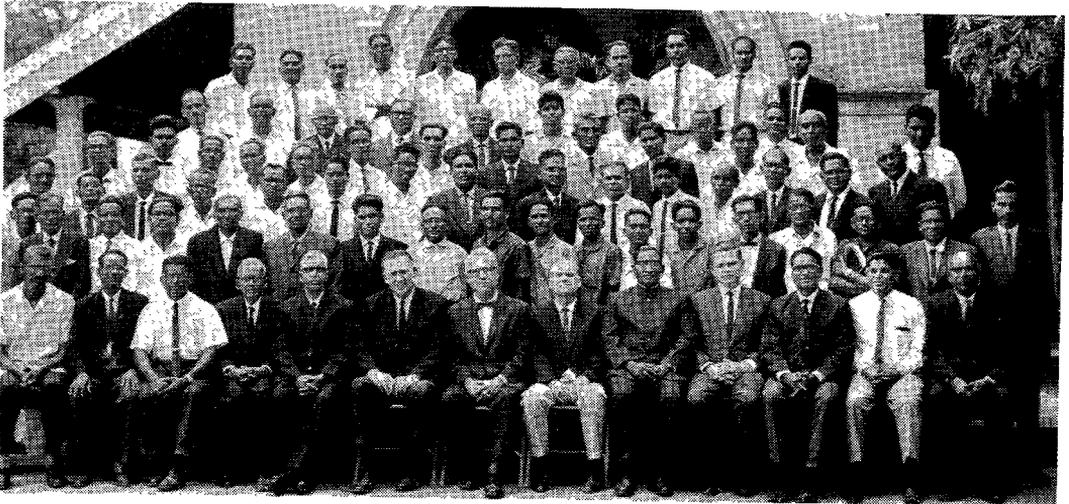
For the 450 ministerial workers who assembled in India, Ceylon, Pakistan, Nepal, and Burma, classes were conducted in the skills of evangelism, personal and public ministry, the art of obtaining decisions, preparing and holding converts, money and how to get what is needed, worship, developing an evangelistic atmosphere in the church, basic messages that make Seventh-

day Adventists, health principles as a strong arm in soul winning, practice preaching, the Christian approach to those in the Southern Asia environment, and many other practical themes for a more effective ministry. It was emphasized that if we are to reach the people of these lands with the gospel, we must adapt our methods to Eastern thinking and customs.

At each institute outstanding reports of evangelistic activity were given. The workers reported 1,300 baptisms for the first half of 1967. The South India Union ministers' and lay preachers' reports have set the pace for Southern Asia in 1967. With a working force of 200 ministers they had held 150 evangelistic meetings in the first six months of 1967, and they have baptized 915, which has resulted in a tithe increase of Rs. 38,000 in the union for the same period.

The largest single baptism thus far in 1967 was sixty-seven, which came as a result of meetings held by P. R. Israel, the

**South India Union workers attending Ministerial Institute at Nuzvid, August 6-11, pledged to win 1,403 new members to the church in the remaining months of 1967.**

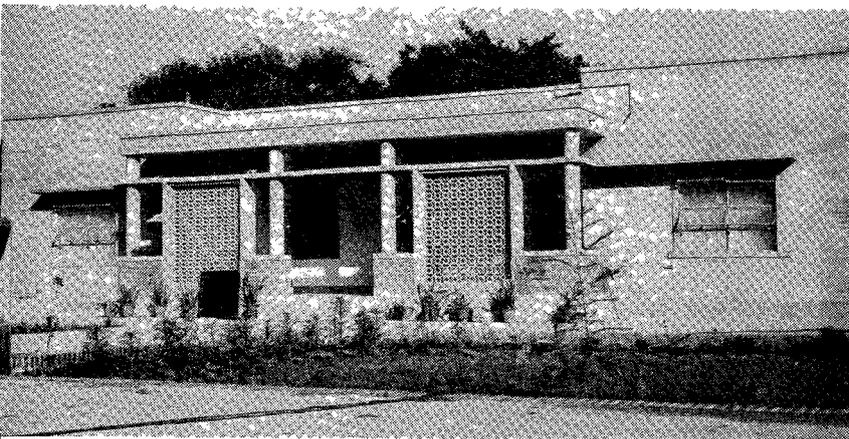


Sabbath school secretary of the Tamil Section. The practice is followed in South India, Ceylon, and Burma that one cannot be an officer or departmental secretary of the union or local section unless he is willing to hold at least one series of meetings a year.

Mr. Monickam, an eighty-five-year-old lay preacher, with a long white beard, added much color and interest to the India institute. For the past forty years he has gone from village to village, preaching the Adventist message. He has done this in more than three hundred villages of the Tamil Section. As a result, he has seen more than three hundred believers baptized as a reward for his ministry. During the past year he inspired and led eighty men to follow his example. They have pledged themselves to finish the work of heralding the message throughout their local area. Recently, while walking to preach in yet another village,



**Andrew Fearing cutting the ribbon at the opening of the new North India Section office building in New Delhi.**



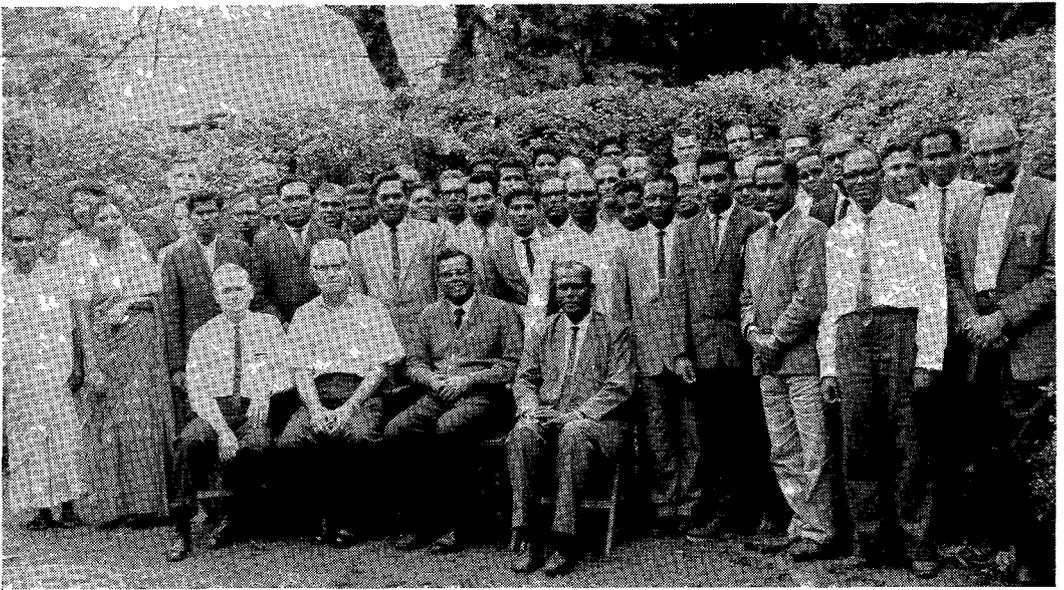
**Left: Front entrance of the new offices.**

he fell into a blind well, thirty-five feet deep. A woman had fallen in that same well the week before and was killed, but God miraculously preserved the life of our brother. Not a bone in his body was broken. He was rescued, cleaned himself as best he could, and began to preach to the people who had gathered to see what had happened.

Our institutions have been closed in Burma, so the teachers, nurses, and institutional workers have become preachers. Burma now is the second highest in the division for baptisms. Last year there were 394 baptized in Burma, and this year the number has been doubled for the first six months! Twenty-four Buddhists have been baptized. This marks a new day for Burma.

Eleven new churches have been erected to house the rapid growth in the past two years.

Preceding the Ceylon institute, the annual camp meeting was held at the Lakpahana Training Institute. This camp meeting had in attendance more than half the total membership on the island, a fact which in itself indicates the vitality of the people there. Naturally, these meetings were evangelistic, and to Andrew Fearing's appeal at the last meeting, thirty came forward indicating their desire to join the church. Also twenty were baptized after the closing Sabbath service. This brought to eighty the number baptized this year in Ceylon and doubled their baptisms over last year in the same period.



Forty-five Western India workers and many visitors from Poona attended the Western India Union Institute at Narsapur.

During these meetings eight laymen and all the mission workers dedicated their pledge to enter some new area with evangelistic meetings in the next year.

One of the bright spots in the Pakistan Union is in the area of the great waterways of the mighty Brahmaputra, where our Kellogg Mookerjee High School and the Gopalganj Hospital are situated. Here Pastor N. D. Roy has preached to thousands. Last year fifty-one were baptized in this area and seventeen have been baptized so far this year. This was the greatest disaster area of the world in 1965, but whatever the circumstances, evangelism lights a light when men are on fire for God.

Another troubled area, because of political strife, is the Assam Section of the Northeast Union. We conducted the institute in the beautiful city of Shillong. This high, cool place was indeed a welcome relief after the steaming heat found almost everywhere else in India at this time. In this section we heard how God had blessed our workers with 108 baptisms so far this year, and 100 more are ready for baptism. Most of this work is accomplished in the interior of Assam and in hard-to-reach places. There is also much political strife in this area. The lay tithe expected for the whole year has already been received at the half-year mark. The first church ever to be built in the Assam Valley was recently dedicated with a membership of twenty-nine. The people are of good courage.

The Northwest India Union Ministerial

Institute was held in conjunction with the North India Section's silver anniversary celebrations. Here president I. M. Chand gave us the good news that there have been more than 1,500 baptisms in the past 15 years from 1952 to 1967. The Ingathering has risen from Rs. 3,000 to Rs. 48,000 over the same period, and the lay tithe has increased fivefold to Rs. 15,000 this year. Delegates from the villages, former presidents, Pastors Faqir Chand and W. H. Mattison, were also present, along with many other pioneers in the work.

There are now fifteen church buildings completed to house the membership, and six more in the planning stage. The church school income rose from Rs. 184 in 1954 to Rs. 61,000 in 1966. This area has also been troubled with the conflict of war, and so it was with a sense of urgency that the Northwest Union workers gathered to attend the ministerial institute in the New Jullundur church. It is also here that the Ruby Nelson Memorial Hospital has been started.

The high light of the occasion was the opening of the new section office building. Pastor Andrew Fearing officiated in cutting the ribbon for the opening of this fine office building. He also presented service buttons to the workers of this section, stating the number of years they had labored in behalf of souls. Pastor Harnam Dass, with forty-one years of service, was the senior worker of the group.

*(Continued on page 35)*

DEAN L. HUBBARD

Ministerial Association Secretary  
Korean Union Mission

# FIELD SCHOOL OF EVANGELISM IN KOREA

**F**ROM August 5 to September 2, 1967, seventy workers and students participated in the first field school of public evangelism to be held in the Korean Union. Bruce Johnston, chairman of the religion department of Southern Missionary College, joined forces with Dean L. Hubbard, secretary of the Korean Union Ministerial Association, to provide this in-service training for our workers in Korea.

### *Largest Attendance in History*

In conjunction with the field school, Pastor Johnston conducted a series of public evangelistic meetings. These meetings, which were held in the Seoul Academy Auditorium, drew the largest attendance ever to attend a series of meetings conducted by our people in Korea. The auditorium, which has a seating capacity of 1,400, was filled every evening, with from

200 to 400 people sitting outside. Fifty per cent of the average attendance was non-Adventist. Of the 413 who have made decisions to date as a result of the meetings, 150 (or 36 per cent) were from non-Christian backgrounds. Of this group 23 were Buddhists, 21 from other cults, and 106 claimed no religious belief at all. This latter group represents by far the largest segment of Korea's population. To date 99 of this group have already been baptized, with several more baptisms planned for the future. Apart from the decisions for baptism, the area pastors have nearly 2,000 interests to follow up. It is hoped that within a year's time 500 baptisms will be realized as a result of this campaign.

In planning for the campaign it was decided to single out one suburb and thoroughly organize and cover it rather than try to reach the entire city with one effort.

Those who attended the first field school of public evangelism in Korea.





Bruce Johnston, who conducted the field school, and his interpreter.

Not only was this plan less expensive but it proved to be very effective. Ninety-five per cent of the people who came to the meetings lived within a one-and-a-half-mile radius of the auditorium. With at least eight other similar residential suburbs in Seoul a continual program of sectional evangelism appears to be very promising.

#### *Church Organization*

Because of the lack of street names and consecutive house numbering, personal visitation has always been a very difficult problem in Korea. In order to overcome this handicap a unique program, which combined the work of the laity and the ministry, was inaugurated. Upon checking with the local authorities it was discovered that the entire city is divided into many divisions, subdivisions, and sub-subdivisions. In fact, this dividing continues until ten to twenty homes form a single unit. This dividing is done by the city in order to provide adequate police protection and also facilitate the delivery of mail. It also proved to be an excellent method of organizing our people for the effort. The entire church territory was divided along these prefixed lines. Next, the membership was divided into bands following the same pattern. A band leader was selected and given the responsibility of knowing who lived in every home in his district. These bands not only worked effectively when it came to visiting every home in the territory in preparation for the meetings, but when it

came time to visit in the homes of the interests the band leaders were able to accompany the workers to any home they wished to visit. In this way it was possible to carry on extensive visitation, and many decisions were claimed in the homes.

The Ministerial Association in Korea has outlined an extensive program of field school evangelism for the future, with the goal that every worker will have had an opportunity to participate in one of these schools within the next three years. With a ministry trained to do effective evangelism, it appears that the greatest days for the advancement of the work in Korea are yet in the immediate future.

## Workers' Stewardship of Time

*(Continued from page 5)*

No matter how short the visit it should always be concluded with a short earnest prayer for the member, the family, and any special needs. Such visits will do much to maintain and build up the spiritual tone of the church.

#### *Time for Relaxation*

Relaxation is essential in a program as full and demanding as that of the minister. If your program is well organized it will have some time for personal and family fun and relaxation. A weekly work schedule that lacks time for recreation and time off is incomplete.

Years of personal experience both as a worker and as an administrator have convinced me that one of the most critical problems facing young ministers fresh from the regimented life of college and seminary is the wise apportioning of hours and days.

For most of us the only genuine contribution we can make to the cause of God is to employ our time as efficiently as possible in our efforts to bring the gospel to men and women for whose salvation we are responsible.

Far from bringing on feelings of regimentation and restriction, a well-organized daily, hourly calendar will free the worker for constructive thinking and advance planning. It will permit devoting more time to devotion and Scripture study and will assure the members that their pastor is alert, interested in them personally, and accomplishing things for the good of the church.



KNOW THYSELF

## "little foxes"

THAT UNDERMINE A MINISTER'S SUCCESS

LESTER G. STORZ

Pastor, Oregon Conference

**W**ERE we to attempt to catalog all the possible "little foxes"—pitfalls of the twentieth-century minister—we would indeed end up with one or more volumes of considerable proportions. So I shall limit my remarks to a few of the exteriors of a minister's life which can and do often trip him up.

1. *Desire for Praise.* We just do not like to admit the presence of this "fox" in our lives. To check on it, I ask myself: "Do I feel let down when the service is over and the hands are all shaken, and only a very few persons commended me for the 'excellent' sermon?" Even after many years of preaching one may find it tempting to judge the degree of success of each sermon by the response in, and sincerity of, the favorable comments at the door. Inasmuch as Ellen G. White condemns this practice, some of our members refrain from such praise—but many offer it freely. Is that your criterion of a successful message?

A minister must not expect praise, neither should he feed upon its bewitching power. It makes him feel good, important, talented, and influences him to lean on praise and reputation rather than on the Spirit. The trouble with most pastors is that they prefer to be ruined by praise than saved by criticism. The minister should live so close to God daily that he will become neither self-confident nor discouraged.

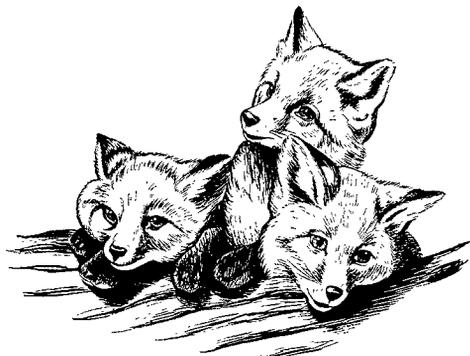
2. *Oversensitiveness* (polite way of saying "proud"). How easily one becomes concerned about unfavorable comment—especially when the criticism involves oneself! Am I just as upset about unfavorable criticism of a fellow minister? If not, I am selfish indeed. Let us never rejoice to hear of the failings of other workers. Pride and selfishness go hand in hand and knock constantly for entrance at the heart's door—unless they already dwell there!

Are we offended when criticized? Remember, it is pride that causes offense—not the other fellow! True Christians have no grounds on which to become offended. When we do, the old man of *self* is not crucified. When criticized we should be big enough to take it! If it's true, let us accept it and profit by it; if it's false, ignore it. We show how big we are by the way we accept or fight criticism. If no one criticizes us, it's a sure sign we're not doing our duty. In the flyleaf of my Bible I have written:

If the minister's face is not flint, if he has not indomitable faith and courage, if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those whom he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God.—Ellen G. White, *Review and Herald*, April 7, 1885, p. 209.

I often tell myself "the dogs bark, but the caravan moves on!" Let us not stop to stone the devil's dogs—he has too many more, and besides, that is not part of the great commission.

3. *Jealousy.* "In ministers?" you ask. Yes, unfortunately it can be true, especially when a fellow minister (whom we are always tempted to feel is equal or inferior to



# INTRODUCING

## A New Ministerial Association Secretary



EDWIN C. BECK is a native of North Dakota. He graduated from Union College in 1946. During his senior year he was one of ten students listed in *Who's Who in American Colleges and Universities*. His internship and early ministerial labors as pastor-evangelist were in the Texas Conference.

In 1953 he accepted a call to serve as pastor of the Rangoon, Burma, church. After five years, while on furlough, he received word that a visa to return to Rangoon could not be granted, so he responded to a call as pastor-evangelist at Highland Academy in Portland, Tennessee. However, after only seven months he was called to the presidency of the Ceylon Union. Seven years later he returned to the homeland for the education of his three children. When the Washington Conference called him to serve as ministerial secretary, he accepted without hesitation, the work of the ministry and evangelism being so close to his heart.

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ourselves) is spoken highly of or is advanced to a "higher" position. I have known some who on such occasions would immediately launch a criticism campaign to "bring him back where he belongs!"

4. *Laziness*. This habit in varying degrees and forms is another "little fox." It is all too easy to become:

a. Lazy or careless in maintaining one's prayer life.

Satan takes control of every mind that is not decidedly under the control of the Spirit of God.—*Testimonies to Ministers*, p. 79.

Just as soon as a man separates from God so that his heart is not under the subduing power of the Holy Spirit, the attributes of Satan will be revealed, and he will begin to oppress his fellow men. . . . This disposition is manifested in our institutions . . . in the relation of the workers to one another.—*Ibid.*, p. 78.

b. Lazy in Bible study and reading. This leads to fossilizing in the ministry. Preachers must forever be students.

c. Lazy in work. Ingathering, evangelism, visitation—building up all phases of the Lord's work. A good balance must be maintained, and then at times you will be criticized for not doing enough!

d. *Lazy* in recreation is a failing for some of us. Chinese nationals once placed the epitaph "Burned Out for God" on a missionary's tombstone. He had been an incessant worker. Some may be proud of this, and indeed, this may be better than to be a shirker of responsibility. But intemperance is sin. Balance must be maintained. To skip your annual vacation because you are "too busy" does no one a favor—not even He who said, "Come ye yourselves apart into a desert place, and rest a while."

5. *Overseriousness* (not the same as oversensitiveness). Everyone needs a good sense of humor. "Old Sober-sides," who can never smile or laugh, is headed for ulcers and the grave. He doesn't belong in this age and there is no place for him! The "Bossy must be a good Christian because she always has a long face" attitude, is unscriptural. Life is a privilege, not a burden. Christianity, obedience, tithing, Sabbath keeping, health reform, work, et cetera—are all privileges, not burdens. Pastors have enough tensions and burdens without adding unnecessarily to them by wrong attitudes on life. Perhaps there are few professions which have more and greater strains than that of the ministry—though few of the laity at times appear to be aware of this! These stresses, without a great faith and dependence on God, and without a happy spirit and good sense of humor, will soon deflate an individual.

Against the opposite extreme of lightness, levity, jesting and joking, cheap, common talk and light, trifling behavior should not be tolerated. These cheapen and weaken one's influence for good.

6. *Gossip*. The minister, as well as his wife, must be a good conversationalist. This does not imply "good gossip"! Never gossip about others. People confide in you; don't break that trust. James's admonition "speak not evil one of another, brethren" should be carried into the finest facets of our communication. Just passing on apparently harmless information about another can be dangerous. Remember:

Great minds discuss principles,  
Average minds discuss events,  
Small minds discuss people.

Remember, the church is suffering more from the sheepishness of the sheep, than from the wolfishness of the wolves. To belittle is to be little. Blackening another's fence does not whiten our own. Most

(Continued on page 40)

# VISITING

## WITH A PURPOSE



J. BYRON LOGAN

### REUBEN A. HUBBARD

*Pastor-Evangelist, Idaho Conference*

**O**UR people need to be visited, but every visit should have a purpose. Two things give the impression that the minister does not have much to do: (1) Lack of pastoral visiting, (2) meaningless pastoral visiting. If our visits are businesslike, brief, friendly, the people really appreciate them. And this kind of visiting can accomplish much for the members and for us. A brief visit will enable us to visit all our parishioners more often.

The pastor's image is important. A member of a certain Seventh-day Adventist church told the pastor before the entire church board: "I have to work!" Do pastors "have to work"? Our visiting will largely determine the image we create. A pastoral visit that is purposeless, too long, and too relaxed doesn't create the impression that the pastor has much to do. Let us keep our feet off the footrest and not visit aimlessly.

#### *Ask Questions*

We can make our pastoral visitation more meaningful by asking questions. This gives us vital information that will aid us in every other phase of our work—our preaching, lay programs, prayer meetings, et cetera. We can find out much about a church member by asking questions.

Some of the questions the pastor might ask on a first pastoral call are: 1. How many children do you have? 2. Are they in church school? 3. Do you usually attend prayer meeting? 4. What subjects would you like to have discussed? 5. Who are your neighbors (in the various directions)?



During the closing meeting of the Paraná, South Brazil, Conference camp meeting for 1967, Pastor Joao Wolff, president of the conference, reported on the offerings and pledges for conference-wide evangelism which had been received during the evening meetings and on the Sabbath. The totals received amounted to Cr.26,140,471 which is almost \$11,882. This was the largest offering for evangelism ever received in the Paraná Conference and was given in response to the strong appeal of the General Conference and the South American Division for increased evangelism in every church.

6. Have you ever discussed your faith with them? 7. How long have you been a Seventh-day Adventist? 8. How did you become a member? 9. What church offices have you held?

Other questions can be added to these, but the important thing is to ask questions! If evangelistic meetings are planned, the pastor might ask, "Will you invite your friends and neighbors to the meetings?" "Do you plan to attend every night?"

Meaningful pastoral visiting can do more for the spiritual welfare of the church than powerful preaching.

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. There are families who will never be reached by the truths of God's word unless the stewards of His grace enter their homes and point them to the higher way."—*Gospel Workers*, p. 187.

"To my ministering brethren I would say, By personal labor reach the people where they are. Become acquainted with

them. This work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it. . . . If it is omitted, the preaching will be, to a great extent, a failure."—*Ibid*, p. 188.

Questions asked in a kind way will accomplish the following:

1. Provide vital information concerning the spiritual condition of the church member.

2. Get the member to talk about himself. When he is talking, he is more relaxed.

3. Shorten the time required for visiting.

4. Give direction to our preaching.

5. Provide information that will aid in organizing the church for missionary purposes.

6. Aid in planning a prayer meeting series.

Never should the people be able to say, "I have never had a pastor in my home." By wise planning, careful use of our time, and wise visiting, every member can enjoy the benefits of a pastoral call. And the spirituality of the entire church will be improved by a well-organized visiting program by the pastor.

**A** "PASTOR," in the agricultural sense, cares for sheep in a pasture. He sees to it that they get the grass they need, that they are protected from their enemies, and that they are given assistance during lambing or sickness. If there were no pastor, if the sheep were left without shepherds as they were in Jesus' time, the helpless people would be harassed and ultimately destroyed (see Matt. 9:36).

What is the use of catching a lot of fish if they all slip right through a hole in the bottom of the net? The goals of the church are (1) to persuade people to assent wholeheartedly to the gospel, and (2) to help them grow up to the full stature of men and women in Christ Jesus. The specialist in itinerant evangelism is primarily concerned with the first goal while the pastor spends most of his time on the second. Both are evangelists.

What is the use of delivering a healthy baby if you are going to put him into an environment where he can't survive? The obstetrician is a vital member of the medical team, but there is no point to his techniques if we give the children such poor pediatric care that they fail to survive their infancy.

Everyone agrees that this line of thought is reasonable in theory, but we are nevertheless baffled at times to meet those who are willing to do almost anything to bring new members into the church but almost nothing to keep them there. As far as they are concerned, the pastor's role is at best a necessary evil. True evangelism, as far as they are concerned, has to do almost exclusively with the tent and the sawdust trail and is entirely foreign to the experience of worship, to the encouraging of devotional life, and to spiritual guidance.

#### *What's the Point?*

But why do we bring people into the church? Isn't it so that they will worship God and forsake their idols? Rachel went back to her idols. She is not the only person who has done so after having nominally given them up. It is the pastor's work to represent the continuing concern of God for the welfare of the convert. If people are evangelized but never taught to worship, to study the Bible, to do missionary work, then hasn't the crusade for souls been a

# *If There Were* **NO** *PASTORS*

**SYDNEY E. ALLEN**

*Dean, Philippine Union College*

wasted effort? It is the pastor's duty to lead his people into the daily life that makes God supreme in every sector of experience. It ought to be obvious that while this is not a pioneering task like that of the itinerant evangelist, it is just as crucial as his.

Ancient Israel had kings, prophets, priests, and wise men. None of these offices corresponds exactly either with the pastor's or the itinerant evangelist's calling, although the priest's work overlaps that of the pastor. It is difficult to distinguish between the pastor and the evangelist in the early church, but Paul seems clearly to have assigned many pastoral duties to others, while he gave himself to entering new territories.

It is probable that in ancient times the pastoral function really was performed by parents. Today parents spend so much time apart from their children that society and the church have provided surrogates who do some of the things that their forefathers did for their own children. To some extent the pastor is one of these people who act *in loco parentis*.

Why were the people in Jesus' day like

sheep without a shepherd? Because the intellectuals of their day, the legal scholars and theologians, cut themselves off from the common crowd "who knew not the law," and confined their efforts to those of their own class.

### *Technically In but Spiritually Out*

No one who has ever held a pastorate can doubt the existence of thousands who are technically within the fold but who, owing to the lack of a concerned shepherd, are harassed and helpless under the stresses of our time. What pastor has not entered the home of a nominal Adventist and seen telltale signs of compromise and concession with the beggarly elements of the world? Not only the liquor closet, the record cabinet, the TV screen, and the bookcase but also the faces of these straying sheep betray their need of pastoral guidance.

The evangelist comes, presents the electrifying truths of the gospel, and then moves to another field. Those who take their stand during the meetings are still newborn babes when he leaves. They need someone to whom they can put questions, from whom they can ask help, and on whom they can look as an example and friend. Fortunate is the new convert who has a pastor after God's own heart to supply those needs!

### *Perverted Hierarchy of Prestige*

In some places there is considerable prestige attached to the work of the itinerant evangelist, the college instructor, the conference or mission administrator, the departmental secretary, the doctor, and the institutional officer; but if you mention the name of some of the men who lead our local churches, you'll hear, "Who's he? Oh, just a pastor. No wonder I never heard of him!" This hierarchy of prestige is a perverted one.

I attended a meeting during which nearly everyone within a radius of a hundred kilometers was introduced by his title—everyone but the pastor of the spacious church in which we were gathered. When my time to speak came, I made it a point to give him a bit of the recognition that he deserved.

If there were no pastors, who would instruct those seeking membership in the church? Who would see to it that church buildings are built and maintained so as to accurately portray our concept of the Lord

who is high and lifted up? Who would comfort the bereaved and give needed assistance for funeral arrangements? Who would counsel with the about-to-be-married and the nearly-ready-for-divorce? Who would represent the church in the community's civic and ecumenical affairs? Who would deliver sermons of encouragement, reproof, and guidance on Sabbath morning and at other times? Who would look out for the social activities of the believing community? Who would see to it that the church's discipline is enforced?

What is everybody's business usually turns out to be nobody's business. There are plenty of schemes to get other people to do the jobs that pastors do, but who is going to do them when those people fail? Show me a strong church and I will show you a strong pastor, although he may not always bear that precise title and may not always receive a check from the conference every month.

### *Like Faith and Works*

Show me a church with a vital worship experience, a superior program of education, members who are studying the Bible, provision for the help of people with problems, and vigorous departments all around, and I will show you a church that converts will find it easy to join and easy to stay members of. But show me a church that has no glory, no success, and no liveliness, and I will show you a church where the most zealous new convert will easily lose his way. The soul-building church will be a soul-winning church, because healthy organisms always reproduce. The pastor and the evangelist are like faith and works—one without the other is of no account.

It is a pleasure to note that in many places the prestige of pastors is coming into its own after a long period of downgrading. In our stronger congregations the people look to the pastor who lives in town, takes a leading part in its life, and has established a relationship with them as their spiritual leader rather than to someone from the conference or mission office, as used to be the case. It should be added that this development is possible only in those jurisdictions where the infamous custom of changing district leaders every couple of years has been consigned to the dust heap of malodorous practices to which it should have been banished long ago.

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# You or Thou?\*

KENNETH H. WOOD

Editor, Review and Herald

A READER asks: "Is it disrespectful to use *You* instead of *Thee* and *Thou* when addressing the Lord in prayer?" Inasmuch as this question has been asked by others, we assume that a brief discussion of the matter in these columns may be of general interest.

As a starting point, let us remind ourselves that God is infinitely holy and great. In heaven the angels veil their faces when they repeat His name. He is omnipotent. He is omniscient. He is glory personified. Moreover, He is our Creator, our Sustainer, our King. He is Ruler; we are subjects. The very thought of entering into the presence of One so great in authority, power, and majesty should solemnize our hearts and produce within our souls an attitude of reverence.

Second, we need to remember that prayer is not a mere verbal exercise; it is an audience with this Being. In prayer we commune with Him; we open our hearts to Him. What a privilege—not one to be entered into carelessly or with minimum reverence. If a solemn style of language is available, or if there is a more polite form than the usual familiar form of address for the second person, surely the sincere worshiper will wish to use it.

Some languages have two forms of the second-person pronoun—one for addressing intimates, the other for addressing acquaintances and dignitaries. But in modern English only one form is available: *you*. Formerly the forms *thee*, *thy*, and *thou* were used, but today few people other than Quakers retain these forms. And with the exception of the King James Version, few Bible translations use the solemn forms when equals are addressing one another,

or in ordinary conversation between Christ, His disciples, and others.

## Solemn Form in Scripture

But—and we think this is both interesting and significant—most translations have preserved the solemn form in passages where God is being addressed. In the Lord's Prayer, for example, the overwhelming majority of translations that we have examined use *Thy* in the passage, "Hallowed be thy name." This seems to indicate that even translators whose avowed aim is to put the Bible in modern language have felt reluctant to do anything that might lessen reverence for God, anything that might encourage disrespect.

Now, we are all well aware that some people consider *Thee*, *Thou*, *Thy*, and *Thine* merely as archaic forms. They consider them vestiges of a bygone era. They feel that if religion is to appear relevant to today's "beat" generation, the words *You* and *Your* must be used in addressing Deity.

We do not doubt the sincerity of these people. Nor do we deny that their arguments have some validity. We have no doubt that God hears and answers the prayers of those who with a contrite and humble heart address Him as *You*.

We think, however, that in a world where little distinction is made between the sacred and profane; in a world where proud man is reluctant to acknowledge God, much less humble himself before Him; in a world where reverence for God and holy things is fast disappearing; the use of the solemn form of addressing Deity has certain advantages. For one thing, it emphasizes the distinction between the worshiper and the One being worshiped. It places God on a plane above ourselves. It suggests subtly that God is not to be treated merely as a human being, not as a mere equal. Further, it tends to encourage reverence merely by the fact that a special language is used in communing with God.

## Mixing the Forms

While we are discussing this topic, we should like to say a word about the practice of switching back and forth from the solemn form *Thou* to the common form *You*, during public prayer. It is understandable that people newly come to the faith, who have had little time to learn correct usage, might mix their *Thou's* and

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\* Editorial in the *Review and Herald*, June 8, 1967.

# *The Distinction Between* **Clean and Unclean Animals**

(Part I)

ROBERT L. ODOM

Research Consultant, General Conference

**M**AKING a distinction between clean and unclean animals, insofar as using their flesh for food is concerned, has long been a well-known practice among Jews. It plays a part in their kosher dietary today. During the centuries this custom has excited considerable curiosity among other peoples, leading them to inquire about it. It has a place, too, in the dietary of Seventh-day Adventists.

When, how, and why did this distinction between clean and unclean animals originate?

Two important facts need to be taken into consideration in seeking the answer to this question. They are these:

### *No Need for Distinction*

First, there was no need for such a law when Adam and Eve were created and while they maintained their primitive innocence and holiness. When He created man, "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so" (Gen. 1:29, 30).

Thus the Creator's original plan for man and animals was that they should subsist upon a vegetarian diet. "One animal was not to destroy another animal for food."—ELLEN G. WHITE, *Counsels on Diet and Foods*, p. 396.

Second, in the better world to come there will be no carnivores among men and animals. Hence there will be no need for the law making a distinction between clean and unclean animals insofar as diet is concerned, for men and animals will not

devour one another then. Concerning that future age, the Lord has said:

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (verse 25).

Again: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 6-9).

It is obvious, therefore, that laws making a distinction between clean and unclean animals, and the use of the flesh of animals as food for human beings were introduced after man began to sin. Furthermore, they will cease *after* mankind has stopped sinning. Both man and animals were vegetarians originally, and both will be vegetarians ultimately.

Permission to eat the flesh of animals was first given to man by the Lord soon after Noah and his family left the ark in which they survived the Deluge. Then they were told: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:3, 4).

From that passage of Scripture we gather two important facts: (1) that during the first 1,650 years (approximately) of human history man had no permission from the Lord to eat the flesh of animals; and (2) the ban against the use of blood as food was given to all mankind (see also Acts 15:19, 20, 29). Noah and his family were the whole human race and the forebears of all men born from that time to the present. That instruction was given nearly a thousand years before it was embodied in the Mosaic code given to Israel.

However, *prior* to the Flood and *before* man was given permission to add the flesh of animals to his diet, the law making a distinction between clean and unclean animals was in vogue. In giving Noah instructions concerning the building of the ark, the Lord said to him:

"Of every *clean beast* thou shalt take to thee by sevens, the male and his female: and of *beasts that are not clean* by two, the male and his female" (Gen. 7:2).

And the record states: "Of *clean beasts*, and of *beasts that are not clean*, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah" (verses 8, 9).

#### *Noah Knew*

There is not the slightest intimation in the record to show that the Lord had to tell Noah how to distinguish between clean and unclean animals. It appears that he already knew the difference. We are told that when he and his family left the ark after the Flood, "Noah builded an altar unto the Lord; and took of *every clean beast*, and of *every clean fowl*, and offered burnt offerings on the altar" (Gen. 8:20).

Why should any distinction be made between clean and unclean animals *prior* to man's receiving permission from the Lord to eat the flesh of animals? The statement in Genesis 8:20, just quoted, provides the answer to this query. Soon after man began to sin, the sacred system of offering animals as sacrifices to symbolize and illustrate God's plan for providing pardon for penitent sinners by means of an atonement made by the shedding of blood—the death—of the sacrificial victim was introduced. "The soul that sinneth, it shall die" (Eze. 18:4, 20). "The wages of sin is death" (Rom. 6:23). The plan of God for the atonement of sin was that the death pen-

alty deserved by the repentant sinner should be borne symbolically by the innocent sacrificial animal in order to make his reconciliation with God possible. (See Isa. 53:5-12; John 1:29, 36; 1 Peter 1:18-20.)

#### *Related to Sacrifices*

Thus, as we consider what is said or implied concerning the offering of sacrifices in Genesis 3:21; 4:1-7; 8:20, it is evident that the sacred law making a distinction between clean and unclean animals was originally given as a regulation for the sacrificial service. It banned the use of certain animals and fowls as sacrifices to God. The offering of dogs, snakes, vultures, lions, pigs, eagles, et cetera, as burnt offerings or sin offerings in religious devotion to the Maker of heaven and earth was deemed improper and inappropriate. Hence we read:

"Only clean and precious animals, those which would best symbolize Christ, were accepted as offerings to God. The filthy swine, the devouring lion, and beasts of like character which subsist on animal food, were not to be brought."—ELLEN G. WHITE, "Sacrificial Offerings," in *Signs of the Times*, July 15, 1880, p. 313.

A careful examination of all that is written in the Bible concerning the sacrificial service from Adam to Moses, including the book of Job, reveals no mention of any of the faithful of patriarchal times as having offered any of the unclean animals or fowls as sacrifices to the Lord.

#### *Sacrificial Law Extended to Dietary Practices*

It appears, also, that when the Lord gave man permission to eat the flesh of animals (Gen. 9:3, 4), the sacred law making a distinction between the clean and the unclean animals for sacrificial purposes was extended to the use of animal flesh for food by man. A careful examination of all that the Scriptures record concerning the dietary practices of the faithful from Noah to Moses reveals no instance of their using the flesh of any unclean animals or fowls as food. Seventh-day Adventist teaching on this point has been expressed by Ellen G. White in comment on Genesis 9:3, 4, as follows:

"Previous to this time God had given man no permission to eat animal food. Every living substance upon the face of the

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# CHURCH GROWTH NOT AUTOMATIC

## IT TAKES PLANNING

**G. E. KNOWLES**

*Pastor-Evangelist, Oregon Conference*

"The great Teacher laid plans for His work."—*Evangelism*, p. 53.

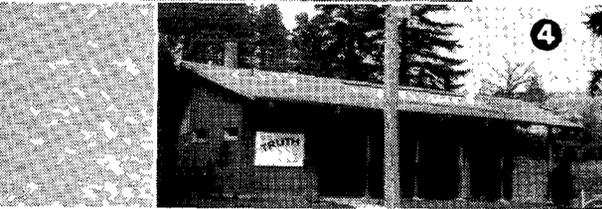
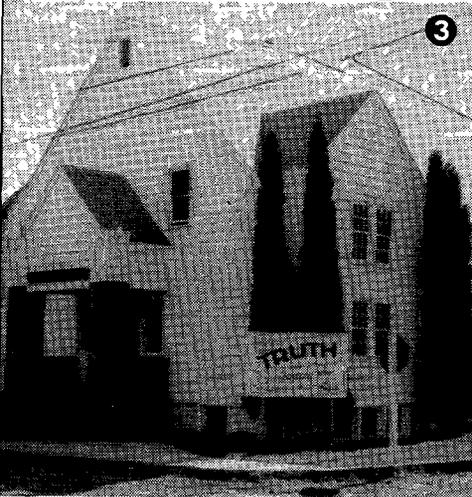
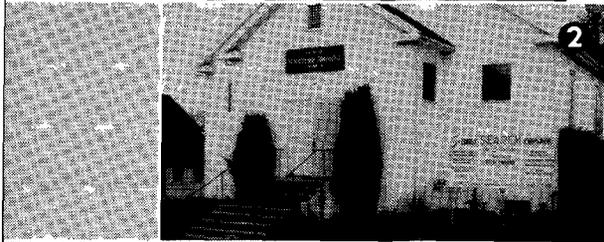
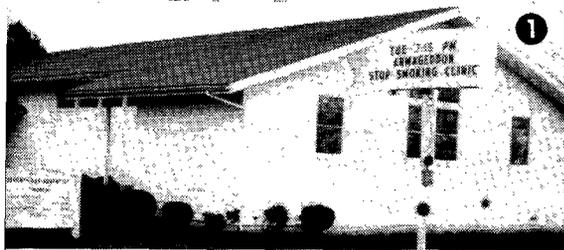
Following the example of the Master, the leaders of the Oregon Conference, under the leadership of H. L. Rudy, then president, appointed a committee on evangelism to lay plans for the soul-winning work of the conference.

The large Oregon Conference was divided into five geographical divisions. Workers in each of these five regions were brought together for a one-day meeting to discuss plans for evangelism. Meeting together in smaller groups made possible a close fellowship and a degree of discussion that is hard to attain in a general workers' meeting in a large conference.

### *Pastor-Evangelist Workshop*

Under the direction of R. C. Schwartz, Ministerial Association secretary of the Oregon Conference, and George Knowles, coordinator of evangelism, a two-day pastor-evangelist workshop was conducted early in January at Cannon Beach on the Oregon coast. Eighteen conference workers attended. Wives were invited. Instruction periods were interspersed with periods of recreation.

Ten 90-minute instruction sessions were conducted by George Knowles. Subject matter covered in each of the ten sessions was as follows:



**Oregon:** (1) Bandon  
(2) Newburg churches.  
**Washington:** (3) White  
Salem (4) Stevenson,  
and (5) Ocean Park  
churches.

1. Opportunities for soul winning in your district.
  - a. Successful methods of pastoral evangelism.
  - b. Preparing for the meetings.
  - c. Revival methods.
  - d. Compiling a prospect list.
2. Planning an evangelistic campaign.
3. Psychology of the reaping effort.
  - Order of subjects.
4. Conducting the meeting.
  - a. Visitation.
  - b. Selling sentences.
5. Advertising methods.
  - Planning the handbill.
6. Gaining decisions.
  - Conducting the altar call.
7. Conducting the baptismal class.
8. Preparing a budget.
  - a. Ordering supplies.
  - b. Organizing your staff.
  - c. Physical arrangements.
9. Presentation of the message.
  - Conducting the baptism.
10. Conserving the fruitage of evangelism.
  - a. The guardianship plan.
  - b. Integrating new members into the soul-winning program of the church.

#### *"How to Do It" Package*

Step-by-step printed instructions were provided to guide the worker through a series of reaping meetings all the way from the planning stage to the baptism. The "how to do it" package includes among other things a sample handbill with space to fill in the local dates, address, speaker's picture, et cetera; who to visit and what to say during each of the three weeks of a reaping series; sermon titles, sermon content, and order of subjects; when to make altar calls and what to say during the call; lessons for use in preparing candidates for baptism. All of these materials have been tested and proved effective in successful evangelistic campaigns. (See page 37.)

The standardizing of advertising, attendance cards, decision cards, et cetera, in this coordinated program made possible a great saving of time and money. "With all these materials placed in our hands there is no excuse for not holding public meetings," remarked one pastor.

A departmental secretary remarked: "I appreciate having the order of subjects and the sermon titles worked out for me. Deciding what subjects to use and in what

order to use them always consumed so much of my time."

It was made clear to the workers that they were free to use their own materials and methods. There was no attempt to fit them into a stereotype. It was recommended, however, that it would be safest to begin with methods and materials proved effective by the experience of themselves or others. The urgency of our task would indicate the wisdom of attaining success in soul winning through the use of tried and proved methods and then striving for originality and individuality, rather than striving first for originality and perhaps never attaining success.

#### *Departmental Worker Becomes Evangelist*

One worker returning to a pastorate after sixteen years in departmental work held his first effort in that many years. He teamed up with a neighboring pastor who led the music for him. The Lord blessed this effort with thirty-eight baptisms, including the mayor of the town and his wife.

A young man not yet ordained reported fifteen baptisms as a result of his meetings. Among his converts was a non-Adventist man whom he had asked to operate the projector for the series of meetings. Another pastor reported having the same experience. In both cases the wife was already a church member.

Two departmental secretaries each reported initial baptisms of twelve candidates at the close of their meetings, with more interested persons studying the message.

A district leader with four churches under his care reported nineteen baptisms at the close of a series in one of his churches. In some of the efforts held, the offerings received met all the expenses involved.

#### *Twenty-four Efforts Held in Six Months*

During the first two quarters of this year sixteen pastors and four departmental secretaries held reaping efforts in the Oregon Conference. A total of twenty-four efforts were held during this six-month period, including three campaigns conducted by the conference evangelistic team and two campaigns conducted by guest evangelists. Six hundred and eighteen members were added to the membership of the Oregon Conference during this six-month period. This represents a gain of 187 over the same period last year.

*(Continued on page 40)*



L. B. Reynolds reports on Sabbath school involvement in worldwide evangelism. N. R. Dower, right.

# Call to COMM

*Then and Now*

## Autumn Council Action— October, 1966

**REVIVAL and REFORMATION** within the church of God has been clearly defined as a return to primitive godliness. . . . This revival under the ministration of the Holy Spirit should begin first with the ministry and then reach out to the church officers and members, bringing with it a compelling love for souls. . . .

Let every church, every conference, every union, and every division launch out by faith in setting baptismal objectives within the framework of fervent prayer and unwavering faith in the limitless power of the Holy Spirit. Let the chief burden of administrative officers, departmental secretaries, pastors, and church officers be focused on the winning of souls. We encourage administrators and departmental secretaries to participate with the pastors in public evangelism. We encourage our local church officers more fully to fulfill the duties of their offices as clearly called for by the Spirit of Prophecy and outlined in the *Church Manual*, thus freeing the pastors to give more time to soul-winning work.

**T**HE voice of Theodore Lucas sounded loud and clear throughout the sanctuary of the Takoma Park church. The words were familiar ones, first heard at the time of the Autumn Council session of 1966. It was the clarion call to worldwide revival, reformation, and evangelism. Now the words were being repeated, as they had been many times during the intervening months.

"What has happened since this ringing call was sounded one year ago?" Theodore Carcich posed the question. "Has this been the burden of our division, union, and conference committee meetings and workers' meetings? Have our workers and members responded?"

It was Monday afternoon, October 23, and a high point of the 1967 Autumn Council session in Washington, D.C. Not only were the regular delegates gathered from all sections of the world, but the local pastors from many miles around had been invited for this special occasion. It was a time to review the record of the intervening year, and to renew the commitment to the unfinished task.

N. R. Dower stepped to the microphone. His answer to the question posed was filled with assurance. "Wherever the General Conference brethren have gone, they have carried the challenge with them. It has filled our papers and our sermons. The division leaders have kept pace, and every one of them has faith-

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—THEN**

Share your cor  
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# COMMITMENT

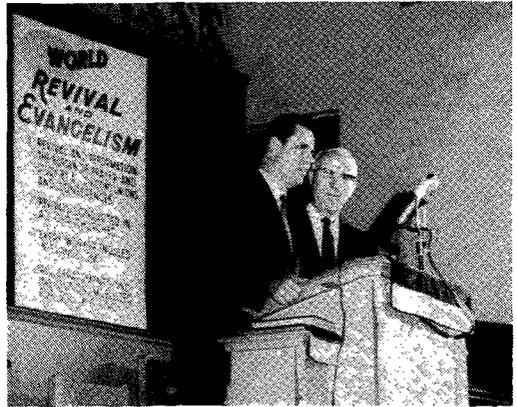
**ORLEY M. BERG**

Managing Editor, *MINISTRY*

fully supported the program. Goals have been set and plans have been laid for the greatest wave of *revival and evangelism* that the church has known since Pentecost. Union leaders have taken up the call and set the pace. Conference administrators and departmental men have become involved, and dozens of revival meetings and evangelistic campaigns have been conducted by them. And our ministers and laymen, together with our institutional workers, have accepted the challenge and have thrown themselves heart and soul into this work. Our youth have responded in glorious ways and the story we have to tell is one of great earnestness, zealous service, and powerful witnessing for the Lord Jesus."

And the story was indeed a thrilling one, long to be remembered. Soon each of the division presidents was passing before the microphone answering questions put to him by Elders Dower and Carcich. L. C. Naden from Australia and O. Gmehling from Central Europe led the way. They were followed by Paul Eldridge from the great countries of the Far Eastern Division, and C. L. Powers with good news from Inter-America. From the Bible lands of the Middle East Division came the report of Ted Webster. Then Neal Wilson spoke of the challenge and plans of the North American Division.

W. Duncan Eva gave the thrilling experience of progress in the Northern European Division. He was fol-



Layman Don Sines is interviewed by N. R. Dower with respect to lay evangelism meetings conducted.

## Autumn Council

### THE CALL TO COMMITMENT

October, 1967

With firm belief that the coming of the Lord is near, and in full recognition of the greatness of the challenge that we face, I reaffirm my faith in the timelessness and certainty of our message and its ultimate triumph.

I accept anew, and with greater dedication, the call to revival, reformation, and evangelism; and to this end make my commitment to my Lord:

By the grace of God—

I will spend some thoughtful time each day in contemplation of the life of Christ, and thus open my heart to His divine presence.

I will be a faithful and true witness of my Lord and thus share the beauty of His converting, saving truth and keeping power with my friends, neighbors, and all about me.

I will seek to enlist as many others as possible to join me in this experience and witness.

## APPEAL REPORT

Victims with our country by responding to their testimony. Experience will be published in this journal.

lowed by Roger Wilcox from South America and R. S. Lowry from the Southern Asia Division. The story continued as M. Fridlin spoke of the work in Southern Europe and Merle Mills reported from the great Trans-Africa Division.

This was only the beginning. Speaking for all the union presidents of North America were R. H. Nightingale of the Central Union and W. J. Hackett from the North Pacific.

The local conferences were represented by three presidents: Desmond Cummings of Georgia-Cumberland, C. E. Bradford of the Lake Region, and H. C. Retzer of Southern California.

Every report told of progress. Every report had the ring of victory for the cause of Christ. All spoke of dedication and commitment on the part of our people around the world.

The story was still unfolding as L. G. Cox, pastor of the church in Baltimore, represented the large city churches, Joe Crews the program of evangelism in churches and cities of all sizes, and William Loveless for the institutional churches.

The laymen were not to be left out. Esther Harter represented a group of young people who had combined their talents and put on a successful Voice of Youth effort in the Capital Memorial church in Washington, D.C. Then Donald Sines reported on a lay evangelistic campaign conducted in a dark county among the hills of western Maryland. The laymen were from the Hyattsville and Beltsville churches of Maryland, and the climax of their effort was a beautiful baptism of twelve persons in a mountain stream. Donald has decided to give his full time to the Lord and is now enrolled in the ministerial course at Columbia Union College.

What a story it was! Still further chapters were unfolded by representatives from each of the departments of the General Conference, and an appropriate poem was composed for the occasion by Adlai Esteb.

The voice of Elder Carcich was heard again: "It is impossible to get an accurate list of all who have participated in this great thrust, but the story is a thrilling one. More than forty of the General Conference staff have become involved. Division presidents and officers, departmental secretaries, union presidents and treasurers, and departmental men, local conference presidents and their workers,

together with institutional leaders and employees have caught the vision and participated actively."

### *A New Day for Adventism*

Yes. A thrilling story indeed. A new day has come to the Advent Movement. Imagine 6,000 baptized in Indonesia in 1966—1,200 of them Moslems. Take note of the evangelistic meetings conducted in Djakarta with attendance as high as 1,800. Six hundred signed the covenant to keep the Sabbath. On October 14, 165 were baptized at the first baptism. The number would have been above 200 if one of the buses carrying the candidates to the baptism had not broken down.

Or look to South America with its membership goal of 300,000 by General Conference time in 1970. This will mean an increase of 160,000 for the quadrennium. And we feel sure they will reach it when we consider that 4,127 were baptized on a single day—Sabbath, September 23, 1967, and this was followed by another baptism for the division equally as large on October 21. What hath God wrought!

We know a new day has come when we take note of the major effort held in Zaragoza, Spain, by the division secretary, W. A. Wild. Two hundred and ninety responded to keep the Sabbath after the first call. Then there was the major campaign held by E. E. Cleveland in Port of Spain, Trinidad, with as many as 7,000 in attendance and a baptism of 1,222, including the follow-up meetings by G. H. Rainey. We could go on and on, and the full story could never be told. Heaven alone has the complete record of dedication and triumph for the gospel.

"And what are the prospects of *revival, reformation, and evangelism* for the future? What about 1968?" Elder Dower raised the question. "The facts are," he said, "the program has just begun to roll. One thing is certain, and that is that more people than ever before will become involved. The promise of power is sure and abundant. The forecast for 1968—exceptional!"

Elder Carcich re-echoed the words, "General Conference brethren traveling overseas are planning to aid in the program by holding revivals and reaping efforts wherever possible. The division, union, and local conference leaders and their staffs, together with institutional lead-

ers and workers are planning to have a share! Our ministers will lead and laymen will follow! Our hope is *bright*, our faith is *strong*, and our courage is *great!*"

### *Challenge of World Leader*

We were all on the edge of our seats, thrilled with the thought of being a part of this great Advent Movement—the greatest religious movement since Pentecost! Then our General Conference president, R. H. Pierson, stepped forward with a closing appeal—and what an appeal it was, such as few of us had ever heard before—so filled with conviction, earnestness, urgency, and commitment.

"Fellow workers, this is the hour—God's hour! You and I are the men!" What a challenge it was! You have read the full text of it in the *Review and Herald*, November 23, 1967. Was ever a group of God's leaders so charged with their responsibility? "You are God's leaders. You have come . . . from all parts of the world. . . . You are the leaders of God's church in these closing, thrilling days of earth's history. . . . You are the men and women upon whom He is depending to prepare a people for eternity."

His words seemed bathed in the power of the Holy Spirit, and cut deep into every heart. "Whether this worldwide program of revival, reformation, sacrifice, and evangelism succeeds will, under God, depend on you." This point was underscored again and again: "If this church is to be revived, if the forces of evangelism are to be unleashed, if our people are to be led into a spirit of true sacrifice, *you and I*, as God-appointed leaders, must be in the vanguard of this great spiritual advance. So much depends upon you."

Later in his appeal Elder Pierson emphasized that this experience into which the church is called must not be "a superficial, transitory emotion." Rather, "It must be a program that will be continued with wholehearted dedication until Jesus comes."

His closing words still ring in our hearts: "We must not fail our church. Brethren,

this is God's hour. You and I are His men. I challenge you to the greatest program of revival and evangelism in 1968 that this church has ever known. In His strength and in His power let us go forward. God bless you all."

C. L. Brooks expressed our sentiments in song as he sang "Something Within Me."

Then we stood solemnly as together we entered into the commitment that had been placed in our hands. Kenneth Wood offered the consecration prayer. And we went out, Spirit-filled and thoroughly committed.

Ministers and brethren around the world, your leaders have returned to their fields of labor. You have already heard from them the challenge. Let us all—pastors, evangelists, church officers, laity, conference leaders, teachers, institutional leaders and workers—whatever may be our particular responsibilities—let us all unite and under the power of the Holy Spirit move forward like a mighty army to finish the work. What is your response? Won't you write and let us know?



### The Call of the Hour

We've heard the call for *Revival*,  
It rings in our ears day and night.  
Man's only hope for survival—  
Prepare for the triumph of right.

This *Reformation* is pressing,  
In view of the shortness of time;  
The world's great need, so distressing,  
Demands our response be sublime.

*Revival and Reformation*—  
Impressive preludes to power;  
They bring the grand consummation!  
Ah! They meet the need of the hour!

This vision thrills our hearts and eyes,  
Truth's banner now will be unfurl'd.  
This challenge comes—  
EVANGELIZE!—  
EVANGELIZE IN ALL THE  
WORLD!

Adlai Albert Esteb

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### THANKFULNESS

An attitude of thankfulness is the candle of the human spirit; it warms the heart and illumines the countenance. "It is a good thing," said the psalmist, "to give thanks unto the Lord" (Ps. 92:1).

—SYBIL LEONARD ARMES in *Devotions From a Grateful Heart*  
(Fleming H. Revell Company)

# Your Church Can Experience REVIVAL

(Concluded)

STAN T. LEEDER

Pastor, Victoria, Australia

THE six points highlighted in the following paragraphs are not just a set of theories. They have been applied during my years of ministry. Blessed have been the results. The history of God's church through the years has been one of revival and spiritual declension. Always when revival has blessed the church, the set laws governing a spiritual refreshing have been rigidly followed. God has no bargain price for a renewal of spiritual health. Just as rigid adherence to the laws controlling the health of the body spells better health, even so will similar relationship to the laws of spiritual strength bring the blessings of the fruits of the Spirit in the life of an individual of the church.

## 1. Sense Spiritual Need

The very first requisite that must be the harbinger of any religious awakening is to sense a spiritual need among the members of the church. Do you witness standards being lowered, carelessness in Sabbathkeeping, worldliness among youth, a spirit of criticism rampant, lack of concern for the lost, few conversions among the youth of the church? These are symptoms of spiritual declension. The situation calls for treatment. Dare we continue hoping that in some overruling providence our people will be aroused? That time may never come unless we as God's watchmen give the trumpet a certain sound.

## 2. Seek God for a Personal Pentecost

There is nothing we can do in our own strength to help the spiritual torpor of God's people. Only a transfusion of Christ's life by His Holy Spirit can bring conviction of personal need and a desire to repent. Prayer alone will bring revival. "A revival need be expected only in answer to prayer."—A. G. DANIELLS, *Christ Our Righteousness*, 1926 ed., p. 146. Every personal and church revival has been nurtured in prayer. We as God's servants must

separate ourselves unto God, spend time on our knees in prayerful meditation of the sacrifice and love of Christ till our hearts yearn for the flock that God has committed to our care. The man whom God will use to lift His people onto higher planes of spiritual health must first himself have been touched by the breath of God.

## 3. Call Your People to Pray

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer. . . . One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit"—*Testimonies*, vol. 8, p. 251.

C. J. Morgan has said, "Prayer is more than supplication. Prayer is the exposure of the whole inner life to God." Prayer is the obstacle remover and sin destroyer. Call those of your church members together who will share with you the burden of prayer. Let your praying be focused. Pray for an outpouring of the Spirit. Continue your supplications till the burning rays of the Spirit bring you in complete surrender to the foot of the cross. When you sense that your prayers have been answered—there will be unmistakable signs—then call your church together for a series of special meetings. Do nothing to hinder the spirit of prayer. The occasions for prayer will multiply. The spirit of prayer will spread even to children and youth.

## 4. In Your Preaching Be Sure to Uplift Jesus

Direct your hearers to the cross of Christ. "The theme that attracts the heart of the sinner is Christ, and Him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. . . . Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do."—ELLEN G. WHITE, in *Review and Herald*, Nov. 22, 1892, p. 723.

Such a Holy-Spirit-induced preaching of the cross will bring conviction and conversion to the most hardened heart. Lead your people in singing hymns of the cross. Remember, before the blessings of Pentecost came the heart-rending scenes of Calvary.

#### 5. *Bear a Straight Testimony*

In answer to the burdened prayers of God's people and because of the preaching of the crucified Lord, you will become aware of sins long covered in the church. There will fall upon the servant of God a divine urge to declare without compromise the full message of God. No longer will you be held back by fears of offending some of your flock. In times of spiritual apathy the straight testimony has been neglected. No longer dare you refuse to call sin by its right name. The heart under conviction is prepared for this testimony. Give it in all the burning love of God. Before the people of God can receive the blessings of revival they must cut adrift from every known sin.

#### 6. *Do Not Let Go the Arm of the Lord Too Soon*

A condition of revival does not necessarily come in the scope of one meeting. Plan a series of meetings, if possible daily, in your church. Let the burden of every meeting be prayer for the outpouring of the Holy Spirit upon your church. Do not allow yourself to be sidetracked and your prayer burden to lose its focus. Heart-searching Holy-Spirit examination is grievous to the carnal heart. Satan knows this and will do his utmost to prevent a spiritual awakening among God's people. "There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation."—ELLEN G. WHITE, in *Review and Herald*, March 22, 1887, p. 177.

You cannot program the Holy Spirit. Guard against the sin of presumption by endeavoring to assume that your church has arrived at the place of blessing. Too often in our zeal we succumb to this temptation and cut short the work of heart searching by attempting to claim the Holy Spirit ere the work of cutting adrift from sin has taken place. The Spirit of God will never share the throne of an unsundered human heart. The pathway to revival will mean a time of earnest heart

searching, perhaps strong crying and tears, but revival there will be. "When the way is prepared for the Spirit of God, the blessing will come."—*Ibid.* There is no more vital period in preparing your church for a spiritual awakening than the period just before the blessing comes. The servant of God says in answer to her question, "Why was there not more faith and power in Israel?" that the angel replied, "Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith."—*Early Writings*, p. 73. The price of revival is complete renunciation of the world and surrender to Christ. No individual sinner ever experiences the new birth and a consequent first love but who first of all lets go and lets God. Surrender is the password that admits an individual or church into this blessed condition of a spiritual life.

#### *The Signs of Revival*

God does not leave the humble, praying, and prepared church in any doubt as to the presence of revival. The evidences listed are the hallmarks of every true Heaven-sent spiritual refreshing, whether in an individual or a church.

The spirit of prayer will abound. Prayer will be of a different tempo now. Revival will be accompanied by a spirit of boldness and faith that may even startle those who have not made the surrender. Children and youth frequently break through to the place of blessing before those older in years. There will be an intense desire to meet and pray in groups for the unconverted. Meetings for prayer will be multiplied. "The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer."—*Testimonies*, vol. 8, p. 251.

The confession of wrongs and making of things right among the brethren is a natural outflow of the Spirit's presence. The advent of the Holy Spirit removes barriers of pride and prejudice. No separating barriers can continue to mar the soul's contact with God.

Surrender will have a new meaning now. It is the power word of revival. The measure of a man's power is the measure of his surrender. Children, youth, and adults on bended knees utter the word and rise to experience a new life in Christ. Real conversions take place. In the presence of the

breath of God the new-birth experience is just a normal expression of the church's life.

Signs and wonders now become the order of the day. Answers to prayer and wonderful victories over sin are voiced from every lip. The spirit of prayer and testimony become part of the church's witness. The testimony of praise of the spiritually blessed stirs the hearts of all. We read that our "acknowledgments to the praise and glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls."—*The Desire of Ages*, p. 347.

Another indication of the presence of revival is the added spiritual illumination given to God's people. The Spirit-imbued soul knows the needy heart. There is a deep conviction of right and wrong, a deep abhorrence of anything that savors of disobedience and compromise.

#### *Revival and the Ministry of a Pastor*

There will now undergird the pastor's ministry a body of consecrated men, women, and youth who will reflect the image of Jesus. He can now bear a straight testimony without fear. Faultfinding, pride, and envy will give way to a selfless soul-winning ministry. "Thy people shall be willing in the day of thy power" (Ps. 110:3). Members of the church will share the passion of their Master. They will now have the necessary courage and wisdom to introduce the unconverted to Christ. Prayer meetings will be power meetings, for there will be heard prayers and testimonies that will be life changing. Perhaps no better description of a revived church can be found than the one described in the following paragraph: "The Spirit came upon the waiting, praying disciples with a fulness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. And under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All Heaven bent low to behold and to adore the wisdom of matchless, incomprehensible love. Lost in wonder, the apostles exclaimed, 'Herein is love.' They grasped the imparted gift. And

what followed? 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.

To every conference and church of the world field comes from the General Conference president and his committee a clarion call to a spiritual revival and all-out evangelism. Unless supported by a revived church, evangelism cannot call a people out of Babylon. Are we, God's ordained church leaders, prepared to pay the price? The cost is not measured in dollars but in the availability of human lives completely surrendered to the Master. Above every other need in our churches is a revival of apostolic religion. Are we prepared to be God's instruments in satisfying the soul hunger of God's people?

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#### **If There Were No Pastors**

*(Continued from page 18)*

When a man achieves a sense of security and self-worth in the pastorate, he will not always be looking for some other line of work. Because he stays around long enough to achieve the confidence of his people, he can achieve a degree of influence that no transient sojourner could ever enjoy. One of the best bits of news in recent times in the church is that traffic with respect to the pastorate has stopped going just one way. Many superior men are finding that they can obtain a sense of fulfillment as pastors that is lacking in most other ministerial callings.

#### *Instant Decline*

If there were no pastors, the work of the church would begin an instant decline. Like Joseph in Egypt, when the church has a job to do it looks to the pastor "to perform the doing of it," and it is likely to go on that way for some time to come. Men who enter parish work, interact with their people, and stay by them through storm and stress, do not develop the sense of futility that troubles so many in other callings. They never wake up in the morning in doubt as to whether the day's tasks will be significant enough for their powers. But those who leave the pastorate sometimes do and wish they were back with the sheep beside the still waters.

# The Art of Preaching

# THROUGH AN INTERPRETER

ROBERT M. JOHNSTON

*Theology Department, Korean Union College*

**W**HAT was the matter?" asked the important visitor after preaching to his first foreign audience. "When I told that story, they just sat there and looked blank. Don't these people have a sense of humor? Or didn't the translator get it right?"

"Best interpreter we have," mumbled the missionary, who then quickly changed the subject. Perhaps his mercy was misguided.

The practice of preaching through an interpreter when the language of the speaker is different from that of the audience is as old as the need for it, and today no preacher can rise to any prominence in the Seventh-day Adventist denomination without at some time having had to do it.

### *Peter's Interpreter*

When Ezra read the Law to the people, many of them could not understand the language of their fathers, and it was necessary for several priests and Levites to translate the Word into the language commonly spoken by the people (probably Aramaic), as well as explain it (Neh. 8:7, 8). It is not always easy to tell the difference between a translation and an explanation, as we shall see below. Some scholars believe that this event was the beginning of the Jewish Targums—paraphrastic translations of the Bible into Aramaic, which were at first oral interpretations given in the synagogue service but later written down.

Papias records an ancient tradition that John Mark interpreted for Peter when the apostle preached in Rome, and the Gospel of Mark is based on Peter's sermons. Perhaps the gift of tongues bestowed at Pentecost was intended only for special occasions, as a miraculous sign to unbelievers.

Paul and Barnabas, who were also called apostles, do not seem to have understood the Lycaonian language when they were at Lystra. We know that many of the New Testament writers used secretaries who were probably also translators (see, for example, 1 Peter 5:12). Perhaps the difference in language between John's Gospel and John's Apocalypse is the difference between John with a translator and John without one.

### *For Better or for Worse*

Whether in writing or in preaching, then, the custom of using an interpreter has an ancient and honorable history. Of course, it is only second best to actually speaking the language of the audience, but it is impossible for a busy leader to learn all the languages he might need to preach in. So today many a missionary, evangelist, or administrator finds himself facing audiences whose languages are not his. But an interpreter stands at his side, for better or for worse.

This situation arises from a simple fact. More than half of the worldwide membership of the Seventh-day Adventist Church does not know English, a proportion which is steadily increasing. Yet the higher leadership of the church is still predominantly English-speaking, and in many cases without a knowledge of even one second language. Thus the experience of speaking through an interpreter is becoming an increasingly common one. What a pity it is, then, that it is so often done poorly and with such greatly diminished effectiveness!

### *Common-sense Rules*

The situation could be vastly improved to the blessing of all concerned if preachers who find themselves standing beside an interpreter would remember and take seriously a few simple rules.

1. *Remember that your audience is listening mostly to your interpreter, not to you!* Have you ever been on the listening end of a translated speech or sermon? Remember how it was: You were aware of the original speaker, but your mind was on what the interpreter was saying. Of course, it was different if you understood both languages. But your mind hangs on what it understands.

The preacher who remembers this will escape all sorts of foolishness. This is the basic rule. Perhaps it is our tender ego that makes us ignore such an obvious thing. They are not listening to you but to him!

Therefore, do not monopolize the microphone. What shall it profit a preacher if he gain the whole microphone but lose his whole audience?

Do not blindly rush your interpreter by starting to talk again, oblivious of the fact that he has not yet finished with what you said just before. All too many speakers misjudge the qualities that make for a good interpreter. Such think that an interpreter is best if he can translate as quickly as possible and thus interrupt the speaker's flow as little as possible! So if the interpreter can say in fifteen seconds what it took the speaker thirty seconds to say in English—according to this way of thinking—that interpreter is number one! This is, of course, not true. Such an interpreter is slovenly at best; he is dropping a good many notes beneath the piano. The fact is that a conscientious translator will use *more* words, and therefore normally take more time, than the original speaker. A speaker who rudely rushes his interpreter, who in annoyance dubs him "my interpreter"—what shall we say of such? Such a speaker is not trying to communicate; he is just trying to get something off his chest.

#### *"Protection From Elephants"*

2. *Enunciate clearly.* In order for your interpreter to understand you, it is more important for you to speak distinctly than to speak slowly. It leads to more serious misunderstanding when your interpreter *thinks* he understands you but doesn't than when he knows he doesn't understand you.

"We buy shelter and clothing to protect us from the elements," said a visiting speaker recently as he led up to his point. But the interpreter thought he said, "We buy shelter and clothing to protect us from the *elephants!*" To this day, neither speaker

nor interpreter is aware of the misunderstanding that occurred.

In the matter of articulation we could follow no model better than Dr. E. Stanley Jones, the veteran Methodist missionary and evangelist, who has long been accustomed to speaking through various interpreters all over the world. At 83 years of age his pronunciation still has the crisp, crystalline clarity of a man half his age.

3. *Use short, complete sentences.* If your sentences are too long and complicated, your interpreter will have trouble remembering them, not to mention translating them. Remember that he is on the spot even more than you are, and probably quite nervous. Practice the golden rule.

Most speakers eventually grasp this fact, but all too many hit upon a false solution to the problem: They continue to use long sentences, but (out of an undoubtedly sincere consideration for the interpreter), pause in the middle to allow translation before finishing the sentence. Thus they fail to take into account the often radically different sentence structures that many other languages have.

For example, in Korean and Japanese the main verb of the sentence always comes last. So until you say the main verb of your sentence, an interpreter into these languages doesn't have enough to translate. You must say all the objects and the subject belonging to the main verb, or the interpreter will be put into the position of guessing what you are going to say, and it is too much to expect of an interpreter that he also be a prophet. You can say your objects after the verb which affects them, but your interpreter must say them *before* the verb. Therefore, do not stop before objects of the verb; go on and finish the sentence! Also there are no relative clauses in these languages, coming after the nouns they modify; instead they must be changed into participial adjective phrases placed *before* the words they modify.

"He loves Christ best [Translate that, Brother Kim!] who serves Him best." Poor Brother Kim had to back up and do the whole thing over again after he found out how it ended. "That Mr. Kim—why did he stumble over such a short, easy sentence?"

I am sure that other languages also present much different sentence structures from that of English. So use short sentences, complete sentences, and at least a complete thought!

4. *Don't use ambiguous words*, if you want your meaning to be accurately translated and understood. This is a challenge to think clearly and not just use nice-sounding words.

"Young people, you must have *vision*," cried the departmental secretary with stirring passion. The trouble is, in our language the word *vision* can be translated several different ways. There is (1) the kind of vision you have when your glasses are clean; (2) the kind of vision Ellen G. White and the prophets had, a supernatural revelation from God; (3) shrewd foresight; and other meanings. When he was closely questioned later, the secretary decided that what he really meant was that young people should have a *realization* of their potentialities. Incidentally, the word in Proverbs 29:18, "Where there is no *vision*, the people perish," refers to prophetic visions, as our pioneers well understood.

5. *Remember that some things are untranslatable*. This is especially true in the realm of humor—puns and the like. Sitting in the pews with my Korean brethren at special meetings featuring foreign speakers, I have sometimes heard such things that I could scarcely believe my ears.

I have heard preachers take a verse and compare three or four translations of it in the pulpit—Moffatt's, Weymouth's, et cetera. This is dubious homiletics in any language, but when you are being translated, it is usually ridiculous. In Korean it came out the same way all four times.\*

Then there was the preacher who was fond of quoting Webster's dictionary. He had heard somewhere, I suppose, that it is good to define your terms in any discussion. The trouble was, it would have been far more to the point to quote from the Korean dictionary or even a Greek lexicon. No two words in two different languages mean exactly the same thing or have the same range of meanings.

Explanations based on etymology are usually lost in translation. That the English word, *worship*, comes from Anglo-Saxon and breaks down as *worth-ship* is a curious and interesting fact; but to make it intelligible to a non-English-speaking audience, your interpreter will have to stop and give a little lecture on philology, if he is up to it, which is rather out of place in a sermon.

\* The preacher itinerating abroad is advised to use one of the revised versions, since most missionary translations of the Bible are based on a similar text to that used by the revisers.

But in spite of all, if you are intent on demonstrating your scholarship, it would be far better to apply your linguistic analysis to the original Hebrew or Greek. What use is a translation of a translation of a translation?

Or again, the fact that "sincere" originally meant "without wax" prepares the way for a neat and picturesque illustration—in English. But in our Korean language, the word we use to translate the English "sincere" has nothing to do with the Latin *sine cera*.

How does an interpreter cope when he is beset with this sort of thing? If he is both clever and conscientious, he will stop and explain all the background, and try to bring out of it some relevance for the audience. He will do this if you give him time.

So when you are about to preach through an interpreter, go over your notes and purge them of all wordplays, acrostics, etymologies, English definitions, and the like, unless you think they are worth going to some pains to explain. But there is something worse.

Many years ago a man who attained to a high position among us but who must here remain nameless, visited Korea. In one of his talks he sought to show how far he had come in life. With relish he told of the prediction made to him by an old Midwestern German farmer: "Young man, you vill neffer make a preacher!" The ironic humor of this remark evidently rested upon the thick, colorful German dialect. But how do you translate *that*? The German-accented English just couldn't come through, and there was no way to explain it. Our good visitor was accustomed to getting a good laugh with this line, it seems; and when the Korean audience didn't respond as expected, he was visibly irritated. During the rest of his Korean itinerary he asked for a different interpreter.

This leads us to the last rule. *Be careful about culturally conditioned illustrations*. How common it is to draw lessons and illustrations from American courtship customs, perhaps from the speaker's own experience in this area. But in a culture where marriages are arranged between families, and young men and women are expected to stay away from each other right up until they are married, how will your illustration sound to the ears of your listeners? They will find it at best curious,

(Continued on page 41)



## SHOP TALK

*Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.*

Some have inquired about the availability of the acetate sets used with the overhead projector as demonstrated by S. L. Folkenberg at the ministerial institute held in conjunction with the last General Conference session in Detroit. These sets are used to illustrate evangelistic messages.

These are still available. To order, or for further information, write:

ELDER S. L. FOLKENBERG  
Apartado Aereo 609  
Medellín, Colombia, South America

These overhead evangelistic acetates of nineteen lectures (eighty-three acetates) are still available in either English or Spanish.

Melvin Sickler, pastor of the Hyattsville, Maryland, church, upon assuming duties of a new pastorate, passes out to all of the members a little mimeographed form to be filled out and returned. This form, reproduced here, is self-explanatory. Its usefulness is at once obvious.

### PASTOR VISITATION

Name ..... Telephone .....

Address .....

When are you home?

Morning ..... Other Time .....

Afternoon .....

Evening .....

The pastor desires to make short visits with each family to get acquainted. Can you help save time by filling in the blanks above?

Frequently as members move, their membership transfer is neglected and they are lost to the church. The self-explanatory forms below can be very helpful at this point. The one is a

double post card, the other is a mimeographed sheet. We have not reproduced the address side of these cards.

Dear \_\_\_\_\_

Date \_\_\_\_\_

The persons whose names appear below are members of our Jacksonville church but have moved to your district. We suggest that you call on them, inviting them to unite with your congregation. After the call has been made we would appreciate your filling out the attached card and mailing it to us.

Name .....

Address .....

Comments .....

Your Brother in Christ,

Pastor of the Jacksonville S.D.A. Church, Date \_\_\_\_\_

We have contacted ..... and report the following:

Yes	No	
( )	( )	Are attending our services
( )	( )	Promised to come
( )	( )	Found them of good courage
( )	( )	Requested membership be transferred to our church

Comments .....

.....

.....

Sincerely,

Date \_\_\_\_\_

Dear Pastor:

The person named below is a member of our congregation and has recently moved into your community. The address we have is as follows:

Name .....

Street .....

City ..... State ..... Zip .....

We would be grateful to you if you would either visit personally or send someone, and suggest that an active relationship be established with your church by a transfer of membership.

Very sincerely yours,

(Please cut on this line)

(Please return this half of the sheet to the above-named person)

Date \_\_\_\_\_

We have contacted ..... and found him at this address: .....

We have the following report to make:

- Has requested us to send for his letter of transfer.
- Has made little response to date to our approach. We will continue our efforts.
- Wishes to leave membership where it is for the present.

Very sincerely yours,

Church .....

Do you need your Bible rebound? W. L. "Bill" Groulik, of 1221 South Oak Street, Casper, Wyoming 82601, specializes in rebounding Bibles at reasonable prices. Brother Groulik is a faithful member of our Casper, Wyoming, church.

## Scriptural Benedictions

IN BIBLICAL usage, the benediction is pronounced to *bless* the people in the name of the Lord. "Aaron lifted up his hand toward the people, and *blessed* them" (Lev. 9:22).

"And the priests . . . shall come forward, for the Lord your God has chosen them to minister to him and to *bless* in the name of the Lord" (Deut. 21:5, R.S.V.).

"Ye shall *bless* the children of Israel, saying unto them,

The Lord bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.

And they shall put my name upon the children of Israel; and I will *bless* them" (Num. 6:22-27).

### New Testament Benedictions

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you *perfect* in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever" (Heb. 13:20, 21).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:14).

"Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen" (Eph. 3:20, 21).

And now may "Christ . . . dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto

himself a peculiar people, zealous of good works" (Titus 2:11-14).

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

There may be exceptions, but generally, when scriptural benedictions are used, however brief, other words should not be added either before or after. Let the Word of God and the blessing of His Spirit be well defined in the hearts and minds of the people.

O. B. KUHN

Advisory Staff, University Church  
Loma Linda, California

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## You or Thou?

(Continued from page 19)

*You's*, but surely long-time Adventists—ministers especially—should be consistent and use one form exclusively in a public prayer. Mixing the forms is not only poor literary usage, it disturbs listeners. Each *You* after a *Thou* sounds harsh and irreverent. It derails the listener's train of thought, setting it off in the direction of problems relating to language usage, education, public speaking, et cetera.

We cannot cite chapter and verse in the Bible to support our position on the use of *Thou* versus *You*, but we reason as follows: Earnest Christians will desire to show awe and reverence in their approach to God; the use of conservative language seems to aid this endeavor; hence its use is preferable to common, familiar forms. To us this argument is persuasive. To many others it is also.

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## Southern Asia Ministerial Institutes

(Continued from page 10)

From the constant cool rain of the Western India institute near Poona, where we heard of hundreds studying the truth in the cities of Poona and Bombay, to the muggy heat of the great plains of South India, we found the workers eager to launch out with the new challenge and methods presented by Andrew Fearing. Regardless of weather, political strife, flood, famine, or any other adversity, they pledged themselves to God to work for the people of India. Sharing the angels' feeling of "almost impatient eagerness" (*The Desire of Ages*, p. 297), they determined to join in the task of winning souls as never before.

# Preacher's Progress

RON RUNYAN

## Ministerial Clowns

(Concluded)

TO SEE a minister prostrate his talents on the altar of nonsense is a tragic experience. During my early ministerial years I repeatedly heard the sermons of a certain preacher. He had superior ability in holding the attention. There was no excuse for him ever to manipulate an audience by using funny stories or jokes. He was a tremendously interesting speaker. By the way, we are admonished to "gain the reputation of being an interesting speaker" (*Evangelism*, p. 177). This poor fellow took the talents God gave him and squandered them on foolishness. He constantly mingled the profane with the sacred. At times there wouldn't be a dry eye in the audience, my own included, and the next minute the hearers were seized with a spirit of near uncontrollable hilariousness. I always left this man's services with confused feelings and totally unmoved toward God. He conveyed to me the distinct impression that he was more of a comedian than a clergyman.

### On the Move

It is not my purpose or place to judge a man's work, but a casual observation of this man's record indicates that wherever he went he had problems with his churches. Soul winning declined, church attendance dropped off, and in a short time the general condition of the congregation was one of weakness. Then came the inevitable moves from one place to another only to repeat the awful work of crucifying Christ on the cross of foolishness.

Two pointed statements concerning a minister's conduct out of the pulpit make foolishness all the more appalling in the pulpit. "Ministers cannot be too guarded, especially before the young. They should use no lightness of speech, jesting or joking, but should remember that they are in Christ's stead, that they must illustrate by example the life of Christ."—*Testimonies*, vol. 1, pp. 380, 381. "When a minister bearing the solemn message of warning to the world receives the hospitable courtesies of friends and brethren, and neglects the duties of a shepherd of the flock and is careless in his example and deportment, engaging with the young in trifling conversation, in jesting and joking, and in relating humorous anecdotes to create laughter, he is unworthy of being a gospel minister and needs to be converted before he should be entrusted

with the care of the sheep and lambs."—*Ibid.*, vol. 3, p. 233.

### Time of Change

We live in a time of change. You name it—science has changed it. Nothing is wrong with change unless with the change man changes for the worse. Fantastic methods and gimmicks are used by advertising agencies to persuade people in favor of their products. Ridiculous and even revolting commercials over the air waves increasingly insult the finer senses of thinking people. It is a "let loose" age. Anything goes! The unique, the novel, the freakish, the bizarre, the abnormal, the extraordinary, the irregular—all are now commonplace. One painful dividend of this world situation is the attempt on the part of some preachers to convey a point of truth in a vehicle of novelty. This venture seems to be in harmony with the majority of worldly communicators. No language is too strong, too shoddy, too vulgar, too loathsome, too odious, or too profane for the world. About the only shock left for the public today is to see and hear a person communicate with grace, culture, and polish.

### "Pure, Simple, and Accurate"

What path should a minister of the gospel take in this situation? It is no assumption to believe that the Roman world in the days of Paul was just as vulgar and inelegant in the field of communications, if not more so, than our world today. In the Roman colony of Palestine one could see and hear the most foul-mouthed, brutish, and profane sights and sounds. If ever ministers had a temptation to match the methods of the world in presenting their message, it was then. But what does the record declare? The well-known, striking statement bears repeated meditation. The day of Pentecost found the disciples speaking in other tongues. "From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language."—*The Acts of the Apostles*, p. 40. Note the words "pure, simple, and accurate." These men of God used no shoddy techniques to hold the attention of the people or to get across a point of truth. Their spectacular ability to sway their hearers was not found in the power of man's words, but rather in the power of the Spirit. "The messages of truth are to be kept entirely free from cheap, common words of human devising. Thus forcible impressions will be made upon hearts. Let not our ministers cherish the idea that they must bring forth something new and strange, or that cheap, common expressions will give them influence. . . . Let them be careful lest by attempting during their discourse to cause laughter, they dishonor God."—*Evangelism*, p. 211.

One of the most striking statements on this subject I have ever read is found in *Sons and Daughters of God*, page 266, "The youth may be a power for Christ, if they will maintain their

simplicity, and not seek to present something startling, something original, but teach the precepts of their Lord. But to invest the simplest truths with novelty and singularity, is to rob them of their power to win souls to Christ. . . . The use of long words and soaring eloquence is not essential to success. What you need is a living experience in the things of God, and simplicity in presenting the love of Christ to the lost. . . . When the heart is aglow with the love of Jesus, you will express it to others, and become witnesses for Christ."

The greatest challenge in the world is to live a consistent, godly life, and to work feverishly on Christ-centered messages to make them compelling and enticing. God longs to take a completely dedicated minister and through his consecrated labors move souls toward heaven.

## FEEDBACK

Dear Editor:

Percy Paul's letter in the August, 1967, MINISTRY concerning the importance of obtaining advanced degrees contained worth-while pointers no minister should overlook or minimize. Not only may he thus be enabled to reach those more highly educated by his familiarity with current thinking but he will also maintain the confidence and respect of his own congregation and associates in the ministry.

One area in which many a pastor slips and loses the respect of his audience and those outside the church with whom he associates (even those trailing a list of degrees after their names, are frequently careless) is in his use of basic English—both pronunciation and spelling.

A leading evangelist gave the printer the copy for a handbill he wanted run off to advertise a lecture series and actually spelled his opening sermon title "The Crucifiction."

For safety's sake pastors also ought to proofread—or see to it that someone else does—their bulletin boards and church bulletins. Many needless embarrassments may be caught here. One glaring error I caught on a poster in the foyer of a large SDA church was headed "Lady's Bizarre." No pun was intended, but it sparked many a chuckle. It was a real attention getter, however.

Will those added degrees also help sharpen a minister's wits and lead him to dream up more attention-catching titles for his sermons? They ought to. In this blasé TV- and Hollywood-oriented world of ours it takes all the brain power a pastor can muster to compete. But surely he should try.

The pastor of a small local church attracted wide favorable attention to his lectures by placing this

notice on his outside bulletin board: "Welcome to Our Redemption Center—No Trading Stamps Necessary."

Sincerely,  
FRED W. EDWARDY  
Editor, *Today's Food*

One of our readers, an enthusiast for evangelism and soul winning, but obviously concerned over a certain situation, reports on a large evangelistic campaign held in a prominent place.

Thousands of invitations were sent out and many came for the opening night. However, although the meeting began at seven-fifteen it was eight-forty-five before the evangelist rose to give his message. The intervening one and a half hours were taken up with a movie, special musical attractions, and a long parade of announcements.

The message was very good, but it came too late. The people were already worn out from sitting so long on hard chairs, and many left before they could hear the message. Result? The attendance was way down the following night.

Our concerned friend writes: "If you have anything to do with training ministers, enlighten them on the fact that we can't compete with the entertainment field. There, everything is cut short—comfortable. Those people came to hear the sermon—and our sermons, our message—is beautiful. Elder ——— messages are good."

DEAR EDITOR:

May I write to thank you for publishing the article "I Am Leaving an Inheritance" by Otto Christensen in the October, 1967, issue of THE MINISTRY.

After observing for many years in many places the effects of terrific pressure exerted to produce impressive statistics and the parallel development of increasing spiritual weakness in the church, I believe that the Lord guided Elder Christensen's mind in writing this timely appeal. Our very best statistics as such are small when compared with what must be done before the work can be finished. The Lord of the harvest will hardly entrust to us the glorious experience of ministering sound conversion to "more than one thousand . . . in one day" until we learn faithfully to minister the same to the comparative few He now wisely entrusts to our ministry.

Elder Christensen's article encourages me to re-consecrate myself to the Lord to be faithful "in a few things" so that my work may endure for eternity.

Sincerely yours,  
ROBERT J. WIELAND

You can get the "How to Do It" package for \$1.00 by writing to Pastor George Knowles, c/o the Oregon Conference, 605 S.E. 39th Avenue, Portland, Oregon 97214.



## VIEWPOINT

[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.]

# Vital Subjects Omitted

H. O. OLSON

Retired Minister, Glendale, California

**T**HE announcement of subjects for evangelistic efforts indicates that some ministers omit subjects that in former years proved most effective, and evidently do now, when presented.

The article, "Students Too Can Win Souls!" in the August issue of *THE MINISTRY*, reporting an experience in Lincoln, Nebraska, states that a few days after one of the young men preached on "The Mark of the Beast," a couple made their decision for baptism. I quote: "Through *his* sermon the Holy Spirit had placed a man under such conviction that he hadn't slept all the following night."

This reminds me of an experience in a tent effort we had in Crystal Falls, Michigan. On a Sunday evening I spoke on the subject of "The Two Laws," and illustrated it with two charts, one showing the Ten Commandments as God gave them, and the other as the Papacy has changed them, thus fulfilling the prophecy of Daniel 7:25.

At the close of the next service a woman told her experience so the whole audience heard it. She said that the previous service was the first one she had attended, since she had not known of the meetings until then; she lived in another town. When she returned home and retired she could not sleep, for she realized that she had throughout her whole life broken God's holy law. Yet to change seemed most difficult. She placed her face against her pillow so that she would not see the law charts, but they were just as clear as if she could see them. She wrestled with the matter until toward morning, when she decided to obey God.

Holding her two small girls each by one

hand, and with tears flowing down her cheeks, she said, "I have decided to be a Seventh-day Adventist, and I want to rear my girls in this church [which she did]. When will you have a baptism? I want to be baptized and join the church." Looking around, I noticed many weeping. They had been attending the services for more than a month, and no one had definitely decided to accept the message, but now several did. In the next few weeks we had four baptismal services and organized a company, and later a church.

About thirty-five years ago it was decided to translate *The Great Controversy* into Italian. Some felt that certain chapters should be omitted, such as "Character and Aims of the Papacy," "The Impending Conflict," et cetera. It was voted that I should visit some of the Italian churches and ask the members how they felt. Without exception they all asked for the entire book. Some of the leading men arose and said that those were the subjects that made them Seventh-day Adventists. The whole book was translated.

But not only in evangelistic meetings for the public are vital subjects omitted. There is a similar tendency in our church services. For instance, the subject of the second coming is seldom presented these days.

The subject that many pastors seem reluctant to present in the regular Sabbath service is that of tithing. And some seem as hesitant to mention this in personal visits. They say that the Spirit of Prophecy states that this is not a test of fellowship. However, it certainly emphasizes that this is a solemn obligation that rests upon

church members, and that those who are unfaithful stewards in this respect are robbers of God. It would be well-nigh impossible to make it a test of fellowship, for the church does not know the amount of a member's tithe.

We have had some excellent Sabbath school lessons on tithing, but many of those who do not pay tithe seldom attend Sabbath school, so pastors and church elders have a responsibility here. It is a sad situation that many of our members do not pay tithe, yet the treasurer of a large church recently told me that the pastor did not want anything said from the pulpit on Sabbath pertaining to finances.

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## Early and Latter Rain

*(Continued from page 4)*

eral laymen's meetings, and assemblies of local church leaders provide an unexcelled opportunity to unitedly seek God for the outpouring of the "latter rain." It will be given. God has promised that, but meekness, humility, and earnestness must characterize the supplicants.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

The outpouring of the Holy Spirit in the "latter rain" brings to an end the long drought since the cessation of power at about the close of the first century. True, as in Canaan, there were showers at different times and places between the "former" and "latter" rains. Notwithstanding the times in which we are living, God's people seem oblivious to their great need.

The message of God to the Laodiceans is designed to arouse them to their "wretched, and miserable, and poor, and blind, and naked" condition. The Lord's advice largely goes unheeded: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:17, 18).

When the people of God come to the place of persistent prayer, the place where Peter, James, John, and the rest of the apostolic company came after the ascension, the "latter rain" will fall and multitudes

will be converted. Joel 2:23 promises both the former rain and the latter: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. . . .

"Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain." —*Ibid.*, pp. 506, 507.

Let God's people abandon their indifference concerning the outpouring of the Holy Spirit in final, last-day power. These are not times when Christians can risk carelessness. To relax our efforts in spiritual growth will prove fatal. To fail in faith and prayer in such a time as this is to fail of gaining heaven.

Christ warned: "Watch and pray." "Watch unto prayer."

*(To be continued)*

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## The Shepherdess' Prayer

Kind and thoughtful, generous and sweet,  
Helpful and cheerful, faithful and neat,  
Good wife and good mother, good neighbor, good friend,

Good worker, good mixer—oh, where will it end?

Thy people, O Lord, expect all this of me.

A paragon of virtue they feel I should be.

I know, O my Father, it's known only above

That inside I'm oft fearful and lacking in love.

That doubt and rebellion, cross words and such

Struggle for mastery—troubles me much.

Each morning Thou givest me strength for the day,

Each evening my failures before Thee I lay.

Dear Father, I must have Thee ever with me

That I may faithfully represent Thee.

May I "hold up the hands" of my husband, dear Lord,

That he may devotedly give forth Thy word.

Amen.

JUALOMA MILES

## Church Growth Not Automatic

(Continued from page 23)

With an ever-increasing number of our church members sharing their faith by means of Gift Bible Evangelism, more and more pastors are going to experience the need of "do-it-yourself evangelism." As the seed sown springs up, everywhere there will be need for an annual program of harvesting. In most conferences the regular evangelistic teams will not be able to hold all the public meetings needed to gather in the harvest.

### *Gift Bible Evangelism*

The Oregon Conference, one of the first to launch Gift Bible Evangelism, has 16,000 Bibles in the field. By using different sets of lessons it has been possible to keep many of these persons continuing the study of our message. If they complete one series without making a decision, they are introduced to a new series.

In September, 1965, the Oregon Conference introduced Gift Bible Evangelism via television. Each week the lesson is taught and the Bible offer is made on the thirty-minute TV Bible Class telecast. Conference-wide coverage is obtained by releasing the program on three outlets. Over this two-year period we have received an average of 200 applications a month for the Bible and study guides from people who know they are viewing a Seventh-day Adventist program and who have agreed to complete the lessons in return for the Bible. These requests are promptly relayed to the local churches where laymen are assigned to make the contacts.

### *Church Members Like Gift Bible Evangelism*

Gift Bible Evangelism, with or without television, is proving to be the kind of soul-winning activity in which our members like to engage, and which they can do well with a little coaching by the pastor. It is certainly this type of minister-layman teamwork that the Lord can bless and use in the finishing of His work. With such a plan to produce interest no pastor need hesitate to launch into public meetings. Even though there may not be a conference evangelistic team available to help gather in the harvest, no pastor needs to carry on a do-it-yourself program. Lay plans for your work. We have willing laymen who will respond

to good leadership and the Lord's promise, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

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## "Little Foxes"

(Continued from page 14)

gossipers get caught in their own mouth traps. "We should speak of men's virtues as if they were our own, and of their vices as if we were liable for their punishment," says a Chinese proverb. More people get run down by gossip than by automobiles. Truth has only to change hands a few times to become fiction. Some almost resort to cannibalism to get a-head! No man is ever a complete failure until he begins to put the blame on his predecessor.

7. *Social conduct.* This aspect of a minister's life may become a pitfall to some. I refer to the "more minor" facets of interpersonal relationships between ministers and the opposite sex. Familiarity factors that in themselves often appear innocent and harmless may not only do much to weaken the confidence of people in the ministry, but can be the "little foxes" that "innocently" lead the minister himself into greater sin. There are thousands who know us as ministers. How careful we must be to avoid all appearance of evil in word and act so "that the ministry be not blamed."

We do well to take very earnestly the words of the apostle Paul to the young minister Timothy when he said, "Let no one slight you because you are young, but make yourself an example to believers in speech and behaviour, in love, fidelity, and purity. . . . Make these matters your business and your absorbing interest, so that your progress may be plain to all" (1 Tim. 4:12-15, N.E.B.).\*

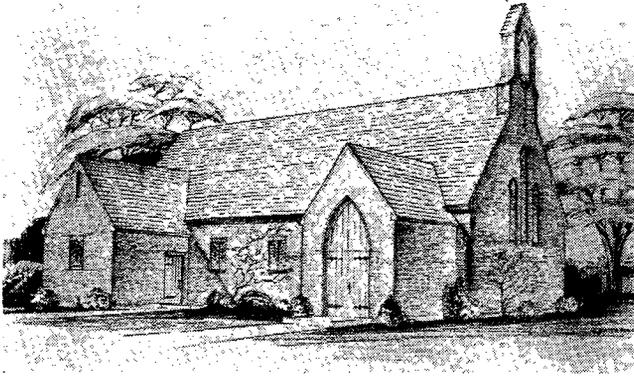
### *My Influence*

My life shall touch a dozen lives  
Before this day is done,  
Leave countless marks for good or ill  
Ere sets the evening sun;

This is the wish I always wish,  
The prayer I always pray:  
Lord, may my life help other lives  
It touches by the way.

—Unknown

\* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.



## The Art of Preaching Through an Interpreter

(Continued from page 33)

at worst shocking, but probably incomprehensible.

### Parting Counsel

If the reader has understood all this, and taken it seriously, as I hope he has, he may feel now too intimidated to open his mouth anywhere unless "English is spoken here." Such a fear would be tragic. We have a growing church in a shrinking world, and brethren must travel that we may all be one. Our plea is that you give your interpreter a chance. He will more than repay you. The translated sermon may be even better than the original!

At the beginning we said that the audience is listening to your interpreter, not to you. Perhaps that statement needs to be modified. While it is true that they get your thoughts from your interpreter, they are getting something from you directly too. What gets through is your spirit, your sincerity, your *charisma*. The Holy Spirit of Pentecost breaks through every barrier of language and culture.

I think of one speaker who came to our country not so very long ago. He broke almost every rule set forth in this article. Indeed, what he said, as far as ideas are concerned, didn't matter much; when you took it all down on paper and looked at it, there wasn't as much there as you thought there was. But that didn't matter. He could have talked an hour about buttercups and when he finished, you would know that God had been close. It wasn't what he said that broke our hearts and made Christ real; it was what he was. The

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## Planning a New Church?

Designs for churches to seat 80 to 2,000 sent to building committees. There is no obligation. Nothing to buy. This is my studied research hobby to encourage the erection of more representative, dignified, reverent, and worshipful structures.

L. G. Steck, M.D.

P.O. Box 596

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message was in the man, and that needed no interpretation. Christ was in him, and we sensed it.

What is the art of preaching through an interpreter? It is the golden rule: Preach as you would have others preach if you were the interpreter.

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DEAR EDITOR:

The following item was brought to my attention. I thought you might feel that it deserves some recognition among our people.

Thanks for the interest being displayed by you and your office in ideas, opinions, et cetera, of the field men.

JOHN STANGER

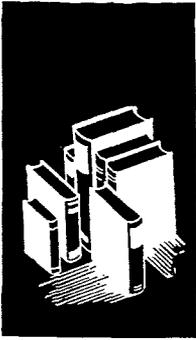
### NOBLE ASPECT

SIR: In the article on the churches' activities here in South Vietnam [Sept. 22], you have called attention to one of the few really noble aspects of our involvement in this unfortunate land. Having spent nearly a year as a physician with the Army here, I have seen the deplorable state of Vietnamese medicine, and I have been embarrassed and angered by the feeble efforts of our government in this sphere. In striking contrast to the dismal record of governmental bureaucracy is the progress of the religious organizations; and though I am by no means a religious man, I am proud of what these Americans are doing. I speak with special feeling of the Seventh Day Adventist Mission Hospital here in Saigon. In this institution American doctors are bringing ever more sophisticated medical care to Vietnamese who only yesterday were being treated by traditional herbals or even acupuncture. In this dreary war, where it seems the welfare of the Vietnamese individual is so often forgotten in the rush to preserve the independence of the Vietnamese nation, one takes pride in seeing these selfless Americans quietly doing good works in difficult and trying circumstances.

HARTE C. CROW, *Captain, U.S.A.*

A.P.O. San Francisco

—taken from *Time Magazine*, Oct. 6, 1967 (Letters to the Editor section).



## BOOKS

***Situation Ethics: The New Morality*, Joseph Fletcher, The Westminster Press, Philadelphia, 1966, 176 pages, \$3.95 cloth; paper \$1.95.**

Is there anything right about the "new morality"? Some would say that there is; that the emphasis on love as the only universal is in harmony with the teaching of Paul that "love is the fulfilling of the law" (Rom. 13:10); that it agrees with the teaching of Jesus that love to God and man sum up the law and the prophets (Matt. 22:40).

Furthermore, situations seem to alter cases: Jesus did not condemn the woman taken in adultery (John 8:1-11); and Rahab apparently contributed to the success of the Israelites by telling lies about the spies and enabling them to escape.

On the other hand, the new morality has caused considerable concern in Christian circles, as witness the action of the Pope in banning it from all academies and seminaries (*Acta Apostolicae Sedis*, 48, 1965, p. 144). Is the traditional code of ethics outdated and irrelevant? Are we now to look to the particular situation to help us decide what is right and wrong? Does love negate the law?

Whether we like it or not, we are living in a world that is influenced by the new theologians, and we must know whether we can accept the new morality or not. Joseph Fletcher has written a book on the subject in which he presents his case clearly and concisely and very interestingly. The reader who wants an authoritative account of the new morality, its history, presuppositions, and principles, can hardly do better than to purchase this book.

G. ARTHUR KEOUGH

***Planning Your Preaching*, J. Winston Pearce, Broadman Press, Nashville, Tennessee, 197 pages, \$4.50.**

"It is difficult to see how any 'ready' preacher can be a 'prepared' preacher without careful, long-range planning." These words from *Planning Your Preaching*, page 1, form a springboard from which the author, with a background of long experience as a pastor and teacher, presents a strong case for a good yearly preaching plan. He discusses types of plans and then the mechanics of them and gives many practical ideas.

Having planned the preaching program in ad-

vance, the writer says: "There will be fewer hungry sheep who look up and remain hungry. The minister will have fewer sleepless nights. He will be less likely to develop ulcers, and his family will find him easier to live with. He just might find ways to spend more time with the family, and the family just might be glad to have him do it."—Page 5.

A few of the chapter headings are: "Reasons for the Plan," "Preaching Through the Bible," "Preaching to Meet People's Needs," "Preaching by Months," and "Evangelistic Preaching."

Detailed helps are given for annual, monthly, and weekly planning. Although a few sections may not be applicable to the Adventist ministry, yet this is a practical book from which every pastor will benefit. I strongly recommend it. In fact, it meets a real need in an area where books and suggestions are not very plentiful.

ORLEY M. BERG

***God, Man and Atomic War*, Samuel H. Dresner, Living Books, Incorporated, 227 pages, \$5.75.**

This book brings together some of the startling facts of our day regarding atomic and biological warfare in relationship to the moral level of our present day. Mr. Dresner points with a great deal of alarm to the possibility of the end of the world and its civilization through the folly of mankind.

This book contains a great deal of quotable material with a lot of good facts. Mr. Dresner does not come up with any real solutions, so far as I can see, for the world situation, except through the conversion of the world, which is hardly to be expected through any methods that he suggests.

I would not urge the average worker to buy this book, but if you can obtain it from the library, you will find it well worth going through for the quotable material and the figures in it.

R. E. FINNEY, JR.

***Sixty-eight Bible Quizzes*, May Smith, Standard Publishing Company, Cincinnati, Ohio, 48 pages, \$5.00.**

***Search the Bible Quizzes*, May Smith, Standard Publishing Company, Cincinnati, Ohio, 47 pages, \$5.00.**

Many times we are asked to conduct Bible quizzes for youth meetings, junior camps, Bible study classes, and often just for fun at socials and parties. The above two paperback books are among the best I have ever seen along the line of Bible quizzing. Almost every conceivable type of Bible quiz is suggested herein—interesting, and informative. The arrangement of subjects is unique, and each section has from seven to twelve questions and answers. Really worth while!

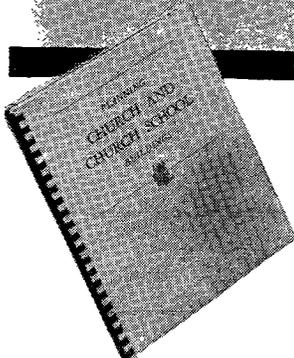
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## NEWS BRIEFS

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

### UN Membership Possible Says Vatican Aid

A member of the Vatican Secretariat of State said that Vatican City may someday become a member of the United Nations. "In principle," said Msgr. Ernesto Gallina, a counselor of nunciature, "nothing prevents the Holy See from participating in the United Nations in the future as a member of state." He made it clear that he was expressing a personal opinion, not reporting Vatican plans or policies.

### Need for "Supra-National" Organization Like UN Cited by Vatican Aid

The United Nations, or a similar interdependent world society, is the only institution that can solve the problems of contemporary international life, a gathering of Roman Catholic journalists was told in New York. In a keynote address to the Eastern Regional Conference of the Catholic Press Association here, Msgr. Alberto Giovannetti, Permanent Observer of the Holy See to the UN, said: "The teachings of the last three popes have underlined this need of a superior institution endowed with supra-national powers, because only such an institution can adequately solve the problems of contemporary international life."

### "Significant Social Changes" Among Pentecostals

There is a growing spirit of renewal and reform and increasing social conscience among some Pentecostals today, the American Society for the Scientific Study of Religion was told at its annual meeting in Atlanta. Dr. Daniel M. Johnson of Blackburn College, a United Presbyterian school in Carlinville, Illinois, said that "significant social changes are occurring within various Pentecostal groups." He asserted that "contemporary Pentecostals, while maintaining their original theological distinctiveness of 'speaking in other tongues,' are approaching the ideal-type church." Transition is in the "incipient stage," Dr. Johnson held, "but there can be no doubt that the process is under way and that the Pentecostals are traveling the same road earlier sects traveled on their way to becoming churches."

### Lutheran on Lay Congress: Renewal and "A Great Horror of Schism"

Renewal within the Roman Catholic Church is much more widespread than most non-Catholic Christians believe, according to a Minnesota Protestant layman who served as observer-consultant at the recent World Congress of the Lay Apostolate in Rome. At the same time, Charles Lutz said, he found "a great horror of schism" hanging over the Catholic Church. He said the question most asked by Catholics is: How do we move forward without splitting the church?

### "Dynamic" Cooperation With Catholicism, Dr. Blake's Theme

Means of increasing "dynamic" cooperation with the Roman Catholic Church is one of four major issues currently facing the World Council of Churches, its American general secretary, Dr. Eugene Carson Blake, declared in London. He addressed the British Council of Churches at its fall meeting. Both the WCC, embracing 23 Anglican, Protestant, and Orthodox churches, and the Roman Catholic Church, he said, were committed to dynamic cooperation and the issue before the WCC was the measure and the means of increasing this. "'Dynamic' cooperation was the word approved by the Roman Catholic authorities and the WCC this summer," he added. "We are taking this word seriously. From one point of view there is hardly anything the WCC does that could not be better done if the Roman Catholic Church was fully involved in it."

### New Discovery, "Temple Scroll," Found in Dead Sea Area

The discovery of another ancient scroll from the Dead Sea area was announced in Jerusalem at the meeting of the Israel Exploration Society. The new parchment manuscript, tentatively called the Temple Scroll, is approximately 26 feet long, and about three and one-half feet longer than the scroll of the book of Isaiah. The Temple Scroll, Dr. Yadin said, dates from the Herodian period, beginning in 55 B.C. and continuing to A.D. 93, and he added that there is no doubt that it came from Qumran. In its 66 columns, all of which have not been deciphered from the Hebrew, there is detailed description of a temple, its courts, vessels, and service, information not identical with that known from other sources.

### Billy Graham Considers Building a Bible-Oriented University

Evangelist Billy Graham revealed in Dallas that he is considering the establishment of a university designed to train evangelists and other religion specialists for service throughout the world. In an interview, he said that the nonprofit organization that supports his work is leaving the final decision to him.

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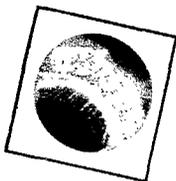
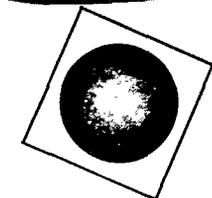
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## The Distinction Between Clean and Unclean Animals

(Continued from page 21)

earth upon which man could subsist had been destroyed, therefore God gave Noah permission to eat of the clean beasts which he had taken with him into the ark."—*Spiritual Gifts*, vol. 3, p. 76.

According to the Bible account of the Deluge, "the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered" (Gen. 7:19, 20). Thus when Noah and his family left the ark a year and ten days after the Flood burst upon the world (Gen. 7:11, 24; 8:3-14), they found ruin and desolation everywhere. Their store of foodstuffs in the ark must have been greatly diminished, and doubtless was insufficient to meet all their needs until crops could be grown to amply supply all their wants. The green herb had been added to man's original diet after he sinned, at which time the fruit of the tree of life was removed from his dietary (Gen. 3:18, 22-24). Flesh food was an added supplement to man's diet, particularly under conditions prevailing in the world after the Flood.

### Why More Clean Than Unclean?

One apparent reason for taking more clean than unclean animals and fowls into the ark was, in addition to the necessity of preserving some of these creatures for the reproduction and preservation of each species, the need of Noah and his family for some to slay as sacrificial offerings to the Lord (Gen. 8:20) and some to kill for food (Gen. 9:3, 4). Unclean animals were not used for either sacrifices or food, before or after the Flood.

The Lord said concerning the first man called a "Hebrew" in the Bible (Gen. 14:13): "Abraham obeyed my voice, and kept my charge, my commandments, my stat-

utes, and my laws" (Gen. 26:5). In the light of what is said about the animals he sacrificed as offerings to God, and concerning those which he used for food, we may well believe that the body of sacred laws so faithfully obeyed by Abraham included the one which made a distinction between clean and unclean animals. At any rate, the evidence brought forth in this article shows that that law is more ancient than the Jewish people.

(To be continued)

### Evangelism Principal Theme of Baptists

The imperatives of effective evangelism and preserving religious freedom were presented to more than 1,000 messengers and visitors to the 133d annual meeting of the Missouri Baptist Convention in St. Louis. The church cannot wait until the world becomes a good place through social action before preaching the good news of the gospel, said Dr. H. F. Paschall, pastor of the First Baptist Church of Nashville, Tennessee, and president of the Southern Baptist Convention.

R. N. S.

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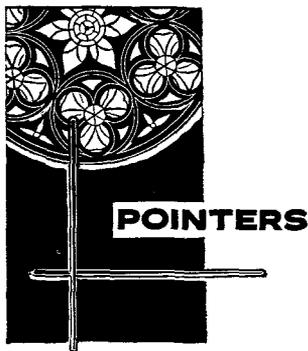
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But the main concern of this note is not with physical and economic poverty. There is in our land and the world a more serious and pernicious form of undernourishment. It is poverty of spirit, and for this there is need for a crash program to counteract six thousand years of continual deterioration. There is an available remedy. There is an adequate cure, but is it being properly administered? Many pulpits of the land echo the preachments of atheism, others have so existentialized the promises and evident power of God as to render them meaningless to the needy soul.

Perhaps even more subtle and dangerous are those patronizing ministers who would label every new erratic trend in our society as a legitimate expression of what is called the new morality, and the preachments of moral restraint as being Victorian or square. Small wonder, then, that many misguided people are turning to LSD, marijuana, and other drugs in a vain search for soul satisfaction.

In short, dear reader, there is poverty in the pulpits of the world. The Adventists may be foremost, thank God, in launching an antipoverty pulpit program, and it is needed now. Men are starving to death for want of nourishing spiritual food. Passionate, purposeful preaching would do much to fill the aching void. We have the message and the men. God give us power! This is no time for tame, formal discourses or cold dry lectures. Intense men, spurred by the needs of the human heart and the nearness of the coming of our approaching Lord can ill afford to be calm in the center of crisis. The awakening message must not be whispered but delivered with all urgency. Em-

phatic delivery can do much to impress the listener with the burden of the speaker's heart.

The problems of spiritual poverty have a common symptom with physical poverty. They are vast and complex but, like the Pygmy who is not overawed by the size of the elephant but knows that in the soft underbelly there is a spot of weakness, the servant of God will find his way to the shaft of light that illumines the darkness and press his advantage until the whole earth is lightened with the glory of God.

E. E. C.

**TO PURGE OR NOT TO PURGE** ONE of the saddest duties of a minister is that of officially disfellowshipping a member. In an organized religious society the minister has to police his motives in this matter constantly. He must be sure that—1. He is not “making the record realistic” to escape some of the assessments that are consequent to large memberships. 2. He must be sure that he does not do this in the spirit of the Pharisee who opined, “I’m glad that I am not like other men.” The man of God must also be sure that he is not submitting to external pressure, such as the criticism of nonchurch members of the life of the believer in question, on the one hand, or the criticism of church members over the life being lived by the member in question. Disfellowshipping a member is the ultimate act of church discipline. It should be entered into only when all lesser measures have been tried and proved fruitless.

The Bible provides, and indeed requires, (1) a visitation procedure, (2) an earnest attempt on the part of the minister to reclaim the lost, and (3) the most tender solicitude on the part of the minister for the return of the sinner to the foot of the cross after expulsion. This is important. The man cut off must not feel that he is shut off from Christ forever. Christians have a habit of forgetting their former members. This is unfortunate, for one who has once been a member learns all the secrets in the house. What then is to prevent him from becoming a mortal enemy? The answer is: Attention. We must keep up with those who were once among us and continually urge them to come back to the church. Incidentally, it just may be that in your city there is a former Seventh-day Adventist minister living who no longer enjoys our ministerial fellowship. Let me tell you something about him. He probably misses most the workers’ meetings that he used to attend and the close relationship that exists among us as a family of workers. A former minister told me this. “Wherever you meet them, Cleveland, tell them this; that what they will miss most if they lose their credentials is the fellowship of worker to worker that is evident among us.” Those were his exact words.

And so, “to purge or not to purge,” that is the question. The answer: Have a heart, preacher, have a heart, and you may not need to purge.

E. E. C.