

The **MINISTRY**

JULY

1968

A TASTE OF PENTECOST

THIS felt like heaven," declared a pastor-evangelist of long experience. One man, with a forty-eight-year evangelistic service record and still active, said, "I have attended numerous councils and meetings, but I have never witnessed anything like this in my life."

Another minister expressed it this way:

"If I had missed this meeting, and then heard what God had done, I would have been absolutely heartsick."

True, there was powerful preaching. But the outpouring of the Spirit of God is what made the difference. There seemed to be a crescendo of power showered upon the camp. The amazing thing was that after each service all felt that we had reached the zenith. Yet the refreshing continued into the farewell communion service on Sabbath night.

Plans for this council were not laid without much thought and prayer. The evening before it began, our small staff gave expression to what we hoped would be accomplished. Earnest, fervent prayers were offered, pleading with God to do something

The Simple Story of What Happened at the Ministerial Association
Evangelistic Council, May 14-18, Camp Berkshire, New York

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The MINISTRY

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special for us. Yet none dreamed what God had in store.

The spontaneous response was actually startling. No individual could tell you why he felt or acted as he did. From our limited knowledge of Pentecost, all we lacked, it seemed, were the visible tongues of fire. None who attended the entire time had ever before witnessed the heart warmth and the tender regard shown for one another. Man after man declared, "I have never had such a feeling of love for my brethren." The love of Jesus Christ pierced every heart.

A remarkable experience was the testimony of one who confessed that he had come to the meeting with resentment and hate in his heart. This man stood one evening and faced the entire group as he broke into song. Soon all joined him. Then he told how it all took place.

He had gone to his room during one of the meetings that day, as the Spirit of God gripped his heart. Now he declared to us, "I've got a problem, but the real problem is with self—myself!" Then he con-

If there was a credibility gap in grasping the reality of the potent words of *Acts of the Apostles*, page 46, to us it was now gone forever. Here they are: "Their very features bore evidence to the surrender they had made."

Yes, all our faces were lighted up with joy and happiness. Love radiated as the spirit of Christ showed through. God was made real. The graphic words of *Acts of the Apostles*, page 38, made sense to us: "The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief!"

No, the buildings weren't shaken by the Holy Spirit, but lives were. They were changed by the power of God. You would have thought this group of experienced pastors, evangelists, and administrators were just new converts to the truth.

We want to make it clear that many factors contributed to this experience under the guidance of the Holy Spirit. On the third day the evening meeting lasted from seven-thirty until after one o'clock in the morning without a break. The hard steel

TAPES AVAILABLE

For a century the Adventist ministry has read the printed reports of our large general meetings. However, in the case of this unusual gathering we believe that only as one hears the actual recording can he share in the blessings. All the material from this significant council will be offered to members of the "Save-a-Second" Tape-of-the-Month Club. In addition, this particular material will be made available to nonmembers. Write the General Conference Ministerial Association for details. Future issues of *The Ministry* will carry some of the outstanding council presentations.

tinued, "You know, I have had a feeling against some of my brethren. I didn't want a man of a different race to step into my home. But something has happened to me. I can't explain it. *I love all of you.*" His face lighted up as he expressed this love.

folding chairs were anything but soft, but no one noticed. No entertainment could have captured the attention of this group for such a long period of time.

One administrator testified that pressing duties nearly kept him from coming, and

then he had not planned to stay the entire time, because he had an appointment early Sunday morning. Then as tears began to roll down his conservative face, he said, "I don't know what I would have done had I missed this meeting. I know it will mean that I will have to drive most of the night to meet my early morning appointment, but it's worth it all!"

One man handed in the following note: "The work started in sacrifice and we are told it will be ended in sacrifice. It surely has been no sacrifice to be here if I let the conference pay the bill. I wish to place the amount spent on my trip here in a fund to be used to finish the work. Maybe others would like to, maybe not, but I feel I want to make a concrete sacrifice to God to begin a rededicated ministry from this point."

Hearts were warmed as never before. There was a contagious freedom from a critical spirit. The professionalism evidenced at the beginning melted like flakes of snow before an atomic blast.

The early morning meeting began with a ten-minute devotion after which we broke up into prayer bands for testimonies, discussion, and prayer. Hearts were welded together. At one prayer band a minister spoke up and said, "If Brother _____ had had the gift of healing when this meeting started, I would have been jealous of him." Then another minister broke in and said, "Now we pray that God will give him this gift!"

The meeting was marked by a freedom from awkwardness and embarrassment. On the part of many there was no hesitation to go up and put their arms around a brother whom they had never met before and express a deep appreciation for his presence. There was nothing forced about our actions. Nothing was put on. It was not a theatrical performance. There was an urgency, a deep desire, a longing, to share with one another our love for Christ.

At the communion service a revival of genuine love was evident. Even the kiss of peace was restored! Most of us haven't seen this in an American communion service in years. Oh, how the Spirit took control and guided our thirsty hearts to the wells of salvation! How Christ was made real at every service!

This was not just a streak of strong, emotional ecstasy. True, deep, holy emotion

was exhibited. But it was not fanatical in the least. Every man can testify to this. There were times when it seemed that the entire group were in tears, but there was no touch of fanaticism whatever. It was love, deep love, which ran true and strong and freely through the hearts of all of us. Jesus took on new meaning to every soul.

We had come seeking new methods, new ways of evangelism, but somehow methods, ideas, suggestions, as important as they were, took second place to the working of the Holy Spirit upon our hearts. We sensed as never before that this work will not be finished by mere methods alone. It will never be finished by excessive expenditure of energy. It will never be finished by mere plans and resolutions. It will never be finished by slogans. It will never be finished by the blowing of trumpets and fancy fanfare. It will never be finished by organization alone. But it will be finished when ministers and laity alike seek for the power of the Holy Spirit as we sought it in those few hours and received it in a limited measure.

This tiny taste of what God can do for us is merely a slight mist in comparison with the showers that are due. We firmly believe that floods of power are yet to be poured out upon us; a time when we will see barriers broken down as they were at Pentecost and multitudes accept this message.

If a casual observer had dropped in on us, perhaps he would have been mystified at what was taking place. Could he have fully understood the meaning of the Spirit-filled testimonies? He might have been puzzled by the unending chorus of Amens. He would have been amazed as he saw men of different races in small groups standing here and there with heads turned toward heaven pleading for God's blessing. Could he have understood why even the recreational periods seemed to fade into insignificance toward the end of this spiritual feast? Would he not have been startled to hear two hundred men spontaneously break out in song after song? Would he have wondered why the leader found it difficult to close the meetings on time? How would he have felt to witness men standing to testify who couldn't speak with words, but only with tears?

One helpful feature was the unique evening briefing sessions on disturbing trends

within and without the church. The honesty and frankness of these presentations amazed us. We knew these things were happening, but few have dared to express them openly. To each of us, these new insights cleared the air, brought deeper understanding, and inspired fresh confidence in the leadership of this movement.

The Sabbath day of fasting and prayer went by quickly. More than one said that he had not even thought about eating. A spiritual intensity possessed the minds and hearts of all. Desires to be more like Christ and to be filled with His Spirit were freely expressed.

This report has not been written to glorify any man or group of men. Following such a meeting our only desire is to glorify God and Him alone. For this reason all names have been omitted. We simply

desire to share with our world ministry the Spirit-filled breakthrough that took place—an experience the church has long awaited. Our only regret is that the magnitude of it came as a surprise.

We left believing that what took place at Camp Berkshire can and must take place throughout the entire ministry. We left believing that the hour is long past when we can with clear conscience neglect prayer and study of the Word of God. We left believing that it is time for us as ministers to be better fathers and better husbands. We left believing that the time has come for us to pray for one another within the ministry. We left believing that this experience must be shared with our laity.

Really, this was not simply a council on evangelism. It was a council on Pentecost!



EDITORIAL

Beautiful Dreamer

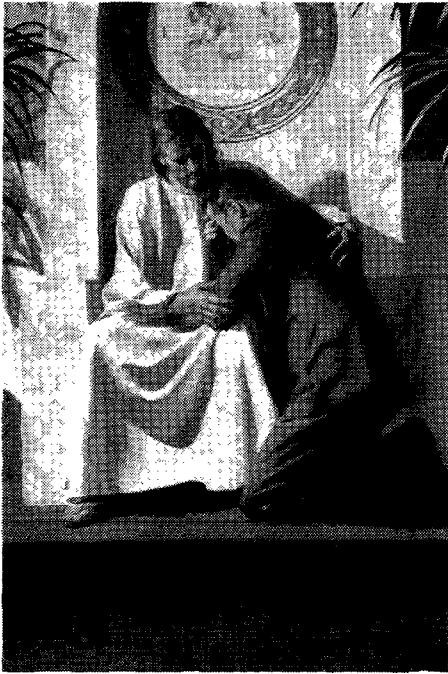
SOMEONE has said, "Do what others are dreaming about instead of dreaming about what others are doing." Such a man is indeed a beautiful dreamer. There's a place in the Christian church for the theorician and the dreamer. Planning is an integral part of management. Someone must think ahead for any organization to move ahead. There is nothing more out of place in this age of transition than the stagnation of intransigence. Yesterday's budget cannot finance today's or tomorrow's programs. Policies that were good for the forties and fifties may be totally out of date for the sixties and seventies. If it is determined by collective committee judgment that more is to be lost by "holding the line" than by "changing the line," then

change the line. In matters of principle, of course, this does not hold, for principle is eternal, anchored to the unmovable. Right and wrong can never fluctuate from age to age in terms of moral judgment, but method and policy can and must adapt to changing circumstance. That a tradition or a policy has existed for fifty or sixty years may not mean at all that it is a wise and just procedure. Its age may merely indicate that it needs a thorough overhauling—or total abandoning.

There is something patriotic about the expression, "Don't give up the ship." Now, if the ship is one of policy, wouldn't it depend upon what ship or whether the ship can stay afloat or whether the ship can match speeds with the more modern and adequate vessels? If it is a bridge of principle, we must stand like Horatius, yielding not one inch; but if it is a lesser matter, it may be best to change horses before one gets to midstream. It is difficult to tell just how far along the road the church and the world would be had it listened more closely to its dreamers; not the impractical stargazer who never sees the earth or things earthly, but to the man who dreams and then schemes to make his dreams come true. He is not too practical to project and not too ascetic to produce. This indeed is a beautiful dreamer.

Men are being paid exorbitant salaries,

(Continued on page 7)



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HARRY ANDERSON, ARTIST

S I N N E R D*

"God has forgiven, but men cannot forget." In a provocative article, the author, whose name is withheld by request, points his finger at his accusers.

HOW do you plead?" the world demands. "Guilty."

And with this confession I find myself despised by non-Christians, who whisper among themselves, "See, I told you so, he's no better than we are—in fact worse, because he's nothing more than a hypocrite."

I am despised by Christians, as well, but in a much more subtle manner, "Did you hear about Brother So-and-so? You mean you haven't heard? Well, it seems that he was caught running around with another woman . . . ! We must remember to pray for him."

And so I am sealed off from the rest of humanity—still too "holy" and "hypocritical" to be received by the "sinners" as one of them, and too much a "sinner" to be acknowledged by the "saints" as part of their number.

I wonder if the Apostle Paul really knew the meaning of 1 Cor. 9:27, and what it means to be a "castaway" set on a shelf. I wonder if anyone who has not actually become a member of our elite corps of spiritual misfits can appreciate the depths of despair, the bitter tears of regret, the constant, nagging thought, "If only I hadn't . . ."

Mine is a loneliness that defies description. My Christian "friends" treat me as though I really weren't there because at this point they really *wish* I weren't here. They say I have betrayed a trust, and this is true. I cannot treat this fact lightly. And yet, in a greater sense, I wonder if this is the real reason for my having become the studied object of their scorn, or is it rather that in my failure I have touched upon that most sensitive area within each of us.

Jesus said, "For from within, out of the heart of man, come evil thoughts, fornication, adultery, . . ." I wonder how many of my Christian friends who silently sit in judgment secretly desire to commit the same sin I have committed? I wonder how many of my judges are actually as guilty as I, but have not yet been found out? How easy it is to hide behind a mask of righteousness

and point the finger at someone else. How difficult to tear away the covering and humbly say, "Lord, it's me."

"You shall not commit adultery" (Ex. 20:14). "Everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. 5:28). What makes this commandment unique in its consequences to the individual? If I had "fallen away from the faith" and embraced some other religion, I would probably be besieged with gospel literature, phone calls, personal visits from well-meaning Christians. I would become the object of ceaseless intercession on the part of the Church. But because I am an "adulterer," I am shunned by friend and foe alike.

If I had killed someone or robbed a bank and ended up behind bars, I am sure there would be many praying for me, visiting me, concerned about me. But because of my immorality I am a source of embarrassment to those who once called me "friend."

God has forgiven, but men cannot forget. I stand as a living testimony to the possibility of failure within every Christian, the physical consummation of those evil desires that lurk within every Christian's heart. And so I travel a lonely path, walking with those who are impure, fornicators, deceivers, liars, thieves—and with Jesus Christ.

He seems very much out of place in our company, but He has told us, he "who comes to me, I will not cast out," and, "if we confess our sins" (even the sin of immorality, He assures me), "he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." And so even though His disciples politely ignore me, as one who is "unfit to enter the kingdom of heaven," the Master Himself has received me and unashamedly calls me His own.

You may say that I am seeking to excuse myself from the consequences of my sin by pointing at the lack of love and understanding on the part of other Christians. I do not excuse myself from guilt, but neither do I exclude my fellow Christians. In a special sense, I and I alone am guilty. but in another sense every Christian friend and co-laborer who failed to pray for me and with me is guilty. They share with me the guilt of having "betrayed a trust."

"If one member suffers, all suffer together," Paul said. "The eye cannot say to

the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.'" No, I do not deny my guilt. I say simply, "I do not stand alone." I stand condemned because of my immorality—my Christian brothers stand condemned because they think they themselves could not be guilty of such a sin.

The Lord has forgiven me, and deigned to receive me into His fellowship. His followers have yet to make up their minds as to whether I am "worthy" to be received back into the so-called "ranks of the righteous."

Let my Christian friends remember:

that, but for the grace of God, they might stand where I stand;
that they are bound together with me in my failure in an indissoluble bond, the body of Christ;
that to restore me as a brother does not mean to ignore me altogether.

I plead with Christians everywhere to judge the sin, but not the sinner; to let their condemnation be replaced with compassion; to receive the backslider, not from the heights of haughty, spiritual pride, but from the depths of humility, realizing their own vulnerability to my own peculiar sin.

"Of some have compassion, making a difference" (Jude 22).

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Beautiful Dreamer

(Continued from page 5)

even as I dictate this note, for doing nothing but thinking. These are idea men. Their requirement is only that their ideas be translatable into practicality. It is not required that the idea be practical, rather only that it can be made practical.

In the Christian church this type of dreaming is indispensable. Let me illustrate. Refusal of a local committee to authorize an evangelistic campaign on the grounds that it might create the necessity of a church building for which the employing organization does not have the money is a clear case of limited vision. Had this type of thinking governed the original, we would not have a church today, for the New Testament founders of the Christian church had only their dreams and teach-

(Continued on page 10)

Leadership and Spiritual Growth

SPIRITUAL leadership in the Adventist Church opens a door into the most absorbing lifework under heaven. And there is something seriously wrong with the man who, entering this work, is not wholly absorbed by it. The very conditions of a minister's work, which put into his own hands the control of his time and the ordering of his days, impose a peculiar responsibility. If he fritters time away in idleness, if he squanders in nonessential reading of the newspapers and magazines those precious morning hours that ought to be rigorously safeguarded for wrestling with the Word of God, he damages his pledge to Jesus and dishonors his high calling.

We who are called to be leaders in God's service at a time when a chaotic world is topsy-turvy with war, dope, riots, and infidelity must recognize that the minister of the gospel has a superhuman task, and hence he must be endowed with superhuman power. No minister in his own strength can measure up to the standards he is called to preach to others.

Power Needed Beyond Our Own

Ellen G. White has stated it this way: "Man needs a power out of and above himself to restore him to the likeness of God."—*Review and Herald*, Nov. 1, 1892.

If the minister himself cannot reach the ideals he is called to preach without "a power out of and above himself," in how much less degree can he hope to help others to reach the high standard he sets before them? The minister of the gospel does indeed need divine power, not only for himself but for his task of lifting men

and women from the sinking sands of sin. His duty is to connect them with the divine current of saving and keeping power.

In my study of the theme, "Leadership and Spiritual Growth," an exceedingly solemn impression came to me as I pondered the repeated admonitions God has sent this church with reference to our need for spirituality and power to do the work He expects of us. The time is at hand when we must not only listen to these solemn messages but obey them.

In the book *Education*, page 257, we are reminded that "through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."

This admonition is positive and without qualification. Shall we not accept it and in demonstration of our acceptance, remove all hindrances in our lives to the manifestations of the Holy Spirit?

Yearn for Spiritual Growth

When we recognize that "through faith in Christ every deficiency of character may be supplied, every excellence developed," we need not feel alone in our struggle. And when we remember the words of our Lord recorded in John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," we need not despair. These pertinent words should inspire in every minister who is called to proclaim the great threefold messages of Revelation 14, a yearning for spiritual growth and high accomplishments for God.

The time is at hand when consecrated and spiritual leadership and power ought to characterize all our efforts in a definite progressive program to finish the work. We must become channels for the Holy Spirit to flow through to every member of our church and out and beyond the church to all with whom we come in contact. God has chosen us as His sons as well as His servants, and He requires much more of us than He requires of others.

It may be well at this point to say something of the danger that our work may be merely routine. Our constant association with holy things and daily deeds of service is likely to make them commonplace. We must not permit this to happen. Our only safeguard is that we shall daily find time for the study of God's Word and ample time for prayer. Therefore, we need to set definite appointments for ourselves, clearing these times of all postponable interruptions. We need some order and plan that will enable us to make good use of such cleared time by quickly and reverently entering into the audience chamber with Him who is the Man of our counsel.

Clear the Lines for Prayer

But let me give a word of warning: As we set out to clear times for prayer and study, we must keep firmly in mind Christ's ordained system of priorities. Jesus could and did free Himself often from the immediate burdens of busyness to meditate and pray. There were doubtless some sick people looking for Him when He went to the Mount of Transfiguration. On the other hand, for the conference worker who is too busy reaching conference goals to involve himself in human needs, he related the parable of the Good Samaritan. Here Jesus seems to say that we must always be ready to lay aside our ministerial and devotional tasks to meet serious human emergencies.

In the Bible we note that the pure in heart shall see God. The psalmist prayed most earnestly, "Create in me a clean heart, O God; and renew a right spirit within me." The wise man puts it this way: "Keep thy heart with all diligence; for out of it are the issues of life." As workers in God's cause we must follow this counsel because we who are in roles of leadership, such as presidents, institutional workers, departmental secretaries, pastors, evangelists, and Bible instructors,

must guard well the avenues of the soul.

There is no one thing that we need so much to learn as to learn how to pray. How better can we learn than by watching how Jesus prayed and then try to imitate Him.

Prayer meant much more to Jesus than most of us are aware. It was not only His *regular habit*, but His resort in every emergency however slight or serious. When faced by the maze of perplexities, He prayed. When hard pressed by work, He prayed. When hungry for fellowship, He found it in *prayer*. He chose His associates and received His messages *upon His knees*. If tempted, He *prayed*; if criticized, He *prayed*. If fatigued in body or wearied by the throngs seeking His help, He had recourse to His one unfailing habit of *prayer*. Prayer brought Him *unmeasured power* at the beginning of His work, and kept the flow unbroken and undiminished. There was no emergency, no difficulty, no necessity, no temptation, that would not yield to prayer as He practiced it. Shall we not ask Him daily to teach us how to pray and then plan to be alone with Him regularly that He may have time to teach us and we may have opportunity to practice His teaching?

The messenger of the Lord through the years has given very earnest counsel on this matter. "Remember that prayer is the source of your strength. A worker cannot gain success while he hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ."—*Testimonies*, vol. 7, p. 243.

Today in the hustle and bustle of life it is so easy to allow the cares of life to creep in upon us and to become so excited about the news events of the day that we spend more time with the nonessentials than with the study of God's Word and with the examination of the prophecies pertaining to our day. Would it not be well for us to take inventory of our own selves so that we might find more time for prayer and the study of God's Word?

The Man Who Reads

A slogan used effectively by a leading paper manufacturing company reads: "Send me a man who reads!" This unique motto helps one to recognize that reading is another essential that adds to a man's worth. The same manufacturing company also listed a survey of two hundred company officers in two different income categories. The result revealed that those who read more received and achieved more. Not only is this true in the everyday world but it is significantly valid in the effectual spiritual growth of a worker in God's church. A Christian who gives little or no place for Bible reading in his program will discover that his work will be of very little consequence when measured by Heaven's rule.

I am reminded by our statistics and our working policy that we are blessed to have a church that is highly organized. We spend much time talking about goals. We set goals for souls, goals for missionary work, goals for giving, goals for the circulation of this and that periodical, and we send out statistical reports. But, brethren, there is also a goal set before us in spiritual growth and experience, not a man-made goal of figures but a goal in the life of the Master Himself. In His Sermon on the Mount He commands us, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Our Vital Need—God's Spirit

Surely our lack of money is not our greatest problem. I am convinced that our most vital need of the hour is the Spirit of God in our lives.

We could well take note again of these stirring admonitions from the pen of inspiration: "The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God, and they can fulfill their mission only as they receive wisdom and power from above."—*The Acts of the Apostles*, p. 360.

"In choosing men and women for His service, God does not ask whether they possess learning or eloquence, or worldly wealth. He asks: 'Do they walk in such humility that I can teach them my way? Can I put My words into their lips? Will

they represent Me?'"—*Testimonies*, vol. 7, p. 144.

Brethren, it is our responsibility to lead the church of God during these closing days of earth's history. We must have power from God to do this. Great power means full surrender and much prayer. And the promise is as certain of fulfillment today as when spoken to the apostles. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

What the church needs today is not new or better machinery, not new organizations or more novel methods, but men whom the Holy Ghost can use, men of prayer. The Holy Ghost flows not through methods but through men. The Holy Ghost comes not on machinery but on men; the Holy Ghost anoints not plans but men, men mighty in prayer. God help us to be such men. Men are God's method. The church is looking for better methods. God is looking for better Spirit-filled men.

Some feel that the very nature of the preacher's calling should guarantee an invincible consecration. But all sacred things are double-edged; and if the tasks of the ministry seem to be a safeguard, they have their peculiar perils for those who handle the things of God with undue familiarity. William Baxter was right when he said, "It is a sad thing that so many of us preach our hearers asleep; but it is sadder still if we have studied and preached ourselves asleep, and have talked so long against hardness of heart, till our own grows hardened under the noise of our own reproofs."

Beautiful Dreamer

(Continued from page 7)

ings with which to begin. They created the problem by evangelizing the people, and the people put in the money for the building of churches and institutions. This vision carried over to the founders of the Adventist Church. They were in the main very poor people, but they were rich in the Spirit and had the most powerful message on the face of the earth. With it they built the giant institutions that now belt the globe. There were problems of financing then, but they concentrated on baptizing people, and people pay the bill. And if my infatuation with this idea marks me a dreamer, let me dream on! E. E. C.

THE midweek service is a thermometer of the church's spirituality. Sabbath attendance, like tithe, is a sacred obligation, whereas the midweek meeting is voluntary, such as a freewill offering. Pastors are appreciative of the "two or three" forming the nucleus of the faithful few frequenting such services. But what about the "other sheep"? What reason do they have for staying away from our meetings? Do not these also sense their "standing in the need of prayer" and the importance of attending all the more as the coming of Christ draws near?

What is the answer to our prayer meeting dropouts? Are the cares of this life crowding out the prayer life of our people? Is the place of prayer being challenged by television competition? One anxious pastor, attempting to shock sleeping saints to attend the languishing midweek service, wrote the following notice in his church bulletin:

"Don't let Danny Kaye stand in your way. Come to prayer meeting Wednesday night."

Inspiration has indicated "the reason why so many are not desirous of attending prayer meeting . . . is that their minds are devoted to other things" (*Testimonies*, vol. 4, p. 629).

The Solution

What is the solution to prayer meeting absenteeism? Does the basic problem rest with pastor or parishioner? One thing is certain: If ever we needed the Lord before, we surely do need Him now.

Could the reason be that members are weary of canned or frozen food and would be interested in something fresh and invigorating? Seekers of the water of life find little satisfaction in the dry hills of Gilboa; neither do lukewarm Laodiceans find live coals in fireless altars. "The people hunger for the bread of life. If they find it at prayer meeting they will go there to receive it."—*Ibid.*, p. 70. When people are completely convinced they are really missing something important, they will come and bring a friend.

Pulpit and pew find common ground when the pastor descends from the rostrum and comes close to his congregation. The midweek service is the occasion par excellence when clergy and congregation "break bread together on their knees."

This service is an unusual opportunity for the membership to "grow in grace, and in the knowledge of our Lord." Without

Prayer Meeting Dropouts

ROBERT F. CORREIA

Wyoming Conference Evangelist

it there is a virulent void in the vitality of the church. Its neglect cannot be overlooked and its necessity cannot be underestimated. "The prayer meetings should be the most interesting gatherings that are held."—*Ibid.* The benefits of this service will strengthen all other functions of the church.

Preparation and Perspiration

Sheep are stimulated by sagacious shepherds and attendance is activated in proportion to his preparation and perspiration. Enthusiastic leadership invariably causes a corresponding contagious reaction by those being led. The more the pastor puts into it, the more the people get out of it. His renewal to a large degree determines their response.

A Plan That Has Worked

Attendance at prayer meeting in some churches had been greatly increased by special lessons prepared by the pastor and printed on colored notebook paper. A special notebook with the lessons is provided

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The Ministry of Human Understanding

C. G. TULAND

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THE Epistle to the Hebrews has many different aspects and lessons to convey. However, its main objective was obviously to prepare the Christian Jews for the shock that was to come to them with the destruction of Jerusalem in A.D. 70 and all that it meant—the end of the Temple, its sacrifices and priestly offices. It was also to expound the true significance of the Old Testament service and its fulfillment in the ministry of Christ. Presenting the rituals of the Levitical priesthood as a shadow of the more glorious ministry of Christ, Paul demonstrated to the Christian believers of Jewish extraction how the ceremonies in the Pentateuch had a profound spiritual and prophetic meaning, centering in Christ, the promised Messiah. Step by step the comparison between the Old Testament priesthood and that of Christ is developed, in every instance demonstrating the superiority of His person and ministry above the present institutions and priests.

By searching for the theological meaning of the Epistle we might, however, lose sight of some profound spiritual lessons that accompany the presentation of Christ to the Christian Jews. The apostle does not confine himself to elucidate Christ's *divinity* (Hebrews 1), but emphasizes His true *humanity*, as well. The fulfillment of His divinely appointed work, the perfection of His life while in the flesh, make His ministry on earth the more significant and glorious. In fact, these were contingent for the exercise of His subsequent office as the high priest of the New Testament.

Christ, the Man

Thus, one of the three main topics of the Epistle is Christ the man. The apostle states: "Since therefore the children share in flesh and blood, he himself likewise par-

took of the same nature" (Heb. 2:14, R.S.V.). Being one of us, He shared with us human suffering, not only or primarily for His own sake, but for a purpose that went far beyond His own person: "For because he himself has suffered and been tempted, he is able to help . . ." (verse 18, R.S.V.).

In several subsequent texts, the apostle pursues this thought of suffering as part of the preparation of Christ for His ministry, and also of Christ's ministers. Such suffering stems mostly from the pastor's care for his flock, his agonizing for souls to be born into the kingdom; their perplexities and struggles he makes his own.

These were things Paul knew so well: "My little children, with whom I am again in travail until Christ be formed in you! . . . I am perplexed about you" (Gal. 4:19, 20, R.S.V.). And again he says: "And apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant?" (2 Cor. 11:28, 29, R. S. V.). Phillips' translation makes the last point perhaps even more emphatic: "Does anyone have his faith upset without my longing to restore him?"* That is true apostleship, the mark of a Christ-minded shepherd, the seal of a spiritual leader.

In the third and fourth chapters of Hebrews the apostle touches upon these essential points: 1. Leadership and people. 2. The task to lead them to the destination God had chosen for them—Canaan. It was an arduous task for Joshua to bring a stubborn, unbelieving, and sinful multitude into the Promised Land. But that was the assignment God gave His servants at that time, even though these men too suffered under the shortcomings of human nature.

True, their leadership and ours today differ in many respects. Ours is more complicated and technical. There were no building programs, no annual budgets for the maintenance of church and school, no disaster funds, Investment programs, Ingathering campaigns. No PTA and other committee meetings. They did not have to fight laws curtailing religious liberty, Sunday laws, or seek an understanding with labor unions. And although they lived in God's great outdoors and were free from the besetments of modern life, they did have one thing in common with us—human nature.

It is one thing to speak in abstracts as to the qualities of a true leader, but it is another thing to strive to attain these goals in our own lives. We cannot all have the same position in leadership, but we can have the same spirit, the spiritual vision, the love, the compassion, the understanding, the firmness, and the gentleness without sentimentality.

Let us keep our vision clear. Ellen G. White has warned us against the deception of numbers, and how right she was. Woe unto a church that measures its success by achieving goals instead of spirituality. It is even difficult to define the norms of a successful minister, the number of souls baptized, his success in Ingathering, his administrative abilities. As necessary as these qualities may be for effectiveness, they are not a substitute for the ability to tend his flock, to make them lie down in green pastures, to lead them beside still waters, to restore their soul.

Preaching With Concern

That brings us to the matter of pastoral concern and the message we preach. What shall we preach? With what shall we satisfy the souls waiting before us? Many sermons are not much more than Christian storytelling, reading of quotations, running "to and fro" in the multitude of contemporary news, but how shallow and neglectful of the deeper things of God's Word they are! We are not called to entertain, even if we could do it intelligently; we are to feed His sheep and His lambs. How much we *could* do, and how little we achieve! Why? Is it that we have lost touch with the church members? Is it that we don't know them any more by name? Have we come to the point where we perform our ministry "professionally" but not as a calling?

Many of us are aware of the problems the

Advent Movement faces. For more than a century we have preached the chaos that will engulf our generation. But what have we done to meet that emergency? Many new and unexpected situations find us utterly unprepared, often unable to respond to the spiritual needs of the church, and possibly even less, to give guidance to a bewildered, frustrated humanity outside the fold. We *have* a message, but when it does not lead men beyond baptism by immersion, keeping the Sabbath, paying tithe, health reform, and living according to all the requirements of the church, that "gospel" degenerates to an "idea," a religious philosophy, and in spite of all activity, to a lifeless abstract.

Every denomination, including our own, is exposed to a historical development, where it becomes spiritually shallow, substituting for its original fervor accepted forms of teaching and conduct. By and by the gap between denominational standards and the practices of the church and its members becomes alarming. But if the minister tries to restore the spirituality of the congregation by *stricter* Sabbath observance, *stricter* health reform, *stricter* enforcement of rules, he will discover that this leads not to a revival, but to a downward spiral between hope and failure, because rules and prescription for conduct are not a substitute for spirituality. What then, can we do?

Example of Christ

Christ *knew* the needs of those He met, and that the most outstanding one was salvation, freedom from the burdens of the inward man. Furthermore, when people did not know exactly what and why it was hurting, Jesus was able to make them conscious of their real need, as shown by His conversations with the rich young ruler and Nicodemus. Our Lord does understand the human soul and as our high priest is able to sympathize with our weaknesses, because He was tempted as we are (Heb. 4:15). How far-reaching these temptations were is stated in Hebrews 5:7, R.S.V.: "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears."

Did these temptations have the same effect upon Him, seeing He was the Son of God? The apostle answered this question in the next verse, not easily understood: "Although he was a Son, he *learned* obe-

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IT WOULD appear that the biggest challenge that comes to the district pastor is that of running a practical, steady, and enthusiastic program of evangelism along with giving leadership to the many other promotional demands that need his attention. Most of the time he is caught between the many things he should be doing and the many things he must be doing. He must overcome his own frustrations regarding the constant pressures of his work as well as satisfy his superiors, his members, his family, and last but not least, himself.

The first temptation that comes to the young district pastor is to run, constantly trying to please everybody but never really seeming to accomplish all he sets out to do. He is tempted to sacrifice study time and time with his family in favor of the "work of the congregation." He teaches his church by his actions that no task in the church can be done without his personal attention. The church members endorse this program, since they personally feel less responsible for the work because the pastor is doing most of it.

They bring all the work to the pastor's attention, and instead of being taught to do the work themselves they are taught to keep away from doing the Lord's work. The pastor may think himself a hero or perhaps even a martyr as he humbly follows the demands of the members. The pastor feels he is doing his members a service, but in reality he is doing them a disservice, because they become lazy workers and weaker Christians.

It may seem hard at first for the young district leader to do, but he must lead his members into service. He must teach them to enjoy the Lord's work and to gain the sense of satisfaction in doing their own work and solving their own problems. This does not mean that the pastor now becomes free to become lazy, but it does give him more much-needed time for study, and enables him to spiritually feed his people. He will also have more time for evangelism and more time to be with his family.

Teach the Members to Work

Not every member has the intellectual preparation or the personality to give Bible studies, but surely there are a few in every church who can be taught to do this. Perhaps the pastor should begin by taking with him to observe him giving

Bible studies, one or two of those in his church who have the potential. Then there are men in almost every church who can be given the responsibility for the care and maintenance of the church building.

The old saying that "idleness is the devil's workshop" is never truer than in the church. If the church members are not busy in the Lord's work, Satan will keep

A Pastor's Challenge

FRED STAUFFER

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them busy doing his work. The member who is seldom or never asked to work in the church soon gets the idea that he is not needed or wanted and in reality is excluded, and like the burning coal that is removed from the pot of burning coals, soon grows cold and goes out.

The happy church is the busy church, and the busier the church members are in the Lord's work, the more the church will grow and the more the members will take pride in their church.

Although church socials are important in the life of the members, the pastor should never have to become a recreational instructor to entertain them. If he can teach his church members to be friendly to one another and especially to visitors who come to church, he is doing much to make his own work easier. Articles in the newspaper about the church will increase the members' sense of pride in their church. They will then be more apt to invite their friends and relatives to attend.

Invite the Members to Visit

One way to teach the members to work is to ask every member present at a church worship service to draw one name from the church roster, which has been carefully cut up into families. Have them make a personal visit that week, and as they enter the church the next Sabbath, have them return the slip of paper with the name and address of the person they visited to the church receptionist, with their own name signed on the paper as having made the call. The pastor can then reassign the names of those members who were not reached. This will also give him a check on the effectiveness of the visitation program. The members in this way are taught to visit. They should be told that if they are unable to visit personally in the homes, they should telephone the name they have drawn, and that positively no promotion program should be mentioned or implied, or anything else said that might lead the member to question that the motive of the call is anything else than one of a friendly concern. The call should be brief, with a genuine interest in the person called, and if the caller feels comfortable in doing so, he should tell what the Lord has done for him—perhaps how he became a member of the church, or he may discuss the interests or hobbies they may have in common.

The district pastor must ever be alert to better methods of helping his congregation work for the Lord, and the better organized his methods, the more he will get done and the happier he will be in his work. And as more time is devoted to study, his preaching will improve, more people will come to hear him speak, and greater evangelistic results will follow.

The Ministry of Human Understanding

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dience through what he suffered" (R.S.V.). We do not have to make a theological problem of these words, but accept what the text obviously means, that from the days of His childhood Jesus had to *learn* obedience toward father, mother, teachers, rabbis, and whatever authority entered the orbit of His life. It does not mean that obedience was given to Him as a special endowment,

neither that it was inherent in His nature. Our Saviour had to *learn* obedience, step by step, day by day, until He was "made perfect" (verse 9, R.S.V.). Even in Gethsemane He had to pray for that perfect obedience (Luke 22:42).

But this might be only one meaning of the above passage. In a more recent version in German by Albrecht the translation is slightly different: "Although he was a Son, he has learned in the school of suffering what it means to be obedient." I do not want to stretch Greek terminology, but I accept this translation as entirely admissible. It expands our understanding of Christ's humanity immensely. It indicates the response of His soul to all external and internal temptations, assaults and vexations of everyday life. He suffered through the injustice of man, his malice, his rudeness. But Christ never gave in to the natural impulse of retribution. He endured and experienced what it meant to bear the weaknesses of His fellow men, and thus learned how hard it can be to be truly obedient. He did not react as we would have done when He was abused, attacked, maligned, mistreated, and falsely accused. When His own family rejected Him, when His disciples forsook Him, when Judas betrayed Him, He neither repudiated nor condemned them.

In the school of suffering Jesus learned what it means to be obedient. That word is not only an indication of His own struggle and victory over human nature but is also the key to the understanding of the effectiveness of His ministry. By having been subject to our temptations Jesus had a grasp of the total issues of man's life, of the endless fight against evil.

The Jews who listened to the Lord had probably no problems about religious doctrines, but many were concerned and burdened with sin and how to cope with the weakness of their nature. It may be that not much is evident of what goes on in the heart of our neighbor. It may conceal an ache that only the Lord understands. But sympathetic understanding without sentimentalism can open the doors and the hearts of the people. However, the kind of preaching we sometimes present to our needy congregation is like giving a stone instead of bread to a hungry man. That was not what Jesus did. Today He sees our suffering and feels our pains. He suffers with our defeats, rejoices in our victories.

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Human Relations

ROY F. WILLIAMS

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TODAY the men who direct great industries realize as never before that in an era of mechanization, scientific progress, and electronic computers, one of their greatest needs is to understand those who work for them. I do believe also that in the midst of our wonderful system of organization, our departmentalization, our desire to reach and pass our goals and establish new records, our evangelistic campaigns, yes, in the midst of all the activities required to forward God's last message to all the world, one of our greatest needs is to give more importance to the human factor, to understand or at least to try to understand our fellow workers.

True human relations is nothing more nor less than putting Christianity into practice. It simply means living by the code of the golden rule.

Titus—Handler of Problems

I have heard sermons that centered on outstanding Bible characters such as Paul, Timothy, Peter, John the Baptist, Abraham, Moses, and even Judas. I do not recall, however, having heard a sermon about Titus. Not too much is said or known about him, but the Bible tells us enough to give us a good idea about the type of man he was.

Titus was a close friend of the apostle Paul and accompanied him on some of his travels. His name is not mentioned in the book of Acts, but it is thought that the reference in Acts 15, verse 2, to "certain other of them" who accompanied Paul and Barnabas from Antioch to Jerusalem, includes Titus, since in Galatians 2, verse 3, where the problem of the circumcision of the Gentiles is commented upon, we read:

"But neither Titus, who was with me, being a Greek, was compelled to be circumcised." After this no mention is made of Titus for several years, but in Second Corinthians his name appears eight times.

This man was sent to Corinth as a special representative of Paul. He had to deal with problems of immorality that had arisen. It was a very delicate mission, and Titus was successful. He was able to take back a good report to Paul. The following references indicate to us something of the personality of Titus: "I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia" (2 Cor. 2:13). Paul was made sad on reaching Troas because he did not find his good friend Titus, whom he had expected to meet there. No doubt Titus was a true friend, constant and faithful. Then in 2 Corinthians 7:6 we read: "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus." Titus must have had a warm, attractive personality. How wonderful it is when a worker can say, "I was comforted by the visit of my conference president," or "I was greatly encouraged by the visit of my conference treasurer."

In 2 Corinthians 8:16 we read of the understanding and solicitous spirit of Titus: "But thanks be to God, which put the same earnest care into the heart of Titus for you." Titus was a true friend, greatly appreciated by the apostle Paul, and the fact that he was chosen on various occasions to handle difficult and delicate problems, and that he did it so successfully, speaking the truth with authority and without fear but at the same time maintaining the respect

and love of those affected, tells us clearly that he was not only a good, capable man but also a kind, courteous, and lovable Christian gentleman. Titus knew how to treat people, speaking the truth but in a spirit of love and without leaving deep wounds in the hearts of his hearers. I believe we have evidence to prove that Titus was well versed in the art of human relations.

The Riot Act for Bishops

As we carefully read the Epistle of Paul to Titus, we realize that here Titus was receiving a very difficult assignment. Generally we try to avoid being implicated in this type of mission. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting" (Titus 1:5). The Spanish version gives the idea of "correcting the things that are out of order." Titus had to "read the riot act" to the bishops. He had to set things right. And he had to deal with people who had a pretty bad reputation. In verses 12 and 13 of Titus 1 we read: "One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." In the second chapter of Titus we notice some of the grave counsel that Titus was to impart to the Cretians. And Titus carried out his assignment, but I believe there was a knot in his throat and tears in his eyes as he exhorted and rebuked "with all authority." There must have shone in his countenance a spark of love that dissolved hostility and cultivated good human relations. Listen to the words of the final verse of the Epistle to Titus: "All that are with me salute thee."

We must face up to the fact that time after time we fail in the area of human relations. With sadness we observe that many times there is friction between conference officers, between workers and the administrators, between pastors and members, and between workers. Sometimes there is jealousy, envy, pride, and an unpardoning spirit. Many times there is evident a spirit of destructive criticism. Brethren, "these things ought not so to be." Let us not deceive ourselves, thinking that we can successfully do God's work while cherishing such things in our hearts. In Hosea 11:4 we read: "I drew them with cords of a man, with bands of love." May God help us to

be "bands of love" in our human relations. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Thousands of dollars of unnecessary expense are incurred at times because workers do not love one another.

Erroneous Concept

Some have the mistaken idea that good human relations means living and working always in an atmosphere where there are no differences of opinion, no words of correction or of counsel. This concept is erroneous. We must use the minds that God has given us and express our views in a kindly spirit. God does not want us simply to be yes men. Each man must think for himself and under the direction of the Holy Spirit form his own conclusions. The important thing is to know how to differ in opinion but maintain a calm, humble, loving spirit, and never personalize the matter under discussion. In our conference committees or church board meetings, for example, there are often opposing opinions, but with good human relations the matter is discussed with prayer and the will of the majority is carried out. Hearts touched with the Spirit of God maintain harmony and peace even though the ideas may be different.

In *The Desire of Ages*, page 487, we read this arresting sentence: "There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas." Each one of us in administrative responsibilities should examine ourselves in the light of this statement. Christ surrounded Himself with twelve men who had strong convictions, and were independent in their thinking and acting. Many times the human relations among these twelve were not very good, but Christ loved them until the end. And after Christ's death, all (with the exception of Judas), when they had put aside all differences, all contentions, every desire for supremacy, and "were all with one accord," received the Holy Spirit. This, brethren, is our greatest need. How wonderful it is to see a group of people working together as a team. The psalmist, David, under inspiration wrote: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1).

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Motives and Destinies

(Part I)

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WHAT do they talk about in the halls of evil? It happens that we are visiting there as two devils meet outside the Chamber of Malevolence. The older is speaking:

"Ha, my young friend!"

"Sire!"

"We have some time before the next conference session. Let us spend it in talk."

"Well said, but let it be around the tempter's ever-pressing task."

"And how better could time be spent? [They seat themselves.] How goes the work with you, my son?"

"I look for a satisfactory harvest," replies the young devil. "You may know that I have been posted to educational institutions."

The older devil eyes the other keenly and asks: "What is your central idea; your basic temptation?"

"My objective is atheism by way of rationalism," is the reply, "Men will *think* their way into unbelief in our great Enemy. Ignorant of Him, they must remain ours to the last."

"My son," the older devil replies, "I fear for you. I must warn you that teaching men to *think* in any real fashion is bound to lead to the opposite of atheism. The real thinking man will discover that if minds are not created by *Mind*, then they are left to the caprice of pure chance and must be without sense, design, or purpose. You may tinker with many things, but I must warn you against allowing man the indulgence of thinking."

The younger opens his mouth, apparently with the intention of defending his plan, but he is stayed as the old devil claps a heavy hand on his shoulder to emphasize his next word.

Get, Not Give

"Listen! I wear not this badge as captain of a legion for nothing. Here is a plan more subtle and at the same time more simple. I have been assigned to a group that would make the chiefest of us quake at making out his monthly report—a churchful of Christians who actually attend church.

"And what is my plan? Simply to urge this group to *get*."

"To *get*?" queries the younger.

"Yes, to get all they can—to get family possessions instead of treasures above, to get the praise of men instead of the praise of their God, to get a career that will bring prestige. All these—possessions, praise, and prestige, and others—I shall urge them to get *now*. As for the hereafter, I shall stress the personal advantage motive again. They, according to my plan, shall be led to *get* eternal living for themselves, *get* mansions of luxury and a future life of ease uncomplicated by difficult neighbors and trying parents-in-law."

"But, your Disgrace," interrupts the younger devil, "will not this play into the Enemy's hands? Will not reminding them in this way of the future life allow them to dwell upon the things of religion and eternity?"

"Fool!" hisses the older. "That matters not a hypocrite's toenail! Do you not remember the blunder we made prior to the expulsion? *We* wished to *get* all. We were deceived into believing the Enemy wished also to *get* all. Too late we saw Him unsheath His fearful weapon of self-abnegation and demonstrate that He is willing at any cost to *give* all.

"Can you not see? So long as we can drive home the get motive in Christian

circles our victims can never have eternal communion with One whose whole purposes and plans are to give."

"I begin to follow you," rejoins the younger. "This plan ought to be included in the senior college syllabus for diabolics."

Fear of the Cross

"My central idea," glowed the older devil, "is 'Motive determines destiny.' I thank 1 Corinthians 13:3 and Matthew 16:25 (among other extracts from the Fearful Document) for my understanding of this.

"At the level of the church, the main thing we need to fear is the concept of the cross. (How the thought of it is as a dagger at my heart even now.) Let our subjects catch a glimpse of the cross, and they may be drawn from us. Let them act long enough from motives arising out of contemplation of what happened at the cross, and we shall have no say in their destiny. Death in old age has taken too many love-motivated victims out of my reach for me to misunderstand this point."

The younger devil has been following closely. "Granted," he joins in, "that we were beaten at our game at 'the place of the skull.' What gives you this obvious prolonged bitterness toward the cross of the Enemy?"

"I should think it would be clear to all. The cross proved us wrong in our claim that self-seeking is the one basic universal motive; the cross proved the *give* motive to be stronger than the *get* motive; the cross demonstrated the impregnability of the Enemy in His joy to give to the extent of willingness to give Himself eternally. If men's eyes can be kept from this love-radiating center, then they can never be freed from the *get* motive, the self-seeking philosophy of life."

"Can you hope," queries the young listener, "to have our forms of selfish motivation actually put into practice within the Christian church?"

The older devil continues steadily and purposefully as if the opportunity to give expression to his plan has filled out its details more perfectly:

"It is a matter of discernment. None in this group would think deliberately of following our way of life, but I am hoping that the ever-present call to be what men call 'practical' will carry the day. The appeal to self-seeking always works, because

all men are naturally selfish since our leader's great intrusion."

That Monthly Report

The young devil has a further point to clarify: "Do you not find it an embarrassment to have to indicate on your monthly report the amount of church activity which even our form of motivation might engender?"

"Follow me well, my disciple. I care little for what they do so long as self-seeking is their motive. We know to our sorrow that if a church member gathers money for missions, constrained by Christ's love for doomed souls, then that church member has a foretaste of heaven upon earth. But (and this is the punch line) we know, too, that if the church member gathers money for missions to glorify himself in a competitive campaign based upon individual or group rivalry, then hell's stranglehold may tighten upon him within the very walls of the church."

"I argue not," responds the younger. "Apply it well, apply it repeatedly, and we shall have company on that fearful day when we stand on the brink of oblivion.

"There is the alert bell for the next session in conference. I crave one more comment, then I am your disciple till time snuffs out around us. Only give me a word that will guide me in applying your plan to my own field—education. I shall do my worst if you will suggest the way."

"But surely," the instructor encourages as they start to walk to the council room, "the principle is clear and its application follows directly. Remember: 'Motive determines destiny.' Those who live to *get* come our way; those who live to *give* will never comfort our souls in the fiery lake.

"Find for the children and youth of your charges a school where rivalry is promoted by public praise and repeated competition. Encourage in every classroom an attitude of self-seeking toward studies, ambitions, and careers. Pit child against child, group against group, sex against sex, and school against school. It is the daily dose of the *get* philosophy that will count, be it in the smallest or the largest tasks. It is imperative that the greater appeal of love be never applied.

"Now to the council room, then you to the classroom and I (for tonight) to the missionary committee meeting."

(To be continued)



TIPS on Writing

ALF LOHNE

Secretary, Northern European Division

SOME time ago, while traveling by air, I picked up a magazine that contained an excellent article entitled, "How to Write." It was written by an author whose books are best-sellers all over Western Europe. Could it be that a popular writer whose product we do not approve, could give us some helpful tips on the mechanics of writing?

Will the Reader Turn the Page?

This author's first point is so self-evident that it seems almost too simple. Yet it suggests a basic quality that we must strive to realize in our writing. He says:

"We must aim at certain standards in our writing. These standards will include a simple and unmannered prose style, unexceptional grammar, and what I can best call integrity in our narrative.

"But these qualities will not make a best-seller. There is only one recipe for a best-seller and it is a very simple one. *You have to get the reader to turn the page.*"

"You have to get the reader to turn the page." Should we not keep this in mind as we write? For if we do not interest the reader sufficiently that he will turn the page, our effort is wasted.

This famous author continues, "There must be no wads of space-filling prose. . . . Each word must tell and interest or titillate the reader."

I discovered that the dictionary defines a "wad" as a "compact mass of soft material used in packing." And one definition of

"titillate" is "to stimulate to pleasing curiosity."

Simply said, the product of our pen must contain no packing. And it must capture the interest of the reader. Is this counsel essentially different from that which is given us as Seventh-day Adventists?

On page 83 of *Counsels to Writers and Editors* we read: "In their writings, some need to be constantly guarded, that they do not make points blind that are plain, by covering them up with many arguments which will not be of lively interest to the reader." (Italics supplied.)

Popular authors know that they must captivate the interest of the reader. We must do the same. It is that simple.

Is It Stuffy?

Many years ago I heard Arthur S. Maxwell tell of a personal contact with the religious editor of *Life* magazine. I wrote to Pastor Maxwell recently and asked that he recount the experience. I quote from his letter:

"It is some years now since I met the religious editor of *Life* magazine, but I still recall his counsel. When I handed him a copy of the *Signs* and asked him what he would do with it if he were its editor, he replied, 'Personalize it.' When I asked him what he meant by that, he answered, 'Urge your contributors to introduce personal experiences, to tell what the gospel has done for them. The paper, as it is, is too preachy, too stuffy.'"

Here was a clear answer. "Too preachy, too stuffy." And it needed personalizing. True, the goals of *Life* magazine are not the goals of the Seventh-day Adventist Church. But again I ask, Is this counsel too different from that which is given us by the servant of the Lord?

On page 25 of *Counsels to Writers and Editors* we read, "I think if there is more put into the paper of *living religious practice*, it would certainly be of great value; for this is what the people need. To keep out the *living experiences*, and yet present the controversial, is not according to the light which God has given." And on page 18 she says: "We are living in a most solemn time. Let our editors call for articles giving *living experience*. Let the ministers regard it as a part of their duty to send short articles of *experience* to our papers." (Italics supplied.)

Again we see that Ellen White and today's popular authors are in perfect agreement on the basic principles of good writing.

Fortunate or Unfortunate?

A fellow worker told me the other day that he was in a very fortunate position because the Adventist paper for which he wrote accepted and printed everything he submitted. I did not argue with him. But was he fortunate—or unfortunate?

Are we not in truth unfortunate in a situation where an editor without criticism accepts everything that we write—because of our name, our position, or our friends? Is such an editor treating us right?

The author whose article I read on the plane that day says, "They are a sharp-eyed bunch at [his publisher], and apart from commenting on my manuscript as a whole, they make detailed suggestions."

Here is a man probably a millionaire by reason of his writing. Yet his manuscripts are not accepted just as they come from his hands. The publishers make detailed suggestions for change.

If you and I find that our publishers print everything we write, we may not be learning very much. And there is one quick and certain way to learn the truth about our writing ability. That is to submit an occasional article to a non-Adventist publication where our name, position, and influence mean nothing. It would doubtless not take long to accumulate quite a collection of rejection slips.

Some time ago, in one of the cultural magazines of Norway, this question caught my attention: "Why do Christian writers write in the religious journals only? Why don't they also write for business people and worldly people if their message is to all mankind?"

I accepted this as a personal challenge.

"Long, wordy articles are an injury to the truth which the writer aims to present."—*Counsels to Writers and Editors*, p. 84.

and wrote up the story of one of our missionaries in Africa. Since this was a he-story of a big man's job, I submitted it to the largest magazine for men in the country, a publication with approximately a half million readers. It appeared as a two-page spread, which the editor had entitled "Norwegian Livingstone in Africa." The editor told me later that many readers had expressed their interest in the story. And one reader sent us a mission gift of approximately seven hundred dollars.

Keeping in mind that the talent of Adventist writers belongs primarily to the finishing of our assigned task, it might be both profitable and enlightening to submit an occasional article to a non-Adventist publication and get a glimpse of our writing ability as others see it.

Keep It Simple

I have just been invited to take two workshops on the Norwegian state-controlled radio. Each workshop is to last twenty minutes. Preparing for this assignment, I have obtained a speakers' manual containing practical tips for radio speakers. In it I find this suggestion: "Sentences should be short, preferably not longer than twenty words."

This is for radio speech, which demands its own technique. But could not the same counsel be applied to our writing? Ellen White says, "Please make your sentences short, for then your articles will be much more interesting."—*Counsels to Writers and Editors*, p. 128.

(Continued on page 43)

Preacher's Progress

Ministerial Moonlighting

RON RUNYAN

TWENTY-EIGHT dollars a week, plus a monthly pittance rent and car allowance, was the total financial investment the church made in my wife and me when we began our ministry. I say *our* ministry, for a dedicated minister's wife is a true minister in every sense of the word! Purchasing power of the penny during those World War II years was far greater than today, but the increase in salary and subsidies more than offset the devaluation trend. In other words, the preacher today is getting more financial help by any comparison than he did twenty-five years ago!

In spite of this, there seems to be a peculiar attitude on the part of some who constantly cry for more money. In fact, I think there is more time spent dwelling on the dollar than ever before. If we get to heaven, where the dollar disappears, there is going to be a considerable section of vacant time that will need filling in with something besides talk relative to wages.

Deplorable as it is, some men follow worldly trends and are "moonlighting," which is a rather exotic label for *side lines*. The variety of side lines is interesting. Permit me to mention a few. It was my questionable privilege to follow a minister in a certain district whose yard looked like a used-car lot. Cars were at a premium, and this fellow, one among many during those years, used his rank as clergyman to secure hard-to-get autos, and then sold them for a pretty profit. Every car dealer in town

knew this preacher. Ingathering time revealed their disgust in more than one way. I came to the conclusion that the car dealer's prayer for this poor fellow was the reversal of that for Abu Ben Adam, or—"May his tribe DECREASE!"

Of course, there were some in those days who thought it awful to make a quick dollar through automobiles, so they chose other methods. Strange how righteous indignation can scorn one form of moonlighting but be blind to another!

Specializes in Weddings and Funerals

Take the man with the private printing press and mimeographing machine. Amazing how some important sermon or Spirit of Prophecy compilation needs to get into the hands of the people—at a profit, of

course! Then there is the record racket. We could go round and round on that subject. Several years ago I received a calling card from one minister advertising his specialization in funerals and weddings!

My guess is that he did more marrying and burying than he did baptizing. Oh, yes, those trips to Palestine—you must see Mt. Sinai or else you can't really understand the Ten Commandments. So preachers and preachers' wives write letters to urge our poor sheep to sell some more wool in order to pay the ridiculously low sum of \$1,195.00 for a ticket for a two-week jaunt through the Holy Land. Enthusiasm behind it all lies in the fact that if

"While you stand in the position of a herald of truth, a watchman upon the walls of Zion, you cannot have your interest interwoven with mining or real-estate business and at the same time do effectually the sacred work committed to your hands. Where the souls of men are at stake, where eternal things are involved, the interest cannot safely be divided."—*Testimonies*, vol. 5, p. 530.

a certain number go, you get a free expense-paid trip. I have come to the conclusion that if we spent as much time, energy, and money recruiting people for a trip to heaven as we spend in recruiting people for earthly tours, our baptismal records would take a considerable jump.

We could mention other forms of moonlighting, but why discuss the disgusting? Can you imagine Paul or Peter, James White or Uriah Smith, using their time and energy in any other way than spreading the gospel without thought of a profit?

Unqualified Disgrace

Some will read this and come to the erroneous conclusion that what I have said is a wholesale condemnation of any and all these activities. In some cases it is, regardless of motivation. In other cases it isn't—motivation is the determining factor. For instance, a man may sell his mimeographed sermons during a series of meetings. Equipment depreciation must be considered. If a man plows his reasonable profits back into his work of soul winning and not into bank accounts, does he stand condemned? Even in these cases, brethren, be careful and stand free from possible misunderstanding. Some activities may be lawful, but not expedient! The cause of public evangelism has been hurt by a few taking advantage of their unique position. But in ventures such as car sales, home building and selling, and related activities, the minister has absolutely no right to indulge. It is a positively unqualified disgrace for a man who has been called and ordained to the gospel ministry to get involved in side lines!

The truth of Paul's admonition to Timothy has not altered one single bit. Listen to it, "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him" (2 Tim. 2:4, R.S.V.). Can you imagine a soldier in the front-line heat of battle turning from his fighting and selling real estate or cars to those around him? Is the soon-culminating intense spiritual warfare of less importance than a physical fight? Is it possible for ministers possessing a knowledge of prophetic truth to sell out for a measly mess of monetary pottage? Can the dedication and energy of many men involved in secular pursuits of scientific and business advancement exceed that of ANY Seventh-day Adventist minister? Does our age for-

bid the duplication of dedication seen in men such as Joseph Bates, who invested his life and finances in God's cause? Is covetousness causing some of us to become bigger barn builders instead of coveting more souls for Christ? Do a few flecks of gold loom larger in our hearts than the unparalleled value of a soul won for the kingdom?

Brethren, let us fight any and all ministerial moonlighting urges by surges of devotion for the work God has called us to do—winning souls!

Next month we will discuss how to live on a minister's salary.

Prayer Meeting Dropouts

(Continued from page 11)

each attendant and he is given opportunity to participate by reading and commenting on the text. Attendance has been successfully stimulated by such topics as the following: Searching the Sacred Sources (Spirit of Prophecy course), Exploring Treasures of Truth (latter-day events series), Probing the Foundation of Faith (studies on the sanctuary), Correlating Christianity and Cosmology (cosmic Bible course), Seeking the Wonders of the Word (lessons on heaven).

Many new methods need to be developed to make the midweek meeting more attractive and worth while to members who are confirmed enemies of monotony. Needless to say, these services should be evangelistic, with all stops out and all members in. Emphasis should be given to special music, the inviting and the bringing of nonmembers, the judicious use of visual aids, and the atmosphere of prayer; for in the final analysis, the midweek meeting is not a sit-in but a pray-in.

AFFLICTION—God sometimes washes the eyes of His children with tears that they may read aright His providence and His commandments.

—T. L. Cuyler

ADVERSITY—Prosperity is no just scale; adversity is the only balance to weigh friends.—*Plutarch*.

INSPIRATION

SINCE when have we decided that our acceptance of the Spirit of Prophecy writings must depend upon someone's definition of "inspiration"? For many years this has been the attitude of many people of other faiths toward the Word of God. Someone sets himself up as an authority on the Bible and determines what parts are inspired and which ones are not. Some portions they approve, some they disapprove and question. The fact that God has never given them this responsibility does not seem to affect them in any way. They are the all-wise ones who sit in judgment on God and His Word. They are the final word on the matter. And the tragedy is that there are thousands of ministers and millions of their people who follow the skeptic's line.

We have come to the time when the same attack is being made on the writings of the servant of the Lord. Some self-appointed critics bring in their ideas about inspiration and set themselves up as authorities on what parts of the writings of Ellen G. White are inspired and what parts are not. They make themselves judge and jury in such matters and vigorously defend their position. They reject that which cuts across their way of life and their personal prejudices and accept that which requires no sacrifice or no yielding to the messages of reproof and counsel that God has given to His people. If it does not satisfy the natural desires of their hearts they charge that it is not relevant or meaningful in our modern society and is therefore not inspired.

Here again the tragedy is that some unsuspecting people among them, even a few ministers at times, grab the bait and run off with it, sharing their doubts with anyone who will listen. But again, God has not appointed any man anywhere to sit in judgment on the gift of prophecy to the

remnant church. No person has been designated to determine whether this or that is inspired. The evidence is in the gift itself. "By their fruits ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." That is to say, it is either all good or it is all bad. It is all of God or it is all of man. There is no middle ground.

We have been warned that such an attack would be made on the writings of the servant of the Lord. "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish' (Prov. 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded." —*Selected Messages*, book 1, p. 48.

The fact that God has warned us of this danger should place us on guard against the attempts of anyone to pass judgment on what portions of the prophetic messages are not inspired. In writing from Sanitarium, California, under date of July 8, 1906, Mrs. White states, "There are some who think they are able to measure the character and to estimate the importance of the work the Lord has given me to do. Their own mind and judgment is the standard by which they would weigh the testimonies.

"My instructor said to me, Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in

ON



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to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction." — *Testimonies*, vol. 5, p. 672.

Whenever we hear men endeavor to classify the *Testimonies* and pass judgment on what parts are inspired and what ones are not, we should remember these words and be quick to close our minds to the doubts which they express. Let us, as ministers, be sure where we stand. Let us not partake of

their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which He has appointed me to do is not a work of human devising.

"Those who carefully read the testimonies as they have appeared from the early days, need not be perplexed as to their origin. The many books, written by the help of the Spirit of God, bear a living witness to the character of the testimonies." — *Ibid.*, pp. 49, 50.

"It is Satan's plan to weaken the faith of God's people in the *Testimonies*.' 'Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded.' 'Next follows skepticism in regard

the spirit of doubt and unbelief that is typical of the age in which we live. Let us be so firmly grounded in the truth of God's Word and in the counsels of the Lord to His people today that no one's interpretation will cause us to lose faith in or question the goodness of the Lord as manifested to His people in this matchless gift to His remnant church. Our people need to have shepherds who know the way and are able to lead safely in the paths so clearly pointed out for us by the Spirit of God. Let us declare our faith in and acceptance of the gift of prophecy. Let our position be so clearly stated that no one can be in doubt as to where we stand. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

No man has a right to do as he pleases, except when he pleases to do right.



KNOW THYSELF

Christian Courtesy

EVERY truehearted worker for Christ has a sincere desire for self-improvement. He prays daily that God will increase his effectiveness as a minister of the gospel. Among the many useful purposes for workers' meetings could be the study of such subjects as will promote the success of the minister in his social contacts.

Since Seventh-day Adventist ministers are sometimes criticized for having a lack of culture and courtesy, it seems fitting to study the need of courtesy in the work of the ministry and to assess some of the factors that bear upon the criticism that sometimes comes from both without and within the church.

We are all familiar with the problems that presented themselves to the workers in the early Advent Movement. Faced with an unfriendly, unsympathizing world, disdained by their preaching brethren in the popular churches, and burning with passionate zeal, the church rode forth to conquer the world. A generation of powerful preachers sprang up, men who knew their Bibles, before whom the ministry of the Sundaykeeping churches frequently quailed. The very logic of the Adventist truths was enough to test the courage of the first-day advocates. But one unfortunate development took place. Some men became excellent debaters, and sometimes, in the smoke and heat of the battle, forsook kindness and courtesy with unfortunate results. Notice the counsel that came to the church on this point: "Some ministers who have been long in the work of preaching present truth have made great failures in their labors. They have educated themselves as combatants. . . . Those who love to engage in discussion generally lose their spirituality. . . . Debating ministers are generally disqual-

MANLEY L. MILES

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ified to help the flock where they most need help."—*Testimonies*, vol. 3, pp. 215, 216.

This was scarcely the climate for the development of those refinements that seemed so important to men of milder disposition. We were in too much of a hurry to get the job done, and sometimes we forgot that it is "not by might nor by power, but by my spirit, saith the Lord." But the Seventh-day Adventist Church began to come of age, to realize the truth of what Emerson has said: "Life is not so short but that there is always time enough for courtesy." Shakespeare had said, "Keep a good tongue in your head."

The Christian Approach

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

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

Much of the criticism of Seventh-day Adventist workers on the part of non-Adventist ministers is completely unfounded. It stems from the fact that since the opposer cannot refute the law of God, there appears no way left but to attack the person of the speaker. This is often the recourse of those who champion a losing cause.

But a study of the methods sometimes employed in presenting the third angel's message shows that had God's spokesmen been more kind in presenting the distinctive features of the message there would have been much less opposition, and the amount of labor required to convert souls would have been far less. To cudgel prospective believers with the truth does not recommend it to them. The truth cannot safely be altered, methods of labor may and in some cases should be. This principle extends even to our advertising. It is possible to stir up opposition to the truth by a lack of thoughtfulness in the manner we elect to announce our discourses.

"Lettuce," "Kale," and "Greenstuff" Taboo

Consideration for persons of refinement will lead us to exercise care in such apparently small matters as how we appeal for offerings. Men and women who are under conviction are hypersensitive, and the slightest irregularity may be disastrous. An irrelevant attempt to increase the size of the evening offering may be all that is needed to turn a soul away from accepting the saving truth. Some men when under conviction are looking for excuses to reject Christ's claims upon them, and it should be our study to avoid saying anything that could possibly offend. References to "lettuce," "kale," and "greenstuff" (slang expressions for money) in asking for the offering can excite resentment on the part of one whose sensibilities are refined.

True Christian courtesy is in reality a proper respect and love for the individual. There are those who believe that one of the reasons for Christ's great effectiveness as a soul winner was His keen understanding and appreciation of the individual. He who wishes to preserve his self-respect must be careful not to wound needlessly the self-respect of others.

The Example of Christ

Consider the Saviour's dealing with Simon as recorded in Luke 7:40. We are familiar with the record. Jesus, knowing the thoughts

that were going through the man's mind, of his guilt, his hardness of heart, did not openly rebuke him. Jesus' kindness to Simon went unnoticed by the others, but in *The Desire of Ages* we read that "Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. . . . He saw that Jesus did not wish to expose his guilt to others, but sought by a true statement of the case to convince his mind, and by pitying kindness to subdue his heart."—Page 567.

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

The unsanctified heart seeks to cut others down to size. A living former President of our nation once said of his political opponent, "Leave him to me—I'll cut him down to size." I assume "to size" meant to the dimensions of his detractor.

Such conduct ought to be far from the Christian minister. It is the work of the great destroyer. It reveals an undue concern for self, and assumes that self is the larger for making another appear smaller. Few of us have escaped the temptation to indulge in this form of diversion, but let us stand aside, lest our selfishness and poor manners appear to all men. The divinely inspired comment on Jesus' treatment of Simon reads: "Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error."—*Ibid.*, pp. 567, 568.

The daily paper published in the community where I lived recently ran a picture and story of a Negro who has donated nearly four gallons of blood to the Red Cross. Still more recently I had occasion to talk with the Red Cross director under whose supervision this man gave his blood. This woman referred to the Negro donor and said: "I am so glad they honored him. If we make an error with most people they will call out loudly: 'Where do we get a card around here?' We know they just want to be noticed," she said, "but this man never

embarrasses us by directing attention to our failures."

The world puts great premium on courtesy and good manners. Seventh-day Adventist ministers can ill afford to indulge in uncouth mannerisms, discourteous speech, and unkindness, either among themselves or among unbelievers, and those of us who are older ought to set an example to the young. Sometimes our relations to one another leave much to be desired. A few years ago a young minister in the course of a conversation referred to some of his fellow ministers as "these yokels." His poor manners were exceeded only by his unmitigated self-esteem. No doubt a few years will suffice to correct the latter, but the other will take the Spirit of God. Few would argue that because we have the truth we therefore possess the best manners.

The Case of Brother B

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

This man was kept out of the ministry because he failed to cultivate a spirit of humility and learn gentleness and patience. We should be encouraged by these words from the same author: "The religion of Jesus softens whatever is hard and rough in the temper, and smooths whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high

sense of purity and integrity with sunniness of disposition."—*Gospel Workers*, p. 122.

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

Certainly we as shepherds of God's flocks will miss a great blessing if we fail to receive this wisdom from heaven. A passage that has caused me to see how far short I have fallen from the Master's way is found in *The Ministry of Healing*, pages 492, 493.

Good Counsel

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

The Ministry of Human Understanding

(Continued from page 15)

The remorse because of our having done wrong, the misery of an ever-present downward pull, the consciousness of one's own frailty—He understands.

God alone knows our desperate need of renewed spiritual power. He will give it to His church largely through the preaching of salvation by a fully consecrated ministry. There will be men who, like their Master, have learned in the school of suffering what it means to be obedient. These men will not preach condemnation, but knowing the intensity of the struggle, will stretch out their hand, open their understanding heart, and lead the needy to the Lord and into a new life, where sins are forgiven, and all things have become new.

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Suggestions to Students of Homiletics

Clarence E. Macartney is rightfully regarded as one of the great preachers of the twentieth century. His keen interest in young ministers and their preaching led him to write "Suggestions to Students in the Field of Homiletics." These suggestions, recently brought to light by Prof. Harry E. Farra, of Geneva College, are worthy of consideration by all for whom preaching is both a profession and a passion.

1. Methods of Work

Early in my ministry I adopted the plan of keeping forenoons for study and reading. This I have adhered to throughout my ministry.

General reading in history, biography, and literature has been a great help in building a background for preaching. It has been my custom to make notes in the margins of my books and then note the reference in a reference file. Through the years I have built up in this way a wealth of references for suggestive reading or illustration of almost any subject. In my first years in the ministry I went carefully through most of the English poets and their biographies.

The minister ought to read regularly one of the best newspapers. The *New York Times* is the one I read.

There are several steps in composing a sermon. First, turning the theme over in one's mind. Then longhand notes, sometimes several drafts. Then on Friday or Saturday the sermon is dictated. Because my sermons are put in pamphlet form and distributed, they are always fully written. Dictating the sermon impresses it upon the mind of the preacher.

2. Sources of Subject

a. Regular reading of the Bible is the chief source of subjects and themes. The great need of the pulpit today is to get back to the Bible, and not only back to the

Bible, but back to the evangelical and redemptive message of the Bible.

b. Sermons from life are suggested by pastoral experience and personal interviews. For examples of this kind of preaching, see my books, *Sermons From Life* (Cokesbury Press, 1933) and *More Sermons From Life* (Cokesbury, 1939).

c. Every minister ought to go carefully through the great doctrines of Christianity, from the doctrine of God to that of the hereafter. I have found that a series of sermons on the great doctrines will arouse as much general interest as sermons on any other subject. For examples of such sermons, see my book, *Things Most Surely Believed* (Cokesbury, 1931).

d. Biography is the most popular subject of reading today. The preacher does well to take advantage of that fact. The Bible is incomparable for studies in biography. Examples of what I have tried to do in this field are in my book, *Sermons on Old Testament Heroes* (Cokesbury, 1935).

e. I have used my travels, especially in the Mediterranean world, for a historical sermon series, "Sermons for the Times Found on Ancient Highways." In the last four or five years I have been traveling in the footsteps of St. Paul and visiting sites of the Seven Churches of Asia.

f. The Wednesday-evening service can be used by the minister not only to teach the truth and build it up but also to break ground in Bible study. During a winter I have gone through the life of Peter. The events in his life are unsurpassed for homiletic purposes—for example, his walking on the sea, his denial of Christ, his penitence, his recall, his deliverance from Herod. I once preached a sermon made up of an imaginary conversation between Peter and Paul.

(Continued on page 32)

More Evidence of the Connection Between DANIEL 8 and 9

DESMOND FORD

Professor, Bible Department, Avondale College, Australia

THAT which lifts Seventh-day Adventists out of the category of being merely another sect is the evidence from prophecy that it is a divinely timed movement. Our distinctive claims rest upon the closely knit relationship between Daniel 8 and 9 and the date 1844 thus formulated. It is the purpose of this article to show that the connection between these prophetic chapters is more intimate and indissoluble than even some Adventist preachers have realized.

Consider the linguistic and conceptual parallels suggested in the following list:

1. *Both prophecies revolve around the sanctuary.*

It is a commonplace with us that the sanctuary is central in Daniel 8, but we have not usually perceived that it is almost as central in Daniel 9. T. R. Birks wrote the following more than a century ago:

There is another feature common to the three later in contrast with the former visions. They all make repeated allusions to the temple of God. In the eighth chapter the term translated, *The pleasant land*, will be found, by a comparison with other scriptures, to denote the temple itself. Twice, again, in that vision the sanctuary is directly named. The prophecy of the Weeks also directly mentions the temple, both in the prayer of Daniel and the message of the angel. In like manner, in chapter xi. 16, 31, 41, we have a similar allusion. Each vision appears thus to divide itself into two portions, the times of the second temple, and a period of renewed and heavier desolation. Their close also looks forward to a third era, more blessed and glorious, when the sanctuary shall be cleansed, and the holy people shall be scattered no longer; but Gentiles shall come to the light of Zion, and kings to the brightness of her rising.¹

The theme of Daniel's prayer is the restoration of the sanctuary, and the starting point of the seventy weeks has to do with the re-establishment of the Jewish sanc-

tuary community. The prophecy, after presenting the blessings associated with Messiah's coming, including the anointing of the "most holy," closes with reference to the fate of the sanctuary.

"And the people of the prince that shall come shall destroy the city and the sanctuary; . . . and unto the end of the war desolations are determined" (Dan. 9:26). Compare Dan. 8:13: "How long shall be the vision concerning . . . the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Knox's translation gives the following for the close of verse 27:

"In the temple all shall be defilement and desolation, and until all is over, all is fulfilled, that desolation shall continue." (Compare Dan. 8:13, 17.)

It is certainly significant that Christ in His second advent sermon, which passed without a break from the desolation of literal Israel by literal Rome to the desolation of spiritual Israel by spiritual Rome, should quote both Daniel 8 and 9 regarding the destiny of the sanctuary. Thus:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matt. 24:15; compare Dan. 9:27).

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24; compare Dan. 8:13).

Christ here quotes phrases, "abomination of desolation" and "trodden under foot" from Daniel 9 and 8 respectively. (For the former see Dan. 12:11 in the Septuagint.)

The Protestant reformers saw in Daniel 8:13 a prediction of the papal desolation of the Christian church (see *The Seventh-day Adventist Commentary*, vol. 4, pp. 61,

62), and many commentators have found the same in Daniel 9:26, 27. Revelation 11:2 confirms this interpretation.

This evidence indicates that Daniel 9 as well as Daniel 8 discusses the fate of the sanctuary and covers the entire Christian era—a period of approximately 2,300 years from its starting point to the beginning of the time of the end.

2. *Both prophecies refer to Christ and the Antichrist as the protagonists in the war over the sanctuary.*

In Daniel 8 we read concerning the "prince of the host," whose sanctuary was cast down by the little horn. He is also referred to as the "Prince of princes," while the little horn is styled "a king of fierce countenance."

In Daniel 9 we find the prince of the sanctuary is referred to as "Messiah the Prince," while His opposite number is described as "the prince that shall come." "Come" is always used in Daniel in connection with the warlike approach of a hostile power. (See chaps. 1:1; 8:6; 11:10, 13, 15, 16, 40.) Undoubtedly the reference here in Daniel 9:26 particularly refers back to the prediction in the previous chapter concerning the future desolating prince. T. R. Birks wrote as follows on this point:

The "people of the prince that shall come," it is quite evident, are the Romans, by whom the Jewish temple was destroyed. But since the same angel is the messenger in both visions, (a point, to which the Spirit draws our special attention,) the meaning of the phrase is most simply explained by this narrative of the Little Horn. A king of fierce countenance, the angel Gabriel has already taught the prophet, will cast down the place of the sanctuary, and destroy the people of the holy ones. He now declares afresh, when the Messiah shall be cut off, the people of the prince that shall come will destroy the city and the sanctuary. Can any allusion be more distinct and clear? Surely it is plain that the same prince and people are announced in the two visions, and the prophet himself could never have supposed, for a moment, that the desolation of the sanctuary, which had been announced fifteen years before, would be nearly six hundred years later in its fulfillment. The Little Horn, then, must be an emblem of the Roman power.²

3. *Both prophecies begin with the time of Medo-Persia.*

Daniel 8 has for its first symbol a ram having two horns, and the prophet is told that the horns represent the kings of Media and Persia.

Daniel 9 has its starting point in the reference to the going forth of the com-

mandment to restore and build Jerusalem, which commandment, of course, was issued in the days of Medo-Persia (see Ezra 6:14).

4. *Both prophecies culminate with judgment on the Antichrist at the end of time.*

The chief aggressive symbol in Daniel 8 is the desolating little horn, but the prophecy closes with the promise that this power will be "broken without hand" (verse 25).

Daniel 9 speaks of the "prince that shall come" against the sanctuary, and after describing the desolations of the holy place, it is pledged that ultimately "that determined shall be poured upon the desolator" (verse 27, margin). The Amplified Bible has: "Until the full determined end is poured out on the desolator." *

Many commentators point out that the language of the last section of Daniel 9:27 is an echo of Isaiah 10:23-25, which foretells the ultimate destruction of Israel's foes. The concept of "pouring out" reappears in Revelation 15 and 16 with the pouring out of the plagues upon Babylon.

5. *Both prophecies point to the bringing in of everlasting righteousness.*

Daniel 8, by its portrayal of victorious persecuting powers through the ages, says in effect, "Wickedness shall prosper till the sanctuary is cleansed." This cleansing, or justifying (margin), of the sanctuary is made the terminus of the prowess of the little horn. Thus in the explanation given by Gabriel it is declared that ultimately the conquering little horn will be "broken without hand," an obvious reference to the coming of the "everlasting kingdom" of Jehovah referred to in Daniel 2:44, 45, and 7:27.

The word for "cleansed" in chapter 8:14 is the niphal form of the root whose substantive occurs in Daniel 9:24 as "righteousness," the "everlasting righteousness" to be ushered in by the Messiah when sin and transgression are ended. Thus both Daniel 8 and 9 point to the final setting up of God's eternal kingdom of justice made sure by Calvary and established in glory at the end of time.

By way of review, parallel expressions (related though not always identical in meaning) in the two prophecies are now placed side by side.

Daniel 8

"Gabriel make this man to understand the vision."

"The vision" †

"The place of his sanctuary was cast down."
 "By reason of transgression."
 "Concerning . . . the transgression of desolation."
 "Then shall the sanctuary be cleansed" (made righteous).
 "The prince of the host."
 "King of fierce countenance."
 "At the time of the end shall be the vision."
 "At the time appointed the end shall be."
 "Shall destroy the mighty and the holy people."
 "He shall be broken without hand."
 "Trodden under foot." "Unto two thousand and three hundred days."
 "Shall stand up against the Prince of princes."

Daniel 9

"He [*Gabriel*] informed me, . . . and said, . . . I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision."
 "Consider the vision."
 "To seal up the vision."
 "Shall destroy . . . the sanctuary."
 "To finish the transgression."
 "Desolations are determined."
 "He shall make it desolate."
 "To bring in everlasting righteousness."
 "Messiah the Prince."
 "The prince that shall come."
 "Unto the end of the war desolations are determined."
 "That determined shall be poured upon the desolator [*margin*]."
 "Shall destroy the city and the sanctuary."
 "That determined shall be poured upon the desolator."
 "Desolate, even till the consummation."
 "Shall Messiah be cut off."

The significance of these parallels will be rapidly appreciated if the central motifs are compared as follows:

Daniel 8

"He shall also stand up against the Prince of princes." "And the place of his sanctuary was cast down," giving "both the sanctuary and the host to be trodden under foot."
 "Unto two thousand three hundred days."

Daniel 9

". . . shall Messiah be cut off, . . . and the people of the prince that shall come shall destroy the city and the sanctuary; . . . and unto the end . . . desolations are determined."

Matthew 24 makes it clear that both prophecies refer to the destruction of Jerusalem in A.D. 70, but then continue to be fulfilled in the war against spiritual Israel by Antichrist through the ages. (Compare Matt. 24:1-22 and Rev. 11:2.) This fact alone disqualifies the position of critics who apply Daniel 8 solely to the times of Antiochus Epiphanes.

These parallels in theme between the key chapters of Daniel substantiate the Seventh-day Adventist position regarding their connection, and furthermore, they demonstrate the primacy given to the doctrine of the sanctuary by the Holy Spirit in the prophecies specially for these last days.

* From *The Amplified Bible*. Copyright 1965 by the Lockman Foundation. Used by permission of Zondervan Publishing House, Grand Rapids, Michigan 49506.

† An expression used pre-eminently of Daniel 8. So applied at least ten times.

¹ T. R. Birks, *The Two Later Visions of Daniel*, p. 6.

² *Ibid.*, p. 180.

Suggestions to Students of Homiletics

(Continued from page 29)

g. One of the most popular series I have preached was entitled *Christianity and Common Sense: A Dialogue of Faith* (John C. Winston, 1927). This was made up of a series of conversations between a Christian believer and a doubter who meet on the sacred spots of Christian history.

h. The advantage of preaching a series of sermons is: First, the preacher always has an objective and does not waste time shifting from one subject to another; and second, most people like to follow a series and know what comes next. I suppose it is the same thing that makes people like to follow a serial story.

The great menace to Christian preaching today is the tendency to dwell only on the things of this world. It looks as if in many places the Gospel would be pushed out of the pulpit by the so-called application of Christianity to social problems. The true preacher must preach not only to the times but to the eternities. When he preaches to the eternities he is preaching to the times.

In my judgment, the reason many preachers fail to make an impression, secure results, and fulfill their own high ambitions is their lack of ability to concentrate.

Used by permission of *Christianity Today*.

"Last Stanza, Please!"

*A Declaration of War
on Omission
of Stanzas!*

D. A. DELAFIELD

Associate Secretary, White Estates, Inc.

RUSSELL HARLAN, ARTIST



THE announcing and use of gospel songs and hymns during sacred services is an aspect of the ministry that needs attention. One illustration will help to explain. The elder rises impulsively during the last song of the eleven o'clock service and cries out (with a sheepish look on his face): "The last stanza, please!" So the saints skip the third stanza (which is probably the best one of all), move down to the last stanza, and sing it. And the audience welcomes the elder's words and accepts them with an inaudible sigh of relief. They didn't want to take the time to sing the third stanza anyway!

Vocalized Confusion

This bizarre behavior is symptomatic. Christians nowadays don't have time—not even during worship hours—to waste on the long song. Three stanzas are plenty and two would be better. Is that why our Sabbath school superintendents sometime suggest that we sing the first, the second, and the last stanzas of a song? Well, nobody hears the announcement, at least not many. Those who do hear it may forget it by the time they reach the third stanza, so they sing the third stanza when they should be singing the fourth. Those who do remember start singing the fourth stanza as they should but by that time the people who did not hear the announcement are singing the third! It is then that the vocalized confusion begins. One part of the audience is singing the third stanza, the other part is singing the fourth. The ones with the loudest voices win! It is confusion compounded. It does not make for reverential worship at all.

Now the solution of the whole thing is, of course, to sing all the stanzas of all the congregational songs. Then there is no problem. I have a letter before me from a young musician in Detroit, Michigan, written just a few days ago. He asks, "Did Mrs. White tell us how many stanzas of a given song should be sung during a worship service?"

Well, Mrs. White does not spell out such specifics. The Ellen G. White counsels do, however, present principles that should govern public worship services. These include reverence and order in worship and praise and gratitude to God. The disorder produced by the bad habit of emasculating sacred songs by chopping out the very heart of the song-poem should not be

tolerated. I have a few ideas that I would like to share.

Steps Out of a Stairway

First of all, let us think through our skip-a-stanza habit. Really, why should we skip any part of a song? It only takes a minute to sing it, more or less. Why begrudge that joyful minute to the saints? Eliminating stanzas from song-poems may destroy the message and damage the structure of the song-poem. To illustrate: See *Church Hymnal*, song No. 328 (not page 328; the page numbers and song numbers are not the same!). This lovely song begins: "At first I prayed for light." The next stanza starts with, "And next I prayed for strength." The third stanza: "And then I asked for faith." The fourth stanza begins, "But now I pray for love." And the fifth stanza, "And light and strength and faith Are opening everywhere." And the song concludes with "God waited patiently until I prayed the larger prayer." But we don't have patience to wait until the song is sung!

How can a congregation get the message of a song like this unless all five stanzas are sung? Each of the five points of thought is like a division of a preacher's Sabbath morning sermon. In fact, the song is a musical sermon in itself.

Another illustration is found in the *Church Hymnal*, No. 272, "Have Thine Own Way, Lord." Each of the four stanzas, if the reader will observe carefully, develops a different way in which God may have His way in the Christian's life. Each way suggests a new and different development in the sanctification process. To eliminate one stanza is like taking a step out of a stairway. How can people help but stumble over a breach like this! And may I say, it is a breach also of worship, order, reverence, and dignity.

Note also No. 273, where Francis Ridley Havergal develops the idea of surrender. In stanza one, "Take *my life*, and let it be . . ." In stanza two, "Take *my feet*, and let them be . . ." Stanza three, "Take *my lips*, and let them be . . ." Stanza four, "Take *my will* and make it Thine . . ." Stanza five, "Take *my love*; my Lord, I pour At Thy feet its treasure store." Then the sum of it all, "Take *myself*, and I will be, Ever, only, all for Thee." Isn't it a little short of a crime to divorce one of these stanzas from the total hymn prayer?

Manhandlers of Sacred Things

I appeal for totality in the song-worship phase of the Adventist sacred service. It cheapens the service to cut out song stanzas. It sounds as though we regard our Adventist "ritual" as expendable. It leaves the impression that we are irreverent, manhandlers of sacred things. Lutherans, Episcopalians, Presbyterians, Catholics, who worship with us and observe these indignities, are offended and don't come back. I am not a ritualist. I abhor too much ceremony in divine worship, but I believe there is a place for some, and I think that it adds to the order and dignity of the service if we allow time for reverential and joyful singing.

And while we are on the subject of music in Adventist meetings, I would like to suggest humbly that I think we have reached the place where the song services that we conduct prior to our regular meetings—that is, before the Sabbath school, Sunday night evangelistic services, et cetera—should be exposed to a new treatment from our congregations. It is the duty of church leaders to ransom this phase of the Adventist worship service from the unhappy role it too often occupies—a mere time consumer; a sort of filler in the worship chapter of the church. How often we hear the singing evangelist say, "Well, people are late coming tonight; let's sing an extra song or two."

Epaulets on Shaky Shoulders

And why cannot we remove the "song service" cliché from our worship vocabularies? These two words make some people feel and see red. They know that during this five to ten-minute lull we are just marking time until the real program starts. To them the "song service" is a plug, a mere occupier of space until the really good things begin. This is unfortunate and undignified. Why not glorify the "song service"? Give it a name, depending upon the kind of meeting. Call it something special like "Hymnsing" or "Songfest" or "A Sing With the Saviour," or "Worship in Song." Give the "song service" a new twist. Let it be well planned. Make it a *part of worship*. But whatever you do, graduate it. Give it a diploma. Put some epaulets on its shaky shoulders! Give it rank and title!

Now, I can speak only as a layman on

(Continued on page 43)



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.—Errors.]

The Pew Looks at the Pulpit

(Part 1)

VINSTON E. ADAMS

Manager, West Indies College Press, Jamaica

A FRIEND of mine, when asked how he is doing, often replies that he prefers to let others judge how he is doing. "I'm likely to be prejudiced about myself," he says. How often it is that we progress along our daily pathways supposing that we are doing all right. In fact, sometimes we congratulate ourselves that we are pretty good fellows, that we are doing a superb job—until we are brought up short by some circumstance, by one of our associates, or by our superiors.

I love the brethren of the cloth. I have been associated with large numbers of them through more than thirty years of continuous denominational service. Many of them are deeply devoted, godly men, real princes in Israel. Most of them have been a credit to the denomination and to themselves. These articles are not intended to be a general indictment of ministers. Far from it. But none of us is so perfect that he does not need to improve. The minister is no exception to this rule. It is hoped that each as he reads, will find herein some suggestion as to how he can make his ministry more effective, a ministry with more appeal both to church audiences and to the public.

I am aware that a great deal of instruction comes to our ministers through the columns of this journal, but most of it comes from ministers in their maturer years. They pass on to the younger men the benefit of great and valuable experience. They point out pitfalls that I, as a layman, could never see. Their advice must be heeded if the work of the young minister is to be a continuing success. Never should it be belittled. It should always be appreciated.

My appraisal of the minister must neces-

sarily be from a different viewpoint. I have not conducted long series of evangelistic services. I have never been pastor of a church. I have never taught Bible in one of our schools. But I have been closely associated with ministers in all these mentioned categories, as well as many others in administrative work. Experience has taught me how to work with ministers. It has taught me their viewpoint. I have enjoyed every year of this close association, and I expect to continue this happy relationship as long as life shall permit.

Long ago I discovered that ministers are human beings, that they are subject to all the temptations and pressures common to human beings. We cannot expect that it will ever be otherwise.

But there are certain errors of attitude that sometimes creep into the minister's experience that are difficult for him to see. And there are other attitudes and mistakes common to all persons about which a minister needs to be far more particular in the common walks of life.

It is in an endeavor to bring about a more effective ministry, one that shall be a greater credit to the minister, to God, and to the church, that these suggestions are respectfully made. I know of no one man who possesses all the faults I shall mention, or even a majority of them, but I suspect that most of you will find some food for personal reflection.

Errors of Attitude

By "errors of attitude" I mean several things—error in attitude toward other ordained men, improper attitude toward non-ordained people in the church, and error in attitude toward nonchurch members. I will discuss them in that order.

Because of the nature of my work I have been a lay member of quite a number of committees or I have been called to meet with committees frequently. I have discovered what I shall call a fawning attitude on the part of some ministers toward other ministers—an attitude that since the other man is ordained, his opinion must necessarily be correct and his judgment must carry the day. When I asked why certain committees voted such and such actions, in justification it was indicated to me that the opinions of *ordained* men were not to be questioned.

During my lifetime of nearly sixty years I have known several hundred men who were ordained after I first knew them. However, I must confess that I have never known a man to whom ordination added information, business judgment, or talents in any field whatsoever. One man of whom I am really quite fond, in speaking of the purpose of ordination, said: "It is so one can speak with the authority of the church." Now, if this is the purpose of ordination, or the main purpose, I have a great misconception as to what ordination means.

To me ordination means the formal recognition by the church of a fact that has been evident for some time past—that God has called a man to preach the everlasting gospel for Him. The man has conducted evangelistic efforts, he has won souls, he has given proof of his call in such an unmistakable way that even men recognize it. The idea that men by ordination acquire authority is to me a strange and new idea. I don't believe it. People are elected or appointed to positions of authority, not ordained to them.

Some of my ordained friends have what to me is the curious attitude that unless a man is ordained he is not possessed of good judgment as to how the work of the church should be conducted. They feel that only ministers' opinions are worthy of consideration.

Ordained men tend to come to church board meetings with preconceived ideas as to just what should be done and exactly how to do it. Then they proceed to ride

roughshod over any opposition that may arise, giving no real consideration to alternatives, respecting no other person's ideas. I have seen this happen several times in the various church boards of which I have been a member.

This attitude generates several different kinds of reaction on the part of board members. Some of the members willingly take the attitude that since the pastor or elder wants to do certain things such and such a way, there just isn't any other way for them to be done. From such persons each pastor will get the utmost in cooperation, no matter how harebrained the program that is proposed. Such persons are the delight of a thoughtless minister.

Others will tend to argue with the pastor, each tending to value his own opinion as highly as the pastor evidently does his. Such persons are those who tend to cause divisions in the church, those who divide it into factions, each mutually jealous of the others. The wise pastor will avoid drawing a line that will cause such cleavage, and will recognize the symptoms long before such cleavage can take place, and will avoid it in various ways, such as dropping the subject for the time, until he can see the strong-minded persons privately and work out an acceptable solution. And there are other ways of dealing with such persons.

Then there is another class of person in the church who will propose that the work of the church be done in ways that appeal to them as being sound, and when the pastor proposes and insists on his own program, will let the pastor have his way. They will not oppose, but because they do not really believe in what the pastor wants to do, they find themselves unable to cooperate heartily, so they just sit and stagnate. The pastor isn't able to get them to help, nor will they come out and oppose him. This isn't good for the church either. The wise pastor will see such a situation developing and will avoid it. Each pastor ought to have enough rubber in his make-up to avoid such hard situations. I have seen more than one occasion when such people let the pastor have his way to the detriment of the church.

What About Attitudes Toward Non-Adventists

A certain minister has the habit of pointing a finger or a thumb at each non-Ad-

(Continued on page 42)



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.

The New Testament From Twenty-six Translations

What a joy I had this past week preparing a new sermon with just my well-marked King James Bible and one other book. Now about that book—

Until now I have had many Bible translations, or as they could be more rightly called, "Scripture commentaries," spread all around on my desk. How often I have wished that all these could be gathered together in one book. How handy and timesaving it would be!

This has now been accomplished for us in *The New Testament From Twenty-six Translations*. And indeed, what a blessing it is. The purpose of this volume is an endeavor to clarify the meaning of the King James Version by use of more recent translations of the Biblical text. The entire King James Version is given phrase by phrase in bold-faced type, followed in each instance by the more recent translations of that phrase when they differ significantly from the King James. It gathers from the many renditions only those words and phrases which add meaning to the verse. This places a rich reservoir of variant translations at our finger tips. It saves countless hours of work leafing through individual translations. The value and pleasure of using this convenient grouping will be appreciated by every Bible student for years to come. We can be grateful to the Zondervan Publishing House for making available in one attractive volume all these principal variations of today's many translations.

ANDREW FEARING

"Hush That Child"

Should the parents of a child who disturbs the congregation by unnecessary noise ever be labored with? Not all churches have mothers' rooms. Certainly families with children should be very welcome in our churches. And both minister and congregation should expect to be patient with children's restlessness. But when a child is in the habit of crying out or squealing noisily until the pastor and the congregation are distracted and even

the parents themselves are getting nothing, would it not be better for the parent to take the child out of the room until he can be returned in a quieter mood? If the parents of the child do not of themselves realize this, would it not be expedient for the pastor to discuss the matter kindly and tactfully with that parent, pointing out the necessity for preserving the quietness of the sanctuary, yet making it very plain that the presence of the family and children is very much desired.

Not long ago a series of evangelistic meetings in a small town was all but ruined by the continual noise of several weary, restless one-year-olds. No doubt considerable tact would have been needed to ask the mothers of these babies to take them out or even not to bring them to an evening meeting. Would a pastor or evangelist be out of order in asking this? Is it not his duty to do so?

Tape of the Month

What a tremendous idea—the Tape of the Month! But more than that, the messages have stirred my soul, left me with a heart burning for a greater power in the preaching of the Word.

Some parts of these tapes I have reviewed at least a half dozen times, and have found profit listening to the whole tape several times. I cannot see how a preacher, listening to these great themes, could help being a more able proclaimer of the Word. At least, it has done that for me.

LYNDON DEWITT
Evangelist, Chesapeake Conference

Black Cars in Most Accidents

An investigation of 31,000 auto collisions indicates that black cars are ten times more likely to be involved in accidents than automobiles in lighter colors.

Sigvard Viberg, Swedish color expert, discovered that black cars were involved in 22.5 per cent of the accidents. Yet in his survey, of 31,000 cars purchased, only 4.4 per cent had been black. The reason is that they are the hardest to pick out against a background of trees or buildings, or at dusk. Besides, a black car seems to be moving more slowly than its actual speed, whereas a light one appears to be moving faster.

D. W. MCKAY

NOTICE TO CONTRIBUTORS

When submitting manuscripts or other items for publication in THE MINISTRY magazine, please observe the following suggestions:

1. Your name and present position must be on the manuscript.
2. The manuscript should be typewritten, if possible, and double spaced. It should not exceed five or six pages.
3. Captions should be included with all pictures submitted.

Our Message

for the Millions*

(Concluded)

The So-called New Evangelism Has Nothing to Offer

THE new evangel, predicated upon humanistic philosophy, without a Bible base, without a cross, without a resurrection, without a mediator, without a coming King, has nothing to offer a sinner facing the bar of judgment or a world on the threshold of total destruction.

As one fundamentalist editor rightly says, "We must refuse to be influenced by the popular but false appeals that come from humanistic centers of philosophy, theology, and culture. We must not quit our belief that the doom of God's judgment stands before man, even though our pundits regard it as theological piffle. We must boldly proclaim the truth of Christ in the power of the Holy Spirit. The time has come for Christians, individually and corporately, to get on with the work of evangelizing mankind. We must go forward with conviction and courage to present the claims of Christ to every man on earth, always keeping in mind Jesus' promise, 'Lo, I am with you always, to the close of the age.'"¹

Only preaching based on such a spectrum will transform sinners and startle cold, halting saints. Only such a message will provide spiritual food for babes in Christ to grow in grace and develop characters that will fit them for a heavenly kingdom.

Fully Instructing and Firmly Establishing Our Converts

We must also have a message that will fully instruct and firmly establish new con-

verts in all the teachings of the church—a message that will help newly baptized believers adapt to a new way of life. Christ our Justifier and Redeemer must also become Christ our Way, our Truth, and our Example. Modern man needs the Ten Commandments as well as the Mount of Blessing. Our message must have law as well as grace—a Sinai as well as a Calvary. Christ-centered doctrine inspires Christ-centered living.

Peter admonishes us to "be established in the present truth" (2 Peter 1:12). The Christ-centered doctrines of the Advent message are indeed present truth for this present world. In the Gospels we find the heart of Adventism in the life and the teachings of Jesus. We preach the immutability of the law because Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). Christ Himself is our example in commandment keeping (John 15:10), and He reminds men of our day as He taught men of His day that if they truly love Him they will keep His commandments (chap. 14:15).

We preach the observance of the seventh-day Sabbath today because Christ, our Example, kept it and preached that others should keep His holy rest day (Luke 4:16; Heb. 13:8). Seventh-day Adventists follow both the precept and example of Jesus in baptism by immersion (Matt. 3:16; Eph. 4:5). We teach that death is a sleep (John 11:11-14), and that the righteous will be

awakened by the Saviour's voice as the great Life-giver at His second advent, because these are tenets of Jesus' faith (John 11:25; 1 Thess. 4:13-18).

Seventh-day Adventists proclaim a message of hope for a troubled world—the early ushering in of Christ's blessed kingdom of peace and righteousness, based upon the Saviour's own words in John 14:1-3. We believe and know that the moment of His appearing is gloriously near, because we behold all about us the fulfillment of the signs He Himself emphasized, especially in Matthew 24 and Luke 21. Relevant? What other people on earth proclaim such a message of relevancy to the world's needs in our day?

The prophecies of Revelation are in deed and in truth "the revelation of Jesus Christ," and we would add emphasis to our preaching if we would present them as such. The judgment-hour message of Revelation 14:7 is Christ's message. The rise of the papacy and the image to the beast (Rev. 13) are as much the revelation of Jesus Christ as is the vision of "the Lamb slain from the foundation of the world" (verse 8). So are the falling of the plagues (chap. 16:1) and the literal, audible return of the Saviour (chaps. 14-16).

It is the "Revelation of Jesus Christ" that warns men to prepare for the close of probation (chap. 22:11), and the same "Revelation" describes graphically the one great meeting of the whole human family (chap. 20:7, 8), the punishment of the wicked (verses 9, 10), and the grand finale—the descent of the Holy City and the glories of the new earth (chaps. 21, 22).

"I Jesus have sent mine angel to testify unto you these things in the churches" (chap. 22:16). The revelator likewise saw "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (chap. 14:6). Here are evangelistic messages from Christ to His church and from Christ to the whole world. What could be more relevant than these vital truths that are in essence the Advent message?

This up-to-the-minute message from Jesus declares, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (verse 7). The observance of the seventh-day Sabbath as a memorial both

of Creation and of re-creation is extremely relevant to a generation in which judgment by all ten of the commandments will be completed and the second advent of Christ become a grand reality.

Our Message Must Be Person-directed

Our Bible-based, Christ-centered, last-day message must be presented in an emphatically personal context. It must be person-directed. The story of the preacher who used the term "beloved" so affectionately that it sounded to some like a personal proposal, may have some food for thought. "Repent, and be baptized every one of you" (Acts 2:38), must be as personal today as it was in the days of the early church. When Jesus said, "Ye must be born again" it is as personally applicable and relevant to every saint and sinner today as it was when Jesus spoke to Nicodemus two thousand years ago. So it is with all of Christ's commandments and doctrine. You and I in our evangelistic preaching must make our sermons and our appeals emphatically personal. When men and women leave our meetings they must go away with a deep conviction that God has spoken to each of their hearts personally during the service!

Spirit-filled Preaching

A message that will meet the needs of men and women in all parts of the world today must not only be Bible-based, Christ-centered, and person-directed, it must be Spirit-filled! This pattern of preaching was set by the evangelists of the early church. Fernando Vangioni, an Argentine and associate evangelist working with Billy Graham's team in Latin America, truly sums it up thus: "The power of the Holy spirit was first displayed in deep conviction of sin by repentant hearts that suddenly, in the divine light of the Gospel, saw the magnitude of their errors, the wickedness of their conduct toward Jesus, the seriousness of their sins, and the punishment they deserved. This same power of the Holy Spirit created the faith that when placed in Jesus for salvation brought pardon and peace as fruits of Calvary. Thus empty and sad hearts were filled with joy. Baptism followed as a sign of obedience to and identification with Him who died, was buried, and rose from the dead.

"Once the new Christians became part of the new Church they were not satisfied

with merely being members and participating in all the activities and privileges of their new spiritual state. Faith had to manifest itself in a changed life full of good works, the fruits of righteousness. The eyes of the world that for thirty-three years had observed the most admirable and perfect life, that of the Lord Jesus, were now fixed on them. They had to live Christ; or rather, Christ lived in them and made Himself manifest to the world through them.”²

Only Spirit-filled preaching could accomplish this in apostolic times. Only Spirit-filled preaching will accomplish this same desired end in 1967. Spirit-filled men heralded the gospel to every corner of the world in the days of the apostles. Only Spirit-filled preaching will fulfill the same commission in a larger and more sophisticated world in 1967.

We can well paraphrase the words of the Lord's messenger written originally of the early church, and without doing violence to their intent, put them in the present and apply them to ourselves today: “The Saviour knows that no argument, however logical, will melt hard hearts or break through the crust of worldliness and selfishness. He knows that His disciples must receive the heavenly endowment; that the gospel will be effective only as it is proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life. The work committed to the disciples of Christ today requires great efficiency; for the tide of evil runs deep and strong against us. A vigilant, determined leader is in command of the forces of darkness, and the followers of Christ can battle for the right only through the help that God, by His Spirit, gives us.”³

As evangelistic preachers in this hour we desperately need to be Spirit-filled men heralding a Bible-based, Christ-centered, person-directed message. Nothing less will suffice to meet the challenge of this crisis hour. May God help us to willingly pay the high price such an endowment demands—everything we have, our all on the altar!

* Devotional, Ministerial Council on Field Evangelism, Andrews University, March 8, 1967.

¹ *Christianity Today*, Oct. 28, 1966, p. 33.

² *Ibid.*, Nov. 11, 1966, p. 26.

³ Adapted from *The Acts of the Apostles*, p. 31.

There are very few souls saved after the first twenty minutes of a sermon.

INTRODUCING

Mrs. Robert H. Pierson



Beginning with this issue, the pages devoted to the special interests of our ministers' wives and all other lady readers will no longer appear under the familiar "Shepherdess" heading. Rather, many of our readers will be leafing through the magazine looking for the words **BY HIS SIDE**. What a delightful arrangement Heaven has made in permitting wives to work faithfully and loyally by the side of their husbands, and both of them by the side of Christ.

We are anxious to keep the inspiration, the sparkle, the relevancy of these pages at the peak of their possibilities. And in searching for one who could best and most appropriately conduct this new section, we turned quite naturally to the wife of the General Conference president, Mrs. Robert H. Pierson. However, it is not only because of her position that we have chosen her, but because of her rich experience.

Mrs. Pierson was born into a non-Adventist home, accepting God's message for this hour while teaching in a public school in Florida. The Piersons were married in Ocala, Florida, and went immediately to Collegedale to prepare for the Lord's work. Their first field assignment was a pastor-teacher arrangement in Columbus, Georgia.

Then followed five terms of mission service. The first was in the Southern Asia Division, the second in Jamaica, the Inter-American Division. The third term was spent in Poona, India, at division headquarters, and the fourth and fifth terms in the Trans-Africa Division.

In these assignments Mrs. Pierson assisted in many ways, particularly in the work of the Home Study Institute and the Home Commission. She says: "Being a minister's wife has given me an active life, varied and interesting. Traveling, entertaining, teaching our own sons, giving Bible studies, visiting, Dorcas Welfare, teaching, and doing office work have kept me busy and happy. Not for anything in this world would I exchange the privilege that is mine in standing at the side of my husband, and at the side of Christ."

We feel confident that you who are invited to contribute to **BY HIS SIDE** will respond happily with fresh and appropriate material.

ED.

THE MINISTRY



**By His
Side**

An Open Letter

A Shepherdess Feature Conducted by Dollis M. Pierson

GREETINGS TO OUR ADVENTIST WOMEN AROUND THE WORLD.

May I come into your home for a little visit today? The editors of *THE MINISTRY* magazine have invited me to arrange this special feature for you each month. What an assignment! You live in so many different countries and serve in varied capacities, your ages run such a wide gamut, and your interests and backgrounds are not the same.

How can I ever hope to meet such a challenge? I can't alone, but with the Lord's help and your cooperation I believe we can continue to have a *MINISTRY* feature that will be inspirational, interesting, and instructional. We will seek to build it around one mutual theme—our love for Him and for His work.

By His Side

Do you like our feature title? As you no doubt have already guessed, it has a double meaning. Our first desire is to walk closely by the side of our Saviour. The only safe place for all of us to be in these uncertain times is by His side. Then many of us have husbands who serve as ministers of the church. As wives we serve by their sides. It is our desire to hold up their hands and see them succeed, to make their work easier and more effective.

What Is Our Goal?

We wish to provide material that will interest our varied readers. We hope it will be of such interest that *BY HIS SIDE* will be the first page you will turn to when you receive *THE MINISTRY* each month. We want our contributions to be inspirational, instructional, and challenging. May they bring out the best that is in us. And may the hands that write

the material be guided by the Holy Spirit.

Our pages should contain instruction that will tell us how to do our work better. We all desire to be more efficient workers for God; in our homes, offices, or wherever we are endeavoring to do our part for Him. There are so many of you around the world who with the Lord's help excel in your work, and if you will share your success secrets with the rest of us, there should be no lack of helpful material.

What Is Ahead?

We have many ideas and plans. First we want to communicate. Today the popular term is "dialog." We are thinking of beginning a column for discussion of problems. They appear in almost endless succession every day. The woman's world is full of problems—in our homes, with our children, and problems with our work. However, we are all more interested in solutions than we are problems. I am sure most of you have found the solutions. Will you tell us briefly and succinctly how the Lord has helped you to meet the problems and solve them successfully?

Everyone likes to share good experiences. We never tire of hearing how the Lord has blessed, led, protected, and healed. Share some of your good experiences with us. The recital must be brief, because our space is limited, but tell us in your own style how the Lord has been by your side and helped you to work for Him.

There will be other features—articles from the pen of well-known writers and from your pen, we hope. These articles will deal with various topics of interest to women. Don't wait for me to write and ask you to submit such an article. Send it in soon. Our editors will decide on its suitability.

For instance, here is a problem that could be discussed: How can we as wives help to keep our husbands in better health so they may be able to serve more efficiently and longer in His cause? And another problem: When custom seems to demand a heavy, rich dessert in the evening when we have suppers or social gatherings, what can we serve that is light, healthful, and tasty?

This is just a little introductory get-acquainted letter to let you know what we have in mind for BY HIS SIDE in the months ahead. Pray that God will use these pages to His honor and glory and to the end that we all will be more efficient and dedicated wives and workers.

With Christian love,
Dollis M. Pierson

Women in Sacred History

The Worried Housewife

"As they continued their journey, Jesus came to a village and a woman called Martha welcomed him to her house. She had a sister by the name of Mary who settled down at the Lord's feet and was listening to what he said.

"But Martha was very worried about her elaborate preparations and she burst in, saying:

"Lord, don't you *mind* that my sister has left me to do everything by myself? Tell her to get up and help me!"

"But the Lord answered her:

"Martha, my dear, you are worried and bothered about providing so many things. Only a few things are really needed, perhaps only one. Mary has chosen the best part and you must not tear it away from her!" (Luke 10:38-42, Phillips).*

This is worth thinking about. Have you and I chosen "the best part," or are we too burdened down with the cares of the home, of the work, to spend the time we should with the Saviour? How is it with you?

* *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

The Pew Looks at the Pulpit

(Continued from page 36)

ventist church he drives by and saying the word, "Babylon," as he passes. He interrupts any conversation to make the point clear. Seldom does he say more than the word, "Babylon."

This is a curious attitude to assume by one who is to preach the gospel. Now, with respect to attitudes toward other Christians, it is my opinion that the minister, above all other church members, should have greater charity for the members of other churches. He should respect their beliefs and find some way to win them in love. To think of them all as "Babylon" is to show con-

tempt, an attitude that is not calculated to win friends for the Adventist Church. Such a minister would certainly have difficulty in joining heartily in the local ministerial associations or in cooperating with other pastors in joint community projects, such as we often can do. He has built up in his mind a barrier to nonchurch members that is well-nigh insuperable.

Others will notice it. Our own church members will remark about it. Non-Adventist pastors will resent it. Soul winning is just about impossible as long as this opinion is held.

The facts are that if one feels superior to another, he can do no effective work for that person. I found that out many years

ago in the mission field. If one feels superior to another, he cannot hide that feeling. It will come out in some remark, in an unexpressed attitude, in a look, in a multitude of ways. We must take others as we find them, respect their beliefs, treat them as equals. Then we can do effective work for them.

(To be continued)

Human Relations

(Continued from page 17)

Hawks and Doves

In the discussions concerning the war in Vietnam we hear about "hawks" and "doves." As workers of God we should be "doves" and not "hawks" in our dealings with others. We should be peacemakers, pouring oil on troubled waters. Jesus pronounced a blessing upon peacemakers, in His Sermon on the Mount. In Matthew 5:9 we read: "Blessed are the peacemakers: for they shall be called the children of God."

We must maintain aloft the standards of the church. We must call sin by its right name. But let all this be done in the spirit of Christ, with "bowels of compassion" and with "cords of love."

Tips on Writing

(Continued from page 21)

Is it not impressive to see how fresh and up to date is this counsel given us by inspiration so long ago?

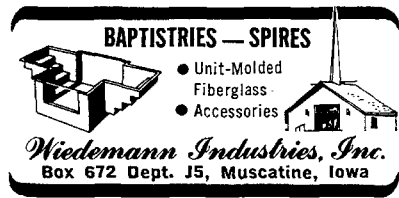
The Fragrance of Truth

On the flyleaf of a religious book some youthful reader has written his evaluation of the book:

If there should come another flood
For refuge hither fly;
Though all the world should be submerged,
This book would still be dry.

If our writing, yours and mine, should be frankly evaluated, what would be revealed? Is it preachy? Is it stuffy? Is it impersonal? Is it dry? Will the reader turn the page? Some writers are like the crew of a submarine. They go deep—and dry.

The counsel given us is clear:



"Put not the crib too high for the minds of the common people."—*Ibid.*, p. 19.

"Long, wordy articles are an injury to the truth which the writer aims to present."—*Ibid.*, p. 84.

"Let it be spicy with the fragrance of pure truth."—*Ibid.*, p. 129.

As we consider this counsel, we should take a good look at the articles in our papers. Not so much those written by others, for any fool can criticize what others have done. But let us take a good look at the products of our own pen, remembering that our task is not to write better than others, but to write today better than we wrote yesterday.

"Last Stanza, Please!"

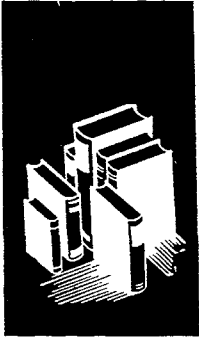
(Continued from page 34)

this subject. I am not a professional. I am not even an amateur singer. But I know how to carry a tune. I know good music when I hear it, and I know bad music. As a minister I know something about pulpit courtesy and manners, and I think we are positively discourteous to God, to the angels, to the congregation when we perpetuate some of our careless practices in song-worship ethics. Let's declare war! Let's go all out to win over our people to a more thoughtful, worshipful spirit in our use of sacred music.

* For special music two stanzas may be best. If it is thought that a congregational song must be abbreviated, be sure to choose a song that will not be hurt by shortening it.

K of C, Masonic Leaders Call for Social, Fraternal Union

The national leaders of the Scottish Rite Masons and the Knights of Columbus chose Valentine's Day for an *agape* ["love feast"] in South Bend, Indiana at which they advocated the social and fraternal union of their organizations. The Catholic fraternal group and the Masons have traditionally been on distant, and sometimes hostile, terms.



BOOKS

The Ecumenical Mirage, C. Stanley Lowell, Baker Book House, Grand Rapids, Michigan, 205 pages, \$4.95.

Christians who have been reluctant to join the ecumenical parade have been accused of the "sin of separation" and even of "wounding Christ" by their divisiveness. Now C. Stanley Lowell, a prominent Methodist minister and himself a former ecumenist, has written a brilliant exposé, a well-researched counterattack, on the misguided, intolerant ecumenical movement.

The author refutes the ecumenists' oft-repeated claim that Christ's prayer for unity obliges us all to get together and form an ecclesiastical monolith. He defines dialog, as often carried out today, as "the art of surrendering conviction." He contrasts the ecumenical churches' dismal missions record with the burgeoning missionary efforts of the independent churches who refuse to come under the ecumenical tent. One example he cites: "The Seventh-day Adventists are the largest Protestant church in Colombia—the fruit of missions."

"Would it really be desirable," the author asks, "if the churches should be led along the path of Christian unity into merger after merger culminating in union with the Church of Rome? My own answer is that I could scarcely think of a worse fate for Christendom than this. . . . Those who weep over the 'wounds of Christ' and profess to be praying for 'Christian unity' should recall that there was a time when we had it. It was so rotten that it took one of the mightiest paroxysms that history records to break its stultifying grip upon the culture of the West. . . . One of the troubles was that the Church had too much unity and too little division."

More of Lowell's viewpoints: "[Ecumenism] is not an authentic manifestation of the Holy Spirit but merely the cultural drift among nominal

Christians who are without real convictions. It is a sickness of our time, or a symptom of it." "Ecumenical churches are grinding to a halt in regard to missions and evangelism—generally accurate gauges of a church's health." "[Protestants] must seek renewal not in the grandiose schemes of ecclesiastical power structure but in Jesus Christ in whom lies the secret of perennial renewal."

Though the book is frank, even blunt, the author harbors no bitterness toward anyone. His attitude toward Adventists, and toward all, is brotherly. He urges all of us to cling to our convictions, whether or not we are labeled "oddballs" for doing it.

This book will focus new light on the current church-union movement, so intimately connected with Bible prophecy. It will help make us glad to continue our unique Adventist witness in the world, rather than surrender to a power structure that seeks to shame every Christian into abandoning his convictions for the sake of organizational conformity.

RICHARD H. UTT

The Rebirth of the State of Israel, Arthur W. Kac, M.D., Moody Press, Chicago, 1958, 376 pages, \$4.95.

This book is a scholarly presentation of the popular doctrine of the restoration of the State of Israel before the second advent of Christ. Since the Israelis took over Jerusalem and the rest of Palestine last June, this doctrine has become a major subject of preaching and teaching among many of the fundamental churches of the Evangelicals. This subject is one that we need to study in order to present a sound interpretation of some of the prophecies of Jeremiah and Ezekiel, as well as Matthew 24 and Luke 21.

R. L. ODOM

A Guide to Church-centered Jewish Evangelism, Albert Huisjen, Baker Book House, Grand Rapids, Michigan, 50 pages, \$1.00.

This is an essential, practical tool for anyone, and for all Christian churches. Many books have been written on the subject of evangelization of the Jews, but in most cases they were tintured by the author's particular sectarian dogma. The injection of speculations dealing with the physical return of the Jews to the land of Israel is another roadblock to the idea of evangelism for the Jews that will surmount creedalism.

Pastor Huisjen, owing to his many years of labor for "the lost sheep of the house of Israel," has produced a small book with an important challenging message. His appeal is not only to the gospel minister but to the entire church, as he uses the term, "on a congregation-wide level" (page 46).

In my opinion, Seventh-day Adventists need this book in order to convey to our churches that the Christ of the Christian was primarily the Messiah for the Jews, and it is our duty to fulfill the command of the Lord Jesus and carry the Word of God to our Jewish neighbors. WESLEY AMUNDSEN

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NEWS BRIEFS

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

Midweek Service Replaces Worship on Sunday

It will be Sunday on Thursday night for members of Minnewashta church during June, July, and August. The United Church of Christ congregation near this Minneapolis suburb will meet for worship at 7:30 P.M. on Thursdays and hold no services on Sundays. The Reverend Paul Fluecke, pastor, proposed the change in a sermon last January and said he was "overwhelmed" by the congregation's enthusiastic response. He said it was approved by a 70 to 5 vote.

Pollsters See Religious Factor Minor in Presidential Vote

A CBS radio news analysis has indicated that the country's top pollsters—but not necessarily the political leaders—feel the issue of a candidate's religion is now a relatively unimportant factor in Presidential campaigns. The operators of polls and public opinion surveys—Elmo Roper, John Kraft, Louis Harris—and advertising executive William Bernbach were practically unanimous that the election of the late President John F. Kennedy marked the beginning of an end to the religious issue in campaigning.

47,468,333 Catholics in U.S., a Gain of 603,423 in Year

There were 47,468,333 Roman Catholics in the United States as of January 1—representing an increase of 603,423 over the previous year and accounting for 23.7 per cent of the total population. These and other Catholic statistics are reported in the 1968 Official Catholic Directory issued in New York by P. J. Kenedy & Sons. According to the latest statistics, Catholic membership in this country during the past ten years has grown 11,444,356 or 31.7 per cent over the 1958 total of 36.02 million. As in previous years, the directory indicates decreases in the number of converts and infant baptisms, priests, Brothers and Sisters, and elementary and high school enrollments, but discloses gains in college students. The yearbook shows a

total of 59,803 ordained priests, a drop of 89 from last year. There are 37,453 diocesan or secular clergy, up 583; and 22,350 religious order priests, down 671. For 15 consecutive years the number of Catholic college and university students has continued to grow. The 305 colleges and universities reported 433,960 students, a gain of 2,890 over the previous year. Meanwhile elementary and high school enrollment declined. The 1,407 parish and diocesan high schools had 694,996 students, a decrease of 2,638; while the 868 private high schools had 394,276, down by 11,851. Number of converts entering the Catholic Church last year reached 110,717—lowest recorded figure since the 116,696 who entered in 1953, and representing a drop of 6,761 from the previous year.

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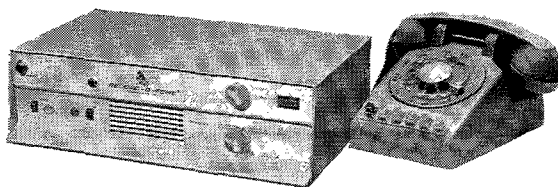
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United Methodist Church Formed in Dallas Service

With a near-capacity crowd of some 10,000 persons looking on, representatives of two Protestant denominations clasped hands on the stage of the Dallas Memorial Auditorium and formally sealed a merger creating the 11-million-member United Methodist Church. Joining in the solemn ceremonies that linked the 10.3-million-member Methodist Church and the 746,009-member Evangelical United Brethren Church (EUB) were delegates from the U.S. and 53 other countries where the uniting bodies are represented.

Methodists Abolish Specific Bans on Clerical Smoking, Drinking

The United Methodist Church will stress personal discipline in all areas for its ministry, but will no longer specifically prohibit smoking and drinking for the clergy. The revision will appear in the 1968 edition of the Discipline book of the Church Law, of the denomination formed by the union of the Methodist and the Evangelical United Brethren Churches. An accompanying interpretation, however, stated that there was to be no relaxation on the church's traditional stand against alcohol and tobacco.

More Than 100 Million Scriptures Sold

More than 100 million Scriptures, or enough to supply one copy for every 33 people in the world today, were sold at below cost or given away during 1967 by the 35 national Bible Societies comprising the United Bible Societies around the world. The figures from the American Bible Society's report of the board of managers were released at the ABS annual meeting held at the Hotel Pierre in New York. Printed in more than 800 languages and distributed in 115 countries, the total 102,698,708 copies of the Scriptures distributed last year represents an increase of 9,421,181 over the corresponding 1966 figure. The largest actual increase was in the United States, where 43,941,553 copies of the Scriptures, a jump of 4,959,933 over the 1966 figure, were distributed. This amounts to a copy of the Scriptures for 22 per cent of the population, or one for every fifth person.

American Bible Society News

K of C Grant Promotes Study of Church Work on Campus

The Knights of Columbus have voted \$260,000 to a research unit to study the problem of bringing the Roman Catholic Church into closer and more effective contact with the college population on both Catholic and secular campuses.

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Why do you believe what you believe?

REASON AND FAITH

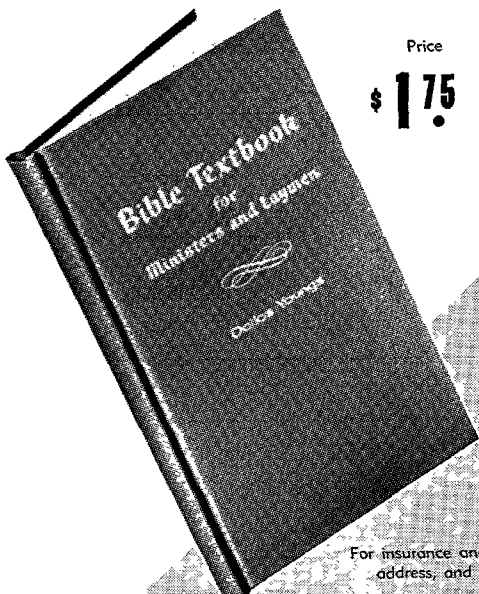
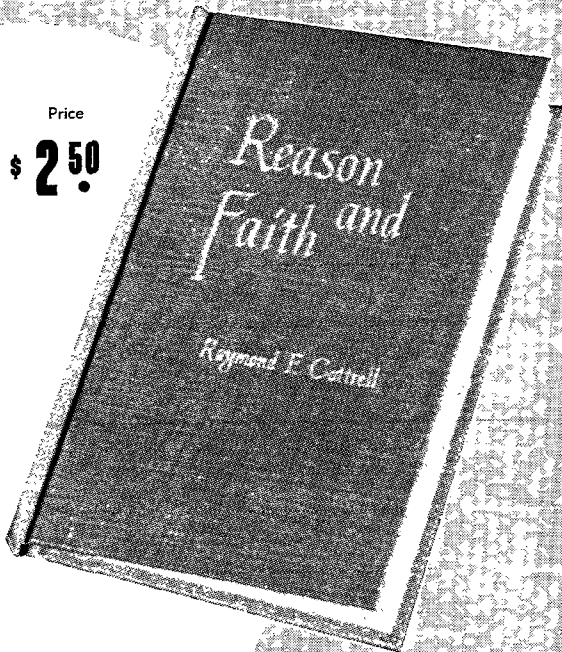
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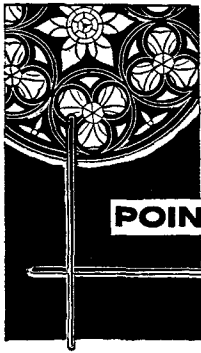
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POINTERS

BE REASONABLE Much is made in these days of practicality over the statement, "Genuine faith is never blind." A careful analysis of this statement is necessary if we are not to misunderstand it. Faith is not blind in the sense that the past always justifies it. Genuine faith works. It is a sure thing. From a philosophical point of view the present becomes the past so rapidly that the two are hardly distinguishable. We move then from a discussion of the past, where faith, because it is built upon accomplished fact, is never blind, to the future, where faith is as yet untried though spiritually exercised. Given time, the future will become the fleeting present and the eternal past. It stands to reason, then, that the future is made of the same essence as the present and the past. That is why it is so novel to anticipate the future on the basis of the past. Men do this in the business world and in practically every other field of human endeavor. As I attend workers' meetings where ministers project their program for the future, there is always a sheet passed out on which is a record of the past, and on the basis of that record, we predict the future, making only slight increases, so as to be viewed within the framework of our operational context. This is good politics, but it is neither spiritually reasonable nor necessary.

Let us go to the field of aeronautical science. Just where would aviation be in America without Billy Mitchell? And yet this man was court-martialed and condemned for forecasting what is today present reality. I need not take you back in history to the first man to say that if we sailed west we could come back east, because the earth is a sphere. The record of the past is replete on the question of that good man Galileo, who was forced by church councils to assert what he did not believe to be mathematical fact, and so we go on being prisoners of our sameness, coerced by the collective mind. It is as stifling of ingenuity and outstanding accomplishment as if "big brother was watching."

Pentecost was an unusual departure from the norm, but it was not accomplished by unusual men. Indeed, their academic credentials were suspect. They were the most unlikely men to participate in such a manifestation of spiritual power and

effectiveness, but these ordinary men had extraordinary faith. They dared believe that God could do today something that was totally unrelated in volume and power to yesterday's best. To this mighty task they bent their energies and efforts. They were not trustful of themselves. Their faith was in their crucified and resurrected Lord and by this sign they conquered.

Brethren, in the name of common sense, let us seek uncommon faith and witness the outpouring of the Spirit of God in extraordinary fashion.

E. E. C.

GETTING AHEAD Those who travel the twisting ribbons of concrete known as the highways of the nation are humbled by the fact that there is always somebody up front, ahead of them. However far you travel, you will discover this to be true. This makes for a philosophical restfulness as one travels along the highway, keeping a steady pace, doing the job that is his at a given time and a given place. Frequently a car whizzes by as if its occupant just can't stand being behind anybody. Now, it really isn't necessary for him to trail anybody, but if he hazards life and limb, not only his own but others, in order to get ahead, then it is reasonable to request that he cease from further dangerous highway manipulations.

Then there are others who go too slow. Frequently you will find a sign that says, "Minimum speed, 40 miles an hour," and believe it or not, we find someone creeping along that slow or slower. Such a driver is apparently without purpose and feels no urgent necessity to get anywhere, but is just out for the ride. If, as you approach from the rear, you notice two heads in the position where one ought to be, it could be that he is just rolling along and courting, exacting too much out of a present situation to get along to the next item.

My favorite driver begins the day with a goal in view and gauges his speed to reach his goal. He is careful to see that that goal does not require speed that might cost him or another his life and yet is fast enough to make him tax his energies to measure up at the end of the day.

E. E. C.

Aim at perfection in everything, although in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

—Chesterfield

ACTION—I have never heard anything about the resolutions of the apostles, but a great deal about their acts.—*H. Mann.*
