

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVII

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NUMBER 6



# Too Much RUSH

TODAY the preacher is a worker, not a witness; a plodder, not a preacher; a manager, not a minister; an administrator rather than an ambassador; he studies methods rather than the Word of God; he has an office rather than a study . . .

There is a frantic grasping for new methods, to find something which will make the kingdom go. It would appear that God is bankrupt. This hectic rush somehow to drive the thing into production is a poor testimony to a needy world. The world has enough nervous anxiety and unrest and unsureness without the church adding to it. This straining at the work, under conviction for poor results, may be better than doing nothing, but it does not get at the root of the trouble. The man filled with the Spirit and full of love does not work for God under the strain and goading of conviction because of small statistics. He works because of love, and the anointing of the Holy Spirit takes out the strain and anxiety.

The notion today is that so many programs, plus so much activity, plus so many projects, will bring results. This in itself will not advance the kingdom. Unless God the Holy Spirit comes upon the scene, souls will not be convicted and converted. And our hectic rushing will not bring the Spirit.

Let us get the root of the matter: we are not satisfied with the statistics; we have not the spiritual capital to get spiritual results through the Holy Spirit; we are not willing to pray and wait on God . . . and so we rush out to make the thing

work with a multiplication of methods and with human enthusiasm. We ignore the time-tested worth of the ordinary work (though it is not common any more) of intercessory prayer, persistent calling, heartfelt testimonies, and scriptural preaching.

H. TJEPKEMA  
in *The Free Methodist*.



# THE MINISTRY

FOR WORLD EVANGELISM

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VOLUME XXVII

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## In This Issue

**W**E BELIEVE our three feature articles on pages 4 to 9 are unique this month and will bear careful reading by every worker in the cause of God.

Our editorial this time is on "Evangelistic Centers," and discusses special methods and approaches that need to be considered in conducting such a center.

On Sabbath, June 19, a special offering is to be taken for our medical college. Please see the notice by A. L. Ham on page 12.

Turn to the Pulpit section on page 13 for help for your sermons. You will appreciate "The Unique Jesus," by R. E. Loasby, and also the final installment in the series of exegetical studies in Ephesians by Adlai Esteb.

We have not heard much through these columns in recent months from George E. Vandeman, one of our associate editors. He has been busy with his evangelistic work in London. This month we are glad, however, to present on page 28 one of his recent evangelistic sermons—"The Faith That Heals."

### Cover—Ellendale, North Dakota, Church



THE Ellendale Seventh-day Adventist church was organized on December 28, 1941. Fourteen charter members were present as Josef Braun officiated at this service. The first baptism was held the following summer, on July 12, 1942, when seven persons were baptized. The growth has continued steadily, until now there are seventy-five members.

On November 30, 1943, the church group moved into the original building that stood on the present location. Soon larger accommodations were needed. Plans were laid for building; in May of 1948 pledges were made, and actual construction began soon afterward. By February, 1949, services were being held in the basement of the new building. Dedication services were held on May 9, 1953.

Pastors who have served the church since its organization are Josef Braun, Edwin Kungel, G. E. Hochstetter, F. J. Dittmar, N. L. Doss, and the present pastor. The auditorium of the present church seats 115 and is filled each Sabbath. There is an active children's division of the Sabbath school that meets in the downstairs auditorium. The need is being felt for more room. It appears that the light of truth from this church will be reflected with growing brilliance in the lives of the people of this community.

W. P. LAWRENCE, Pastor.

# Courage for the Crisis

JAMES E. CHASE

*Associate Secretary, General Conference Radio and Television Department*



**N**OTHING could stop the early Christian church in its great crusade for Christ. Not poverty—they bore it cheerfully. Not persecution—they smiled at their persecutors and prayed for them. Not prisons—the

Christians sang at midnight and won the hearts of their captors. Not even death—they faced it unflinchingly. What was the source of this unbounded courage? It was an outgrowth of the inner moral reinforcements resulting from lives completely dedicated to God.

Note the courage in Paul's testimony regarding the early Christians: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9). That they recognized the source of their courage is evident from reading verse 16: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." That was and still is the prescription for fearful hearts.

Look at the bold God-fearing heroes of the past. Were they not men who were "as true to duty as the needle to the pole"? Were they not men who, at their best, hated nothing but sin and loved nothing but righteousness; men who were not afraid to look the devil in the face and call him a devil; men who feared to trust their own sinful selves and thus trusted Jesus completely?

Take Joshua for instance. Entrusted with the responsibility of leading Israel into Canaan, he permitted God to give him the characteristics of greatness that were necessary for success.

"Courageous, resolute, and persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and, above all, inspired by a living faith in God,—such was the character of the man divinely chosen to conduct the armies of Israel in their entrance upon the promised land."—*Patriarchs and Prophets*, p. 481.

Whence came his holy boldness and other great characteristics? They were the result

of daily dethroning self and enthroning the Lord. In his heart reigned an undefeated and unconquerable King. No wonder Joshua was courageous!

"God cannot use men who, in time of peril, when the strength, courage, and influence of all are needed, are afraid to take a firm stand for the right. He calls for men who will do faithful battle against wrong, warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is to such as these that He will speak the words: 'Well done, good and faithful servant; . . . enter thou into the joy of thy Lord.'"—*Prophets and Kings*, p. 142.

## *Contagion of Courage*

One of the choicest souls in the New Testament is Barnabas—a name that means "son of consolation," or "son of encouragement." To shake hands with him was to be "lifted up," to be charged with courage. To hear his ringing, cheerful voice was to gain a new lease on life. His solid faith in God, his strong confidence in the church, his hatred of sin and love of righteousness, made him a positive, dynamic character. His presence spread optimism, faith, courage, boldness. The "son of consolation"—we need more like him! Discouragement pleases Satan, saddens the angels, dishonors God, disheartens associates, weakens the soul, and brings reproach upon the church. But holy courage terrifies Satan, makes the angels rejoice, honors God, fills associates with boldness, strengthens the soul, and builds up the cause of God.

Courage is contagious! And in this hour when the hearts of the men of the world are failing them for fear, and certain church members tempt the Lord by saying, "Is the Lord among us or not?" there needs to be a real epidemic of courage among ministers. Let it spread throughout our ranks and infect our laymen also.

Think of David. In one respect he belongs to a very special class: "But David encouraged himself in the Lord his God" (1 Sam. 30:6). It is one thing to be a Barnabas—to inspire courage in others. But it is far greater to be able to encourage oneself. David did just that. The battle had gone

against him. Friends had forsaken him. Associates had lost confidence in him. "But David encouraged himself," not by blaming others, nor by magnifying the difficulty of the situation. He faced the issue squarely and "encouraged himself in the Lord."

### *Confidence in the Brethren*

The spirit that characterized Mrs. E. G. White's life and labors during the closing years of her ministry is beautifully epitomized by one of her copyists, who wrote to her son, W. C. White, on December 23, 1914:

"I do not find her discouraged . . . over the general outlook throughout the harvest field where her brethren are laboring. She seems to have strong faith in God's power to overrule, and to bring to pass His eternal purpose through the efforts of those whom He has called to act a part in His great work. . . .

"Faith in God's power to sustain her through the many weaknesses attendant on old age; faith in the precious promises of God's word; faith in her brethren who bear the burden of the work; faith

in the final triumph of the third angel's message,—this is the full faith your mother seems to enjoy every day and every hour. . . . A faith such as this would inspire any one who could witness it."—Quoted in *Life Sketches*, pp. 436, 437.

If we can say, "Blessed is the courage bringer," even more blessed is the person who can encourage himself, as did David in his plight, as did Mrs. White during her long life of service. Sometimes others fail us and friends forsake us. Brethren may unintentionally be unsympathetic. Then, indeed, is the man called "blessed" who can encourage himself in the Lord his God—just when commendations have been turned into condemnations and "hurrahs" into hisses.

God never fails. "My strength is made perfect in weakness." With Christ ruling from the throne of our hearts, we can testify along with the early church: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

## Love on Trial

MARJORIE LEWIS LLOYD

*Bible Instructor, Northern California Conference*



**I** WONDER what would happen if all the modern Peters, shepherds commissioned to feed the sheep, should be called one by one into the presence of the Saviour and asked the heart-searching question, "Lovest

thou me?"

If the credentials of ministers and Bible instructors expired every four years, to be renewed only after examination, not before a conference committee, but before Him who reads the heart, what would be the result?

Our love is on trial before God. Do we pass Peter's examination?

Peter's test was not an easy one. It involved so much. The Saviour did not stop with the question, "Lovest thou me?" He reached down into the inner recesses of Peter's heart when He asked, "Lovest thou me *more than these*?"

Today the Saviour might put it this way:

"Peter, do you still feel that you are a more devoted, more spiritual preacher than your fellow workers? Do you really love Me, Peter? Or is your love tainted with a love of self, a desire to be first? Do you really long to be filled with My Spirit? Or is it—be honest, Peter—a desire to be recognized as a Spirit-filled man?"

Not so easy, after all. And the second page of Peter's questionnaire is no less difficult than the first.

"Feed my sheep." Simple words that go so deep! For no shepherd can truly feed the sheep unless he first loves them. He may pour out a quota of information every Sabbath morning. But the food is totally indigestible without love. And love is one thing that modern science cannot synthesize.

And so, Peter, do you love the sheep? Do you love them because they are lost and need to be found, because they need to be kept safe in the fold? Or do you love the sheep because of what they can do for you, for your reputation as a shepherd?



These questions need thought, and prayer, and the deepest of heart searching. How can we answer them casually when they are the hardest questions God could ask us? *Do we love God? Do we love the people? Or do we love ourselves?*

### *The Law of Love*

What a striking similarity we find in Peter's examination and that great eternal law before which we all are judged! Did not the Master express it also in terms of love to God and love to man?

Peter, do you have any other gods? Do houses, or automobiles, or anything else come between you and your God?

Do you have any graven images? Are you, like Nebuchadnezzar, building a great image in your heart in which you are supreme? Do you require your church members and those who work with you to help build this image of popularity with their praise? Are you unhappy when another minister is commended, jealous when he succeeds, almost angry when you see in him the reflection of the Master's character?

Peter, have you taken the name of God in vain? Have you taken lightly the call to the ministry? Or can one see in your very face that you regard the ministry as a most sacred calling? Could your own daughter say of your sermon, "It seemed that God was speaking to me, not Daddy"?

Are you a Sabbathkeeper? As a minister, you know that the seal of God will never be placed upon hearts that are not transformed into His image. How much of the image of Jesus is reflected in your life, and in mine? How much do men see in us of the patience, the understanding, the forgiveness, the tenderness, the constant, unchanging love of the Master?

Page two, Peter. Do you honor your father and mother? How about the fathers and mothers in Israel? How about those who no longer can contribute to the church, either in money or in time? Does your handshake on Sabbath morning betray your insincerity? Do you push them along with the handshake, fearful that they might take a moment of your time? Or does the warmth of your friendship help them to know that God loves and needs them still?

"Thou shalt not kill." Are you an unconverted Peter, quick to cut off another's ear? Or are you a converted disciple, everywhere saying, "Such as I have give I thee"?

Is yours a saving, healing influence, or a

destroying one? Is the atmosphere about you permeated with the Master's love? Or is it saturated with the evil aroma of criticism, tearing down, eagerness to destroy everything that you yourself have not built?

And the seventh, Peter. If you really love the sheep, have you given them the priceless gift of a shepherd they can respect?

Stealing—in the ministry? Are you careful always to protect the good name of your fellow ministers? Do you steadfastly refuse to pass on the rumor that might steal away your brother's good name, even though it may be true, and even though that brother may have wronged you?

Or are you a person of quick and changing prejudices, critical of your brother's theology, his methods, his life, his wife, his personality, his nationality, his spirituality—until your family and those closest to you can find scarcely a worker left in whom you have not destroyed their confidence?

Number nine, Peter. Are you bearing false witness? Are you classing your church members as unstable, neurotic, lacking in spirituality—and doing it for personal, trivial reasons? Do you think of prospective members as poor material because their economic level is not like yours?

Do you accuse members—and visitors—of not loving the Lord because they do not participate in every activity you promote? Have you a right to bear false witness against these who may have hearts as true as yours?

Or the other extreme. Do you praise the church, or your fellow workers, in such glowing, unequivocal terms that they have a right to question your sincerity? Oh, for more solid, middle-of-the-road, honest Peters with confidence in their fellow workers, their witness always true, always fair, always sincere, coming from a heart conscious that its words are being recorded in heaven!

### *Self-centered Motives*

And Peter, you covet only the best gifts, I know. But *why* do you covet them? You plead for the latter rain. Do you want it to fall now, anywhere, everywhere, so we can go home? Or do you daydream about what men would say, what the back page of the *Review* would say, if the latter rain should start with you?

Do you picture yourself with the gift of healing, the wondering crowds about you? How wonderful the latter rain would be—if it should start with you!

Wake up, Peter. Wake up! Your love is on trial before God. If it passes the test, we may soon go home. If it fails—

"Only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in preaching it [the third angel's message] when it shall have swelled into the loud cry."—*Review and Herald*, Nov. 19, 1908.

Peter, Andrew, James, John, Lydia—all of us must meet successfully the temptations wrapped up with popularity, success, records, write-ups, and the rest.

When God comes to Simon Peter's name, He will not send angels down to one or two conference offices to look over his reports. The number of sermons may not count, or the originality of his methods. God will not come into a meeting of some union conference committee and ask what kind of man he is, what his record is.

The all-important questions will be these: What sort of love has he? Does he love God? Does he love the people?

More important than records will be the

hours he spent far into the night with the alcoholic who needed help, the times he took the sick to the hospital without begrudging the minutes or the hours, the patience in his voice when a sinner fallen seven times called once more to him for help.

God will remember the Bible studies given to those already baptized, whose numbers wouldn't count on his report.

God will remember the hours of decision as he knelt beside some sinning soul, conscious that only the Spirit of God could lead him to decide for the Saviour.

God will remember the clear, unhindered channel through which He could speak, the life unmarred by flippant words, the undivided heart ever humble in the consciousness of a most sacred calling.

God will remember the prayers of men like Moses, caring not to be made a great nation, caring only that their people may be written in the book—

*And Thine be the glory!*

The Infinite Resources of the Christian Worker—Part II

## Ordinary Men Transformed Into Extraordinary Soul Winners

CARLYLE B. HAYNES

*Secretary, War Services and Industrial Relations*

THE apostles of our Lord were ordinary men as we are, men of trade, peasants, fishermen. They were without superior gifts, average men, with little learning, nothing to make them stand out from the crowd.

They were made into extraordinary men by the Holy Spirit, as we may be. They became skillful and proficient in dealing with the profoundest facts of life. They were made able to stir the deepest emotions of men's souls. They dared to challenge the highest earthly authorities. They even rebuked, in some instances, the very laws of nature. They became marvelously successful winners of souls.

And all this was true because by the Holy Spirit their own powers were heightened and enlarged so that they were able to measure up to any need that confronted them. In addition, they became channels through which the mighty power and energy of the Godhead passed directly to

needy men and difficult situations and impossible problems.

It is my opinion that the hour has fully come for a renewed emphasis to be put upon the Bible teaching concerning the Holy Spirit. The conditions we face, and that our people and our cause face, in our social, economic, moral, and religious lives, cannot be met and solved in the wisdom and ability of man. We need not seek to solve them in this manner while the infinitude of wisdom and power of the Holy Spirit is available to us.

All our mighty efforts in organization, and advertising, and man power, and preaching, are without value, quite futile, if they are done in the energy of the flesh, without the presence and aid of the Holy Spirit. It is no use to preach if we are destitute of the Spirit, and such preaching accomplishes nothing. This we have been solemnly told in these words:

"The Holy Spirit was the highest of all gifts that

He [Jesus] could solicit from His Father for the exaltation of His people. . . . The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven."—*The Desire of Ages*, pp. 671, 672.

I have no disposition to discount the skills, the abilities, the advantages, of men, both natural and acquired. We are to recognize, however, that all these things, lifted as they may be to the very highest level, are insufficient, altogether inadequate, to accomplish the saving purpose of God in the human heart. The very highest acquirements of education and training fall short of being able to effectively preach God's Word. Excellent as these qualities and talents are, they are useless in the work of God when not surrendered to, working with, and accompanied by, the gift of the Divine Spirit.

All these gifts and talents and acquirements are made useful only as the Spirit of God employs them for His own purposes. Then, and only then, is the full purpose of God achieved in the work of winning souls.

"The Holy Spirit, the representative of Himself, is the greatest of all gifts. All 'good things' are comprised in this. The Creator Himself can give us nothing greater, nothing better."—*Thoughts From the Mount of Blessing*, p. 189.

Unfortunately, however, it has been the tendency of Christian workers, during all the centuries, to turn their eyes and hearts away from the Spirit, and reach out for and employ some gift, or ability, or talent, or acquirement of their own. It is our tendency now. We come to use, and then to rely on for success in our sacred work, the energies of the flesh, turning away from our real and only source of power, the Spirit. The result is always inevitable and always the same. The work of God languishes and becomes crippled. It is no longer the work of God. It becomes the work of men.

"The promise of the Spirit is not appreciated as it should be. Its fulfillment is not realized as it might be. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents,

eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe."—*Christ's Object Lessons*, p. 328.

### A Thrilling Story

In all my reading I have come across no more thrilling story in all human history than that of the conflict and conquest of the establishment of the Christian church in the world. Beginning with a few followers, Jesus inaugurated a movement that soon came to be the most powerful influence for God in all the world. When He left His cause in the hands of others, He had gathered about 120 into a company or congregation that was known as the church at Jerusalem. His followers, greatly disheartened and discouraged at His death, certainly needed power for the stupendous task He left for them to do. That need was foreseen, and abundantly supplied.

Jesus was dead and buried. The popular mind was not favorable toward the gospel message. The rulers and the people had put Him to death. It looked as though the case was closed. The disciples were disheartened.

Then Jesus was raised. The disciples were directed to tarry for power to come upon them. And at Pentecost the world had such a demonstration of the power of God over the lives and hearts of men that the testimony of the disciples, as they witnessed, was overpowering. The people instinctively believed. "With great power gave the apostles witness of the resurrection of the Lord Jesus."

This power had been promised (Acts 1:8). The promise was kept, the power given.

They were given power in preaching. Peter's sermon on the day of Pentecost does not appear to be a great one. It is a simple recital of the fulfillment of the prophecy of Joel, that the time would come when God would pour out His Spirit upon men, and a mention of the central facts concerning Jesus. But the Holy Spirit was in it (Acts 2:37). Three thousand were converted by that sermon. Spiritual dynamite was detonated.

"The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give.



"With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone,—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart."—*The Acts of the Apostles*, p. 51.

### ***The Same Agency to Act at the Close***

The power which was manifest in the preaching of the apostles at Pentecost continued. The record is plain (Acts 8:5-8, 29; 10:44; 16:14; 1 Cor. 2:4). This was the agency that accompanied and made effectual the preaching at the beginning. It is the agency that is to accomplish the completion of the gospel. When it is absent, when the Holy Spirit is lacking in our ministry, how sterile, how futile, our preaching becomes!

"No one can tell how much is lost by attempting to preach without the unction of the Holy Spirit. There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity; but it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance. The result is that impressions are not deepened upon the hearts of the convicted ones; and they leave the meeting feeling less inclined to accept the service of Christ than when they came. They decide to wait for a more favorable opportunity; but it never comes. That godless discourse, like Cain's offering, lacked the Saviour. The golden opportunity is lost, and the cases of these souls are decided. Is not too much at stake to preach in an indifferent manner, and without feeling the burden of souls?"—*Testimonies*, vol. 4, p. 447.

What a dreadful responsibility rests upon the Christian worker! But it is a responsibility that can be carried, and successfully carried. There is no reason why ordinary workers now shall not be made into extraordinary workers for God.

"The lapse of time has wrought no change in Christ's departing promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit."—*The Acts of the Apostles*, p. 50. (Italics supplied.)

We have all kinds of workers—average, above average, below average. But the fact that we should grasp is that we may all be better workers than we now are. God can do more through us than we have yet seen accomplished. Greater results should be characterizing our ministry every day we live. God can, and will if we let Him, make ordinary workers into extraordinary ones. "If all were willing, all would be filled with the Spirit." Does that mean anything to you?



### **Evangelistic Centers**

I HAVE just returned from Portland, Oregon, where we had a part in the inauguration of a strong program of continuous evangelism. Our reason for accepting the invitation to go to Portland was not that we felt this city was the most wicked or the most needy of American cities, but that we thought the fine new evangelistic center just completed by the conference would provide excellent opportunity for the study of particular needs and methods. Since our denominational work began the Lord has greatly blessed the proclamation of His Word in Portland.

Now just what is an evangelistic center? Is it a church? Is it a tabernacle? Well, not exactly. Although every church, sanitarium, school, or other institution should be a place where souls are being won to Christ, yet in the strictest sense of the term not any of these can truly be called an *evangelistic center*. Everything associated with this movement is geared to evangelism, yet when we speak of an "evangelistic center" we are talking about something different from just a church building or an institution. It seems to us that there is need of clarification in our terminology. We recently read a report

about a summer camp for juniors in which the writer emphasized the idea that it was an "evangelistic center"! But was it? Of course, a summer camp should always be a place where the souls of boys and girls are turned to God. And unless the camp has just such a distinctly evangelistic objective, it has failed. But a junior camp, or any other camp, is hardly an "evangelistic center" as we have come to understand the term. The purchase of our fine evangelistic center in London has thrilled us all, but that place is not just a welfare center or a church, much less a junior camp. True, the Central London church meets in one of the sections of this large center, but the main auditorium and other parts of the building provide opportunity for continuous public evangelism. The building in London was purchased and then converted into an evangelistic center. But other such centers in the States and overseas have either been purchased or built.

An evangelistic center becomes such for very definite reasons. We might here suggest a few:

1. It is centrally located.
2. It is recognized as a rallying point of evangelism for all the Seventh-day Adventist churches of the area.
3. It is built and equipped and *should be operated* in such a way that a continuous program of evangelism can be conducted year in and year out.

#### *New Concepts*

Such concepts of evangelism may be somewhat new to our workers. Our traditional pattern has been for an evangelist to hold evangelistic campaigns for three, six, or perhaps twelve months, with all the enthusiasm of a crusader going out to wrest the Holy Grail from the infidel Turk, and then return home with a few scars and a lot of glory, but leaving the city still in the hands of the infidel. Even though some Richard the Lion-hearted comes swinging a great sword, the city remains largely in "the arms of the wicked one."

Some evangelistic programs have begun with great enthusiasm. There have been zeal, noise, and smoke, and sometimes much debris to clean up afterward, particularly when a "scorched earth" policy has added to the problem. Our workers know what we mean. When retreating from the enemy, with no future responsibility, it is easy to say everything that can be said, and to say

it in such a way that animosity and ill will are so stirred in the community that it seems necessary to wait for another generation to grow up before anyone else can return to evangelize that city.

But an evangelistic center, on the contrary, has to be a place of continual evangelism, with the very best of public relations, where the sowing and reaping goes on month after month and year after year, the influence constantly expanding. For such a program as that we have to develop new concepts and devise new methods.

Java is one of the greatest rice-growing countries in the world. The climate there is such that one can find sowers and reapers at work side by side any day of the year. An evangelistic center should be just like that. Every sermon or Bible class is the sowing of the seed, but that same sermon must also be the harvesting of either that evangelist's sowing or the sowing of some predecessor.

Jesus said, "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (John 4:38). And is not all evangelism like that? Almost everyone we baptize has had some other contact—some earlier evangelist, some colporteur, a godly doctor or nurse, or more than likely some earnest church member has made the initial contact. And as evangelists we then have the joy of bringing to fruition that which has been planted by others. In view of these various agencies that lead up to conversion, how inappropriate it is for any one of us to become puffed up by some measure of success the Lord may be pleased to give us!

#### *"Thine Be the Glory"*

The motto chosen for the pre-session ministerial council is surely timely—"Thine Be the Glory." Our motto four years ago was "Aflame for God," the emphasis being on burning out for God. This time the emphasis is on *God* and *His* glory. It is so easy for success to make us proud, self-sufficient, and self-satisfied. As soon as we glory in ourselves or in our figures, our finance, our organization, our ability, or our methods, then we fail to give God the glory.

The greatest problem that Jesus faced was not the multitude, but the selfish ambitions of the very men He had called to be His associates. Not until the cross did those first evangelists see themselves as they really were. "Why could not we cast him

out?" they asked, as they reflected on their failure to cure the epileptic boy. Our Lord's answer was significant. Later He asked them, "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest" (Mark 9:33, 34). How often the ministry through the centuries has proved impotent because of this age-old controversy! How easy it is for self to get on parade! And what strange things come trooping to light at the least provocation or disappointment!

Are we wondering why the abundant showers of the latter rain are being withheld? Perhaps if we really began to examine ourselves, we would readily find the answer. There is a divine principle in that very delay. God will not share with men of pride the glory due to Christ His Son. Great revivals have come and gone during the Christian centuries, but why does a revival cease? There may be many reasons. The one great reason, however, is that men soon begin to take the glory to themselves.

In Isaiah 41:6, 7, we have a wonderful illustration of true cooperation in the service of God. The builders represented a variety of men—carpenters, goldsmiths, blacksmiths, plumbers—but they were all working together, and the carpenters encouraged the goldsmiths, and every man said to his brother, "Be of good courage." When the goldsmith forgets he is a goldsmith and rejoices in the fellowship of his rough-handed brethren, then miracles begin to happen. It has been well said that God can do a lot with men if nobody cares who gets the credit. Our pre-Pentecostal thinking has robbed us all too often of the power of His Spirit. To conceive or to conduct an evangelistic campaign, or a church-building program, or any departmental promotion, and to do it in the spirit of competition, is to court spiritual disaster. We are all workers together with one another and with God. To this we all happily agree, and rejoice in the privilege of such fellowship.

An evangelistic center provides an environment for just such wholesome fellowship. The association and spiritual contacts of a soul-winning team are thrilling, as pastors, evangelists, Bible instructors, conference officials, and laymen alike all work together, not for just one church or one special area, but for the upbuilding of all

the churches throughout the entire area.

The most rewarding memory that we carry of our work in Portland is not the number of souls who were led forward into baptism—although we do thank God that about 250 have thus far joined the Advent Movement. Nor is it the joy that five ministers of other faiths have accepted the message and are keeping the commandments of God and the faith of Jesus. Nor is it the fact that some who have been out of the message for many, many years have been brought back into the warmth of the fold again. This was all wonderful and indeed thrilling. But the tenderest memory of all that we recall is that of consecrated workers—pastors, evangelists, Bible instructors, ministerial interns, and conference officials, regardless of their particular congregations or departments, joining hands in a marvelous fellowship and hurrying out to bring the lost ones into the fold, irrespective of what particular congregation these new ones were about to join. Yes, our spiritual goldsmiths and carpenters, and all who struck heavy blows for God with the hammer of truth, had one slogan—it was "Be of good courage." And it made no difference where these new converts attended, just so they were rescued from the perils of sin and made members of the family of God.

An evangelistic center can and must unite the various workers in one grand, self-effacing, soul-winning enterprise. And when that spirit is moving as leaven in the whole lump, then, and then only, can God pour out His Spirit in mighty showers of blessings. While all human efforts have their limitations, and we were conscious of them, yet we thank God that we felt at least a few drops of the latter rain, and it made us thirsty for the abundance of the heavenly showers.

As we continue to develop evangelistic centers in the great metropolitan areas of the world, let us keep clearly in our minds the over-all objectives and possibilities of this heaven-born plan.

R. A. A.

## These Significant Times

THE doctrine of eschatology as understood and taught by Seventh-day Adventists is coming more and more into the forefront. In the April issue of *THE MINISTRY* we referred to an editorial comment on the *Signs of the Times* that appeared in the

*Christian Century*, one of America's leading religious journals.

Almost simultaneously with its appearance, the editor invited F. D. Nichol, editor of the *Review and Herald*, to set forth the Adventist view of the second coming in contrast with the generally accepted idea of liberal theologians. Elder Nichol's forthright analysis appeared in the *Christian Century* of February 10. It naturally brought many letters to the editor's desk, some of which appeared in the issue of March 10. Elder Nichol's answer to these criticisms was published in the issue of April 14. And, significantly, *Life* magazine quoted editorially from Elder Nichol's article in its issue of April 19.

The *Christian Century* is one of the most widely read journals of its kind in the world, and for one of our editors to set forth in its pages the philosophy that lies behind the Advent Movement is indeed a noteworthy event.

We remember the article in *Look* magazine written by A. S. Maxwell, approximately seven million reprints of which have been circulated. And as this copy goes to press another article from the same pen is being published by the same journal on the subject, "Why I Know That Christ Is Returning in This Generation." Furthermore, the *Reader's Digest* is soon to publish an article by F. D. Nichol.

Yes, these are indeed significant times. The loud cry of the angel of Revelation 18 is about to be heard in all the world, and the light of the Advent message will be seen flashing everywhere, bringing to a bewildered world the glorious hope of our Lord's return.

R. A. A.

## News and Announcements

### Our Medical College

SURELY God's blessing has been upon the College of Medical Evangelists, for our medical work has grown, since its beginnings in the winter of 1910-11, so that now we have 114 sanitariums and 67 treatment rooms employing 380 physicians and 8,785 other employees throughout the world. In addition to these we have a large number of privately owned and operated medical institutions that are doing a great work in the medical evangelistic program of the church.

In the U.S.A. are 185 C.M.E. graduates, many of whom are leaders in our churches and are also

contributing very much indeed to the financial support of our worldwide missionary services by their tithes and offerings.

We now have 80 graduates of C.M.E. in overseas mission fields, such as Africa, the Middle East, South America, the Far East, Southern Asia, Inter-America, and Europe in our organized work, and 17 in self-supporting work.

In foreign lands our medical workers and the institutions they operate have been used by God to open new doors for the entrance of the message. They have also been blessed in keeping other lines of activity going when, without them, certain institutions would be either closed or greatly limited in their operations. They have been used by God to create friendships where such have been very useful in furthering our work as a whole. They have made friends in places of authority and influence, and wherever one travels around the world he finds prominent people who speak approvingly of our medical institutions and the spirit and work of those connected with them.

It is our request that ministers, district leaders, church elders, and all workers promote earnestly the offering for C.M.E. to be taken on Sabbath, June 19, in all our churches. Let us unitedly pray God's continued blessing upon the college, its leaders, and all in training there for medical missionary service, and pray that God may give to each a deep spiritual experience, and lead him to even greater devotion to the cause of medical missionary service in the work of God.

A. L. HAM.

### Nutrition and Food Service Convention

ARRANGEMENTS have been completed by the International Nutrition Research Foundation to hold a very informative and helpful convention on Nutrition and Food Service. The session will be of special interest to conference medical secretaries, dietitians, home economics teachers, ministers and Bible instructors engaged in health evangelism, and food service directors in our colleges, sanitariums, and academies.

All others not included in the aforementioned classes, who desire to become better acquainted with present trends in nutrition research and adequate diet preparation, are also invited to attend.

The convention is to be held June 7-10, immediately following the General Conference session. Those attending will have an opportunity to inspect the recently completed laboratories and facilities of the International Nutrition Research Foundation located at La Sierra, near Arlington, California.

A colorful bulletin containing full information for this Nutrition and Food Service meeting has been prepared. All who are interested and planning to attend are urged to write to the International Nutrition Research Foundation, Arlington, California, to secure further information.

WERNER E. CARLSON.



# PULPIT *Pointers for Preachers*

## The Unique Jesus

R. E. LOASBY

*Professor of Biblical Languages, S.D.A. Theological Seminary*

**S**TUDENTS of the Bible who have studied the social and religious history of New Testament times are acquainted with the cult of emperor worship that had so tremendous a vogue. Numerous ostraca, inscriptions in marble, and many Greek papyri attest that divine titles were given to emperors, who were addressed as *Kurios*, "Lord," and *Theos*, "God," quite in the manner of the New Testament application to God and Christ. An informative work for more than thirty years in this field is *Light From the Ancient East*, by Adolf Deissmann.

The title *Kurios*, Lord, has its origin in Hebrew and Aramaic sources, in that the LXX uses it to translate the Hebrew name "Jehovah." When, therefore, the apostle Paul uses this word more than three hundred times in his numerous applications to Jesus Christ, he is most certainly applying it to Him in its strictest sense of divinity. It is not improbable that when Festus used this word of Nero (Acts 25:26, "to write unto my lord"), whereas he may primarily have had in mind the supreme political authority as vested in Nero, he was also not unaware of the theocratic character of the title as applied to the emperor.

The application of this word *Kurios* in the New Testament as a designation of divinity is, however, but an introduction to that variety and mass of evidence by which the apostle Paul in particular sets forth the divinity and equality of Jesus Christ as a member of the Godhead.

### *A Rule of Greek Grammar*

Part of that evidence is the fact that a rule of Greek grammar states the truth that Jesus Christ, the second Person of the Godhead, is equal to, and identical in essence with, the Father. The rule reads:

"When the copulative *kai* connects two nouns of the same case, if the article *ho* or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or par-

ticiple, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a farther description of the first-named person."—H. E. DANA and JULIUS R. MANTEY, *A Manual Grammar of the Greek New Testament* (1943), p. 147. See also A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (1919), p. 785.

As applied to men, an application of this rule is seen in Ephesians 4:11, where Paul speaks of some of the gifts God gave. In this verse the words "apostles," "prophets," "evangelists," have their own separate definite Greek article, thereby making each a distinct class. But of the words "pastors" and "teachers," the first has the definite Greek article, but "teachers" does not have it, and the two words are joined by the exegetical particle "and." This makes these two words refer to one class: Shepherds, that is, teachers, meaning elders of local churches who were teaching-pastors. In such a case the second word is a further description of the first word.

This rule also applies to the words "God" and "Father" when the word "God" has the definite article and "Father" does not, and both are connected by the particle "and." See Romans 15:6, where the first Person of the Godhead, who is to be glorified, is the more precisely defined as "the Father of our Lord Jesus Christ." In this text the word "God" has the definite Greek article, but "Father" does not, and both are joined by the conjunction "and." This, in harmony with the rule of Greek grammar, makes the second term a further description of the first. Numerous examples are found, as 1 Cor. 15:24; 2 Cor. 1:3; Gal. 1:4; Eph. 5:20; Phil. 4:20; 1 Thess. 1:3; 3:11, 13.

This same rule is applied to Jesus Christ in the expression, "Lord and Saviour Jesus Christ" (2 Peter 1:11). Believers are promised *the* entrance into the eternal kingdom. The definite article with "entrance" is given in the Greek text, referring to the very act of entering into the eternal kingdom which had been so dili-

gently preached. This eternal kingdom is described as that of "our Lord and Saviour Jesus Christ." Here "Lord" has the definite article, but "Saviour" does not. Both are joined by the conjunction "and." So the One set forth as "Lord" is also further described as the "Saviour." Other examples of this same usage are found in 2 Peter 2:20; 3:18. These should be compared with 2 Peter 1:1, where we have the expression "through the righteousness of God and our Saviour Jesus Christ." Here the rule again applies: "God" has the definite article, but "Saviour" does not, and both are joined by the conjunction "and." The reference is, then, to but one person: "through the righteousness of God, even our Saviour Jesus Christ." The same rule applies to verse 2: "through the knowledge of God even Jesus our Lord." Here the apostle substitutes *Kurios*, "Lord," for *Soter*, "Saviour." As believers we must have a full knowledge—the apostle does not use *gnosis*, "knowledge," which may be a false knowledge, but *epignosis*, a full, true knowledge, a knowledge that can never be false. Such a knowledge has its source in Jesus Christ, who is God, Lord, and Saviour (see 2 Thess. 1:12; Titus 2:13; Eph. 5:5; Jude 4).

### Titus 2:13

A verse that in the KJV apparently suggests two Persons of the Godhead, but is seen in the Greek to be speaking of but one Person, is Titus 2:13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Church history tells us that the Arians applied the expression "our great God and Saviour Jesus Christ" to two persons, referring the first one, "our great God," to the Father. A study of the details of the text forbids any such exegesis. The apostle is entreating Titus and his company of believers to continue to wait expectantly for the second coming of Jesus Christ. This coming he describes literally as the outward manifestation of the glory. This outward manifestation in glory is never ascribed by Paul to the Father; it is used only of the second coming of Christ at the end of time (see 1 Cor. 1:7, 8; Phil. 1:6; 3:20; 2 Thess. 2:8; 1 Tim. 6:14, 15; 2 Tim. 4:1). Moreover, if two Persons of the Godhead were referred to, the Greek definite article that precedes "great God" would also have to be repeated before "Saviour."

The Greek word *epiphania*, translated here "appearing," occurs in 2 Thessalonians 2:8 with the Greek word *parousia*, "coming," which word can never be applied to the Father. This term translated "appearing," used in Titus 2:13 and

2 Thessalonians 2:8 with its stress on outward manifestation, literally says, "with the openly manifested brightness of his coming." The Person of the Father remains invisible (Col. 1:15; 1 Tim. 1:17), but the Son is to have a *parousia*, a coming in great glory before all men (Matt. 24:3, 27, 37, 39; 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1, 8; James 5:7, 8; 2 Peter 1:16; 3:4, 12; 1 John 2:28).

In harmony with the rule of Greek grammar, we have in our verse the definite article before "great God," but not before "our Saviour"; and these two expressions are joined by the conjunction "and." This makes the term "our Saviour Jesus Christ" refer to "the great God," as one Person, and is a further elucidation and description of "the great God." So Paul is exhorting Titus to keep on waiting for the open, personal appearance in glory of "the great God, even our Saviour Jesus Christ."

### Exegetical Studies in Ephesians—Part V

## The Warfare of the Christian

ADLAI ALBERT ESTEB

Editor, "Go," the Journal for Adventist Laymen

Scripture reading: Ephesians 6:10-20 (Moffatt)

AS WE journey through the wonderful treasure house of Ephesians we are permitted to glimpse some of the wealth of the Christian, the unsearchable riches of Christ—the riches of grace and the riches of glory. We also have opportunity to notice something of the *walk* and the *work* of the Christian, and now we notice in this sixth chapter the reference to the *warfare* of the Christian. So we look now into God's armory—the room in which the Christian's armor is stored. We shall not have time to elaborate upon the sevenfold panoply of heaven's armor for us. However, we shall enumerate the parts and comment briefly. But, first, notice a phrase in this sixth chapter of Ephesians that is very significant in view of what we have found in chapters 1 and 3. It is a phrase that makes us realize that the *enlightenment*, the *enlistment*, the *ennoblement*, the *enrichment*, referred to in those chapters are to prepare for *enlargement*. They are to prepare the Christian for the conflict of the sixth chapter. They are to equip and to prepare us for successful *crusades* and *conquests* for Christ, which result in the *enlargement of the church*.

There was a time when I thought it was somewhat of a letdown to read the last chapters of Ephesians after reading the first three chapters. In those glorious early chapters Paul



has led us step by step up to where he has brought us into the very presence of God and has prayed for us that climax of all prayer—that we might be “filled with all the fulness of God.” It seemed like a rude awakening to discover that we are still here on earth with a war on our hands. We must continue our walk on earth among the Gentiles and continue to fight the good fight of faith.

But there is a purpose in that. Paul kept his feet upon the earth while his eyes were scanning the skies, searching for clearer glimpses of God and His glory. We are led from our rags to His riches, from grace to glory, from the eternity of the past to the eternity of the future, but then in the last of Ephesians we find we are still here with a battle to be fought. Paul is not only doctrinal but very practical. He points out that there is a purpose in all he has written. It is to prepare us to stand—to stand as knights in shining coats of mail, in the sevenfold panoply of heaven’s armor.

Here is the list of the armor in the sixth chapter:

1. The *girdle* of the “truth” (“tighten the belt of truth,” Eph. 6:14, Moffatt).

2. The *breastplate* of Christ’s “righteousness” (Eph. 6:14).

3. The *sandals* of “preparation” to preach the gospel of peace (Eph. 6:15). Sandals—ready for the revelation and ready for the road.

4. The *shield* of faith (Eph. 6:15).

5. The *helmet* of salvation’s hope (Eph. 6:17).

6. The *sword* of the Spirit, which is the Word of God (Eph. 6:17).

7. The *radio* of the Spirit, “prayer” (Eph. 6:18).

Paul urges that we “put on the whole armour of God.” We are not to go into battle only partially equipped. We need to put on every bit of the armor—the *whole* armor—and then go forth as knights in shining coats of mail. Now notice the phrase that is so significant: “Finally, my brethren, be strong in the Lord, and in the power of his might” (Eph. 6:10). We need strength for the warfare. “His might,” “his power,” is a vital part, an indispensable part, of the Christian’s armor. We got a glimpse of that power as we entered the vestibule in this treasure house of Ephesians. Now as we look into the armory we hear the command: “Put on the *whole* armour of God.” His power is stored in His armory. That is a great phrase, which we first found in chapter 1, verse 19, but we have not had much opportunity to dwell on it. It is that little phrase, “his power,” concerning which Paul prayed that we might understand “*what* is the exceeding greatness of

*his power*” (Eph. 1:19). Well, what is it? Let us study it and see if we can learn, (1) the meaning, (2) the magnitude, (3) the manifestation, and (4) the measure of that power.

1. *The meaning*: The word *power* here in the Greek is *dunamis*, from which we get *dynamite*, *dynamo*, *dynamic*, etc. That gives us something of the meaning.

2. *The magnitude*: It is a power of surpassing and incalculable greatness. We have already mentioned the sun with its power to melt 287,200,000 cubic miles of ice every second. And that is just one little sun He has made. Incalculable! We can’t fathom it. It is his prayer that we might know the “greatness of *his power*” and also the height and depth and the length and breadth of the “*love of Christ*, which passeth knowledge.” It passes human knowledge. Then how can we know its magnitude? But we know this—there is sufficient power for the *commencement*, the *continuance*, and the *consummation* of our salvation! There is all we need. It is sufficient for every demand of every saint.

3. *The manifestation* of that love and power. We see it manifested first at creation; we see it also in the exodus of Israel. It is of interest and value to study those records—they were all written for our learning. Furthermore, we discover it in our own deliverance, our “exodus.” He truly has wrought with power a marvelous work of grace in every one of our lives. You are here because of that love and power. But Paul said, “according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.” That is creative power—a new creation—working in behalf of every child of God. That is resurrection power!

I went into that tomb one day—that empty tomb in Jerusalem. I also went into the Garden of Gethsemane. When you kneel there you begin to see something of that love. When He prayed in the garden the three disciples were asleep. Eight of them were quarreling and arguing about who would be the greatest, and another one was with the mob just outside the gate, coming to sell Him with a kiss. He prayed, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matt. 26:39). The manifestation of that love led Him to make the decision in the garden, led Him to Calvary, led Him into the tomb, and yet He came out triumphant in the resurrection.

4. *The measure*: We find the reference to the “breadth, and length, and depth, and height.” Notice it is fourfold: “In him dwell-

eth all the fulness of the Godhead bodily" (Col. 2:9). Then Christ is the *source* of all our *wealth*, the *standard* for our *walk*, the *sufficiency* for our *work*, and the *strength* for our *warfare*. We have found this theme to be the theme of the book—the unsearchable riches of Christ.

When I knelt in the Garden of Gethsemane that morning and arose, I knew I would never be the same again. I don't believe anyone can go into that garden and try to pray the prayer of Christ and be the same again. I opened my eyes. God was so near that I felt I should be able to see Him. Instead, I saw something else. I was looking into the face of a flower—a little white jasmine, a fragrant flower. I had not seen it before. It was so beautiful, I wanted it. I reached for it. "No—don't take it!" "But, Lord, I want to take it home with me!" "You take that thorn." Then I saw it a little farther away. I hadn't noticed the thorn either. I shrank back from it. "No, I want the flower. It will be such a wonderful reminder of this sweet experience in Gethsemane!" "Not the flower; take the thorn. It will be a better reminder." Then I remembered: "No thorn, no throne. No sweat, no sweet; no cross, no crown." I took the thorn! No sooner had I done it than came the sweet assurance, "Now you may have the flower."

So many of us want the beauty and fragrance and joy of religion. We want the beauty of life, the music of life, and shrink back from the pain. "No, don't ask me to suffer for it; don't ask me to pay a price for it!"

Friends, let's take the thorn, remembering that the way of the cross leads home! In that cross we have the purest revelation of the love of God. We have the finest manifestation and measure of the love of Christ, high enough to reach heaven, low enough to reach you and me,

to save to the uttermost, and pointing east and west around the world, showing it is broad enough to take in everyone. The love of Christ is greater than anything else.

"Looking upon the crucified Redeemer, we more fully comprehend the *magnitude* and *meaning* of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary."—*The Desire of Ages*, p. 661. (Italics supplied.)

He loves us with an unfathomable love. Let us keep our eyes open for fresh revelations of His love and power, His grace and glory. Let us keep our eyes open, with nothing between our soul and the Saviour. May you continue to enjoy greater riches as you possess your possessions, your wealth, the unsearchable riches of Christ. May that *wealth* of love and power keep you and help you in your *walk*, your *work*, and your *warfare*. We must abide in Christ and have Christ abiding in us if we are to have the character and conduct required to conquer in the conflicts of life.

**CHRISTIAN LIFE** THE devotion of the cloisters is by no means equal to that of the man who is engaged in the battle of life: the devotion of the nunnery and the monastery is at best the heroism of a soldier who shuns the battle; but the devotion of the man in business life, who turns all to the glory of God, is the courage of one who seeks the thickest of the fray, and there bears aloft the grand old standard of Jehovah-nissi.—C. H. SPURGEON.

## A CATHOLIC ADMISSION

¶ "ONE last general remark. Ignorance and fallacies have not been wholly one-sided. There has been much bad logic and bad history on the Catholic side of the fence. Catholics have sometimes been long on eternal principles and short on their applications to concrete situations, and we have often forgotten that our misguided applications have left deep spiritual wounds that still make living people very angry. . . . For example, even though we are thoroughly ashamed of certain periods of the Spanish Inquisition, some of us seem to want a few dry faggots in our mental attic and a block and axe in the cellars of our imagination."—*Church and State in the United States*, p. 8 (by Gerald Groveland Walsh, S.J., The Paulist Press, 401 West 59th Street, New York 19, N.Y., reprint, 1951, 32 pages, \$1.00). Originally delivered as an address on October 22, 1947, before the United States Catholic Historical Society and Cardinal Spellman at the Hotel Commodore.

Another testimony and admission on the part of the church that the Roman Catholic Church persecuted dissenters and that in many Catholic hearts are still stored the smoldering fires of persecution awaiting winds to fan them into life again.—R. H. LIBBY.



# PASTOR *Shepherding the Flock*

## Pastoral Ministry

ANDRE HENRIOT

*President, East France Conference*

THE excellence of the pastoral ministry, and thus its usefulness, results from its salutary action. The pastor is the bearer of that astonishing panacea that imparts sociability to the modern pagan, moral balance to the intellectual, and culture to the one who is still at the first rudimentary stage. The pastor is, everywhere and always, the representative of kindness, peace, justice, mercy, and not the representative of the sorrowful side of existence, as is sometimes wrongly believed. He is tirelessly bound to the mission of governing souls in order to awaken and strengthen in them thoughts that should dominate their life and guide them toward the future life.

The pastor, shepherd of the believers, is charged with power for their spiritual needs. As we must eat and breathe every day, and not only on certain great occasions of life, so our spiritual being demands daily nourishment in order to be healthy. Inevitably, then, the pastor is the man of every day. Not only is he called to baptize, marry, and bury, although at those great moments of our fragile existence the pastor's help is desired and even indispensable, but he is the one who must maintain, in those entrusted to him, faith in things invisible and eternal. His intervention is all the more imperative as worldly contingencies are constantly coming to lower in man the attachment to divine things and realities.

The minister of the gospel is above all an apostle; one who carries the good news of salvation. In order to spread this word of life, he cannot remain seated in a chair; on the contrary, he must literally *carry* it: preaching in public, entering into the homes, visiting isolated souls. It is therefore unfailingly necessary that he possess a certain measure of aggressiveness, all the more since his vocation calls him not to limit his activities to those who are won to his cause. Indeed, under the pressure of his

sacred fire, he must communicate his conviction to others and confront unbelievers and skeptics. That aspect of his ministry lifts him to the rank of combatant of peace and requires him to carry his victories wherever the order of his great Captain sends or places him.

### *Duties of the Pastor*

As a leader, the true pastor has for his duties to aid the weak to define and particularize their rule of morality and their line of conduct, and to recall, to those whose consciences are hardened by compromises, the directing principles of the gospel. Always he must lead his flock, adapting his teachings, his counsels, and his encouragements to the very diverse vicissitudes of the life of each one. Sometimes he will need to have the courage to denounce disorders in private life and exercise with gentleness the necessary reproof. It is always delicate, even for the arbitrators, to mix into certain disputes; however, the duty of the healing of the soul implies also that difficult intervention which happily transforms the pastor into a messenger, even into a peacemaker.

He who devotes himself to the pastoral vocation should be able to speak as a dispenser of consolation. In that respect his work is to devote himself untiringly to the service of wounded souls buffeted by adversity. His role as physician of the soul designs him to attenuate, calm, or appease the distresses and sorrows that constantly harass mankind. Always he must draw near to human misery; he must encourage the despairing, the sick, the widows, the poor, those afflicted by physical or moral illness, and all others who are in need of compassion. He is called to help in hours of misfortune and distress.

The true spiritual leader must be capable of following, with the same zeal and the same perseverance, the multitude of his activities through all crises. In the unleashing of persecutions, he remains the model of the faithful.

Translated from French by Leona Glidden Running.

When war paralyzes and tears apart the country, he is there as ambassador of the Prince of Peace. If an epidemic sows terror and anguish, he becomes automatically the good Samaritan who spends himself without reckoning. Raillery and mocking do not at all injure his constancy, for such a ministry requires a steadfast heroism.

This preacher of love, of peace, and of justice makes an impression more by the eloquence of his example than by that of his speech. He will avoid the danger of seeking to please by a spirit of compromise. He will never give way before the menace of the half measure or the play of flattery. It is part of his duty to conserve his naturalness, while maintaining the ideal of justice with much charity. With him, fidelity must always triumph over facility. And as a faithful representative of his religion, he will be, by his example, his abnegation, his benevolence, the main pillar of the spiritual sanctuary that he seeks to edify upon earth. His is truly a "high calling."

## Help for Weak Members

W. E. STRICKLAND

*President, Kentucky-Tennessee Conference*

**I**T IS no small thing to belong to the Seventh-day Adventist Church. Not only does it require courage to take such a step, but it takes stamina and faith to hold on and win through.

New converts, flushed with the joy of new-found truths, are bright targets for the devil, and he seldom fails to improve every opportunity offered to beset and discourage them. For them to carry on and remain faithful to what they know to be right is many times a supertask.

They do not doubt the truth. They know that all we teach is the inspired Word of God, but many of them fail.

Some time ago I visited a large church and spoke to the church officers. I pointed out to them that they had more than six hundred members, and then said, "I suppose that in this number there are those who are what we call dead timber—backsliders, those who don't come to church and who have lost interest, those who, perhaps, you think should be disfellowshipped. How many of these would you say there were?" One brother said two hundred, and almost all agreed that there were without doubt one hundred.

One hundred members ready for disfellowshipping! This story can be repeated in nearly every church, large or small, more or less. Some who are listed as members are not members in

reality. Why? There are many reasons, perhaps, but regardless of the reason the church has a responsibility.

The church is not a social society, a club, or a lodge. It is established as a church for one purpose only, and that is to save souls. That is the commission and should be the objective.

Jesus said that He came not to call the righteous but sinners to repentance; to seek and save the lost. His whole life was dedicated to others. He made no selfish moves. He taught no selfish theories. His was and is the way of life, the way of freedom from sin, the way back to God. Justice and mercy, kindness and understanding, with an abundance of love, motivated His words and acts, and sinners found salvation.

It costs money to bring people into the church. We found that in 1951 it cost our conference \$1,070 for every baptism. That means that members are valuable assets, and that from the dollars-and-cents angle alone we should labor to retain our fruitage.

It is so easy to lose sight of our objective, to forget that soulsaving is our business, to think that per capita goals are our trouble, and that church standards are of supreme importance. Let us not get the cart before the horse. Our business is to save souls, and that means inside and outside the church. Kill the tree, and the leaves will fall off.

### *Christ Came Not to Condemn*

John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We know this wonderful verse. We love it. We believe it. But how many of us ever consider John 3:17? "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

He came not to condemn. Reading the book of John we find Him saying, "Do not think that I will accuse you." "I came not to judge the world, but to save the world." He was not an accuser, a judge, or one who condemns, and in 1 John 2:6 we read, "He that saith he abideth in him ought himself also so to walk, even as he walked."

We, then, must not accuse or judge or condemn. The devil is the one who accuses, judges, condemns. We must uphold the church standards, but we must do it the Jesus way, without accusation or judging or condemning.

Let me illustrate. Here is a man who from childhood has used tobacco. He is permeated with it. Many times his wife finds his clothes stained brown from perspiration. Every fibre of

his body is affected by his years of usage. His body demands nicotine. As a grown man, or perhaps when he is well along in years, he hears the Advent message. He listens night after night as Elder Blank in a clear Biblical way presents God's truth. He is convinced. All his life he has wondered over certain Bible texts, and now he understands. He sees what he must do. He is told many startling things. Tobacco, liquor, unclean meats—all must go; and with a determined heart he gives up all for Christ. He is honest. He thinks Adventists are a wonderful people, and they are! He joins the church. His baptism is a great event in his life, for he is leaving his old customs, his old haunts, his old friends, to join God's church and people.

Here the devil steps in with greater force. His weak points become the focal point of attack. His confidence, his former habits, all come under increased pressure. What is the result?

We blame no one. We are all so busy. And after all, salvation is an individual business, or so it seems. And so our brother wrestles. Tobacco, his greatest weakness, is used by the enemy to throw him, and one day we find him smoking. He hides it from us, but we saw, we know; and what do we do? Well, more than likely we'll tell what we think about an Adventist's using tobacco. "We knew that's what would happen. We knew that Elder Blank was in too great a hurry to baptize him. We said so then, and now see what we have to do"—and so on.

The man is down. He already is ashamed of his weakness. He hates himself, and what he needs is mercy and love. He needs help. He needs no accusation. He doesn't need to be told anything about church standards. He needs someone with an understanding heart to strengthen his hands, to lift him up, to point him to the only One who is able to save just such as he. Here is where the wounded heart needs binding up—not with harsh corrections, but with a love that sympathizes and forgets self and has only one aim—to save. Let me show you what I mean with a personal observation.

### *Love of the Brethren Made the Difference*

Some years ago a certain minister I know became pastor of one of our churches just as one of our evangelists was closing a great series of meetings in which more than 150 were added to the churches in that city. It fell to his lot to have the care of about one hundred of these new members. They were fine people—new, fresh, of all ages. Jewels! Among this number

were a husband and wife who came from another church. He, a furniture house salesman, took his stand gladly. His acceptance of the message was wholehearted and satisfying.

He and his wife nearly always sat in about the same place in church every Sabbath. One Sabbath as the pastor took his place on the rostrum he noticed that she was there, but her husband was missing. After the service, shaking hands at the door as she went out he asked, "Where's your hubby?" "Oh, Elder," she said, "he's working! I wish you would come to see him." "Working! That's too bad. I'll certainly come to see him," he said.

Sunday afternoon the minister drove around to their house. It sat on a bank back up from the street, and as he stepped out of the car and closed the door he looked up. The husband was on the porch and saw him. He started into the house, turned around, looked at him, started back, and then around again to welcome him. It was summer. He asked whether the pastor wanted to sit on the porch or go inside. He chose the porch. The brother's wife came out and all sat down. They talked about common things for a while, but the minister could see that the brother was uneasy—just waiting, it seemed, for condemnation to strike.

When the opportune moment came the pastor said, "We missed you yesterday."

"Yes," he said, "I couldn't make it."

"What happened?" he asked.

"I had to work. The ox got into the ditch," he replied.

"I'm sorry," the minister said. "You know, brother, we miss you when you don't come to church. We love you, and you know, I think God misses you too."

"Thank you, Elder," was all he could say.

They talked on a bit more, and then the pastor took his departure. Sunday night the brother was at church, and the next Sabbath and several Sabbaths went by. Then the pastor noticed one Sabbath that he was missing again. As his wife went out he asked, "Where's your hubby?" "Oh, he's working again," she replied in a provoked way; and he could tell that it was hard for her to take.

What should he do? Sunday night the brother was at church. After the service, as he went out, the pastor shook hands with him saying, "I missed you yesterday."

"Yes," he answered, "I couldn't make it." And without pausing he went on down the steps to the little yard in front of the church.

As soon as he could the pastor walked down to where he was standing inside the iron fence,

put his arm around him, and asked, "What happened?"

"Oh, I had to work. The ox got into the ditch again," he said.

"So! You know something?" the pastor said.

"No, what?" he asked.

"I'd either fill up that ditch or I'd get rid of the ox!"

That amused him, and he stood there chuckling to himself. Then drawing him close the pastor said, "Remember we miss you, and we love you and want you with us all the way into the kingdom."

Now there was, and still is, in that church a brother and his wife who saw what was happening to these new believers, and who made it a point to be friends of theirs, to love them, to encourage them, to be "buddies" in a sense, and to watch over them. They sat together in church, went to socials together, were usually found at public and private gatherings together. And such love always works. They were an inspiration and help.

Weeks went by, and then one day the furniture store manager said to our brother, "You'll have to work Saturday. So-and-so is sick, and so-and-so is off on vacation, so you'll have to come in."

"I can't," was the reply.

"Listen," said the manager, "you are going to have to choose between your job and your religion, one or the other. We need you here on Saturdays, and if you can't come, then we'll have to get someone who can. Think it over and let me know."

"I don't have to think it over," was the reply.

"Then you'll work Saturday?"

"No! I must be obedient to God. I can't work on His Sabbath."

"You mean to tell me you'd lose your job rather than work Saturdays?"

"Yes sir, that's the way it is."

"Well, I'm giving you a week's notice," said the manager.

"I don't need a week's notice," was the reply. "I'll stop now."

It was lunchtime. Our brother walked across the street, met the manager of another and larger furniture business, and asked him whether he needed a salesman. He was told that he did. He secured the position at an increased salary, with his Sabbaths off.

Now the question is, Where did he get all that courage? Some months before he worked when told to do so. Why not this time? *It was the love of the brethren* that made the difference. In his hour of renewed trial he leaned upon the love of God and his brethren, and won.

Later this brother, a fine salesman, gave up his furniture-selling job, became a successful colporteur, and today is an assistant publishing department secretary in one of our conferences. He told me a few months ago that he will never forget the way the brethren loved him when he needed it.

The members of all our churches need just such love, and perhaps if we would love as our Master did, we would have fewer losses. Should we not remember that it is only the grace of God that keeps us from backsliding? We have nothing to boast of. Only Jesus can give the strength to stand firm against temptation. We don't have any inherent powers that save us.

It is said of John Wesley that coming down a street in one of England's cities he saw a crowd gathered, and walking up close and looking over the shoulders of those in front he saw a drunken man lying in the gutter. He stood there watching until someone looked up and recognized the great evangelist. "Why, Mr. Wesley, is this poor fellow a relative of yours?" he asked, for he noticed tears running down John Wesley's face. "No," he was told. "Then why are you so exercised over him?" "I was just thinking that that would be John Wesley but for the grace of God."

And so it is, my friends. His grace upholds us. We poor, weak creatures of the flesh have nought to boast of; nought but defeat and sin, and except for God's power we would be no better than others who have failed and are failing. Oh, for more understanding, more consideration, more overflowing tenderness and love, to help our brethren and sisters who wrestle with the power of darkness and fail!

Oh, that God would help us as we tithe our mint and anise and cummin not to forget judgment, mercy, and faith!

### *Right Attitude Toward Standards*

There are those among us who fall because they do not understand. Some babes of the fold fail because they cannot see the "why" of things required. Standards set up by individual leaders often cause difficulties, especially among the young. The temptations of the youth are problems often beyond the tolerance of leaders who are not so afflicted.

For instance, some few weeks ago there came into my office one of our young ministers, a fine man, purposeful, energetic, and full of

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**A man's religion consists of what he does; not what he believes. It is what he is; not what he claims to be.—Beecher.**



the desire to win souls. As I looked at him I saw that he had grown what I choose to call a toothbrush mustache. I said to him, "Where did you get it?" He understood what I meant. "Down in Florida on vacation," was his reply. "What for?" was my next question. He looked down at the floor and then back at me and answered, "For looks, I guess." Smiling I then said, "Be careful, then, how you deal with the little and big girls who use lipstick. What's the difference between a mustache grown for looks and lipstick used for looks?"

Of course people do things for looks! Not to be following the world in particular, but because they think it improves their appearance—makes them prettier, or younger, or something. I can remember when men wore beards—long beards, short beards, sideburns, mustaches. Preachers, lawyers, doctors, blacksmiths, masons—every man big and little, important or unimportant, wore a beard if he could. Then someone started cutting them off. The safety razor was invented, and today, a half generation this side of beards, they are odd, strange, a fad. Why? Well, there you are, face to face with a style, a custom. We men today think nothing of a clean-shaven face. In fact, it is required—required in spite of the fact that at one time in the world's history it was a disgrace to have one's beard cut off, and in spite of the evident fact that God intended for man to wear a beard; for if He had not so intended, would He not have made man's face like woman's? Now we preachers bow to custom, to style, to the modern way. Why? Because when it comes to salvation it doesn't make any difference.

There was a time when men wore lace collars, white stockings, shoes with large buckles, and three-cornered hats. Why? Style! There was a time when even the preachers didn't wear neckties. Why? Style! Style, then, is important, and since all of us are affected by it more or less, would we not be wise in not making style a matter of salvation? But rather "let your moderation be known unto all men." Be modest; be slow to condemn.

From the feminine side, long hair, bobbed hair, curled hair, straight hair, face powder, corsets, hooped skirts, long skirts, short skirts, medium-length skirts; short sleeves, long sleeves, no sleeves; so on and so forth—all are matters of style, but modesty and moderation should govern the action of the child of God, remem-

bering that we are citizens of a heavenly kingdom.

To condemn another's action is not our business. To judge is not Christian. And to accuse is of the devil.

### *Our Business*

Then what is our business? Our business is to follow Jesus, to live the Jesus way. He evidently was too busy loving and helping people to spend any time lining them up on what they wore and what they ate, and I find no record anywhere of His so doing.

We do find a wonderful story in John 8, the story of the woman taken in adultery. She was brought to Jesus by the preachers of that day. "Master," they said, "this woman was taken in adultery, in the very act. Now Moses in the law [the church standards] commanded us, that such should be stoned; but what sayest thou?" The record says He said nothing at first, but stooped down and wrote on the ground with His finger. But they pressed the question; so then He rose up and said, "He that is without sin among you, let him first cast a stone at her." Then He stooped down again and continued to write. We don't know what He wrote. That is immaterial. The fact is that these men were "convicted by their own conscience" and left, and no one threw any stones of condemnation. The record says that "when Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Wonderful Jesus! He didn't come into the world to condemn anyone; no, not even a woman taken in adultery. She wasn't a prostitute. She was some mother's child, perhaps misled by some married man, taken in the very act of adultery. Strange case, wasn't it? And yet even though the charge was unquestioned or undenied, and without doubt true, the King of glory, our Lord, our Saviour, said, "Neither do I condemn thee: go, and sin no more."

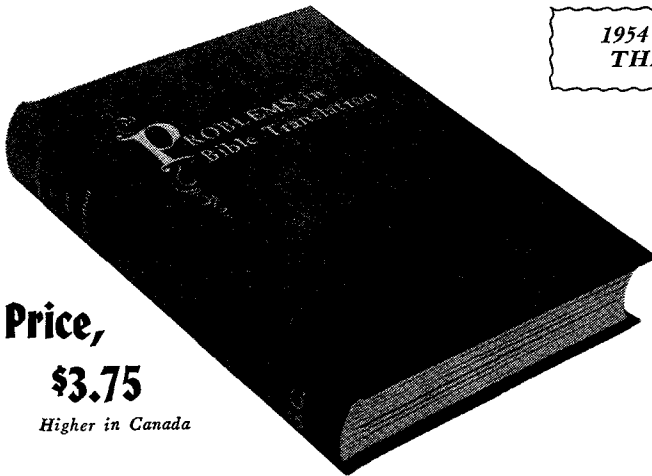
Oh, that we could be like Him today! His only concern was to save. And our business is His business, the same business He had when He was here. Shall we not all remember His "he that is without sin among you, let him first cast a stone"? And shall we not endeavor by the grace of God to lift up the fallen, succor the weak, sustain those that are bowed down, and bring hope to the discouraged? Since ours is the Master's business, shall we not go about it in the Master's way? Our brethren and sisters

*(Continued on page 46)*

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**Folks are never quite as good, never quite as bad, as we think when we are excited.—Donald R. Murphy.**

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# E VANGELISM *Winning Men for God*

## That Box in Your Life

ELAINE GIDDINGS

*Script Writer, Faith for Today*

**T**HERE'S a Box in your life. On the front of this Box are four lenses. About three years ago you were one of the crowd, seen through a wide-angle lens. Each year that precocious infant, the television industry, has turned a longer lens to bring you more sharply into view. Are you ready for the Zoomar, the lens that singles you out at a distance, then inexorably brings you right in, a fish on a hook, in focus all the way, to be framed and examined with a critical eye by everyone who turns the right knob?

You think you'll have nothing to do with television? You're not even interested? Gentlemen, I submit that you are already in focus, and hardly a one of you will escape the penetrating search of that longer lens, even if you never appear in a regularly scheduled television program.

Why? Because you're in public work. You're interested in 160,000,000 Americans who, for the sake of their own happiness and salvation, must hear, read, and understand this revelation of God's great plan for them. Your problem is—how can you reach them where they are?

Direct television is one way, but only one. You will reach them in your own personal way, of course, as you've always planned and studied for—no, not quite as you've always planned. For your audiences aren't where they were when you started studying and planning. Many of the plans and procedures you've hoped to follow, because they were successful, are now outdated—not because there was anything wrong with them, but because audiences now have different expectations. To meet them where they are, you have to find them. And I believe that they're a long way from where most of us as Adventists think they are.

Most of you are used to evaluating your audience in general. When you go into a new town

to hold a series of meetings, you know the main industries and occupations, the most influential organization, the major community interest, the leading newspapers and their circulation, the distribution of population, average income, the church affiliations, as far as you can ascertain. But when networks and advertisers risk millions of dollars in television markets, random and general analyses aren't good enough. They want to know everything possible about their potential viewers, so that they can not only reach them but interest them, hold them, and use them as the nucleus of a circle ending only at a circumference called "saturation." Saturation is the greatest audience that can be expected, now calculated at about eighty per cent. You can see why audience research is developing into a science with continually refined processes.

What does that have to do with us as ministers and evangelists and gospel teachers? Just this: We have a wonderful chance to profit by their hard-earned findings, and to use their knowledge for the highest possible use—the propagation of the gospel of the love of Jesus Christ.

### *Distribution of TV Sets*

Half of all the families in the United States own a TV set. There are about thirty million sets, or an average of nearly one to every five persons in this country. As a nation we have become a world phenomenon because we own so many cars. But the television industry attained a business gross in three years that it took the automobile industry ten years to reach.

The audiences we want for the preaching of the Word of God are sitting in front of their TV sets in approximately these percentages:

In cities of 50,000 and over, 77 per cent of all families own a set.

In the middle and upper income brackets, 55 to 58 per cent of the families own sets, as

Talk given at a chapel service of the S.D.A. Theological Seminary, Washington, D.C.

compared with 32 per cent in the lower brackets.

And 58 per cent of the families with four or five members are in this class, compared with 38 per cent of those with one or two members.

The regions of highest set penetration are, of course, the Northeast, the North Central, and the Pacific.

Perhaps you're gazing wistfully toward farming sections, where the people are still "uncorrupted." But let me warn you that the penetration of television sets among families on the farm and in cities *under* fifty thousand increased by a greater percentage than all the other areas combined during the first half of 1953.

Do the owners actually watch TV much? Or do they get over the thrill after the first six months, and leave it to the children? One survey that was made covered heads of families only. These owners averaged two hours' viewing a day, and the average went up seven minutes for those with sets *over* two years old. The highest group of owners is in the thirty- to thirty-nine-year age group, and all adults devoted more time to TV than to radio, newspapers, and magazines combined.

#### *Can We Compete With TV?*

I believe you can compete—but not on the old terms, and not with comparable audiences. You can compete *with* TV, shamelessly appropriating *from* TV every successful technique, every valuable lesson, that years of experience have perfected, as long as it is in harmony with the dignity of your calling.

Here are some of the lessons the television profession has learned the hard way:

Only performances of *professional quality* can get and hold an audience. Haphazard or slipshod or amateurish programs get neither approval nor sympathy. That's easy to understand, for as people become familiar with a wider and wider range of professional accomplishment, their critical intelligence sharpens.

A second important lesson is *the increasing importance of time*. Radio started conditioning people to well-timed programs of fifteen- and thirty-minute duration. With radio, however, people could do other things while still listening. Not so with video. When both physical and mental attendance is required, brave indeed is the program that goes beyond thirty minutes. It takes much variety, or much suspense—and much money. The minister who goes very far beyond the thirty-minute limit today is on a lonely road, though he may be too engrossed in his subject to notice.

There's another axiom of television programming that fits in with this one of timing—the

axiom "*Talks are dull.*" The fact that there is such a phenomenon as Bishop Sheen doesn't alter the general truth. (And he does use visual aids.) But politicians have to win votes by talking. What do they do? Can we learn from them?

Susanne Roberts pioneered in making political campaign platforms and ideologies visually effective. And she is considered instrumental in winning several of the most difficult political fights in the country. She has an intensive background in radio, theater, and industrial education. I read her report on procedures and methods, and found a strong warning against having any talk "too long" without helpful visual aids in presenting abstract ideas. I wondered what "too long" would be. I found that it was *seven minutes*. Is it possible that a straight seven-minute talk may lose those who aren't already on your side? *People* are more interesting than *ideas*. On the platform or before a group, a minister in his sincerity and earnestness is his own best visual aid.

A fourth familiar lesson in the technique of persuasion is "*Don't scatter your shot.*" It is dangerous to assume that people are cast from the same mold. Naturally, an *ideal* program or sermon would have uniform appeal, but we have to deal in realities. Every successful approach, then, is typed, and is beamed at a particular audience. Everything on that program is purposefully directed, for audience surveys have clearly indicated intellectual, economic, religious, occupational, age, and sex strata. Do you aim your sermon at struggling young couples with small children, at middle-aged men with settled convictions and incomes, at rebellious and lively teenagers, or at elderly women for whom the church is a comfortable solace?

At Faith for Today, one of the important ways in which we direct our message is not only by aiming at young people just starting a home, or growing families (with the greatest stake in the future), but by aiming it more frequently at the men's interests, knowing that the women will also be interested. It doesn't always work the other way. The last time we checked up, about twenty-five per cent of our mail came from men—which is excellent, for men are certainly less inclined to write, and apparently less inclined to religion.

#### *The Main Event*

In this purposeful direction of programming, *building to the main event is important*. In your services, as in ours at Faith for Today, the sermon is the main event. The preliminaries, the transitions, the necessary items

should be worthy of it, moving without faltering and without lagging.

This message of ours is important, and preaching is an important means of propagating it. Why have we waited for the television industry to show us how to cut and prune and slash so that the selling message takes its rightful place, with only an appetizer beforehand? Must we be bound by the traditions of the past? Our pioneers were successful in their generation. But their generation has gone, and we can't preach to this generation until we can reach it where it is now.

The sixth big lesson we can learn from those who influence millions through living pictures is this: *Answer the viewers' legitimate questions and objections.* That's not a new technique to you. François de Fénelon, a French archbishop and preacher of more than two centuries ago, wrote out some practical helps for effective preaching, in his *Dialogues on Eloquence*. He castigated speakers for riding heedlessly down the path of assertion. The fact that the audience subscribes to the convention of silence makes even heavier the speaker's responsibility to predetermine their point of view and give it the attention it deserves.

Framing and answering the questions of your audience not only gives you the advantage of first attack and favorable ground; this technique has in it the very essence of human interest and audience attention-conflict.

Of course television has not really taught us that *conflict* is a basic element of human interest. Mrs. White speaks of it as having had its birth before time began, and ending only when time shall cease. It is not so much conflict between man and man in which we are interested. It is the conflict *within* each man. For "not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. The result of the eating of the tree of the knowledge of good and evil is manifest in every man's experience."—*Education*, p. 29.

Difference of opinion, the controversial aspects of questions, make for a stimulating and provocative program or sermon. Therein we can provide, as in life, the shifting balance between positive and negative, making our audience realize that religion is just an extension of everyday life and everyday thinking. And therein we make firm our own faith; for until we have answered honest doubts honestly, how can we be sure we are ourselves stormproof?

Among other lessons in the art of modern communication, one is surely the *decline in the*

*value of the sensational.* The spectacular and the glamorous are no longer persuasive attributes of truth. Televisers have found that sincerity pays off; that straightforward, able genuineness sells best. Even in commercials there is less pressure, a more natural style. The florid gesture, the overprojection of emotion, exaggerations of voice, are easily recognized as faking in the ruthless intimacy of that television lens.

### *Audiences Can Be Built*

The most encouraging lesson that I have learned from the study of audience surveys is that *audiences can be built*, that supply can create the demand. People who never heard of cellophane, frozen orange juice, or cheap penicillin can develop a taste that demands big production. People who (it was said) had no taste for good music can become an audience of ten million for a Philharmonic Symphony, when such a program is kept on until taste is stimulated and encouraged. Just such a deliberately purposeful program was carried on until now 40 per cent of all record sales are classical.

All researches point to the same fact: people on every level have some dissatisfaction with the public fare they're getting. They can't identify all the improvements they'd like because there is such a big area in untouched, unformed tastes and interests. Think of the thousands—yes, millions—who may become eager and demanding Bible readers, grounded in the truths of God, if they can only be exposed to those truths long enough to develop their interests!

Let us now repudiate what Norman Cousins calls the "grotesque perpetuation of the fable about the intelligence of the average American: that it is somewhere on the level of the twelve-year-old child." Surely we, as well as radio and television, need a prodigious raising of sights, taking into account the phenomenal rise in the national level of education, and in general, "the increasing maturity (not high-browism) of the American people as measured by all available indices."

This generation is ready to read God's Word as perhaps no other generation ever was. Now is the time to build audiences who will learn to "make God's Word their rule of life" and be ready for the testing time.

We thank God for the tremendous projects in audience research instituted by the guardians of "the Box," wiser in their generation than—some others. May our generation of the custodians of God's truth qualify to write another book of Acts, in which the main character can once again be—The People.

## God's Power Manifested

ARVO ARASOLA  
*President, East Finland Conference*

REVIVAL is God's method to save men. Salvation is not in the first place a dogma or a doctrine, but an act of the creative power of God. Learning the technical side of evangelization is good, but the most important point is the personal relation to God. The preacher is an instrument in the hand of God. He has more or less limitations, but "with God all things are possible" and "all things are possible to him that believeth" (Matt. 19:26; Mark 9:23).

The main reason for our failure is our unbelief and divided motives. There are only a few who continually have a burden for souls and who trust God wholly, but there are many who are striving with the help of God to become better evangelists. I belong to this latter group, and perhaps some of our experiences can encourage fellow workers to open their hearts to the grace of God.

I had spent several years in the evangelistic work, but there was a feeling that the results should be greater. I usually baptized fifteen or twenty-five people every year, and the thought came to me that I did not have the gift of the evangelist. Then came the call for an effort in Tampere, a city of 100,000 inhabitants. I felt that the city was too big for me. There came a realization of a need of God's leading and a sense of heavy responsibility. At the same time there was another problem—my relation to the

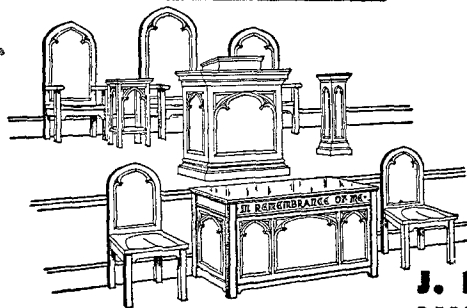
Spirit of prophecy. I believed in it, but not firmly. And therefore I had in two years read several thousand pages of this literature. The more I read, the deeper became my conviction that these writings were from God. A deep sense of sin filled my soul and the presence of the holy God forced me down to dust and ashes. I surrendered all to God, and a new experience of salvation filled my soul. The wonderful light of the righteousness of Christ gave me a new vision of the work. How precious is the blood of Christ that washes away all sins! The Advent message is the gospel for this time. It is the faith of Jesus that gives love to the commandments of God.

I began to pray for special power in the work. The Acts of the Apostles and the Spirit of prophecy gave much light on the question of receiving the power of the Holy Spirit. God gave me grace to believe and receive this experience. The whole church was renewed.

### *Results of Revival*

We distributed five thousand handbills, and about four hundred people attended the first meeting. We were thankful to God. His presence was felt. After four meetings the attendance doubled. A great interest arose. To get seats, the people came early to the meetings, and many times in the cold wintertime there was a long queue in the street before the door was opened. The revival began. The spirit of repentance was revealed. Many workers in the factories confessed their thefts; some went to the authorities and confessed their crimes. After

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the meetings many stayed and I had opportunity to pray with them one by one.

We formed a prayer chain in the church of ninety-five members. At every hour, day and night through the whole winter, some of our members were praying.

In the beginning of the meetings we had an hour of intercessory prayer, and many sick were healed. The wife of a well-known surgeon was near death when she asked us to pray for her. She was healed and gave her heart to God and was baptized. A boy with a withered spine, who had been bedfast for some years, was healed instantly. A woman who knew that we prayed for people at the beginning of the meetings asked us to pray for her. The bite of a dog had resulted in blood poisoning. Her arm was very swollen and painful. We prayed for her at the same time she knelt in her home. In a moment she felt the pain leave her arm. She opened the bandage, and there before her eyes in a few seconds the swelling disappeared. There were other people who were healed of open wounds, tumors, tuberculosis, and other diseases. Very often we sent them, after their healing, to the physicians. The best advertisements for the meetings are converted people and healed persons.

During the seven years we worked in this city we printed only two handbills and used very moderate advertising in the newspaper. The offerings were so liberal that they could pay all our expenses and the larger part of my salary. During some months the conference treasurer did not have to pay me anything, but we had to give him money.

The conference first sent us a young sister as Bible instructor, and later another, and they did good work. When we began our meetings we had a little guitar choir. Our possibilities were not great. We had many meetings in cinemas, and one time when we went to the meeting there was a woman in the back row weeping. After the meeting a sister came to us and said that this woman began to weep because she felt the presence of God the very moment she entered. This is the secret of revival—the presence of God.

During the first year we baptized and took into the church 120 souls, some of them from a small neighboring field. The church more than doubled in membership. In the second and third years we baptized 140 altogether. In six years the membership grew from 95 to 450.

### *Meeting Opposition*

In the first year the other denominations had many campaigns against us. We never attacked them, however. One day I was called to the

general meeting of other denominations. The preachers asked what the Adventists believe. I answered: The main thing is that we, as they, believe that man is justified by faith without deeds. The difference is that they demand repentance for the transgression of nine commandments, but we demand repentance for the transgression of all the ten commandments. The way was thus opened, and at every opportunity I had to speak in these big general meetings I lifted up Jesus. We gained many friends and won some converts from among them.

The attendance in the other churches was not good. A state church priest asked me to come to his chapel, and we had an inspiring meeting together. After the meeting he left the chapel, but the people remained. I went to them; several persons gave their hearts to God and I prayed with them one by one. The priest took the offering with him, but we got the souls.

The freethinkers asked us to come for a discussion meeting. There were eight hundred persons present, and most of them were extreme liberals and freethinkers. Four atheists spoke in their turn, and another Adventist preacher and I answered them. They attacked the Bible and religion. Every time we answered we felt the wonderful power of God. It was a great victory for our message. The meeting lasted four hours, and at the end the people shouted "Amen" when we spoke, and the freethinkers were as the lion of Daniel 7 whose wings were plucked. A young man who was called to this meeting by the leader of the atheists was converted.

God has given us a wonderful message. Our church is small and our resources are slender, but we have a great Saviour. All depends upon God and His power and upon our faith.

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**CHRIST TODAY** Some years ago a Parisian artist set up his studio in a cab. He drove from place to place, painted the scenes in the street, and into all these pictures of modern Parisian life introduced the Christ. Even Paris was startled at his daring. In the midst of the follies, jostled by the gay and frivolous crowd, stood Christ—His eyes searching, sorrowful, entreating! The painter, too, painted Him, not in his Eastern dress of long ago, but in modern costume. It was the ever-present Christ he meant to represent: it was the message that Christ is in Paris and London and New York today, as he was in Jerusalem two thousand years ago; and painting Christ thus in the heart of the frivolous throng, he recalled it to that which alone can glorify life, the power of love to sacrifice.—The Minister's File Service. [See ad on page 44.—EDITORS.]

## The Faith That Heals How Never to Be "Tired"

GEORGE E. VANDEMAN  
*Associate Secretary, General Conference  
Ministerial Association*

I CAN think of no better way to begin our message tonight than to read the promise that is found in Psalms 103, verses 2 and 3: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; *who healeth all thy diseases.*"

Think these words through carefully, friends, for they contain one of the most staggering promises to be found in the Scriptures. The average man vaguely feels that religion has some source of power available to him. Many, however, do not know any workable method for tapping that power, and that is what we are here to discover—the faith that heals.

I suppose when some of you read the announcement of tonight's meeting, you did so with mixed feelings. You may have thought this would be a healing mission where hands would be laid on the sick amid excitement and public demonstration. Others may have reasoned, upon reading it carefully, that it sounded like a promise to understand themselves—"how never to be tired." Many, I am sure, looked longingly at this phrase and wondered how this ideal could be achieved. Some may have disagreed that nervous breakdowns are not caused by overwork. Others oppressed by trouble possibly saw in the announcement a gleam of hope. Could this promise a way of relief for them? Whoever you are and whatever your need, will you quietly pray that God will bring you just the help you desire?

### *Religion and Our Physical Being*

Perhaps the most important thing I can say at the outset is this: The trouble with most people is that they do not realize that religion is concerned with their bodies as well as their minds. They do not permit the renewing power of God to actually get down into their nerves and their tissues. You may ask, What do you mean? Simply this: There is a direct and living connection between the mind and the stomach, the bloodstream, the tissues, and the nervous system. We shall see that the question of how God heals is vastly bigger than the laying on of hands on those who are desperately ill. The laying on of hands is in God's plan, but only a comparatively few are in need of this blessing.

Evangelistic sermon presented in the New Gallery Centre, Regent Street, London.

The majority, however, daily face the need of the vital issues that we shall discuss tonight.

One further word: We can thank God that Jesus was the Great Physician. We hear more about His healing than His teaching. Please notice 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." That is news to many people. One's health equal to one's Christian experience? Yes, that is what it says. God desires that you should be radiantly healthy. There is a way to achieve this end. What is it?

God says, "Come unto me, . . . and I will give you rest." Some think that this means spiritual rest only. They fully expect a rest in the hereafter, but many have made up their minds that they must put up with weariness and exhaustion here.

"How never to be tired" obviously needs a little qualification. There is first of all a tiredness that comes from physical labor. In John 4, verse 6, we are told that Jesus became wearied and sat down to rest. The wise man said that the sleep of a laboring man is sweet. Yes, friends, the normal result of a day's labor brings a wholesome tiredness that induces sound sleep and is good for anyone.

Then there is a tiredness that comes from disease and a tiredness that comes naturally from old age, but aside from these three natural qualifications it is possible never to be "tired."

Bodily weariness from hard work can be balanced quickly. The energy lost during the day can be built up with a good night's sleep; in fact, doctors tell us that there can be no fatigue debt. It cannot be carried over from day to day and from week to week. In other words, if you are tired after twenty-four hours of complete rest, your trouble is the tiredness of mind or spirit. It is not physical, but spiritual.

A six months' holiday, a three months' holiday, is not needed to get rested physically. A change is good, to be sure, but one gets tired resting! If after a few days one is not rested, he worries that he is not rested, and then he is not rested because he worries.

### *Causes of Nervous Breakdown*

You ask, What about nervous breakdowns? Contrary to popular belief, those who know tell us that nervous breakdowns are not caused by overwork. Dr. Austin F. Riggs said, "Hard work and plenty of it, whether physical or mental, never in itself produced one single case of nervous exhaustion."

Dr. A. A. Brill agrees, "No one ever suffers a

nervous breakdown from overwork. These maladies simply do not exist."

Then Dr. Paul Dubois also gives an unqualified statement so rarely spoken by great physicians: "Of all my nervous cases I never found one that could be traced to overwork."

And then as if to settle the matter, Dr. Ira Wile says, "Unconditionally, there is no such thing as a breakdown from overwork."

What then is the cause? you are no doubt asking. Two things might be listed to embrace the total cause. First, too much thinking about what will produce a breakdown will sometimes actually lead to a nervous collapse. These minds of ours have powers of suggestion to which the body responds intimately. One famous preacher planned ten consecutive sermons on how to avoid a nervous breakdown, and he ended up with one. Unfortunately he so brooded over the negative aspect that it weakened his own nervous resistance. It is psychologically true that whatever gets your mind gets you. I feel it is wise to attack these problems with a positive offer of help. There is a *faith that heals*. Let's think of that and we will be able to walk away from, and not into, a head-on collision with a nervous breakdown.

Second, and perhaps more important, there is some conflict at the bottom of every such collapse. The cause of that conflict must be discovered and adjusted. Please don't misunderstand me. These pains and breakdowns are not imaginary, they are all too tragically real, but they are caused, not by overwork, but by *wrong mental and spiritual attitudes*. What are these wrong mental and spiritual attitudes that lead to trouble? We might list five of them, as follows:

*Selfishness makes you tired.* A self-centered person is usually an exhausted person. He is trying to live in an impossible way and he cannot be happy. No self-centered person is truly happy. We were not constituted that way, and no amount of inactivity will rest a selfish person.

*Worry makes you tired.* A prominent minister was riding in the cabin of an airplane. Dinner had been completed, and the captain strolled back through the plane. He asked our friend whether he had enjoyed his lunch, and when he had assured him that he had, our friend in turn courteously inquired whether the pilot had. "No, I have an upset digestion," the pilot replied. "What are you worrying about?" was the inquiry. The pilot looked surprised and then said, "Yes, I am worrying. I am afraid they are going to put me on a run I don't want to go on. So I am worrying." The minister

replied, "That's what is the matter with you—worry is upsetting your digestive system."

Please note Ecclesiastes 11:10, Moffatt's translation:\* "Banish all worries from your mind, and keep your body free from pain."

There was an ulcer known as Dunkirk ulcer, which was developed on a large scale by those who waited anxiously to be evacuated from the beach. Another thought-provoking text is found in Proverbs 17:22, Moffatt: "A glad heart helps and heals: a broken spirit saps vitality." Yes, behind much exhaustion is worry.

*Fear makes you tired.* "Worry is general, fear is specific," and thus even more dangerous. A great doctor sat in a restaurant opposite a woman who wore a golden cross. "If more people believed in and lived for what that cross stands for," he remarked, "I would have nothing to do. I see from seventy-five to one hundred patients a day, and the things they suffer from most are fear, loneliness, and selfishness."

### *Emotions and Disease*

A friend of mine, the dean of a medical school, writes, "Emotions may be more important than physical factors as a cause for disease." He points out that an emotion such as fear automatically stimulates the adrenal gland, which in turn throws adrenalin into the bloodstream. This circulates in the blood, increasing the rate of heartbeat and contracting the blood vessels, thus increasing the blood pressure. It also stimulates the liver so that increased amounts of blood sugar are poured into the blood. It also increases the rate of breathing and temporarily puts a stop to the activities of the digestive organs. "An emotion such as fear," he says, "is the normal reaction of the body to meet an emergency." The body is physically poised ready to leap. That is the reason that in response to fear a person is able to accomplish feats that would otherwise be impossible. Unfortunately, anger and resentment produce about the same reaction, and when these emotions are habitually brought into play without the necessity of a crisis, functional disturbances are the result.

One young man with a gastric ulcer found his stomach in spasm at mealtime. It was discovered that throughout his early years the dinner gong was the signal for an habitual family quarrel around the table.

Please notice that the Bible is ahead of its time in describing the situation. Psalms 6, verse 7, says: "Trouble wears away my strength, I age under outrages" (Moffatt). Also Proverbs 14:30 according to Moffatt says, "A mind at ease is life and health, but passion makes man

rot away." Did you know that these verses were in the Bible? How clearly they describe the ill effects of wrong mental attitudes!

Do you suppose for one moment that the God of heaven will lay His hand of healing promiscuously upon men and women who, through unconsecrated living, bring illness upon themselves and who would use their new strength in dissipation? Does God heal only to restore, so that we may disregard the laws of health and continue to disobey Him? Of course, God forgives, and in many cases has saved a man in spite of the past, but not without leading that man to repentance and at least to an understanding of God's will. Jesus continually said, "Thy sins be forgiven thee," when He healed the sick. Do you see now why Jesus approached the matter in this way? He wished to remove the cause and teach a better way to the one who was healed.

And last, *guilt makes you tired*. The burden of sin creates fear, distrust, and a desire to escape from the realities of life. Guilt produces conflict between that which is right and that which is wrong, and conflict makes you tired. Psalms 38:3 is quite pointed: "There is no health in my limbs, thanks to my sins" (Moffatt).

Sin is like a germ—cover it up, and it grows. It festers and makes the body sick. Jesus invites you to confess your sin, for He is faithful and just to forgive that sin and to cleanse from all unrighteousness. Read those words in 1 John 1:9 again and again, and Christ's forgiving power will be felt in your life.

### *How God Heals*

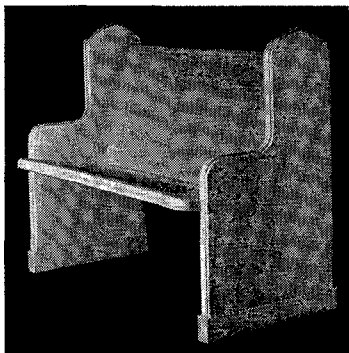
Now may I make one thing clear? God is still healing today as He did through Christ so many years ago. He heals in various ways and through different channels and methods,

but in every case it is God who heals. *We clear the way; God does the healing*. No doubt you are asking, How does God heal?

It is not lack of faith to say that God heals through physicians and surgeons. Luke was a physician; and Jesus remarkably often used simple remedies, such as a poultice for the eyes. We are only now discovering that some of the most potent remedies are to be found in the earth and plants. Then again, God heals through mental suggestion. A balanced, sane outlook on life, wholly trusting God, will relieve us from many a fear of sickness. One businessman traveling on a plane became seriously ill. His heart actually fluttered. He could not get his breath. The altitude was too high, he said. A doctor seated nearby, attempting to help, asked him where he lived. The businessman replied that he lived in Mexico City. When the doctor explained that Mexico City was 7,500 feet above sea level, and that the plane at that moment was only 2,000 feet above sea level, the man got well immediately.

Medical science is proving that there are "blind men with perfect optic nerves, paralyzed men as sound in wind and limb as the doctor himself, lame men who have never received a wound, deaf men who have never been to the front." Why then the illness? Because their mentality became twisted; their faith had been in themselves and not in God. Somewhere, subconsciously, their wires were crossed.

God heals through education. I believe in a program of better living. There would be fewer requests for special prayer for the sick if we knew how to take care of these bodies and these minds. Clear, wholesome mental attitudes based on an understanding of God's love and His power are one very practical way in which God heals.



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God heals through deliverance from fears, loneliness, selfishness, resentments, and guilt. God also heals through the touch of the Spirit. Tonight we wish to answer the following questions: How can we conquer fear, worry, and anxiety? Where is there deliverance from selfishness, loneliness, resentment, and guilt? How can a man bring his life into harmony with the life-giving Source of restoring, healing power? The answer is brief but important. It is by faith.

### *The Place of Faith*

"Oh!" you say, "I was afraid of that. This is where I am defeated before I begin. I have no faith, and if I had, I wouldn't know how to use it." Take courage, friend. Altogether too long we have been told to "have faith." I would like, however, to attempt to show you *how* to have faith and *how* you may acquire spiritual skill in developing a strong and effective faith—a faith that can completely change every crippling thing that interferes with your well-being. "Ah!" you say, "I would give anything for such a faith." It can be developed by two simple steps.

The first involves the practice of simple, but heartfelt prayer, and daily devotion and meditation, reading God's Word. Henry Drummond was one of the superior Christian intellects of his time. Yet his secret was so simple that anyone can put it into practice: "Ten minutes spent in Christ's society every day, aye, two minutes, will make the whole day different."

Multiply this practice day by day and you benefit by the cumulative effect of habit and changed mental outlook. We have all known men, strong and radiantly happy, who lived as "from a great depth of being." When you examine their daily program you will find that it reveals these regular periods of meditation. The Scripture says, "Acquaint now thyself with him, and be at peace." Sit still just long enough "to let the cream rise to the top." This simple practice will give control over fears and weaknesses and build in you a deep and abiding faith. If you plead that there is no time, just remember that we always have time for what we want to do. A trial will be rewarding.

Bishop Cushman wrote these penetrating lines:

I met God in the morning,  
When my day was at its best,  
And His presence came like sunrise,  
Like a glory in my breast.

All day long that presence lingered;  
All day long He stayed with me;  
And we sailed in perfect calmness  
O'er a very troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed,  
But the winds that seemed to drive them  
Brought to us a peace and rest.

Then I thought of other mornings,  
With a keen remorse of mind,  
When I too had loosed the moorings  
With the presence left behind.

So I think I know the secret  
Learned from many a troubled way:  
You must seek Him in the morning,  
If you want Him through the day.

Jeremiah 2:32 says: "My people have forgotten me, days without number!" (Moffatt).

Little faith or no faith at all grows out of such *forgetful* living. Paderewski said that if he missed his piano practice one day, he could tell the difference in his playing. If he missed his practice two days, his family could tell the difference. If he missed it three days, his friends recognized it, and if he missed it a week, the public would know the difference. This illustrates the dangerous and subtle loss of intimate power and control a man suffers when he neglects this quiet time with his God. If we miss that quiet time one day, we know the difference, and the more we miss it, the larger the circle widens, to our family, our friends, and our acquaintances. I beg of you, hold that time sacred. The secret is so simple, the results so grand, that it pays tremendously to guard well your quiet times.

Quietly relax physically, then allow your mind to relax, and consciously open the gates of your mind to God. Allow divine energies to flow through you as you spend a thoughtful period reading of Christ, His love and His power to save. "By beholding, we become changed."

### *Trusting Rather Than Trying*

The second method for having faith is to surrender your life in childlike trust to the will of God. It is to believe by an act of trust. It is utter committal. Some people try hard to believe. That is not faith. It is anxiety trying to look like faith. You can say, however, "Lord, I believe; help Thou my unbelief. I trust You even though shadowy questions haunt my mind." As you hold positively and firmly to the truths you know to be sure, you will find yourself triumphing over the weak doubts of an earthbound body. Then the release of God's forgiving grace and a conscious sense of inner strength are the most impressive phenomenon of all human experience. You are laying hold of the power that heals. *Faith links you to it.*

Not saved are we by trying,  
 From self can come no aid.  
 'Tis on the Blood relying  
 Once for our ransom paid.

'Tis looking unto Jesus,  
 That Holy One and Just,  
 'Tis His great work that saves us,  
 It's not try, but trust.

Oh, yes! we need to cooperate with God, wholly and completely, but the largest blessing comes when we learn to cooperate by *trusting* rather than frantically *trying* in our own poor limited strength.

The Japanese have discovered a method of tying the taproots of little trees that were destined to be forest giants. With their taproots tied, however, they were never more than potted plants. Many Christians—unfortunately their number is legion—have been dwarfed in their efficiency, their freedom, and their power, all because the taproot had become tangled with selfishness, worry, fear, or guilt. These and many other crippling hindrances discourage and defeat our attempts for God and lead to illness. O friend! cut loose and let that taproot become firmly implanted in Christ, the Source of power and spiritual strength for consistent daily victory.

### ***God Can Meet Your Need***

I don't know who you are or what your particular need may be, but God does, and that is what matters tonight. Have you this evening heard the voice of God revealing the burden of guilt that should be washed away? Have you felt willing to exchange the almost familiar chains of secret sin for freedom and self-respect?

*(Continued on page 46)*

## **Nutrition in London Campaign**

J. WAYNE McFARLAND, M.D.

*Associate Secretary  
 General Conference Medical Department*

**S**HOULD you plan for a nutrition and cooking school in connection with your church or your evangelistic effort, we are sure you would appreciate having a copy of the book used in our evangelistic effort in London. The name of this book is *Family Fare*, published by our Stanborough Press, England, in a very neat and attractive form. Mrs. Joan Shone, the author, was with us as the demonstrator of healthful cookery during the first campaign, and the help that she gave, along with Miss Mary Nobel's assistance, was a large factor in making our health message successful in the field of nutrition.

In view of the following statement we need to re-emphasize our nutrition program in our evangelistic efforts:

"As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's word declares: 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' 1 Corinthians 10:31. The subject of temperance, in all its bearings, has an important place in the work of salvation."—*Testimonies*, vol. 9, p. 112.

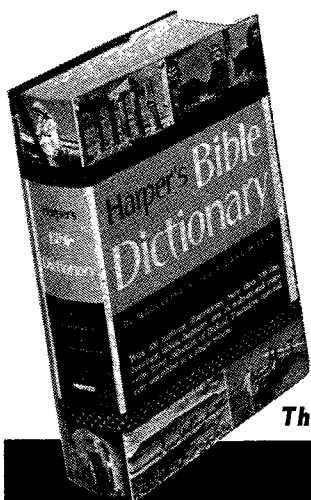
You may send check or money order to the General Conference Medical Department, and *Family Fare* will be mailed to you. The cost is eighty cents each. This book will help not only you but also the program of health evangelism in the British Isles.

## **AMA HEAD ADVOCATES MORAL TRAINING FOR DOCTORS**

☞ THE Hippocratic oath, the promise doctors make to stick by the ideals of their profession, doesn't mean a thing without an education that includes God. That is the message Dr. Edward J. McCormick, president of the American Medical Association, is taking to doctors and medical schools around the country, he said in an interview in Cleveland, Ohio. Dr. McCormick, a Toledo, Ohio, surgeon, was in Cleveland to address the American Academy of General Practice.

He said his aim is to focus attention on the gap that often exists in medical and premedical education where moral and spiritual training ought to be. Closing the gap, he said, would do much to eliminate shady medical practices which have injured public confidence in the profession. "We're too often turning out paragons of science and neglecting morality, philosophy and logic," Dr. McCormick said. "I'm advocating that some of the time given the sciences be turned to providing young men and women with a proper moral background. In that way, I think we would eliminate those doctors who are not a credit to the profession. A doctor who doesn't believe in God and in the dignity of man created in His image and likeness has no business in medicine." Dr. McCormick, a Roman Catholic, said his ideas have won an encouragingly good reaction from non-Catholic medical educators.—*Religious News Service*.





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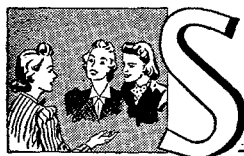
The continued acclamations and soaring sales record of *Harper's Bible Dictionary* are positive proof of the need for such a book. Its nearly 900 pages are packed with material basic to understanding the Bible. Here is truly an invaluable guide and ready reference for ministers, teachers, students, editors and writers in the religious field and *all* serious Bible readers. Such unrivalled features as fresh, often new, halftone illustrations and entirely original line drawings—517 altogether—plus 16 pages of Westminster Historical Maps in full color—give visual aid to the more than 3,000 subjects covered. In usefulness and sheer readability it stands by itself in its field.

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## "Helps"—the Sixth Gift of the Spirit

ELLA M. ROBINSON

*Loma Linda, California*

### PART III

ONE day it was my privilege to have a visit with a former pastor of a church to which my husband and I once belonged. We were well acquainted with him and his wife, and knew he would have a good answer to the question, "How has your wife helped you most?" He began by telling about the first three years of his ministry, when he was engaged in evangelistic campaigns.

"My wife played the piano and the vibraharp for all our meetings," he said. "During this time she cared for our two boys, cut the stencils for my sermons, and also mimeographed them. Later she helped bind them in book form, that their sale might help defray the expenses of the meetings.

"While I was pastor of a large city church, she turned her attention to the Sabbath school department. First she inspired the church members to ask that Miss Louise Meyer come and conduct a Sabbath school workshop. After this, she began brightening up the primary room. Soon every room in the Sabbath school was tinted and decorated and provided with up-to-date equipment.

"In our next church she organized the Dorcas Daughters, a junior Dorcas society. She went over to the church school and started what later grew into the junior choir of the church.

"For weeks at a time, while we were erecting a new church building, she cooked for the carpenters and the bricklayers.

"As the Home and School leader she has always been successful in uniting parents and teachers in a close working group. One year, when the church school teacher was overloaded, she went into the schoolroom and helped. She organized MV classwork in the school, and as soon as these classes were moving smoothly, assigned the students to other church members who could carry them through their MV classwork successfully. That same year she worked on her own MV requirements, became a Master

Guide, and helped others to do the same. As soon as the MV classwork was distributed among interested helpers, she added a class in ceramics, which was carried on in connection with their MV classwork. Each member of the class paid for his lessons. Then my wife persuaded someone to teach the class free of charge, and used the tuition money to buy a kiln and other material and equipment, so that this hobby could be carried on permanently in the school. She took hold to help wherever help was needed in every department of the church work, and she inspired others to do likewise."

"Yes, I was there," I reminded the speaker; "you might have said much more than you did. I happened to call at your home one day when she was lining up the volunteer help on the church construction. She had her needlework in her hand, and a special kind of telephone suspended over her shoulder in such a way that she could both hear and speak into it. We often wondered how one little woman could accomplish so much, and take care of her family, too. You were so busy with the church building that you couldn't help her very much."

"She didn't do all those things at the same time," he explained. "She would work hard getting a project started, and then turn it over to competent helpers while she began something new. She has the gift of organizing; she knows how to pick her help and inspire them with interest in the work, and then fade out of the picture as soon as things are going well."

"That fading out is no small accomplishment in itself," I couldn't help remarking. "So few of us know how to do that. We too often try to keep everything in our own hands and to manage all the details ourselves, until we are overwhelmed, while other folk quite as capable stand by longing to do something to help."

\* \* \* \*

In many interviews with gospel evangelists the topic of *balancing the budget* loomed large. One evangelist remarked, "Both training and

skill are required by the wife whose husband is on a beginner's salary, if she is to provide suitable clothing and a nourishing, well-balanced diet for a growing family, and at the same time meet all the household bills promptly." He asked, "Had you heard that the word *salary* originally meant 'salt money'?"

It is not necessary here to repeat the well-known phrases about the advisability of purchasing durable clothing and materials, about watching the markets and securing the best foods in season at the lowest prices, about discarding fancy bakery foods and turning a deaf ear to recipes for fashionable, fussy dishes that often contain a variety of unwholesome and expensive ingredients, and so on.

But the idea of utilizing every inch of garden space for producing fresh vegetables may be emphasized with profit, for few realize what quick returns in the way of salad materials a small amount of labor will produce. One medically minded preacher told of keeping a miniature alfalfa patch growing on his kitchen table by spreading alfalfa seed in a baking pan and sprinkling it daily with water. A few days after planting, his crop, crisp and tender, is ready to be chopped fine and incorporated in salads and sandwiches. He is also experimenting with

other devices for saving the expense of vitamin pills. This is an open question. It is to be hoped that sometime we shall know how to grow our own vitamins, and thus save money for other needs and for missionary projects.

\* \* \* \*

Another minister counseled: "Let no minister's wife become discouraged because she does not have organizing ability, or musical skill, or the gift of speaking or writing for the public. Let her dedicate her talents, however humble, to the sublime work of the ministry, and the Lord will show her how to use them in saving souls. No woman need feel that she is a failure as a minister's wife if she is loving and lovable, self-effacing, and so eager to become efficient in her calling that she spends much time studying methods of labor from the greatest of all teachers, the Chief Shepherd Himself."

"That's an important point," I agreed; "how fortunate that you did not allow it to be overlooked!"

"If the minister's wife is not able to preside at the organ or sing a solo, she will be free to mingle with the people who come to the meetings, and to make friendly contacts," he continued. "She can visit them in their homes and

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invite them to hers. If she is too timid to speak in public, she can speak in private, making personal appeals to those who are slipping into forbidden paths or who have not yet started on the Christian pilgrimage. She can cheer the sad and depressed, befriend the friendless, entertain young people who are far from their homes, and speak kindly to the children." He paused and I took up the story:

"She may not be able to hold a roomful of youngsters in rapt attention while she imparts spiritual lessons, but she can inspire her own children and the boys and girls in her church or community with the desire to become Christians and missionaries. A picture, a flower, a thought-provoking question, may lift some child into a position where he can see Jesus smiling at him. 'Johnnie, what was the first thing you thought of when you woke up this morning? Did you tell Jesus that you love Him? Did you ask Him to give you some work to do for Him today?' 'Mary, do you know how to be happy all the time? What kind of missionary work do you like best?'"

\* \* \* \*

After he left, I sat thinking—thinking of one shepherdess who longed to organize mothers' meetings, but lacked the initiative and confidence to begin. Among her friends were young women who did not know how to win loving obedience from their little ones, who she knew were making sad and fatal mistakes in their manner of dealing with their children. She invited a small group of these mothers to meet at her home, where inexperience could meet experience in friendly interchange of helpful ideas and plans. Together they studied the highest of all arts, the art of *motherhood*. She gathered books and articles, and shared them with the group. It was a simple way of helping.

If the shepherdess enters wholeheartedly into the work of bringing in the lost sheep and keeping them in the fold, her talents will increase

and her joy abound, until it is altogether likely that finally her soul-consuming passion will overcome all feelings of natural timidity, and she will wake up to find herself working side by side with her husband, entirely unconscious of self, unspeakably happy in the realization that the great Shepherd is using her as a medium through whom He can reveal His love to His flock.

The minister's wife can find a thousand ways of "making friends and influencing people" for God. Even though she may have few natural capabilities and limited education, she can employ that one abounding and fruitful gift of the Spirit, so freely bestowed on every true shepherdess—the gift of "helps."

[End of Series]

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**THE NAME OF JESUS** BEAUTIFUL name—Jesus! It stands for love, for patience, for kindness, for forbearance, for self-sacrifice, for magnanimity. It is aromatic with all odors and accordant with all harmonies. Sometimes I see that name, and the letters seem to be made out of tears, and then again they look like gleaming crowns. Sometimes they seem as though twisted out of the straw on which He lay, and then as though built out of the thrones on which His people shall reign. Sometimes I sound that word "Jesus," and I hear coming through the two syllables the sigh of Gethsemane and the groan of Calvary; and again I sound it, and it is all a-ripple with gladness and a-ring with hosanna. . . . Let it drip from the harp's strings and thunder out in organ's diapason. Sound it often, sound it well, until every star shall seem to shine it, and every flower shall seem to breathe it, and mountain and sea, and day and night, and earth and heaven acclaim in full chant: "Blessed be His glorious name forever; the name that is above every name."—T. DE WITT TALMAGE.

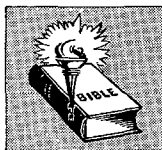
## INFLUENCE OF THE BIBLE

¶ ROBERT MOFFATT, the great missionary to Africa, told how one day he met an African who was looking very downcast. He asked him what was the matter, and whether or not anyone had died.

"There is nobody dead," answered the man, "but my son tells me my dog has eaten a leaf out of the Bible."

"Well," said Moffatt, "that's not so serious. I'll be glad to replace the lost leaf."

"Oh!" exclaimed the man, "it's not the Bible I'm worried about, but my dog. That dog will never again bite anyone or fight the jackals. He will become as tame as the people who believe that book. All our warriors become as gentle as women under the influence of that book, and now my dog is ruined!"—*Canadian Baptist*. [From The Minister's File Service. See ad on page 44.—EDITORS.]



# BIBLE INSTRUCTOR

## "A Dark Shadow Over the Mind"

SUE ELLEN TAYLOR

Editorial Assistant, "Listen" Magazine

HAVE you ever had the experience of studying the Bible with someone who did not fully grasp its simple truths? You would never think of giving a study on the prophecies to someone who had been given an anesthetic, would you? Yet you and I do this very thing when we try to give the message to people whose minds are narcotized by nicotine and alcohol.

About two years ago four of us who worked at the Review and Herald drove thirty miles into the country to give four Bible studies once a week. Each night we presented a new topic of the third angel's message; but one subject that I never reached was that of temperance, dealing with the use of tobacco, tea, coffee, and alcoholic beverages.

As I look back on that experience I can see how wrong I was. Why? Because I should have stressed the importance of giving up these habits, so that we could take up more spiritual truths. The family and I followed the usual order of topics in Bible study: the Bible as the Word of God, Daniel 2, the second coming of Christ, and the meaning of current events. On one occasion we discussed the mark of the beast. But no place was given to mental and physical health; no study was devoted to this all-important question. And I feel now that that is the primary reason why this man and his wife were not baptized. Of course there were other contributing factors, but in my mind this was the outstanding one. How could I expect them to comprehend spiritual truths when their minds were clouded by tobacco, coffee, and alcohol?

Another of the girls studied with a mother and a group of children whose father was a habitual drinker. He needed the temperance message given in a positive way.

And the other girls of our group were meeting with those who needed help to keep their bodies fit and minds clear.

None of these people fully accepted the

Advent message, but all of them gave mental assent to the pertinent truths that were presented, as far as their minds could comprehend them.

Ellen G. White emphasized over and over again the effects that tobacco, alcohol, tea, and coffee have upon the mental powers of the individual. They act as anesthetics to the brain.

"Satan is taking the world captive through the use of liquor and tobacco, tea and coffee. The God-given mind, which should be kept clear, is perverted by the use of narcotics. *The brain is no longer able to distinguish correctly.* The enemy has control. Man has sold his reason for that which makes him mad. He has no sense of what is right."—*Evangelism*, p. 529. (Italics supplied.)

Even one of these habits can have a debilitating effect upon the brain. The same author says:

"Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence."—*Counsels on Health*, p. 81.

For a year we made these weekly trips to the country, and we did not reap any harvest. However, we do not know what seeds of truth were planted that will eventually bear fruit. I fully intend to return to that home and renew the studies. But this time I shall put particular emphasis upon temperance.

### *An Effective Demonstration*

There is, however, a brighter side to this discussion of temperance. I can remember how, in my childhood, my father would rise early every morning and drink cup after cup of steaming black coffee. He was also a constant user of tobacco. Two years ago he, now in his seventies, accepted this message and was baptized. After thirty years of praying, my mother saw her prayers answered. What achieved this?

One August day Dad had a stroke, was taken to the hospital, and found himself partially paralyzed. Then when he was recuperating from his paralysis in one of our self-supporting institutions, the Christian doctor told him that he must give up these habits.

After a few weeks his mind cleared, although he has never regained the use of his left arm and leg. One of the doctors began to study the Bible with him, and he seemed to understand the message completely. This doctor reviewed those things that Dad had known for years, but had never accepted. When he had given up tobacco and coffee, he was able to comprehend the message. How happy we were the day he was baptized and became a member of the remnant church!

"It [tobacco] is unclean; it is a narcotic; it stupefies the senses; it chains the will; it holds its victims in the slavery of habits difficult to overcome; it has Satan for its advocate. It destroys the clear perceptions of the mind that sin and corruption may not be distinguished from truth and holiness."—*Temperance*, p. 58.

It would seem that now is the time for us to give special emphasis to the question of temperance, at this time when the *Journal of the American Medical Association* has announced that no more tobacco or liquor advertisements will be accepted for that magazine, when many of the top medical authorities are stating that it is possible that lung cancer is caused by the use of tobacco, and when many people are breaking the chains that smoking has placed

upon them. Concerning this matter Ellen G. White writes:

"Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know that it is just as much connected with the Third Angel's Message as the right arm is with the body. We ought to make advancement in this work."—Quoted in *The Review and Herald*, Feb. 14, 1888, p. 108.

What more need be said to arouse us to the importance of teaching temperance as we try to give the message for the last days?

"It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind."—Mrs. E. G. WHITE in *The Review and Herald*, Nov. 12, 1901.

In the light of the instruction Adventists have received for these last days, would it not be well for those who give Bible readings to non-Adventists to re-evaluate their studies and perhaps revamp their plans of procedure? While we have been admonished by the Spirit of prophecy to work with people where they are, and to skillfully find the proper approach for introducing our message, we should seriously consider also the counsel that our health work is the entering wedge, as it has proved to be in heathen lands. With the present and increasing health consciousness in more civilized lands, our use of the "right arm" of our message is proving to be a successful approach in many places. The alert gospel worker will study the needs of the people and the conditions of the times as well as his message.


"The temperance cause needs to be revived as it has not yet been."—*Ibid.*, Jan. 14, 1909.

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## "MY GRACE IS SUFFICIENT FOR THEE"

☞ "LIKE some little fish being very thirsty and troubled about drinking the river dry and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.'  
"Like a little mouse in the granaries of Egypt after the seven years of plenty fearing it might die of famine, Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.'

"Or like a man on yonder mountain saying to himself, 'I fear I shall exhaust all the oxygen in the atmosphere.' But the earth might say, 'Breathe away, oh man! and fill thy lungs ever; my atmosphere is sufficient for thee.'"—CHARLES H. SPURGEON.  
(From The Minister's File Service. See ad on page 44.—ED.)

## Our Health Message in Evangelism

WE GREATLY appreciate Sue Taylor's article, "A Dark Shadow Over the Mind." Miss Taylor represents many in the General Conference who find time after office hours to bring the message to non-Adventists in Greater Washington. Her conclusions on her own missionary work are basically sound. A few balancing thoughts, however, may help Bible instructors generally to consider that there is more than one method for bringing souls into our precious truth. We believe in this health approach advocated by Miss Taylor, and yet the gospel worker also needs to consider the thinking and background of the various people for whom she is working.

### *How to Present the Health Message*

1. In areas where the people are not acquainted with Adventism, evangelistic workers may well capitalize on the present interest in health and diet. In many sections of America our health approach receives a good response. This is especially true where health instruction is stressed by our doctors and other medical workers. They soon win the confidence of the people and gain a good name for Adventism.

2. In sections where the message has been preached for years, but with limited success, using the health approach in our evangelism often creates a new interest. We now have various types of visual aids, and these used in connection with health education and food demonstrations build for a solid evangelism. Our literature, especially the prepared health lessons, will create an interest in personal study. Should there be any prejudice, these interesting projects will soon break it down.

3. There are areas with a large influx of overseas people who have their national and rather well established dietary. Here we must work more slowly before presenting our health message, for an overemphasis might cause prejudice that would lessen the interest itself. But when in such communities our work reaches a friendly basis, a spirit of wholesome inquiry is awakened. This can be handled by means of public instruction classes in health, and the conducting of cooking schools. It does not take long to win these people to the message, and they in turn soon become good missionaries in their families and neighborhoods.

### *When to Present the Health Message*

1. The best methods for presenting our health message are learned in the school of experience. Public evangelism presents three defi-

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nite stages of opportunity for interesting the people in this phase of our work. The first occasion is soon after the evangelist begins to herald the prophecies. This is a good time to bring in added features for gripping the interest as well as instructing the people in Bible truth. At this stage of a developing interest the health instructor must use tact as well as caution regarding the subjects to be presented. We have been counseled concerning the themes that should be basic in our instruction: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."—*Ministry of Healing*, p. 127. Supplemented by our helpful literature and our excellent health lessons, our health message is soon launched with enthusiasm. The series should be brief. The work of the instructing doctor and his medical helpers should continue to be a strong factor throughout the entire series of public meetings.

2. During the weeks when the newly interested people are becoming better acquainted with our threefold message, the Spirit of God will be making impressions on the heart, and our reforms will be weighed by the honest-hearted. It is now time to plan for a cooking



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school, with enough enthusiasm engendered to catch the attention of those who are attending regularly, and to enroll their relatives and friends. Out of this dietary education will grow a new interest in the entire message. The cooking school should synchronize with the evangelist's topics. One of the outstanding signs of these last days is the increase of vice and crime, in which the use of tobacco and liquor plays a large part. When the subject is presented in a logical way our audience should recognize the wisdom of combining health instruction with our prophetic message.

The services of an associate physician and his helpers are now in great demand. The evangelist has stormed the ranks of Satan, who would hold each soul in the bondage of bad habits. This is the right time for the God-fearing physician to give his instruction, letting science speak. A counseling and clinical program is needed so that those who are entangled in Satan's meshes may be set free from these soul-destroying vices. This is the time for much guidance and prayer, and personal work for the afflicted. Homes must now be visited so that entire families may be helped. Too often the evangelist finds himself deprived of the assistance of his medical colleagues at the very hour when the doctor is in demand. He should be associated with the evangelist, and both should visit the homes of the interested.

3. In every successful evangelistic series baptisms are planned for. While the harvest is not to be hurried, experience has taught us that decisions for the message should not be postponed. When the Holy Spirit brings conviction of sin, and when the "waters are troubled," there will be conversions and additions to the church.

Instruction just prior to baptism is very important and should always be thorough. Immediately following their baptism these new converts should be gathered together in a class so that they may be educated in the teaching of the Spirit of prophecy. Our health principles will lend dignity and importance to the message. The consecrated physician and his assisting nurses and dietitians should become skilled in getting decisions for the truth.

While this health instruction is planned primarily for new believers, it should include also a call to church members to review these God-given principles for the promotion of health, spiritually and physically. Later on the pastor may want to conduct another brief series on health instruction in connection with the weekly prayer meeting.

It would not be the part of wisdom to make



the "right arm" of the message a monstrosity. Instructors should prepare their students so that every phase of our message will receive equal emphasis. Caution should be raised against extremism or fanaticism, for this was never God's plan for a reformatory work. Whether health instruction is presented in a public way or in personal work, it must not be neglected if the church is to prosper and develop solid Adventists. Let us give this phase of our last-day message its rightful setting.

L. C. K.

## Bible Study Outline

### Righteousness Is Obedience to the Law

THELMA SMITH  
*Bible Instructor, Formosa*

#### I. SIN DEFINED.

1. Sin is transgression of the law (1 John 3:4).
2. Know sin by the law (Rom. 7:7).
3. All unrighteousness is sin (1 John 5:17).
4. Forgive sin, cleanse from all unrighteousness (1 John 1:9).
5. Unrighteousness (Eze. 18:20-27).

#### II. RIGHTEOUSNESS DEFINED.

1. Keep the truth (Isa. 26:2). Note 1.
2. Well-doing (1 Peter 3:14, 17). Notes 2 and 3.
3. True holiness (Eph. 4:24). Note 4.
4. Obey holy commandment (2 Peter 2:21; Rom. 6:16). Notes 5 and 6.
5. Break off the sins (Dan. 4:27).
6. Free from sin. (Rom. 6:18).

#### III. SOURCE OF RIGHTEOUSNESS.

1. If by law—Christ is dead in vain (Gal. 2:21).
2. Not as Pharisees (Matt. 5:20).
3. "Not having mine own righteousness" (Phil. 3:9).
4. "In the Lord have I righteousness" (Isa. 45:24).
5. "THE LORD OUR RIGHTEOUSNESS" (Jer. 23:6).
6. "Righteousness belongeth unto thee" (Dan. 9:7).
7. "By faith of Jesus Christ" (Rom. 3:22; 5:17, 18). Note 7.
8. Christ made unto us righteousness (1 Cor. 1:30). Note 8.

#### IV. PROMISES.

1. In the way of righteousness there is life (Prov. 12:29; cf. Rom. 6:23).
2. Peace and quietness (Isa. 32:16, 17).
3. Seek righteousness—hid in the day of the Lord's anger (Zeph. 2:3).
4. Shine as the stars (Dan. 12:3).
5. Crown of righteousness (2 Tim. 4:8).
6. "New earth, wherein dwelleth righteousness" (2 Peter 3:13).

#### V. APPEAL.

"Hunger and thirst after righteousness." (Matt. 5:6). Note 9.

#### NOTES

1. "Righteousness is living the law of God as Christ lived it; it is the health, the activity of every spiritual energy in the service of God. . . . Righteousness prepares the human agent for the mansions which Christ has gone to prepare for those who love Him.

"It is the opposite of righteousness, the transgression of the law of God, to seek so earnestly and persistently for temporal advantages as to exclude things of eternal interest."—Mrs. E. G. WHITE in *Signs of the Times*, Sept. 5, 1895.

2. "The righteousness of Christ consists in right actions and good works from pure, unselfish motives. Outside righteousness, while the inward adorning is wanting, will be of no avail."—*Testimonies*, vol. 3, p. 528.

3. "Righteousness is right-doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine."—*Christ's Object Lessons*, p. 312.

4. "Righteousness is holiness, likeness to God. . . . It is conformity to the law of God; for 'all Thy commandments are righteousness' [Ps. 119:172]."—*Thoughts From the Mount of Blessing*, p. 34.

5. "'Abraham believed God, and it was imputed unto him for righteousness' [James 2:23]. . . . 'Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness' [Rom. 4:4, 5]. Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness."—Mrs. E. G. WHITE in *The Review and Herald*, Nov. 4, 1890.

6. "True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right,—because right-doing is pleasing to God."—*Christ's Object Lessons*, pp. 97, 98.

7. "The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him."—*The Desire of Ages*, p. 310.

8. "This message [justification by faith] was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole

world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent."—*Testimonies to Ministers*, pp. 91, 92.

9. "Our hungering and thirsting after righteousness will be in proportion to the food upon which we feed the soul. We shall hunger and thirst after righteousness more and more as we separate from the world, its customs, its practices, and conform our lives to the standard of righteousness."—Mrs. E. G. WHITE in *Signs of the Times*, Sept. 5, 1895.

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## For Your Library BOOKS...

*Psychology of Pastoral Care*, Paul E. Johnson, Abingdon-Cokesbury Press, Nashville and New York, 1953, 362 pages, \$4.75.

The burden of the book is explained in these words: "Pastoral care may be defined as a religious ministry to individual persons in dynamic relationships, arising from insight into essential needs and mutual discovery of potentialities for spiritual growth."

The pastor who does not understand effective human relationships usually takes the authoritative attitude when someone comes with a problem. He seeks to tell him just what he should do, instead of following the Master's way—"Come now, and let us reason together."

The book admonishes the pastor to listen responsively and patiently to encourage the counselee to express his true feelings, and then the counselor may indirectly guide the counselee to express possible solutions. By this method the best answer to the problem is discovered by the counselee himself. Consequently he has made his own decision and will act upon it much more readily.

The author teaches that the pastor may show his sympathetic response to a counselee and his problems by restating the feeling implied, in his own words. When this is sincerely and intelligently done the counselee feels confident that "here is someone who understands me."

The preacher who is too busy with his program to follow the Bible admonition to "bear ye one another's burdens" is too busy with minor matters. The major matters with Jesus were the needs of the individual.

One of the most challenging chapters of the book is the chapter that portrays the responsibility of the pastor and the local church to the members who are sick or bereaved.

MERRILL L. ENRIGHT.

*Glimpses of a Sacred Land*, by Carl F. H. Henry, W. A. Wilde Company, Boston, 1953, 240 pages, \$3.50.

Here we have the day-by-day record of the visit of a fundamentalist Christian teacher to the Holy Land. (Dr. Henry is professor of Christian Philosophy at Fuller Theological Seminary.) It contains the story of an air tour through France, Italy, Egypt,

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Greece, and the Holy Land. It presents an unvarnished picture of these lands today. No glamor is added, but one feels after reading the book that if one cannot take the trip, the next best thing is to read this book.

Dr. Henry is a philosopher, and his book is rich in the reasons why the once rich, fertile, and well-watered lands are now in their present situation. He is at his best in his tour of Jerusalem on both sides of the Israel-Jordan boundary. One can almost see the ancient holy city as one reads the pages.

A large portion of the discussion on Jerusalem attempts to prove that the Jews have fulfilled prophecy in returning and setting up a government. To us as Adventists this argument, the best the fundamentalists have to offer, is not worth the study. But this defect in the book is offset by the speech given on Mars' Hill, which is a masterpiece.

The book well repays the reading, and we believe the rereading, by a minister. HENRY F. BROWN

**How to Talk Well**, James F. Bender, McGraw-Hill Book Company, New York, 1952, 262 pages, \$3.75.

For more than two decades the author has been working with problems of speech. In connection with the Personnel Bureau at City College, New York, and various psychological and speech clinics, Dr. James Bender built up a broad background of experience in human relations as well as in speech. He writes for some of the leading journals and newspapers and is coauthor of eight widely used texts for teachers.

*How to Talk Well* is a most practical type of book for classroom and private study. The author makes the learning of effective speech a true pleasure to the student. (The reader will need to make allowance, however, for a rare sentence which infers a throwback to evolutionary thinking. There is a casual statement of this type on page 162.) The publishers suggest that spending only a few minutes a day with this book will make the student conscious of how easy it is to master the art of better speech. The following partial table of contents reveals Dr. Bender's speech versatility:

"Why Not Take It Slow and Easy?" "How to Make Your Voice Sound Better," "Time to Tune Up Your Inflections," "Make Your Articulation Click," "Don't Let Foreign Words Get You Down," "Get the Most Out of Your Lungs," "The Seven-Day Diet—of Vocabulary Tests," "A Dozen Tips to Make You a Better Conversationalist," "How to Prepare a Speech," "Two Dozen Ways to Keep Your Audience Awake."

L. C. K.

## New Books Received

*The Kingdom of God*, John Bright, Abingdon-Cokesbury, New York, N.Y., 288 pp. \$3.75  
*The Layman Looks at the Minister*, M. H. Leiffer, Abingdon-Cokesbury, New York, N.Y., 160 pp. 1.50  
*How We Got Our Denominations*, Stanley I.

## PASSENGER SHIPS CHAPLAINCY SERVICE

FORMATION of a Passenger Ships Chaplaincy Service was announced in New York by the National Council of Churches' department of evangelism. Its aim is to provide Protestant worship services "on every possible passenger ship traveling the ocean lanes this year." Dr. Jesse M. Bader, the council's evangelism director, urged "every Protestant minister planning to travel overseas by ship this year" to send his name and all data about his trip to the department. This information will be sent, he said, to the office of the steamship company, which, in turn, will give it to the ship's captain and purser, the two men who usually invite some clergyman to conduct worship services during the voyage.—Religious News Service.

Stuber, Association Press, New York, N.Y., 224 pp. 2.50  
*A Dictionary of the Bible*, J. D. Davis, Baker Book House, Grand Rapids, Mich., 852 pp. 5.95  
*Bible Student's English-Greek Concordance and Greek-English Dictionary of the New Testament*, James Gall, Baker Book House, Grand Rapids, Mich., 365 pp. 4.95  
*101 Select Sermon Outlines*, Vaughan, Excell, Spurgeon, Robinson and Others, Baker Book House, Grand Rapids, Mich., 95 pp. 1.75  
*My Second Valley*, William Goulooz, Baker Book House, Grand Rapids, Mich., 170 pp. 2.50  
*The Ministry of Angels*, A. S. Joppie, Baker Book House, Grand Rapids, Mich., 97 pp. 1.50  
*Outline Studies in the New Testament*, W. G. Moorehead, Baker Book House, Grand Rapids, Mich., 247 pp. 3.00  
*6000 Windows for Sermons*, Elton Foster, Baker Book House, Grand Rapids, Mich., 791 pp. 5.95  
*Communicating the Gospel*, H. E. Luccock, Harper and Brothers, New York, N.Y., 183 pp. 2.50  
*The Recovery of Family Life*, Elton and Pauline Trueblood, Harper and Brothers, New York, N.Y., 127 pp. 1.50  
*Successful Human Relations*, William J. Reilly, Harper and Brothers, New York, N.Y., 144 pp. 2.50  
*Theology of Evangelism*, T. A. Kantonen, Muhlenberg Press, Philadelphia, Pa., 98 pp. 1.25  
*Escape From Alcohol*, Donald W. Hewitt, M.D., Pacific Press, Mountain View, Calif., 115 pp. paper .50 cloth 1.50  
*Experiments in Spiritual Life and Health*, Roger Williams, Westminster Press, Philadelphia, Pa., 103 pp. 2.00  
*Whom God Hath Joined*, D. R. Mace, Westminster Press, Philadelphia, Pa., 93 pp. 1.50

<i>Abraham, or The Obedience of Faith</i> , F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 150 pp. ....	2.50
<i>Commentary on the Prophecies of Isaiah</i> , J. A. Alexander, Zondervan Publishing House, Grand Rapids, Mich., 974 pp. ....	8.95
<i>The Doctrine of the Atonement as Taught by Christ Himself</i> , George Smeaton, D.D., Zondervan Publishing House, Grand Rapids, Mich., 502 pp. ....	5.95
<i>David, Shepherd, Psalmist, King</i> , F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 160 pp. ....	2.50
<i>Ellicott's Commentary on the Whole Bible</i> , (vol. 6, The Four Gospels) C. J. Ellicott, Zondervan Publishing House, Grand Rapids, Mich., 563 pp. ....	5.95
<i>How I Can Make Prayer More Effective</i> , Herbert Lockyer, Zondervan Publishing House, Grand Rapids, Mich., 125 pp. ....	1.50
<i>Ephesians—A Devotional Commentary</i> , F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 126 pp. ....	1.95
<i>How to Solve Your Problems</i> , D. Whitesell, Zondervan Publishing House, Grand Rapids, Mich., 153 pp. ....	2.00
<i>The Indescribable Christ</i> (Names and Titles of Jesus Christ), C. J. Rolls, Zondervan Publishing House, Grand Rapids, Mich., 215 pp. ....	2.50
<i>MacLaren's 1024 Best Illustrations</i> , Alexander MacLaren, Zondervan Publishing House, Grand Rapids, Mich., 296 pp. ....	2.95
<i>The Making of a Preacher</i> , W. W. Melton, Zondervan Publishing House, Grand Rapids, Mich., 150 pp. ....	2.00
<i>The Master's Indwelling</i> , Andrew Murray, Zondervan Publishing House, Grand Rapids, Mich., 180 pp. ....	2.50
<i>Moses, the Servant of God</i> , F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 189 pp. ....	2.50
<i>Pathways to Power</i> , M. F. Unger, Zondervan Publishing House, Grand Rapids, Mich., 160 pp. ....	2.00
<i>Paul, a Servant of Jesus Christ</i> , F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 155 pp. ....	2.50
<i>Present Tenses of the Blessed Life</i> , F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 127 pp. ....	1.95
<i>Saint Paul's Epistle to the Philippians</i> , J. B. Lightfoot, Zondervan Publishing House, Grand Rapids, Mich., 350 pp. ....	3.50
<i>Shepherd Psalm</i> , F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 128 pp. ....	1.95
<i>Some Secrets of Christian Living</i> , F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 120 pp. ....	1.95
<i>Spurgeon's Sermons</i> (vol. 20), C. H. Spurgeon, Zondervan Publishing House, Grand Rapids, Mich., 397 pp. ....	2.95
<i>1000 Bible Outlines</i> , F. E. Marsh, Zondervan Publishing House, Grand Rapids, Mich., 473 pp. ....	4.95



From Current Journals

## NEWS....

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

¶ A Roman Catholic college president said in New York that he thought it likely that three additional dogmas concerning the Virgin Mary would eventually be proclaimed by the church. The Very Reverend John A. Flynn, C.M., president of St. John's University, speaking at a special Marian Year convocation of St. John's faculty members in honor of the Immaculate Conception, said it was "not unlikely" that in due time Mary would be "proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participation with her Son in the power of ruling the world, may be proclaimed." "Theologians agree," said the priest, "that these are definable. It is likely that all three of these may come to realization before another century passes because the importance of Mary in the universe has come more and more to the fore."

¶ Some 900 members of various Eastern Orthodox congregations in the New York area attended a Great Vespers service marking the 900th anniversary of the separation of the Eastern and Western Christian churches. The final split between Rome and Constantinople in A.D. 1054 followed nearly six centuries of disputes over theological and ecclesiastical authority. Eastern Orthodox churches now claim a world membership of more than 127,000,000.

¶ The city council of Jerusalem has adopted a resolution to name twelve streets of the Biblical



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city after the twelve tribes of Israel. The council also decided to name new streets after the judges and kings of Bible times.—*The Watchman-Examiner*.

¶ Dr. Billy Graham carried his evangelistic crusade in London to as many theaters and halls as possible in London and neighboring cities, with a two-way broadcast of his revival meetings over post office transmission lines. Members of his team started the meetings off, and then the evangelist's entire sermon was broadcast over loud-speakers. Dr. Graham encouraged local committees to hire halls and theaters in other parts of the country so that his nightly audiences would be as large as possible.

¶ More than 37,000 broadcasts and telecasts were made in the United States in 1953 of religious programs produced by major church communions co-operating through the broadcasting and film commission of the National Council of the Churches of Christ in the U.S.A. Radio broadcasts of regularly scheduled programs passed the 32,000 mark, while television presentations numbered in excess of 5,550.—*The Watchman-Examiner*.

¶ Plans to spend \$1,056,085 on religious radio and TV programs and film productions in 1954 were announced by the broadcasting and film commission of the National Council of Churches. The amount is 33% more than the commission spent last year and will permit the largest program in the history of the agency, which coordinates the efforts in these fields of 30 Protestant bodies.—*The Watchman-Examiner*.

¶ Ever since St. Paul declared that women must keep "silent in the churches," centuries ago, there have been objections to women in the ministry. But women ministers more than doubled between 1940 and 1950, reaching an all-time high of 6,777 women who make up 4.1 per cent of all U.S. clergy. The

percentage of women in the ministry has grown faster than it has in other professions like law, medicine and academic life . . . The Girl Scouts, 155 E. 44th St., New York 17, have appealed to church women to furnish adult leadership to thousands of girls who will attend camps this summer.—*The Churchman*.

¶ Writing in *Presbyterian Action*, Clare A. Schreiber, a Christian educator and mother of four, declares that so-called "Bible action comics" are likely to inspire in small children horror and fear rather than the moral lesson intended. She warns against indiscriminate use in church schools and homes of comics depicting the crucifixion and other scenes of physical violence.—*The Christian Century*.

¶ Nearly 500,000 persons attended Dr. Billy Graham's evangelistic meetings during the first five weeks of his scheduled three-month crusade in London. The American evangelist's London headquarters reported that since March 1 attendances totaled 490,600. During this period 11,749 persons had responded to the evangelist's appeal issued at each meeting to make "decisions for Christ." Spokesmen for Dr. Graham called the response "unprecedented" and said it surpassed the results he had achieved at his American meetings.

¶ Berlin and other major European cities are getting set to hear the Gospel preached by Billy Graham. He will make the tour of the continent in June and July after his London campaign. Included on the agenda, besides Berlin, are Dortmund, Oslo, Stockholm, Helsinki, Copenhagen, Amsterdam, Zurich, Vienna, Paris, and Barcelona.—*Christian Life*.

¶ Prof. Flaminio Favero of the University of São Paulo, a member of the Bible Society of Brazil, reveals that Brazil is now second among the nations in distribution of the Scriptures. In 1952 the society, which has 25,000 members, distributed 1,633,722 volumes of Scripture. As a result of its activity, Roman Catholics have been displaying renewed interest in the Bible. Popular editions of the Catholic New Testament have been issued. Dr. Favero, one of Brazil's most prominent scientists, is conservative theologically, but he does not lend himself to attacks on Protestant leaders who are described as "liberal."—*The Christian Century*.

¶ IN BRIEF.—Parliament will soon be asked to permit women the "full and unrestricted right" to serve as pastors in the State Lutheran Church of Norway. . . . A translation of the New Testament in modern colloquial Japanese was published in Tokyo, April 12, as a joint project of the American Bible Society, the British and Foreign Bible Society, and the Japan Bible Society. . . . A bill to ban dramatized beer and wine advertising from Michigan television screens was killed by the Senate Judiciary Committee in Lansing.

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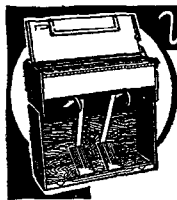
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## Help for Weak Members


(Continued from page 21)

are sorely tempted, and many times tried almost beyond endurance. Shall we not encourage them, and if they fall, shall we not understand, and not accuse or condemn, but rather endeavor by love and mercy to bring help and victory? Too many are driven away by our harshness, our maintaining of the standard. Standards are good—we greatly need them—but there is more for us to do than maintain standards. Our real business is to save souls. Let us do this without accusing, judging, and condemning. Be honest with ourselves and our fellowmen. Jesus' method is the Christian way; He helped buffeted souls because He loved them.

A non-Adventist said to me some years ago, "Elder, you Adventists are a very strange people." "What do you mean?" I asked. "Well," she replied, "you will move heaven and earth to make a convert. You will love them, pray for them, hold studies in their home, take them to meeting, do anything to get them into the church; and after they are in you treat them like the devil!"

I was startled, and then I began thinking. Is that so? Are we really that way? Do we treat our members that way? No! I can't agree to that altogether. We are a wonderful people. Around the world we love one another, we uphold one another; and yet there could be some truth in what she said.

May God help us as ministers and as lay members in the church always to use the Jesus method; to love as He loved; to live unselfishly, ever conscious that we today are here not only to seek and save the lost but to bring back the straying and understand and help the tempted, backsliding brother or sister.



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## The Faith That Heals

(Continued from page 32)

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\* Bible texts credited to Moffatt are from The Bible: A New Translation by James Moffatt, copyrighted 1922, 1935, 1950 by Harper and Brothers. Used by permission.



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# ORDAINING MINISTERS

HERE is grave responsibility resting on any church which calls an associational council for the ordaining to the gospel ministry of one of its members. The greatest care possible should be taken by the church to see that no man is placed before a council without full investigation as to his merits. A church never so completely takes the place of her Lord as when she elects one of her number to be ordained. Truly, no ordination should take place until it is commonly agreed that the hand of the Lord is on the life to be thus separated unto the ministry. Few candidates ever attain the high level of George Matheson. When he was ordained on April 8, 1868, by the Dunoon Presbytery, to assume the pastorate at Innellan in Scotland he made a statement, part of which we here produce as exemplary:

"The preacher of our day must be a man not only of universal knowledge, but, to some extent, of universal nature, too. In him must be blended something of the lives of all men. There must be the depth of the philosopher's thought, with the simplicity of the child's expression; the inquiring mind of manhood, with the pensive faith of declining years; the speculative strength of youth, with a hallowed, chastened, humble sense of feebleness. There must be argument for the doubting and confirmation for the trustful, encouragement for the fearing and approbation for the brave, gentleness for the erring and sympathy with the strong, and boundless, deathless charity for all. He who has entered the church has become a student of the noblest academy; not the mere college of sciences, but the university of souls. His books must be selected, not merely from the dead letters of a printed page, but from the living indelible epistles of a myriad of human hearts. Gentlemen, in you I recognize the subjects of my future study. It is said by them of old time that the minister is the teacher of the people; I think that in all which is worthy to be known the people are the teachers of the minister."—*The Watchman-Examiner*.

