

The **MINISTRY**

FEBRUARY

1964

THIS MAY STARTLE YOU!

—page 24.

"WHEN NO MAN CAN---"

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Preachers of the gospel are in a race of life and death with the setting sun. Said Jesus, "The night cometh." Evidence of this is in the very air we breathe. Atomic fallout threatens to poison the very atmosphere. Stockpiling of armaments by . . .

A. DEVANEY

(Cont. on page 3)



To Thee, O Lord, I Give

[Prof. Leslie Hardinge, of Columbia Union College, is in England on the teacher-exchange program. A few months ago he had a serious automobile accident, and during recovery he wrote the following lines, which we think will be of interest to our readers.—Eds.]

This MIND, O Lord, which Thou hast spared, its unknown ways of light and life preserved,
This mind, O Will divine, I give Thee.
Use as Thou wilt, that what of Thee I neither knew nor cared to understand may clearer be,
That others might an insight gain of vision glorious—of Thee.

This BODY, Lord, guarded in mercy from the iron fist, fiend-wielded,
This body, O God divine, I give to Thee.
This offering take—lame, bleeding, bruised, a useless thing—and on Thine altar fling,
That others in the radiance of Thy fame might rise to Thee.

This HEART, O Lord, which raced in fear and lagged in fevered pain, yet lived!
This heart, Spirit divine, I give to Thee.
That it Thy Spirit's dwelling place might be, a temple vibrant with Thy praise perennially,
That other hearts might beat in unison alone for Thee.

These EYES, O Lord, which Thou hast shielded from those seeking spears of glass,
These eyes, O Light divine, I give to Thee.
And fix their gaze beyond the shadows, pain, and time's slow drag, to where God wipes my
tears away,
That others, following look of mine, Thy smile might see—and Thee.

These EARS, O Lord, which hear again and again the shriek and crash and sob as fiends fight
flesh with glass and steel,
These ears, O Voice divine, I give to Thee.
And listening only, always, for Thy mandate still, may in the hurricane obey Thy will,
That others, charmed or terrified by ill, might also hear "Be still!" from Thee.

These HANDS, O Lord, these little, beaten, useless things bent on my own works and will,
These hands, Master divine, I give to Thee.
Use Thou their skill, Heaven-given, to work for Heaven's kingdom still,
That others, toiling too, might temple frame, alone for Thee.

This LEG, O Lord, which iron maul has broken on my cross,
This leg, O Way divine, I give to Thee.
That with my crutch, I too Peniel's crags might scale and glimpse beyond the dawn-bright
splendor of Thy face,
That others, crossing Jabbok's rage, Thy path might find to Thee.

Amen.

THE MINISTRY

"When No Man Can . . ."

(Continued from page 1)

East and West, done in the name of war prevention, may be the principal cause of its necessity. Crime stalks the city streets, and like the wily serpent, rears its ugly head in the most unexpected places. Respected financial institutions doing business in millions of dollars are declared insolvent. Sex-maddened teen-agers hold their pagan orgies on beaches and in less conspicuous places. Tobacco, alcohol, and narcotics are the true opiates of the people. Self is the new god of this age, as this generation has apparently decided that it cannot adore what it cannot see. "The night cometh." The President of the world's most powerful country is not safe on its cities' streets. Worship is becoming more popular and less meaningful. Churches are experiencing full pews and an ample coinage, but poverty of spirit keeps the desired peace just out of reach. And what of famine, disease, natural disasters? Gentlemen, a state of emergency exists. Heaven has declared the earth a disaster area. The night indeed cometh! Let us therefore rise up and "work the works of him."

The emergency conditions here mentioned compound the necessity of immediate and effective action. "The works of him" were all-inclusive. He ministered by preaching, teaching, healing, prayer, and personal visitation. Each phase was prosecuted with the ardor of new adventure; and refreshed with the dew of heaven. He began each new day's work. He ministered in the power of the Spirit. "The Spirit of the Lord is upon me," He said. "Ye shall receive power" was His promise to His disciples. Dare we claim little in the midst of plenty? To Christ, the claim of service was individual. He gave Himself. And He will accept no less of us. The minister can claim no privacy and little privilege. To spend and be spent is his happy prospect. Chain and fagot may be his earthly badge of glory, and inertia his only shame.

Then let the rapidly setting sun find our feet in unfamiliar paths, and our voices pitched in places virgin to the gospel call. And when the seventh trumpet sounds the "taps" signaling that sun is set, may it be with Heaven's halo of approval o'er our heads. Let us therefore work the works with vigor *now*, for the night cometh "*when no man can.*"

Long-overdue aid for evangelists has finally become a thrilling reality. Every minister who has engaged in public evangelism has undoubtedly felt the necessity of placing in the hands of interested people a brochure dealing with the Spirit of Prophecy. Pastor D. A. Delafield has prepared an excellent work entitled *Ellen G. White and the Seventh-day Adventist Church*. It is specifically slanted to the non-Adventist mind, and the language used in presenting the Biblical and historical arguments has appeal for both new and old church members.

The chapter on "Ellen G. White and Medical Science" will appeal to the professional man or woman. The Biblical arguments presented in support of the appearance of the prophetic gift in the last days will appeal to the fundamentalist. Mrs. White's prophetic talent is played up in the chapter dealing with current events.

The approach is frank. It is assumed that the reader has heard about Ellen G. White, and the reasons why we believe in her are set forth.

Mrs. White is presented as a champion of the Bible. It is made plain that her principal function was to build into a worldwide Christian movement the dynamics of a Biblical faith. This work shows her influence in the establishment of sanitariums, hospitals, publishing houses, parochial schools, et cetera.

This tool has sharp edges that will help our pastor-evangelists immensely in setting forth God's great prophetic gift to the remnant church. The booklet retails at 25 cents each. Order through your local Book and Bible House.

J. R. SPANGLER

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EDITORIAL

Baffled to Fight Better

H. W. LOWE

The last few weeks of 1963 are upon us as I write these lines in Washington, D.C. They have been gloomy weeks for all true Americans, and for all friends of America and lovers of justice everywhere. The shame of hate and lawlessness has given the old year a somber ending. In fact, the terrible offense of assassination of high or low will set the year 1963 in a poignant perspective for years to come. Depression of spirit struck a whole nation, and left us all, if we have any sense of God in us, asking what we have done to have such hateful events arise in our midst.

Such offenses reveal the frailty of man, who even in his best moments is beset with evil (Rom. 7:21). Christian men and women are ever conscious of their weaknesses and constantly cry with Paul: "Who is there to rescue me out of this body doomed to death?" If there were no outside help for man in his battle against evil, life would be a hopeless prospect indeed. But there is help, and it is set forth in Paul's answer to his own question: "God alone, through Jesus Christ our Lord! Thanks be to God!" (Rom. 7:24, 25, N.E.B.).*

Christian teaching does not set forth life as an easy, uninterrupted ascent to perfection and eternal life, but as a rugged progression through baffling defeats and dazzling victories throughout the whole journey. Or, to put things in theological terms and chronological order, we may say that God always has been searching after man, extending His free grace by which alone man may be saved (Eph. 2:4-8).



General Conference
Field Secretary

Man accepts "through faith" God's proffered help. Thus by the exercise of the human will man accepts the divine will to save all who come repentantly to Him in faith. It is not permissible at this point to speak of human works, since all is of grace through faith.

Yet Paul speaks in terms of action subsequent to the initial surrender to Christ: "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12). And his

life as portrayed in the book of Acts and in his letters is one long series of advances and setbacks, victories and sufferings; but the net result was a constant advance in godly living and Christlike character. How eager he was for men to know that loyalty to God and victory for Christ's cause were not obtained without suffering: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life" (2 Cor. 1:8).

In the same letter he admits to being "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).

It was through these endless inhibitions and frustrations that Paul battled on to become in his day the greatest warrior for God. He could be pressed and depressed, but never defeated. He could be baffled, but he fought better than ever in the "armour which God provides" (Eph. 6:11, N.E.B.).* When all the thunderbolts of hell had hurtled upon him, he could shout defiantly: "I have fought a good

fight, I have finished my course, I have kept the faith" (2 Tim. 4:7).

The year just gone may have been a trying one for us as individuals, but if we have "kept faith" (N.E.B.)* with God, deep in our heart, we shall rise to higher heights. We may have been baffled, but we shall fight better. We may have tasted seeming defeat, but we shall be more victorious.

The year ahead has no terrors if we are united with Christ:

A soul united with Christ . . . becomes every day more like a bright and shining light, and more victorious. He goes on from strength to strength, not from weakness to weakness.—*Testimonies to Ministers*, p. 441.

We face a defeated foe, for when Jesus died on the cross—

the battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.—*The Desire of Ages*, p. 758.

When we feel the burdens of battle, we must remember that the real battle already has been won:

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory.—*Ibid.*

The inevitable, inescapable end of this long, sordid, shameful story of sin is the final judgment of evil by a righteous God in whose hand victory already lies because of Christ's conquest on the cross.

We should present before the people more often the whole subject of judgment and retribution. The judgment of evil as comprehended in the dual use of the phrase "It is finished"—finished on the cross, finished at the close of Christ's ministry in heaven—is of vital import in the depressed world of men today. The judgment as God's necessary and final retribution on evil and His final awards to the righteous are sadly needed by men today. Others have taught this strongly, as these words of the late Prof. William Caven indicate:

If the doom of each individual is really fixed at death—fixed by Him who knows the history of every life, as He knows all things—why, it may be asked, should there be a day of judgment afterwards? What further end is to be accomplished thereby? This final, public act of judgment is the

complete vindication of God's justice both to those who are judged and to the moral universe. The absolute righteousness of God in all His dealings through life, and in the destiny awarded, is now brought home to those who are judged as never before. Those who are condemned feel in their inmost being that the sentence passed upon them is according to their desert; and, though salvation is entirely of grace, those who are adjudged righteous would see that the reward bestowed upon them is, in every case, according to their works.—Quoted in WILBUR SMITH, *Therefore Stand*, pp. 458, 459.

Men who believe in this kind of judgment, men who know the power of redeeming grace, may feel baffled and buffeted by the storms of evil that burst over them in this old world; but they rise up, they fight on, and each time they fight better because they are on higher ground.

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

"A TOTTERING FENCE"

SOUND judgment and caution are closely related, so much so that one is often mistaken

for the other. They are not synonymous terms; indeed, one is often at war with the other. Relatives do not always harmonize. Good judgment is not always cautious. There is a time for caution and a time for energetic action. "He has his feet on the ground" does not always indicate realism. There are the sky and the sea, you know.

Silence is often mistaken for depth. It may indicate ignorance. Then it must be admitted that it takes a certain degree of wisdom for the ignorant to maintain silence; yet others have earned their reputation for their ability to explore all angles of a question and say No. Far from being complimentary, this may indicate only that he has the curiosity of a child and the stubbornness of a goat. Time alone has revealed that Columbus, who left Spain not knowing where he was going, discovered America without knowing where he was, and returned to Spain not knowing where he had been, had sounder judgment than folks who "kept their feet on the ground" and put him in chains for taking his feet off. Someone has to drag us forward to new levels of achievement. There is neither time nor place for men who would limit work and workers to the narrow confines of their own experiences however broad. Indeed, there are *new frontiers* in this old world that demand more than can be encompassed by human thought or organizational policy. I believe the day is not far hence when committee meetings will be called to catch up with the work, not to plan it. And as for the apostles of the *status quo*? "As a bowing wall shall ye be, and as a tottering fence" (Ps. 62:3).

E. E. C.

Mutual Blessings

R. R. BIETZ



President
Pacific Union
Conference

Ordination is important not only to the candidates and their families but to the church as well. The minister and the congregation should be a blessing to each other. Unless they are, they can hardly be a blessing to the community. I want to mention some of these blessings and bring them to you in the form of nine beatitudes. The first five blessings *come to the congregation* as the result of the minister's life and work, and the next four blessings *come to the minister* as the result of the congregation's life and work. The first beatitude reads as follows:

1. *Blessed is the congregation whose pastor knows that he is called of God, for they shall hear positive, soul-stirring sermons.* No man can truly be a minister of God unless he knows that he is called of God. Like Paul, a minister should be able to say, "for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16), and like Jeremiah, "there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (Jer. 20:9, R.S.V.). Ministers are not called or chosen by well-meaning parents, nor by fellow ministers, nor by respected teachers, nor by conference committees or conference presidents. They are called of God. They are men sent from God. Some are called, like Saul, while fighting the church; others are called from among the herdmen like Amos; then again there are those who are called like Moses while out in the desert by a burning bush; some are called in a vision, like Isaiah. No matter how or when or where they are called, they must be sure that the call is of God.

A sermon preached at an ordination service.

Speaking on this point, Ellen G. White says, "God has repeatedly shown that persons should not be encouraged into the field without unmistakable evidence that He has called them. . . . God knows the heart, and He knows whom to select."—*Testimonies*, vol. 1, p. 209.

God calls men, first of all, not to *do* something but to *be* something. It is true that the preacher is called to preach, but to be a preacher means more than being a fluent speaker. The question is not whether the minister can say that the preaching of the gospel is urgent, but whether he is experiencing an urgency in his own heart. The question is not whether he can quote from the *Church Manual* as to what authority is his, but whether he knows himself to be an instrument of God's authority.

A minister is God's man, to do God's work in God's time, by God's method, in order to bring men into fullness of God's salvation and to keep them there. If the minister knows he is called of God, he will also know he has a message from God, and he will preach it with passion and conviction. By this I do not mean there must be fuming and frothing, ranting and raving and beating of the air. God would look with disfavor upon such misbehavior. There should be a holy emotion under the control of the Holy Spirit, and this may be revealed in a quiet-mannered preacher as well as in one who has majestic eloquence. Genuine preaching is not necessarily measured by the volume of the voice, but rather by the volume of the heart. Any one who can preach the great doctrines of Christ and not have his own heart warmed and touched should never enter the pulpit. To preach the doctrines of Christ with-

out a holy feeling and a positive conviction is a dangerous undertaking.

2. *Blessed is the congregation whose pastor preaches the doctrines, for they shall be built up in the faith.* The outstanding preacher Paul says, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4: 16). Blessed indeed is the congregation whose pastor preaches doctrine.

3. *Blessed is the congregation whose pastor diligently studies the Word, for they shall be spiritually fed.* Many congregations have been greatly strengthened through the years because of ministers who have been deep students of the Word. In a day when there are so many divisive forces and when some people run after the so-called new light, it is more important than ever that we study diligently. Some ministers don't have time to study because they are using most of their time looking after administrative affairs of the church. Some don't have time to study because they don't know how to improve their time. Some don't take time to study and pray because they feel that they are working for God only when their legs or the wheels of their cars are in motion.

A young Canadian minister remarked one day to a friend of his that preaching was no problem to him. He said, "I have often written a sermon and caught a salmon before breakfast." His friend replied, "All I can say is that I had rather eat your salmon than listen to your sermon." Evangelist Torrey said, "*Study, study, STUDY the one Book and preach, preach, PREACH the one Book and teach teach, TEACH the one Book, the Bible, the only Book that has power to gather, and hold, and bless the crowds for any great length of time.*"—Quoted in HAROLD L. CALKINS, *Master Preachers*, p. 97. Blessed is the congregation whose pastor studies the Word, for his congregation will be fed.

4. *Blessed is the congregation whose pastor has a sensible and consecrated wife, for they shall be glad in her presence.* Many a minister has had more than ordinary success because of his wife's dedication, devotion, and good judgment. Others have done below-average work because the wife didn't manifest an interest in her husband's calling, nor was she interested in the people. The minister is a leader and a shepherd. There are a variety of sheep in

every flock. Some are lame and can't walk very well. Some are healthy and others are sick. Some are young and foolish, others are old and set in their ways; yet the pastor—the shepherd—loves them all and never shows partiality to any specific group. The wife, too, must keep this in mind and never show preference to any sheep. She should not associate with the healthy only. The surest and quickest way for the wife to ruin her husband's influence, and hers too, with the congregation is to attach herself to a certain kind of sheep commonly known as a church clique. Church cliques, if a pastor or wife belongs to them, have an uncanny way of keeping the conference moving van transferring workers from one church to another.

It is my personal conviction, also, that it is not possible to be an ideal pastor's wife and at the same time put in full time in a chosen profession. It is well for a minister's wife to have a profession, but so long as her husband is alive and is a pastor, the two should work together, for both have been called into the ministry. His work is quite largely out in the field; her work is quite largely in the home. The tensions of a minister, which are many, cannot be relieved much if both he and his wife work all day and come home in the evening weary and worn and too tired to be decent to each other. The minister's wife should recognize that her husband's career is her career; his profession is her profession; his success is her success; and his failure is her failure.

Incidentally, I wish to state here that a minister has an obligation to his wife and family. Many times we are so anxious for success that we fail in the most important part of our work—the work in our own homes with our own families. This is our first responsibility, and we cannot wave it aside lightly saying we are too busy. This excuse will hardly stand up in the day of judgment. If we are too busy to give attention to our own companions and children, we probably should never have stood at the altar promising to "cherish and love." Let's keep that promise. Blessed is the congregation whose pastor has a dedicated wife, for certainly they will be glad in her presence.

5. *Blessed is the congregation whose pastor is a shepherd, for they shall receive loving and tender care.* There are experiences in the ministry that have a tendency to

make us act like wolves rather than sheep. If we are not careful, we might become revengeful. There are times when we meet with stubborn people. There will be obstinate church councils. We will come in contact with church politicians. There will be members who seem to have only one goal in life, namely, to vex our soul and test our patience to the limit. But be of good courage; there are very few of these. In spite of these ministerial afflictions, we must exhibit the spirit of the shepherd. We must love. Remember that "love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (1 Cor. 13:7, 8).*

Henry Drummond said in his book *The Greatest Thing in the World*:

Where Love is, God is. He that dwelleth in Love, dwelleth in God. God is Love. Therefore love. . . . Lavish it upon the poor, where it is very easy; especially upon the rich who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all. There is a difference between *trying to please* and *giving pleasure*. Give pleasure. Lose no chance of giving pleasure. For that is the ceaseless and anonymous triumph of a truly loving spirit.—Pages 31, 32.

We must be more than cold, calculating administrators; we should be warmhearted, lovable men of God. We must be more than high-powered go-getters; we should be God-powered soul winners. We must be more than good loyal committeemen; we should be God's loyal committeemen. We must be more than strong, efficient churchmen; we should be strong in the Lord and in the power of His might.

Andrew Bonar was one of three brothers, all Presbyterian ministers. They did their work about a hundred years ago and left an enviable record for future generations. Long after Mr. Bonar's death someone decided to write a biography of that man. He went to his daughter, now an old lady, and asked what her earliest recollections were of her father as a pastor. She then told him how, when she was a small child, her father took her along to church one day, placed her in the back pew with her dolls, and told her to keep them quiet because she was in the house of the Lord. After some time she got a bit restless and she looked around and saw her father at the front of the church. He had just gotten up from his knees; tears were running down his cheeks;

and he came toward the rear of the church and looked for a name. Evidently he found the name he was seeking, for he stepped into one of the pews again, dropped on his knees, and prayed. The daughter said, "I dared not speak. It seemed God was in the place." Then she went on to say that her father did this many times that morning. She forgot to play with her dolls and watched her father. She said, "That day I got my first and real impression of him as a pastor. I had heard him preach many times, but then I was seeing him weep over the erring ones of his flock, for my father was a shepherd." Blessed is the congregation whose pastor is a shepherd, for they will receive loving and tender care.

6. *Blessed is the minister whose congregation consists of members who have a burden to share their faith, for this will keep him busy baptizing.* The greatest single blessing a congregation can be to the minister is to keep busy for God. This will keep them happy and the minister too. There are those who still think the church is a sort of orchestra society where they pay their dues, go and hear the orchestra play, and if they don't play well, stop the dues and look for another society. However, the church is not an orchestra society. The church is the orchestra. Every member belongs to it and each one has a part to play. We may not all be able to play the violin or cello, but there are other instruments that all can play. The pastor is the conductor. It is his responsibility to see that everyone plays, or participates. The minister who has a working congregation is blessed indeed.

7. *Blessed is the minister whose congregation does not engage in gossip and criticism, for he shall be spared many an ulcerating experience.* Criticism, of course, can be a great blessing if it is given at the right time, to the right person, in the right spirit, and with the right motive. Criticism given in kindness and with a sincere desire to help should always be welcome. Perhaps we don't like criticism any more than we do bad-tasting medicine, but it must be taken at times. It usually proves helpful.

The preacher Clovis Chappell relates an experience that he had when he was a young minister, which is rather to the point. He said he was sent out to be a pastor of a university church. His first service was absolutely terrifying. His oldest brother, a choice and scholarly man, was

present. This brother's heart was already bleeding for the young man, and young Clovis didn't want to make it bleed any more by mistakes he might make. The president of the university was also there. He had the habit of looking down at his shoes. He did this morning. Never once did he lift his eyes unto the hills from which the young preacher tried to bring him help. To make matters worse, there also was present that morning the pompous bishop. The chariot wheels drove heavily all during the sermon. This was indicated by the fact that at the close of the service one of the saints came forward and told him how many times he had scratched the left side of his head with his right hand. Said Chappell, "I don't know how many times it was, but I do know that the number was out of all proportion to the way my head was itching. I did not enjoy the criticism but since then I have sought to reduce pulpit scratching to a minimum."—*Anointed to Preach*, pp. 32, 33.

There is, of course, another kind of criticism that has as its motive to destroy the influence of the minister. This kind comes from beneath and is classed as cannibalism. Blessed is the minister whose congregation does not engage in this evil and satanic traffic. This kind usually parades itself in the presence, not of the pastor but of others. Quite often it appears around the dinner table when children are present. If any of us are guilty, let us hang our heads in shame. What a great blessing to the minister if gossip and criticism are foreign to his congregation.

8. *Blessed is the minister whose congregation continually prays for him, for this will be worth more than many words of commendation and praise.* One of the greatest helps a preacher can have is a praying congregation. Some of the greatest sermons which have ever been preached were great because there was great praying by the congregation. Many a meeting has been declared a wonderful success, not because of great preaching but because of great praying.

There are times when certain congregations feel that they ought to have a change of pastor. Bishop Gerald Kennedy, of the Methodist church, makes certain suggestions as to how a congregation can get rid of their minister. (1) Get the entire congregation to unite in prayer for him. He will become so effective that some larger

church will certainly be glad to take him off your hands. (2) Say "Amen" once in a while and he will preach himself to death in a few weeks. (3) Pat him on the back and he will work himself to death. (4) Rededicate your own life to Christ; then ask the preacher to give you a job to do. He will probably die of heart failure.

9. *Blessed is the minister whose congregation studies the Bible daily, for this will give him more time to do the work of an evangelist.* A pastor must, of necessity, spend many hours counseling people. We are living in a world full of many problems, and there are more on the way. I wonder, however, whether we don't tax the pastor with too many petty and trivial matters. It is my personal conviction that if we would study and pray more, many of our problems could be solved on our own knees in our own homes with our own Bibles. If the people today would still spend as much time with the Bible as they did a generation ago, many of the personal problems would not exist.

There are too many hours spent before television sets, and this is a poor substitute for the study of the Word of God. Television and radio solve few, if any, problems for us. In fact, they create problems. Let us all determine to study the Bible more. We should say with the prophet Jeremiah, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16).

Conclusion

Blessed are ye, congregations and ministers, if ye will work together for the advancement of the kingdom of God on earth. Rejoice, and be exceeding glad, for great is your reward in heaven.

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

SPECIAL REQUEST

Pastor Wadie Farag, 26 Massaha Street, Mohammed Awad House, Bulkeley, Alexandria, Egypt, United Arab Republic, desires to obtain a model sanctuary. Anyone having such a model for sale, please communicate with him.

Remember Joshua

DOREEN FOX

In the Old Testament one does not read of argument between Moses and Joshua. These men were kindred spirits. Both had made a decision to serve God. With them God's will was everything. They were meek men, but they were not weak men. They were directors, but not dictators. Though not supermen, physically or mentally, they were supremely dedicated. They had tenacity of purpose, though they knew nothing of tyranny. Disappointed they were, yet never permanently defeated. From one word could be gathered the secret of their success—obedience. They had their weak moments. God was not so concerned about that as He was about the fact that the habitual trend of their lives was wholeness for Jehovah.

It could be said that when Moses left the leadership of the children of Israel another "Moses" came among them, a "Moses" who had only exchanged a rod for a spear. Joshua was an able man, a man of decision, action, courage, and purpose. He took his work seriously. He took God seriously. When God said to him, "Turn not . . . to the right hand or to the left" and admonished him "to do according to all the law," Joshua believed God meant it. Joshua "left nothing undone of all that the Lord commanded." Joshua did as the Lord bade him. He went on from triumph to triumph because he allowed God to direct him and did not sit when God said, "Go."

Joshua displays an eagerness to be on with the work. It is recorded that Joshua rose up early in the morning and brought Israel by their tribes. On another occasion God told him to go and do battle with the Amorites, and immediately the order was given, the Scripture says, "Joshua therefore



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came unto them *suddenly*." He had to march all night in order to be where God wanted him to be in the morning. It is evident that self-sacrifice meant nothing to this man when he was getting the Lord's work through. Forty years of marking time in the wilderness had not made lethargic the man who had said, "Let us go up at once" when the spies reported to Moses.

In spite of his outstanding qualities, Joshua was very human. He needed the love, sympathy, and encouragement of his fellow men and his God. When God instructed Moses to appoint him leader, He remembered that Joshua "was dust" and understandingly said, "Moses, encourage Joshua." God spoke to Joshua many times Himself, and these contacts filled him with enthusiasm and courage. Since he had determined to be obedient, God could come close to him. He did not have to hide His face from His soldier servant. God had commanded him to be obedient, for He knew that disobedience would produce a guilty conscience, which in turn would sap his courage; and without courage he would never wrest Canaan from the heathen. Then there would be no inheritance for God's people. Without courage we will never help others into an inheritance in the heavenly Canaan; so let us remember Joshua, the man of obedience.

There came a day when God had to speak sharply to Joshua, not because of personal sin but because of sin in his congregation. Joshua was in a strange place—down with his face on the ground, his clothes in rags, dust in his hair, and defeat on his mind. He was really down, literally and emotionally. His efforts had not been successful. "Alas, O Lord," he cries, and

continues there, mourning. God is not prepared to listen to his words, for it is action that is needed. God cuts him short. "Get up, Joshua," He commands. "There is sin in the camp." "Get up and DO something about it." Joshua gathered himself together, shook the dust out of his hair, and early the next morning, launching an attack on the plague spot, soon had it done to death and buried. Only then did the Lord and victory step back beside him. Is there defeat in the camp? Remember Joshua. God will not listen to words when action is needed.

Joshua had made his decision for God. This made him keep marching and fighting when the odds were against him. More than once he was doing his best and still could not handle the situation. He had no material resources with which to conquer number-one opposition—namely, Jericho. Nothing daunted, he kept his people moving forward even though, at times, he must have felt a little foolish. When he had done *all* of his part, God crashed the opposition at his feet.

God sent him to fight the Amorites. They turned and fled. Joshua could not catch them all. They were getting away from him in spite of determined effort. God looked down, and opening up the armory of heaven, went into action with iced "bullets." How unexpected! How swiftly devastating for the opposers of God's people! God hit Joshua's problems squarely on the head. Who knows what God has clasped in His hand? Only those who go on and on ever find out. How clearly is this revealed in the life of Moses. If Moses had become enraged at not being allowed to go into Canaan, and had turned from God, what would have been the result? It does not bear thinking about. Moses kept on, however, marching even though it was to Pisgah, "a view and a death." Then God unclasped His hand, and Moses found a Canaan, a Canaan he had not had to fight for after crossing Jordan.

Joshua's decision for God made him a famous soldier of the sword. It made him a famous soldier of the Spirit. He was dedicated by reason of his having allowed the Holy Spirit to convince him that God was right in everything. With the Holy Spirit to give his words power he became a supremely successful soul winner. The testimony to his success is found in these words: "And Israel served the Lord . . . all

the days of the elders that overlived Joshua." Very often people stay with the Lord while the minister who first influenced them is in the district. When he moves, they move—out of the house of God.

Joshua did not need to read volumes on how to get along with people. Under the guidance of the Holy Spirit he instinctively knew. The example of his own life was his best influence. His firmness of decision gave his people confidence. We never read of Joshua's spending half the day walking in indecision up and down his tent or sitting under the nearest fig tree twirling his thumbs while debating the issue. The Holy Spirit knows he will listen, and so He tells him what to do. When morning comes Joshua knows and goes.

Joshua's courteous attitude won him friends. As revealed in the Scriptures, his manner is not that which provokes to resistance. He does not use the abominable bossy approach. He counsels firmly, clearly, and gently; then he says, "Choose." It is far from him even in leadership to override a God-given privilege of choice. If one could ask Joshua what he considered his greatest success it is almost certain that he would reply, "My greatest success is that I can say of my family and myself, 'We serve the Lord.'" No doubt Joshua, like many modern parents, felt that nothing in the wide world could compensate if his family was lost from the love of God. His home was his first sphere of responsibility to God. His example most certainly secured his family's decision to follow God also.

Had Joshua been a hot-tempered, sword-happy man, given to shouting and making foolish decisions, his people would have followed his example. This could have resulted in disaster and the disgracing of God's name when the majority of the tribes crossed the Jordan to take to task the leaders of the smaller group for having built an altar in their section of the land. The leaders of the minority, remembering Joshua's calmness in crisis, gave their irate accusers a peaceable answer that soothed their anger and allowed everything to be settled to everyone's satisfaction. Without this there could so easily have been sharp words flying, then sharp swords flashing, cutting, and killing. How the heathen would have mocked! "Behold the servants of the God of love. Behold the pious Je-

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Key Words in the Genesis Account of Creation

R. H. BROWN

The first step to be taken in studying topics concerning which there is testimony from both the Bible and natural science is to determine as accurately as possible the thought that the inspired writers were endeavoring to express by their choice of words in relevant statements. The Bible was written by men who sought by means of the thought forms and vocabulary available to them to convey to their fellow men the thoughts and scenes which had been placed in their minds by the Holy Spirit.¹

The word *create*, which appears throughout the first six chapters of Genesis is translated from the Hebrew *bara'*. Young's *Analytical Concordance*² lists 33 cases in which the King James Version translates the active form of *bara'* as "create," and two cases in which it is translated "make." This concordance cites translation of the passive form of *bara'* as "be created" in nine instances and "be done" in one instance. It lists two examples for each of the following translations of the intensive form of *bara'*: "choose" (Eze. 21:19), "cut down" (Joshua 17:15, 18), "dispatch" (one example in Eze. 23:47). The Revised Standard Version uses "make" rather than "choose" in Ezekiel 21:19, and "clear ground" or "clear it" rather than "cut down," in Joshua 17:15, 18.

The contexts of Joshua 17:15, 18 and Ezekiel 23:47 properly call for use of the intensive form of the verb *bara'*, but it is appropriate to the majesty, power, and timelessness of God that the intensive form



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of this verb is not used in the Genesis account of Creation.

Since a cutting operation is generally involved in creative fashioning of raw materials, the basic primitive idea of *bara'* was probably close to the thought of "to cut" or "to fashion by cutting." This is indicated by its usage in Arabic (a conservative sister language of Hebrew) in which the cognate verb still retains the idea of hewing (wood) or cutting ob-

jects out of wood, et cetera. Thus Joshua must have been using the verb in its most basic sense when he instructed the children of Joseph to "cut out" farmland from the wooded areas of their assigned territory. And Moses may not have been using too strong a figure when he wrote that God "cut out" man from the dust of the ground (Gen. 1:27, K.J.V., "created"). Although the same Hebrew verb is used in the two instances, we should note that producing a living adult human being from the elements in soil requires infinitely greater wisdom and skill than is involved in clearing forest land for agricultural purposes, and that while the children of Ephraim and Manasseh were dependent for their creative activity on the prior existence of the forested land of the Perizzites, God is able to call into use previously nonexistent elementary matter.³

The word *deep*, which appears in the King James Version of Genesis 1:2, comes from the Hebrew *tehom*. Young's *Analytical Concordance* cites translation of this Hebrew word in the King James Ver-

sion 19 times as "deep," once as "deep place," and 15 as "depth." Significant examples of translation as "deep" are Genesis 1:2; 7:11; 8:2; Job 38:30; Psalms 42:7; 104:6; Proverbs 8:28; Isaiah 51:10; 63:13. For use of the word *depth* to convey the meaning of *tehôm* see Exodus 15:5, 8; Job 28:14; Psalms 78:15; 106:9; 107:26; and Jonah 2:5.

The Septuagint translates *tehôm* by *abussos*, a Greek word that is rendered "bottomless pit" in the King James Version of Revelation 20:1, 3. Young's concordance lists *abussos* as translated five times by "bottomless pit" (Rev. 9:11; 11:7; 17:8; 20:1, 3) and twice by "deep" (Luke 8:31; Rom. 10:7). In this connection the following statement by Ellen G. White is of particular interest:

Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void; and darkness was upon the face of the deep." Prophecy teaches that it will be brought back, partially at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly." . . . Here is to be the home of Satan with his evil angels for a thousand years.⁴

This statement makes it clear that Jeremiah 4:23-27 describes the earth as it will be during the millennium, and also outlines many features of the condition it was in at the beginning of the Genesis Creation week.

It is not always appreciated that the word *earth* as generally used in the Bible does not have the same meaning it often carries in contemporary usage. In modern usage the term *earth* commonly refers to the planet we inhabit, and includes everything from the outermost extent of the stratosphere to the center of the planet's core. The linking of the word *earth* with *heaven*, and also *sea*, in such verses as Genesis 1:1; Exodus 20:11; Psalm 146:6; and Revelation 21:1, indicates that Biblical writers frequently used the terms translated by the English word *earth* to designate only the land portion of the section of our planet, which is classified in modern terminology as the biosphere—the region in which organic life exists. In contemporary scientific terminology the biosphere is divided into lithosphere (earth or land), atmosphere (heaven), and hydrosphere (sea).

Genesis 6:13 and 9:11 significantly use only the term *earth* in reference to the destruction produced by the Flood. Some changes in the atmosphere and in the water filling the larger basins on the earth's surface may have been associated with the Flood, but it was the pre-Flood land surface that experienced complete destruction. Changes that may have taken place in the atmosphere surrounding the planet and in the water held by the larger basins would probably not have been discernible without refined observations requiring modern instruments, but no one who had seen the surface of the planet before and after the Flood could be in doubt concerning total destruction of the original land surface and all air-breathing creatures whose life was based on dry land (excepting those salvaged with Noah in the ark).

Although this planet will exist in a chaotic state during the millennium as the abode of Satan and his evil angels, there will be no seedtime and harvest in the sense called for by the promise given in Genesis 8:22. Therefore, the term *earth* as used in this text must refer only to the organization of the land surface, a feature that will be destroyed by the upheavals associated with Christ's second coming.

Thus the weight of textual evidence leads to the conclusion that the first two chapters of Genesis describe the creation of the biosphere on the planet Earth as a home for Adam and Eve and their descendants. The extent to which this work may have involved reorganization of previously created matter in the inner portion of the planet or the production of previously nonexistent foundation material is left to speculation. Such speculation is proper activity for the geochemist and the astrophysicist in so far as the conclusions reached do not contradict the basic revelations that God has given through prophetic ministry. The person who seeks to extend to others the benefits of Bible truth need not fear in dealing with scientifically informed persons as long as he does not endeavor to present as divine truth, speculation that goes beyond the basic teaching of the Bible writers.

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- ³ Robert Young, *Analytical Concordance to the Bible* (New York: Funk & Wagnalls Co.).
- ⁴ R. H. Brown, in *The Ministry*, February, 1958, p. 11.
- ⁵ Ellen G. White, *The Great Controversy*, pp. 658, 659.

Why a Seventh-day Adventist Medical Work?

DUNBAR W. SMITH, M.D.

Seventh-day Adventists have God's last warning message to give to a dying world. This message is to go to every kindred and tongue. We are a comparatively small people. Why should we spend a major portion of our budget in the establishment and maintenance of expensive medical institutions for the care of the sick? Why should not this be left to the state and to other religious organizations while we devote our entire energies to preaching the message? These are good questions that demand an answer. We believe they can be adequately answered.

The great medical-missionary chapter of the Bible is Isaiah 58, which also has much to say about other lines of our work, especially that of Sabbath reform. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58: 12).

This is our special work. We are to search out the foundations of truth. We are to re-establish doctrine in its proper perspective, and we are also to re-establish the original methods of working for souls.

We base our medical ministry upon the life and work of the Lord Jesus. In Matthew there is a description of His comprehensive ministry: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and



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healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them" (Matt. 4:23, 24).

An analysis of this record indicates that the multitudes followed Jesus, not because of His birth or wealth, nor because He had a publicity agent and expensive effective advertising, but rather because He healed the sick.

When David Livingstone, home from Africa, addressed a group in Edinburgh, Scotland, he said, "God had only one son to give to the world, and He sent Him not only as a foreign missionary, but also as a medical missionary."

Yes, Jesus is the great medical missionary, the true pattern for the ministry of the church.

Christ stands before us as the pattern Man, the great Medical Missionary,—an example for all who should come after. . . . We are to do the same work that the great Medical Missionary undertook in our behalf.—*Medical Ministry*, p. 20.

In His complete and perfect ministry Jesus preached to the soul, taught the mind, and healed the body. It is interesting to note that He emphasized the healing ministry. A careful study of the New Testament will reveal that what is said in *The Ministry of Healing* is correct: "During His ministry, Jesus devoted more time to healing the sick than to preaching."—Page 19.

A devotional given at the Seventh-day Adventist Hospital Administrators' Council, Berkshire Camp, Wingdale, New York.

From 1939-1942 the respected author of this article was a missionary in Burma and Ceylon. For health reasons he had to return to the United States. He later graduated from the College of Medical Evangelists (1950), and is at the present time medical secretary of the Greater New York Conference and acting administrator of the newly developing Bates Memorial Medical Center, Yonkers, New York.

Jesus had but three and one-half years in which to establish the Christian church, develop its theology, and train its ministry. Three and one-half years is not a long time. It is less than the time required to finish high school or to get a Bachelor's degree. It is about half a term in the mission field. If Jesus, with so many important things to do, considered the medical work of such significance that He spent more time in healing the sick than He did in preaching, what emphasis should the church in these last days place upon it?

A study of the Bible plan of church work reveals that Christ intended that His people should place continued emphasis upon this ministry. The church today is to work as He worked. "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

Our work is clearly defined. As the Father sent His only-begotten Son into our world, even so Christ sends us, His disciples, as His medical missionary workers.—*Medical Ministry*, p. 24.

Should ordained ministers heal the physically sick? Read the record of the original ordination of the Christian ministry, the ordination charge which is as binding today as when first given by the Master to the apostles. "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14).

All too often in considering the work of the ministry we stop here and do not read the next verse. Verse 14 ends with a comma and the sentence continues: "And to have power to heal sicknesses, and to cast out devils" (verse 15).

The work of the Christian ministry in the days of Christ to this present time is not alone to preach but also to heal the sick. The dedicated, God-fearing physician is a part of this ministry of the church.

In the gospel according to Luke, a regu-

lar physician, the first evangelistic campaign is recorded. It was organized by the Master and all the apostles took part:

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. . . . And they departed, and went through the towns, preaching the gospel, and healing every where" (Luke 9:1-6).

That this healing ministry was not to be confined to the ordained ministry is obvious. In Luke also is the record of the organizing and sending forth of the laymen in the beginning of the great lay movement:

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come" (Luke 10:1).

What were they to do? "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (verse 9).

Some may have thought that this work was restricted to the time of Christ and the apostolic church, but the Master intended it to continue to the end of time, for in Mark the last chapter is a special emphasis on healing. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. . . . They shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:15-19).

I am persuaded that there is something significant about these words as they were the last uttered by the Saviour: "They shall lay hands on the sick and they shall recover." Did He emphasize this because the church would be prone to forget this important phase of ministry?

The medical ministry occupied an important place in the apostolic church. Peter healed the sick, as did Paul and Dr. Luke. At times Paul and Luke worked together, and at other times Luke, an accredited physician, engaged in evangelistic and pastoral work.

In the process of time apostasy appeared—not alone in doctrine but also in methods of labor. The church began to downgrade the physical. The body was to be mortified literally. Saints, so called, appeared who heaped abuse upon their physical bodies.

Simeon Stylites, revered as one of the greatest saints of his time, spent years on the top of a pillar. Because he did not bathe he was said to be the most filthy man in Christendom—and also the most holy. When this new and strange doctrine came into the church, the medical ministry went out.

There was an organization, however, that spanned the ages between the apostolic church and the churches of the Reformation, the prophetic church in the wilderness—the church of the Waldenses.

Some years ago while in Europe we visited the valleys of the Waldenses. We drove to the Italian Piedmont Alps and stayed at Torre Pellice. While there we explored the valleys and the places made sacred by the blood of martyrs. We especially wanted to visit the valley where the Waldenses held their annual synods and their camp meetings and where the school of the Barbes, that “school of the prophets,” was located. This alpine valley, the Torre del Pra, is said to be the most inaccessible place in Christendom. We had some difficulty in talking our guides into taking us there. We went up historic narrow defiles along the mountain streams on the trails that led to the Torre del Pra. There we were shown the remains of a building that once housed the school of the Barbes. In one room is a large flat rock upon which the Scriptures were laboriously copied by hand for distribution by the colporteurs and others. Here was a publishing work before printing was invented.

While there, it seemed to me that I was on sacred ground and that I should take off my shoes and rededicate my life to the finishing of the task for which so many Waldenses, our spiritual forefathers, gave their lives. They are in the true apostolic succession from Christ, through the apostles and the Reformation church, to us.

As I considered their doctrine—for they believed and kept the Sabbath and understood the nature of man as we do, and held most of our other beliefs—the thought suddenly struck me that while they had an educational system, a publishing and an evangelistic work, and many other things comparable to what was established in the apostolic church, where was the medical ministry? I wondered whether I was wrong in my conception of the importance of this work. When I returned to the States I did some investigating. I wrote to Prof. A. Vaucher in Geneva, Switzerland, and to

others, and discovered that the Waldenses actually had a “College of Medical Evangelists” as a part of the school of the Barbes in the Torre del Pra. There they trained well-qualified physicians and surgeons who went down to the cities of the plain to practice medicine and to place portions of Scripture in the hands of honest-hearted people they met. The church in the wilderness did have a medical ministry as had the apostolic church, and thus they were following in the footsteps of the apostles and the Master Himself.

“Those *Barbes*, who remained at home in the *Valleys*, (besides their officiating and labouring in the work of the Ministry) took upon them the disciplining and instructing of the youth (especially those who were appointed for the Ministry) in Grammar, Logick, Moral Philosophy, and Divinity. Moreover the greatest part of them gave themselves to the study and practise of Physick, and Chirurgery [surgery]; and herein they excelled (as their Histories tell us) to admiration, thereby rendring themselves most able and skilfull Physicians both of soul and body. Others of them likewise dealt in divers Mechanick Arts, in imitation of St. Paul, who was a Tent-maker, and Christ himself.”—MORLAND, quoted in L. E. Froom, *The Prophetic Faith of Our Fathers*, vol. 1, pp. 841, 842.

With the coming of the great Reformation there were those who stressed this phase of the ministry. Martin Luther was one. Savonarola, the Italian Reformer, was slated to be a physician. And later, in the great revival in the Protestant church that took place in the eighteenth century, the Wesleys were much interested in the healing arts. John Wesley not only practiced health reform, being a vegetarian and a promoter of many of the principles for which we stand today, but he treated the sick. As he went by horseback on circuit, covering thousands of miles in preaching the Methodist faith, he carried with him a bag of medicines and treated those who were ill. On one occasion his bishop, for he remained through life a member of the Church of England, chided him for this. He replied that of necessity a minister of the Christian church must take care of the physical along with the spiritual and mental. The Pietists in Germany believed the same. They insisted on their theology students studying medicine for at least two years. They founded hospitals and emphasized the healing ministry of the Master.

In time God's great prophetic timepiece struck the hour and the remnant church

(Continued on page 25)

The Partnership of Power

GEOFFREY E. GARNE

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"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

Surely this precious promise contains a gracious invitation to a minister, to bring his wife with him when he comes to the altar to offer his sacrifice of intercession for his people!

"If two of you. . . ." The promise provides for *any* two. They can be brethren in service. They can be friends. They can be fellow church members. They can be husband and wife. Indeed, what better prayer partnership could possibly exist than that of partners in marriage?

". . . shall agree." What stronger tie of agreement exists on earth than the bond of agreement between husband and wife? They share mutually the burdens of home responsibility, of child training, of making "ends meet," and of life together in general. What person, whether he be bosom pal or lifelong ministerial colleague, could enter as fully into the stresses and strains of a minister's experience as does his wife? His successes are her successes; his failures, her failures; his disappointments, her disappointments; his joys, her joys. What can ever happen to a minister that does not affect his wife? What experience can he possibly pass through that does not touch her life? Here indeed is a relationship that forms the perfect field for fulfillment of the Saviour's promise.

". . . touching any thing that they shall ask." What two persons could ever come together on bended knee who have more of mutual interest to pray for than a minister and his wife? The list is inexhaustible. The scope is unlimited. Here is room for

Here is an administrator's passionate plea for specific types of prayer as the solution of many of our problems. This is a thoughtful presentation that touches the basic source of power in the lives of God's ministering servants.

an unending exploration of divine depths and heavenly heights!

Why then are we so slow to seize this, the greatest of all opportunities that thrusts itself in our very faces, of *really praying* together as yokefellows in marriage and service? Why are we so reticent to tap the spiritual resources that are to be found by sinking the shaft of united prayer right in our own living room or bedroom? We travel hundreds of miles and spend vast sums of money to attend workers' meetings and to experience the power that results from praying with fellow ministers. These seasons of spiritual refreshing are not to be decried. Yet the treasure that we go in search of is no farther from us than the loyal little woman who sits opposite us at our breakfast table! How strange that we hesitate to take our wives with us into the holy of holies, when we enjoy together every other kind of pleasure that marriage makes possible. Together we engage in social and cultural pursuits. We exult in our mutual intellectual activities. We participate together in many adventures of the spirit. Yet when it comes to those appointments with God that concern the eternal destiny of the souls for whom we are working, we feel that we must go to the throne room alone!

By now it has become obvious to the reader that we are not here speaking of family worship. We accept the fact that every worker has family worship. That goes without saying. Nor are we here speaking of the private devotions that a father and mother have on their own, when they present their family circle to the Lord. That is good and necessary and greatly to be commended among both ministry and laity, but in the life of a worker it is not enough. What we are here discussing is the role of the worker and his wife as a priest and priestess of their congregation. Our theme is the ministry of intercession. Our burden is that as husbands and wives we need to participate in this phase of our ministry *together*, as we do many other phases of service as shepherds and shepherdesses of God's flock. Alas, too few of our workers have tasted the joy of mingling their tears with those of their wife in prayer for the souls on behalf of whom they labor! This is a blessedness of which only those who know it can speak.

This priestly office of a ministerial couple is not discharged by kneeling together at the bedside for five minutes and "remembering" all God's people before Him in a general way. Those who would enter into this experience must be unhurried. Nor can they be satisfied with vague requests. The ministry of intercession is *specific*. As priest, a minister speaks to God about specific people and their specific needs; as prophet, he speaks to people about a specific God and His specific provision for their needs. The reason why so much of our preaching is vague and general is because our praying is vague and general. If we did more specific praying we would do more specific preaching.

To a pastor and his wife this united ministry of intercession means laying before the Lord every member of the congregation, name by name and home by home. (And this is not impossible in large churches, for there are usually several ministers on the staff.) It means talking to God about the material needs of Sister Brown, the widow; the physical needs of Brother Green, the invalid; the spiritual needs of Brother Grouse, the critic; of Sister Gray, the gossip; of the world-loving Brother and Sister Black. The partners in such a prayer ministry will present to their heavenly Father all the boys and girls of their church individually, pleading with God for

their salvation, even as they do for their own. They will intercede for the young people of their flock and refuse to be turned aside until every one has taken his stand on the side of Christ. Blessed are the people who have such a pastor and his wife to minister to them!

To the evangelist and his wife such a prayer ministry will mean knocking together at heaven's door on behalf of the precious people attending the meetings, pleading with God for each one in turn, until they have taken their stand on the side of Bible truth. Such a spirit of intercession will result not merely in souls being added to the church books but in souls being born into the kingdom of God. What is it that leads us to expect that there shall be less agonizing when souls are newly born into the kingdom of God than when babes are born into the natural world? More earnest, intercessory prayer on the part of those engaged in public ministry will result in more genuine conversions in our evangelistic endeavors.

To the departmental secretary and his wife such a prayer partnership also has tremendous significance. If his field of endeavor is the MV department, he and his partner can take to the Lord all the MV and JMV leaders in their conference, praying for each in turn. If the conference is not a large one, they may even be able to pray for all the young people in their field. Likewise, the home missionary secretary and his wife can intercede for all the home missionary officers of their conference. What a mighty tide of lay witness would result from such a volume of intercession on the part of our home missionary secretaries all over the world! In the case of the publishing secretary, there are all the literature evangelists and their families who can become the subjects of this blessed prayer partnership. And think of the blessings that will flow earthward when all our secretary-treasurers and their wives can be found on bended knee praying regularly for all the treasurers and church clerks of their respective conferences!

To the Adventist academy teacher and his wife or college professor and his wife this prayer ministry will be interpreted in terms of intercession for all their students. And the principal, in turn, will kneel with his wife to pray for all the members of their staff. What matchless scenes of revival will be witnessed on every campus when

such a program becomes a living reality!

Finally, the conference president has the priceless privilege of uniting his heart with that of his wife in earnest entreaty for every worker in their conference team. In the course of several months they may even be able to pray for every member and family making up their constituency. In the case of a large conference this would probably be practically impossible, but at least they should have on their list all the isolated members, for whose spiritual welfare they are, of course, responsible.

Thus this covenant of prayer between workers and their wives can be interpreted into every phase of our denominational program and its principles applied to every level of our organizational structure.

"It shall be done for them of my Father which is in heaven." We stand overwhelmed when we try to scan the horizon of possibility that this promise opens up to our view! "It shall be done *for them*." A special measure of blessing is promised when two disciples pray. And when those two disciples are husband and wife, Heaven surely draws especially near to seal a blessing to the praying pair and to grant the desires of their hearts in fulfillment of Christ's own promise.

Here is the key that will unlock to the discouraged and unfruitful worker the door to productiveness and success. Here is the highway on which the successful worker may travel to the heights of abundant success. Here is the secret of spiritual power. Here is the source of spiritual plenty. Here is the fountain of spiritual blessing. Here is a program that will lift any worker who is dissatisfied with being bogged down in the marsh of the-brethren-are-pleased-with-my-records mediocrity to the realms of spiritual excellence. Here is the blueprint that will transform ministerial dwarfs into mighty men of valor.

We are not suggesting that such a program of united prayer is to be considered as a kind of magic formula which will compensate for slothfulness or neglect of duty. Prayer is never a substitute for work. Work is never a substitute for prayer. The results enjoyed by a ministerial couple who pray together will be in direct proportion to the measure in which they work together.

Nor are we suggesting that such a prayer partnership should replace those

seasons when a minister goes aside to plead with God for his people on his own. There ever must be regular times when a man must be alone with God. Not even his wife must be permitted to intrude within the precincts of this sacred circle. Likewise a minister's wife must have her private audiences with the King, not merely as the wife and mother of her home, but as the shepherdess of the flock. The prayer partnership of which we are speaking is something apart. It stands aloof from any other important phase of divine worship or religious devotion. It is special. It is sacredly different. It is the richest human realization of the most sublime divine promise—the promise of Matthew 18:19. It is the partnership of power.

Remember Joshua

(Continued from page 11)

hovahites; come, see how they love one another!"

Joshua's character glows from the Old Testament with heart-warming radiance. When deceived he does not break his word. Instead of "flying off the handle" in rash retaliation, he organizes the deceivers to good purpose. "Biting" their heads off (with a sword) will not improve them, but placing them where they will be influenced by the worship of God certainly will. They will learn, too, that all deceivers go into bondage. If they escape physical bondage they will go into bondage to a troubled mind, which is much worse.

Joshua is never so great as when he has to deal with Achan, the man who made a fool of him, his soldiers, and his God. In spite of the embarrassing defeat, he goes to the cause of it all, and without anger and harshness says, "My son, . . . tell me now what thou hast done." When we read this it brings to our remembrance the record of the compassionate look Christ gave Peter when he had taken to himself the deceitful language of this world.

Joshua, the man of decision, courage, action, and obedience, laid down his sword, but his record of victory marches on around the world with the soldiers of the cross.

It is right to be contented with what we have, never with what we are.—Mackintosh.

The General Conference Research Committee recently studied a manuscript that they felt had some worth-while thoughts on the uses of the term "the law." Its present form represents a helpful cooperation between men well qualified to present their point of view. We think this article will be worth study and preservation.

The Everlasting Ten

W. M. R. SCRAGG, A. P. SALOM, A. S. JORGENSEN, D. FORD

Australasian Division

From the apostle Paul's day to our own there has been much "striving about the law" which has frequently proved "unprofitable and vain." With good reason did Martin Luther declare that one of the most important tests of true theology is the ability "rightly to deal law and gospel."

The Scylla and Charybdis menacing every mind that has not been illuminated by the Holy Spirit are legalism and antinomianism. While the former by law would "frustrate the grace of God," the latter would "make void the law through faith." The Pharisees of Christ's day and the Zwickau prophets of the Reformation era typify the extreme forms of these perversions. Remarkable indeed is the fact that the great symbols of Protestant faith at the time of the Reformation successfully steered between these doctrinal monsters, and affirmed the perpetuity of the normal requirements of God once written with the divine finger on tables of stone. (See *Answers to Objections*, F. D. Nichol, pages 496-504.)

Since the rise of the Advent message there has been increasing departure in Protestant circles from the landmarks of the Reformation, and we would anticipate that this would be true with reference to the Biblical code of duty, as well as in other areas of Scripture. Those who in modern times present the commandments of God, in contrast to the traditions of men, encounter much opposition from the churches that once affirmed in the strongest

terms the perpetuity of the Ten Commandments. It would appear that the battle against antinomianism needs to be fought again, and this time more conclusively than in the sixteenth century.

The spearhead of the attack against the binding obligation of the code proclaimed at Sinai consists usually of the misuse of texts such as Luke 16:16; John 1:16, 17; Galatians 2:19; 3:18-25; Romans 3:21; 6:14; 7:1-6; 2 Corinthians 3; and Colossians 2:14-16.

Seventh-day Adventists must admit, as the first Protestants admitted, that on the face of them, these texts do testify to a New Testament opposition to law. This cannot truthfully be denied. The passages referred to all mention law, and do so with some apparent aspersion. What explanation is there for this?

First, it should be recalled that the New Testament was written when the extreme of legalism rather than antinomianism dominated the religious scene. The New Testament exponents of righteousness by faith therefore aggressively repudiated law as a method of salvation in order that men might turn to Christ and to Him alone for righteousness. There is, however, another reason also for the confusion resulting from some interpretations of these texts. Interminable striving about law has been possible these many centuries because the term itself has several meanings rather than merely one. This is why texts

"against" law can be used to "contradict" texts "for" law. When opponents on the Sabbath use such texts as these listed above to confound those who believe in the present standing of the Ten Commandments they are frequently interpreting "law" in these texts as a synonym for the Ten Commandments. Inasmuch as most of the contexts concerned give emphasis to the dissolution of the obligation of the *Mosaic code as a whole*, it becomes apparent that such interpretations of the word *law* are erroneous and misleading. Seventh-day Adventist workers need to be careful lest they repeat the same error in their use of a different line of texts employing the Hebrew word *torah* or the Greek *nomos*. As Dr. E. Heppenstall has pointed out, "There must be a distinction made between the term 'law' as it is used in the New Testament and this term as it is used in the Christian church."¹

The *Seventh-day Adventist Bible Dictionary* in its article on "Law" recognizes the various meanings of the term:

[Heb. *Tórah*, "direction," "instruction"; *dath*, "regulation," "law"; Gr. *nomos*, "rule," "principle," "law."] In the Bible, a set of principles or standard of conduct. The usual Hebrew term translated "law" is *tórah*, a term signifying all the revealed will of God, or any part of it. Unless the context indicates otherwise, "law" in the OT usually denotes the divine "instruction" God had given His people (Gen 26:5; Ex 16:4, 28; Ps 1:2; 19:7; 119:1, 165; Is 1:10; 8:16, 20; etc.). This "law," or written revelation of God's will, made known the divine purpose for the Hebrew people in OT times. To the devout Jew, God's "law" was equivalent to His plan for the salvation of the world. It is in this sense that Isaiah says "the isles shall wait for his law" (Is 42:4). The instructions God imparted to Moses came to be known as "the law of Moses," that is, the instruction given by Moses (Jos 8:31; Neh 8:1; Lk 2:22; 24:44; Acts 28:23; etc.). In view of the fact that the instruction imparted to Moses occupies a major part of the first 5 books of the Bible, commonly known as the Pentateuch, the Jews often referred to the Pentateuch as "the law of Moses" (Lk 24:44; Jn 1:17; cf. Mt 5:17, 18).

In the NT the term "the law" is used with various shades of meaning, and unless these different aspects of "law" are kept in mind, and the context examined to ascertain which shade of meaning the writer is alluding to, the modern reader of the NT is almost certain, at times, to misconstrue what is said about the "law." To a Jewish reader or to one familiar with the Jewish religious system, the different nuances of the word "law" were clear, and a speaker or writer could shift rapidly from one to another without being misunderstood, since the context of his remarks would be sufficient to make

his meaning clear. In fact, to the devout Jew all the different shades of meaning implied by the word "law" were, for practical purposes, one, and each blended almost imperceptibly into the other. Furthermore, the Jews did not ordinarily distinguish between moral, ceremonial, civil, and health regulations, since God was the author of them all, and all were binding upon His people. To the modern reader, on the other hand, this can all be very confusing. In the NT the word "law" is used in 2 distinct but closely related senses: (1) Scripture as a revelation of the divine will (see Jn 12:34; 13:24; etc.). In Jewish terminology the word "law" may refer to the Pentateuch, the 5 books of Moses, in contrast with the Prophets and the Writings, or the Hagiographa—the 3 divisions of the OT according to the Hebrew canon (see Lk 24:44). Occasionally they used the expression "law of Moses" when referring to the Pentateuch, but more often simply the word "law" (see Mt 7:12; 11:13; 12:5; 22:40; 23:23; Lk 10:26; 16:16, 17; Jn 1:45; 7:19; 13:15; Rom 5:13, 20; 7; etc.). At times the word "law" is used in connection with the Decalogue, though in some instances "law" may refer specifically to the Pentateuch, of which the Decalogue is an integral part (Mt 22:36-40; Rom 7:7; Jas 2:10-12). (2) The Jewish religious system as a whole, or some particular part of it (Jn 1:17; Acts 18:13, 15; 22:3; Rom 6:14, 15; Gal 3:19-25; etc.). The Jewish religious system was, of course, based on the revelation of God's will as contained in the OT Scriptures, particularly the Pentateuch. Sometimes the term "law" refers particularly to the ritual law, the characteristic outward feature of the Jewish religious system (Lk 2:22-24; Acts 15:5, 24; etc.). The expression "works of the law" commonly refers to the requirements of the ritual law, though such law is also spoken of as "the law of the Lord" (Lk 2:23). In Heb 7:12 "law" refers to that part of the Law of Moses dealing with the priesthood.

Obviously, texts referring to "the law" should be used only after the most careful study of the context in order to ascertain the intent of the inspired writer, and with a fine sense of discrimination.

All authoritative theological works confirm this delineation of the meaning of "law" given by Adventist scholarship. In view of the fact of the multi-meaning significance of the term "law," we might well ask, Is there some more-direct route in presenting the truth of the eternal nature of the Ten Commandments rather than striving about "law" texts? The burden of this article is to point out that there is such a route, one that is completely reliable from a Biblical standpoint and which also is irrefutable in polemics.

It often has been pointed out that the one book in the Bible written especially for the last days and the last church is the eschatological book of Revelation. This is the scripture that most of all deals with

the last things. From the first chapter to the last it points to the return of Jesus, and the last half of the book in particular describes the final crisis that will determine the destiny of the generation living on earth just prior to the Second Advent. In these last chapters we find a call to that wholehearted worship which is manifested in complete obedience to "the commandments of God." Twice the remnant church is characterized as a commandment-keeping church (Rev. 12:17; 14:12). Attention often has been called to these points. What has not been so frequently observed, however, is the fact that the writer of Revelation nowhere uses the word *law* in the Apocalypse or in his Epistles.² It would seem that the Holy Spirit, foreseeing the controversies that would ensue over the Pauline references to law, admittedly containing "some things hard to be understood" (2 Peter 3:15, 16), planned that John should exalt God's moral code above all possible misconstruction and polemics.

Central to all the visions of the Apocalypse is the heavenly sanctuary (see Rev. 1:12; 4:1; 8:3; 15:5; etc.) In Revelation 15:5 John refers to this sanctuary as "the tabernacle of the testimony," thus directing us in the omega of Scripture to the usage of that same term found in the alpha of the Inspired Word. In the Pentateuch of Moses "the tabernacle of the testimony" is referred to repeatedly. Why was it given this name? Because in its heart resided the ark, which housed "the tables of the testimony"—the Ten Commandments. *The term "testimony" as found in the Bible's first five books means the Ten Commandments and only the Ten Commandments, and the recurrence of the term in the last book of Scripture identifies these same commandments as still central in the plan of God during the Christian dispensation.*³ The focal point of the work of redemption in heaven is referred to as "the tabernacle of the testimony," revealing afresh what was typified by the Mosaic sanctuary—namely, that the sacred will of God is the cynosure of all heavenly beings, and the very basis of all divine acts.

The Mosaic recital is so written as to make it evident that the whole of the typical ceremonial service would have been unnecessary but for the presence in the Most Holy Place of the record of the holy will of Jehovah. (See Exodus 25:10, where the first item of the sanctuary discussed is

the ark containing the Ten Commandments; compare Leviticus 4:1.) Furthermore, this ancient history makes it clear that God Himself made a distinction between the tables of stone and His other requirements. The Ten were written by His own finger and placed within the ark, while all other commandments were written by Moses and placed at the outside of the ark (Deut. 31:26, margin). Thus it was God, not Seventh-day Adventists, who separated the Ten Commandments from all other features of the Mosaic code.

Many authorities may be cited as recognizing the Biblical evidence that the Ten were frequently referred to as the "testimony."

TESTIMONY . . . *The two tables of stone, whereon the law, or ten commandments, were written, which were witnesses of that covenant made between God and his people, Exod. 25:16, 21 31:18.*—CRUDEN, *A Complete Concordance*.

The Decalogue, which is often called "the testimony" (Exod. XVI:34; XXV:16, 21, etc.).—*The Pulpit Commentary*, on 2 Kings 11:12.

Before the Book of the Law was completed, the word testimony (eduth) was used specially to denote the Ten Commandments.—*Wordsworth Commentary*, on 2 Kings 11:12.

"He now uses a word Marturion, Testimony, familiar to Jewish ears, especially to readers of the Pentateuch in the LXX, "where it is found about thirty times, and signifies the (eduth), "Testimony," i.e. of the Holy of Holies. . . . The Tables of the Law were "The Testimony," the Ark was "the Ark of the Testimony." See Acts 7:44; Rev. 15:5.—*Wordsworth Commentary*, on 1 Tim. 2:6.

The testimony . . . the term commonly used of the Ten Commandments.—*The SDA Bible Commentary*, on 2 Kings 11:12.

They are . . . "the testimony," the witness to men of the divine will, righteous itself, demanding righteousness in man. . . . It is by virtue of their presence in it that the ark becomes, in its turn, the ark of the covenant (Numb. x, 33, etc.), that the sacred tent became the tabernacle of witness, of testimony (Exod. xxxviii, 21, etc.).—*McClintock and Strong's Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, Vol. 10, p. 272. Art. "Ten Commandments."

A designation of God's law as testifying the principles of His dealings with His people. So the ark of the covenant is called the "ark of the testimony" (Ex. 25: 22), as containing "the testimony" (ver. 16), i.e. the tables of the Law upon which the covenant was based.—*International Standard Bible Encyclopaedia*, p. 1852.

(Ten Commandments) still more frequently . . . called "The Testimony" as the attestation of the will of God concerning human character and conduct.—C. HODGE, *Systematic Theology*, vol. 3, p. 272.

Something *evidential*, i.e. (gen.) *evidence* given or (spec.) the *Decalogue* (in the sacred Tabernacle).—*Strong's Concordance*, on Marturion.

See also *Smith's Bible Dictionary*, et. al.

Two other terms are used by John in Revelation for the Ten. They are "covenant" and "commandments." A similar passage to Revelation 15:5 is Revelation 11:19, which refers to the "ark of his testament," and between these two texts are others which describe the people of God on earth (in the sanctuary's court) as those who "keep the *commandments* of God" (Rev. 12:17; 14:12). Exodus 34:28 and 29 makes it clear that all three terms—testimony, covenant, commandments—may be applied to the Ten, and it is in this way that John uses them. Earlier in the New Testament such texts as Galatians 5:1-3 clearly testify to the fact that the rule of life now to follow is not the keeping of the whole law. Such references, however, as Galatians 5:6; 6:15; and 1 Corinthians 7:19 show that whatever in the law has ceased to be binding, the commandments, implemented by faith and love in one who has become "a new creature," remain forever. It is John who identifies these enduring commandments by the texts in Revelation already mentioned. He portrays both the people of God on earth and the worshipers in heaven as paying allegiance to that same code which was once enshrined in the ark of the earthly Holy of Holies. It should be emphasized that this code in both cases consists of all ten of the commandments, and therefore the Sabbath remains sacred throughout all dispensations.

The worker for God today is counseled to present the binding obligation of God's eternal requirements by dwelling upon the evidence from Revelation as supported by the parallel reference from the Pentateuch.⁴ Such an approach in any preliminary presentation of the truth will avoid all controversies over texts employing the word *law* and will result in the conviction of many. It should be remembered, however, that the compelling of mental assent is useless unless the heart is won; and the Lamb of God who honored the divine code by His atoning death should be so exalted by every minister in his word and manner that the hearts of the listeners will be melted and the truth become desirable.⁵

Anomia, rendered "transgression of the law" means "lawlessness," as in the Revised Version.

³ See Appendix A.

⁴ See Appendix B.

⁵ See Appendix C.

Appendix A

The Hebrew word for testimony is '*eduth*', and in the NT it finds its nearest Greek synonym in the word *marturion*. This is amply demonstrated by the Septuagint. Neither of these words in themselves necessarily signify the Ten Commandments, but when they are associated with the service of the tabernacle they always do so refer. (See Num. 1:50, 53; 17:8, 10; 18:2; Acts 7:44; Rev. 15:5.)

Appendix B

Two Approaches to the Ten Commandments

First Approach—based on the three terms for the Ten Commandments used in the book of Revelation.

- (1) Rev. 15:5 Tabernacle of the Testimony
- (2) Rev. 12:17 Commandments of God
- (3) Rev. 11:19 Ark of the testament

These texts prove without any disputation that the Ten Commandments are in prominent focus sixty years after the cross, and thus they were not affected or abolished at the cross.

The basic OT text Ex. 34:28, 29.

- (1) Covenant equivalent of testament
- (2) Ten Commandments
- (3) Tables of the Testimony

Ark of the Covenant (from Hebrew *berith*):

Num. 10:33; Deut. 10:5; Joshua 8:33; 1 Sam. 6:15; 2 Sam. 6:2; 2 Chron. 35:3; Ps. 132:8; Heb. 9:4; Rev. 11:19. Greek *Diathēkē*—Covenant or Testament.

Commandments of God (from Hebrew '*asereth hadebarim*'; Greek *entolas*)

Ex. 20:1-17	Matt. 5:19
Deut. 4:13	Matt. 19:17
Deut. 10:4	Mark 7:7-15
Deut. 5:29	Luke 23:54-56
Deut. 13:4	John 15:10
Joshua 22:5	1 Cor. 7:19
1 Kings 2:3	cf. Gal. 5:6; 6:15
1 Chron. 29:19	2 Cor. 3:1-3
Ps. 78:7	1 John 5:2, 3
Ps. 119:151	Rev. 12:17
Prov. 4:4	Rev. 14:12
Eccl. 12:13	Rev. 22:14
Isa. 48:18	

Testimony of the Lord (from Hebrew '*eduth*')

Ex. 31:18	Ex. 38:21
Ex. 25:16, 22	Num. 17:4, 7
Ex. 16:34	Num. 18:2
Ex. 40:20	2 Chron. 24:6
Lev. 16:13	Acts 7:44
Num. 4:5	(Rev. 15:5
Joshua 4:16	Testimony from Marturion which refers to the Decalogue in this passage according to Strong.)
2 Kings 11:12	
Num. 1:50	
Num. 1:53	
Num. 10:11	

Having proved from the terms used in Exodus
(Continued on page 27)

¹ *Our Firm Foundation*, vol. 1, p. 460.

² 1 John 3:4 in the Authorized Version is a mistranslation.

This May

Star

The words above form the title of a small picture pamphlet—produced in striking art work, printed in black and red, and being used to begin a new evangelistic program in which minister and layman can work together successfully.

Some of the forceful headings in the pamphlet are as follow: "Jesus Kept the Sabbath," "God Made the Sabbath When He Made the World," "He Made It for Man, Not for the Jews Only," "God Enjoins Sabbathkeeping in His Ten Commandments," "Christ's Death Did Not Abolish or Change God's Law or Sabbath," "The Lord's Day Is Not Sunday, but the Sabbath," "In Fact, the Sabbath Will Be Kept in Heaven."

The climax and appeal comes with the following illustrated titles:

"Then Why Do People Today Keep Sunday as a Holy Day Instead of the Seventh Day, According to the Commandment?" This is followed by several gripping pages and reaches the peak on the back page when it invites the reader to fill out an attached post card and mail it in for a free booklet. The free offer is the 128-page book entitled *From Sabbath to Sunday*.

Four hundred thousand of these unique booklets printed by the Southern Publishing Association sold out immediately. Half a million are now in the process of being printed. The price is \$18.50 a thousand regardless of quantity delivered to the churches. The reply card is priced at \$9.50 a thousand and is perforated and attached to the back of the brochure. *Under no circumstances are the tracts to be distributed without these cards properly self-addressed.*

This program is still in its experimental stage. Pastor W. R. May of the Texas Conference makes the following pertinent suggestions.

1. Extreme caution should be exercised in covering a whole city unless it is rather small. The important thing is a carefully organized program of follow-up visits by qualified individuals. The very nature of the tract arouses interest quickly and unless there is immediate follow-up this will be lost. It is imperative to strike while the iron is hot as time and money are wasted, plus the fact that the territory will be scorched and future efforts to arouse interest on this subject will be more difficult.

It is suggested that a maximum of 10,000 of these tracts be distributed at one time. According to various pilot programs this will result in one hundred to two hundred and fifty interests. It is easy to understand that any more interest than this would be too difficult for any pastor of an average church to follow up effectively. The result is discouragement when you see people interested and you just cannot visit them. A larger city should be worked by sections and the interested ones be visited until things crystalize.

2. It is important that the first contact should be made by someone who has the know-how, preferably the pastor. This first contact spells success or failure in most cases.

3. After the first contact studies can be arranged to be given by a layman and

ttle You!

his family. Many of our laymen are qualified for this type of work and can fit into this program in a marvelous way. It is suggested that the layman work with the interested ones, settling their minds first on the Sabbath question and then presenting certain other key Bible subjects. Thus leading the people to the place where they will be eager and ready to attend an evangelistic meeting.

4. It is believed that an evangelistic meeting fits in better after the interest has been carefully sorted, surveyed, and worked. With studies being conducted plus special visits by the pastor the situation finally demands a public meeting. The meeting can be scheduled to handle the questions of the people on a mass basis.

5. It should be emphasized again that a local address on the card fastened to the back of the picture-tract is a must! The book *From Sabbath to Sunday* should by all means be sent to those who request it. We urge that this plan be consistently followed as any deviation weakens the program.

6. A careful financial program should be mapped out for the church. This project is rather costly and the church must be prepared to underwrite the program regardless of the results. In some areas there is a far larger demand for free books than in others. Preliminary reports of the results of this project indicate from 1-2% response.

We urge our men to try this tremendous seed-sowing project prior to a public evangelistic campaign but it should be handled with care. We request any who have tried using these tracts to send us a brief report for publication.

J. R. SPANGLER

Why a Seventh-day Adventist Medical Work?

(Continued from page 16)

came into existence. Here is an organization that would be known as "the repairer of the breach; the restorer of paths to dwell in." Here is an organization that would restore the ministry of Christ in its great threefold application for the soul, the mind, and the body. And the church is living today in "the time of restitution of all things" (Acts 3:21). If the Adventist Church did not have a medical ministry, it would not be a complete church doing the will of God in these last days. Of necessity it must carry on the same ministry of the Master.

The question is, Are we using it as effectively as we should?

How slow men are to understand God's preparation for the day of His power! God works today to reach hearts in the same way that He worked when Christ was upon this earth. In reading the word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us?—*Medical Ministry*, p. 246.

He designs that the medical missionary work shall prepare the way for the presentation of the saving truth for this time—the proclamation of the third angel's message. If this design is met, the message will not be eclipsed nor its progress hindered.—*Counsels on Health*, p. 518.

(To be continued)



Ministerial Association Sponsors Summer Schools in Indonesia

PAUL H. ELDRIDGE

Secretary, Ministerial Association, Far Eastern Division

A NEW effort to provide additional training for field workers was undertaken in Indonesia during 1963. This was in the form of a special six-week summer school session. Sponsored by the Ministerial Association in cooperation with Indonesia Union College, this session was held in two sections, one at the college campus in Tjisarua, Bandung, and the other at the Celebes Training School, Kawangkoan, Menado. Ministerial workers and teachers from the various local missions were joined by teachers from the training schools. A few students also took advantage of this

opportunity to add to their scholarship.

The section of the summer school held at the Indonesia Union College was under the direction of Bryce Newell, acting president of the college. Guest professors were Paul H. Eldridge, Ministerial Association secretary of the Far Eastern Division, and Pangarisan Sitompul, ministerial association secretary of the Indonesia Union Mission. Paul Eldridge taught two classes, church administration and pastoral problems. Pangarisan Sitompul taught a class in systematic theology and apologetics. Two hours of college credit were offered

in each of these classes for those who could qualify to receive college credit.

Ministerial workers and teachers from five local missions, West Java, East Java, West Kalimantan, South-East Kalimantan, and North Sumatra, were in attendance. In addition, fifteen teachers of the Indonesia Union College staff and a large number of students also joined the classes. The total enrollment for the summer session at the Tjisarua campus was eighty-eight.

A ceremony honoring those who had completed these special courses was held on Wednesday evening, July 17, in the college chapel. Certificates prepared by the Ministerial Association were presented to all who had successfully participated.

The North Celebes section of the summer session was held at the Celebes Training School, in Kawangkoan, Menado. R. H. Tauran, dean of Indonesia Union College, and William W. Pohle, professor of Bible at Indonesia Union College, were the guest professors. Courses offered were Bible doctrines, church organization and worship, Spirit of Prophecy, and general psychology. The total enrollment of 118 included a large number of ministerial workers and teachers from the North Celebes Mission. This mission, under the leadership of A. M. Bartlett, has a church membership of more than 12,000. Their goal for 1963 was 2,000 baptisms.

Administrators of the local and union missions, as well as the workers who attended, were enthusiastic in their evaluation of this new type of upgrading program. They felt that it brings an opportunity for college-level study to a large number of field workers who have not had the advantage of a four-year theological course.

As a result of the response to this program in Indonesia, the Far Eastern Division Ministerial Association is considering the sponsoring of a special summer school session for ministerial workers in one union mission each year. Emphasis will be placed on areas where college theological training has been limited or unavailable.

The Everlasting Ten

(Continued from page 23)

34:28 and 29, and also in Revelation, that the Ten Commandments remain in the NT era, then the texts employing the word "law" can be used strongly to support the Ten. The Law is based on the Ten and becomes the inspired exponent of them in application and elaboration.

Second Approach—based on texts using "law" (to be used only after the above).

Ex. 24:12	Joshua 1:8
Ps. 19:7	Isa. 8:19, 20
Matt. 22:36-40	Rom. 3:20
Rom. 7:12	James 2:8-12
Acts 15:21	Heb. 8:9, 10
Deut. 31:26	Ps. 1:1, 2
Isa. 42:21	Matt. 5:17, 18
Luke 16:16, 17	Rom. 3:31
Rom. 8:6, 7	1 John 3:4
1 Tim. 1:6-10	2 Cor. 3:4-16

Appendix C

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message.—*Evangelism*, p. 184.

The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.—*Ibid.*, p. 191.

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.—*Ibid.*, p. 190.

The religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments.—*Ibid.*, pp. 231, 232.

Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the waters of life. Do not be empty cisterns. If you reveal the love of Christ to them, you may lead the hungering, thirsting ones to Jesus, and He will give them the bread of life and the waters of salvation.—*Ibid.*, p. 485.

The very first and the most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sinbearer, the sin-pardoning Saviour.—*Ibid.*, p. 264.

If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one.—*Testimonies*, vol. 9, p. 189.

Daniel 8-12, and

“The Time of the End”

DESMOND FORD

So pivotal to Seventh-day Adventist theology is our interpretation of Daniel 8 that any additional clue to the exegesis of that chapter should be thoroughly investigated and applied. It is the suggestion of this article that the final prophecy in Daniel (chapters 10-12) is both an aid and a safeguard in understanding the vision recorded in the eighth chapter.

Not all commentaries have recognized the fact that the closing prophecy in Daniel is a repetition and enlargement of the prediction concerning the sanctuary and the host, but many non-Adventist expositors may be quoted who have taken this position. Every such quotation buttresses the Adventist belief that the high point of Daniel 8 did not meet complete fulfillment in the days of Antiochus Epiphanes but rather points to the times in which we live, and therefore makes the cleansing of the sanctuary present truth for the world.¹

In the middle of the eighteenth century Bishop Newton wrote as follows concerning the prophetic narration of the last three chapters of Daniel:

It is the usual method of the holy Spirit to make the latter prophecies explanatory of the former; and revelation is (Prov. iv. 18) *as the shining light that shineth more and more unto the perfect day*. The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image, were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner, the memorable events, which were revealed to Daniel in the vision of the ram and he-goat, are here again more clearly and explicitly revealed in his last vision by an angel; so that this latter prophecy may not improperly be said to be a comment and explanation of the former.²

Commentators such as Adam Clarke cite



Bible Teacher
Australasian
Missionary College

Newton approvingly. Jamieson, Fausset, and Brown has the following statement:

Ch. 10-12. more fully describe the vision in ch. 8. by a second vision on the same subject, just as the vision in the seventh chapter explains more fully that in the second.³

In the *Christian Worker's Commentary* we find this notation:

Had he been seeking of heaven an explanation of the previous mysteries—especially that of the ram and the he-goat? This seems probable because what follows traverses so much of the ground of chapter 8.⁴

Lange's well-known commentary declares:

It is not only the most comprehensive, but, because of its form and contents, also the most remarkable and difficult among the prophetic portions of the book. Having been composed later than the three preceding visions, namely subsequent to the captivity and when the return of the exiles had already begun, . . . it supplements their contents, and develops them still farther—especially those of the second vision (chap. viii.) and of the third (chap. ix.). The development of the fourth and last world-power to the stage of anti-Christianity, which was described with special interest in those two chapters, is now illustrated more fully than in any former instance, and at the same time, the ultimate triumph of the kingdom of God over that and all other opposing powers is brought into a clearer light and portrayed in more glowing colors than heretofore. The relation of the section to chap. vii. as serving to complement and still farther develop its subject, becomes especially prominent in this bright closing scene; while the prophecy is in so far complementary to chapters viii. and ix. as it describes the development of the anti-Christian world-power in predictions distinguished by a greater fulness of detail—to say nothing of the similarity between its preparatory scenery and that of chap. viii. and also of ix. 20-23. *The section serves to*

complete the visions of chap. viii.⁵ (Italics supplied.)

More important to us than the conclusions of commentators are the indications within Scripture itself that these chapters are meant to be compared. Consider the following parallels:

Daniel 8

Verse 26 "and the vision . . . is true"

"it shall be for many days"

v. 27 "none understood it"

v. 16 "make this man to understand the vision"

Daniel 10

Verse 1 "and the thing was true"

v. 11 "for yet the vision is for many days"

v. 1 Daniel "understood the thing, and had understanding of the vision"

Note also the parallels between the ninth chapter (which we believe to be partly explanatory of Daniel 8) and the tenth:

Daniel 9

Verse 22 "I am now come forth to give thee skill and understanding (cf. Dan. 8:16, 17)"

v. 23 "thou art greatly beloved: therefore understand the matter"

v. 23 "*at the beginning* of thy supplications the commandment came forth, and *I am come* to shew thee"

v. 3 "and *I set my face* unto the Lord God, to seek by prayer and supplications, with fasting"

Daniel 10

Verse 11 "understand the words that I speak unto thee. . . : for unto thee am I now sent"

v. 11 "O Daniel, a man greatly beloved, understand the words"

v. 12 "*from the first day* that thou didst set thine heart to understand . . . thy words were heard, and *I am come* for thy words"

v. 12 "thou didst *set thine heart to understand*, and to *chasten thyself* before thy God"

These parallel references speak for themselves.

It is surely significant that the sanctuary is not only central in Daniel 8 but also in these later chapters. Seventh-day Adventists have long recognized that Daniel's references to the sanctuary in his prayer of chapter 9 were occasioned because he believed that the prophecy of the 2300 days could refer to an extension of the captivity period during which the sanctuary and the Holy City had been lying desolate. (See verses 16, 17, 19.) We have, however, not put a similar emphasis upon the references to the sanctuary in chapters 10-12.

The messenger to Daniel prefaces his prophetic outline by referring to the fact

that he had been wrestling with the powers of darkness who had been trying to turn Cyrus against the builders of the sanctuary. (See Ezra 4:1-5.)

This third year of Cyrus was significant. We know that in his first year Cyrus had issued his famous decree permitting the Jews to return to their homeland (Ezra 1:1-4). We know, furthermore, that not many had availed themselves of the privilege of returning. Also that the little band that had returned had encountered many disappointments and difficulties. And that the Samaritans had laid not a few obstacles in their way, especially at the Persian court (Ezra 4:4, 5) where they sought to block the way of the Jews by wicked machinations. *It is essential to understand this situation in order to understand this entire revelation.⁶ (Italics supplied.)*

The first verses of the eleventh chapter describe the rule of the Persians, which people were significant to Israel because they had given the decrees regarding the rebuilding of the holy place at Jerusalem, while the verses immediately following describe the nations that would tread down the land of Jehovah's sanctuary. Later on in the chapter, verse 31 provides a parallel reference to 8:11.

Daniel 8:11

"by him the daily sacrifice was taken away, and the place of his sanctuary was cast down"

Daniel 11:31

"they shall pollute the sanctuary of strength, and shall take away the daily sacrifice"

Furthermore, the first verse of Daniel 12 alludes to Christ's standing up as king at the close of His sanctuary ministration, and the last verse with its allusion to "lot" uses imagery reminiscent of the sanctuary parable on the Day of Atonement when lots were cast over the two goats, and when Jewish worshipers numbered themselves as sealed with the goat upon which the Lord's lot had fallen.

We would not press the point, but it is possible that even the introductory verses of this culminating prophecy contain a latent reference to the sanctuary. The word translated "Time appointed" in chapter 10:1 (and which in Daniel 8:13 is translated "host") has for one of its possible meanings "appointed service" and it is used, for example, in Numbers 4:23-43 with reference to the Levites' ministry in the sanctuary. Ewald translates *tzaba* as "ministry" in 10:1, and the *Pulpit Commentary* refers to those who understand the

word in 10:1 as meaning "temple service" as in 8:13. Leaving this point in suspension because of possible alternatives, we have abundant evidence that it is the destiny of the sanctuary of God and its worshipers that constitutes the central theme of Daniel 8-12 as we will show.

It should not be forgotten that the book of Daniel begins with reference to an attack on the sanctuary and the people of God by Babylon, and that this theme reoccurs throughout the whole book. See Daniel 5:1-3; 7:25; 8:13, 14; 9:27; 11:31, 44-45. The verses that immediately precede the chapters occupying our attention (9:24-27) are descriptive of the rebuilding of the sanctuary, the coming of the great High Priest of the sanctuary, the atonement of the sanctuary, the dedication of the heavenly sanctuary, and the destruction of the earthly holy places. *The sanctuary to which Daniel turned in prayer three times a day is also the cynosure of his prophecies, and the most detailed of his revelations is a history in advance of the destiny of all who adore God in His sanctuary.* Thus Daniel 10:13 points to divine intervention to support the Temple builders; 10:14 the destiny of true worshipers in the latter days; 11:22 the sanctuary's antitypical sacrifice; 11:31 the earthly counterfeit of the service of the heavenly sanctuary; 11:44, 45⁷ the final attack on the believers in God's sanctuary; 12:1 close of Christ's ministry in heavenly sanctuary; 12:13 the rewards accompanying the close of the antitypical Day of Atonement in the heavenly temple. Here is abundant evidence of the centrality of the sanctuary theme in Daniel's final prophecy.

¹ Daniel 12 is obviously eschatological, presenting as it does the taking of the kingdom by Michael, the resurrection of the dead, and the glorification of the saints. Therefore if this prophecy of chapters 10-12 is an expansion of Daniel 8, the latter also must be eschatological, and it becomes impossible to limit 8:14 to pre-Christian times.

² Thomas Newton, *Dissertations on the Prophecies* (London: F. C. and J. Rivington, 1804), vol. 1, p. 335.

³ Jamieson, Fausset, Brown, *Commentary, Critical and Explanatory of the Whole Bible* (Zondervan Publishing House, Michigan), p. 642, abridged ed.

⁴ James M. Gray, *Christian Workers Commentary* (New York: Fleming H. Revell Co., 1915), p. 276.

⁵ Johann Peter Lange (ed.), *A Commentary on the Holy Scriptures*, trans. Philip Schaff, Vol. XIII of the Old Testament (New York: Charles Scribner's Sons, 1915), p. 223 on Daniel.

⁶ H. C. Leupold, *Exposition of Daniel* (Columbus, Ohio: The Wartburg Press, 1949), p. 442.

⁷ See George McCready Price, *The Greatest of the Prophecies*, pp. 318, 319:

"If we adopt the more figurative or symbolic interpretation, it would seem that we have here in these last verses of Daniel 11 a parallel to the many passages in the book of Revelation and elsewhere which speak of the final 'war' of all the powers of earth against the church of God. The dragon of Rev-

elation 12 goes forth to *make war* against the remnant of the woman's seed. Verse 17, A.V. The combined powers spoken of in Revelation 17 'shall war against the Lamb, and the Lamb shall overcome them.' Verse 14. 'The beast, and the kings of the earth, and their armies, gathered together to *make war* against Him that sat upon the horse, and against His army.' Revelation 19:19. Also in the sixteenth chapter, under the sixth of the seven last plagues, the three unclean spirits emanating from the dragon, the beast, and the false prophet gather 'the kings of the whole world' together 'unto the war of the great day of God, the Almighty.' Verses 13, 14. In all these instances the combined powers of all the world are led on by the same leaders; they try to *make war* against the same apparently helpless church of Christ; but in each case the King of kings intervenes at the critical moment, and the trusting followers of Jesus are gloriously delivered.

See *Doctrinal Discussions* (Ministerial Association), p. 57:

"In Daniel 11 the 'little horn' is further described, and what was given in Daniel 7 and 8 is enlarged upon. Further details are given, but the prophet is assured that 'he shall come to his end, and none shall help him' (Dan. 11:45)."

Book Review

He Spoke to Them in Parables, Harold A. Bosley, Harper and Row, New York, 1963, 184 pages, \$3.50.

Dr. Bosley is pastor of Christ Church Methodist in New York City. Many revealing truths about God and His claims upon men are portrayed in this work, using the homely, believable incidents and stories Christ drew from daily life. The author indicates that a parable is a wonderful blending of the human and the Divine, such as a shepherd searching for his sheep, then through and beyond it, searching for men. Dr. Bosley's material is quite different from most books on the parables of Christ. There are some new and valuable suggestions here. With careful sifting and theological judgment, much of these thoughts can be accepted and used by a Seventh-day Adventist minister. There are a few of his chapters, however, one would want to study with caution. Dr. Bosley is quite liberal in his theology and reasoning, particularly in such chapters as "Our Day of Judgment," and the one concerning the parable of the Rich Man and Lazarus. The chapter entitled "Are We Ready for Him?" concerns the wise and foolish maidens. The author says he believes the second coming of Christ is when He knocks at the heart's door. He does not believe in a literal second coming of Christ in clouds of glory. "Obviously, I must number myself among those who doubt the wisdom of affirming as an essential item of faith that 'He is coming again' at some future time or moment in history. I know of no reason to think of it; I see no reason to believe it."

ANDREW FEARING

THE MINISTRY

A baptism of new believers and the ordination of ministers are two of the most inspiring occasions in the life of the church. They surely should be used to revive and bless God's people. Here is a fine ordination sermon full of inspiring thoughts for both preachers and people.

ROY B. THURMON

Minister, Collegedale, Tennessee

Pastoral Visitation

Introduction:

1. "Pure religion . . . is this, to visit" (James 1:27).

2. Parable of the Lost Sheep. "Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matt. 18:12).

3. "Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate."—*Gospel Workers*, p. 188.

4. "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly and from house to house" (Acts 20:26, 27, 20).

5. "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

6. "When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes."—*Gospel Workers*, p. 187.

7. "To my ministering brethren I would say, by personal labor reach the people where they are. Become acquainted with them. This work cannot be done by proxy."—*Ibid.*, p. 188.

8. "Those who labor for God have but just begun the work when they have given a discourse in the desk. After this comes the real labor, the visiting from house to house, conversing with members of families, praying with them, and coming close in sympathy to those whom we wish to benefit."—*Testimonies*, vol. 3, p. 558.

9. "Many ministers dread the task of visiting; they have not cultivated social qualities, have not acquired that genial spirit that wins its way to the hearts of the people. Those who seclude themselves from the people are in no condition to help them"—*Gospel Workers*, p. 338.

I. Kinds of Visits Required of a Minister

1. Sick calls.

(1) In hospital.

- a. Routine visits, especially before surgery.
- b. Be brief—stay only a few minutes.
- c. Avoid discussing patient's illness. (Get information desired from family or the doctor.)
- d. Be cheerful but always serious-minded.
- e. Speak of pleasant things; inspire courage and hope.
- f. Pray quietly before leaving. Be specific in prayer and make it brief. (Remember roommate if there is one.)

(2) Home visits to the sick.

- a. Shut-ins and aged (an occasional visit will encourage).
- b. When the baby comes (an opportunity for a good spiritual call).
- c. People with colds, flu, et cetera, do not expect a pastoral visit unless there are complications.

2. Soul-sick calls.

- (1) Weak members. (Anyone who does not attend Sabbath school or church services is weak.)
- (2) Backsliders. After visiting during

the week, be sure to make a call on Sabbath for a public commitment to Christ.

In every congregation there are souls who are hesitating, almost decided to be wholly for God. —*Gospel Workers*, p. 151.

3. General membership visitation.

- (1) Avoid close social contacts. (Be-ware of too much boating, golf-ing, etc.)
 - (2) Always remember your sacred re-sponsibility as a spiritual leader every time you visit a home.
 - (3) Do not alienate yourself from a part of your church by catering to a few.
 - (4) Make *EVERY* call spiritual. (Of course one will speak of things of common interest, but they will lead to those matters that are sublime.)
 - (5) Be full of courage and cheerful, but never a jester. A minister has no place telling silly jokes. It will tax his spiritual ingenuity to lead the family to a deeper Christian experience. "Foolish talking, nor jesting," "let it not once be named among you" (Eph. 5:3, 4).
 - (6) Never leave a home without pray-ing with the family.
 - (7) Be careful not to use all time vis-iting church members. God has other sheep to be brought into the fold.
4. Bible school interests.
 5. Visitors at Sabbath school and church.
 6. Relatives of Adventists: chances are they have our literature and have prob-ably attended some meetings.
 7. New believers. Wean them—but not too quickly. Encourage them in some missionary activity.

II. Dividing the Visitation Time

1. Do not try to see every member every month.
 - (1) Soon one will be nursing a few weak members while many others are starving.
 - (2) See them at Sabbath school, church service, prayer meeting, MV meet-ing, et cetera.
2. Save a big block of your time for evangelistic calls.
3. Always have one or two regular studies in progress—personally.

- (1) One is then able to encourage oth-ers to give studies.
- (2) It is good for one's own soul. Keeps the heart warm.

III. How Church Members Can Help With the Visitation Program

1. Divide the church list among the eld-ers of the church. Type the name and address of each family on a small card. Divide the number geographically or in some other natural way among the elders. Each elder is to be personally responsible for the spiritual watchcare of those families he has been assigned.
2. Encourage the deacons and deacon-esses to call on each home in the church at least once a year. Make every call spiritual.
3. Friendship teams.
 - (1) Young people, or older, can go two by two to call on all the neighbors in the city—just a warm, friendly visit.
 - (2) Divide territory into sections of approximately 100 homes each and assign one section to each team each year.
4. Visiting new members.
 - (1) First week after baptism or trans-fer.
 - a. Send name to a church elder.
 - b. If several names, divide them among the elders.
 - (2) Second week, send the new name to the Sabbath school department. Names can be divided at a Sab-bath school council meeting.
 - (3) Third week, send the same names to the home missionary depart-ment. Encourage new member to engage in some missionary work.
 - (4) Fourth week, send the same name, or names, to the deacons and/or deaconesses. This, too, should be a spiritual visit.
 - (5) The form letters for all these visits can be mimeographed to save a lot of time.

IV. Office Visits

1. Every church should have a neat, though small, office.
 2. Have certain hours when pastor is available.
 3. Home offices are not advisable.
- Finally, see the people. No substitute for personal visitation.

A Bibliography for Ministers

(Part 1)

CHARLES E. WENIGER

A bibliography for ministers is one of those important "first things." In June, 1963, there appeared in *Speech Monographs*, under the title "Bibliography of Communications Dissertations in American Schools of Theology," the first published report on theses and dissertations completed by students in schools of theology in America. This bibliography makes available to all religious workers and other serious students materi-

als on the Bible, preaching, worship, church administration, church history, missions, et cetera, never before available in concentrated printed form.

The list represents a wealth of scholarly thinking that often does not see the light of day unless the preacher happens onto a given study in some seminary library or receives a recommendation from some friend who has stumbled upon such a treasure. Most of these studies, although they are in many cases the result of mature thinking, research, observation, and experience, will not be printed as books for general consumption. They would remain on the library shelves of the respective schools in which they were produced, used only infrequently were it not for the publication of this noteworthy bibliography.

The bibliography is the work of Franklin K. Knowler, of Ohio State University. It was undertaken at the request of the Interest Group in Speech for Religious Workers of the Speech Association of America, an international organization of which numerous Seventh-day Adventist teachers and preachers are members.

Ministers and other serious students may borrow these studies through the Inter-Li-



Seventh-day Adventist
Theological Seminary
Andrews University

brary Loan Service, usually paying only the cost of postage from theological school to local library and return. Simply present your request—author, degree, title, name of theological school, and date—to your nearest city, county, college, theological school, or university library, and the work will be made available to you on a loan basis.

The bibliography as published in *Speech Monographs* consists of

913 titles of Bachelor, Master, and Doctoral studies representing 42 schools, including our own Seventh-day Adventist Theological Seminary. It appears in full in *Speech Monographs*, volume 30, number 2 (June, 1963), pages 108-136. In my opinion this list is a storehouse of wealth for the Seventh-day Adventist worker who wishes to continue studying to show himself "approved unto God" that he may be God's instrument for saving men's souls.

From this monumental list of nearly a thousand studies I have chosen certain titles that seem to be of more or less value to our ministry, and have grouped them under topical heads. Obviously, I have had neither time, inclination, nor opportunity to read more than a few of these theses, and it is probable that they are of unequal value. However, all the titles selected suggest valuable content, and some of the studies, to my notion, are pure gold. Here is the bibliography in the field of expository preaching, that category of homiletics which deserves our special attention:

Expository Preaching

Baggett, Hudson D. "The Principles and Art of G. Campbell Morgan as a Bible



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- Expositor." Th.D., Southern Baptist Theological Seminary, 1956.
- Berry, Joe H. "Expository Preaching." B.D., College of the Bible, 1931.
- Budd, Jay E. "The History and Value of Expository Preaching and Its Value in the Modern Pulpit." B.D., Nazarene Theological Seminary, 1948.
- Cox, Vincent A. "The Expository Preaching of Frederick William Robertson." Th.D., Southwestern Baptist Theological Seminary, 1955.
- Downing, Billy W. "The Preparation of Expository Sermons." B.D., Nazarene Theological Seminary, 1949.
- Driftmyer, Clarence P. "The Expository Sermon Defined." B.D., Nazarene Theological Seminary, 1958.
- Eubanks, Seaford W. "Amos: Artist in Literary Composition." Th.D., Southern Baptist Theological Seminary, 1942.
- Galbreath, Marvin L. "Expository Preaching Values From the Book of Psalms." S.T.B., Biblical Seminary of New York, 1946.
- Gernenz, Albert J. "The History of Expository Preaching." B.D., Northern Baptist Theological Seminary, n.d.
- Livingstone, Paul Y. "The Biblical Homiletics of Martin Luther." S.T.M., Biblical Seminary of New York, 1930.
- MacKinnon, John G. "The Educational Objectives of the Contemporary Sermon." A.M., University of Chicago, The Divinity School, 1929.
- Ricks, George H. "A Study of Expository Preaching With Sermons From the Epistle to the Philippians." Th.M., Union Theological Seminary in Virginia, 1954.
- Shea, Ralph C. "The Educational Principles Involved in Making Preaching Effective." B.D., Emory University, Candler School of Theology, 1938.
- Stephens, James H. "The Principle and Practice of Expository Preaching and Their Application to the Galatian Epistle." Th.M., Union Theological Seminary in Virginia, 1957.

Summerell, Jouett V. C. "Expository Preaching: Its Principles and Practice as Demonstrated in a Study of the Ephesian Epistle." Th.M., Union Theological Seminary in Virginia, 1956.

Walker, David G. "Expository Preaching in Mid-Twentieth Century." B.D., Anderson College and Theological Seminary, 1953.

Whitwell, Walter M. "Basic Problems of Expository Preaching." B.D., Northern Baptist Theological Seminary, 1949.

Wolfgang, Calvin A. "Expository Preaching in Relation to the Old Testament and the New Testament." B.D., Lancaster Theological Seminary of the United Church of Christ, 1960.

Womack, James T. "The Nature and Method of Expository Preaching With Illustration Through Studies of the Corinthian Epistles." Th.M., Union Theological Seminary in Virginia, 1952.

Subsequent titles in this series are grouped under such topics as the following: Worship, The Art of Illustration, Persuasive Preaching, Pastoral Counseling. They will appear in future issues of THE MINISTRY.

"Don't Pass Me By!"

In 1868 Fanny Crosby visited a prison to address the convicts. While she was pleading that they accept Jesus Christ as Saviour and Lord, one of the convicts stood up and cried out, "Good Lord, don't pass me by!" His prayer was answered. . . . The prisoner's agonized plea made a deep impression on Fanny Crosby. When she returned home, she wrote the now-famous words: "Pass me not, O gentle Saviour. . . . Do not pass me by."

MICHAEL DAVES in
Famous Hymns and Their Writers
(Fleming H. Revell Company)

The man who really wants to do something finds a way; the other kind finds an excuse.

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MUSIC

At our headquarters church in England the first stanza of this original composition by the former president of the British Union is sung as an introit as the ministers enter. The second stanza is sung as a recessional at the close of the service.

Introit

W. W. A.

W. W. ARMSTRONG

1. Al - might - y, ho - ly Thou art, Yet nigh to the con - trite heart;
2. Bless - ed this hour spent with Thee, Fore - taste of e - ter - ni - ty.

Be - stow on us Thy rich grace; As hum - bly we seek Thy face.
Oh! make us wor - thy, dear Lord; Our lives guid - ed by Thy Word. A - men.

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The Ministry of Song

The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. . . . As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated na-

tures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's—the long-forgotten burden of a childhood song—and temptations lose their power.—*Evangelism*, p. 496.



SHEPHERDESS

The Kansas Shepherdess Guild

JACQUE BROWN SHAIN

Minister's Wife, Kansas

"I wonder how she manages with all those daily interruptions. I get all I can take in our small church."

"Did you notice how well-behaved her children are?"

"Have you met Mrs. Matacio yet?" All the ministers' wives were asking this on the campground. "She seems like the ideal minister's wife."

The Matacios had recently moved to the largest pastorate in the conference.

"Why not ask her to help us organize a club," suggested Mrs. Sanders, wife of our conference president. So the Kansas Shepherdess Guild was born.

Mrs. Matacio agreed to be president if we promised to contribute articles, recipes, and ideas for the proposed *Clipper*. She insisted that the Guild be an exchange service.

After operating two years we adopted the following constitution. It embodies the ideals and the pattern Mrs. Matacio suggested to us.

PREAMBLE

For the purpose of fulfilling the complex role of Shepherdess in working behind the scenes for the success of our husbands, we the wives of the ministers of the Kansas Conference of Seventh-day Adventists hereby submit and unite ourselves to be governed by the following Constitution and Bylaws.

Article I

The name of this organization shall be The Shepherdess Guild.

Article II

Membership

Membership in this club shall be granted to all wives of active and retired workers.

Article III

Officers

Section I

The officers of this organization shall consist of a sponsor, a president, vice-president, and secretary-treasurer, the last three to be elected by secret ballot.

Section II

Length of office shall be for one year after which new officers shall be elected. Election shall take place at camp meeting time.

Article IV

Executive Committee

The Executive Committee shall be a standing committee consisting of the officers of the club and one other member elected at the time of the annual election, and shall direct all the activities in harmony with the Constitution.

Article V

Meetings

Section I

This association shall hold meetings at regular

convocations when wives are in attendance and upon arrangements made in consultation with conference officials.

Section II

The activities of The Shepherdess Guild shall be the fostering of inspirational, educational, and recreational uplift.

Article VI

Any clause or clauses of this Constitution and Bylaws may be amended by affirmative three-fourths vote of the total number of financial members.

BYLAWS

Membership

Section I

Duties of all members shall be:

- a. To present themselves on time at each meeting of the club.
- b. To vote intelligently on every question and motion.
- c. To pay dues promptly.
- d. To contribute material to *The Clipper* and money for enterprises when called upon to do so.
- e. To be loyal to the organization in every respect.

Section II

Privileges of all members shall be:

- a. To offer suggestions that will be of help to the club.
- b. To enjoy all the privileges offered by the club.

Section III

- a. That a fee of \$1.50 be required of each member of the club per calendar year payable at camp meeting time.
- b. Members who are in arrears three months after camp meeting will receive a notice.
- c. Dues shall be used to defray the expenses of the club and for farewell gifts, sympathy cards, get-well cards, and baby gifts for club members.

Officers

Section I

The sponsor shall always be the wife of the conference president. She shall preside at elections, make arrangements with conference officials for suitable meeting time, and gather information on needs and ideas to present to the club. The president shall call and preside over all other sessions of the club. She shall prepare at least six issues of *The Clipper*.

Section II

The vice-president shall act as chairman of the Executive Committee and other sessions in the absence or disability of the president. She shall assign articles for *The Clipper* in consultation with the president.

It Shall Be the Duty of the Secretary-Treasurer:

- a. To keep a careful record of the proceedings of the organization and submit such when called upon to do so.
- b. To preserve the written Constitution.
- c. To carry on all official correspondence for the organization.
- d. To keep a financial record of the association, be responsible for the collection of dues, and make disbursements when authorized by the Executive Committee.
- e. Duplicate and mail *The Clipper*.

Committees

The Executive Committee shall be a standing committee. When seen necessary special committees may be nominated or appointed by the floor to consider special matters of importance.

Our Guild meetings have been most enjoyable. Each speaker in his own way has left us a lasting inspiration. We cannot always remember the words that created the glow, but the practical hints we do remember. There was the red-cabbage salad with olive oil and lemon juice that Elder T. Carcich was sure our husbands would like. And he didn't want his ministers to be wearing a black and brown color-combination either. Elder A. Fearing confided that one of the most helpful things his wife does for him is to keep a file of useful information. How fortunate we were a year later to have her tell us how to do it! Mrs. Fearing also urged us to find pleasant ways to get our husbands to exercise more.

Plans for future meetings include instruction on chalk talks, flower arrangement, and cake decorating.

The wives declare they are not writers, but they have submitted such worth-while articles as:

"The Role of the Minister's Wife," Mary Sanders; "The Minister's Family," Dorothy Heglund; "Visiting," Joan Jones; and "The Busiest Time of the Year," Ruth Brass.

Here are brief illustrations from the departments that appear in *The Clipper* from time to time:

Recipes

Favorite quickie recipes are featured. Several wives have requested eggless dishes since G. E. Vandeman's lectures in this area.

Mrs. A. E. Soper picked up this recipe in the Rio Grande Valley. It is a satisfying meal in itself. She serves it with soup, hot rolls, and pie. Vary the ingredients and amounts to suit your family.

Mexican Salad: Brown Vegeburger with onions in margarine. Add such seasoning as garlic, Accent, celery salt. Make a tossed salad. Combine with burger and a package of slightly crushed Fritos. Use your favorite dressing.

Ideas That Have Worked

(Various ideas, including fund-raising schemes, have come in.)

Calling List. This plan gets emergency information quickly to the church. Divide the membership into small groups with a leader and six families each. Develop a quick method of informing the leader, who will then call each family in his group. Contributed by *Jacque Shain*.

Household Hints

Rather than use chemical bleach on your dish towels, spread them on the grass to dry. They will be snowy white. From mission experience.

Contributed by *Clara White*.

News Notes

It is with sympathy that we announce the passing of ——'s father, November 2.

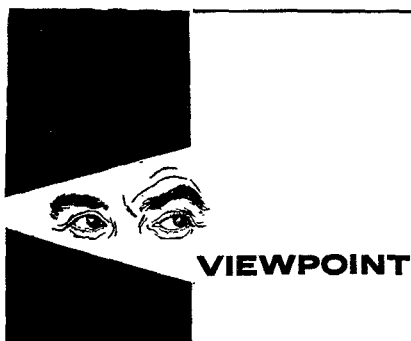
Then there are quotation fillers such as, "The Lord wants our precious time, not our spare time."—*Fred Beck*. One of the wives spotted this as a good slogan to top

the Ingathering device. More people worked that year and the campaign ended a week earlier.

Our Guild keeps us climbing toward the goal that our first sponsor, Mrs. Sanders, held up for us:

"You can train, you can mold, you can change thought, but it must be done indirectly. Your husband's leadership is sufficient. You must work behind the scenes.

"But your first and immediate responsibility is maintaining a home for your family that breathes the atmosphere of heaven. A clean and cheerful home where the children can be taught how to live a Christian life. A home that is an example to the church and community. A place where your husband can relax and rest his burdens, where he can find a confidante in you and know that in you his trust is secure. You have no more important job than letting your light shine out through the windows of a happy home."



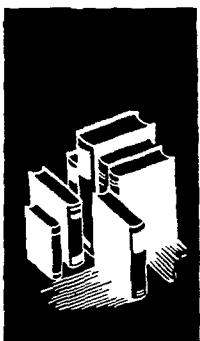
One of the main objectives of this magazine is to serve you. We want to be a useful tool, not an idle time consumer. The success of this magazine is measured by its serviceability.

It is no small task to weld together material between these covers which will meet the needs of our ministry. It is impossible for every article to find a positive response from all categories of workers. Nevertheless, we shall continue to do our very best to

serve you a well-balanced diet of mental food.

One innovation we hope will capture your attention is **VIEWPOINT**. This is an abbreviated term for "Letters to the Editor." Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. If your comments are negative, we urge you to end with a positive suggestion as to how the situation under consideration can be improved. It takes only a particle of intelligence to tear down an idea or program, but it requires infinite wisdom to offer practical and workable suggestions.

Whether you live in Maine or Malaysia, we invite your comments on any material presented in **THE MINISTRY**, past or present. Please keep them as short as possible and to the point. Address your letters to "Viewpoint," Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.



BOOKS

***Sermons on Bible Characters*, John A. Redhead, Abingdon Press, Nashville, Tennessee, 1963, 144 pages, \$2.75.**

Biography is a full and never-ending course of study. Man's relationship with the will of God, and the revelation of God's purposes for the man, teach truth in living form. We learn to know the Bible and its counsels as we become acquainted with the men who walk up and down the pages of Old and New Testament history. Some of the same situations, problems, struggles, human nature, both weak and strong, and the decisions that must be made confront all of us today. Dr. Redhead has not encompassed the entire life of his fifteen Bible characters, but rather chosen a number of major experiences in each man's life, and reveals the parallel to our life today. He uses many modern illustrations and has produced enough different and suggestive ideas in his book to make it worth while, adding this one more character book to the many we already have in our libraries. Some of his titles are attractive: "A Picture of a Man in Miniature," "The Man Whose God Made Him an Optimist," "Three Men With a Single Mind," "The Making of a Man."

ANDREW FEARING

***Historical Atlas of Religion in America*, Edwin Scott Gaustad, Harper and Row, New York and Evanston, 1963, 127 pages, \$8.95.**

Dr. Edwin Scott Gaustad is a professor at the University of Redlands, Redlands, California. The author's *Historical Atlas of Religion in America* is the result of years of research in church history. The book gives names, places, and numbers that produce a gripping story of America's religions. Ordinarily, such solid facts of the old and new faith, from the Pilgrim Fathers to our time, would become wearisome; but this author's format makes it a fact-filled source book of fascinating growth. By means of 59 comparisons, charts, graphs, and tables in 40-year intervals from the Colonial period, the reader grasps trends and impressions that must live in his memory.

Gaustad also traces waves of immigration—of the Western frontiers; of Revolutionary, Civil, and World Wars I and II; missionary efforts; mergers,

unions, and interchurch cooperation. The size of the book is 9 by 12 inches. It provides 15 full-scale denominational histories, including that of Seventh-day Adventists. Various "last-day" groups are treated objectively. Special sections include the Indian, Holiness, and Pentecostal groups; the Negro; Alaska and Hawaii.

I join Frank S. Mead, master in research on denominations, in commenting on Gaustad's *Historical Atlas of Religion in America*: "I have read every word of it, and like what I have read. . . . It will be one of the indispensables in libraries of both preachers and laymen."

The atlas contains 71 maps that pinpoint the origin and growth of every major religious body, also county-by-county and State-by-State surveys from 1650 to 1960. A full four-color fold-out map of leading denominations in every State and county in the United States at midcentury includes synods, dioceses, conferences, districts, presbyteries, and parishes. I consider the survey chapters most enlightening. These skillfully trace recurrent patterns that have shaped American society. Kenneth Scott Latourette, sterling professor of missions and oriental history (Emeritus), Yale University, comments: "I know of nothing now in print that does what this book attempts to do." College, Seminary, and university librarians, please observe that Gaustad's atlas is an up-to-date, comprehensive, fascinating research tool.

LOUISE C. KLEUSER

***Jesus Is Born and Jesus Lives*, stories by Sylvia Tester, art work by James E. Seward, Standard Publishing Co., Cincinnati, Ohio, 23 pages each, \$1.50.**

These pictograph books for use with the flannel-graph consist of two sections: first, the stories, which are written for four different age groups—kindergarten, primary, junior, and youth; second, the ready-cut, punch-out pictures, which are most attractive and colorful, numbered in the order of their use to fit the stories. Directions are clearly given for making the flannel backgrounds. The story of Jesus' birth is told in three sections: *Jesus Is Born*, *The Shepherds Are Told*, and *The Wise Men Worship*. The story of Jesus' life contains two stories on the resurrection for kindergarten age; and one story about the crucifixion and one about the resurrection for primary, junior, and youth groups. I would like to recommend these two pictograph books as a wonderful aid in telling the story of Jesus' life.

DOROTHY EMMERSON

***The Reformed Pastor*, Richard Baxter, John Knox Press, Richmond 9, Virginia, 125 pages, \$1.50.**

This is a reprint of the famous seventeenth century volume by a great Puritan, Richard Baxter, who is here at his best. Although ordained Episcopalian, he became a Nonconformist, suffered persecution, and endured imprisonment because he would not accept the dictum that only Episcopal

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ordination was valid. He tried to steer a middle road between the Episcopalian conformity of his day and the sectarian vagaries of his time. He was a powerful writer and his influence has endured since his death.

It was his conviction that "if God would but reform the ministry . . . people would certainly be reformed." This sets the tone for his appeal that the ministry must be reformed if the people are to be reformed. Could there be a more vital theme for us today? Busy preachers would be rewarded if they could compel themselves to sit down and go quietly through Baxter's argument and enjoy the stateliness of his language and Puritan phraseology with its strong scriptural flavor. It would refresh their souls.

H. W. LOWE

***The Quiet Man*, Richard C. Halverson, Common Publishing Company, Los Angeles, California 90038, 133 pages, \$1.95.**

This paperback presents a picture of the lives of twenty-two men, with a view to revealing the secret of effectiveness and personal success in each case. Dr. Halverson has set forth a partnership between the pulpit and the pew, or between the minister and the layman, in a manner that will impress upon the reader the fact that preaching does not stand alone, but must march along beside Christian witness. Indeed he says, "When the weight of the witness backs up the cutting edge of preaching, the truth penetrates, convicts, saves."—Page 8. In his own life the author early learned the importance of depending upon laymen in the work of the ministry, and he came to realize that there was no wall of separation between himself as a pastor and "those laymen out there." He has made an interesting selection of characters as the field in which his thesis is demonstrated, and a brief biographical note is given of each person. As these characters speak to us, the note of personal experience is sounded in clear testimony to the saving grace of the Lord Jesus Christ.

Those who may think these stories are in the line of the Norman Vincent Peale approach to inevitable success in life through acceptance of the Lord Jesus Christ will have some grounds for thus thinking, but we should remember that these are success stories chosen to illustrate a theme. There is no indication in the book that the theme is overdone. I enjoyed the quiet, forceful testimonies of these characters, and the net result of reading this

book is a conviction that where our beliefs become a living experience, there is blessing and success in the truest sense of those terms.

H. W. LOWE

***How to Publicize Church Activities*, William Barrows, Jr., Fleming H. Revell Company, New York, N.Y., 1962, 62 pages, \$1.00.**

Good public relations both inside and outside the church is of great concern to all of us. This booklet is rich in suggesting ideas for reaching out into the neighborhood and city to tell the story of the church and its myriad activities. It is a resourceful self-help manual for all engaged in cultivating vital new attention to the work of God and for the witness of Christ our Lord. Counsel is given on the successful use of church newsletters, bulletins, brochures, news releases, radio-television time, and the art of personal contact in painting the right and attractive image of the church and its mission.

ANDREW FEARING

***Object Lessons for Children's Sermons*, Graham H. Hodges, Abingdon Press, Nashville, Tennessee, 1963, 110 pages, \$2.50.**

This is the type of book I wish I had known about years ago. It is full of valuable, illustrative material for the pastor who has occasion to minister either in church, Sabbath school, youth meetings, Vacation Bible Schools, summer camps, or in the home itself. There are forty-two object-lesson sermons, all with Bible texts and helpful hints for each lesson regarding the objects to be used for illustration. We are aware that the Master Teacher used common objects in His unsurpassed teaching technique—a Roman coin, a withered fig tree, a bird flying, a torn garment, a mustard seed. The author of this book sincerely does all he can with these object lessons to draw all men and women, as well as boys and girls, into a closer Christian walk with the Lord.

ANDREW FEARING

***How to Organize Your Church Library*, Alice Straughan, Fleming H. Revell Company, New York, 1962, 64 pages, \$1.00.**

This is another of the practical Better Church Series produced by Fleming H. Revell. This work is directed toward the individual who is appointed to be the church librarian—the one who has had no previous experience and needs a simple guide for the job. The questions answered and the ideas suggested would be not only a valuable aid to the church librarian but would be of considerable interest to the pastor for his own personal library. The chapters "Ministering Through the Church Library," "Publicizing the Church Library," and "A Special Word to the Librarian," with a list of books that every librarian should have, are excellent.

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NEWS BRIEFS

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

"Excessive Tolerance" Held Increasing Crime Rate

"We live in an age of excessive tolerance," said Lewis F. Powell, Jr., president-elect of the American Bar Association, in Washington, D.C., "a kind of tolerance," he continued, "which accepts, if not affirmatively condones, levels of conduct and attitudes toward personal responsibility which are marginal or clearly bad in terms of the welfare of society and our country." In the home this tolerance is manifested by permission for early drinking, unregulated automobile use, uncontrolled absences from home at night, and unsupervised reading and television viewing. "The other side of this coin," he added, "is paternal failure to assume affirmative responsibility for a child's education, his moral and ethical standards, and his respect for law and the rights of others."

Cigarette Smoking Incompatible With Biblical Principle

Christianity Today, conservative Protestant fortnightly, condemned habitual cigarette smoking as "incompatible with the Biblical principle of the stewardship of the body." "On the Scriptural ground that the God who gives us our bodies requires accountability for their use, none of us has the right to contract any habit that has been shown to lead to grave illness and premature death," asserted an editorial in the magazine's November 8 issue. Furthermore, it declared, use of cigarettes by adults "violates the Biblical principle of responsibility for one's brother" in contributing "by force of example to teen-age addiction to a dangerous and often fatal habit."

"Modern Reformation" Held Challenge to Laymen

If the "modern reformation" is to produce a new church, it must be founded by laymen, Dr. E. Stanley Jones, internationally known missionary-evangelist and author, said. "The church that's going to win the world must be a lay church. The evangelists and missionaries like myself will never do it. The laity must come out of the stands and take the field—the ministers must be the coaches instead of carrying the load as they have while

their congregations have been only spectators." Dr. Jones, noting the breakdown of old world orders, said the "new day church would mean a rediscovery of Christ and the pattern of the New Testament." The sixteenth-century Reformation developed not because of man, he said, but because "Jesus came around in front of man and was immediately accessible to him without any intermediary steps."

Computer Says Saint Paul Wrote Only Five Epistles

How many of the Epistles did Saint Paul really write? The New Testament credits him with fourteen, but the full total has come under question for many years. Now modern men with modern machinery have found new reason to wonder. The latest conclusion, according to a Church of Scotland minister who has utilized the lightning brain of an electronic computer to analyze the grammar and compositional structure of the Epistles, is that Saint Paul can be credited with five of the fourteen. The Reverend Andrew Q. Morton, a minister at Culross Abbey, Fife, Scotland, said that by testing the original Greek of the Epistles by sentence length, by word pattern, and by the recurrence of common words, he has found that the nine other Epistles were the work of at least five other authors. Since his latest findings have been published in London, Mr. Morton said, "there is really skin and hair flying" and he has been deluged with over six hundred letters, many of them "contemptuous" in tone. The majority of correspondents, however, have agreed there is room for question.

Catholics Join Protestants at Reformation Service

The Reverend Guy Carpenter, minister of the Methodist Temple in Evansville, Indiana, shared the podium with Father James Deneen, superintendent of Evansville Roman Catholic schools, at what was called "a unique and historic" Reformation Day service sponsored by the Evansville Council of Churches. The annual service, carrying the theme "Reformation in Our Time—The Continuing Renewal of the Church," was attended by Catholics as well as Protestants. Recalling the Protestant Reformation of more than four hundred years ago, Father Deneen said "the Counter-Reformation brought about reforms long overdue in the daily life of the Catholic Church. Leaders planning how the Church should be for centuries to come," he said, "regrettably met atmospheric pressure from the onrushing tide of Reformation in Europe. The freezing of the Catholic Church into certain molds then came about, and the attitudes yet somewhat burden the Church today. American Christianity must undergo reform and renewal. The mold of old attitudes and prejudices must be painfully re-examined . . . new postures and responsibilities must be accomplished." "Church union is not just around the corner . . . compromise has not set in, but a breath of fresh air is felt moving," said Mr.



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Carpenter. "The barbed wire of bitter controversy is coming down. Hands now extend across the fence and cooperate."

Catholic Institute to Train Priests as Hospital Chaplains

The first Roman Catholic Pastoral Institute for Hospital Chaplains was conducted in Washington, D.C., to qualify chaplains for anticipated certification requirements. A movement is under way to require hospital chaplains to meet certain minimum professional requirements before they are eligible for hospital posts. This movement is headed by the American Medical Association and the American Hospital Association. "An investigation revealed that there was no special training course for Roman Catholic hospital chaplains," said Dr. John Cavanagh, the institute's director, "so we organized this institute." "Our purpose is not to make little doctors out of the chaplains," said he, "but to give them such a familiarity with the practice of medicine that they understand the language and feel at home in medical institutions."

Orthodox Jewish Leaders, Morticians Agree to Bar Funeral "Excesses"

An agreement has been reached between Orthodox Jewish religious leaders and Jewish morticians to bar excesses in Jewish funerals and stress their spiritual aspects. The agreement is in the form of a "Jewish Funeral Guide" that will be distributed to Jewish families by funeral directors. Reporting on the guide was Dr. Samson R. Weiss, of New York, executive vice-president of the UOJCA. He said the guide "stresses the profound religious significance of the funeral service, its dignity, its sanctity, and the modesty of a solemn religious service."

Adventists' Name in French Endorsed by Canada House

The House of Commons has passed a private bill adding a French name for the Seventh-day Adventists of Canada. The name—Eglise Adventiste du Septieme Jour au Canada—gives legal recognition to the greater emphasis on the French language now becoming more general throughout Canada. The

bill also provides a new English name for the governing body—the Seventh-day Adventist Church in Canada. Formerly it was the Canadian Union Conference Corporation of the Seventh-day Adventists. It also enlarges the powers of the corporation to hold land and publish literature.

Catholic College Hears Billy Graham Stress "Significance" of Dialogue

In his first address at a Roman Catholic institution Evangelist Billy Graham said that the Ecumenical Council and reforms started by the late Pope John XXIII have "brought a new dialogue and a new understanding that might bring a great Christian revolution." Addressing a capacity crowd of about 1,500 students, priests, and novices at Belmont Abbey College, Dr. Graham said that "today religion is front-page news around the world. What is happening in the ecumenical revolution is of interest to people all around the world—to Catholics, Protestants, Jews, and Buddhists." "This" he stressed, "is the beginning of something so fantastic that it could change all of Christendom and will affect you, your children, and their children. The new dialogue, the new understanding, has tremendous significance." Pointing to an increasing "spirit of brotherhood" between people of different religions, he said interreligious groups are springing up across the nation to "study the Bible and pray together."

Natural Head of Christian Church

One of three Anglican observers to the Ecumenical Council, Bishop John R. Moorman, of Ripon, England, declared in an interview that if a united Christian Church was to come about, its natural head would be the Bishop of Rome—the Pope. However, he added, "the Anglican communion as a whole would, I think, be prepared to accept the fact of the papacy, though they would find great difficulty in recognizing the basis on which the primacy exists." Since the Church of England's split with Rome 400 years ago, he said, the claims of the Pope have "increased," notably through the doctrine of infallibility. "Historically and exegetically," he said, "we think too much has been made of the words of our Lord to Saint Peter."

Psychiatry Held Replacing Cross as "Life-Change" Symbol

The Christian cross is being replaced by the psychiatrist's couch as a life-changing symbol in the United States, Dr. Lawrence Lacour, of Nashville, Tennessee, director of the Methodist Department of Evangelists, told the United Church of Canada Evangelism Conference held in Chatham, Ontario. While the "life-change" in America wears a white jacket instead of a pulpit gown, he said, psychotherapy is a definite ally of the church. Clergymen, he said, "are like surgeons trying to operate with a dull knife because we don't want to hurt anybody. No wonder we find it difficult to get under the skin and cut away the diseased tissues. We have

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The MINISTRY

no sharp cutting edge of particularities to our faith." He said it was time "we cleansed our hands, whetted our knives, and applied the cutting edge of our faith before the world dies on our hands."

The "Littlest Church"

A church in miniature that seats eight persons and features a tape-recorded hymn, "Nearer My God to Thee," and a taped sermon is attracting truckers and motorists at Hamilton, Ontario. The hymn is triggered by the opening of the front door. It is followed by a two-minute sermon recorded by the Reverend J. A. Quartel. Members of the Christian Reformed Church constructed the "littlest church."

Six Bridges to Unity

Protestants and Roman Catholics can move closer together by crossing six "bridges to unity," Methodist Bishop Fred Pierce Corson of Philadelphia said as he became the first Protestant clergyman to receive an honorary degree from 112-year-old St. Joseph's College. The Jesuit institution conferred a Doctor of Letters degree on the churchman, president of the World Methodist Council, during its fall commencement exercises. The Bishop said "bridges to unity" exist through mutual effort by Protestants and Catholics in the areas of communications, fellowship, education, purpose, effort, and communion. His comments on the other "bridges to unity" were: *Communication*: "We must develop a language which will explain the theological meaning of words now used in the church but which are no longer understood by either different church groups or by those outside the churches. Intercommunication has started—perhaps as limited as the first crystal sets of radio—but it has the same possibilities of improvement which radio and television have attained." *Fellowship*: "The church must be drawn together in trust in the example of Pope John, who not only opened the windows of his church but the doors as well." *Education*: "Information is a great foe to criticism. The scantiness of our knowledge about each other is a dangerous thing and lets us be dominated by our prejudices rather than truths." *Purpose*: "We must see clearly a point of objective, of reasonable achievement, and unite to achieve it. The 'unity we seek' need not be a return or a capitulation but the natural result of a brotherly approach from both sides." *Effort*: "No dream comes true without actions. Unity requires involvement, not a wait-and-see attitude. It must have a theology and in its final stages seek a meeting of minds on doctrine."

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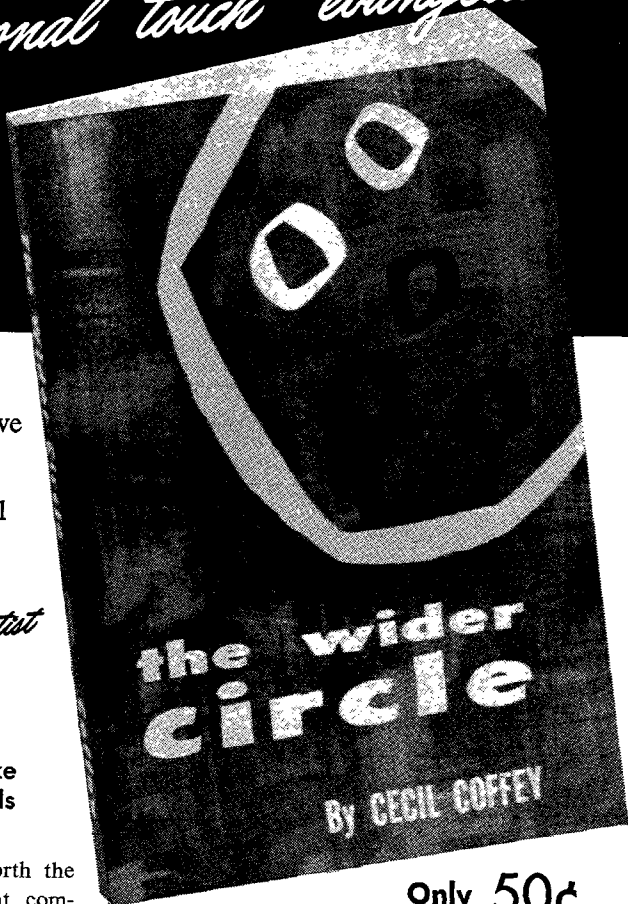
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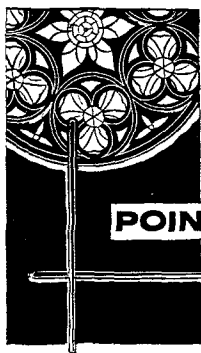
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WITHOUT SACRILEGE THE necessity of diversity in our ministry is clearly taught in the Scriptures. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And if they were all one member, where were the body?" Organization is a blessing, and order, heaven's law. But one of the by-products of organization is assignment of responsibility.

The question of consequent relationships is of immediate concern to the growing church. The wise minister realizes the truth of the Scripture that all men cannot be everything at the same time. Necessarily, men must be selected to bear varying degrees of responsibility. These men are due all of the respect and cooperation that their responsibilities entail. Nor will the charge of "popery" negate the good that an organized ministry, systematically supported and committee directed, can accomplish.

In every phase of church outreach someone must lead. In being leader and follower there is a twofold peril. To the leader the risk is in assuming of non-delegated powers due to an exaggerated sense of one's own importance; to the follower, a consuming ambition for the "highest place" due to lack of esteem for present responsibility. To indulge either is to be human; to overcome is divine. Let's face it, brethren, "if they were all one member, where were the body?" And may I add *without sacrilege*, without the body—where were the head?

E. E. C.

WE MARCH EXTERNAL forces block the way. Eternal fears, like icebergs half-submerged, hinder the completion of the work God ordained and Heaven inspired. Eternal forces urge us on as though aware, as we are not, that time and tide will no longer wait. Divine justice, delayed by mercy, demands immediate satisfaction. The restless curiosity that has gripped the human family reflects a concerned desperation characteristic of the hunted, unacquainted with his pursuer. We know the answer! The coming of the Lord draweth nigh! Should not this knowledge quicken the preacher's pulse? Should it not hasten his pursuit of the lost, counting as of little value the hazards of life, liberty, and the pursuit of happiness? Speak ye of a lion in the streets? David bearded his lion and was on his way. Or do you hesitate because a

door, heavily bolted, blocks your path? Samson simply carried his away.

Is there some speech impediment that brings embarrassment—lending caution to your efforts? Balaam's ass opened its mouth, and God spoke through it. In the sight of God our mountains are mere molehills. We must come to share His view. And may we say with the poet Langston Hughes:

We have tomorrow
Bright before us like a flame
Yesterday
A night—gone thing
A Sundown Name
And dawn Today
Broad arch above the road we came—
We march.

E. E. C.

DIMINISHING INTERNS THERE is a famine in the land—not of bread and water but of preachers to preach the word of God. Pulpits left vacant through death or retirement remain unfilled. Fewer young men are studying for the ministry in our colleges. Concern is well-nigh universal—that the next decade may well be the era of the lay preacher, a desirable development, but only in part.

Why is there a minister shortage? Undoubtedly home, school, and the glamour of scientific exploration and development have had their impact on young minds. The high emphasis on materialism also takes its toll. But the question remains—Why aren't more young men entering the gospel ministry?

From some of the young men themselves come interesting observations. "The ministers I know aren't really serious about saving souls"; "Our minister is a good businessman—but he isn't spiritually challenging"; "I don't feel worthy of so high a calling"; "The profession is not demanding enough in terms of scholarship," one lad complained. These are but a few excuses that I've heard.

I am impressed that none of these observations touch the real cause. Preachers are born, not made. And it is a fact of history that when revival fires burn brightest, desire is born in many young hearts to "preach like Pastor" Legion are the preachers whose desire was born under the Spirit-filled preaching of H. M. S. Richards, R. A. Anderson, J. L. Shuler, J. G. Thomas, and many others. Let revival fires burn again in the pulpits of the world and our seminaries will have a vastly different problem.

Bible-based, Christ-centered preaching born of conviction will form the heat that nurtures desire. And from this divine incubator men will spring forth who will reverse the law of "diminishing returns" and interns. We would need no modern Diogenes with lighted lamp to seek out men. What then is our deepest need? It is the power of the Holy Ghost in our pulpits. Let this happen, and good preachers and good preaching will cover the earth as did the flood waters of another preacher's day.

E. E. C.