NICODEMUS came to Jesus because he wanted to talk with someone who had been sent by God and who was on intimate terms with God, a safe spiritual guide. Though the Pharisees were well educated and were considered spiritual leaders, he turned from them to this humble Galilean, with the words, “We know that thou art a teacher come from God.” He had confidence in Jesus. Though it was humbling to do so, Nicodemus sought out the Master to talk with Him about religion, the field in which Nicodemus himself was supposed to be eminently qualified. Even though he came by night, it took real effort on his part to come. This proud intellectual experienced a heart hunger that cold facts and formalism had never satisfied. What he needed was warm assurance. In this he was much like the rich young man of Matthew 19 who, with all of his wealth and works and profession of religion, had not obtained that for which every soul longs—peace and assurance.

It is doubtful that heavy advertising would have drawn either of these two men to Jesus with their penetrating questions. Others might have responded to a public campaign, might have come out of curiosity to hear something new. But Nicodemus and the rich young ruler might not have been among them. Nicodemus came because he was convinced, in spite of all criticism to the contrary, that here was someone on intimate terms with God, someone who was a safe spiritual guide. Believing this, he overcame all his prejudice so that he might speak with this one.

This fact should stir us as workers. The outstanding impression that our lives and ministry give, must be that we are, first of all, men come from God, and that we are in constant touch with Him. All our actions, our lives, even to the smallest details, must convince people of this. It is no compliment to a preacher to have it said of him, “He is an able preacher but I want no dealings with him.” It is not success when the preacher gives the impression that the things he says are good and true but that he himself is far out of line with his preaching. Nor is it helpful to have the reputation of being a humorist—a funny, frivolous man. No one comes to such preachers with their burdens of heart. Men like that are not sought out for spiritual guidance. Such a man may enjoy a certain popularity, but he does not have the deep confidence of the people that he is a man “come from God.” “I will talk with Him,” Nicodemus said in his heart, “because He is a teacher come from God.” How fortunate for himself and the early church that he did!

Theodore Roosevelt, in conversation with a friend, urged him to attend church. The friend demurred, saying that the preaching was not much, the sermons did not impress him greatly. The ex-President replied, “You may not hear a great sermon, but you will probably hear a good man.” Few of us will ever be known as great preachers, but all of us should be known as good men, men come from God.

The finest and most enduring remark that can be made about a preacher is that he is a good man. Sermons, eloquent and powerful, are soon forgotten. About all people ever remember is that the sermons were wonderful, but in what way they seldom recall. The memory of a good life lives on. It is not forgotten. Abel was such a representative for God, and the record says of him, “He being dead yet speaketh.” May our lives also continue to speak of intimate relationship with God and faithfulness to our charge long after we have been transferred to other assignments or, if that be our lot, laid away to rest briefly until the resurrection hour.

THE MINISTRY
In This Issue

PASTORS, if you liked your special issue last month, you will find a continuation of good things in this number. The ever-present problem of prayer meeting attendance has been covered in a very helpful way by S. L. Dombrosky in his article on page 11. Incidentally, we hope you did not miss the fine material on prayer meetings in the final installment of "Mothering the Multitudes" in last month's Shepherdess section.

We believe that E. W. Voyles, on page 13, has given some practical information on the how of visiting the sick.

Every one of us will find in V. T. Armstrong's lead article on page 4 some vital questions that need answering. The movement in which we serve will triumph. Will each of us individually share in that victory?

We would like to call the special attention of every worker to the compilation of statements regarding the place of exercise in the minister's program, brought to us on page 36. It may be that the counsel of your physician, and your wife, reminding you of your need for exercise, is more than right!

Cover—Waynesboro, Pennsylvania, Church

The beginning of the work in Waynesboro, Pennsylvania, dates back to January 13, 1946, when a series of evangelistic meetings was begun in the Waynesboro Armory by H. R. Veach, assisted by L. E. Rafferty, Mrs. Anna Brandt, and Mrs. Harry Dick. During this effort approximately ninety people were baptized. B. K. Mills followed Pastors Veach and Rafferty as pastor, and it was during his ministry that the building program was begun. Up to this time the members had met faithfully in a borrowed Quonset hut, which now houses the woodwork shop at East Pennsylvania's new Blue Mountain Academy. Much of the labor involved in the erection of this beautiful stone church was done by the men of the congregation.

John Mitchell became the pastor in 1949, and during his pastorate, on April 4, 1953, the building was dedicated to the cause of God. It was my privilege to connect with the Waynesboro church as pastor on June 1, 1953.

The building is well situated in one of the best residential sections of Waynesboro, and stands as a witness to the fifteen thousand inhabitants of this town in the heart of southern Pennsylvania's beautiful Cumberland Valley.

JONATHAN L. HAMRICK, JR.
MY TEXT this morning is found in Revelation 17:14: “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”

While multitudes in most lands of earth contemplate what World War III could mean to modern civilization, and the statesmen of the nations hurry from one council to another in an endeavor to stabilize the affairs of state and bring order out of confusion, we as workers in the cause of God need to remind ourselves that the last great conflict between good and evil is nearly over. The dragon went to make war with the remnant church more than a century ago. If the angels were not holding the winds of strife, we would no doubt ere this have been plunged into World War III. God has commanded them to hold the winds until we have completed the task.

We see and hear the signs fulfilling about us. In fact, in many places our people are not only seeing but feeling the fulfillment of prophecy. Without question we are nearing the final scenes of the very last days of the controversy. The events of our day testify that the earth is waxing old and time is running out. There is no doubt in our minds this morning as to the fulfillment of prophecy. The text is a very plain statement, a declaration of a great fact: “The Lamb shall overcome them.”

How good it is to have that assurance in our hearts as we press on with our work amid the terrible conditions of 1956. There are many things in the world today that would rob us of this assurance. May nothing ever come in to take this confidence of victory out of our hearts. As workers in the cause of God we want to remind ourselves daily that we are workers together with God. We will succeed in this great conflict, not because of our wisdom or resources, not because of our plans or resolutions, but because this is God’s work and He is King of kings and Lord of lords. We will win because we are workers together with God.

Every provision has been made for our success in this conflict. I never read this gem in the book The Acts of the Apostles, page 29, but my mind thrills and my courage rises:

“Christ did not tell His disciples that their work would be easy. He showed them the vast confederacy of evil arrayed against them. They would have to fight ‘against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’ But they would not be left to fight alone. He assured them that He would be with them; and that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks,—the General of the armies of heaven. He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, and be assured that My presence will be with you even there. Labor in faith and confidence; for the time will never come when I will forsake you. I will be with you always, helping you to perform your duty, guiding, comforting, sanctifying, sustaining you, giving you success in speaking words that shall draw the attention of others to heaven.”

No, we are not left to fight alone. We can look back over the experiences of this movement and recount the many times it would have been overcome if God had not moved in by His mighty power. We can know in our personal experiences that only as help came from the courts of God have we ever been able to accomplish anything for Him.

Our work has grown to large proportions and has moved on from victory to victory. We have a vastly extended work with more problems and heavier burdens.

Some years ago I received this message on a postal card from a friendly minister of another denomination. It was when all missions in Japan were having serious...
problems. I shall always treasure this little poem:

"He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase."

To added affliction He addeth His mercy,
To multiplied trials His multiplied peace.

"When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving has only begun.

"His love has no limit, His grace has no measure,
For out of His infinite riches in Jesus
He giveth, and giveth, and giveth again."

Yes, we believe we are nearing the final days of the work of God and that victory is sure. He is King of kings and Lord of lords. He has made every provision for the success of the work and assures us that we can be confident of victory as long as we march forward in faith with Him.

**Will We Share in the Victory?**

My concern this morning is not the outcome of the struggle; my concern is whether or not we are going to share in the victory. Let us never forget that it is possible to be a member of the church, a worker in the cause of God, a member of the General Conference Committee, or a worker in the General Conference office and yet miss the joy of final victory when the conflict is over. We can recall workers who have lost out in the struggle and are not with us today. They once marched with this people. They gave promise of success; but somewhere along the road they dropped out. We are not wiser than they were. We do not have more natural ability than they had. We may not love the work any more than they did. But something came that caused them to stumble, and they lost their way. We need to be watchful and alert, for the devil is going around as a roaring lion, and he is going to deceive if possible the very elect.

The text says, "They that are with him [those who will stand at His side and share in the victory] are called, and chosen, and faithful." The call of God is sounding throughout the world today. Sometime, somewhere, you and I have heard that call. It may have been around the family altar in a Christian home, or while reading a book or tract or paper, or while listening to a sermon, or while attending an evangelistic service in one of our centers. Somewhere we have heard the call and accepted; that is why we are here this morning. If the call had not come, we would be elsewhere now. I am glad we have heard the call and have accepted it. We need to remind ourselves that every call that is extended to sinners to stand at the side of Christ Jesus in the great conflict has required sacrifice.

Our Father had to sacrifice by giving His Son. Our Saviour had to sacrifice by giving His life. The call of salvation could never have sounded without such fathomless sacrifice. We need to think continually of the price paid in the heavenly courts for our salvation. The enemy of souls was filled with amazement as he saw the willing sacrifice in man's behalf. Notice these words from the book *The Desire of Ages* (1940), pages 115, 116:

"Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race. The glory and peace of heaven, and the joy of communion with God, were but dimly comprehended by men; but they were well known to Lucifer."

We will better understand and more fully appreciate the price paid for our salvation if we go often to the garden where He spent that last night of agony.

"The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, 'O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.'"  

"Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself."—Ibid., pp. 690, 693.

Yes, a supreme sacrifice was made that the...
call of salvation might be given to the world. That sacrifice was made for us. It was our destiny that hung in the balance. The more we contemplate the sacrifice made for us, the more useful we will be in the cause of God; the more power we will have in rescuing sinners as we pass on to them the call of salvation.

Perhaps our greatest danger as workers in the cause of God today is that in the rush of business we will not spend the time we should at the foot of the cross—holding the matchless sacrifice made in our behalf.

"It would be well for us to spend an thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—Ibid., p. 83.

I do not want to embarrass anyone here this morning; I do not want to embarrass myself; but the quotation says it would be well to spend an hour a day at the foot of the cross. How many of us spend even a few minutes in our rush as we go forward in our work? And yet it is only at the foot of the cross that we learn true penitence and humiliation. We are glad we have heeded the call, but let us not forget the sacrifice required in order that the call might come to you and to me. Our work is to send that call to others. Every soul is to hear the call; but it will be through sacrifice. Someone sacrificed that you might hear the call.

I take my Bible. How much we love this Book! Men have sacrificed that I might have this Bible. Think of all the sacrifices that have been made down through the years by the characters recorded in this Book. They all made sacrifices that we might have the Sacred Record for our help today. Think of the men who labored so hard to translate the Book. Think of the men who became martyrs that the Bible might be written and passed on to us today. Now for a small price we can have this matchless gift. I like to read my Bible, and when I contemplate the sacrifices that were made that I might have this precious volume I prize it even more.

I greatly appreciate the writings of the Spirit of prophecy. What a help they are to us! I appreciate them even more when I contemplate the sacrifice that was made that they might be written and given to the church today.

One Convert to Report

A minister came to our district in Montana and spent the winter holding meetings, giving studies, and visiting homes. When he had finished I think the conference committee may have considered whether he was a profitable worker or not. After all was summed up he had one convert to report—only one. Someone had paid the tithe that supported that minister those months and paid his expenses. The man himself had braved a cold winter; he had labored hard. He had endured ridicule, and he did it all that one soul might accept the call. I do not know how the committee looked upon his work, but as for me, it was the most successful effort ever held. My mother was the one convert. Her acceptance of the message brought on a storm of persecution. Mother endured great trials. That is what it cost for her to pass the call on to me. The only way I can settle the account is to pass the call on to someone else.

When the call came for us to go to the mission field Mother was an invalid in a wheel chair. But she said, "Do not stay home on my account." We answered the call. When we came home on our first furlough Mother was feeble and needed care. One day I said, "Mother, perhaps I should not go back to the mission field but stay home and care for you." I shall never forget the look she gave me or the words she spoke. "Son, I promised God that if He would bring you into the message I would lay no more claims upon you, but would dedicate you to the work of God. Now, if you are needed on the other side of the world you must go. It would break my heart if you stayed home on my account." We said good-by and left. Mother passed away before we came home again; but her parting message is still in my heart. Her last letter is among my treasured keepsakes. The last message did not ask me to come home, or not to work too hard, or to care for myself. No, Mother believed in a finished, victorious work, and her urge was that I put forth
every effort to help complete the task. Thank God for mothers like that.

Yes, there is a sacrifice made for every soul that will be saved in the kingdom. These sacrifices extend all the way from heaven to the ends of the earth, and we are glad these sacrifices are not in vain. Thousands all around the world are hearing the call and accepting it. Those who will stand with Christ in that day of victory are called and chosen, and regardless of the cost or sacrifice there will be a great company from all nations of earth that will be with Him in that day of victory.

We are told that the same spirit of sacrifice that was manifested in the beginning of the work is needed in the closing days. I am sure we all want to see the work quickly finished. We want to see more accomplished. Notice these words from Testimonies, volume 6, page 419:

"But were there the same diligence and self-sacrifice manifest at the present stage of the work as at its beginning, we should see a hundred times more than is now accomplished."

I do not believe that the spirit of sacrifice is dying in the church. But I do not believe that there is as high a percentage of our people really sacrificing today as there was in the beginning of the work. I long to see the day come when we will have that same spirit of sacrifice and diligence that was manifested in the church in the beginning of the work. When we think of accomplishing a hundred times more we know it would mean that the work would soon be finished. It would mean more workers, more evangelistic meetings, more literature, more missionaries going to foreign fields, and I am sure the treasury department would be sending out the word that budgets were going to be greatly increased. It is a very challenging statement.

As leaders in the cause in these stirring days we need to take it to our hearts and see what more we can do to make it a living reality in our lives and in the lives of our people. There is much more we could consider before we pass on, but we must not overlook the last word in our text. God can call and choose us, but to be permitted to stand with Christ in that day we must prove faithful. That word "faithful" means so much. It means to be constant. It means we will be true, loyal, reliable, honest. These attributes will have to be a part of our character if we are to stand with Christ on that day of victory. Are we constant in our Christian experience? Are we always truthful? In a time of crisis are we loyal? Do we always stand for the right? Are we honest men and women, or do we color things to suit our personal considerations?

**Faithfulness and Unfaithfulness**

When I think of the word "faithful" I think of Pastor Chey, whom I knew in Korea. When the missionaries were leaving Korea before World War II Pastor Chey was asked to be president of the Korean Union. The morning I left Seoul after his appointment I shook hands with him and expressed my feeling that perhaps before we should meet again we might face very serious problems. I asked Pastor Chey to do his best and to be faithful. With tears streaming from his eyes he said: "I believe war is coming and we will have difficult times. The church no doubt will suffer persecution. Some of us may have to go to jail. We may even have to give our lives for this message. But I promise you that I will be faithful."

When I went back to Korea after the war I asked for Pastor Chey. They showed me his grave and told me how he had suffered persecution; but he would not yield his faith. He was punished severely in many ways. One day they came to him and said, "Mr. Chey, if you will sign this paper we will grant you your freedom and you can go home. Just sign this statement that you will renounce Christianity, will become a loyal citizen of Japan and a member of the Buddhist religion, and you can have your freedom."

Pastor Chey said, "No, I cannot give up my religion. I cannot sign the paper." He received further punishment, and a few hours before his death they carried him home to die. Pastor Chey died a martyr to this message and to the cause of God. In that hour of trial he proved faithful.

I would like to refer to a few men who were examples of unfaithfulness. By considering the unfaithfulness in their lives we can guard against the danger in our lives. Like causes produce like effects. What caused the first king of Israel to fail will also cause us to fail if we do not guard against it. Saul gave great promise of success as he

There is a great deal more said in the Bible about praise than prayer; yet how few praise meetings there are.—D. L. Moody.
started out in his work, but failure came very early in his reign. Saul was called and chosen, but he was not faithful to his charge.

“If Saul had fulfilled the conditions upon which divine help was promised, the Lord would have wrought a marvelous deliverance for Israel, with the few who were loyal to the king. But Saul was so well satisfied with himself and his work, that he went out to meet the prophet as one who should be commended rather than disapproved.”—Patriarchs and Prophets, p. 618.

The quotation says Saul was well satisfied with himself and what he was doing. He felt he should be commended for what he had done. But God had no words of commendation for him. The prophet was given another kind of message—one of stern reproof. How is it with us this morning? Are we satisfied with ourselves? Do we sum up our accomplishments and glory in them?

We are always glad to hear good reports, of increases in membership, more funds gathered, more favorable comments in the press, larger and still larger and more expensive buildings and furnishings. There are many things that we might mention that men take pride in and that may please us and make us satisfied with ourselves and our accomplishments. The burden of our hearts this morning should be: Do my ways and my work please God? How does He look upon my accomplishments?

There is another text in Revelation that describes the condition of many: “Knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Let us look at what we are doing as compared with what must be done—what God commands us to do. See the open doors today; hear the calls that are continually sounding in our ears; see the dark counties in the North American Division; listen to the appeals from all the mission lands.

**Are We Satisfied With Our Accomplishments?**

Not long ago I was in committee meetings in a field, and workers were being dropped because there were not sufficient funds and the budget had to be brought into balance. Thousands were attending the baptismal classes, needing guidance and instruction, and there were not enough workers to care for them. And yet in the face of that situation workers had to be dropped. It made me feel very humble. I was not satisfied; I asked myself why this condition existed. Where are we failing in the great program of God? Why must opportunities to win multitudes and prepare them for the kingdom be lost?

I want to tell you this morning, dear fellow workers, that I was not satisfied with what had been accomplished or what we were accomplishing in the great program of God. This morning I think we ought to give heed so that much more can be done. Saul failed because he was satisfied with himself and what he was doing. There is danger that we will become satisfied with what we are doing and not push on to greater accomplishments. Look at the standards set up by God for the remnant church, and then see how far below these standards, set by God, we are this morning, and we will not be satisfied—cannot be satisfied—with what we have done as leaders in the cause of God. Self-satisfaction led Saul to his utter ruin. We must guard against it or our fate will be utter ruin also.

If the prophet of God were to visit us today and speak the mind and will of God, would it be commendation, or stern reproof as it was in the experience of Saul? Think it over in your experience and service for God. If we are truly faithful we will, by the help of God, come up on every point and do the appointed work in God’s way. Our prayer will be: “Thy will be done.” But with Saul we read it was his will, not the will of God, that led him into difficulty. Is it God’s will or our will today?

Balaam was another man who started out well. He was once a good man. He was called to be a prophet of God. But he lost his life—he went to his death with the enemies of God’s people. Of his experience we take a quotation from the inspired record:

“Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High. He was not ignorant of God’s work in behalf of Israel; and when the messengers announced their errand, he well knew that it was his duty to refuse the rewards of Balak, and to dismiss the ambassadors. But he ventured to dally with temptation, and urged the messengers to tarry with him that night, declaring that he could give no decided answer till he had asked counsel of the Lord. Balaam knew that his curse could not harm Israel. God was on their side; and so long as they were true to Him, no adverse power of earth or hell could prevail against them. But his pride was flattened by the words of the ambassadors, ‘He whom thou blessest is blessed, and he whom thou cursest is cursed.’ The bribes of costly gifts and prospective...

(Continued on page 45)
How Do We Pray?

PRAYER is the greatest power on earth. And yet we seem to see so little evidence of that power at times. What is the reason? It is not because we do not pray. Prayer is part of our very lives. We pray at home and we pray in church. Each Sabbath worship service there are at least four congregational prayers, to say nothing of the Sabbath school and other meetings. Yes, we pray; but how do we pray?

The chief objective of prayer is to reach God. And yet we are told, “Ye ask, and receive not, because ye ask amiss” (James 4:3). While this statement refers primarily to those whose hearts are unholy, yet even those who seek to honor the Lord may be guilty of approaching Him amiss. God has emphasized again and again the appointed way of our approach. The Father, the Son, and the Holy Spirit are each concerned in our prayers. The Father loves to hear our cry. The Son, by His atoning death, His resurrection, His ascension, and His priestly ministry, has provided access to the throne. And it is the Spirit who prompts all true prayer; He helps our infirmities. Only as we are led by the Spirit can we pray effectually.

In this dispensation the foundation of successful prayer is the all-prevailing name of Jesus Christ. To be acceptable, prayer must be offered in His name (John 14:13, 14; 15:16). Do we sense this as we ought? Again and again we hear prayers directed to the Father, and then the petitioner will close with an expression something like this: “All this we ask in Thy name.” Now in whose name? All the way through the prayer no mention has been made of our Lord’s atoning death or His victory over the grave, through which alone we have access to the throne of God.

To address the prayer to the Father is correct, but should it be offered in the Father’s name? Of course we say No. But as we listen to and join in prayer with groups many times a day, there is a growing tendency, even among ministers, to by-pass the name of Jesus, despite the fact that our Lord has told us plainly, “No man cometh unto the Father, but by me” (John 14:6).

To overlook making our requests in His all-prevailing name might seem to deny His mediation and the advocacy of the only One whose sacrifice makes possible our access to the throne. No one would willfully by-pass the Saviour; it is doubtless done unwittingly. But prayer is so vital that we dare not grow careless in this respect. Letters wrongly addressed ultimately reach the dead letter office. We trust there is no such place as a dead prayer office.

Apart from Jesus Christ we have no standing with Deity; we are spiritually bankrupt. Both the sinner and the saint desperately need the bounty of our Father above. But if we would draw on that heavenly bounty, we must present our requests in the peerless name of Jesus.

Old Testament saints made their supplication in the strong name of Jehovah. “Save me, O God, by thy name,” cried King David (Ps. 54:1). And again: “O magnify the Lord with me, and let us exalt his name together” (Ps. 34:3). Yes, “the name of the Lord” has ever been “a strong tower” (Prov. 18:10).

Since the cross, however, a change has come, for redemption no longer rests in hope. It is a glorious certainty. Even the planet itself stands in a different relationship to God than it did before our Lord’s sacrifice. He came to seek and to save that which was lost, not only those who are lost. Since the cross, the world itself has been different. It has been reconciled to God by the death of His Son. And since the cross, prayer too is different. Our Lord taught us to pray in a new way. Our requests are to be made in the name of our crucified and risen Lord. Just as there were seven words at the cross, so our Lord spoke seven words concerning prayer as He communed with His disciples in the upper room. These are found in John 14:13, 14; 15:7, 16; 16:22-26, and each is an extraordinary promise. Taken together they abound in universal and unconditional terms. And prayer, when offered in accordance with these principles, lifts the peti-
tioner into unity and identity with the Lord Himself. To offer our petitions in that name is to be one with Christ.

In the Apocalypse our great High Priest is represented as taking our poor prayers and adding to them the fire of the altar, thus making them dynamic. And God answers them, not for our poor sake, but for His sake. We are heard, not because of our phrasing, our weeping, our “storming the gates of heaven,” much less for our good works or our self-denials, but for His sake who makes our prayers His own.

Samuel Chadwick, the great Methodist preacher and educator of Leeds, illustrates this thought by relating a personal experience. A certain man came a long way to investigate a proposition. He wrote to the firm in advance, requesting an interview, but his request was politely declined. He went in person to the manager, but could not get beyond the secretary. No argument could prevail. He confided his defeat and disappointment to a friend, who in turn told the preacher. “I gave him my card and wrote to the head of the firm,” said Dr. Chadwick. Next day this man called again and was immediately ushered into the presence of the manager. “The head of the firm saw me in him,” is the way the preacher explains it. And then he draws the lesson: “In some such way we pray in Christ’s name. He endorses our petitions and makes our prayers His own.” But we must make our requests through Him.

“The Father hears Him pray, His dear, anointed One; He cannot turn away The presence of His Son; The Spirit answers to the blood, And tells me I’m a child of God.”

—Charles Wesley

To pray in the name of Jesus is perhaps the deepest mystery of prayer. His name expresses His personality, His character, and His being, while it unifies and simplifies any divine condition. Then let us take heed lest we by-pass our Lord and disonor that name which is above every name.

R. A. A.

Life itself can’t give me joy Unless I really will it. Life just gives me time and space— It’s up to me to fill it.

—Anon

Seminary Student Works on International Project

The International Project is an endeavor begun at the University of Chicago in 1948 with the object of producing the most complete textual apparatus for the Greek New Testament that has ever been made. It is a project that will require a number of years to complete, and the leaders have called upon a wide group of scholars and students to aid them. The work is now centered at Emory University, Atlanta, Georgia, under the direction of Dr. M. M. Parvis, a recognized leader in the field of text criticism.

Walter Fenz, a student of the SDA Theological Seminary, a candidate for the B.D. degree, is working on a fourteenth-century gospel manuscript from Mount Athos in Greece. The plan is that he will collate its text with that of the Textus Receptus and then carry out a study of the textual relationships of this manuscript. His successful completion of this project will help build a valuable relationship for the Seminary, as well as perhaps open the door for his own future study.

Significant Contacts by Seminary Faculty Members

Many faculty members of the Seminary are members of various learned societies and attend their annual meetings. From March 12 to 14 Prof. C. E. Wittschiebe attended the Nineteenth Groves Conference on Marriage and the Family, meeting in Teachers College, Columbia University, New York. This is one of the most important meetings each year in this field. The theme of the conference was changing family roles, with emphasis on the development of interpersonal competencies. Among the sponsors were the American Association of Marriage Counselors and the National Council on Family Relations.

Professor Wittschiebe also spent a day in Chicago (March 15), taking part in five sessions of the American Religious Town Hall Meeting of the Air. This program, familiar to many of our people in the Middle and Far West, is directed and moderated by a Seventh-day Adventist, Elder A. A. Leiske. The panel is made up of representatives of the Baptist, Methodist, Episcopal, and Lutheran denominations, and of the Jewish faith. For each session a guest is invited. He expresses the viewpoints of his denomination on the particular subject under discussion. The program is prepared on film at the (Continued on page 44)
Why do we have a prayer meeting? "We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things."


Then, why do we meet together?
1. To edify one another by an interchange of thoughts and feelings.
2. To gather strength, and light, and courage.
3. To unite in earnest, heartfelt prayers.

In view of the above, it is evident that we have testimony meetings and prayer sessions in an endeavor to gather strength and light. There are a number of ways in which this can be brought about so that the prayer meeting will be a place where those who are really seeking for communion with God will be seen.

The prayer meeting should definitely be an informal service where the people are given an opportunity to express themselves. It should be the time when they bring their special requests before the Lord and talk about their heavy burdens. It should be a time when they are permitted to speak of what God has done for them, and tell of their own personal experiences in working for others or in overcoming temptations in their own lives.

Here are some suggestions for making the prayer meeting interesting, varied, and helpful:

**The Song Service**

1. Whenever possible have special music—solo, duet, or instrument. Perhaps those less talented can sing or otherwise contribute to the service, and thus not feel that they have been left out just because they have not been asked to participate in the eleven o'clock worship hour.
2. Give the people an opportunity to choose the songs they like. (One Wednesday evening a dear old sister asked me to sing her favorite song, "I've Found a Friend." I sang it for her, and it made her very happy. The next evening her daughter called and said that her mother had passed away very suddenly. I felt that God had used me in that informal meeting in a very special way. That sister would not have made such a request at a more formal service.)
3. Have a song leader if possible, and be sure that the song service is one that will help the people to relax and be happy.

**Body of the Service**

1. A devotional or inspirational talk should not exceed twenty minutes. Thus the people are allowed time for testimony and prayer.
3. Mark your Bible. Help the people mark the important doctrinal texts in their Bibles, grouping the texts into studies. We are just now doing this in our church. Many are coming to prayer meeting now who did not come before. They are extremely interested in this project and would not think of missing a meeting. This particular type of meeting serves several purposes:
   a. We can review the major doctrines of our message.
   b. It teaches our people how to use their Bibles and give studies to their husbands, friends, relatives, and neighbors, etc.
c. It prompts them to use a study as soon as they have it marked in their Bible. They are very thrilled with this simple procedure. One of the greatest things we can give to our people is the confidence that they can give Bible studies, that they can work for others. We must teach them how to do it. If a pastor can do that, he has accomplished a great deal for the people. For, as they work for others, their own spiritual experience will be strengthened.

4. Give a series of health talks. (While holding Sunday night meetings, I invited the people to attend the Wednesday night prayer meeting, where the health lecture was given. Many non-Adventists attended, and thus were able to receive our health message.)

5. The Sabbath school department might like to hold a series of meetings on teacher training, or the home missionary department might wish to hold a series on training light bearers.

6. Use Outline Studies on the Testimonies. As soon as we have finished with our Bible-marking series of meetings, we plan to use the new Christian Home Library book, by Clifton L. Taylor, and have a series of studies on the Testimonies. This should be profitable, and surely it is much needed.

Prayer Session and Testimony Meeting

1. Have a testimony meeting as often as possible. Give the people an opportunity to speak. They need to talk about what God has done for them personally, or in answer to their prayers. If a testimony gets too long, the pastor can tactfully say: "That's fine, brother [or sister], thank God for that. Amen." Usually, the speaker will sit down. The members should be instructed to make their testimonies brief so that all will have an opportunity to speak for their Lord. (If time permits, a number might be asked to recount how the Lord brought this message to them. It is good to give such experiences.)

2. Just before the time of prayer, the pastor can give a brief report on the sick of the church, their condition, etc. If they are hospitalized the members can be informed, and they in turn will send cards to them or visit them. Then all can be asked to express what they wish to pray about, what their special burdens are, etc.

The members should be taught that public prayer, even at the prayer meeting, should be short and to the point. "Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. . . . One or two minutes is long enough for any ordinary prayer."—Testimonies, vol. 2, p. 581. (Of course there may be special occasions where an exception should be made.)

3. Have a number of persons pray.

4. Prayer bands are also good for large gatherings, especially if the service is in an auditorium where the groups can gather together with someone in charge. In this manner more can participate in the prayer service.

5. Have a prayer list. The names of loved ones, relatives, friends, and neighbors are added to this list from week to week, and presented to the Lord each Wednesday evening. A number of persons have been baptized in our church whose names were on our list. When they are brought into the church we like to show them their name, and then assure them that it is now on God's heavenly list.

Closing Exercises

The closing exercises should be short. We usually stand and sing "Into My Heart" or a similar chorus and are dismissed.

We are using the "buddy system" in our church for new members. When a new member comes into the church, an older member is assigned to him as his "buddy." The older member is responsible for him, checking on him each Sabbath to see that he is in church. He also invites him to prayer meeting and, if possible, sees that he has transportation. In this way we urge new members to attend the prayer meeting regularly. We find it helps the older members as well as the new members.

It might be that you could use a bit of strategy in increasing the attendance at prayer meeting and at the same time be doing a service for the members. Call a business meeting or board meeting an hour before prayer meeting; then invite all to stay for the service. In this way they will be making only one trip to the church during that week. If the prayer meeting is interesting, they will probably return.

Last summer we sponsored a potluck supper on the back lawn of the church. The members were invited to come and bring their family and friends. At seven-thirty the song service for the prayer meeting began and they were invited into the prayer meeting. We had a large attendance that night, and plan to follow a similar procedure a number of times this coming summer. In this way the whole family becomes acquainted with the prayer meeting.

Truly the prayer meeting is the pulse of the church. It can be the most spiritually edifying and satisfying of all our gatherings.

"Character is what you are in the dark."—Dwight L. Moody.

The Ministry
Ministering to the Sick and Bereaved

E. W. VOYLES
Pastor, Upper Columbia Conference

To a large extent my ministry to the sick and the bereaved has been fraught with the frustration of not being able to substantially help them. But within the last several years a marked increase of benefit to both the ministered unto and the minister has been felt.

The art of ministering to the sick and the bereaved will prove to be an inexhaustible source of satisfaction if we as Christian physicians and clergymen will take advantage of every opportunity to learn from the experiences of others how to find better ways and means of helping the less fortunate.

I would like to share with you some observations made on this topic through the years, and also to point out from other sources revelations that should make our calling more successful.

There are a number of misconceptions concerning the sick. Among these are (1) that all sick persons are lonely, (2) that all sick persons are bored, (3) that all sick persons are in constant pain, (4) that all sick persons are starved for good food in the hospital. Of course, there are many who suffer from one or all of these complaints, but many do not.

Those who are ill are in the midst of stark realities to which they cannot easily blind themselves. This may, or it may not, result in self-pity. Feelings of grief are frequently a part of the experience.

There are valid reasons for one who is ill to feel a sense of loss, for he has temporarily lost most of his liberties. He may permanently lose some of his usefulness to society and to himself, and he is sometimes confronted with the possibility of losing life itself. He has adequate and real reason to sorrow for his losses. The understanding pastoral caller, and I include you Christian physicians in this category, will permit the patient to tell the amusing incidents, the ridiculous thoughts, and the not-so-ridiculous fears that plague him. When a person in bed laughs at himself, his mental state is secure, and the visiting physician or pastor may laugh with him, though never at him.

Some Good Rules

The pastor becomes a real physician of souls when he lets the patient tell about his frustrations and the supposed agents of the frustrations. Many times the sick need someone to be both a good listener and a counselor. If the pastor listens without praise or blame, but with a deep understanding, the sick will have a real sense of fellowship and communion.

We need to prepare for meeting those who are ill. The observance of the following elementary rules will smooth the way for more effective visiting:

1. Sick people, except those extremely ill or dying, are hypersensitive to odors. Keep this in mind in your selection of food and in your choice of toilet preparations.

2. If you personally do not react to hospital sights, sounds, and odors, your visiting effectiveness will be materially increased.

3. Let the hospital help run interference for you if the patient's door is closed. After entering the room, be sure to keep the door open. If the door is already open, approach the room from the opposite side of the hall, thereby avoiding popping in and startling the patient.

4. Real interest in the patient is invaluable to the one visiting the sick. Go expecting a blessing, and you will often feel that you have gained a blessing from the one who is ill.

One of the greatest lessons on contentment and patience I ever learned was from a man whom I visited a number of times. Every joint of his body had been ravaged with rheumatoid arthritis resulting in atrophied muscles and immovable joints. He was practically unable to move himself. At the height of the active stage of his illness his wife had left him and had taken their two sons. Yet, after thirty-five years in this condition, he radiated happiness.

5. Except in rare cases, the optimum length of a hospital call should be held to not more than perhaps seven minutes. Do not wear out your welcome. Patients may be exhausted by prolonged visiting by the pastor as well as by relatives and friends.

I was asked to bring you some of the high points of a book that a doctor and a minister collaborated in writing. I highly recommend this book, The Art of Ministering to the Sick, by Richard C. Cabot, M.D., and Russell L. Dicks, B.D. (The Macmillan Company, 1936), to both the physician and the clergyman, not only for the library but also for mental digestion.

The following references, except where specifically stated, are direct quotations from this book:

"Hints for Good Medical-Clerical Teamwork"

"1. Doctors are strong on facts and means; ministers on motives and ends. Hence misunderstand-
ing is natural until they come to work together for a patient's good. Then each feels the serviceability of the other when both are sincere and competent.

2. By the patient's or the family's mandate the doctor is as much the boss in illness as the minister is at a funeral. The doctor rightly does not want interference with his job or question of his authority within his field.

3. If the doctor does not want the minister or is antagonistic to him the conflict will do the patient more harm than the minister's services will do him good. In the rare case of genuine malpractice and injury to the patient by the doctor, the minister can probably work through others and not get implicated.

4. Working with the doctor with deference and under his guidance, avoids most difficulties.

5. Where the doctor is most needed, in the acute cases and in the acute phases of chronic disease, the minister is least needed. When the minister can do most, as in chronic or 'hopeless' disease, and in convalescence, the doctor is most impotent.

6. Don't practice psychotherapy in any technical sense (or so that the patient or the doctor knows it). Come as a friend or as a minister and not as a healer; then you will get on well with the doctors. They fear competition and interference, in church clinics or home visits.

7. Hunt the chance to do the doctor a favor in some way connected with the sick, to praise him when he deserves it, to help out in sitting up with patients and by laboring with indigent, cross-grained, or home visits.

8. If the doctor does not want the minister or his mandate the minister should suspect insanity.

9. By the patient's or the family's mandate the doctor is as much the boss in illness as the minister is at a funeral. The doctor rightly does not want interference with his job or question of his authority within his field.

10. The minister's opportunity in sickness is to devote himself to the growth of souls at a time when he deserves it, to help out in sitting up with patients and by laboring with indigent, cross-grained, hopeless, 'uninteresting' cases. Then he will want you on other cases.—Page 51.

11. The minister's opportunity in sickness is to devote himself to the growth of souls at a time when pain, sorrow, frustration and surprise, bring experiences that invite a new start in life.—Page 19.

Suffering

1. Some men suffer for their sins. They have broken the rules of health and now they are sick. They have broken the law of ethics and so they are sick of themselves. They have broken the rules of health and now they are sick.

2. Some men suffer because of other people's carelessness or stupidity. Automobile accidents make this dreadfully familiar. But it is only fair to remember that much of the good that comes to us in affliction, amusement, beauty, and comfort results not from our own deeds but from our links to other people who benefit us without intention on their part or merit on ours.—Page 104.

3. We are roused by pain to stop pain. In the body the pain of brain disease, lung disease, bone disease, leads the physician to the spot where help can be applied. . . . Pain rouses help!—Page 105.

4. Mental pain is often our best guide to what has blocked our growth. It is not always punishment for sin. It shows up the stupidity that we need especially to recognize and so to conquer. Hurt feelings, disappointed hopes, the anguish of seeing a loved one suffer, the prospect of death for ourselves, train us in spiritual detachment.—Page 107.

Mental Illness

There occasionally arises the question of when the minister should suspect insanity. Newsweek, March 2, 1953, gives this measuring stick:

1. Does everyone treat you well?
2. Does someone have it in for you?
3. Has anyone watched or followed you?
4. Does your food taste all right? (Most paranoids feel that they are being poisoned)
5. Does anyone affect you with electricity, X-rays, radium, or atomic energy? (Many feel that their enemies are threatening them with 'outside forces'.)
6. Does anyone tamper with your mind?
7. Do you have powers which the average person does not have?
8. Do people talk about you behind your back?
9. Do you feel that you have committed an unpardonable sin? (Paranoids suffer a heavy feeling of unforgivable guilt.)
10. Do you have strange sensations about your insides? (A common answer is, 'I have no stomach, so I can't eat.')
11. Do you hear people talking to you?
12. Do you see or feel strange things?

This list of questions is presented because you certainly will be confronted with need for being aware of the fact that many people suffer from mental illness as well as physical.

Coma

Let us consider for a few moments our relationship to the sick who have been immobilized by what we commonly call a stroke. We may feel that when a person has entered into a coma he has slipped beyond the realm of consciousness. It is my opinion that this belief is misleading. Of course, it is very disconcerting to visit a patient who is in coma, read the Word of God, whisper words of encouragement into an apparently lifeless ear, and pray audibly for him—all with no response. I have been through this frustrating experience a number of times, yet I believe that such patients often hear us even though they may not be able to show any signs of recognition. Within the past year two experiences involving members of my congregation have convinced me of this. One was a teen-age girl with an aneurysm near the brain, and the other an elderly man who suffered from shock following an operation. Death seemed near, no sign of recognition was appar-

The chaos of our lesser loyalties cries out aloud for some greater loyalty to rule them.—Earl Riney.

The Ministry
ent, yet both told me after their recovery that they had known I was there.

Several years ago in Minnesota sixty of us clergymen were invited guests at a mental health and alcoholism clinic being conducted in a nearby State mental hospital. During one of the intermissions five of us were discussing privately a few of the things we had heard.

The pastor of a large Lutheran congregation said that he believed most persons in coma were still sound-conscious. He cited a case in his church where relatives were present in the room of one who apparently was in deep coma and near death. They were talking about the division of the estate. To the surprise of everyone, including the doctor, the patient rallied and in the morning called for his minister. He indignantly informed the pastor of the events of the past evening and told him that even though he could not move an eyelid, he had heard everything. As he listened to his loved ones divide the estate, he had determined that he would get well and "show them who would get what!"

An Adventist physician recently stated to me that during her internship she helped to care for an encephalitis patient who apparently had slipped beyond the realm of consciousness. The resident physician told her in the presence of the apparently unconscious man to forget about him because he would not live and he could no longer feel anything. But the man did live, and from that day on he had an intense dislike for the resident physician. He told the young intern that he had heard the conversation. Today that patient is in the U.S. Army.

"We must remember that the dying are often entirely conscious even though motionless and incapable of showing any response to what they hear around them. We are accustomed to judge the degree of consciousness by the patient’s signs of response—words, smiles or other movements. But this habit misleads us with the very ill. They may be all there save for the power to show it. 'I'm all right but I can't talk very well,' said one patient sufferer only a few hours from the end of her earthly life. Another whom we had supposed to be entirely unconscious showed after some hours of immobility a slight twitching of his lips. With my ear close to them I just made out the word 'Water,' uttered in the faintest audible whisper. We gave it; soon after he opened his eyes, smiled and talked. 'I knew everything and heard everything,' he said, 'but I couldn't move or talk. You gave me up too soon.'"

"Those words have burned into me (R.C.C.) for life two absolute imperatives for the watchers by the dying:

"First, never give up hope or the attempt to be helpful until the sufferer’s heart and breathing have been silent for more than a minute. Long after you think all is over you still may be needed.

"Second, in the presence of the apparently unconscious person never say anything that you do not want him to hear. You never can tell that he is unconscious and you never can be sure how much he hears. He may be cruelly hurt when you speak or even whisper words that he is not intended to hear. This has happened several times in my experience. Two watchers, each tending the one dearest of all to him, said what they would rather have died than have overheard, found out later that it was overheard, and carried for all their remaining years the scars of that moment’s agonized self-reproach.

"Say nothing, therefore, in or near the dying man’s room except what you will be glad to have him hear and to remember later that he did hear. There is, we repeat, no proof that he cannot hear until heart and breathing have been long silent. Only the physician can be sure of this. Awaiting his decision all others should ‘carry on’ as if the sufferer were fully conscious.

"It is not enough to avoid terrible blunders in the presence of the dying. Since they may at any time be conscious and may need the very words of love and courage which we think it too late to speak, we should speak them and keep on speaking them, by faith and without any response. Whatever we should ourselves most want to hear if we were aware of approaching death but unable to make any sign of response, that we should say from time to time, not loudly but with all the meaning that we can put into our voices."—Pages 309, 310.

Grief

"To suffer is not to rebel. Suffering is a fact, not a plan or an argument. It is a part of the fact of love. If you rejoice in the presence of him you love, you are cut by his absence. Else you are as fickle and as mindless as an insect. Condemn sorrow and you condemn love at a moment when it most needs reinforcement."—Page 317.

May I share with you now some of the observations made through the years about normal and abnormal grief? You physicians meet this matter of grief often when the bereaved is in a partial state of shock. We clergymen must minister to the bereaved in the later stages of shock and as they emerge from it. There are some patterns of abnormal grief to which we should be alerted. The inspired pen speaks of "doubt, perplexity, and excessive grief, that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character."—Life Sketches, pp. 270, 271.

"Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, dis-
content, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death.” —The Ministry of Healing, p. 241.

Grief, as a rule, is a problem for the pastor. But abnormal grief may become the physician’s problem too. Time will elapse between the time of the notification of death and the full grief response. There is a normal delay. Usually the period of extreme sorrow lasts about a month, with short periods in which the grief is most intense. If you are present on these occasions, it is helpful to open windows for a good supply of oxygen, and give water to drink. Food during these days of sorrow should be well prepared and simple. Grief is a tremendous drain on both the emotional and the physical system.

You may suspect a pattern of abnormal grief if you observe the following:

1. The bereaved seems to be in a daze long after the initial period of intense grief should have subsided.
2. The withdrawal from the circle of intimate friends to seclusion.
3. The apparent deification of the deceased by the bereaved. Perhaps there is a desire that nothing should be moved that the departed left on the day of death—a tie hanging over a tie rack, a book left open to a certain spot, et cetera.
4. The bereaved begins through empathy to mimic diet, mannerisms, et cetera, of the deceased.

Other evidences might be added, but these should suffice to make us aware of the danger signs of abnormal grief.

On the other hand consider this counsel:

“Beware, then, of trying to ‘cheer people up’ at a time when that means faithlessness to the dead. They should be encouraged to cultivate the recollections and meditations which inevitably bring grief as well as thankfulness, reverence, and deepened love. Love can be entrenched once for all in one’s life by this invaluable period of integration. Those who can share in this experience can help to revive memories of the departed or to add new outlines to the portrait then being stamped once for all on the souls of the bereaved. They will find their own affections strengthened too. Such friends will come to form a unique band of intimates joined by the possession of memories that are precious.” —Page 318.

Now may I say that good pastoral care for the sick and bereaved can be provided only if the pastor (I include the physician in this category too) is properly prepared. And when the minister is adequately prepared to care for the sick and bereaved, all is to no avail unless he actually calls on them. It is only as the minister actually arrives at the bedside that his preparation can result in blessing. Such pastoral calls occasionally result in physical healings. But even if physical health is not restored, peace of soul and peace of mind can result from good pastoral care of the sick and the bereaved.

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusted in thee” (Isa. 26:3).

May God bless all the doctors and pastors as they minister at the bedside of the sick.

The Scriptural Basis for a Seventh-day Adventist Philosophy of Pastoral Care

W. JOHN CANNON
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PART II

The Bible Way of Meeting Fear

NATURALLY in the search for the antidote for fear the first positive value to claim attention is the value of faith. Fromm directed his patients to expel fear by frantic activity. For two centuries psychodynamics were the order of the day. Freud would prescribe releasing of tensions and repressions. These ends could be achieved by recognizing the source of trouble. How many there are who have spent fortunes on psychoanalyses, and repeat freely the troubles from childhood that have plagued them, without the slightest sign of cure. The Bible way is so simple and yet so effective. Its effectiveness has been proved over and over again. Repent, believe, surrender, and the promise of divine power is a surety. It never fails when the simple conditions are sincerely carried through.

The Bible versus Freud.—Perhaps this is the place where we should reflect on the basic differences between the Bible frame of reference and the concept of most psychological authorities. It is impossible to deal with them separately, so we will choose the Freudian school as an illustration. Let us first notice the common ground between the Bible and the Freudian school. Both schools recognize the central place that fear holds in the alliance against man’s well-being. Both schools agree that this produces the maladjustment of wrong relationships and resultant insecurity. The Bible record leaves plenty of room for the fears besetting mankind stemming from wrong training and conditioning in childhood. Bible examples would be easy to find. The sex problems of Hophni and Phinehas arose undoubtedly in conflicts and...
tensions produced in childhood, for which the Lord could not acquit Eli of his responsibility, even if it was the responsibility of neglect. Such blame is named in *Fundamentals of Christian Education*, page 67:

“The ill-balanced mind, the hasty temper, the fretfulness, envy, or jealousy, bear witness to parental neglect. These evil traits of character bring great unhappiness to their possessors.”

So far so good, but here we begin to part company. *All* fear is not rooted in childhood apprehensions or misapprehensions. Freud would have us believe that all fears, anxieties, and their consequences begin from either birth trauma or infantile experiences. The Divine Record reveals that Adam, never having had a childhood, was afraid because he had sinned. Cain was afraid of the dreaded results of his terrible deed. Fears can come from warped emotions or ill-formed characters. With this we wholly agree, but it is equally evident that fears can also be the direct result of a wrong course of action deliberately taken by the sheer exercise of the will.

Freudians would say that healing comes by releasing repressions. Adventists hold, in line with scriptural testimony, that healing comes in receiving divine pardon, in the surrender of the will, that opens the way to receive divine power in the form of the Holy Spirit. Healing comes by receiving divine power to overcome evil urges, and cleansing power is imparted, bringing with it inner peace. Freud leaves God out of the picture. He deals with the mechanism. Freud points a way and then says, “Achieve this philosophy; it will help you.” The Adventist pastor preaches man’s utter helplessness on his own, but presents Christ as the Great Healer. “Come unto me,” He says, “and I will give you rest.”

**Focus**

*Understanding the problem.*—There is much that can be said concerning the objective aims and possibilities of pastoral counseling as practiced by Seventh-day Adventists. Any satisfactory answer to our topic must state the relationships between our concept and the procedures and principles of authorities in this field.

Counseling is challenged by a widespread universal need, affecting the vast majority of the human race. This need reaches all levels and all departments of life. The attempted relief of this need is just as broad. In its broadest sense counselors include philosophers, psychologists, psychiatrists, priests, ministers, Christian Science practitioners, and all who serve in similar capacities. The remedies offered are almost as varied, running the whole gamut from complete self-reliance to complete self-rejection, with causes varying from the predestination of inherited tendencies and the almost equal helplessness from environmental conditioning, to faith and trust in God.

Pastoral counseling limits the field to those who act in these capacities as ministers of the gospel. Here the way they interpret the Bible affects the basis of counseling and the methods employed. Seventh-day Adventists approach all matters in the light of a sure and deep conviction of the inspiration of the Bible—a message given by God. Accepting as they do the deity and absolute perfection demonstrated in Christ, they look to Him as the pattern in all things. They believe implicitly in the search for knowledge and recognize that it is an inexhaustible quality. They carefully examine the results of every avenue of research with a purpose to gather all that is good from all quarters. The test of what is good will be finally measured by the unerring standard—God’s Word.

In examining principles of counseling in the same light, what do we find? It is easy to dismiss the whole situation by saying that we have all we need in the Bible, but the findings of those who have worked on the processes of the human mind and its needs, challenge us seriously because of our failure to exploit the rich resources of the Scriptures in this area. We have struggled to change a man’s actions when the simple statement, “As he [a man] thinketh in his heart, so is he,” sets the course toward deeper spiritual approaches. The importance of child conditioning and its effects on later life, now stressed by latest research, is pointed out in Proverbs, “Train up a child in the way he should go: and when he is old, he will not depart from it.”

This is, however, balanced by the Bible doctrine of the place and exercise of the will. Central in modern thinking is the sacredness of the personality of the individual. This is but rediscovering the Bible truth, “I have set before you life and death,” “Choose you this day . . .” That the person is the most important consideration can be viewed in the light of Calvary, where God so loved the world that He gave His only-begotten Son.

Counseling seeks to cast out fear and replace it with faith, trust, and confidence. The objective of the gospel is to establish faith. Without faith it is impossible to please God. As a result of full surrender, Christ promises peace: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.”
The principles of repression and regression, though not under those titles, are clearly portrayed in the Scriptures. The outstanding example is the untiring zeal of the apostle Paul in persecuting the church, thinking he was forwarding the work of God. The groaning, "Who art thou, Lord?" is significant, as is the answer, "I am Jesus whom thou persecutest."

Where Seventh-day Adventist philosophy departs from the accepted line we are more than Biblically justified in our stand. Indeed, it is because of our Bible stand that we do so. The departure is not found so much in the recognition of the cause of the troubles as the remedy sought for those troubles. The non-Christian, and all too often supposedly Christian counselors, feel the remedy is a simple human process. The remedy they suggest is found within the individual or in something that he does himself. The Bible agrees that, honoring the individual personality, the first step must be taken by the seeker after peace. "My son, give me thine heart." is the command. But having done that, one must turn to power from without to resolve the problems. Even such a strong character as the apostle Paul found that he was helpless. Though attempting to live the better life, he protested, "For what I would, that do I not; but what I hate, that do I." His solution was in Christ, Christ living in him.

The so-called releasing of tensions, opening up the barriers of restraint, all too often leads into further sin, transgression of God's law. And as the Bible states, and experience proves to be true, the penalty for sin must be paid. How often the counselee finds himself confronted with even greater guilt, and the latter end is worse than the first.

There is much to be said for the most modern approach of not digging up the past more than is required to solve the problems of the present. Paul's philosophy was, "Forgetting those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

There is one area in this consideration where many systems of counseling are basically opposed to the Seventh-day Adventist philosophy, which closely follows Bible lines. The basic problem, conceived by the rationalistic approach, is the deflation of the ego. Consequently, the restoration of the ego is held out as the remedy for almost all ills. The view held by all who accept the inspiration of the Bible is that all too often pride or undue inflation of the inner conception of self is the real difficulty. Lest anyone should attempt to offset this argument by the thought that unconscious inferiority might be the reaction, I would mention the example of Lucifer in the rebellion in heaven.

**Christ and the Woman at the Well**

Perhaps the most satisfactory way of summarizing this presentation of a Scriptural basis for our philosophy in this respect is to refer to an appropriate example when Christ as the Counselor conducted an interview. The occasion was when He talked to the woman at the well. He recognized her unspoken problem. He opened the way for discussion of that which was troubling her. He helped her to see her sin. He pointed her to the divine remedy. She left in peace.

**Worry.—** The Seventh-day Adventist pastor above all should realize that he has a glorious opportunity of attacking this spiritual disease before it develops to the size of a problem. The Bible doctrine is that of changing lives Biblically justified in our stand. Indeed, it is because of our Bible stand that we do so. The departure is not found so much in the recognition of the cause of the troubles as the remedy sought for those troubles. The non-Christian, and all too often supposedly Christian counselors, feel the remedy is a simple human process. The remedy they suggest is found within the individual or in something that he does himself. The Bible agrees that, honoring the individual personality, the first step must be taken by the seeker after peace. "My son, give me thine heart." is the command. But having done that, one must turn to power from without to resolve the problems. Even such a strong character as the apostle Paul found that he was helpless. Though attempting to live the better life, he protested, "For what I would, that do I not; but what I hate, that do I." His solution was in Christ, Christ living in him.

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ing from real problems. They will wait in the crowd to be sure to get a copy of these lines. Their positive message of faith and confidence has a great potential of therapeutic value. The work of the counselor is as much to prevent tensions and strains developing as it is to heal the distressed in his congregation who have not learned the lessons of faith and trust.

Seventh-day Adventist counseling.—It is submitted here that the form of counseling that would appeal to the Seventh-day Adventist philosophy would need to follow a more direct approach than usually thought effective by most psychologists. The world is looking for more certainty, for a voice with a message: “The voice of one crying in the wilderness, Prepare ye the way of the Lord.” This does not mean that we abandon less directive methods, but following an elected line, we lean to a more directive approach than is usually allowed. It is the kind of counseling that kindly and patiently seeks opportunity rather than waiting for it to arrive.

Summary.—In conclusion the following points are made:
1. Jesus used a searching method of seeking opportunity. He went to Samaria (John 4:4).
2. He made people conscious of the exceeding sinfulness of sin, to make way for conversion. “For thou hast had five husbands” (verse 18). Yet He prepared the way with great tact.
3. He showed that the way of obedience is the way of happiness (Mark 10:17-19).
4. He disowned national prejudice and made outcasts feel at ease. “The Jews have no dealings with the Samaritans.” “The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.” “God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:9, 21, 24.)
5. He mixed with publicans and sinners. He was a man among men.
6. He loved people. That in turn won their love.
7. His own inner security and peace helped Him to win others. “Never man spake like this man.” “He taught them as one having authority, and not as the scribes.” (John 7:46; Matt. 7:29.)

Sharing
As has been stated, pastoral counseling is not a one-way experience. It is not all giving out. To give out one must receive, and the very experience of counseling itself provides an inlet as well as an outlet in sharing. One of the most beautiful examples of divine sharing with humanity in “counseling” is found in Genesis 18:17. The Lord had to destroy the cities of the plain, but He wanted Abraham to understand. The Lord did not want to do it without Abraham’s knowledge; He told him of the impending doom. Abraham was touched with the movings of divine intercessory love and pleaded with the Lord for the sake of fifty, forty, thirty, twenty, ten. Abraham finally realized that the Lord was destroying the cities because there was no reasonable alternative. Then the record says, “The Lord went his way, as soon as he had left communing with Abraham, and Abraham returned unto his place.”

There is in this experience an important lesson. This kind of sharing is not born of the spirit of self-importance or self-confidence, but is the product of a sincere humility and of deep, godly Christian experience. Ellen G. White says of this experience:

“There was no self-confidence, no boasting of his [Abraham’s] own righteousness. He did not claim favor on the ground of his obedience, or of the sacrifices he had made in doing God’s will. Himself a sinner, he pleaded in the sinner’s behalf.”—Patriarchs and Prophets, p. 139.

Abraham’s humility, his intense earnestness, his willingness as a suppliant to receive, his intercession to share, elevated him to friendship with God. It was these very characteristics that made his counsel and friendship valued by all who knew him. These characteristics are basic in the Adventist requirement of those who would be pastors and counselors.

Characteristics of the Pastor-Counselor
C. E. WITTSCHIEBE
Professor of Pastoral Care, SDA Theological Seminary

PART II
Respect for the Counselee

The pastor-counselor will never make any counselee feel that the problem he wishes to discuss is too trivial for his attention. The counselee may open the interview with such a remark as, “This may seem silly to you,” or “I hate to bother you with my problems you’re such a busy man,” or “It doesn’t seem right to ask a busy man like you to give time to a personal problem.” At this point the pastor can assure the person that he is completely at his service and willing and happy to help. His actions will match his words. There will be no fiddling with letters on his desk, no rather clumsy watching of the clock, and no sitting position resembling that of a runner about to
take off at the firing of the gun. His whole
demeanor tells the counselee that this time is
reserved for him and that all the pastor’s en-
ergies and interest are for the time being di-
rected to understanding and assisting in the
problem to be presented.

At the same time the pastor will remark that
no matter that troubles one of his flock is
trivial or silly—that it is not so much the cir-
cumstance involved, whether large or small, but
the counselee’s feeling about it. The measure of
seriousness is not the size of the incident
but the distress or confusion it causes the in-
dividual. What troubles one person a great deal
may give less difficulty to another. An unhappy
affair of the heart can bring as much pain, rela-
tively speaking, to a teen-ager as to an adult.
What one man takes in his stride another may
find very frightening. The pastor recognizes,
for example, that the individual with a phobia
is not a coward in the ordinary sense of the
term, and that the man with an obsession is not
necessarily in the condition because he guiltily
refuses to control his thoughts.

This respect shown by the counselor will make
it possible for the counselee to unburden him-
self and to see himself with increasing clarity.
Because the pastor is willing to take him for
what he is—no matter what he is—the man is
able to be himself without fear of hurting the
relationship growing between them. This is a
part of representing the Saviour to the sinner.
Because God takes us as we are, hating and
hateful, unloving and unlovable, we can open
our hearts to Him and frankly admit our utter
unworthiness without fear of rejection. This,
too, is the essence of friendship—to be known
for what we are and yet to be loved. Such a
counseling ministry will bring new meaning to
words like these:

“As Christ has pitied and helped us in our weak-
ness and sinfulness, so should we pity and help oth-
ers. Many are perplexed with doubt, burdened with
infirmities, weak in faith, and unable to grasp the
unseen; but a friend whom they can see, coming to
them in Christ’s stead, can be as a connecting link to
fasten their trembling faith upon God. Oh, this is a
blessed work!”—Testimonies, vol. 5, p. 246.

Understanding of Himself

The capable pastor-counselor will understand
himself, his strengths and his weaknesses, his
assets and his liabilities. He faces his own
problems, analyzes them, and works through
them into greater maturity. He sees the ego-
tism in expecting others to come to him for
help in dealing with problems when he him-
self has not had wisdom enough to deal with
his own. To him it appears rather weak and
perhaps cowardly to evade an honest appraisal
of his own personality. He senses the unfair-
ness, the inconsistency, on the part of such a
minister in expecting individuals from his con-
gregation to muster up the courage to talk
over painful and distressing problems.

The counselor who has faced up to himself
has learned significant things about his motiva-
tions, his needs, his defenses, and his limita-
tions. There is the sobering thought that a man
may enter the ministry, not because he loves
men, but because he does not love them. As
Overstreet puts it, “Every psychological realist .
. . knows the profession holds both types—
just as the medical profession holds both those
with a deep urge to relieve suffering and those
who need a white coat between themselves and
humanity; or, as the teaching profession holds
both those who love children and those who
love to exert authority over persons weaker
than themselves.”

More than one missionary, for example, has
found out after arriving in his field that a love
for lost souls was not his main motive in going.
He went, rather, in the spirit of a professional
do-gooder, or for the sake of adventure, or to
be president of some unit, or to escape the
pressures of working closely with others in the
highly developed organization of the homeland.
The minister must examine himself carefully
to see whether he is serving his Lord from good
motives. This is not to say that a man with
leadership talent should not become a leader,
nor that a man with ability should not make
continual progress upward. Ambition, agressive-
ness, self-respect, and similar qualities, all have
their place—one must be sure that they are con-
secrated to God and placed at the service of
the Holy Spirit.

The mature pastor-counselor will know him-
self well enough to serve his people, instead of
expecting them to meet his needs. Counseling,
for him, is not a way to increase his own sense
of importance, a means by which he can manip-
ulate the lives of his people. He does not con-
duct himself as a spiritual boss, in obvious or
subtle ways filling an exclusively authoritarian
role toward his flock. He will not be dependent
on his people to meet his affectional needs.
Failure to understand this has cost many a man
his credentials and has pushed him one step
farther into outer darkness.

The balanced pastor-counselor studies him-
self and becomes aware of the kinds of defense
mechanisms he uses in dealing with people. He
recognizes some of them as common and rela-
tively wholesome. A few may reveal to him deep
inner weaknesses that need to be faced, and
WHY?
The angels from their place on high
Look down on us with wondering eye,
That where we are but passing guests
We build such strong and solid nests,
And where we hope to dwell for aye
We scarce take heed a stone to lay.
—Anonymous

dealt with. In the process he may discover that it is easier to pick splinters out of a brother’s eye than to remove large pieces of wood from his own; that it is less painful to become indignant about another’s shortcomings than to look inward at one’s own imperfections.

Training
The conscientious pastor-counselor will feel a continuing need for more adequate training to meet the demands of his calling. As in all other things, his mind reverts to statements found in the writings of the Spirit of prophecy. He recalls that parents are told that “it requires skill to apply the proper remedies to cure a wounded mind” (Testimonies, vol. 1, p. 384), and acknowledges that his work as a shepherd certainly makes this skill highly necessary for him. He remembers the direct counsel to him in these words: “A pastor should have a correct understanding of the word and also of the human character.”—Ibid., vol. 4, p. 260.

He sees the importance of his work in comparison with that of the doctor. Physicians are told that “great wisdom is needed in dealing with diseases caused through the mind.”—The Ministry of Healing, p. 244. He, however, is told: “As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much more important than that of the former as eternal life is more valuable than temporal existence.”—Testimonies, vol. 4, p. 257.

Keeping these statements in mind, the pastor-counselor is conscious of the fact that the doctor, who deals largely with the body, must have a minimum of four years of training beyond his college degree, while he, who deals largely with the mind of man, seldom goes beyond his college degree in study or training for that most important of responsibilities. He does not underestimate the Scriptures, the writings of the Spirit of prophecy, and the agency of the Holy Spirit as sources for the wisdom needed in his work. At the same time, however, he makes use of the human resources available.

Further motivation comes from the realization that “the need for the pastor has never been greater than now, but to meet this need more skillful services and deeper understanding are required to heal the soul. The years, in fact, have added to the urgency of the needs as well as to the proficiency required to minister to them.”—JOHNSON, Psychology of Pastoral Care, p. 23.

All of this may be summed up, perhaps, by saying that the pastor-counselor, when he is physically ill, wants the services of a doctor who not only prays but who is competent to take care of him. By the same token the pastor’s church member, when he is sick emotionally, should have the services of a pastor who not only prays but who is competent to minister to his needs. Having this competence does not mean that the pastor must be able to take care of all emotional and mental illness. This he cannot and should not do. He is not a psychiatrist or a clinical psychologist, but he introduces into his ministry skills derived from these fields. (These he acquires to the degree that he has time and energy to study them. After all, counseling is only a portion of his ministry, and the great demands of his calling make a budget of time absolutely necessary.) He knows enough to understand when he can help, and when it is necessary to refer his counselee to other men in the healing team.

Cooperation With Other Professions
What has just been said about competence brings us naturally to this point. The alert pastor-counselor, who keeps in touch with what a recent Autumn Council action referred to as the “basic principles of psychology and psychiatry as are not contrary to Christian teaching,” will cooperate with the psychiatrist and psychologist. It is understood, of course, that there are the good and the bad in these professions as in all others. The cautious pastor gradually learns which men are in harmony with the principles of true religion, and he feels safe in referring to them parishioners suffering from mental and emotional illness. As he does this he will develop a new respect for the work these men are doing and will be deeply grateful to his heavenly Father for using so many different kinds of men and means to help in the tremendous task of healing minds and hearts in these last days. In the same area he sees in the judge, the social worker, the probation officer, the hospital attendant, and the nurse, varying degrees of dedication to one of the great objectives of his own ministry: making men’s lives happier and healthier. He under-
stands with increasing humility how much the Holy Spirit is still doing through men—men who often are unconscious of the grace of God working in their lives.

Security

Finally, the pastor-counselor enters into all relations with people with an unshakable sense of security. Although he draws from all fields of human knowledge, he does not put his trust in any or all of them. He knows that he serves a living God, who created the heavens and the earth, who created man, who revealed Himself to man, who died for man, who will soon restore the saved of this race to the former dominion. He knows that the end is near, that God will soon close the history of this earth. He knows that prayer puts him in touch with the creating and sustaining power of the universe. He knows that all the resources of Omnipotence are available to the humblest child of God. He knows that his Father has a thousand ways to help of which he has no knowledge. He knows that the plans and purposes of the Eternal One will ultimately work out. He knows that he shall soon see the whole history of our race in its true perspective. He knows that he can take every burden to the Burden Bearer, every ache and pain to the Great Physician, all evil and wickedness to the Saviour. Such knowledge gives him security. It undergirds him in the painful and wearing ministry of counseling. Translated into human values and expressed in human feelings, and communicated in many ways to his counselees, it is the source of the security he offers them.

General Semantics and the Pastor

HERBERT E. DOUGLASS
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PART II

Did I See Everything?

WHAT you and I see in the physical world depends upon our individual experiences, with no two alike. Lee breaks down the general term experience into five factors that show why two people looking at the same physical object never really see the same things.

First, we can see, touch, smell, taste, and hear, but we may not experience all these sensations at the same moment. Furthermore, these nervous receptors respond only to particular stimuli. Immediately, there will be a difference in our descriptions of what we saw. Neither of us viewed everything, but only a part—the part we responded to.

Second, our nervous receptors will probably vary in sensibility. Personal characteristics of deafness, color blindness, farsightedness, or near-sightedness, reaction time, fatigue, et cetera, will "influence both the kind and quantity of impressions, thus making acquaintance with anything personal and individual."

Third, our backgrounds and present interests will affect the workings of our nervous receptors so that we see and react to only what we want to see and react to. War, to an industrialist, means profit; to a revolutionary, it means joy; to a merchant, worry, lest a ship is sunk; to a parent, heartache, for losing a son. The reactions to the word milk are quite different when you compare the baby's reaction with that of the milkman at 4 A.M.

Fourth, the evaluation of an event or object depends upon the observer's position. For example, numerous observations have been made of New York City, ranging from utter delight to complete disgust. Why? Some looked at the city only from the Stork Club, others toured Harlem, while still others looked out from the Empire State Building. It is not surprising that people in different positions would make different "maps."

Fifth, because human reactions occur in time, we cannot see all sides at once. Life is like a three-ring circus. We can see only a part at any one moment. Someone else may be viewing another part of the same object at a different moment. This leads us to Santayana's conclusion:

"The most exhaustive account which human science can ever give of anything does not cover all that is true about it. All the external relations and affinities of anything are truths relevant to it; but they radiate in space and time to infinity, or at least to the unknown limits of the world. . . . Before we could know all about (the flower in the crannied wall) we should have to explore for ourselves the whole universe in which it grows. Evidently complete knowledge of anything, if we include all its natural and ideal relations, is incompatible with mortality and with the biological basis of thought." 2

Using our map analogy again, we find that no map covers all the minute details of the land it diagrams. It is not all inclusive. Our words are like the map—we can never see or know all, we see only in part. Therefore, when we speak we inevitably abstract some details from a total situation with the result that other details are left out.

It is not difficult to find many examples of men, past and present, who have ignored this
basic principle. They have founded societies and religions, incited rebellions and wars, tortured "heretics," and condemned the new as immoral. When men speak as if they have all the answers, the whole picture, delusions and improper evaluations are the result. "The assumption of 'illness' leads to tension and conflict, the preservation of ignorance, and the blockage of further learning." 5

Delusions that grip the minds of maladjusted personalities can sometimes be remedied by a full understanding of this principle of abstractions in language. For example, the student can be shown that no one can understand the subject after he has read only one book pertaining to it. People who worry constantly for fear of failure and defeat can be shown other aspects of their situation. Our communities possess varying degrees of paranoids, but at least some of these persons may be led to see other aspects of people than the persecution aspects alone. Those of all ages who suffer from an inferiority complex should compare themselves with everyone in their circle, and not just with those of their circle whom they believe superior. Everyone isn't superior. This process also applies to those who feel superior. They should not compare themselves only with those they consider inferior.

This principle can be taught to five-year-old children by asking them to describe everything about an apple. After they describe the color, firmness, and bigness, they may feel they know all about the apple. The teacher then takes his knife and cuts the apple open, revealing the seeds and the white interior.

The child should begin early to develop a keen, discriminating openmindedness, which continually leaves room for the opinions of others. The application of this principle to the smoothing of human relationships is unlimited.

Additional safeguards against the danger of abstracting are the devices of dating and indexing.

It Is So, When?

Wendell Johnson comments on the wisdom of Heraclitus:

"Heraclitus, the Greek, cast a long shadow before him. He contended that one cannot step in the same river twice."

"The Greek was going beyond the assertion that no two things are exactly alike to the assertion that no one thing is ever twice the same, that reality is to be regarded as a process. And we might enlarge his contention by pointing out that one may not step in the same river twice, not only because the river flows and changes, but also because the one who steps into it changes too, and is never at any two moments identical." 6

In recent years we have been deluged with reports from the physical sciences that all matter in its final analysis is moving at terrific speeds. Scientists use phrases like "a mad dance" in referring to the existence of matter at submicroscopic levels.

On the macroscopic level we see change all about us. In fact, this observation prompted Max Born to write a book entitled The Restless Universe, in which he said, "It is odd to think that there is a word for something which, strictly speaking, does not exist, namely 'rest.'" 5

In other words, our world, visible and invisible, is in constant process. Today is not the same as yesterday. Tomorrow will be different from today. Never the "same river!"

It is obvious that our evaluation of an event or object yesterday will have to be somewhat modified today. Without any system of dating an observation, we run into the danger of assuming that our words fit all time. If we are sure of our observations, it can only be for the moment when we made our evaluation.

For example, the Woodrow Wilson 1916 was not the Woodrow Wilson 1924. The old South 1898 was not the old South 1865; Hometown 1940 is not Hometown 1920. The little device of dating in the subscript adds accuracy and sense to any discussion.

Using this simple dating device, the words used to lull France 1940 into a false security would have been exposed as contrary to life facts. Tragically, the French had to learn that war 1 was not war 2, that war 1916 was not war 1940.

If you and I would use this device, or at least be conscious of it, our public and private discussions would be void of sweeping generalizations and hasty conclusions. This especially has great value in evaluating art or speeches or music.

The predominant contribution of this semantic principle lies in the field of human relationships. John 1945 (braggart, immoral, untrustworthy) may not be John 1900. You and I are not the same today as we were in 1945, and we want to be judged for what we are today. Very few leaders today want to be evaluated on the basis of their attitudes observed while students in school.

Children must learn, through experiment and tactful instruction, that personalities are expected to change. John at twenty-five must not try to act like John at five. Jane at age eighteen should not expect to be treated like the cuddled baby she was at age three.

It seems to be a part of human nature to resist change. We lag in developing from one
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These are typical of the many exclamations of delight and approval by laymen, Bible instructors, pastors, and evangelists who saw the Pictorial Aid at their lay congresses. You will want to order your copy right away. We know you will say with them,
stage of advancement to the next. "We pine for the golden age of the past, deplore the new generation, and fear for the collapse of civilization. We meet our friends after a long absence and we say, 'You haven't changed a bit.' "

But through it all, we are changing whether we want to or not, and the issue becomes more than academic.

"Unwed mothers, men with prison records, the youngster who 'pulls a boner,' the man who once was called 'yellow,'—these know well how it feels to be haunted by people who react as if lives are not in process. Note how the words 'thief,' 'dumb-bell,' 'quitter,' give little sign that the men behind the labels have nervous systems that in life keep going, changing from date to date. Only the labels stick."

The child should be aware of change in his playmates and account for the changes by using the basic principle we are discussing. One mother offered this advice to her son who found his pal turning bully and selfish at times. She said cheerfully, "Oh well, you can never tell about Norman, can you?"

Evangelism 1956 is not evangelism 1926. Preacher qualifications 1956 are vastly different than preacher qualifications 1926. Only the spiritual qualifications remain the same.

This simple method of making our words fit the life facts is "foreign to the Maginot Line mentality, to conservatives and sentimentals generally." Ignoring such a method contributes to pious platitudes and outmoded techniques. The map does not fit the territory of today. The use of this semantic device in the life of a well-integrated personality is obvious and basic.

Are Two Peas Alike?

Another form of abstracting is that you and I tend to see similarities at the expense of differences. An object or person is not only continually changing; it is different from any other object in the universe. No two snowflakes, no two human skulls, no two sounds, no two fingerprints, are alike.

Marvin extends this basic fact to human relationships:

"No two instances of human conduct, no two stages in the world's history or in a nation's are mere repetitions." 30

This basic principle of semantics is summarized:

"Complete sameness between any two of anything has not yet been demonstrated, for in some respects objects and happenings differ from each other."

Even the proverbial two peas in a pod are not alike.

Although we may have mastered the thought that no two objects are alike, we should still be alert to recognize similarities. If we concentrated only on differences, you and I would have a bewildering time trying to recognize anything. For daily living and human evaluation there must come the consciousness of both similarities and differences. However, our everyday problem is that we concentrate on the similarities, as Lynd observes:

"Half the similarities we notice are only the results of our ignorance and idleness." 32

The words we use must fit life facts and show the similarities as well as the differences. General semantics suggests a simple indexing device that is similar to the dating subscript we have used. For example, we merely have to speak and think in terms of pea, and pea or father, and father, or Senator, and Senator, etc. The generic recognizes the similarity, whereas the subscript emphasizes the difference. Each pea is different, each father is unique, and each Senator is unlike every other Senator. The language is true to facts.

Lee points out the danger of ignoring the principle of indexing:

"A direct result of the failure to index and to be conscious of differences is a harmful lack of discrimination in our evaluation of daily life situations. Such failure is revealed in the mechanism of identification, a process by which our responses to one situation are carried over indiscriminately to other situations which, being unique, should be evaluated differently." 33

There are untold examples of racial, religious, and class prejudices that have run rampant in society since sin entered this world. We confuse the unique individual before us with a poor specimen of his race or church whom we have met in the past, or with the general stereotype of his class, race, or church. We project upon this particular individual of a certain nationality all of the prejudices and dislikes we hold over from the previous acquaintance of that nationality in our experience. The result is misevaluation and a false-to-facts language structure.

A friend of mine has a twelve-year-old girl who is terrified by the sight of a dog because she was once bitten by a dog. Her wise parents now teach and show her that all dogs do not bite. There are different dogs. Again, a child may hear his older playmates talking about a cross teacher. Before he goes to school for the first time, it would be wise for the child to see that all teachers are not cross. Teacher, may have been cross, but teacher, and teacher, are kind and pleasant.

It can be readily seen that when the indexing
factor is ignored, we have an ideal breeding
ground for hate, fear, and distrust.

Any public speaker who uses words with ab-
stract qualities runs the risk of being misunder-
stood unless he and his audience are using the
indexing device. Take the preacher, for exam-
ple, who quotes Matthew 18:4: "Whoever hum-
bles himself like this child, he is the greatest in
the kingdom of heaven." 14 As Garrison observes,
"There is no such creature as child; there are
only particular children." 15 Child, or Billy;
child, or John; child, or Betty. Each listener
must find out which kind of child he must look
at to learn the spiritual lesson of Matthew
18:4.

Let us take another example. We frequently
compare the love of God to a father's love. It
becomes a sermon of analogy by comparing
our earthly fathers to God. But the preacher
may forget that each person in his audience
has had a different father. This is true, further-
more, even if there are brothers and sisters
present, because "father" took on different
meanings to each unique child. Consequently,
the preacher's father idea may not correlate
with the listener's father idea, and there de-
velops a breakdown of communication on one
of the most needed sermon ideas a man could
understand. Imagine the problems present when
the congregation prays, "Our Father which art
in heaven," together!

Son may have grown up in a home where
father, worked in a shoemaker's shop in the
front room. Father was always available. Son,
never saw his father, except on weekends be-
cause his father, was a traveling salesman. Son,
remembers his father, as a worthless drunk. As
the results of these three backgrounds, son, son,
and son, "are incapable of reaching identical
meanings from encounters with the abstract
symbol 'father.' " 16 The preacher must make
himself fully aware of this basic law of person-
ality if he is to perform his task adequately. The
gospel must be retailed individually, for there
is nothing wholesale about human beings.

All young theological graduates are not sure-
fire and energetic. All older workers have not
profited by experience, making them safe dis-
pensers of counsel. Vice versa, all young theo-
logical graduates are not opinionated and un-
cooperative. All older workers are not interested
in only pacifying the church at the expense of
fairness and progress.

Another aspect of the nonindexing habit is
the danger of talking in terms of two values.
This is the favorite attack of the dogmatist or
dictator. Politician shouts that a man is ei-
ther for his particular brand of patriotism or
he is disloyal. The many differing facts of ex-
perience are ignored, and it becomes "either-or."

It is difficult to be really accurate when we
call a man lazy or honest or patriotic. There
are many degrees of each characteristic, and under
certain circumstances a man may seem to re-
verse the label attached to him, making it, con-
sequently, not true to life facts. A certain news-
paper may label those who reach out to help
foreign countries as disloyal to their own coun-
try. It may call members of an opposing politi-
cal party traitors and spendthrifts. But these la-

tels do not tell the whole story. This is the
method of the book burners, of the warped
minds responsible for concentration camps and
pogroms.

It seems that much of history is a commen-
tary on the ignoring of this indexing device. The
we-group gains power by drawing the sharp
line of either-or. All the honor and the truth is
on their side, and there is no alternative left but
to label the they-group as all dishonor and all
untruth.

MacGowan said:

(Continued on page 44)
New Roadside Church Sign

HOWARD B. WEEKS
Secretary, General Conference Bureau of Public Relations

The new Seventh-day Adventist roadside sign now being made available to all our churches had its beginning at the Ministerial Council in San Francisco in 1954. The council's recommendation has resulted in this simple but effective marker.

Pastors and conference leaders have contributed much to its final design: an open Bible behind the church name, which will be in large, legible lettering. On the lower part of the sign are two panels for imprinting the name of your town, street location of the church, time of services, a directional arrow, or any combination. The Bible design and the imprint lines can be Scotchlited at additional cost.

These signs will be on heavy 20-guage steel, with paint applied by the Dupont Dulux baked-enamel process. The back is painted with rust-resisting enamel. All mounting holes and edges are smooth and paint sealed to prevent rust.

Reflectorizing, where desired, will not be with sprinkled beads or other inferior methods, but by the use of genuine long-life Scotchlite, wide angle flat top for less dust adherence and maximum reflection.

Two sizes are being offered: the regular size, used by most other churches, 22 inches by 30 inches; and a larger size where conditions demand it, 35 inches by 48 inches. The larger size will be punched for two-post mounting and the edge formed for rigidity. Posts should be obtained locally for economy's sake.

All pastors in North America have been mailed from their conference public relations secretaries folders and order blanks indicating prices and instructions for ordering. If you have not received your folder, be sure to write immediately. Prices range from about $4.50 for the regular size without Scotchlite to about $15.50 for the larger size with Scotchlite. The prices will include shipping charges.

A tribute should be paid to a number of aggressive laymen who have long pioneered in this field. Their progressive work has helped to prepare the way for this denominational step in making a uniform sign available to the churches, and we all owe much to them for leading the way.

Many of our churches now have signs produced under one or more of the earlier plans. These signs should continue to give good service until they need replacement with the new sign.

For the majority of our churches not equipped with signs, however, the advantage of national recognition value should be an added incentive to action now that may have been lacking when a number of different signs were in use. All of us who have traveled many miles on the roads have deplored the fact that while other churches had signs out to be noticed, it was a rare experience to see a Seventh-day Adventist sign. The personal pleasure of seeing such a sign in a strange town should make us all desire to give others of our membership that same experience when they come through our town. But beyond that is the greater need to make and keep the passing throng constantly aware that there is a Seventh-day Adventist church—that it is an established and energetic part of its community life.

Every new sign posted will enhance the worth of all the others as repetition increases the overall recognition value. Thus we urge every pastor to lead his church into action as soon as possible so that this Seventh-day Adventist marker can quickly become a familiar part of our national landscape.
The confirming of men and women everywhere in the “faith which was once delivered unto the saints” is perhaps the chief purpose of the gospel ministry. Such a spiritual achievement solves an infinite number of difficulties that arise by way of doubt. It meets the temptations from subtle teachings and half-truths devised by the enemy whose name is legion. Some ultimate authority must make the meaning of life clear to men. It is certainly not to be found within the mortal and sinful nature of man. For Seventh-day Adventists that authority is the Bible, which by the power of the Holy Spirit becomes the voice of God to those who believe.

The past one hundred years have seen perverse and corrupt uses and interpretations of the Word of God, particularly in the twentieth century. The modernist and liberal positions have denied the uniqueness of the revelation of God in the supernatural birth, ministry, death, and resurrection of Jesus Christ, and in the Bible record. Their appeal has been to an immanent God, God within nature and in the natural processes. Such a position is purely naturalistic, not supernaturalistic.

The tragedy of two world wars in one generation and the flagrancy of present-day sin have largely shown the spiritual bankruptcy of modernism and liberalism. There is now a return to supernaturalism. This is to be found in the modern movement of neo-orthodoxy or neo-supernaturalism, led by such men as Karl Barth, Emil Brunner, Reinhold Neibuhr, Gustaf Aulen, and also in the existentialism of Søren Kierkegaard and Paul Tillich.

Modernism and liberalism made God part of the natural process. Neo-supernaturalism is a revolt against naturalism. It is fearful for the status of Christianity in a naturalistic world. Whereas for modernism and liberalism God is immanent within nature and in man, for neo-supernaturalism God is absolutely transcendental. There is no aspect or form of nature, no grasp by human reason, no formulation in human terms, that can be identified with God’s revelation. Therefore they hold that any dependence upon reason, sanctified or otherwise, is wholly inadequate to grasp the reality of God, His revelation, and His Word. God makes Himself known directly to the individual in a “divine-human encounter” apprehended only by faith.

How can we know God’s will? For the neo-supernaturalist the content of God’s revelation is not anything that is to be found in a book. Truth is communicated in a direct revelation from God to the individual. The Reformation view that revelation is given historically in Christ when on earth and in the Scriptures is rejected. What then of the Bible? The Bible constitutes a witness to that revelation, they say. It is a historical record of such revelation to persons. But in itself it is not the revelation of God. The human mind with its powers of reason and logical thought is not capable of grasping the truth. Men can know truth only as God reveals Himself in the crisis of a personal encounter. To whom then does God reveal Himself, and how do men know they have such an experience? That is up to God, says the neo-supernaturalist. Certainly He does not reveal Himself by the Bible.

As a witness the Bible sets forth the record of men and women who have experienced this “divine-human encounter.” But, according to the neo-supernatural position, it contains errors of a scientific and historical nature, and therefore cannot be accepted on the level of reason. God reveals Himself, but not truth about Himself. God reveals His presence as a subjective experience, but not as objective truth.

The emphasis upon an inner, personal, vital relationship with God is, without a doubt, the most vital thing about Christianity. Taken at face value, the neo-supernatural position looks
very attractive. Especially is this true where there has been an overemphasis upon paper orthodoxy over against spiritual experience, formal doctrine and theoretical concepts over against experimental religion.

No one recognizes more than do Seventh-day Adventists the serious weakness of an overemphasis upon theoretical truth. In numerous places in the writings of Ellen G. White we have been warned against a formal, theoretical religion, devotion to doctrine rather than to the truth as it is in Christ Jesus. But one extreme is as bad as another. In an effort to escape formality and theory, the opposite position may appear to possess a measure of attractiveness that makes neo-supernaturalism appear acceptable.

The truth is that neo-supernaturalism is much closer to the line of truth than was ever modernism or liberalism. But that makes it all the more subtle and dangerous. Neo-supernaturalism has very cleverly used one of the supreme Biblical concepts in the phrase “the divine-human encounter.” Apart from this it has thrown out the written Word of God. Its advocates say one thing in Biblical terminology and mean another.

At this point let us remind ourselves of the counsel given us in The Great Controversy, page 595:

“So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.” ( Italics supplied.)

The Seventh-day Adventist position has been well stated in the chapter “The Scriptures a Safeguard” in the same book.

The neo-supernatural position jeopardizes the whole redemptive structure of the Christian faith. Historically it requires no actual redemptive act in Christ’s incarnation, death, and resurrection. Yet the whole scriptural position rests on the sinfulness of man owing to the historical fall of Adam, and redemption through the atonement offered once for all on the cross of Jesus Christ. If the fall of man, the incarnation of Christ, His death and resurrection, are not essential historical events for Christianity, then faith in Christ and in God is not faith in the revelation of God in the Scriptures at all, but in some mystical concept that cannot be tested by any objective revelation. It is known only by a subjective experience. Who then is to tell what is the truth? A “divine-human encounter” may be received on any level. Anyone, regardless of whether he is in harmony with the Scriptures, can be said to be a believer. Then just how far may a person believe error and continue in error and still be regarded as “Christian”? Such a personal encounter is therefore possible in any religion or cult. What is to be the test of truth? “Experience,” we are told. But what is to test experience? There is in such a concept no objective test of truth.

The Seventh-day Adventist Position

For Seventh-day Adventists the truth and revelation of God in His Word does not depend for its validity and authenticity upon any man’s experience. It remains independently of all men the indisputable truth of God, regardless of whether man believes it or not. Man in himself needs such an objective revelation as the Scriptures, because of the darkness of his mind and heart. Man is wholly incapable of experiencing truth apart from such a revelation.

The Seventh-day Adventist position is that revelation from God is mediated through Christ, through the prophets and apostles, and not through everybody in a “divine-human encounter”; also that the presence of God is not addressed to us in the same manner in which it came to the prophets and apostles. God has spoken through His specially designated instruments in a way that He has not spoken to us. That revealed Word becomes authoritative for us who believe. We do not invent or produce our own Word. It is God’s Word that matters, not ours. And any “divine-human encounter” that we may experience is in and through the revealed Word of God. It comes to us as we study, pray, and believe the Word. As such, God’s revelation in His Word is not transcendent to reason. It is an appeal to sound reason, to sanctified reason, reason that is directed by the Holy Scriptures. A coherent and rational comprehension of God set forth in the Bible is the basis of a sound Christian experience. Furthermore, God not only reveals Himself, but He also reveals sound doctrine that is scripturally urged upon all believers. Saving faith is always faith in Christ, and in the written word of the Bible. It was this Word that Christ used so effectively to overcome the temptations of Satan (Matt. 4:1-11). It was this Word that Paul urged his associate ministers and workers to teach and to preach (1 Tim. 1:3; 4:16; 6:3-5; 2 Tim. 1:13; 2:15, 16; 3:15-17; 4:1-4).

It was this same Word that Wycliffe, Luther, Zwingli, and Calvin used so powerfully and effectively through Christ to effect the Reformation, freedom from papal domination, and to dispel the darkness of error.

“Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God’s will. He declared the only true authority to be the voice
of God speaking through His word. And he taught not only that the Bible is a perfect revelation of God’s will, but that the Holy Spirit is its only interpreter.”—The Great Controversy, p. 98.

“He [Luther] firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures.”—Ibid., p. 126.

“He [Zwingli] submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching.”—Ibid., p. 173.

It is this same Word that is urgent for every Christian teacher, preacher, and believer today.

“But God will have a people upon the earth to maintain the Bible, and the Bible only as the standard of all doctrines and the basis of all reforms.”—Ibid., p. 595.

“It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example.”—Ibid., p. 598.

Both Revelation and Experience Necessary

We must distinguish between the objective revelation of the Scriptures and the personal response of the individual to that revelation. Both are necessary if the divine power of God is to be communicated to man. Nothing is clearer in the Bible than that there stands over against man the objective revelation of God in the spoken and the written Word that comes with a “Thus saith the Lord.” That Word came through the prophets and apostles in numerous instances to wicked kings and persons who, though they heard that Word as the message of God, failed to respond to it with a life of obedience.

God communicates both life and doctrine. Before His death and resurrection, Christ promised His followers the presence of the Holy Spirit. He declared that the Spirit would lead them into all truth. Such truth included the written Word of God, all of it. One wonders what neo-supernaturalism would do with the great fact that God actually wrote the Ten Commandments in stone. Such a stupendous revelation is something wholly distinct from the “divine-human encounter.” Although the Ten Commandments have a spiritual depth that is revealed in the Sermon on the Mount, they nevertheless constitute actual propositions, verbal statements, an objective revelation distinct from any response from man or experience in man.

The law of God becomes the focal point of testing. What did Christ mean when He said, “If ye love me, keep my commandments” (John 14:15)? Such a law stands for the objective, independent standard of truth regardless of what men and women experience in their own lives. But the neo-supernatural position does not arise from within the Bible at all. It is wholly self-generated. Jesus, Paul, and the other apostles set forth clear ideas about truth, doctrinal truth, the great doctrines of redemption, resurrection, the sanctuary, the everlasting gospel. And revolt against such revealed truth or
rejection of it is contrary to both the law and the gospel. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The issue of Seventh-day Adventists is this: The Christian experience of the "divine-human encounter" is not an alternative to conceptual truth and doctrine as revealed in the Bible. They are complementary, not mutually exclusive. The problem we all face is to have such confidence and trust in the revealed Word of God, in the Holy Scriptures, that obedience to all the requirements of God will follow. Seventh-day Adventists cannot repudiate any part of the Holy Scriptures. We believe that the statements of truth in the Bible are entirely trustworthy. And genuine Christian experience does not in any way disparage such a revelation, nor does it occur independent of the Word of God.

The neo-supernaturalist would have us believe that we cannot have both, that here are two types of knowledge—the one unnecessary and undesirable, the other the only real truth. But such a dichotomy is man made. The Bible knows nothing of two such opposing areas of knowledge. Everywhere the Holy Scriptures require the full response to verbal and propositional knowledge. There is no exclusion of doctrine, of the law of God, of written truth. To be sure, the Bible condemns men and women who do not bring their lives into line with the revealed Word of God. But nowhere is there repudiation of any objective truth. For there can be no true awareness of God, no harmony with God, unless there is harmony with the written Word.

Seventh-day Adventists insist that God has spoken unto us in words and in thoughts of men's language that can be grasped and understood by all who read the Sacred Book. Once the written Word is considered no longer essential to a vital Christian experience, then no longer is doctrine important. And if doctrine is not important, there can be no specific tests or requirements by which to measure conduct. What God has said and what God has written are absolutely vital. A mystical encounter can mean anything or nothing. To reject or deny that the Scriptures constitute the Word of God is actually to deny that God has spoken at all.

Furthermore, the reason and mind of man are still a part of the original image of God, though of themselves incompetent to arrive at truth. There is no other way in which truth could be initially communicated to man than through the mind. The Word of God that is not understandable by reason and grasped first by reason is not truth at all.

Seventh-day Adventism sets forth two vital questions: First, do the church and the professed Christian have a sound and right theology and doctrine based upon the written Word of God? And second, does the believer have a saving experience through and in what he believes? One of the great tasks of the Adventist ministry is to lead persons through clear doctrinal thinking to an experience that is vital, valid, relevant, and workable.

In trying to be scholars there is always the danger of losing Christianity from life. Doctrines can become mere verbal descriptions of divine realities. Do we preach and teach our doctrines and the Word with divine authority and power to change lives? We do not suppose for a moment that a small dose of reason and logic when applied to the written Word is enough. No one begins to practice the truths of the Bible on intellectual grounds alone. To stand by the Word of God means to know and believe that the Word of God is established forever in truth and in righteousness; that through its promises and revelations of the glorious activity of God on behalf of man, we may find power to live in harmony with that written Word.

The great masquerade of evil is making it increasingly difficult to know what is truth. Seventh-day Adventists must stand their ground. There must be no sacrificing of the revealed truth of God in the Holy Scriptures. Our work is to secure from men and women everywhere a whole response to Bible truth.

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CONTINUING this series on various religious bodies our workers will contact in their evangelism, we again call attention to our 1956 Book Club selection, *A Guide to the Religions of America*. We will now discuss a very interesting group of denominations—Congregationalism and a few other faiths whose roots were found in this body. These were originally of English Protestant heritage. (See chart on page 195 of *A Guide to Religions*.)

**Congregationalism**

Congregationalists were one of the several groups within the Church of England during the controversial days of the early seventeenth century. There was then a considerable overlapping of ideas between the Puritans, Separatists, Presbyterians, Congregationalists, and Nonconformists. It resulted in measures that necessitated migrations from England. However, the tie with the Church of England was broken when Charles II demanded strict conformity to the Book of Common Prayers. New England then offered a haven, an opportunity to remain within the church but away from the persecutions of the contending English bishops.

The recognized founder of Congregationalism was Robert Browne, a young Cambridge student who had learned the Anabaptist view in Holland. In 1580 he directed a group who became independent of the Anglican Church. Not being successful in maintaining a democratic church in England, these believers fled to Holland during the first decade of the seventeenth century. Later, fearing their children would lose their national and language identity, a large part of John Robinson’s congregation set sail for America on the *Mayflower*. This was the beginning of American Congregationalism.

Congregationalists have been among the greatest creed makers in history. Each particular church group may write its own creed and ethical declarations. They consider themselves Catholic, but not in the sense of recognizing the sovereignty of the pope. Congregationalism flourished well on American soil. Their rugged past and the rigors of New England soon evidenced among them the need for civic adjustment and religious reform. It was during the Great Awakening in New England, under Edwards and Whitefield, that new strength was gained, which influenced the church’s polity. Also the principles of separation of church and state had been germinating. These later became the basis for discussions that terminated in the American Revolution.

Out of the revival of the Great Awakening grew a dissatisfaction with mere traditionalism. Zealous elements recognized the time for the outpouring of the Spirit—and in Congregational ranks! Perhaps some of the fanatical demonstrations of the hour declared the day of freedom and democracy in religion. Free-thinking folk could feel at liberty to follow their own patterns of religion. This may explain a reason for some of these “new religions” on American soil. Again it helps us to understand why in our day some of these differing church groups are now seeking mergers, which, as far as Congregationalism itself is concerned, should be blending into a United Church of Christ in 1957.

Congregationalists are not dogmatic on doctrine. The brotherhood of man is stressed, also education and ethical religion. Neither the geography, or the certainty, or the quality and duration of heaven or hell bring a conflict to a Congregationalist. Scientific methods are applied to the Bible, but the Word is revered. They are frequently referred to as an interdenominational group. They oppose religious isolationism and denominational exclusiveness. A Jewish rabbi and a Congregational minister will exchange pulpits.

Another point of interest is the fact that Congregationalists have the longest history of mis-
sionary activity among American church groups. Bible and missionary societies, work among the Indians, Eskimos, and slaves, are praiseworthy.

Admitting that Congregationalists have a good heritage, we feel, nevertheless, that their ethical teachings need to extend into important reforms for our day. And though they stand for the establishment of justice and human brotherhood, it is visionary. In fact, every evidence points to the collapse of this world. A reign of peace and equity will not be ushered in until after Christ returns. Bible prophecy makes this very clear. It also reveals that His coming is imminent. Again it must be remembered that the Congregationalism of its beginning is not that of our day. There is an admixture of Calvinism and Arminianism, which in some areas calls for a straight testimony on the perpetuity of God's law. Our Congregationalist friends need the certainty of the entire gospel.

Unitarians

The Unitarian believes in freedom to search out truth for himself. He regards all creeds as negative and is dedicated to human betterment through religion. It is typically Unitarian to stress a universal brotherhood, undivided by nation, race, or creed, and an allegiance to a united world community. The name Unitarian is not easily traced in history, but it was applied in Transylvania when a group pledged not to persecute one another. Later Unitarians became distinguished from Trinitarians.

Free to believe whatever persuades, the Unitarians have a concept of God that is mystical. Jesus is a great prophet. His helpful earthly ministry becomes man's pattern rather than an atoning sacrifice. The Bible is a source of revelation. Its inspiration is comparable to the Gettysburg Address. A Unitarian may believe what fits into his ideas regarding the afterlife. Eternal punishment, however, is rejected. He has a high regard for science as well as for the Bible. He believes that there should be strict honesty in arriving at truth. It is not necessary to profess to be a Christian when one becomes a Unitarian. Unitarians are excluded from the National Council of Churches, and that may explain some matters in this connection.

Ethically and spiritually, Unitarianism is like Judaism. Its ministers exchange pulpits with Jewish rabbis. There is also much common ground with the Quakers. Special services are observed, but sacraments are not. A great Unitarian leader of the nineteenth century, William Ellery Channing, stated: "I am a living member of the great family of all souls." He held that this was the bond of the "Church Universal" and that nothing could destroy such membership except "the death of goodness in his own breast." Another Unitarian principle refers to prayer: Prayer is for the benefit of the one who prays; it does not change God's heart.

Recognizing a congregational form of church government, it is stressed that each member governs himself. Though there are officers in the church, the idea of a hierarchy is frowned upon. Democracy leads to spiritual and social security. Unitarians believe in education, but children are not to be "indoctrinated"; they should learn for themselves. Devoted to truth "at all costs," the church is not intolerant to differing religious views. Although not aggressive in evangelism, they welcome all who are ready to accept a free-mind principle. Unitarians do not see a need for converting the heathen. Though missions are regarded as an ecclesiastical imperialism, their Service Committee is exemplary in zeal to help refugees, and to lend substantial assistance in every type of disaster. In some areas Unitarians are growing rapidly.

Christians who are conscious of Christ's great commission would experience a decided conflict with the thinking of Unitarians. There is a lack of Bible certainty and of the efficacy of Christ's atoning blood. With them human salvation, not divine, is the way toward world betterment. The philanthropy of a man like Dr. Albert Schweitzer, recent Nobel Prize winner, is typically Unitarian. The Unitarian takes a casual interest in prophecy. But it is important that he should come not only to recognize the historical Christ, who will take over a peaceful kingdom, but also to accept His divine purpose for man, and in his own life. Redemption from sin must be emphasized. The prospect of leading Unitarians to know true Christian doctrine is not promising. Human reasoning is substituted for fundamental Christian faith.

(If it should be noted that Unity as a religion is very different from Unitarianism. Unity's roots are in metaphysics, whereas Unitarianism grew out of Congregationalist thinking. Unity will be discussed later, along with Christian Science.)

Universalism

Universalism should not be confused with Unitarianism. Without question, however, both are of much the same stock. Universalists contend that man, being created in God's image, can arrive at living righteously. While not making claims to be the first church, they hold that there is good proof that many of the early Christians held Universalist beliefs. They claim an
open mind to truth rather than staying within the covers of a single book, the Bible. Such fundamental Christian doctrines as the incarnation hold no special interest. Social reform and humanitarianism count! It is a liberal religion, and orthodoxy is not considered. Man's fall into sin is a "ghastly idea." They have confidence in man's inherent birthright. They hold that beliefs do not exist from revelation. Universalists believe that Christ lived and died to establish a kingdom of righteousness. Faith in God's love will bring all this about.

The year 1779 marked the first organized Universalist church in Gloucester, Massachusetts. Its members arrived in America from England in 1770. The genius of this group is its liberty. Complete emancipation from suffering, and moral betterment, are its ideals. "The Universalist Church is a very human institution, created solely for the purpose of enriching, enlarging, and fulfilling man's life." To this end it believes in an educated ministry. It led out in discussing America's great taxation questions and later vigorously opposed slavery.

Universalists have explicit confidence that man's inherently good traits will fit him eventually for a better world and that irrespective of his present environment man will conquer where he may now be meeting temporary defeat.

In conclusion, we may recognize much that is good and ethical in Universalism, but also more that is undoctinal, and even heretical. The gospel worker would need to begin building absolute confidence in the God of an inspired revelation. Jesus is more than an ideal life; He must be our personal Saviour from sin. Man cannot save himself by good works; his Creator has provided the plan and means for his existence in this life and for eternity. The Book teaches that more will be lost than Universalism avows. But surely we must do all we can to save Universalists. It may not be a ready task, but the Advent hope has already touched the lives of Universalists, and it will continue to draw them to a resurrected and soon-coming Saviour.

L. C. K.

(Concluded next month)
HEALTH EVANGELISM

The Minister and His Physical Life

HERMAN E. DAVIS
Missionary, Ethiopia

I. Is it really necessary for ministers to take exercise?

“So far as health is concerned, physical exercise would be of the greatest value to all our ministers.”—Testimonies, vol. 4, p. 408.

“They [ministers] should give far more attention to the preservation of physical health; for vigor of mind depends largely upon vigor of body.”—Gospel Workers, p. 423.

“The mind is not to be constantly taxed to the neglect of the physical powers.”—Fundamentals of Christian Education, p. 321.

“And work performed in the open air is tenfold more beneficial to health than in-door labor.”—Ibid., p. 73.

“Ministers . . . do not become as intelligent as they should in regard to the necessity of physical exercise in the open air.”—Counsels on Health, p. 572.


II. Is physical exercise beneath the dignity of a gospel minister?

“He [a minister] should by his example encourage industry by engaging in physical labor when he has not a multiplicity of other duties and burdens. . . . If he would spend a part of every day in physical exercise, . . . it would be an advantage to him, and would not detract from ministerial dignity.”—Ibid., vol. 2, p. 569.

“Some ministers maintain a certain dignity not in accordance with the life of Christ, and are unwilling to make themselves useful by engaging in physical labor. . . . Physical exercise would prove a blessing to them, rather than an injury.”—Ibid., p. 643.

III. What is the result of not taking exercise?

“Ministers should not neglect physical exercise. . . . The poor health of some of our ministers is because of their neglect of physical exercise in useful labor.”—Ibid., vol. 3, p. 211.

“Some of our ministers do not have an amount of physical exercise proportionate to the taxation of the mind. As the result they are suffering from debility.”—Ibid., p. 309.

“The mental and moral powers of some of our preachers are enfeebled by improper eating and lack of physical exercise.”—Ibid., p. 510.

“Ministers . . . often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise.”—The Ministry of Healing, p. 238.

“In idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. . . . This state of the system throws a double burden on the excretory organs, and disease is the result.”—Ibid.

“Many of them [ministers] have suffered from severe mental taxation unrelieved by physical exercise. The result is a deterioration of their powers and a tendency to shirk responsibilities. What they need is more active labor.”—Testimonies, vol. 4, p. 269.

“The earnest student is constantly taxing the brain, too often while neglecting physical exercise, and as the result the bodily powers are enfeebled, and mental effort is restricted.”—Counsels on Health, p. 564.

“The reason why many of our ministers complain of sickness is, they fail to take sufficient exercise, and indulge in overeating.”—Ibid., p. 595.

“The chief if not the only reason why many become invalids is that the blood does not circulate freely, and the changes in the vital fluid, which are necessary to life and health, do not take place. They have not given their bodies exercise nor their lungs food, which is pure, fresh air; therefore it is impossible for the blood to be vitalized, and it pursues its course sluggishly through the system. The more we exercise, the better will be the circulation of the
blood. More people die for want of exercise than through overfatigue; very many more rust out than wear out. Those who accustom themselves to proper exercise in the open air will generally have a good and vigorous circulation. We are more dependent upon the air we breathe than upon the food we eat."—Testimonies, vol. 2, pp. 525, 526.

"Without physical exercise, no one can have a sound constitution and vigorous health."—Patriarchs and Prophets, p. 601.

"The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air."—Fundamentals of Christian Education, p. 146.

IV. What kind of physical exercise should ministers engage in?

"A few hours of manual labor each day would tend to renew the bodily vigor, and rest and relax the mind."—Testimonies, vol. 4, pp. 264, 265.

"Brethren, when you take time to cultivate your garden, thus gaining the exercise you need to keep the system in good working order, you are just as much doing the work of God as in holding meetings."—Counsels on Health, p. 564.

"If he [a minister] chooses to chop wood several hours a day, or work in his garden, it is as much his privilege to do this as to preach. . . . The light given me is that if our ministers would do more physical labor, they would reap blessings healthwise."—Evangelism, pp. 660, 661.

"If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them; they would be able to discharge more successfully the duties of their calling. If they have not time for complete relaxation, they could be planning and praying while at work with their hands, and could return to their labor refreshed in body and spirit."—Counsels on Health, p. 564.

V. What would be the effect of a regular program of physical exercise?

"If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body."—Testimonies, vol. 3, p. 490.

"Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers."—The Ministry of Healing, p. 238.

"Ministers and teachers need to learn in regard to these things, and they need to practise as well. The proper use of their physical strength, as well as of the mental powers, will equalize the circulation of the blood, and keep every organ of the living machinery in running order."—Fundamentals of Christian Education, p. 321.

"Health may be earned by proper habits of life, and may be made to yield interest and compound interest. But this capital, more precious than any bank deposit, may be sacrificed by intemperance in eating and drinking or by leaving the organs to rust from inaction. Pet indulgences must be given up; laziness must be overcome."—Counsels on Health, p. 595.

"With strictly temperate habits, and with mental and physical labor combined, they [ministers] could accomplish a far greater amount of labor, and preserve clearness of mind. If they would pursue such a course, their thoughts and words would flow more freely, their religious exercises would be more energized, and the impressions made upon their hearers would be more marked."—Ibid., p. 123.


What Is Christ-centered Preaching?

D. A. DELAFIELD
Associate Secretary, Ellen G. White Publications

THERE is great emphasis among our Protestant brethren in the ministry—both liberals and fundamentalists—on Christ-centered preaching. They seek to honor Christ by making Him central in all their public utterances. But do they succeed in preaching Christ-centered sermons? Do we Adventist preachers succeed? The answer is to be found in a correct interpretation of the expression. So we ask, What is Christ-centered preaching?

Paul counseled young Timothy to “preach the word” (2 Tim. 4:2). That Word is a revelation of Christ as Saviour and Lord. Said Jesus, “Search the scriptures; . . . they are they which testify of me” (John 5:39). To preach the Word, then, is to preach Christ, the great saving character of the Book. Christ-centered preaching is simply Bible preaching with Christ central in every subject. But let us be more specific.

Notice that Paul’s expression, “preach the word,” as found in 2 Timothy 4:2 is linked with the words of the preceding chapter where the apostle states that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works” (2 Tim. 3:16, 17). The Scripture, according to Paul, is first of all “profitable for doctrine.” This word “doctrine” means instruction or teaching. To whose doctrine did Paul refer? Evidently “the doctrine of Christ.” Said the apostle John, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 9).

The doctrine of Christ is our Lord’s teaching through the prophets of the Old Testament and the apostles and prophets of the New. Its clearest expression is in the word and work of Christ Himself in the four Gospels. Upon this “foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph. 2:20), is built the strong superstructure of Christian faith.

Now if a minister of the gospel neglects the prophets (Old Testament), declaims against the moral law, ridicules the prophecies of Daniel and the Revelation, and announces to his congregation that one must simply believe in Christ to find salvation, then we ask what kind of foundation is he building on? Certainly a flimsy one.

It is correct for the minister to urge people to believe in Christ and be saved. But what does it mean to believe in Christ? Primarily it means to believe in Him as God’s Son sent from heaven to save us from sin. But also it means to believe and receive His doctrine. It means to accept His teaching on the state of the dead (John 11:11-14) and the two resurrections (John 5:28, 29). It means to receive His promise of the Second Advent (John 14:1-3) and His announcement of the signs preceding it (Matthew 24, Luke 21, Mark 13). In short, it means to believe in everything that Christ taught and everything that He stood for. That doctrine only is Christian that comes from Christ. That preaching only is Christ centered that exalts Christ and His doctrine (Matt. 28:18-20).

Many years ago our ministers were preaching the true doctrines of the Bible without much of Christ and His love in them, and their preaching was forceful but dry. Today we must watch the danger of preaching Christ without doctrine. This type of preaching is helpful, but it is not enough for the critical hours in which we live. People are hungry to know about the great facts of life and destiny. They need the central truths of the Bible to help them understand the meaning of life.
Preach the Doctrine of Christ

Let us associate the doctrine of Christ with the life and work of Christ as the sinner's Friend and as a loving Saviour. If we will do this, we will "adorn the doctrine of God our Saviour in all things" (Titus 2:10). Let us see how this can be done.

First of all, let us preach about Jesus Himself. "The life was manifested," said John, "and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us" (1 John 1:2). Christ as a divine-human Person who saves to the uttermost is the heart and core of the Christian message. "Christ is Christianity." —Gospel Workers, pp. 282, 283. And true Christianity is the portrayal of Christ. If the preacher knows this as a reality in his own experience, he may preach Christ as Lord and Saviour and also preach the great central truths of the Christian message.

We should choose great themes, brethren, and it is likely that we will preach great sermons. If the subject is powerful, it is likely that we shall have a powerful message. Great sermons are always conceived in the setting of great texts. Why cannot we have more sermons on John 3:16, John 14:1-3, 1 John 2:1-3, Genesis 3:15, Revelation 14:12, and Revelation 22:14?

We are, as Jesus said, to let the people "know of the doctrine" (John 7:17). On page 148 of Gospel Workers we have the following instruction:

"Ministers should present the sure word of prophecy. . . . The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'"

Notice here the connection between the great prophecies and Christ, the Lamb of God. This is truly preaching the doctrine of Christ.

"The twenty-fourth chapter of Matthew is presented to me again and again as something that is to be brought to the attention of all. . . . Let our ministers and teachers explain these prophecies to those whom they instruct. Let them leave out of their discourses matters of minor consequence, and present the truths that will decide the destiny of souls. . . .

"God's ministers are to present the light on the Sabbath question. . . . Gather from the Scriptures the proofs that God has sanctified the seventh day, and let these proofs be read before the congregation."—Ibid.

"They [ministers] should warn the inhabitants of the world that Christ is soon to come with power and great glory. The last message of warning to the world is to lead men to see the importance that God attaches to His law."—Ibid.

Here the doctrine of the Second Advent, the law, the Sabbath, and the atonement through the Lamb of God are all suggested as great themes for sermons. And what valuable counsel this is for every preacher—especially for the intern fresh from college and the Seminary, who is eager to know what kind of preaching will bring the best results.

It is possible to make our sermons Christ centered by keeping a few practical questions in mind. "What did Jesus do?" or "What would Jesus do?" on this or that question—for example, baptism. "Why was Jesus baptized?" And again, on the Sabbath, "Which day did Christ keep?"

Christ a Kingdom Preacher

Now what did Christ Himself consider to be central to His doctrine? To know the doctrine of Christ or the teaching of Jesus we must follow Him through His ministry. Wrote Matthew: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). In connection with His work as a medical evangelist Jesus preached "the gospel of the kingdom" (see Mark 1:14, 15).

Jesus was a powerful kingdom preacher. He came into the world at a time when all men were in expectation and looking for the Messiah. The age in which we live is similar to Christ's in many respects. Men are in expecta-
tion. All humanity is stirred. Something out of the ordinary is soon to occur, and people sense it intuitively. The kingdom is soon to be set up. And that kingdom is for the subjects of the kingdom of grace. Jesus' commission to us is clear: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). We are to give attendance to kingdom preaching, for the doctrine that Christ taught was "the gospel of the kingdom."

Our special charter is found in the three angels' messages of Revelation 14. The first angel carries to the world the everlasting gospel, and associated with it the announcement of the judgment of the Christian church. The second angel's message is similar in some respects to the message of rebuke and warning that John the Baptist preached to the religious leaders of his day. It is ours to declare that "Babylon is fallen"; it was John's to cry out, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7).

The truth must be spoken plainly. The people are to be startled into a consciousness of wrongdoing. The ministers of the Advent Movement cannot waste their time preaching sermons that tickle the ears, please the fancy, glorify the preacher, and display his talents. The true-hearted messenger of God will stand between the living and the dead and "shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). We have the example of Christ in this respect, who spoke the truth in love, weighing every word and rebuking sin with tears in His voice. One has only to read the twenty-third chapter of Matthew to understand what is meant by the command of Isaiah 58:1.

Let us remember that "the third angel's message is the gospel message for these last days." It is more than an exposed of a fallen religious hierarchy. It is a Christ-centered message of justification and sanctification through faith in Christ that leads to the keeping of the commandments of God. But a careful study of Revelation 14:9-11 makes very plain that the second coming of Christ, the law of God, and conditional immortality are vital doctrines to be declared along with the message of Christ's saving grace.

And where shall we preach the doctrine of the kingdom? And to whom? We may preach it to audiences in evangelistic halls, tabernacles, and rented theaters, over the radio, and on television (as opportunity presents itself). We ought to preach it in our churches in regular Sunday night meetings, and declare it in our Sabbath morning services, keeping our people ever alerted to the fact that we are not just another church, but a movement divinely raised up to summon a lost world to the judgment of God and the rewards of grace that follow.

Our young people in our colleges and academies need to hear more of our distinctive doctrinal teaching. In our elementary schools these special truths ought to be heard again and again. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts" (Isa. 28:9). Little children may hear again and again the precious doctrines of the Adventist faith. If Roman Catholics can enlarge their church membership by the thorough indoctrination of children in Catholic homes and schools, ought

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ONE THERE WAS

JESSIE WILMORE MURTON

A lost sheep, in the desert lands
I wandered far from God.
My feet were bruised and torn my hands
By crag and barren clod.

But One there was whose gentle word
Came drifting through the night.
My feeble answering cry He heard
With pity for my plight.

The fury of the storm was deep,
No star was there to guide.
The mountain path was wild and steep
That led unto my side.

But One there was whose clear eyes glowed
More bright than stars above—
Whose step was sure upon the road,
His soul aflame with love.

My heart was stone! And sin's dark mire
Had left my cloak in stains;
My wounds were sore, where mean desire
Had galled me with its chains.

But He who came brought healing balms,
The fetters rent apart;
And there were nail prints in His palms
That broke my wayward heart!
we to hesitate to give more emphasis to the won-
derful truths of this message?

Let us be sure that the doctrine we impart
is sound doctrine. "I give you good doctrine,"
said the wise man, "forsake ye not my law"
(Prov. 4:2). Teachers and preachers of the Ad-
vent Movement ought in doctrine to show un-
corruptness (Titus 2:7). By sound doctrine
Paul said we are to exhort and convince
(Titus 1:9). Those who are carried away with
strange doctrine and theological notions that
confuse and perplex the people (Heb. 13:9)
ought to withdraw from the work. No Ad-
ventist preacher should consent to accept tithe
money from Adventist people and at the same
time teach conflicting doctrines.

The apostles filled Jerusalem with their doc-
trine (Acts 5:28), and those who believed were
said to have continued in the apostles' doc-
trine (Acts 2:42). The doctrine of Christ cured
the ills of sinners in Jesus' day and in the
apostles'. It will do the same today.

No other type of preaching will do so much
good today as Adventist sermons, Christ-cen-
tered sermons about the kingdom so soon to
come. This kind of preaching is surely meat
in due season, present truth, Christ's doctrine
preached by Christ's men in Christ's way in
this the day of His power.

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

¶ Pope Pius XII, in an address in Vatican City, ap-
proved the action of a dying priest in willing the
corneas of his eyes to two young orphans so that they
might regain their sight. The Pontiff spoke to an
international group of oculists and to promoters of
a newly founded Italian Association of Eye Donors.
"From a religious viewpoint," he said, "nothing
forbids the removal of corneas from a cadaver" if
the transplantation is for moral purposes. However,
he emphasized that transplantations free of any
moral purpose cannot be considered blameless and
can be directly immoral.

The Pope reminded oculists that the human
corpse is the abode of the spiritual and immortal
soul, that the dead body is destined to resurrection
and that man is made in the image of his Creator.

¶ A leader of Baptists in the Soviet Union said in
Washington, D.C., that "in every one of our members
we have a little Billy Graham." "We do not have
evangelism as you know it, with large mass meetings
or big audiences of people," he said through an in-
terpreter. "Every Russian Baptist considers himself
a missionary. In every one we have a little Billy
Graham. Not a big one, just a little one. We go to
every street or alley and talk about Jesus Christ
person to person."

¶ By a vote of 389 to 279, the General Conference of
the Methodist Church in Minneapolis approved full
clergy rights for women pastors. The unexpected,
history-making move swept aside the "discrimina-
tion" that had existed between the sexes. As a result
of the action, women can apply as candidates for the
church's ministry on the same basis as their male
brethren.

¶ Three noted Anglican theologians have reported
in London that there is nothing in Scripture that
conclusively bars women from conducting morning
and evening prayer services and "preaching in case
of need."

¶ Six Cincinnati attorneys spent many hours during
Lent presenting a lecture on "The Trial of Jesus"
before scores of religious and secular organizations.
How do these attorneys characterize the trial and
conviction of Jesus? Legally, they say, it was a trav-
esty. Their lecture cites 43 direct and specific viola-
tions of law.

¶ Ministers of some 200 Congregational churches
exchanged pulpits not long ago with an equal num-
ber of Evangelical and Reformed clergymen in what
was described as "the most extensive get-acquainted
program every attempted by Protestant bodies in
The nationwide pulpit exchange on April 8 was a preliminary to union of the Congregational Christian Churches and the Evangelical and Reformed Church in June, 1957, to form the United Church of Christ. The new body is expected to rank as the seventh largest Protestant denomination in the country, with a combined membership of more than 2,000,000.

Twenty young Baptists from Texas and about 40 from other States planned to spend this summer visiting the sick and needy, in meditation, study, and energy. "But if his church is to be run successfully," the dean said, "he must spend most of his time at these things rather than in counseling, visiting the sick and needy, in meditation, study, teaching children and adults, and in representing the faith in his community. This is the threat of martyrdom faced by the modern American minister." He asserted that the modern pastor "desperately requires a reassertion of the centrality of his ministry."

Clergymen in New Castle, Pennsylvania, were admonished by a retired jurist to "be a little more specific" in counseling church members involved in marital or other difficulties. Judge W. Walter Brahman said that fewer divorce cases would come before the courts if clergymen were "just a bit more specific" in their advice to families. The jurist, who heard hundreds of divorce suits and cases involving marital problems in his 20 years on the bench, said the basic problem in many of these cases could have been "ironed out" before reaching the court if it had been "tactfully handled in the minister's study."

The principal complaint of today's urban clergymen is that he has to spend most of his time on things he considers irksome and unimportant. Among these are "paper work," "running the mimeograph machine," "attending too many purposeless meetings," and "dealing with demanding people." A recent survey showed that a large number of ministers feel irritated because they're urged to spend much time organizing and administering church functions for which they have little training or liking. "Today's minister considers that he was trained to be a preacher and pastor," said Dr. Blizzard, a Presbyterian minister. "And these are the roles he likes best."

Saturday night moviegoers in Münster, Germany, and in Cuxhaven, another West German city, have only to dial a number to get a moral evaluation of the picture they plan to see. This new service is being provided by the Catholic Film League, which was organized by the German hierarchy in 1951. Similar to the Legion of Decency in the United States, the league now has nearly two million members.

Modern American ministers face perils just as great as those of the early Christians, Dr. Jerald C. Brauer, dean of the University of Chicago's Federated Theological Faculty, told graduates of Humma Divinity School in Springfield, Ohio. "The modern ministry is, in its own way, as difficult as the ministry in the first days of the church," he said. "Ministers in America are not thrown to the lions or martyred. However, they often face dangers just as great, but far more subtle."

Today's pastor, he said, is caught in a complex and confusing ministry. He spends more time speeding around in a powerful automobile, making countless calls, than he does in meditation and study. Endless numbers of committees, a complex business organization, numerous societies, and a large plant investment make a constant demand on his time and energy. "But if his church is to be run successfully," the dean said, "he must spend most of his time at these things rather than in counseling, visiting the sick and needy, in meditation, study, teaching children and adults, and in representing the faith in his community. This is the threat of martyrdom faced by the modern American minister." He asserted that the modern pastor "desperately requires a reassertion of the centrality of his ministry."

Many churches seek exceptions to city regulations because they believe that the sacred nature of their activities places them "above all other functions." Dennis O'Harrow, executive director of the American Society of Planning Officials, said recently in Providence, Rhode Island. Among the exceptions churches seek, Mr. O'Harrow said, are permits to build on inadequate sites and the waiving of parking regulations. He said that churches "have a duty in this world to be good citizens if they plan to take their parishioners into another world."

City planners were urged in Providence, Rhode Island, to avail themselves of the services of cooperative church agencies for guidance when planning new communities. Comity agreements for the location of churches came in for a major share of attention from the workshop participants. Dennis O'Harrow, executive director of the American Society of Planning Officials, said planners are extremely interested in the operation of comity arrangements under which denominational representatives decide what church will establish itself in a community. "But a comity group representing only 25 or 30 denominations hardly represents religion," he observed. Robert C. Hoover, director of the Morris County, New Jersey, Planning Board, said zoning and planning "should not make it difficult for a small congregation or sect to establish itself and make itself felt in a community."

A permanent commission on worship in the Methodist Church was created by the denomination's General Conference in Minneapolis. Purpose of the commission will be "to enrich and not to govern the devotional life of the Church." "It is not necessary "that rites and ceremonies instituted by man should be everywhere alike,"" a resolution creating the commission said. Among duties of the commission will be to "encourage by means of manuals and other publications, by seminars, workshops and any other media good taste and practice in the conduct
of worship, church music, church architecture and the use of arts in the Church.”

Saturday evening broadcasts of weather predictions “do more to hurt church attendance than measles or the flu,” the Reverend Earl N. Dorff of First Methodist church in Oklahoma City contends. He said he would like to see all weather broadcasters and telecasters “go into hiding” every Saturday. “When the forecasters agree on Saturday night that Sunday will be warm and fair,” Mr. Dorff said, “my members decide to get up early and go to grandma’s. If they agree that it is going to be a cold or wet Sunday, then the members decide to sleep in.” He suggested creation of a “ministers’ fund” to provide Saturday vacations for all weather forecasters.

SATAN, REPENTANT

SATAN trembled as he viewed his work. He was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest. An angel from heaven was passing. He called him and entreated an interview with Christ. This was granted him. He then related to the Son of God that he repented of his rebellion and wished again the favor of God. He was willing to take the place God had previously assigned him, and be under His wise command. Christ wept at Satan’s woe but told him, as the mind of God, that he could never be received into heaven. Heaven must not be placed in jeopardy. All heaven would be marred should he be received back, for sin and rebellion originated with him. The seeds of rebellion were still within him. He had, in his rebellion, no occasion for his course, and he had hopelessly ruined not only himself but the host of angels also, who would then have been happy in heaven had he remained steadfast. The law of God could condemn but could not pardon.

He repented not of his rebellion because he saw the goodness of God which he had abused. It was not possible that his love for God had so increased since his fall that it would lead to cheerful submission and happy obedience to His law which had been despised. The wretchedness he realized in losing the sweet light of heaven, and the sense of guilt which forced itself upon him, and the disappointment he experienced himself in not finding his expectations realized, were the cause of his grief. To be commander out of heaven was vastly different from being thus honored in heaven. The loss he had sustained of all the privileges of heaven seemed too much to be borne. He wished to regain these.—ELLEN G. WHITE, The Story of Redemption, pp. 26, 27.
Semantics and the Pastor

(Continued from page 27)

"Either-or' dogmatism leads our minds to jump from one extreme to the other without our realizing how much territory we have skipped over. In that middle ground, of which we are totally oblivious, may reside the truth we are seeking."

Another aspect of a two-value system of thinking is an individual's approach to success. If he reasons in this treacherous vein that there are only two alternatives, success or failure, then he is in for delusions and frustrations. It appears to me that Wendell Johnson's People in Quandaries is a searching contribution to the study of maladjustment and the illusions of the two-value system of thinking and speaking. He notes that success can never mean only one thing, but many relative successes.

We all know of young men who couldn't make the medical course and thereby resigned themselves to being failures. People buy cars too big for their pocketbooks, children are pushed through school with only grades as motivation, a young woman marries her Prince Charming only to find that her husband is just an ordinary man.

We must indict the advertising world for its contribution to these pathetic conditions. Advertisers aim their appeals at this basic weakness in our thinking, and thereby add momentum to the vicious circle of inaccurate thinking. Their words are often false to fact.

This continual searching and striving for the ideal success leaves people increasingly with the experience of apparent failure, and 'from this fact they acquire another of their outstanding features, a tendency to develop what we have learned to call inferiority feelings or inferiority complexes.'

To summarize, we must teach ourselves and our children that nothing in this world is like anything else. There are many ways to evaluate objects and people. We must not identify one man with another man's mistake or success. This will contribute to ordered thinking and a well-adjusted personality.

(Concluded next month)

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6 Johnson, op. cit., p. 29.
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8 "General Semantics and Child Training," General Semantics Bulletin, nos. 6, 7, p. 84.
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Significant Contacts

(Continued from page 10)

American Broadcasting Company's television studio. At present it appears on almost one hundred stations.

The inauguration of James Archibald Jones as third president of Union Theological Seminary in Virginia, held in Richmond early in April, included Dean Charles E. Weniger in the inaugural procession of one hundred and fifty delegates from sister institutions, learned societies, and churches.

The events of the day began with the academic procession, which moved from Watts Hall, the original administration building of the seminary, down the length of the seminary quadrangle, to Schauffler Hall, the seminary church, where the service of inauguration was celebrated. After the reading of the Scripture lesson by the president of the student body, and the charge to the incoming president by the retiring president, Dr. Jones preached the inaugural sermon. His inspiring address presented the church in its twofold office: as a worldwide mission and as a current event.

Dr. and Mrs. Weniger were guests at the presidential luncheon and attended the reception at President Jones's home before returning to Washington.

It is significant to observe that the Seventh-day Adventist Theological Seminary and the Union Theological Seminary in Virginia enjoy most cordial relations. The Virginia seminary has the distinction of operating the Charles G. Reigner Library of Recorded Sermons and Addresses, which circulates, on loan, tape recordings of hundreds of sermons preached by contemporaries. The students of the Seventh-day Adventist Theological Seminary enjoy the use of this library. Interpretation, an outstanding journal of Bible and theology, is published by the Union Theological Seminary in Virginia.

On Wednesday, April 4, Dr. R. E. Loasby spoke to students of Union Theological Seminary, in New York, on the theological thinking of Seventh-day Adventists. On the recommendation of their president, Dr. Henry P. van Dusen, Drs. Robert McAfee Brown and Robert

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The Ministry
T. Handy of that Seminary, who are teaching courses in trends in modern religious thinking, had invited him to meet them and their students. At the close of the class session, although the professors and some of the students had to leave for other classes, the others requested Dr. Loasby to remain for further presentation and questioning.

For another hour and a quarter he discussed doctrines that Adventists hold in common with other evangelical Christians, though often with a different approach or emphasis; also doctrines that we hold with some evangelical bodies, but in connection with which others hold an alternate view—the seventh-day Sabbath, the nature of man, and baptism being examples of the latter class. Then finally he took up purely Seventh-day Adventist doctrines such as the sanctuary, the Spirit of prophecy, et cetera. The main portion of the study was preceded by a short presentation of the very beginnings of Seventh-day Adventist church history. Dr. Loasby was particularly concerned to show how the Sabbath truth was brought to America from England in 1664, and then accepted by William Farnsworth (1807-1888), with his announcement to his Sunday congregation that he was determined to honor God's Sabbath from that day on.

This is the first time any Seventh-day Adventist teacher has been invited to Union Theological Seminary, in New York, for the purpose of presenting his beliefs to teachers and students of that great institution. We hope it will not be the last time. Dr. Loasby was received and listened to with Christian courtesy and friendliness.

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**Faithfulness in the Closing Work**

*(Continued from page 8)*

Exaltation excited his covetousness. He greedily accepted the offered treasures, and then, while professing strict obedience to the will of God, he tried to comply with the desires of Balak.

"In the night season the angel of God came to Balaam, with the message, 'Thou shalt not go with them; thou shalt not curse the people; for they are blessed.'

"In the morning, Balaam reluctantly dismissed the messengers; but he did not tell them what the Lord had said. Angry that his visions of gain and honor had been suddenly dispelled, he petulantly exclaimed, 'Get you into your land; for the Lord refuseth to give me leave to go with you.'

"Balaam loved the wages of unrighteousness. The sin of covetousness had made him a time-server, and through this one fault, Satan gained entire control of him. It was this that caused his ruin. The tempter is ever presenting worldly gain and honor to entice men from the service of God. He tells them it is their over-conscientiousness that keeps them from prosperity. Thus many are induced to venture out of the path of strict integrity. One wrong step makes the next easier, and they become more and more presumptuous. They will do and dare most terrible things when once they have given themselves to the control of avarice and a desire for power. Many flatter themselves that they can depart from strict integrity for a time, for the sake of some worldly advantage, and that having gained their object, they can change their course when they please. Such are entangling themselves in the snare of Satan, and it is seldom that they escape."—*Patriarchs and Prophets*, pp. 439, 440.

Balaam loved the wages of unrighteousness. The sin of covetousness had made him a time-server, and through this one sin Satan gained entire control of him. It was the cause of his ruin. It takes only one sin in the life to bring about our downfall. Through selfishness and covetousness Balaam was led to his ruin. It would be very surprising if the workers in these last days did not meet this same temptation. The very spirit of the age fosters selfishness and covetousness. We must not take more time to deal with the sin that led this prophet of God to ruin; but let us know that a love of gain and honor in our day will produce like results, and can lead us away from God and make us unfaithful in the work we are called to do.

Notice for a moment the experience of Peter. We are told that he proved unfaithful to his Master because he did not know his own frailty. He thought himself strong, when really he was very weak. And the same quotations tell us that many of Christ's professed disciples fall into grievous temptations because they do not have a correct knowledge of themselves. If we could understand our own weaknesses we should see so much to do for ourselves that we would humble our hearts under the mighty hand of God.

Let us determine that we will not let these sins have dominion over us. I am glad for the promise given us in reference to Peter's mistake:

"The watch-care of Christ for Peter was the cause of his restoration. Satan could do nothing against the all-powerful intercession of Christ. And the prayer that Christ offered for Peter He offers in behalf of all who are humble and contrite in heart."—*Ellen G. White in The Youth's Instructor*, Dec. 15, 1898.
Are we satisfied with ourselves and our accomplishments in the work of God? Are we sorry for our past failures? Are we humble and contrite in heart? Do we propose to do better? If so, then the prayer of Christ for Peter is also for us this morning. Satan can do nothing against the all-powerful intercession of Christ. The prayer that saved Peter is offered for you and me. May God help us in our work in the days that lie ahead. May we be faithful in our great task for God.

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (Rev. 17:14).

Pullers of Strings
(Continued from page 48)

church. Nor is it easy to have connections and not use them for selfish purposes.

Happy is the man who resists this temptation. Miserable is he who does not, for such never know security without a crutch. His heart knows little of the assurance that accompanies individual accomplishment.

This thought should not encourage the self-made man, for there is no such thing. Nor should it feed the ego of the success-infatuated worker who insists on charting his own course without advice or help from others. But may it spur the indolent to action and make the dependent dependable lest the string become a noose about the neck of the one who pulls it. To shun the string but not the struggle is to condemn preaching and politics to eternal but blessed separation.

E. E. C.
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MEANINGFUL PRAYERS

So often our prayers are the mere repetitions of time-worn phrases, revealing little or no thought, and lacking power to impress the mind, much less to move the will. It does us good sometimes to study the prayers of others, especially those noted for their power in supplication.

Peter Marshall's prayers were as profound and moving as his sermons. To attend his service of worship and to hear him pray was to experience a real sense of communion with heaven. Of course he did not know God's last-day message as we do, but he knew God. While his prayers on such occasions were extempore, yet they always revealed great preparation of heart and mind. The phrasings were often unusual, but they were simple expressions of common needs. He supplicated the throne as one who understood the Father of heaven and earth.

His call to the chaplaincy of the United States Senate seemed natural to those who truly knew him, for he seemed too big for just one pulpit. Born in Scotland, he came to America as an immigrant, yet all the while feeling a divine call to the ministry. His short span of years seems one of the tragedies of our time. It was not only a loss to Washington, D.C., but to the whole nation. We reprint a portion of two of his prayers, which may well find an echo in the heart of every worker for Christ.

A Prayer of Gratitude.—”Lord, I pause to look back on the long way Thou hast brought me, on the dark days in which I have been served, not according to my deserts but according to my desires and Thy loving mercies. . . . I thank Thee, O Lord, that, in Thy mercy, so many things I feared never came to pass. Fill my heart with thankful praise. Help me to repay in service to others the debt of Thy unmerited benefits and mercies. May the memories of sorrows that disciplined my spirit keep me humble and make me grateful that my God is no celestial Santa Claus but a divine Saviour. In His name I offer this sacrifice of praise. Amen.”

A Prayer to Meet the Strains of Life.—”Father, many among us are tired, wearied with the strains that life imposes upon us, the pressures under which we are forced to live. . . . We remember the fears and anxieties that brooded over us like a fog, and we know that no child of Thine should ever be frightened by such specters.

“We thank Thee, our Father, for a moment like this, when we may forget the sounds that have beat upon our eardrums with relentless monotony. . . . Make within our hearts a quiet place. We release to Thee our demand to see what the future holds. We rest in Thee, content to know only Thy love and care in this present hour.

“We release to Thee our struggle to cram too many activities and accomplishments into every hour. . . . We release to Thee the greed and over-ambition; that has made us try to grasp too much of life too quickly. Help us to be content with simple tasks directed by Thee, done heartily and joyously as unto the Lord. We release to Thee our impatience with other people and with circumstances. We ask Thee for the grace of patience and for the ability to relax when we must wait.

“And now as we go back into the thick of life, may a quiet heart and mind attend us, to make straight our path, to open all doors ahead of us, to smooth the way in every human relationship. In Thy name, who art ever the Prince of Peace. Amen.”

—The Prayers of Peter Marshall, pp. 29, 37, 38.

R. A. A.

SERMON OUTLINES

In sermon construction some have found it difficult to fit Christ into certain outlines. A rather interesting practice is sometimes followed. Why not reserve Him for the How division of the message and insert Him there under the label, “God’s Part”? Can God feel honored at being thus accorded a reserved seat in some scholarly discourses? After the main theme has been developed, Christ is casually tacked on to the end, often by accident rather than design. This limited use of the Master's name probably accounts for the limited results attained in many instances.

The hour has struck for the reaping of earth’s most abundant harvest. Will this not take place when Christ is preached more fully as a sin-pardoning Saviour?

Instead of fitting Christ into our outlines, we must recognize Christ as our sermon outline. All other themes must square with Him. It is not enough to bring Him in at the end. He must be the Alpha and Omega—the beginning and the end—and, it may be added, He strengthens all points in between. Nothing spreads more gloom in Demonville than a Christ-preaching preacher.

E. E. G.

PULLERS OF STRINGS

The ability to pull strings and get places is not solely the gift of certain men in secular professions. Like the proverbial wolf in sheep’s clothing, this unsavory practice has gone to

(Continued on page 46)