

The **Ministry**

APRIL, 1959



They Made Him a Cross

Ruth Gibbs Zwill

They gave Him a cross to carry,
A cross that their hands had made,
With the stain of their sweat upon it
And the marks where the axe was laid.

They gave Him a cross to carry,
And yet it was more than this,
For it held the sin of the ages,
And their hate and their mocking hiss.

But He bore it there in His patience,
Silent before them all,
Where the road leads on to the hilltop
Out from the city wall.

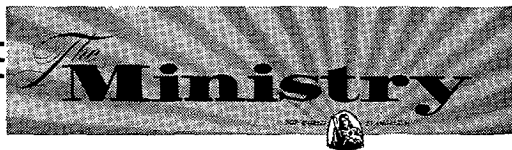
Not for the weight on His shoulders
Did He weep—nor for the scourge and
blot—

But that He had come to His chosen,
And they had received Him not.

We gave Him a cross to carry,
A cross that our hands had made,
And His blood was a stain upon it—
But the price of our sin was paid.



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The Resurrection

THE glorious truth that the power of death has been forever broken by the risen Saviour is a pillar of Christian doctrine, mentioned 104 times in the New Testament. No sincere individual can examine the records of the resurrection in the four Gospels without believing "that Christ died for our sins according to the scriptures; and that he was buried, and that he *rose again* the third day" (1 Cor. 15:3, 4), and that Jesus Christ is "the Son of God with power, according to the spirit of holiness, by the *resurrection from the dead*" (Rom. 1:4).

A life fully committed to the risen Saviour will know forgiveness of sin, the assurance of love always, His companionship and guidance, peace with God because He has reconciled us to the Father—a joy that no circumstance can take away, a hope that "shineth more and more unto the perfect day," and the assurance that He is able to deliver us from the grave in the day of His appointing.

Cover Picture: A. Devaney

The Miracle of the Emptied Tomb

J. ARTHUR BUCKWALTER

Secretary, International Religious Liberty Association



EVANGELICAL Christianity was born as a death-conquering religion. It has survived the centuries because its Founder survived death. In the resurrection of the Lord Jesus Christ to eternal life, His followers in all ages since behold the unmistakable sign of their Lord's divinity and the unalterable pledge that man's ultimate resurrection from the dead is assured. No other religion in all the annals of human history has ever been built upon the dramatic historic foundation that its founder had triumphed over the tomb. Of Christ it may well be said:

There is not room for Death
Nor atom that his might could render void:
Thou—Thou art Being and Breath,
And what Thou art may never be destroyed.
—EMILY BRONTE

The Dynamic of Christianity

A Mohammedan, says Charles Forbes Taylor, once said to a Christian: "When we go to our Mecca we find the remains of our prophet, but when you go to Jerusalem, what do you find of your Christ? Nothing but an empty tomb."

Herein lies the difference between Christianity and all the other religions of earth. All their founders are dead, but Christ is alive! Nimrod is dead! Buddha is dead! Confucius is dead! Mohammed is dead! Of all the religions of the earth, only the Founder of Christianity could say: "Because I live, ye shall live also."

This thrilling story of the emptied tomb, substantiated by unimpeachable testimony, is the dynamic of Christianity. Because of the living Christ, the Christian could answer the Mohammedan: "And that is the difference between your religion and mine. You know that your prophet is dead, you have his bones; but we know that Christ is alive, and the grave could not hold Him!"

Christ's Resurrection a Transforming Power

The cross at first seemed a tragedy, but the emptied tomb proclaimed its triumph. It is like the sunrise piercing through the morning mists. How graphic is the account—angels at a tomb, an empty sepulcher, Mary Magdalene in the garden, wonderment and doubt changed to triumph and adoration! In the disciples a spirit of devotion is reborn stronger than ever before. They are transformed by the miracle of renewed life.

God in the person of the resurrected Christ had made a new impact upon mankind, and the disciples suddenly realized that the Word that "was made flesh and dwelt among us" was indeed the living Word. Suddenly the power of that living Word has burst upon them. Helpless, emptyhearted, broken on the day of the crucifixion, they were made into new men by the Lord's resurrection. Motivated by His love, animated by the living Word, they moved with confidence toward the promised re-created world. Evil was no longer triumphant. Jesus was alive and He would live in them. They could adventure with Him and for Him. A new life, and a constancy that had never been theirs before, centered in the reality of the living Christ on whom they could rely.

The modern world, as never before, needs to feel anew the impact of that resurrection morning. Preachers in all communions would be reborn and reanimated were Christ's resurrection suddenly to mean to them what it meant to His early disciples. If modern Christendom could re-experience the vitalizing power of the resurrection of the Lord, it would not be long until the resurrection morning would dawn for all.

Only the actuality of the resurrection can rationally explain the fact of Christianity. Men were willing to die for their belief that Jesus had risen from the dead. All the early churches were founded upon

this belief. The sacred writings of the Gospels and the Epistles triumphantly proclaim it.

Dwight L. Moody tells the story of a man who was once conversing with a Brahman priest and asked, "Could you say, 'I am the resurrection and the life?'"; to which the priest replied, "Yes, I could say that." Then the question came, "But could you make anyone believe it?"

The greatest of all miracles, the resurrection, was universally believed throughout the entire confines of the early apostolic church. A powerful ministry arose from the fact that the immediate followers of Christ who had seen their Lord publicly executed and publicly buried, had walked and talked with Him after His resurrection.

The resurrection proved Jesus Christ to be what He claimed to be (Rom. 1:4). Both the truth of Christianity and the guarantee of future immortality rest upon the historical reality of Christ's personal triumph over death. Jesus' resurrection is the demonstrated miracle of eternal life that God has provided redeemed man in Christ. It is not only historic fact, it is eternal reality.

Following World War II an item in *Time* magazine reported that botanists in Britain were searching bomb cavities for rare flowers, and that "already ninety-five types of flowers and shrubs unknown for decades before the blitz have been found in holes where nitrates from burning bombs had enriched the soil." Forth from the soil of suffering has come the triumph of beauty, of character, and of life, and out from burning disaster comes the rebirth of God's new creations. This triumph of God over sin and suffering and death is all wrapped up in the glory of Christ's resurrection.

Faith in the Resurrection

Poor doubting Thomas could think only about his own sight as the criterion of judgment when he exclaimed, "Except I shall see . . . I will not believe" (John 20:25). Such is the concept of modern doubters, who feel that heaven must accommodate itself to their little tests, and God graciously says, "Reach hither thy finger, and . . . be not faithless, but believing" (John 20:27). Man's finger a test of the resurrected Christ? Ah, no, there are tests far greater than the finger of man. Faith is

better than sight. It reaches not merely to feel a wound in the side of the Lord but embraces the New Testament standard of power—the mighty dynamic of Christ's resurrection power. *Jesus is life!* He is *eternal* life. And He is *our* life. When He shall appear we shall appear with Him in glory. On the threshold of eternity man cannot any longer afford to live on the basis of what his eyes can see and what his finger can feel. He needs the Spirit of God to illuminate the eyes of his inner vision where the soul by faith sees the vistas of eternity.

The miracle of the resurrection of Christ is *God's irresistible answer* and *history's unimpeachable rejoinder* to those who would deny the possibility of a future resurrection of the dead. "And God hath both raised up the Lord, and will also raise up us by his own power" (1 Cor. 6:14).

Future Resurrection Not Incredible

They who would deny the future resurrection of man on the grounds that reason cannot prove it, must be reminded that neither can reason refute it. It is neither dependent upon human reason nor upon human power. The skeptic fails to take into consideration the fact that resurrection and immortality have already been demonstrated within the confines of human history in the historical reality of the resurrection of Christ.

As Lee observes: "The resurrection of the dead . . . can be regarded only as one of God's most stupendous miracles, and viewed in this light, as a work of Omnipotence alone, human reason cannot be allowed to pronounce it impossible, or to modify it, by affirming that God cannot effect it in this way or in that."¹

Who can say that an all-wise, omnipotent God, the Creator of man, cannot preserve through man's unconscious period of death whatever is necessary to ensure the continuity of the soul's personal identity when the individual life is renewed in the resurrection?

The body is constantly changing its atoms. The identical particles that first compose the body never stay long before they are replaced by others and by still others, ad infinitum. These atoms are replacing each other at an amazing rate, but through it all the body maintains its delicate balance of identity of personality and of human functions. Known only to God is that secret of bodily identity and

the preservation of the identical spirit and personality of man in the resurrected life.

Problem of Preserving Identity in the Resurrection

The resurrection of the identical personality, mind, and character does not require the restoration of the identical atoms of which the body was composed at the time of death, for as George McCready Price has so aptly observed, "So long as the same number of atoms of each sort were put together in the same relationship as prevailed during life, the man would be truly resurrected, and would resume the current of his thoughts where they ceased at death."² Personality and character are obviously accurately registered with God—obviously some form of psychic blueprint, or otherwise—and may readily be reproduced or reactivated in the resurrection by restoring the same arrangement of the same kinds of atoms that formerly existed.

Acts and thoughts are registered in organic brain and nerve tissues that may be spoken of as "the anatomic and physiologic counterparts" of character and personality. Certainly the Creator is able to read these tissues as "character fingerprints," and by revitalizing an identical arrangement of them He can restore to life the same moral being who formerly existed.

To assume that by cremation and the subsequent scattering of the dust of the deceased one escapes the resurrection, is to manifest complete ignorance of the scientific processes of the Creator, which no mere creature can obviously fully discover or comprehend. Only the creative power and wisdom of God can assure bodily resurrection. But to the believer in a Creator there is certainly nothing preposterous in the belief that God, the Master Scientist, the Author and Originator of life, is certainly capable of renewing it again. How can man say that God cannot do what He says He will do?

The reanimation or resurrection of the body is not based on the necessity for the resurrection of the identical particles of the body, which may indeed have entered into new combinations (see 1 Cor. 15:37, 38).

Identity Is Not Disturbed by Unconsciousness in Death

Moreover, as Uriah Smith observes in *Here and Hereafter*, "continued conscious-

ness is not necessary to preserve identity of being."³ The time you spend in "unconscious sleep" does not change your identity. You are the same person on awaking as you are when you fall asleep, although you may feel much more refreshed and alive; so it is in death and in the resurrection; you have the same identity when you awake on the resurrection morning that you have when you fall asleep in death.

The diamond that shines in the Saviour's crown shall beam in unquenched beauty, at last, on the forehead of every human soul, risen through grace to the immortality of heaven.—*Luther*.

The risen man himself will know that he is indeed the same man. This fact of preserved identity in the resurrection was the theme of Job's immortal utterance:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me (Job 19:25-27).

Commenting on the resurrection of the body, William G. T. Shedd says: "It is no more strange that the human body should exist a second time, than that it has existed the first time." In enlarging upon this observation, Dr. Shedd continues: "That a full-formed human body should be produced from a microscopic cell, is as difficult to believe, upon the face of it, as that a spiritual resurrection-body should be produced out of the natural earthly body. The marvels of embryology are, a priori, as incredible as those of the resurrection."⁴ Shedd feels that the difference between the body that is laid in the grave and the body that is raised from the tomb could scarcely be considered a greater miracle than the difference between the embryonic ovum and the fully formed adult man.

The apostle Paul expresses the viewpoint of the one who believes in God: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). As Shedd observes, "The omnipotence that originated the body can of course re-originate it."⁵ Is it not absurd for a human being to question God's ability to raise the dead? Infinite power should not be limited by finite judgment.

The only self we know in this life is a self constituted of body, soul, and spirit, and the only self that the Bible describes as resurrected is a self consisting of body, soul, and spirit. Paul's declaration of hope is not one of deliverance from the body, but rather of the redemption of the body. (Rom. 8:23; Phil. 3:21.)

The Bible nowhere speaks of a bodiless future for the human race. A. H. Strong in his *Systematic Theology* quotes from Dorner's *Eschatology* as follows: "The New Testament is not contented with a bodiless immortality. It is opposed to a naked spiritualism, and accords completely with a deeper philosophy, which discerns

Sweet Resurrection Day

Oh, while we sorrow here, we're not unmindful
That in a little while—short span at best—
We'll greet our own again with heavenly joy
And hear the angel's call to realms so blessed!

Then weep not, see by faith that glorious dawn-
ing.

When those we love shall rise to life anew;
Where crowns of life to faithful ones are given
By Christ our Lord and King—they'll be there
too!

It won't be long—this is His own true promise;
He's coming soon to take us home to stay;
These sad Good-bys will change to glad Good
mornings.

Oh, hasten, on, sweet resurrection day!

GLADYS THOMPSON

in the body, not merely the sheath or garment of the soul, but a side of the person belonging to his full idea, his mirror and organ, of the greatest importance for his activity and history.'"⁶

Immortality Ahead!

Death does not have the last word. God does! And His word is a word of life. Death met more than its match in the Son of God, who triumphed over it with resurrection power. The greatest story of the first century of the Christian Era was the story of the emptied grave. Earth's greatest story of the future will be the story of the emptied graves. All the graves of all the earth will someday be emptied graves, for Jesus said:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:28, 29).

Christ's promise that all will come forth from their graves is a pledge based on reality—the reality of His own resurrected life and power. The keys to immortal life are in Christ's hands.

A literal resurrection is a literal triumph over a literal death. It savors of reality. It is scriptural, it is proved by the demonstration of Christ's own resurrection, and it is desirable, for it provides the immortality of the whole man—body, soul, and spirit—in a very real world.

Resurrection and immortality through Christ is a doctrine consistent with revelation, with reason, with the historical reality of Christ's own resurrection, and with the available factual scientific data on the nature of man. It is Biblical, logical, Christ centered, and worth while. George Santayana in *Reason in Religion* offers the following worthy comment: "If hereafter I am to be the same man improved I must find myself in the same world corrected."⁷ This is indeed the picture of the hereafter portrayed by the Bible writers. The same world will be purified, renovated, made new, re-created and corrected, and the same man will be improved, resurrected, immortalized.

When Jesus comes again the grave will be robbed of its victory. In this faith we rest, for the quest of ultimate satisfying immortality will be completely realized when the redeemed of the ages awake in Christ's likeness. The sweet psalmist of old has so beautifully summed up the realization of this God-given eternal life that answers every craving of the human soul: "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15).

The resurrection is the only gateway to a future life.

God alone can give you immortality!

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Enjoying Retirement in the Ministry

C. J. COON



WHEN I was asked to speak to you today the topic given me was "Enjoying Retirement in the Ministry." You will notice it is "in" not "from" the ministry. This gives a retired man a sense of belonging, of being more than a cipher, although ciphers in the right places add tremendous value.

I have greatly enjoyed my long years in the ministry. Looking back, it does not seem possible that Mrs. Coon and I have spent nearly half a century in it. But they have been most rewarding years. We have tried to put our best and most unselfish labor into the work of soul winning. The work was pleasant, and we hardly realized how swiftly the years were passing. It seemed that we would always stay young and full of energy. But recently we realized that the step was less elastic, weariness was more pronounced, and life's day was merging into long afternoon shadows. We almost pinched ourselves to see if it really was true. Yes, seventy years were taking their toll. It was almost a shock to us, but we decided to meet the inevitable courageously. So, although we were not asked to retire, we recognized that the time had come to do so. The transition was made in an orderly manner and pleasantly, and we are enjoying our retirement.

It is wise for one to recognize, himself, when the time has come to retire. To do this understandably and voluntarily saves the brethren the embarrassment of opening the way, and saves the worker the embarrassment of reading the exit sign.

To help make retirement enjoyable the retiree should recognize that he *has* retired and deport himself accordingly. He should not expect the same recognition

as when he was an active worker. He has had his day, and should now let younger men carry the responsibilities of the church work. However, he should never be a slacker or lose interest in the continued progress of the work he has given his life to promote. There are still services he can render if requested to do so that can be a real blessing to the church and to himself. But he should never feel slighted if not asked to do anything. He can still uphold the brethren by his prayers and words of cheer. These are loving services that all can render, and they are sometimes stronger supports than any other service one can perform. And brethren, let none of us who have grown old resent the fact; for many are denied this privilege.

Through the years I have observed how people have reacted to retirement. To some it is the time of rejoicing over the harvest of years. Their lives continue to radiate cheer and good will everywhere. They continue to be a blessing, "and their works do follow them." Others are clouds without rain. And I decided that when the time of retirement came for me I would never be a shadow or a cloud.

Life is just what we make it. We can grow old gracefully, beloved and appreciated by our associates, or we can sulk and be morose and miserable.

Retired workers can still be young in spirit. Everyone loves youth. People do not pick old droopy flowers. The gardener may gather some flowers that have gone to seed that he may grow others. In like manner we may sow seeds of love and kindness in our old age, which will spring up anew in other hearts.

Our church members do not usually request old pastors. They want young men. When Christ needed able workers He also chose young men. The faithful and wise worker will recognize that in every age youth is at a premium and will adapt himself to the inevitable.

We who have retired are no longer

C. J. Coon, retired president of the Potomac Conference addressed the assembled workers of that conference on the subject of retirement. His sage counsel and cheerful outlook as well as his reminiscences made a very helpful presentation. We know the ministers around the world will receive it with appreciation and profit—EDITORS.

young; but we once were, and folks were good to us then and gave us a chance. Let us give the young workers of today a chance. Someone recently remarked to me that he was much concerned as to how the younger men would bear the heavy responsibilities. I replied that they were now older than we were when the brethren laid heavy responsibilities upon us. We did not distrust the judgment of the brethren then, why should we distrust it now? The Bible says: "Rejoice, O young man, in thy youth" (Eccl. 11:9). Let us rejoice with them. They are the hope of the church.

I am happily retired from the heavier responsibilities of our church work, but not retired from being deeply interested in its onward progress. I cannot imagine a soldier of the cross spending his life building up the work and not continuing to do so upon retirement. We never retire from being Christians. We may not because of waning strength be able to enter into the heat of the battle against evil, but we can show an ever-increasing loyalty and love for the prosperity of God's church in her fierce and final conflicts with our common foe.

Retirement from heavy responsibilities gives us more time for personal work among our friends and neighbors. I have purchased several copies of this year's missionary book, *Patriarchs and Prophets*, and I have given away most of them already. I plan to distribute more. Such books ought to be distributed by the millions.

Although retired, I remember I am still an ordained minister of the gospel of Jesus Christ. I owe the same allegiance to the church as I did before retirement. My influence should be just as strong; my love and loyalty should increase; my conduct should continue to be above reproach; and I should continue to bring honor to the church. As I near the sunset hour, my life should reflect the glow of the Sun of Righteousness more fully. I should remember my life is not my own. I am not a free lance, but a bond servant of the Lord and of His church. I am still subject to the directions of the church. Recognizing and following these basic principles will make retirement in the ministry enjoyable for me and will help my brethren.

How different are our circumstances in retirement from those of our workers in past years. Many today retire to comfort-

able homes and pleasant surroundings. I thank God for His goodness to us in these blessings. When my wife and I started in the work we had two rooms to live in, but we were happy. We were asked to conduct an evangelistic campaign on our own and we enjoyed it. There were no rent allowances, no travel budgets or fringe benefits. We distributed our own handbills to advertise the meetings. I think we spent less than ten dollars for advertising. From two resident trustees we obtained permission to use their church free of charge. In about six weeks we had seventeen new believers. As far as I know, not one of them turned back to the world. We received twelve dollars a week salary. Retired workers

The only benefit of flattery is that by hearing what we are not, we may be instructed what we ought to be.—Swift.

might receive eight to ten dollars a week with no allowances. But everyone was happy. And God was good to us all through the long years of service.

I think of Paul's forced retirement. He was chief of the apostles. Probably he did more for the cause of Christ than any other man. He was not only a great worker but a great sufferer for Christ. Listen to what he says in 2 Corinthians 11:23-28: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

By our standards Paul should have had an enjoyable retirement. If any man deserved it Paul certainly did. But what kind of retirement did Paul have? Where did he end his days? Not in a comfortable home amid pleasant surroundings, but in

a cold gloomy dungeon. He rose above those conditions and surroundings, however. Although he was an aged man, he spent his time writing epistles full of instruction, cheer, and holy fervor which for two thousand years have inspired the church to deeds of valiant service and martyrdom and have strengthened millions of Christians gladly to follow his example of supreme devotion.

I hope that in our retirement we older men will be an encouragement to you younger men. We have come to a time that you may never experience. We trust the Lord will come before you are old enough to retire. And if so, you will not need to be concerned about retirement. However, there is an honor that you will experience that we have not had—expressed in Jesus' words, "Ye shall be hated of all men for my name's sake." That prophecy was fulfilled in the days of the apostles, and it will have another fulfillment just before our Lord returns. When the tide turns against God's people the persecutions of the past will be repeated. No pen can picture the scenes. But from our knowledge

of past history we know it will be a fearful time. The Scripture calls it "the time of Jacob's trouble." Like Paul, you will bear in your body the marks of the Lord Jesus.

Just now, the four angels are holding back the winds of strife, giving us a little time of peace in which to finish the Lord's work. We should thank God for this and give ourselves entirely to Him for soul-saving labor. The work we fail to do now will have to be done under most forbidding and difficult conditions. The Lord is soon to put His hand to the work in a marvelous way, and a short work will He do upon the earth. But He will use us to do it. When we are consecrated to Him He will work through us as He did through the disciples at Pentecost. But the Spirit will be given only to fully consecrated men and women.

I hope I may be spared to see the work finished. I want to see the King come in all His beauty. I want to witness His glorious appearing. I want to see you young men and women stand unflinchingly for Him and for His truth. I want to see the final victory, and then all of us can go home to heaven and enjoy "retirement" together.

The Law of the Unenforceable—Part II

W. J. HACKETT

President, Atlantic Union Conference

WE ARE living in days of mounting financial problems, and it is easy to let our minds become cluttered with the mundane things of life. This is revealed by the fact that more and more of our workers, both overseas and at home, are spending time on side lines. Some have fallen into the snare of spending so much of their time in building and renting houses, or in selling medicines or cars, or engaging in some other side line that their work for the Lord seems to have become secondary. Here again is the area of the law of the unenforceable. One man plays the organ for some church on Sunday for thirty dollars

and we call it a side line. Some other worker may be spending many hours converting his basement into an apartment in order to subsidize his salary. He may argue that he just puts in the same amount of time that some other worker spends in gardening. The gardener says he only spends as much time in the garden as the picture-taking fan spends on his hobby. He, in turn, hardly having time to visit the churches for capturing the sights of a new place, says, "Oh, I do not spend time playing volleyball or other games, as some others do, so this is my recreation." On and on we go, with no way of making a policy, or law, that will cover the situation. This again is the realm of the law of the unenforceable.

This is the conclusion of a challenging sermon that was presented at the recent Autumn Council.

Here we need to examine our fidelity to see if we are really producing at the output the equivalent of the input. Should we not re-examine ourselves? The Scripture admonishes us, "But put ye on the Lord Jesus Christ." Perhaps I would do no injustice to the text if I read it "put ye in the Lord Jesus Christ." He is at the input side of our electronic machine—and the world is looking, the church is looking, in fact, everyone is looking to see if we will also put *out* Christ. When He is properly put in, I'm confident that the output signal will be accurately reproduced.

Stereophonic Tones

For the most part, those of us at this Autumn Council are executives of one kind or another—leaders in God's great cause of giving the message to all mankind. How is your fidelity, my brother? As I have been examining mine before God, I find that it is a long way from the stereophonic tones I would like to reproduce. It is possible for us at times to lose sight of the true objectives. We get so busy developing a magnetic executive personality—so busy winning friends and influencing people—that Satan succeeds in making inroads into our veracity and integrity. It is disconcerting to find an executive highly recommending a worker whose services he seems very willing to sacrifice. Indeed, in some circles it has become so flagrant that certain committees almost refuse to take a man if he is recommended. Here, again, is the area of the law of the unenforceable.

I am not saying that we ought to make laws or policies to control such things, for that is impossible. I do not like to see too many laws or regulations of policies made anywhere, for every addition to the area of positive law leads to a contraction in the area of obedience to the conscience, or to the law of the unenforceable. Positive laws cannot control the human spirit. When a law or policy, or rule or regulation, takes over it is invariably followed by a sense of release from individual responsibility for anything beyond the control of strict legal limits. The tendency then is to meet strict minimum requirements.

Some workers are not bound by office hours and will work long hours of overtime because there is work for which they feel responsible. There are others who go strictly by the clock. Two minutes before quitting time their hats and coats are

stacked on the desk, and as soon as the bell rings, or the clock strikes, or the hands of their watch indicate the hour, they have flown to more pleasant pursuits. I would not want to trust my fortune to that kind of person. I would not want to trust him with my life, or even with my wife. I would want to place my destiny in the hands of one who was always obedient to the law of the unenforceable.

It is really hard to define this area, but a few words may help us to understand it a little more clearly. It includes personal responsibility; to produce the same work when people are looking as when we are alone; the same righteous life in the big city where we are unknown as when we are with our church members. Self-reliance, decency, just plain good manners, and behavior that is befitting a soldier of Christ—all are a part of this undefinable, unenforceable law. We have mentioned personal integrity, personal self-respect, and respect for others. Among ministers, and especially leaders, it involves a code of ethics. How often the incoming pastor has depreciated the work of the former pastor in order to make his work shine a little brighter. Perhaps too often the pastor minimizes the good work of the evangelist in order to cover up his lack of energy in soul winning or pastoring the flock. It perhaps could happen that a committee member, jealous of a worker proposed for promotion, could raise a question because of his own selfish ambitions. It might even happen that an executive would gather around him weak and inefficient men in order to ensure his own renomination to office at the next session.

This area also includes purity—personal and social. How tragic it is when a leader, a worker, or a member falls by the fiery dart of immorality and the trap of sexual depravity. A violation of the law of the unenforceable is always the first step that leads to disaster.

Proper Criticism

The field of proper criticism is too vast for us to do more than barely touch it here. As executives we are often called upon to deal with other workers. We must often discipline, instruct, and counsel. Let us always examine our hearts and see if we are truly unselfish and fair in our dealings with one another.

It is well to consider the following ques-

tions before yielding to the urge to criticize:

1. Is the action too trivial to merit criticism?

2. Is my motive truly to help the situation or to benefit the person criticized, or is it my desire merely to enhance my own ego?

3. Am I prepared to present the criticism so clearly that no misunderstanding is likely to result?

4. Does this criticism have a sound basis in principle, or is it only a matter of taste or policy?

5. Have I considered all the side effects that will result if I voice this criticism? Will it result in hard feelings, destroyed cooperation, or discouragement?

6. Am I prepared to avoid the use of uncontrolled anger and sarcasm? Can I say it in a Christlike manner—with firm but friendly persuasiveness and with sincere concern for the circumstances and feelings of the other person?

Spiritual Relationships

The whole area of the law of the unenforceable is expressed in the gracious words of the great Teacher, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12)—the law of the unenforceable, the law of conscience. It may not have significance for a lone man on a desert island; he is subject only to the law of nature. What we have been discussing here sets the tone of our spiritual relationships with one another. If these relationships are not sustained in a good spiritual climate—if they are not sponsored by the Spirit of Christ in the heart—they will surely fail. In the family, the church, the school, the community, and the nation these laws must operate in order to have peace, harmony, happiness, and contentment. They must be obeyed if we are to see the outpouring of the Spirit on the church of God. If we are to develop into the kind of men and women who will finish the work, we must see this type of high fidelity in everyday Christian living. It is practical godliness.

The messenger of the Lord says: "Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the

inward man is renewed in the image of God."—*Prophets and Kings*, p. 233.

I long for that image in my life today, don't you?

Now brethren, did the Master obey this law of the unenforceable? Yes, it was obedience to the unenforceable *law of love* that compelled Jesus to offer Himself to pay the ransom price for you and me; to leave His home in the courts of heaven to come to this earth to live, to suffer, and to die for man.

It was obedience to the unenforceable *law of compassion* that compelled Him to open the eyes of the blind, to unstop the ears of the deaf, to heal the lepers, the halt, and the maimed.

It was obedience to the *law of humility* that led Him to love the poor, dine with sinners, and work with fishermen.

It was obedience to the *law of justice and equity*, that led Him to drive the money changers from the Temple, to lift the fallen woman while rebuking her accusers, to issue the scathing rebuke concerning the Pharisees—that they honored the Lord with their lips, but their hearts were far from Him.

Obedience to the unenforceable *law of honesty* led Him to proclaim, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17).

Obedience to the unenforceable *law of unselfishness* made Him travel all night to preach a sermon, to cast out a devil, to raise a Lazarus, or to fulfill an engagement where His great love and tenderness were needed; to work more than eight hours a day to bring comfort to sorrowing souls and broken hearts.

It was obedience to the unenforceable *law of tenderness* that made Him proclaim, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

And it was obedience to the unenforceable *law of mercy and pardon* that led Him, without complaint, to wear the crown of thorns, to endure the cruel Roman whip, to stretch His hands on the cross to receive the nails, and to cry out, "Father, forgive them; for they know not what they do" (Luke 23:34).

Brethren, that is my Christ and your Christ. He is waiting to play that same symphony in stereophonic concert in our hearts today, if we will only let Him.

Book Knowledge

TAYLOR G. BUNCH



IN ORDER for a man to be a successful minister, something more than book knowledge is essential. The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications, no man can be inferior; instead, he will have a commanding influence for good." —*Gospel Workers*, p. 111.

These words, well known to our Advent leaders, emphasize qualifications that are essential for success in the ministry. The language is clear and the implications unmistakable. "Possessing these qualifications, no man can be inferior" it says. Then if not inferior he may by God's grace become superior and will therefore "have a commanding influence for good." The word "commanding," as here used, has the meaning of great, superior, noble, weighty, and important, an influence that demands and commands attention.

The Second Advent message should produce the most superior preachers and preaching in this generation. No minister who has a part in the proclamation of the "everlasting gospel" has a right to be inferior, ordinary, or mediocre. In this movement there should be no deficient or problem preachers, who produce more problems than they solve and must therefore be kept moving so that others can undo the damage done. Gospel workers possessing the essential, enumerated qualifications in balanced form will be "the head, and not the tail" in the service of God.

During my almost fifty years in the ministry it has been my privilege to read much, from many authors, on the secrets of success in the work of God, but the quotation given above is the most complete and comprehensive I have ever read, embracing

more in a few sentences than can be found in many large volumes. It is a privilege to discuss this classic statement with the readers of *THE MINISTRY*.

Book Knowledge

"Book knowledge" is the first of the seven secrets named and is said to be essential "in order for a man to be a successful minister." This is especially true in this age of reading and greatly increased knowledge. The counsel of the apostle Paul to the young preacher Timothy to "give attendance to reading" was never more compulsory than at the present time. Only a diligent reader and student can obey the apostle's instruction to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). In fact, none other can expect to meet the anticipation and approval of a congregation in this well-informed generation. One needs to listen but a few minutes to a sermon or lecture to discover whether or not the speaker is in possession of book knowledge.

Paul was an ardent reader and diligent student, and this contributed much to his success as the greatest apostle, missionary, and soul winner of all time. While in prison at Rome, awaiting execution at the hands of Nero, he wrote his last epistle, in which he said to Timothy: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Commenting on this request, Dr. Wilbur Smith, in his *Chats From a Minister's Library*, says: "He is inspired, and yet he wants books. He has seen the Lord, and yet he wants books. He has had a wider experience than most men, and yet he wants books. He had been caught up into the third heaven and had

heard things which it was unlawful for a man to utter, yet he wants books." If this divinely inspired apostle so hungered for book knowledge, how vitally essential it is that God's messengers of this crisis hour recognize their need of spiritual and intellectual growth so abundantly offered in this age of literature.

Of all the means of obtaining information, books occupy the first place. Matthew Arnold declared that in books we find the best that has been thought and said in the world. Education is the making up of the mind, and it is made up chiefly of what is put into it through reading and study. This is the work of a lifetime. In his reading and study program the minister must, of course, give first place to the Bible, the Book of books. He must be a man of the Book, and should be thus known by his congregation. James S. Stewart, in his book *Heralds of God*, declares that "the longest ministry is too short by far to exhaust the treasures of the Word of God," and, "No minister of the Gospel has any right to cease to be a student when his College days are done. However burdened he may be in after years . . . he must and he can—by resolution, self-discipline, and the grace of God—remain a student to the end. The preacher who closed down his mind ten, twenty, thirty years ago is a tragic figure."—Pages 46, 107.

We are informed by the servant of the Lord that regardless of how great is our knowledge of the Scriptures, they are an inexhaustible mine of truth of which we have only "scratched the surface."

It is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision.

As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea.—*Education*, p. 171.

In the light of these statements and many others like them, is it not incomprehensible that God's people express their self-satisfaction by saying in words and actions, "I am rich, and increased with goods, and have need of nothing"? Surely such an attitude contradicts all true logic.

Treasure House of Truth

In the second place, Seventh-day Adventist ministers should diligently read and study the writings of Ellen G. White, which now constitute a library of fifty-three volumes, and are said to be the best commentary on the Scriptures ever produced. Here is a treasure house of truth that is being sadly neglected, even by ministers. The instruction is scriptural, well-balanced, and will keep careful readers and reasonable persons from extremes and fanaticisms. There are many other wonderful books written by our own men as well as by godly ministers of other denominations that should be read. Since the Biblical statement "of making many books there is no end" has special application at the present time, we must exercise great care in the selection of those of greatest value, for no person can read more than a small fraction of those that are available. This is illustrated by the fact that in this country alone about eleven thousand books with new titles are published each year.

No minister should read less than a book a month, and an average of one a week is not an impossible reading schedule. There

DO SOMETHING

❏ Observe what St. Paul did at Athens. He did something. He was not the man to stand still and "confer with flesh and blood" in the face of a city full of idols. He might have reasoned with himself that he stood alone; that he was a Jew by birth; that he was a stranger in a strange land; that he had to oppose the rooted prejudices and old associations of learned men; that to attack the old religion of a whole city was to beard a lion in his den; that the doctrines of the Gospel were little likely to be effective on minds steeped in Greek philosophy. But none of these thoughts seem to have crossed the mind of St. Paul. He saw souls perishing; he felt that life was short, and time passing away; he had confidence in the power of his Master's message to meet every man's soul; he had received mercy himself, and knew now how to hold his peace. He acted at once, and what his hand found to do he did with all his might. Oh, that we had more men of action in these days!—RYLE.

are a few, possessed with photographic minds, who are able to read a book a day. A Boston minister told a group of pastors how he improved his ministry by reading not less than a book each week. Many were shocked, and one pastor arose and said: "That is impossible. The average preacher does not read a book a month." The speaker answered, "That is the reason he is the average preacher."

Any minister owes it to his congregation to give them the most thought-provoking sermons he can produce through at least a week of reading, study, and prayer. One pastor, with a weekly audience of five hundred, estimated that each member came an average distance of one mile to church, making a total of five hundred miles, thus making a total of five hundred hours each Sunday spent in the service. He declared that this conclusion had a transforming effect on his study-life and preaching. He decided that it was unfair to waste so much of the time of his people without giving them the very best he could produce in sermons.

Adequate Preparation

Bishop Gerald Kennedy, of the Methodist Church, in his book *His Word Through Preaching*, pages 87, 42, said: "A good many minutes are invested in an hour of worship. There are enough places where people are invited to kill time or spend it foolishly. The church where men cannot feel that every unforgiving minute has sixty seconds worth of eternal value has no right to complain if its pews are empty." "A steady habit of at least four hours a day of study is the only foundation upon which you can build an adequate preparation of sermons. Until the church learns that the preaching min-

istry must be protected, the preacher must learn to protect himself for the sake of his greater usefulness. The solution may be early hours before other people are about, or it may be late hours after most people are in bed. If a man does not find the solution God will soon know he is slipping, then he will know it, and finally the congregation will know it. If there is any substitute for just plain hard study in the preparation of sermons it has not yet been revealed."

John Wesley read books while riding horseback to meet his speaking appointments. At the age of sixty he was presented with a carriage, in which he built shelves for a small library. He thus spent his time reading while traveling over twenty thousand miles of British territory to preach thirty thousand sermons. During this time he also wrote two hundred books, which still wield a mighty influence for good. How true is the saying that "he who leads, reads," and it is just as true in reverse. Thomas Edison became acquainted with the best books and periodicals of his time and often read until two o'clock in the morning. John Erskine gave counsel when he said, "My advice to any book lover is to weed out his library once every two years and give away the books not likely to be read again." The preacher is wise who keeps only a working library, one adapted to his present and future needs.

Yes, "book knowledge" is one of the important qualifications for success in the gospel ministry. It prevents a preacher from becoming "inferior," and gives him "a commanding influence for good." But this alone is not sufficient, for "something more than book knowledge is essential," and these further essentials will be discussed in future articles.

HOW TO KEEP YOUR HUSBAND

☛ LIFE insurance statistics show that about three out of every four husbands living today will die before their wives do. Some insurance experts, meeting in Rome, have mulled over the problem and come up with the following recommendations for wives:

1. Don't let your husband get too fat. If he starts adding pounds, put him on a diet and keep him on it.
2. See that he gets plenty of sleep.
3. Help him relax. Everybody needs some form of recreation daily.
4. Watch out for any sign of illness. Most men will tell you they feel fine when they really feel terrible.
5. Be affectionate. A man can get through a tough day better if he has a happy home life.

Realism in Our Evangelism Today

WALTER SCHUBERT

Associate Secretary, General Conference Ministerial Association



A FEW months ago I had the privilege of traveling through the mountains of northern Italy near the Swiss border where, during the fourteenth and seventeenth centuries, many Waldenses were martyred for their faith.

We stopped at a place called Torre Pellice, about thirty miles from Turin, where in the heart of the mountains is a large cave. It has a very narrow entrance and at one part only one person at a time can crawl through into the cave. This place was used by the Waldenses as a church. They believed God had provided this refuge for His persecuted people. Sometimes hundreds of these people would hide in this cave from intolerant, authoritarian religious persecutors. It is said that the enemy sometimes burned leaves and straw in front of the small entrance to the cave in order to fill the place with smoke and so force the people out, and in this way many were martyred.

There in that sacred old cave, G. Cupertino, ministerial secretary of the Southern European Division, and the writer offered a prayer of thanksgiving for freedom to worship as our conscience dictates, and again gave ourselves in complete surrender to the Lord and His work. We pleaded for inner spiritual strength to be immovable in faith whatever hardships, perplexities, and persecutions might come to us. Yes, we asked to be as faithful to our commitments as ministers of the gospel as were the Waldenses.

In a little town nearby we visited the Waldensian museum. There were exhibited the dresses, the Bibles, and even the arms with which they defended their faith. The Waldenses had a great protector in the English general John Charles Beckwith. A statement that he made to them at one time is painted on the wall of one of the rooms in the museum. It is an eternal truth and says:

VOI SARETTE MISSIONARI
O NON SARETTE NULLA

(Ye are missionaries
or ye shall be nothing.)

How true this is! As long as the Waldenses were missionary-minded they were strong in their Christian beliefs. But now, sad to say, the spirit of the Waldensians is dying out in the churches in that historic part of Italy. It is said that only about ten per cent of the members still profess their faith openly. The church services are very poorly attended, and the popular authoritarian church is encircling the area and building churches in that part of the country that was once predominantly Waldensian. Why? Because the descendants of the original Waldenses lost their missionary zeal. Their forefathers would rather die than deny the faith of their Lord. But their descendants, in this present time of liberty and prosperity, are indifferent to the legacy of their ancestors. What a contrast!

As I pondered the sad spiritual condition of the twentieth-century Waldenses, and their religious indifference in now allowing their former persecutors subtly to entrench their own faith among them, it made me wonder and question as to what had become of their former zeal. Then I thought of the Advent Movement. Allowing for the weaknesses of humanity, we still humbly believe that the "faith which was once delivered unto the saints" has been kept pure and undefiled up to the present generation. The gospel is now preached on a greater and more far-reaching scale than ever before. How wonderfully encouraged I felt as I remembered also the prophetic promises of the book of Revelation that the Advent Movement is going to triumph on the sea of glass, and that there will be a missionary-minded and soul-winning movement to the end of time.

As workers for God we must constantly watch that this precious trust of giving

the gospel to the world is not absorbed by the spirit of just settling down to administer the churches and institutions God has given to us. In the necessary multiple activities of the church we must always remember that the basic reason for the very existence of the church is to preach the message for these times in all the world.

Our Commission

We have the unerring commission in Mark 16:15 that says: "Go ye into all the world, and preach the gospel to every creature." This means a widespread, global dissemination of the gospel through the means of public and personal witnessing. It is so thrilling and reassuring to observe that the leadership of our whole denominational program is evangelistic-minded. We would hesitate to say that because of the apathy of the modern public toward religion in general, and because people have turned their absorbing interest into channels of pleasure, evangelistic work is now passé. That is an utterance of the great adversary of truth.

Recently, lay members in different countries have approached me and said that in view of disturbing times in this atomic age the church ought to be more evangelistic-minded than it is; that our ministers, by precept and example, should dedicate more of their time to public and personal soul winning and thus warn the multitudes in cities, towns, and villages of their impending doom. As I listened to these faithful and fervent lay members I sensed that there was a deep desire in their hearts that the church would be more fervent in sounding the "loud cry." They want the ministry to enroll, train, and lead the lay members by their practical and untiring example in soul-winning campaigns. They long to see more large and small public efforts held. They want to witness more house-to-house work and see more Spirit-filled literature being sold and given away. The servant of the Lord spoke to that point in the following message:

Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants.—*Evangelism*, p. 17.

There is scarcely a tithe of the compassion that there should be for souls unsaved. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing if only they can see souls won to Christ!—*Ibid.*, p. 628.

Yes, winning souls for Christ is the very life and strength of the church. It is the element of survival, and it will result in the victory shout on the sea of glass.

Evangelism in These Modern Times

Up to half a century ago many people were religious, or at least were interested in religion. But after the tragedies of two world wars we find ourselves in a different world. In many countries millions of people hold membership in Christian churches, but are very apathetic to true religious practices. It is stated that in many lands only about 10 per cent of the church members go to church. However, in some countries today we find that the church membership is increasing. What is the reason for this? In many cases, mainly for expediency. It is recognized that to be in good social and political standing one has to be a member of a church.

This means that evangelism must adapt itself to the mind of the modern man. When introducing the message in our public meetings we can no longer use the methods we were using when people were still



The writer, holding one of the heavy rifles that were used by the Waldenses to defend themselves against their persecutors during the 17th century. He is standing at the entrance to the Waldensian Museum in the Waldensian Valley near Turin.



Entrance to the Cave Chiesa de la Tana where the Waldenses used to worship. E. Cupertino, pastor, Turin church, his father, G. Cupertino, Ministerial Association secretary, Southern European Division, Walter Schubert, and a retired minister, Italian Union.

interested in, and practicing, religion. We are living in a time when multitudes are indifferent to religion, and millions of others scorn the churches because they think they cannot harmonize science and the Bible.

Conditions for Present-Day Successful Evangelism

A converted man or woman cannot refrain from testifying to others of his Saviour. In order to be efficient in soul winning, a minister must first experience the joy of salvation in his own life, and then the desire to testify for Christ will be an automatic reaction. A preacher aglow with the joy of his intimate relationship with his Saviour will bring more people to a decision than the best methods and the most adequate equipment. Pastors and leaders ought to pray, preach, and work with the aim of bringing church members also to this glorious experience of oneness with Christ. When this is achieved there will be no need to urge them to witness among

their neighbors and to invite their friends to our evangelistic meetings. Ellen G. White says in *Ministry of Healing*, page 398:

The highest of all sciences is the science of soul saving. The greatest work to which human beings can aspire is the work of winning men from sin to holiness. For the accomplishment of this work, a broad foundation must be laid. A comprehensive education is needed.

Soul saving is just as much a science as are medicine, law, and engineering. It means that earnest thought must be given to the methods of winning modern men to the saving truth. We are also told that "The mind must be active to invent the best ways and means of reaching the people next us."—*Evangelism*, p. 443.

In general, the man of today is not particularly interested in evangelism as such. But as the result of his indifference toward God, he suffers from fear and anxiety. Therefore he will listen to someone who can help him solve his anxiety, insecurity, guilt complexes, et cetera. Here is some eloquent counsel on this point:

In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind. Much careful thought and fervent prayer are required to know how to approach men and women upon the great subject of truth.—*Testimonies*, vol. 4, p. 67.

These considerations bring us to further counsel from the servant of the Lord:

Let us not forget that different methods are to be employed to save different ones.

You have a hard field to handle, but the gospel is the power of God. The classes of people you meet with decide for you the way in which the work should be handled.—*Evangelism*, p. 106.

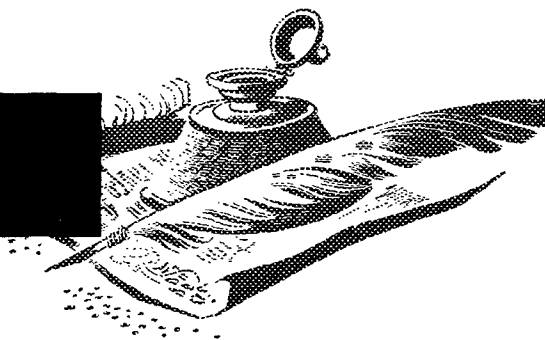
Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism.—*Ibid.*, p. 105.

In future articles we will consider the practical planning and development of an evangelistic crusade in this atomic age.

IF WE ONLY UNDERSTOOD

¶ INTO the experience of all there come times of keen disappointment and utter discouragement,—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual insight the meaning of God's providences, we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being.—ELLEN G. WHITE, *Prophets and Kings*, p. 162.

EDITORIAL



COLPORTEUR WORK AND MINISTERIAL TRAINING

FOR decades Adventist ministers in general have been encouraged to recognize the importance of colporteur work as a definite part of their preparatory training for the ministry. This is good, for few experiences can equal that of literature evangelism in providing the needed background of public relations—the know-how of meeting all types of people under all kinds of conditions. While valuable for any line of work, it is particularly helpful to one who feels called to the gospel ministry. Moreover, clear counsel from the Lord has been given us on this matter. Here are just two of many such statements:

If there is one work more important than another it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work and one which will educate men and women to do pastoral labor.—*Colporteur Ministry*, p. 7.

In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they handle these books, many learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. As they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.—*Ibid.*, p. 30.

With such counsels as these before us, and also in the light of experience, some have at times taken the position that no man should be permitted to enter the work of the ministry unless he has spent a definite period of time in the colporteur work.

Those of us who have engaged in this wonderful service for a year or two or three know its importance, and the last thing we would want to do would be to minimize its value. Yet if it were to be made an absolute requirement that everyone entering the ministry must put in a period of service in literature evangelism, then we might be going beyond the mind of the Lord. Although the clearest counsels have been given us regarding this work, yet nothing that we have been able to find in the writings of Ellen G. White would warrant our taking such a position.

On the contrary, the messenger of the Lord expressed a definite principle to some who, many years ago, were discussing this very matter. She stated that if one who undertakes this work discovers that he is not able to sustain himself and his family, then his brethren should seek to find other work for him that will be more in accordance with his ability, and whereby he can sustain his family.

We bring this matter to the attention of our readers, and especially our administrative leaders, because of inquiries that come to the General Conference from time to time. Although it is the conviction of our leaders that no work is more vital in the carrying forward of God's final message to mankind than that of the literature ministry, yet we must not be found taking too narrow a view of God's vineyard and His workmen. We thank Him for every regular colporteur evangelist, and also for that army of prospective ministerial recruits who today are going from house to house with our truth-filled books. This is

indeed good training for their future work as pastors, administrators, and evangelists. We need not fewer but more of these dedicated self-supporting missionaries. But in stressing the importance of this work we must beware lest in our enthusiasm we be found making requirements beyond what the Lord would have us impose. We are strong only as we follow His clear leading.

In all matters pertaining to the development of our work, and particularly the training of the ministry, we have abundant counsel from the Lord. And in harmony with this instruction we are doing everything possible to lift the standard of the ministry. While certain educational standards and wise and definite procedures should be followed, God is not bound by any prescribed pattern in the perfecting of His workers. It is recorded that Michelangelo, the master sculptor, always fashioned his own tools in his own way. So the Master of men, in His infinite wisdom,

fashions those whom He calls to His work.

Advanced education, cultural development, natural aptitude, and techniques in public relations, gained perhaps through thousands of personal contacts in such work as colporteur evangelism, all find their place in the over-all training of a well-equipped ministry. God has at times seen fit to give success to men lacking not only one but maybe all of these qualifications.

The ministry is a many-sided work requiring many different types of men. Martin Luther once declared that no man should be permitted to enter the ministry who was not a musician. No one can deny that musicianship is good, and is a great asset to any minister. Yet some very successful ministers never qualify as musicians. God will use every talent and every experience of the dedicated worker for the upbuilding of His kingdom, but we must take care lest we be found making the ideal the imperative.

R. A. A.

"RUN, SPEAK TO THIS YOUNG MAN"

THERE is always a great urgency on the part of the church to lead young people to Christ, for all too soon the golden opportunities of youth pass away. By the time a young man or woman reaches the middle thirties, youthful zeal is waning, if not spent. Usually at this age the selection of a life partner has been made, and if the matter of accepting Christ has not previously been settled the entire family may be involved. At least there are more obstacles in the way, for the chances are that one or the other in the partnership will lag behind. The in-laws may also become a factor to be dealt with, and relations may be strained.

Naturally, by the time the thirties are reached young people become more cautious in their actions. They are now facing responsibilities of their own. Some may be blessed with a measure of faith, which, combined with youthful daring, will bring response to the call of the gospel. But the gospel worker will find many who must first be trained to exercise faith, and during this process those who should readily decide may procrastinate and plead various excuses. But after the right decision is made and adhered to, the church will find in these youthful surrendered lives material on which to build. One of the greatest assets is stability, and much

can be expected from children in the homes of stable young couples.

The Late Teens and Early Twenties

While there is great urgency for the truth to be accepted before youth slips into the perplexing thirties, there is another crisis period in the late teens and early twenties. This is an important transition time, advantaged by marvelous possibilities. Today, young men and women in this bracket are much on the move. Either their country or their chosen profession may present first claims to their strength and ambitions. All must then fit into real life, and restlessness seems to be in the very air that is breathed. Youth now takes itself very seriously, and rightly so. At this time there is great urgency for the gospel evangelist to grip and follow up any opportunity for contact. Tomorrow it may be gone! However, the Spirit pleads in no uncertain tones, and young people are well conditioned to press through difficulties.

During this restive period a sudden romance may flare up, or a shallowness of purpose may confuse the larger issues at stake. The worker must exercise great understanding, patience, and determination in speaking to a young person. Often with gospel guile he may find him-

self tracking this prospect for Christ. Now is the time for the youth to receive the guiding hand of one who while still young at heart has become a mature thinker. Strangely enough, youth in need of help often do not consult parents. Why? Youth well knows how they will react and deter—and that just cannot be! Youth simply must reach its objective, and quickly. The urgency is tremendous!

Adults may stand by and query the purpose for the rush that is upsetting the household, the school, and the church; but youth does not understand the reason for their concern. This period calls for guidance by all three agencies. Each may have to catch up on skillful methods of handling the great principles of living, a duty that may have been neglected during the childhood training period. This may be a little humiliating at times but it is all too real. However, there is a more cheerful side to the picture, and it is this: When the effort to win the young man or woman proves successful, the church has won a stalwart for the faith! There is no half-way program in this age level. And there dare not be any spasmodic interest on the part of the gospel worker. Our larger gains in evangelism should be produced among this group.

Childhood and Adolescence

While we are discussing the different periods of youth for soul winning, the junior age must never be overlooked. During the last decades our denomination has formulated good plans as far as the junior problem is concerned. Hundreds of leaders have made their contributions, and enjoyed with the juniors the spirit of comradeship and play. Young people have been taught to keep themselves occupied and happy with the church's business.

The church school, the Missionary Volunteer Society, the Sabbath school—all departments of the church—have alike worked for the development of our juniors. We have been made aware that if we neglected this age we would be facing the grave problems of delinquency. And we have profited by the missionary activities absorbing the energy of adolescence.

Youth Work Rewarding

The gospel worker with aptitude for guiding younger Christians is especially gifted of Heaven. Skill will grow into soul-winning charm long after the worker has passed youth's meridian. One caution should be observed: Interest in youth must never become professional; it should be motivated by a genuine desire to win souls during the best time of their lives. Each

case is different, though many problems are of the same type. There is enjoyable adventure in working for young people. A chain reaction is bound to produce a continuous fruitage. Those saved for Christ will influence other youth, become leaders of youth and great magnets for attracting men and women to Christ. It is the most rewarding service in any worker's life. He remains young in the circle of youthful friendships, later mellowed by time and experience. He becomes a welcome counselor and a much-sought-after help in life's problems and emergencies. All young people are lovable, and all workers should love young people.

Much more might be mentioned regarding the satisfactions that grow out of teaching a junior or primary Sabbath school class. Personally, we have grown by accepting the responsibility of teaching children and young people

The youth may be a power for Christ, if they will maintain their simplicity, and not seek to present something startling, something original, but teach the precepts of their Lord. But to invest the simplest truths with novelty and singularity, is to rob them of their power to win souls to Christ.—*Sons and Daughters of God*, p. 266.

* * * *

If the youth would become strong in mind, pure in morals, firm in spiritual power, let them follow the example of Jesus in His simplicity.—*Sons and Daughters of God*, p. 132.

in our churches. Here we may look back upon a lovely type of service for the cause, enriched through the years. We observe that the denomination's efforts, small in their beginnings, are producing a rich fruitage. The juniors of yesteryear are the missionaries of today.

Youth leaders may build principles as lasting as eternity. As youth fades into middle life, and then into maturity, our care in building character is repaid with satisfaction that the church has always made haste to work for the lambs of the flock. Now let us lift our horizons, and while we still play with the children, let us wisely teach them to bear the yoke of service in their youth. Seventh-day Adventist youth are facing an uncertain and difficult future, and while it would be unwise to alarm our carefree children, we must prepare them to bear hardships and to stand firm for Christian principles—always.

L. C. K.

BIBLE INSTRUCTOR



Youth Wants to Know

BESS NINAJ

Bible Instructor, Washington Sanitarium and Hospital

CONTRARY to the opinion of many regarding the young people of today, the popular television program entitled *Youth Wants to Know* indicates that young people are serious and inquiring; curious about the world they live in and the influences that make it what it is today. This fact was evidenced recently among a group of girls of the Maryland University, College Park, Maryland, who are members of a popular sorority on the university campus.

During the recent evangelistic meetings held in Takoma Park by F. A. Detamore, this group apparently saw the advertising. This led to a discussion among them of Seventh-day Adventists and their beliefs. They discussed coming to the Sligo church as a group to attend one of the meetings. However, they thought this might make them too conspicuous and decided to invite a Seventh-day Adventist to visit their sorority and tell them about the beliefs of Seventh-day Adventists.

One of the girls lives in Takoma Park, and various members of her family have been patients at the Washington Sanitarium. She was appointed to invite the speaker, and it was through her that the invitation was extended to me. The interest was apparently keen enough so that the date was set during the time that the meetings were being held.

The meeting was held in the lovely living room of the sorority house, and the sixty-five girls filled the room, some sitting on the floor.

Each sorority has a house mother, a student president, and a student chaplain; it was the chaplain who introduced me and opened the meeting.

I decided to divide my talk into two parts and then give some time to answering questions. I hoped to cover as many as possible of our more distinctive doctrinal topics—those on

which we differ from most Christians. I began my talk with the plan of salvation—the theme that runs through the Bible. And the second part of my talk was a synopsis of the origin and history of the Seventh-day Adventist Church.

Establishing the Bible as Authority

The fact that most of us inherit our religion was stressed. Also, that very few of us study our beliefs or check them with the Bible; that as Christianity is Biblical in origin it is essential that we know and believe the Bible. True, there are some ministers who state that the Bible is contradictory. If they were right it would mean that only parts of the Bible were true, while others were untrue. To substantiate the fact that the Bible claims to be all true I quoted John 17:17 which states that God's "word is truth," and Hebrews 6:18 where we read that God cannot lie.

To illustrate the above fact I used the following incident that happened at the sanitarium. A patient had introduced me to her pastor. During our conversation he asked me if we were fundamentalists. I said we were, and I asked if he were too. He replied that he was not because he believed the Bible to be contradictory. As we conversed together in the sanitarium lobby, I looked over at the picture window and said: "If someone were to ask you what you could see through that window, you might say that you could see a red brick building. If someone were to ask me what I could see, I would say that I see trees, lawn, and a ravine. That sounds contradictory. But is it? All of those things are visible through the window and give a complete picture. Both of us are telling the truth. And so it is with the Bible. Two statements may seem contradictory but actually both statements are true."

So, the girls learned that the Bible is the foundation, or basis, of Seventh-day Adventist belief; that the entire Bible is accepted by them, and that they study it carefully.

Understanding the Plan of Salvation

I then spoke briefly on Creation. How God created man and gave him a mind that had power to think and choose; that there are two forces in the world—good and evil—and that man can choose either; that God wants us to choose good, but that He uses no force or compulsion. Also, that God recognizes the fact that we often do sin, but is kind and forgiving and sympathetic with our failures, and is not an austere, vindictive judge. I quoted John 3:16, 17 and pointed out that God sent Jesus into the world not to condemn us but to save us, and that Jesus gave us not only a pattern for living but that His death paid the penalty for our transgressions.

Then we discussed the second coming of Christ and the fact that God wants us with Him. That the time is near when this world will come to an end, not by the destructive genius of man's inventions but by the brightness of Jesus' coming, when He will take the righteous to the heavenly kingdom which He is now preparing for them. That life on the new earth will be real and interesting and without the distressing and unhappy features of life that we know today.

In the second part of the talk I gave a brief history of the prophetic origin of Seventh-day Adventists, the doctrines we hold, our church organization, and the phases of our work as they exist today.

The Question Period

During the question period the girls were quite free in asking questions. Strangely, not one of them asked about the Sabbath. The questions covered quite a wide range of topics, such as:

How does your church service compare with other churches?

Are Seventh-day Adventists Protestants?

How does the communion service compare with that of other denominations?

Do any Seventh-day Adventists smoke, or drink alcohol, and what happens to them if they do?

Do Seventh-day Adventists ever marry those of other denominations? Are they disfellowshipped if they do?

Do they consider it a sin to smoke, eat meat, et cetera?

What do they believe about the millennium?

The discussion of the question on communion and the ordinance of humility was somewhat surprising to the group, but as John 13 was read it was also revealing. Drinking, and health in general as taught in the Bible, created pointed discussion. The discussion of the millennium brought out many related questions on hell, purgatory, and the state of the dead.

An outstanding transition that seemed to take place during the discussion was that the girls began to ask, "What does the Bible say?" rather than "What do Seventh-day Adventists teach?" This was rewarding, for it was one of the aims that I had in mind throughout the meeting.

Reflecting on this inspiring experience, I realized again that many young people sincerely desire to know God's way of life. They have been born into a world of confusion—in their home, the church, everywhere. A new attitude is abroad in the land, that of open-minded investigation, especially with regard to religion. Heavenly agencies are making impressions on youthful minds, and the Bible instructor does well to improve such opportunities for God's kingdom. Could gospel workers realize how far reaching these opportunities are they would initiate more inquiry meetings for the youth in our colleges.

Every contact with groups inquiring into what Adventists believe should be considered a providential chance to witness for the Lord. Too often we draw away from these opportunities and find others to respond to them. But the Bible instructor can never get away from the challenge. "Ye are my witnesses, saith the Lord." It is high time that we prepare ourselves to meet our fellow Christians with positive truth, thereby creating further inquiry into our beliefs. I would suggest that each Bible instructor become well acquainted with our recent publication, *Questions on Doctrine*.

What did I do to help these young people at the Maryland University to continue their research into Seventh-day Adventism? I had supplies of our journals, *Signs of the Times*, *These Times*, and *Life and Health*. Also an armful of our smaller books on doctrine. There is an interest in children's books, and health information has a definite place in higher education. The Public Health Service today has good material on reports that are in favor of a vegetarian diet. When the Spirit of God opens doors for teaching truth we are greatly blessed with follow-up literature to meet the needs of inquirers. May we be faithful to our trust. Now is the hour of opportunity!



Deflated airatorium.



Airatorium ready for use.

Airatorium Evangelism

H. C. BROWNLOW and JACK DARNALL

Evangelists, Kentucky-Tennessee Conference

THAT must be what we are going to use to get to the moon," said a puzzled but enthusiastic visitor as he pointed to the Airatorium.

We admit that the blue dome-shaped Airatorium may appear to be a hangar or ticket station for a moon-rocket trip. In fact, the 40-foot messages "Crusade for Christ" and "Around the World With the Gospel," painted on the sides, are pointing many people heavenward. Indeed, we are moving in our part of the world owing to this new air-borne type of building structure. The plan calls for six campaigns in six different cities each year.

The Lexington, Kentucky, district consists of twenty-one counties in the Bluegrass Country and poses a great challenge to a district leader. How can a man get around to all these little towns and hold an evangelistic series in each

one before the Lord comes? We believe that short campaigns with the Airatorium are a partial answer.

This new tentlike structure developed by Irving Air Chute Company of Lexington started a new idea in the thinking of H. C. Brownlow. He obtained one for his evangelistic use. It is actually like half a balloon, anchored to the ground by a steel ring and ground anchors, and is supported entirely by air pressure from a blower. The blower runs constantly to replace air lost through two ceiling vents and through the doors when they are opened. A double set of double doors called the air-lock prevents excessive loss of pressure when people are entering or leaving. One set of doors is often closed while the other is open. This automatic air conditioning makes it just right on summer evenings. A heating unit is provided for the cooler seasons.

The Airatorium is of single-wall construction and is supported by the air inside. Therefore there are no posts, poles, or supports of any kind to trouble the evangelist while he is preaching. With indirect lighting around the walls, the beautiful interior induces more reverence than is usually found in a tent.

It is a pleasure to preach under a softly lighted blue dome to people enjoying the added beauty of a brightly lighted stage with a sea-scene background. A burlap rug adds comfort underfoot. The running of the fan is barely audible, and

(Continued on page 46)



The Cloud Cathedral

ELDEN K. WALTER
Evangelist, Arizona Conference

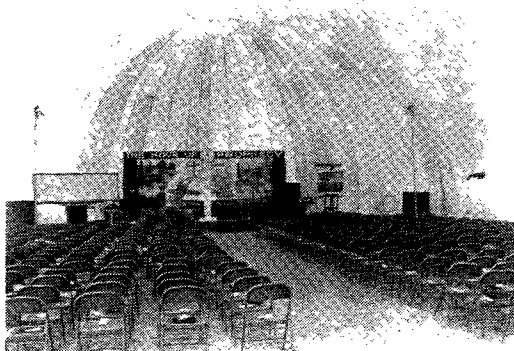
TWO years ago I began to see news releases on the invention and development of a new-type building; a tabernacle type held up by *air alone*—no poles, ropes, or rigid supports of any kind. It is now a reality. It is very light in weight, simple and easy to erect, can be heated easily in winter or air conditioned in summer. It provides a dustproof, waterproof sanctuary. You may say, "That sounds too good to be true! What are some of the facts?"

A forty- by eighty-foot tabernacle (called an air house by the manufacturers), seating about three or four hundred with ease, weighs only three hundred pounds, and can be put into the luggage compartment of a station wagon. It takes only a few hours to erect it. There are no poles in this auditorium to block the view. Every square foot of space is usable.

This building is made of a thin, lightweight but very strong nylon fabric, covered with fireproof vinyl on both sides. It passes the most stringent flameproof requirements of our cities.

The cathedral consists of a single layer of this material. Into the side of the building is introduced the air output of an ordinary 6,500 c.f.m. squirrel-cage type air conditioner, and this slight air pressure, about the same as you have in a room cooled with such a unit, upholds it—one-tenth-ounce pressure per square inch.

How is it anchored? Around the base of the walls is a trough filled with sand (it takes about



Inside view of the Cloud Cathedral.

five yards). This ballast holds the building down to any type surface—grass, dirt, concrete, or macadam—so that the air is held inside. The rigidity is sufficient to sustain the weight of several men on the roof of the building. With the help of an extra air-conditioner blower, the doors may be left wide open and still the building remains firm. There is therefore no necessity of air-lock doors for entrance and exit of the audience. It is just the same as any other building.

Perhaps before going further, it would be well to ask and answer a list of questions that are often asked.

(Continued on page 31)



SEMINARY -- Enriching the Ministry



Conversion Experiences of Great Leaders

DANIEL WALTHER

Professor of Church History, Potomac University



A YOUNG minister trained by Spurgeon came to see the great preacher. "I haven't had a conversion as the result of my ministry for months," he wailed. "But surely," remarked Spurgeon, "you don't expect conversions every time you preach, do you?" "Why no," said the young man. "Then that's why you don't get them," replied Spurgeon.

It is the minister's prerogative and duty to preach on conversion—whatever is understood by that term. Either he expects an individual to understand and accept the teachings of the threefold message or, if baptized, to pray for and insist on heart conversion if that experience has not yet taken place.

As any minister knows, the acceptance of the message for these times and the conversion experience, which is a change of heart, of thoughts, and purposes, are not simultaneous experiences.

The preacher is expected to think of and work for others, but what about himself? What about his daily experience in the light of Paul's statement "I die daily"?

In the wild frontier days of America, when revivalism swept the colonies like a "spiritual hurricane" the preachers tried to convert each other. Thus Gilbert Tennent preached on "the dangers of an unconverted ministry," denouncing in harsh terms his fellow preachers as "plastered hypocrites" resembling the Pharisees of Christ's day "as one crow does another."

Christian ministers and leaders throughout the ages have wrestled with the conversion problem. In the last resort (and to begin with) the preacher has to be concerned about his own salvation, the forgiveness of his sins, his

temptations, and his relationship with his Saviour. He may be so wrapped up in clerical professionalism that he loses sight of his own salvation, which he takes for granted. Let us observe some of the great church leaders as they wrestle with themselves.

Augustine tells of his conversions in his *Confessiones*. It is the recital of the restless struggle of an uneasy soul that tries to escape God, knowing all the while that God, though unseen, is unescapable. In the first paragraph he speaks about the restlessness of his heart in the often-quoted words: "My heart is restless until it finds rest in Thee." After having meandered through many experiences that led him through philosophical schools and heretical sects, finally, at the age of thirty-two, he was converted, as he writes, when he heard a child's voice saying, "Take and read." The passage that finally caused him to make the decision was Romans 13:13, 14: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Quite different was the conversion experience of *Blaise Pascal* (1623-1662). Endowed with one of the keenest of minds, he was one of the most creative scientists of all time. At twenty-three he came in contact with the writings of the Jansenists who had revived St. Augustine's theology of grace—as opposed to the teaching of the Jesuits. That discovery was his "first" conversion. Eight years later he visited his sister Jacqueline at Port Royal (the center of Jansenism, near Paris) and there experienced his "second" conversion; he termed it a mystical experience. Yet Pascal was no mystic; but what may be termed a "mystical experience," in the

favorable sense, happens to many who are not mystics. Later he wrote: "Some imagine that this conversion consists in a worship of God which is like a business transaction. . . . True religion consists in annihilating self before that Universal Being Whom we have so often provoked."—*Pensées*, No. 470.

Count Nikolaus von Zinzendorf (1700-1760), who founded the Herrnhuter movement in Bohemia and reinvigorated the Moravian brotherhood, was said to have been converted at the age of nineteen while beholding a painting by Domenico Fetti. This is what he wrote in his diary at that time: "Among the hundreds of beautiful paintings of the gallery at Düsseldorf there was one entitled 'Ecce Homo' which retained my complete attention. The feeling of it was incomprehensibly well expressed in the Latin legend: 'This is what I have done for thee; what hast thou done for me?' . . . (May 22, 1719)."

Martin Luther passed through various stages in his evangelical development. The first "shock" came to him in 1505 (he was then twenty-two years old), when he was overcome by a thunderstorm. It was that experience that caused him to enter the monastery. "I became frightened by a flash of lightning and said 'Help me, dear Saint Anne. I wish to become a monk.' Later I repented of my vow . . . but I persevered." And he spoke of this event several times and insisted: "I made a vow not for the sake of the belly, but for the sake of my salvation."

The second event was in 1507, when he said his first mass. He was terrified at the thought that at a specific moment of the ceremony he was appearing before the awful majesty of God of whom he was afraid. And it is quite possible that this feeling so overwhelmed him that he would gladly have fled from the altar.

The third experience was the so-called Tower experience. It was in intensive study of the Bible in the quietness of the Tower that he hoped to find a merciful God. While studying he often met the evil one in tribulations, temptations, and doubts, until finally the light came to him with the assurance that the just shall live by faith. "It was when I discovered the difference between the law and the gospel—that they are two separate things—that I broke through."

When did that happen? D'Aubigne thinks that it was in Rome when Luther ascended Pilate's staircase that the thought flashed through his mind, "the just shall live by faith." Dean Strohl wrote that the break-through came when he prepared his lecture on Romans. Other

historians also believe that the lecture on Romans contains the seed and dynamite of the Reformation. Bohmer thinks that the break-through came in his Tower experience, which lasted several years.

What is actually meant by "conversion" in Luther's experience is, as usual, difficult to define. It was not a mere change of heart or a transformation in Christian living, but primarily the clear grasping of the truth that man is justified by faith. His conversion experience was therefore more of a theological than of a practical nature. It is primarily faith that matters, not action; it is what and how a man believes, and not what he does, that counts. This was Luther's understanding.

John Calvin's conversion experience has been an intriguing subject for the specialists. Calvin was by nature rational; by predilection he was a humanist, and by profession a jurist. His formation and outlook was that of a Frenchman.

Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them.—*Testimonies*, vol. 2, p. 618.

He was not under princely protection as was Luther, yet Calvin was the most powerful and the clearest defender of Protestant theology, the mastermind of Protestant evangelism.

It is relatively easy to have access to Luther's thinking because he always kept "open house." The German reformer talked profusely on every conceivable topic. But Calvin's house was quite sheltered. Little is known about his own life.

The conversion experience in Calvin's life was primarily a transition from Catholicism to evangelical Protestantism. At the age of twenty-five he could have become a Catholic priest. When he was twenty-four years old he was still a Roman Catholic, outwardly, taking part in church processions. At twenty-five he renounced his Catholic ecclesiastical benefits and became a Protestant, immediately entering into an active leadership. At the age of twenty-six he published in Basel the first edition of the *Institutes of the Christian Religion*.

However "sudden" his conversion was, to use his own expression, it is apparent that for several years before that his mind was drawn in diverse ways to religious matters.

There is nothing sentimental or emotional in Calvin's conception of conversion. He de-

finer conversion as "a reviewing of our will, freeing us from the empire of original sin, but only gradually so that full liberty cannot be obtained in this life." Furthermore, and as is expected from him, "conversion is the work of God alone; it is a remedy of divine grace."

One of the best-known conversion experiences is that of *John Wesley*, the founder of Methodism. If by conversion is meant a turning from a course of sinful living to a life of reverence and devotion, it cannot be said that the famous experience at Aldersgate Street, London, accurately describes Wesley's conversion. Before that event Wesley was an exemplary Christian. After the event he still had to struggle with himself.

When he was twenty years old he watched his actions very closely, and indicated the way he spent every hour, the friendships he had formed, the books he had read. "I began to alter the whole form of my conversation and to set in earnest upon a new life. I set apart an hour or two a day for religious retirement. I communicated [*sic*] every week. I watched against all sin whether in word or deed. I began to aim at and pray for inward holiness."

That was his aim—holiness. It is surprising to see a man so devoted, thinking only of the glory of God and being so meticulously careful of his life, yet being so far removed in his own sight from having a genuine Christian experience. "I know that my Redeemer liveth—and that Jesus Christ the Righteous is my Lord and the propitiation for *my* sins. I know He has loved *me*. He has reconciled *me*, *even me*, to God." This indicates that he knew about Christian experience but had not necessarily entered into it, and that thought caused him to despair of his salvation.

At the age of thirty-two he decided to embark on a mission to the Indians of Georgia. If we are to believe Wesley himself, his main purpose in going to America was "the hope of saving his own soul." And the obvious question was asked, "Do you have to go to Georgia to save your soul? Can't you do that just as well in England?" He answered, "No, neither can I hope to obtain the same degree of holiness here which I may there." He does not indicate the reasons that made him think that the climate of Georgia and his contact with the In-

dians would be more propitious to the saving of his own soul.

During these years of spiritual growth, he often came in contact with the Moravians who seemed to point the way and give him spiritual counsel. Thus, on the shores of Georgia he was greeted by a Moravian pastor, Augustus Spangenberg, who asked him bluntly: "Does the Spirit of God bear witness with your spirit that you are a child of God?" To this question Wesley had no answer to give. Again he was asked, "Do you know Jesus Christ?" Then he paused and said, "I know that He is the Saviour of the world." "That is true," said the

YOU WILL HAVE TO:

Do more than read—absorb.

Do more than hear—listen.

Do more than listen—understand.

Do more than look—observe.

Do more than touch—feel.

Do more than plan—act.

Do more than talk—say something.

Do more than exist—live.

Moravian, "but do you know He has saved you?" "I hope He has died to save me," replied Wesley.

The well-educated Oxford divine was thus given a rather rude reception on coming to America, but it revealed that he was unaware of the basic spiritual condition of his own life. He admitted that he knew the way of salvation, but not the experience. There was little in his early sermons about Jesus as the Redeemer. Wesley stressed especially church formalism, strict formality, ceremonies, and ethics.

After a stay of a little more than two years in America, he returned to England. Again he analyzed himself severely and found that after his experience in America, where he ostensibly went to save his own soul, he thought he had failed:

"It is now two years and almost four months since I left my native country in order to teach the Georgian Indians the nature of Christianity, but what have I learned in the meantime? Why am I, who went to America to convert others, *not converted to God?*" As is the case in Augustine's *Confessiones* and in any self-portrait, a man's words should be read with a certain amount of caution. To this last sentence, questioning whether he was converted, more than thirty years later he added the words, "I am not sure of this!"

Wesley again met a Moravian, Peter Boehler,

No matter how widely you have traveled, you haven't seen the world if you have failed to look into the human hearts that inhabit it.—Donald Culross Peattie.

and he poured out his heart to him. It was clear to the Moravian that what bothered Wesley was that he tried to improve his spiritual condition by rational argument rather than by an experience. Wesley came close to throwing his entire profession overboard because he wondered how he could possibly preach to others if he did not have faith himself. But his Moravian friend said, "By no means abandon the ministry; preach faith until you have it; and then, because you have it, you will preach faith." He was seeking heaven by a program of heavy work in the Lord's vineyard, but there was that unceasing inner distress; outwardly he was successful, but inwardly suffering martyrdom in his own heart because of the doubts and the great chasm that separated him from his ideal of holiness.

And then the great moment came. The date—Wednesday, May 24, 1738. "I think it was about 5:00 this morning that I opened my Testament upon these words, 'There are given to us great and exceeding promises, even that ye should be partakers of the divine nature.' Just as I went out I opened it again upon

God wants the youth and those of mature age to look to Him, to believe in Jesus Christ whom He has sent, and to have Him abiding in the heart; then a new life will quicken every faculty of the being. The divine Comforter will be with them, to strengthen them in their weakness, and guide them in their perplexity. . . . It will make plain to them the path of life.—*Sons and Daughters of God*, p. 152.

these words, 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the Deep Have I Called Unto Thee, O Lord, Hear My Voice.' In the evening I went very unwillingly to a society on Aldersgate Street where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine while he was describing the change whereby God works on the heart through faith in Christ, *I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation; and the assurance was given me that He had taken away my sins, even mine, and He saved me from the law of sin and death.*"

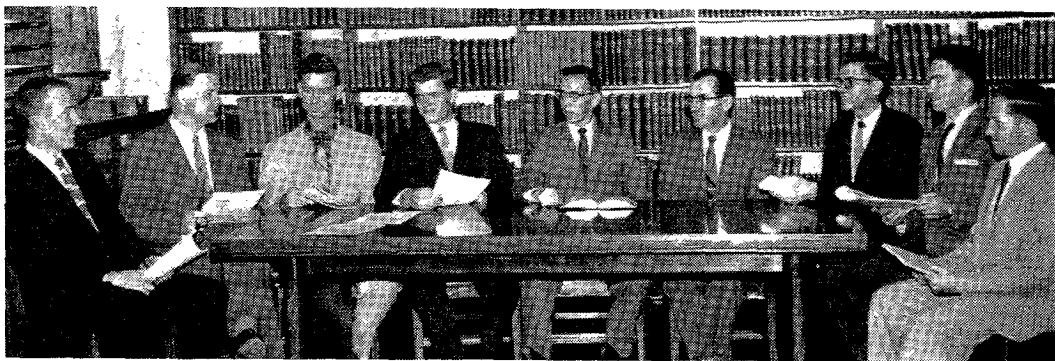
Yes, Wesley had a heart-warming conversion that made him what he was. Having received the full assurance that his sins were forgiven and that he was a child of God, he went forward with conviction to preach the Christ he knew. However, Wesley was human and some-

times he experienced periods of discouragement. Even as long as eighteen years after the Aldersgate experience he wrote a letter to his brother Charles, in which he expressed feelings that certainly contrasted strangely with almost everything else we know of him. He must have been passing through a difficult period, for after having said, "I do not feel the wrath of God abiding on me, nor can I believe it does," he went on to question and wonder if he had ever really loved God or been truly converted.

We know that the home situation of John Wesley was very discouraging, and he doubtless wondered at times why he, a leader of the rapidly expanding revival, should have to be the victim of such circumstances. Nevertheless, like every true child of God, Wesley refused to remain discouraged for long. Those who knew him described him as a cheerful and confident leader. Charles, his brother, evidently possessed the more winsome personality of the two, and exerted perhaps the more steadying influence over the rapidly-growing congregations. Charles was the poet of the movement. His hymns breathed confidence, and many times John turned to him for counsel and encouragement. However, lest we get the impression that John was unsteady and lacked assurance in his relationship with God, all we need to do is to remember his last words spoken to friends while he lay on his death bed. With his face radiant with joy and the peace of heaven, he closed his life work with the following words: "And best of all, God is with us."

The example of influential leaders in the Christian church teaches us the importance of a deep personal religious experience. God's abundant grace is needed by the minister as much as by the individual members of the flock, and unless the shepherd takes extreme care he will not be able to furnish the type of spiritual leadership to which the flock is entitled. A minister above everyone else should know his own spiritual condition. Therefore it is wise to make an honest inventory of our personal religious experience. When Paul, admonishing one of his younger workers, said, "Take heed unto thyself," he was laying down a principle that every minister of Jesus Christ needs to heed. Only as we ourselves are strong in the Lord can we exert the influence for good that is expected of a true spiritual leader.

The most profane word we use is the word "hopeless." When you say a situation or a person is hopeless, you are slamming the door in the face of God.—Dr. Charles L. Allen.



The Union College Student Ministerial Association committee, first semester, 1958-1959. From left to right: Robert Forbes, public relations secretary; Prof. Leif Kr. Tobiassen; Thomas Talley, deacon; Lewis Anderson, vice-president and president-elect; George Sharpe, president; Prof. Peter C. Jarnes; Marvin Moore, musical director; Norman Graham, song leader; and Albert Bierle, assistant secretary-treasurer. Not pictured: Maria Archuleta, secretary-treasurer.

The Union College "Conference"

LEIF KR. TOBIASSEN

Chairman, Department of Religion, Union College

IN MINISTERIAL training it is necessary to heed the injunction that we be not only hearers but doers. No student can learn by merely listening to his professors; the student must also learn by doing. Particularly is this needed in the area of applied theology.

The ministerial students at Union College are organized into two organizations, identical in membership but under two different student administrations. The student ministerial association conducts weekly sessions on the practical problems of the Adventist ministry, and a semi-weekly public seminar service, addressed by a ministerial senior who presents an evangelistic sermon. The association also promotes the *MINISTRY* magazine, conducts two or three socials a year, arranges for the annual banquet attended by the ministerial upper classmen and the eighteen presidents within the college territory, organizes one or two all-college vesper services each year (addressed by a student preacher), organizes workshops each semester, and generally serves as the departmental student organization. This association is under the direction of a student committee elected by popular vote for each semester. Great care is taken to nominate for office only such students as have demonstrated devotion and energy in public service.

The work of the regular course in field evangelism and the general missionary efforts of the ministerial students are under the jurisdiction of the newly organized Union College Student Conference, modeled after the ordinary denominational conference organization. This "conference" has a student president, treasurer, committee, districts, district leaders, a budget (of two thousand dollars a year contributed by the unions and conferences with which Union College is affiliated), departmental secretaries, auditors, et cetera.

The pastors near Lincoln, Nebraska, have given over to this student "conference" certain "dark" counties in which interests are being developed, in addition to a number of smaller towns or churches in which pastoral and evangelistic duties are being performed.

Each semester the students carefully elect the "conference" staff and committee; the students study the denominational working policy and carry forward the administration of the "conference" in harmony with the official Adventist pattern.

The student district leaders submit requests for appropriations covering travel costs and expenses to the conference committee; the committee judiciously weighs the various requests and votes the available funds for the year. Care-

ful accounting and reporting are maintained; auditors look into the books and minutes to ascertain whether the treasurer's disbursements have been duly voted by the committee. Sydney E. Allen, instructor in evangelism and pastoral work, serves as the counselor to the student "conference"; the other members of the religion department serve as "union" officers.

In this way, the ministerial student learns to organize activities within the framework of a system. As a freshman and sophomore he labors under the direction of older students; as an upperclassman he carries responsibility as a district leader or "conference" officer. The student learns how to plan ahead and schedule the various steps in a systematic program; he learns how to report and take care of expenses. Most important of all, the ministerial student learns to work within a group, to inspire others, to instruct younger students, to delegate, to budget, and to stay within the denominational pattern as a "conference" worker.



Members of the Union College Student Conference committee, first and second semesters, 1958-1959: George Sharpe, Norman Wagness, Richard Jewett, Helton Fisher, Richard Hammon, Gordon Kainer, Lewis Anderson, and Prof. Sydney E. Allen.

The Cloud Cathedral

(Continued from page 25)

1. What happens if there is a power failure? We have a gas-driven generator for stand-by emergency power. The building will remain firm for several minutes without air input. When it is closed, it takes hours for it to come down. With the doors open, it takes at least thirty minutes to deflate it.

2. Suppose some prankster cut a hole in it with a knife? That happened in one city. He cut a hole about five feet long but it could hardly be seen. It would take a very large cut to let out enough air to give difficulty.

3. When it does deflate, does the dome ever cave in on the people? No, the dome goes up first and is the last part to come down. The weight of the vertical material along the sides causes the air house to collapse first at the bottom. It wrinkles at the edges and slowly lets the dome down. I have worked inside a long time after we started to let it down. There is no danger of the material falling on people. There are, of course, no poles or pulleys as there are in a tent to fall on the audience. The public say they feel much safer in this building, in storm or calm, than they do in a tent! Even if the material did come down, it is as light as a sheet and could hurt no one.

4. How does it react to heavy winds, to rain and snow? A strong wind presses it a little. We have had an audience in it in a seventy-mile-an-hour storm and no one was frightened, and we did not have to dismiss the meeting. Rain is not a problem. The building is virtually waterproof, and even if there are holes in it, by turning on another blower and increasing the pressure the air can blow the water back through the hole! In other words, increased air pressure will actually keep it from leaking through any small holes that may be in it.

5. How is the building lighted? Since it is white, indirect lighting is a natural. We have lights in boxes, or troughs, around the edge, and they shine up on the white ceiling, giving a nice indirect-lighting effect over the whole building. Viewed from the outside at night, it is a glowing wonder.

To sum up this brief introduction to the Cloud Cathedral: Here is a structure that is really representative of our message. It has a nice neat appearance. It is worth its price in advertising alone. We have not yet erected it in a city but that the newspaper sends out a photographer and gives us a nice story. It is cheaper to own, operate, move, erect, and dismantle than any other portable auditorium. It is easier to heat or cool than any other type of portable building. Its original cost per square foot of floor space is comparable to a tent.

Hundreds of evangelists of all faiths have come to see it and are prepared to discard their tents and metal tabernacles as soon as possible and move with the most amazing new portable building this wonder-making age of ours has produced. I believe it is the coming thing.

The makers of our Cloud Cathedral are:

A. E. Quest and Sons, 222 E. 34th Street, Lubbock, Texas.

We will, of course, be glad to answer any question we can on this new type of tabernacle.

HEALTH EVANGELISM



Mental Blocks

M. DOROTHEA VAN GUNDY

Nutritionist, International Nutrition Research Foundation

COMING home from a recent Arizona camp meeting, some friends and I found a barricade across the road a few miles west of Blythe, California. The officer asked where we were going and I answered, "Riverside, California." "You're not going there tonight, lady," he said.

We were told there had been a flash flood that washed out two bridges. It was expected that the repairs to take care of traffic could not be made until the next afternoon. We had hoped to be home that night, but instead had to go back to a motel in Blythe.

This experience started me thinking about mental blocks and how they affect our progress in the field of nutrition. One of my favorite pastimes is talking to people about their food habits, likes and dislikes, as well as their ideas about food. In these discussions I find mental blocks which indicate many people cannot, or will not, make progress in maturing in this particular area. These blocks are often put up in childhood through certain conditioning experiences and carry over in reactions to food throughout adult life.

In the *United States News* of February 14, 1958, a surgeon general of the Army was quoted as saying, "The less evidence there is, the more rigid is the prejudice." This is particularly true of food.

Let us take a look at just a few of the rigid mental blocks that are standing in the way of advancement in a better nutritional program. These often prevent people from enjoying food as an adventure, and also give excuses to some for their lack of self-control and poor nutritional habits.

1. Are three meals a day necessary for good nutrition? Some feel that the two-meal-a-day plan is sufficient. This is a mental block that

should be removed. If you would take a survey in America you would find a large percentage are on a two-meal-a-day plan, eating lunch and dinner but going without breakfast.

While attending a popular health meeting I heard the lecturer say that he had just discovered a health secret that would be worth a million dollars to his students if they would follow it. He gave this health secret such a build-up that he practically had all of us sitting on the edge of our seat for fear we would miss it. Then he told his audience to eat a good breakfast and a good meal at noon and omit the evening meal, or at least cut it way down—just take some broth, herb tea, or fresh fruit.

Please don't get the idea that I am advocating that everybody should omit the evening meal. What I want you to do is to tear down that mental block that says omitting it is fatal.

2. Some people will eat anything that has raw sugar in it, or will overeat on raw sugar, thinking it is good for them. Actually, however, any concentrated sweet, including honey and molasses, should be used in minimum quantities.

3. Another mental block that may stop many in attaining nutritional maturity is the idea that vegetable proteins are inferior to animal proteins. This is not true, but is too large a subject to deal with here and will be taken up in a separate article.

There are some people who are allergic to milk and eggs, and when they are included in their menu they become ill. It is generally conceded that when a person is allergic to these foods they can, by careful planning, get adequate nutrition from a variety of other foods.

4. If a person has investigated the milk and egg supply in his locality and is not satisfied with it, and wishes to substitute foods that are not health hazards, should he be considered in the fanatical class, or is this another mental block?

We would do well to consider the following quotation from Dr. R. R. Harris, professor of nutrition, Massachusetts Institute of Technology:

Man can formulate his diet from a wide variety of foods. Good nutrition is not measured necessarily by eating prescribed quantities of rice, wheat, milk, eggs, meat, maize, and similar foodstuffs. Good nutrition results when an individual obtains adequate amounts of various amino acids, vitamins, minerals, and calories required to meet his needs for growth and maintenance. It does not matter whether the calcium comes from milk or from tortilla, whether the iron comes from meat or tam-pella, whether the niacin comes from liver or peanuts, whether the tryptophane comes from eggs or soybeans, or whether the calories come from wheat or rice, so long as these nutrients are available.

5. Another false concept people have concerning food is that if it is good for one it isn't supposed to taste good—the little girl summed up this theory when she said, "The gooder it is for you the worser it tastes." What many fail to realize is that nine times out of ten the first time you come in contact with a new food it will be disliked. Repeated contacts with the new flavor, however, will develop a liking for it. Just think of how many experiences you needed with olives and avocados before you developed a fondness for them.

Many people think the best food for them is the food they like best whenever they want it and in the quantity they wish. Appetite given a free rein is a poor guide.

The fear of being considered fanatical keeps many from taking care of their human machine, especially when it comes to eating. Did you ever hear of a Cadillac owner being considered fanatical when he gave his car the best possible care? Strange how most of us take better care of our automobile than we do of our most priceless possession—our health.

Now that we have mentioned the word "fanatic" let us just look at the definitions. "One who is intemperately zealous, or wildly extravagant about a certain idea." In relation to food, a "food fanatic" would be one who is intemperately zealous over some particular food or food program. Intemperance has no place in a good health program.

God has established certain laws governing the human body and has given specific instruction for healthful living. It is a well-balanced

program. What we eat or how or when we eat should not receive more prominence than other health habits such as rest, exercise, and other phases of health. Actually it makes little or no difference what you or I think, about what or how we should eat; but it *does* make a great deal of difference what God says about it. He has given in the Bible the great principles of conduct governing the care of the body. These same principles are enlarged upon and given in more detail in the writings of Ellen G. White.

There is so much ignorance, propaganda, and prejudice concerning food that it is difficult for one to know what is truth.

Some people who are extremely careful about what they eat look so unhealthy that others often get the idea that anyone following a good nutritional program will not look healthy and well. This is not true. Following such a program should make a person look and feel better, as the three Hebrews demonstrated to King Nebuchadnezzar after ten days.

It is true that many people who are careful in nutritional matters are anything but healthy looking. Investigation will show in many of these cases that they were sick to begin with, and because of their health program they have lived years beyond their normal life expectancy.

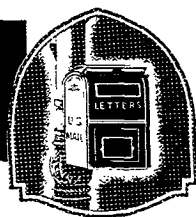
Some think that by improving their nutritional program they cannot possibly enjoy food flavors as much as formerly. This also is a mental block that should be removed. Ellen G. White says:

God has furnished man with abundant means for the gratification of natural appetite. He has spread before him, in the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says that we may "freely eat." We may enjoy the fruits, the vegetables, the grains, without doing violence to the laws of our being. These articles, prepared in the most simple and natural manner, will nourish the body, and preserve its natural vigor.—*Testimonies*, vol. 3, p. 50.

We have considered only a very few mental blocks in regard to food and nutrition. Our whole program should be studied with an open mind. It is time for us to put up our mental shades, take down our road blocks, and study the information God has given us. In future articles I hope to give factual information that will be helpful to you and your family in attaining nutritional maturity, and that will help you combat the misinformation you are meeting.

Faith makes the discords of the present the harmonies of the future.—Collyer.

LETTERS TO THE EDITORS



A Big Job in a Little Place

I HAVE recently read some excellent counsel to which all of us might well give consideration. The urge is that each of us be content with his lot and be willing to labor in any capacity in which the Lord, or our brethren, may place us. But I have one question: Why does this kind of counsel always come from men at the top? One finds it hard to recall any such expostulation of the merits of the lowly position coming from the small-church pastor, the village evangelist, or president of a small conference. In other words, this sage counsel, lauding the advantages and blessings of the humble pastorate, does not originate at the bottom rung of the ladder.

Someone will remind us, of course, that these men were once in a lowly position themselves. True, but one wonders why they saved these observations until they reached the top. Perhaps they could not be heard before, or nobody thought their counsel worth anything. I am not writing this to criticize, but to point out the well-known fact that it is always easier to extol the advantages of the smallest district in the conference while one is safely entrenched behind the pulpit of the largest church or in the office of a large conference.

If there is any virtue in the oft-stated opinion that most of the joys and blessings of service are found in the smaller, less prominent places of labor, then surely from these places should come the most enthusiastic evidence of it. The men serving in these places should be the first to say so. It would also seem that if the men in the less-exalted positions really believed it to be true, it would be more difficult to recruit men for higher positions in our organization.

There ought to be some real basis for

these claims if they are true. And I believe they are true. Many extol the blessings of a small pastorate, but few say very much about the reasons why one should be so attracted to small-town churches. Surely there is greater reason than merely to placate the fellow down below.

I believe there are some very basic reasons why any worker should feel greatly honored to work in a small place or lowly position. Just because his job is in no particular danger from above should be no evidence to the minister of a small church that his place is not one of the most important in God's sight. The Master Himself was a humble worker in a very humble place. That alone should cause one to rejoice in his small part in God's work. Furthermore, the man who recognizes something of the greatness of God and the sacred character of the task laid upon him, will never, in his own eyes, be big enough for the smallest job or the lowliest position. The challenge of the cross demands so much more than man can ever hope to be that he is forced to think highly of the most menial of tasks in the work of God.

God stoops low when He chooses the best of us, and one who realizes this could hardly feel himself qualified to go beyond the leading of God in seeking higher positions. The smallest church, the most unpromising conference, are far bigger than the biggest man among us. One is looking somewhere other than at Jesus if he feels too big for the task at hand. If one should faithfully discharge the duties devolving upon him in even the smallest district, he would find himself driven to God for wisdom, ability, and just plain bigness to measure up to the magnitude of his task.

For instance, one would be hard put to

find a pastor, even in one of the smallest churches, who knows the spiritual condition of all his neighbors. Let him contemplate the misery, the sorrow, the degradation that fill his own small parish; let him think of the souls hungering for the bread of life who have to be searched out; the seed to be sown in tears, the sheaves to be brought with rejoicing. There are the sick to be prayed with, the wayward to be helped, the careless to be warned, and souls in the depths of despair to be encouraged. Finally, let him behold the Man of Calvary, standing with outstretched arms, calling for workers to go to the hovels, the slums, as well as to the mansions, to tell dying sinners of His love.

Let him look again and behold the fields "white already to harvest" and see in the

None preaches better than the ant, and she says nothing.—Franklin.

distance the storm clouds of wrath threatening to beat the garner to the harvest, and his very soul will be staggered at the magnitude of the unfinished task in his own back yard. Then from the very depths of his being he will cry out: "Lord, who is sufficient for this *big* job in this *little* place?"

Let us thank God for a small part in a work whose importance we shall never know or fully appreciate until we see Jesus welcome home the redeemed whom He has so graciously given us a part in saving.

Let us look long into the face of Jesus and there behold not only the loveliness of His character but in His greatness the smallness of our own spiritual stature. His Spirit will give us an overwhelming sense of wonder and amazement that God can use us in a task as wide as the world, as wonderful as His redeeming love, and "higher than the highest human thought can reach."

FRANCIS PHELPS
Ellensburg, Washington

Medical-Ministerial Cooperation

At the recent meeting of the Advisory Council of the Medical Department some recommendations were passed which will be of special interest to the ministry. Among other items of progress the question of institutional chaplains was carefully studied, resulting in the following action:

Work of Chaplains in SDA Hospitals

That the Theological Seminary be encouraged to accept as a research study the work of the chaplain's department and other areas of evangelism in our medical institutions.

That the work of chaplains be recognized as a specialized type of ministry and that the Educational Department of the General Conference be requested to provide courses at home and overseas which will equip those who are interested in preparing for this type of ministry with the special skills needed for successful spiritual ministry in our medical institutions.

That efforts be made to arrange for special courses in the colleges and in the Seminary for women who are looking forward to Bible work in our medical institutions or who may now be engaged therein but who desire further specialized training to make their ministry more effective.

That it be recognized that the chaplain's sphere of influence should include more than direct relationships with patients, and that the chaplain, as a member of the administrative staff, should participate, as may be decided in administrative counsel, in other programs which tend to enrich the spiritual atmosphere of the institution.

Our conferences are also encouraged to invite medical workers to unite with evangelistic teams in studying their mutual endeavors so as to bring the blessing of the gospel in a united effort for the winning of souls. Team relationship was stressed in the following action:

Medical Ministerial Cooperation

That each conference and mission plan at least one workers' meeting each year when all members of the evangelistic team which includes ministers and medical workers alike will be given intensive instruction on how each member can best make his most effective contribution to the total evangelistic effort.

That wherever possible the concept of the team relationship of the ministry be presented to the faculties in the educational institutions so as to promote the creation of a climate wherein the young people will be led to think of the ministry as a team including all participants—ministers, teachers, medical workers, craftsmen, and others.

That there be incorporated into the training program for ministers more content courses to prepare them for more effective spiritual ministry to the sick.

That wherever possible there be included in the ministerial internship a period of experience in one of our hospitals under the direction of the chaplain's department.

That the health education courses for those preparing for the ministry be offered on the graduate level in the University. . . .

This is not the full text of the recommendations, but it sets before us the importance of the project.—EDITORS

1958 OVERSEAS ORDINATIONS

AUSTRALASIAN DIVISION

Bismarck-Solomons Union Mission

CALVIN RONALD STAFFORD, mission superintendent, Box 65, Rabaul, T.N.G.

Central Pacific Union Mission

HENRY CLIVE BARRITT, departmental secretary, Box 270, Suva, Fiji.

Coral Sea Union Mission

WARI KAI, district director, Box 86, Lae, T.N.G.
BARAVA PAUL, district director, Sepik Mission, Wewak, T.N.G.

Trans-Commonwealth Union Conference

ERROL BRYCE ANDREWS, evangelist, 8 Yarra Street, Hawthorn, Victoria, Australia.
ARTHUR NOEL DUFFY, evangelist, Box S 75, P.O. Wagga Wagga, New South Wales, Australia.
DONALD JAMES SELF, evangelist, 8 Yarra Street, Hawthorn, Victoria, Australia.

Trans-Tasman Union Conference

FRANK WILLIAM GIFFORD, departmental secretary, Box 784, Townsville, Queensland, Australia.
REX TINDALL, evangelist, 19 Eagle Terrace, Brisbane, Queensland, Australia.
MAXWELL GORDON TOWNEND, departmental secretary, 40 Bealey Avenue, Christchurch, New Zealand.

F. G. CLIFFORD, *President*

CENTRAL EUROPEAN DIVISION

East German Union Conference

BERTHOLD GAUGER, district elder, Mecklenburg Conference, Tribseer Damm 67, Stralsund/Mecklb.
FRITZ HARTMANN, district elder, Mecklenburg Conference, Clara-Zetkin-Str. 6a, Pasewalk/Mecklb.
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FRITZ HOFMEISTER, district elder, Mecklenburg Conference, August-Bebel-Str. 13, Parchim/Mecklb.
KLAUS-JÜRGEN LEHMANN, district elder, Saxony Anhalt Conference, Hopfenstr. 24, Gardelegen/Altmark.
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WOLFGANG SCHEEL, district elder, Saxony Anhalt Conference, Auenblick 29, Naumburg a.S.
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ROLF WINKLER, district elder, Mecklenburg Conference, Kahldenwallweg 43, Demmin/Mecklb.
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South German Union Conference

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GÜNTHER LANTOW, minister, South Bavarian Conference, Hauptstr. 23 1/27, Heimenkirch/Allgäu.
FRIEDBERT LINDER, district elder, Baden Conference, Fortunatstr. 2, Rastatt/Baden.
EDUARD OTTSCHOFFSKY, colporteur leader, South Bavarian Conference, von-der-Tannstr. 16, Starnberg/Obb.
HEINZ FRESE, colporteur leader, Central Rhenish Conference, Heidelbergerstr. 16, Darmstadt.
HEINZ HENNING, teacher and preceptor, Marienhoehe Missionary Seminary, Central Rhenish Conference, Darmstadt.

West German Union Conference

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WERNER ROESKE, minister, Westphalian Conference, Valentinstr. 76, Gelsenkirchen-Buer-Hassel.

W. MUELLER, *President*

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Japan Union Mission

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Korean Union Mission

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CHOI SUNG MAN, minister, Central Korean Mission.
PAK SUNG SIK, departmental secretary, Korean Union Mission, 66 Hoi-ki-dong, Tong-dai-moon-ku, Seoul.
PAK CHOON SUP, minister, Central Korean Mission.
OH SUK YUNG, departmental secretary, Korean Union Mission.

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R. R. LIWAG, minister, Central Luzon Mission.
P. M. MAYOR, departmental secretary, South-Central Luzon Mission.
J. G. PAMINTUAN, minister, Southern Luzon Mission.
A. D. PIS-O, minister, Northern Luzon Mission.
H. L. REYES, minister, Central Luzon Mission.
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P. V. TAYAG, minister, Central Luzon Mission.
J. S. VITTO, minister, South-Central Luzon Mission.

South China Island Union Mission

ROGER LEE BO-WEN, head of Voice of Prophecy, Hong Kong-Macao Mission, P.O. Box 310, Hong Kong.

South Philippine Union Mission

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N. R. ARIT, departmental secretary, Northern Mindanao Mission, City of Cagayan de Oro.
O. J. BALANSAG, minister, Southern Mindanao Mission.
B. C. CALAHAT, minister, Northern Mindanao Mission.
J. A. CORPUS, departmental secretary, West Visayan Mission, P.O. Box 241, Iloilo City.
M. M. CLAVERIA, secretary, South Philippine Union Mission, P.O. Box 3, Cebu City.
A. B. GAYAO, teacher, Mountain View College, College Heights, Malaybalay, Bukidnon.
P. T. MAYPA, minister, West Visayan Mission.
E. C. MORENO, minister, West Visayan Mission.
S. A. RAMEL, minister, Southern Mindanao Mission.

South East Asia Union

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BIBI KOUBONG, district pastor, Borneo-Brunei-Sarawak Mission, P.O. Box 34, Jesselton, Colony of North Borneo.

Far Eastern Island Mission (Detached)

WILBUR A. BURTON, district pastor-teacher, Palau Island.
CHRIS P. SORENSON, *President*

INTER-AMERICAN DIVISION

Antillian Union Mission

JUAN RODRIGUEZ, educational and MV secretary, Puerto Rico Conference, Apartado 9505, Santurce, Puerto Rico.

British West Indies Union Mission

ROY WILBERT ASHMEADE, district pastor, East Jamaica Conference, Annotto Bay P.O., Jamaica, B.W.I.

Caribbean Union Mission

J. B. MILL, district pastor, Leeward Islands Mission, P.O. Box 111, Rousseau Dominica, B.W.I.
M. E. NEBBLETT, district pastor, Leeward Islands Mission, "Green Gables," Paynes Bay, St. James, Barbados, B.W.I.

Central American Union Mission

OSCAR SANTA CRUZ, district pastor, Panama Conference, Box 2006, Canal Zone, Republic of Panama.

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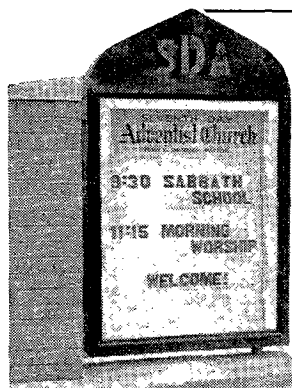
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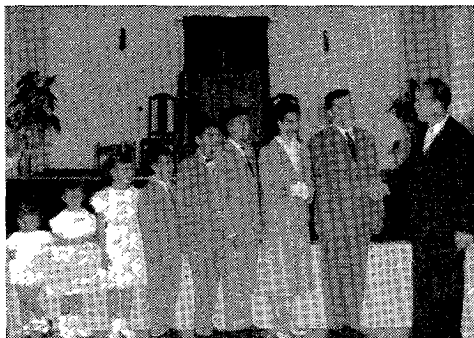
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G. R. NASH

Secretary, General Conference Sabbath School Department

DURING recent years some of our pastors have taught a special Sabbath school baptismal class for visitors, and it has been a blessing to both the school and the non-Adventist guests.

Often the regular Sabbath school lessons have been used. Sometimes these lessons have been too advanced for these new interests, with the result that some pastors have had to resort to using material from other sources than the regular Sabbath school *Quarterly*. We have received many requests to provide a special Sabbath school quarterly to meet this particular need.

You will be interested to know that at the present time special lessons for the "Pastor's Sabbath School Baptismal Class" are in process of preparation. An announcement will be sent to the field when the lessons are ready for distribution. In the meantime we invite our pastors to write to their local conference Sabbath school secretaries and procure the new Sabbath School Leaflet, No. 15, which explains in detail all about this new procedure. The spirit of the class can be carried out even now before the special *Quarterlies* are ready for use. "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10.

Occasionally, the pastor would do well to present the importance of, and the spiritual claims of, the Sabbath school to the entire church during the eleven o'clock service. The pastor has responsibility for the success of the Sabbath school. The church is a unit with various activities. The Sabbath school is one of those

activities and is vital to the success of the church as a whole. The church pastor is pastor of the whole church, including the Sabbath school. Every Sabbath school officer and teacher is the pastor's assistant. Cooperation between the pastor and the Sabbath school officers means a successful soul-winning Sabbath school.

The pastor's help is invaluable in enlisting the interest of the church members in the Sabbath school activities. By occasionally remembering the Sabbath school, its officers and teachers, in public prayer, he will give evidence of his interest and sympathy. In pastoral calls, a mention of the Sabbath school will do much to encourage regular attendance, and reference to the lessons will promote the study of them. The pastor should recognize that the spiritual life of the members of his church depends largely upon their personal interest in the study of God's word. In no other way is the systematic study of the Bible by old and young so carefully and consistently planned for us as by Sabbath school agencies. By himself setting an example in regular and punctual attendance, by presenting the claims and benefits of the Sabbath school to members, he can do much to increase both interest and attendance. A pastor should realize also that in the proper encouragement of the children and youth in Sabbath school attendance and activities, he is making the largest and finest provisions possible for the future membership of the church.—*The Soul-Winning Sabbath School*, pp. 228, 229.

We solicit your united prayers in behalf of our worldwide Sabbath schools to the end that they will ever serve the church well and thus be instruments with the blessing of God to bring many to a knowledge of their Saviour. "The object of Sabbath school work should be the ingathering of souls."—*Counsels on Sabbath School Work*, p. 61.

NEWS -- From Current Journals



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

☐ Protestant and Roman Catholic churches in Sydney, Australia, have arranged a course on the spiritual care of hospital patients. The first of its kind in Australia, it will be held at the state University of Technology in Sydney in cooperation with the School of Hospital Administration.

☐ The first Greek deaconesses were graduated from the School of Deaconesses in Athens. The school was established last year by the Apostoliki Diakonia (Home Mission) of the Greek Orthodox Church. Each of the ten "sisters" was assigned to different parishes in Athens to assist the church in areas of health and welfare work as well as in missionary and spiritual fields. The deaconesses are all graduates of the Theology School of the University of Athens.

Erected with funds donated by the World Council of Churches, the school represents the culmination of eight years of planning by the Home Mission. According to regulations of the Order of Deaconesses, its graduates must take a vow of celibacy and be under thirty years old. Their habit includes a blue and white striped garb, a headkerchief, and a thick black leather belt.

☐ Israeli archeologists, reaching the historical level of the Exodus period in the area of the old city of Jaffa on the Palestine coast, discovered tablets inscribed with the name of Rameses II, the "Great" Pharaoh of the 19th dynasty, whose oppression of the Israelites in Egypt resulted in their migration from captivity to the Promised Land of Palestine. The name was in hieroglyphics on foundation stone at the base of a gate in a six-foot-thick brick wall. The walls, which showed evidence of fire, were uncovered beneath the ruins of a Hasmonean fortress during the third campaign of excavation.

☐ Contracts for a loan of \$12,650,000 were signed by the New York Life Insurance Co. and the Interchurch Center, Inc., for the construction of the 19-story interdenominational headquarters building in New York, the first of its kind in the country. Now under construction on Riverside Drive at 120th Street, the air-conditioned building will cover an entire block and provide space for 3,000 employees. Thirty-seven church bodies will utilize the

center either directly as lessees of space or indirectly in their cooperative ministries through the National Council of Churches and such other agencies as the World Council of Churches. Twenty years in planning, the center is scheduled for completion December 1, 1959.

The site was provided on a 99-year, rent-free lease by John D. Rockefeller, Jr., who also contributed \$2,650,000 to the project through the Sealantic Fund. In addition to the first mortgage held by New York Life, the center corporation has arranged loans from various investing beneficiary agencies totaling \$4,500,000 secured by a 40-year second mortgage. Capital fund gifts to be received are expected to total \$1,500,000.

☐ First official steps by the American Baptist Convention to start mission work in Anchorage, Alaska, were announced at the denomination's headquarters in New York. The announcement was made by Dr. Paul O. Madsen of Westfield, New Jersey, associate executive secretary of the denomination's Home Missions in Alaska. He said a study will be made to determine where to locate an American Baptist church in Anchorage, Alaska's largest city. His itinerary will include Cordova, where he will visit a church, a Christian center and a hospital, and Kodiak, where the community Baptist church and a children's home are located.

American Baptists also maintain the gospel boat *Evangel*, which provides a ministry to Ouzinkie and to villages and canneries clustered around the Kodiak Islands. The denomination has twenty missionaries already serving in the 49th State.

☐ Passage of a stronger state law against Sunday business was urged by fifty Allentown, Pennsylvania, retailers. The proposed legislation is also backed by Allentown clergy. District Attorney Paul A. McGinley said at a meeting of retailers, sponsored by the Allentown Chamber of Commerce, that arrests are continuing to be made here since a crackdown on Sunday openings was instituted in December, 1957. Two test cases are now before the State Superior Court. More than 75 appeals were pending before Judge James F. Henninger upheld the constitutionality of the State's blue law.

A candidate for the State Senate, Mr. McGinley said he was convinced that public opinion was on the side of more enforceable Sunday legislation.

¶ Andrew E. Shrock, 23, an Amish farmer of Ashland County, was sentenced in Cleveland, Ohio, to two years in Federal prison for refusing to accept military service or substitute civilian work. He told Federal Judge Paul C. Weick that his religion taught him to "love my enemies." He said his religion would also prevent him from accepting alternate service in a hospital. Shrock's father is an Amish bishop.

¶ A pastor, expert in sign language, travels 4,500 miles a month to minister to the deaf in three States. The Reverend Ervin R. Oermann serves the deaf in five churches in Houston, Austin, and San Antonio, Texas; Jackson, Mississippi; and New Orleans, Louisiana. He visits each of the Texas churches twice monthly and the others monthly. He flies to some of the cities and drives his car to the others. In each of his churches on his far-flung circuit he preaches to his congregations in sign language. Mr. Oermann recalls that he was called to minister to the deaf "until they could get someone." That was five years ago!

¶ Elders of St. Stephen's Presbyterian church in Sydney, Australia, have found that it sometimes pays to get a man "steamed up."

Last Easter a regular worshiper was considerably annoyed when he found himself unable to gain admittance to the church during a crowded service. The outcome of the incident was that the man, who prefers to remain anonymous, gave the church enough money to install a closed-circuit television system to relay its services to a hall below. Even so, the nameless donor has to be sure he is on time in order to get a seat. The hall also now is packed with worshipers on Sunday.

¶ The Reverend Addie Aylestock was elected general secretary of the British Methodist Episcopal Church in Canada. She was the first woman ever elected to an executive office in the church. Ordained seven years ago and now minister of BME churches at North Buxton and Chatham, Ontario, Miss Aylestock was elected by majority vote over the Reverend G. E. Crawford of Dresden, Ontario, who had sought re-election.

¶ A church-of-the-month club has been started by the home missions department of the Evangelical Lutheran Church. It will seek contributions of a dollar or more a month from ELC members to be used to start at least six home mission churches each year.

Dr. Philip S. Dybvig, ELC home missions director, said the plan was developed by the Evangelical

Covenant Church of America, where it has been known as Frontier Friends. He said ELC home missions has been able to occupy only one out of every three open fields for new congregations in recent years, due to shortage of pastors, but more especially because of lack of funds available through the ELC budget.

"More pastors are on the horizon now than ever before," Dr. Hybvig said, referring to the current record enrollment at the ELC's Luther Theological Seminary in St. Paul, "and we must now gird ourselves to provide the financial resources to send them out to occupy the land with the gospel."

¶ A report from Berlin discloses that a new church built by a Roman Catholic congregation at Kayna, in the Halle area of East Germany, has been closed by Communist authorities. The report said the church, which had been consecrated only last June, has been ordered converted into a "culture center."

¶ The Toronto Police Department has warned more than 500 storekeepers that they must close on Sundays in compliance with the Lord's Day Act of Canada or face violation charges. Many stores are remaining open on Sunday to sell bread and milk, the department said, adding that the law would henceforth be strictly enforced. Sale of drugs and light refreshments and cigarettes in drug stores will not be affected.

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BOOKS -- For Your Library



No Escape From Life, John Sutherland Bonnell, Harper and Brothers, New York, 1958, 215 pages, \$3.75.

The title of this book describes it eloquently. It is the work of a Christian psychologist who has sought to help more than eight thousand persons over a period of thirty years. The first of the seven interest-filled chapters, "Can You Stand Up to Life?" emphasizes the obvious truth of the title of the book, and suggests a remedy for the confusion found in big cities, and in the lives of men: "God is not the author of confusion, but of peace."

The second chapter, "Anxiety—The Disease of Our Age," distinguishes between normal and abnormal fear. The experiences of patients are recounted and make illuminating reading. Chapter three, "Drowning Troubles in Drink," includes much helpful information on the activities of Alcoholics Anonymous. And as one reads chapter four, "The Ultimate in Escape," a subject that is handled with deep understanding, he feels a great sympathy toward those who find the way so difficult that they do not have the courage to face the future.

Chapter five discusses faith healing of two kinds: the kind that patterns after the method of Jesus, who said to many whom He had healed, "See thou tell no man," and the kind that thrives on publicity. The author has unbounded faith in God's ability and willingness to heal, but emphasizes the fact that prevention is better than cure. "Cultivate health-mindedness," he says, "and maintain intact a devotional life that is renewed daily."

"Lives Remade" is the title of chapter six. One is impressed with the statement, "Human nature is the most plastic and educable part of the living world." And further, "The task of Christian leaders and counselors is not to help people either to adjust or to conform to their environment, which would often mean a lowering of their moral standards, but to lead them into an experience of character and personality transformation."

The final chapter, "Learning How to Live at Our Best," fittingly climaxes a truly worth-while book, one that will inspire our counselors as they endeavor to restore to confused men and women a desire and determination to live well-ordered lives, not in their own strength, but by the grace of God that is available to all.

LEILA ADAIR

Paths to Power, John E. Huss, Zondervan Publishing House, Grand Rapids, Michigan, 1958, 151 pages, \$2.50.

Dr. John E. Huss, a graduate of the Southern

Baptist Theological Seminary in Louisville, Kentucky, is the pastor of the Main Street Baptist church in Jacksonville, Florida, but has speaking engagements all over the United States. He is also the author of *The Hour of Power* and *The Holy City*.

Dr. Huss, during his efficient ministry to his church, has specialized in making the midweek prayer service a great blessing to his congregation, and as a result he has one of the largest midweek services in America. He has changed the name "prayer meeting" to Hour of Power. He has restored to his and other churches the proper importance of the midweek prayer service.

Says Dr. Huss of his weekly prayer services: "Merely to have a crowd at the Hour of Power is not the point. The idea is to have a program built around Christ that will impel the people to come week in and week out. The purpose of this program is to strengthen people in the Christian faith."

The author challenges us that even in this television age we can have blessed, well-attended midweek prayer meetings, which will strengthen the spiritual life of the church member and at the same time be an evangelistic agency for the salvation of many souls, thus constantly increasing church membership.

In a simple and interesting way he explains how to direct a crusade to stimulate a larger permanent attendance; how to convince church members of the importance of prayer meetings; the vital role of silent meditation and the value of music; a variety of suggestive programs; and, above all, a garden full of topics for sermons and Bible studies for these Hour of Power meetings, which will last for years to come.

Every Seventh-day Adventist minister who is in charge of a church or district will greatly profit from the time-tested methods of the author, as well as being inspired to do a greater work for the Lord. Also some of these methods could be applied to the purpose of attracting a greater attendance to our evangelistic campaigns.

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Airatorium Evangelism

(Continued from page 24)

with the platform situated properly, the acoustics are perfect. We use a public-address system, an electric organ, and hi-fi recordings.

"Now what are we going to do? This is slippery and we are catching a pool of water!" We were on the top of the Airatorium for the first time. The excuse was that we were washing it with mops and hose. It was quite an experience when we tried to stand and walk in the giant dimple that our weight made in the big balloon. We knew there was no danger of its ripping or tearing, as this material, made of nylon fabric with a layer of plastic on each side, is extremely tough. It was really a pleasure to wash it, and to make the red-and-white lettering stand out against the blue.

A portable baptistry is being made for us of the same material and will be small enough when folded to carry in the trunk of the car.

The greatest advantage of the Airatorium is that it can be assembled in one day by three men and the fan inflates it in half an hour. The nylon-plastic fabric rolls up into a 600 pound package, 68 inches long by 18 inches wide. This ultraportability enabled us to hold four evangelistic series this summer in towns within a fifty-mile radius of Lexington, our home.

The Brownlow-Darnell evangelistic team is working on a somewhat different plan of evangelism. Their series consists of two phases. First, a sowing campaign of two or three weeks' duration. This first section brings an interest-holding message before the people and enrolls many of them in the Bible correspondence course. Then the Airatorium moves on to another city. For about a year the interested ones have an opportunity to pursue a guided study of God's Word.

The second phase brings the Airatorium back to the city where the team previously worked, this time to reap the results of the sowing and the intermediate study. A decision series is presented during this return visit. This unique twofold program is made possible by the easy maneuverability of the Airatorium. Good success is attending this program.

EDITORS.



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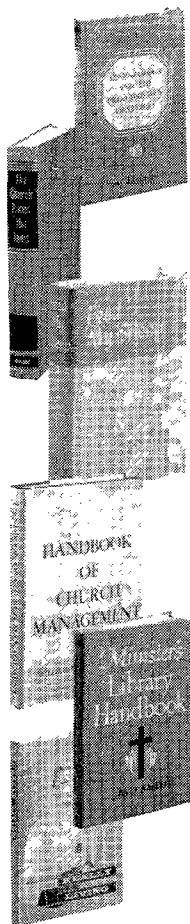
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