

The Ministry

DECEMBER
1962



"Do the Work of an Evangelist"

See page 2

Salute to a Comrade!

Our cover picture shows Walter Schubert in action as he delivered his moving message the last day of the pre-session Ministerial Council in San Francisco. A fearless evangelist, this faithful preacher has proclaimed the everlasting gospel with power. God has given him ability to present the message of grace in different languages, three in particular—English, Spanish, and German. In some countries he is known as “the preacher of love.” No one can listen to this man without being aware that he loves God and loves the people to whom he preaches.

For years he was Ministerial Association secretary for the great South American Division. During the past eight years he has been a valued member of the headquarters staff here in Washington. In this capacity he has served as teacher, counselor, and evangelist in many areas of the world. It is given to few preachers to make the impact he has made upon his generation. For the success of his labors, for the thousands who have been led by him to accept salvation and to prepare to meet our soon-coming Saviour, we give thanks to our heavenly Father.

Humility, hard work, and consecration have marked the experience of this dedicated servant of Christ. He has brought inspiration to God’s workers wherever he has labored. His present condition of health makes it necessary for him to serve in a somewhat quieter capacity. But we take courage in the thought that soon evangelism will be all in the past and the gospel work finished. When our Lord returns in glory He will bring His reward with Him “to give every man according as his work shall be.”

As this loyal associate seeks more leisurely assignments in the ministry, we know that Advent workers around the world will join in saying, “The Lord bless and keep you.”

R. A. A.



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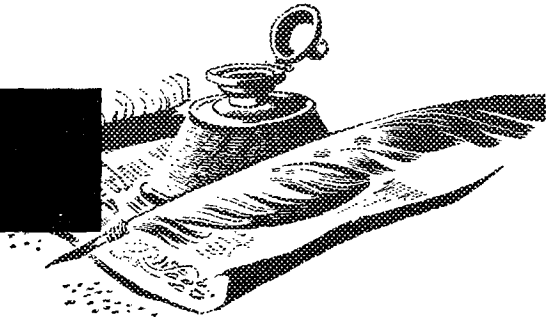
Our Cover

Art Editor T. K. Martin, in the course of his duties as official photographer at the recent General Conference session in San Francisco, walked into the presession Ministerial Council in the Congregational church, and found us intently discussing evangelism. Our colleague, Walter Schubert, was in the pulpit, and he was on fire with his subject. The camera clicked, and this photograph resulted.

It is unusual for us to use our cover for a staff picture, but this one was so full of fire and such a vivid portrayal of one whose life is given to exalting Christ in preaching, that we all agreed this was the way we wanted to remember him as he leaves our staff to live and labor elsewhere.

Walter Schubert has been a wonderful Christian to work with, and our prayerful good wishes will be with him.

EDITORIAL



DRY ROT



A STATELY red gum, a glory to behold, once adorned our front garden. What a picture that tree was! But then we noticed a change coming over it. First the lower branches produced no foliage, so we cut those off. Then a couple of years later only the upper branches showed signs of growth. The next season only a few straggling leaves were left and these were away up at the top.

We called a tree expert, who told us that dry rot had evidently set in and that we had no alternative but to cut the tree down. To let it stand would be dangerous. When the power saw had done its work, the accuracy of his diagnosis was all too evident.

For long years that old tree had lifted its stately arms as if in benediction. But at the last its beauty was but a pretense, for it was decayed at its very heart.

The lesson of this we may well ponder, for it is a parable pertinent to any age. Many times through the prophets of old the Lord likened His people to a tree, but always a growing tree. It matters not how big a movement may grow, how efficient and smooth running its organization, if it is not sound at its heart it is doomed. Unless the ministers of a church are God-called, God-led, and God-trained men, sound in their theology and true to their responsibility, Ichabod can be written over its door.

The study of church history leaves one sober. How often through the centuries movements have arisen whose messengers went forth as heralds of the gospel to pro-

claim some long-forgotten truth. The future looked bright as the work of these loyal witnesses gained momentum. But with the passing years subtle changes began to be seen. Things which would have shocked their founders began to be tolerated. A willingness to accommodate themselves to the changing environment caused them to lose their sense of mission. Evangelism was no longer their watchword. Education, prestige, even popularity, seemed to blur the original image until what was once a strong, virile, active movement at last settled down to take its place as one of the many denominations that make up the Christian church.

A number of years ago I was traveling on a train in New Zealand. On the opposite seat was a leader of the Salvation Army, a charming Christian gentleman. We enjoyed a happy fellowship that day. He held high office among his people. Our conversation led to his rehearsing some of his early experiences as a Salvationist preacher in the city of London. He told how they went out into crowded streets, preaching the gospel with evangelistic fire. Many times they were hit with stones or beer bottles; sometimes plastered with eggs. "But with it all," he said, "we were happy, for we were proclaiming the truth that makes men free. That is the way we were trained in those early days. The old General himself inspired us with the spirit of evangelism and service to the needy. Soul winning became a passion."

Then his tone became more somber as he told of certain changes he had ob-

served. "We have become somewhat popular today," he said. "Perhaps it was the service we rendered the soldiers in World War I that brought it about.

"Our 'lassies' went right into the fighting areas ministering to shell shocked, tired, and wounded men, men who were looking into the eyes of death. Our work began to be eulogized, and high officials sang our praises. When the war was over we emerged a respectable body. This, I believe, led to a trend I seem to see in some areas of our work.

"In my boyhood days we stood up and preached, not knowing when we might be knocked out. But we at least knew why we were there. Opposition did not daunt us; it only spurred us on. Today we are a respectable people. But our popularity might be our peril. It is not that I want to go back to the old days of hardship, but I am deeply concerned lest we lose the vision of what God has called us to do in the world."

Revealing and challenging words! I have pondered them, especially as in my thoughts I have tried to relive the experience of some of our own early leaders. No sacrifice was too great for them, no call too insignificant. Those men and women lived for one thing and one thing only—the heralding of the everlasting gospel. Spurned and ridiculed, sometimes even persecuted, yet like the great apostle they could say, "Neither count I my life dear unto myself." They knew why they were there. They also knew the Scriptures, and the saving grace of Christ. A power attended their preaching as they presented our great High Priest in His climaxing ministry in heaven.

But we too have undergone changes. No longer are we ridiculed. Our work is recognized with appreciation in high circles. But popularity has its price. It could also be our peril. Our brethren in Public Relations are doing a great service as they bring before the public the true image of the Advent Movement. Our mission work is known the world over and is often lauded to the skies. But are we sure that this is really good for us? Is it making us more sacrificial, or more superficial? Are we as ready as our fathers were to go anywhere, do anything, accept any assignment, so long as it is for the advancement of the message? Or is there a tendency for us to weigh things up in respect to rank, position, or scholarly attainment?

We rejoice in the definite advances we have made educationally. Our ministers have opportunities today of which we scarcely dreamed in earlier days. It is therefore natural that education be given something of a priority. We would not disparage scholarship, but *where* one receives his education is important. When a man, eager to improve himself and thus make his ministry more effective, goes to a school of learning where the instructors know little of the power of the gospel and still less of our great message, is he not running a tremendous risk?

Professors trained in liberal theology, or at best in the neo-orthodox school, have little of value for Adventist preachers and teachers. And one who exposes himself to such influences may have his vision somewhat blurred, so that his preaching and teaching lacks the old-time ring of the definite message we have been commissioned to proclaim. It is altogether possible that a kind of neo-Adventism may arise. It is well to remember that the Reformation was killed not by the Catholics but in the schools. One may not be aware of subtle influences that may undermine his confidence, that at last he may discover himself to be shorn of the fire and fervor of earlier days. Samson said, "I will go out as at other times before, and shake myself." But "he wist not that the Lord was departed from him."

In this great hour when we are about to see the climax of God's work on earth we need all the evangelistic passion of our pioneers, and more. Advanced education is good, provided we keep our vision clear and our confidence strong.

It is heartening to know that Andrews University is not only granting a Master's degree in theology, which represents four years of graduate work, but is moving rapidly toward the doctorate in theology. That cannot come too soon. It costs money for an institution to launch out on a program like this, but education is always expensive. Whatever the cost in dollars, it is small compared with the price we have paid at times when some have lost their way.

To be able to study under consecrated, well-trained teachers, men whose loyalty to the truths of the Advent message is ever apparent, is indeed a privilege. And we thank God that we have among us some real scholars. But to whatever standards of

education we may attain as a denomination, our greatest need will always be for men whose clear concepts of the divine purpose and destiny of the Advent Movement are uppermost; men who in the classroom and in the pulpit can present our distinctive message in such a way that those under their influence need never question their theological standing or their Christian experience.

Ancient Israel suffered the judgments of God when they left the fountains of living water to draw from the polluted cisterns of the world. What help could come from

the gods of Ekron? "The trees of the Lord are full of sap," said the psalmist. But if modern theology replaces the vital, living, prophetic picture of the judgment, the Second Advent, and related themes, then the virility of our message will be gone, dry rot will have set in, and the end will be in-sight. "Believe in the light, that ye may be the children of light" is the command of our Captain. The future is bright only as we remember the way the Lord has led us and His dealings with us in our past history.

R. A. A.

"What Meanest Thou?"*

"Down to Sleep"



SLEEPING preachers are not exclusive to our generation. "And he cometh unto the disciples, and findeth them asleep" (Matt. 26:40). Peter, James, and John were asleep when they should have been *praying*. "But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep" (Jonah 1:5). Jonah was asleep when he should have been in Nineveh *preaching*. "And as he lay and slept under a juniper tree" (1 Kings 19:5). Elijah slept when he should have been *visiting*. He was later told that there were seven thousand whose lips had not kissed Baal. Quite a visiting list! The disciples were asleep to their own deep need. Jonah was asleep to his possibilities under God. Elijah was asleep to the scope and effectiveness of the divine operation. As symbols of our own time these three cases are important to us; important enough to require individual analysis.

"I Pray the Lord"

Peter, James, and John had been honored to be taken into the inner sanctum of the Lord's council. They were close

enough to witness His final agony of decision in Gethsemane. They should have been praying. Jesus knew this. He knew that one would be beheaded, another crucified, and the other exiled. Christ also knew that they were about to witness an event that they would not understand—His crucifixion—and that this could topple their faith. So much depended on their praying. Is it any wonder they all forsook Him and fled? or that one denied Him with cursing? "I beheld Jesus in the garden with His disciples. In deep sorrow He bade them watch and pray, lest they should enter into temptation. He knew that their faith was to be tried, and their hopes disappointed, and that they would need all the strength which they could obtain by close watching and fervent prayer."—*Early Writings*, p. 167. And so do we. Are we more concerned than were they? Is not prayerlessness the sin of this age? How often do human considerations color our decisions!

Also, as when Peter cut off the ear of the high priest's servant, so much of what we do has to be undone. We preachers need to pray more. For what? you ask. Jesus told the first group that they ought to pray against the hour of temptation. What! a preacher tempted? Yes, the preacher is a human being just like other people, and his opportunities for good or evil are multiplied by his position. The preacher must pray constantly for grace to resist evil. The

* A devotional talk given at the Ministerial Association pre-session council, San Francisco.

call of the priesthood carries with it no natural immunity to sin. Position will not perfect or protect. The man himself must cling by faith to the hem of the Master's garment with the cry of Jacob on his lips: "I will not let thee go."

The preacher should pray for power. Is not this the age for which it is promised? What hinders the enjoyment of the fuller experience? Could prayerlessness be the answer? The preacher should pray for conversions, many of them. Is it not by the agency of the Holy Ghost that men come to Christ? Then let us travail for souls. There are times when we awaken in the predawn hours and sleep is difficult. Don't count sheep. Pray! We need to pray for our congregations, the sick, the needy, and the spiritually weak. Yes, "men ought always to pray, and not to faint."

"If I Die"

Jonah slept when he should have been preaching. Nineveh, to be sure, was a great and wicked city. To Jonah this was the last straw. The good man felt so inadequate that he was possessed of an unreasoning fear and fled in panic to Joppa. Humility is a virtue too few possess. It is a virtue to be cultivated, not only prayed for. The menial task is an excellent antidote to pride. To doubt oneself is one thing, but to doubt God is quite another. The first is a virtue; the latter a sin. Jonah was guilty of the latter. "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them" (Jer. 1:17).

God has ordained that His ministers face the cities and call the inhabitants to decision. Many of these places are ripe for destruction, but the voice of God must first be heard in their streets. For this task "God in His providence is calling His people out from their limited sphere of action to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world."—*Testimonies*, vol. 3, p. 405. Satisfaction with small things disqualifies us to receive the large things of God. And we can think "big" because a great God goes with us into the future.

Poor Jonah! He was asleep to his possibilities in Christ. His assessment of himself was correct. Jonah looked at Jonah, and what he saw was not reassuring. The evangelist forgot the Biblical truism, "Not

by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). So blinded was he by personal inadequacy that he was totally oblivious to the sufficiency of grace. This is not to minimize the immensity of the problems faced. Let none underestimate the nigh-impossible challenge of the teeming cities. Restrictive codes, pleasure outlets, the lure of the dollar, and pagan philosophy constitute a literal Tower of Babel on the plains of Shinar. If these were the only considerations then I would say, "Let us all go to Joppa." But there is infinitely more!

"He who called the fishermen of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples."—*The Desire of Ages*, p. 297. "Angels of God, that excel in strength, are sent forth by God to minister to His human workers who are speaking the truth to those who know it not."—*Testimonies*, vol. 8, p. 17. "Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration. . . . We may draw upon His fulness, and receive of that grace which has no limit."—*Gospel Workers*, p. 19. More meaningful than ever are the words of the shipmaster: "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not" (Jonah 1:6).

"Before I Wake"

Elijah the Tishbite was asleep to the scope of the divine operation. Jezebel loomed large on the horizon as the prophet's vision faded. It was Elijah's conviction that he had finished the work and that Jezebel would cut it short. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19:18). This text is well worth remembering. There are a lot of people who are doing a lot of different things to spread the gospel. No one man or method is adequate for this hour. Even the thousands of our laymen must be pressed into service for the final push.

Nor must we, as did Elijah, forget what God can do with little. He multiplied the widow's meal, fed the multitudes with five loaves and two fish, enabled one man to slaughter thousands with a consecrated jaw-

(Continued on page 31)

“GO

EVEN UNTO BETHLEHEM”

A. R. FRASER

History Professor, N.S.W., Australia



THE Christmas season is a time when a special opportunity is presented for bestowing gifts on those to whom they will bring genuine pleasure; a time of peace and good will; a time when our thoughts are directed toward the miraculous birth of our Lord in the lowly surroundings of a Judean stable.

But in the midst of all these experiences it is possible for us to miss what might rightly be called the tonic of the Christmas carol. As we ponder this message of Christmas, it will be apparent at once that it is not confined to a brief commemorative period of time, but is one that has all-year-round relevance. There are at least three experiences in sacred history in which this message appears, and although one of these had no reference to the Christmas story, it serves to underline the wider importance of the theme.

The key is set for us in the chill midnight air of the Judean hills, where the assembled shepherds have just heard the angelic announcement of the birth of a “Saviour, which is Christ the Lord” (Luke 2:11). Then we read of their unanimous response, “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us” (verse 15). It is in quite different circumstances that the same thought is echoed, if not expressed in so many words, when the jealous and suspicious King Herod, on learning from the itinerant Wise Men the distressing news of the arrival of a supposed new King of the Jews, “sent them to Bethlehem, and said, Go and search diligently for the young child” (Matt. 2:8). This same thought of going to Bethlehem was expressed centuries before by the sorrowing Naomi, who journeyed there with her loyal daughter-in-law Ruth.

The message of Christmas that is so important to each individual does not reside in the tinsel-bedecked tree reinforced by the sleigh bells and the dazzling whiteness of the Northern Hemisphere, or the shimmering heat of the azure antipodean skies. It is intensely personal and is linked with the inner meaning contained in the experiences of Ruth, the shepherds, and the Wise Men. For individual spiritual development it is vital to understand that there are important reasons why we should “go even unto Bethlehem,” not solely in the last month of the year, but as a continuing experience, refreshing our souls throughout the year.

The story of Ruth opens with a brief glimpse of the tragic loss by Naomi and Ruth of their menfolk. It is with heavy hearts that they make their decision to return to Bethlehem. Verse 6 of the first chapter reveals that a strong motive for return lay in the reversal of the famine conditions that had caused Naomi's original departure. There was now bread in Bethlehem—of course, the very name of the town means “the house of bread.” This city was well named, for it stands on a gray limestone ridge more than 2,500 feet above sea level, and it seems like a natural oasis to the weary traveler. Here the repelling Judean desert gives way to orchards, olive groves, and fields yellow with grain. The barren wastes of unproductive desert are replaced by fertile hills and fields of fruitfulness.

There are certain points worth noting in the fact that Ruth left Moab and came to Bethlehem. If we consider the origin of the area as recorded in Genesis 19:36, 37, Moab might well represent sin, in which case the spiritual food there would be in marked contrast to the type of soul-satisfying food obtainable at the house of bread. If we are to find the bread of life in our own lives, there must be a complete severing of all ties

with the sinful practices summed up by the term "Moab." One cannot be an inhabitant of Moab and Bethlehem concurrently. Ruth found bread in Bethlehem, and we will also find bread when we return to Bethlehem.

Our returning to Bethlehem is tantamount to receiving the bread of life that Jesus Himself spoke about in John 6:35. Bethlehem could represent Christ, the Bread of Life, who came to this earth and assumed human form so that we mortals might eat of Him and receive eternal life. Let us leave the fleshpots of the world, which at best hold only a few scraps of unpalatable and unprofitable food, and return to the more complete and satisfying spiritual food so freely available to all at Bethlehem. And just as Ruth's blessed experiences began when she returned to Bethlehem, so will ours.

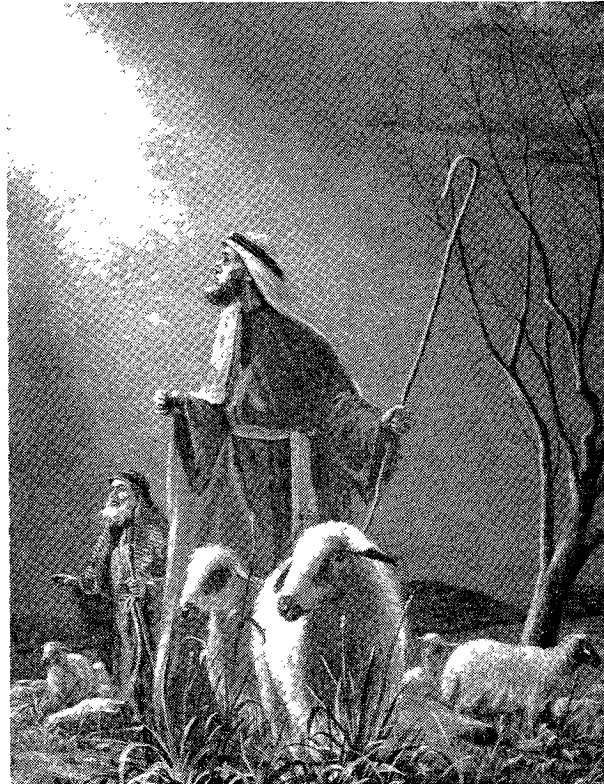
However, it should be noted that Ruth had to start gleaning in order to obtain food. As used in Ruth 2:7, 17 the word "gleaned" infers intensive and painstaking activity, a consistent rather than a spasmodic effort. Such effort sets the standard of our symbolic gleaning in the house of bread—our search for spiritual food in the Word of God. Is it diligent and thorough, or is it irregular and unsystematic, confined to a few brief snatches as time permits? A return to Bethlehem should bring with it a deeper desire to be a more diligent gleaner in God's Word.

A significant element in the story of Ruth is that she found her kinsman at Bethlehem (Ruth 2:20). According to the pattern of contemporary Mosaic custom, the next of kin to the deceased had the opportunity of marrying the widow to preserve the family name and to redeem the inheritance. Just as Ruth found her redeemer in the person of Boaz in Bethlehem, so when we return to Bethlehem we will find the Redeemer, not wrapped in the infant swaddling attire, but clad in the pure white robe of sinlessness, awaiting our decision to accept His proffered garments of salvation. It was to Bethlehem that God sent His Son "to redeem them that were under the law" (Gal. 4:4, 5).

There were those who answered immediately the call to come to Bethlehem. There were the shepherds, lowly men who, because their occupation involved so much time on the rugged hills in the dangerous and at times lonely tending of sheep with

the consequent loss of some of the customary graces, were considered by some to be social outcasts. Despite this, these shepherds were devout men, for "through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne."—*The Desire of Ages*, p. 47. The message which was given to them (Luke 2:11) was the message of "a Saviour, which is Christ the Lord." This is no less than the gospel message. Their reaction, as recorded in verses 15 and 16, reveals no shadow of doubt, no philosophical surmisings, no attempted logical explanations. Here is immediate action—the action of faith. And unable to hide the light of revelation, "they made known abroad the saying which was told them concerning this child" (Luke 2:17). The contrast with the attitude of the religious leaders of the time is most vivid, for when "the report of the angels' visit to the shepherds had been brought to Jerusalem, . . . the rabbis had treated it as unworthy of their notice."—*Ibid.*, p. 62. It takes faith to go to Bethlehem, and these rabbis did not have it.

The emphasis, however, lies on what we



do after we have been to Bethlehem and received the gospel news. Our great need today is to return to Bethlehem to catch a fresh glimpse of the Saviour, to receive spiritual strength, to revitalize our belief in God and His Son in a world rent with the doubts of atheism, and so-called higher criticism. Bethlehem represents the source of much-needed power and strength. In this sense Bethlehem is a forward step in the plan of salvation, for it focuses attention on Calvary and the great saving work of our Lord. The message to the shepherds, "Fear not," is still today the message of Bethlehem, the most effective tranquilizer for the tensions of this modern age.

The Wise Men, skilled in the science of philosophy and religion, were "upright men who studied the indications of Providence in nature, and who were honored for their integrity and wisdom."—*Ibid.*, p. 59. These learned men had been watching the heavens, for that was part of their profession, looking for the fulfillment of the writings that indicated the coming of a divine teacher. When the star arose, their minds doubtless went back to Balaam's prophecy of Numbers 24:17 and were perhaps reinforced by the words of Daniel 9:25, 26 and Micah 5:2. These men went to Bethlehem because they had been watching, had recognized the signs, and were now seeking the King. Nor did they come empty-handed, but according to Oriental custom placed their gifts of gold, frankincense, and myrrh at the feet of the One for whom they had patiently searched.

Even these gifts might be regarded as prophetic expressions of the various roles of this lowly Babe. Since they were looking for "he that is born King of the Jews" (Matt. 2:2), it was only natural that they should adhere to the contemporary practice of the gift of gold for a king. Their gift of frankincense, in a very unique way, focused attention on another important aspect of the Babe's future work. This most fragrant substance was an important ingredient in the tabernacle incense and as such has close connections with the priestly office. How symbolic then was this gift of the functions of the "high priest of good things to come" (Heb. 9:11), of the "great high priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14). Finally, their gift of myrrh pointed forward rather remarkably to the supreme sacrifice of Christ on Calvary for all mankind. Used as an ingredient

of embalming agents then in vogue, myrrh might quite fittingly symbolize Christ's purpose in coming to this earth to "be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

"Let us now go even unto Bethlehem"—not once a year as the seasonal emphasis dictates, but let us go every day. There are impelling reasons why a daily visit to Bethlehem is essential—to glean and feed on the Living Bread; to come in haste with faith and a believing heart; to present the gifts of our lives to the Saviour—for Bethlehem represents God's gift to us. On returning to Bethlehem, what shall we find there? Like Ruth we shall find our Kinsman, our Redeemer, Christ the Lord; like the Wise Men we shall discover the King of kings; like the shepherds our attention will be directed to the Saviour, the Source of our redemption. Bethlehem is where Christ was born, and Bethlehem revisited is where Christ is born anew in the heart of every believing Christian.

But let us not come to Bethlehem empty-handed, without something for the Christ who gave His all for us. Although no material possessions can repay the great sacrifice on our behalf, we may, as in the Old Testament experience, come and present the gold of a lovable and virtuous character, together with a ready and willing spirit to work for the Lord. As in the case of the shepherds, the Saviour longs for us to bring a willingness to believe, a deeper and more earnest faith, and a more ready acceptance of the great plan of redemption. Unlike the Wise Men, we are unable to bring offerings of expensive gifts, but the Lord does not require expressions of a material nature. Augustus Toplady has succinctly summed up the human position in his well-loved "Rock of Ages" when he wrote:

Nothing in my hand I bring,
Simply to Thy cross I cling.

What the Saviour does want is the gold of a life in full submission to Him as the coming King. He is longing for the frankincense of acceptance and faith in the efficacy of His shed blood as He now performs His high-priestly ministry in heaven. Finally, our Saviour earnestly desires the myrrh of a life dead to the allurements of this world, so that He might, through the agency of His Holy Spirit, refashion it and produce a fit inhabitant for a recreated world.

"Let us now go even unto Bethlehem."

A Trend of Great Significance

ADLAI ALBERT ESTEB

Associate Secretary, Home Missionary Department, General Conference



LAYMEN will take charge of worship services in more than 10,000 churches next month throughout the United States and Canada and in military chapels all over the world.

"Observed annually by Protestant churches on the third Sunday in October, this year's laymen's Sunday will also be marked by a special address on the Columbia Broadcasting System's Church of the Air."

That was the cheering news released by the Office of Information of the National Council of Churches on the nineteenth of September.

Seventh-day Adventists rejoice to see laymen restored to their rightful place in the work of proclaiming the gospel. The apostolic church was largely made up of dynamic laymen who "went every where preaching the word." From the early beginnings of the Seventh-day Adventist movement the laymen have played an important role. The history of our denomination in nearly every country around the globe is replete with the same inspiring story of the fruitful work of dedicated laymen.

And now while the angels are holding the four winds of strife how can we quickly finish the work? We do not have enough ordained ministers to complete the task that must be done prior to the second coming of Christ. We must call upon the "reserves" in this crisis hour of earth. And what a host of men and women we have in the church waiting to be trained and assigned to the greatest work in the world.

Every pastor of every church should look upon every member of the church as an assistant in his ministry. If every member were inspired and set to work, only eternity could reveal the marvelous results that

would follow. Brethren, if we don't get our people busy with God's business, the devil will soon get them busy with his.

The "harnessing" of this latent power—this mighty reserve army of laymen—depends largely upon us as leaders. One man was often heard remarking that he "had been in the harness for twenty years." At last someone spoke up and said, "You may have been in the harness for twenty years, but have you ever been hitched to anything?" It is time for everyone to get hitched to something! It is not enough to be merely in the harness.

Laymen's Sunday occurs once a year in many Protestant churches of North America. Seventh-day Adventists by contrast are utilizing the power of laymen all the year. Every Sabbath laymen occupy the pulpits of many Seventh-day Adventist churches throughout the world.

Restoring the layman to his rightful place in the church is a significant trend. For our church it is most *vital!* "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Christian Service*, p. 68.

Our denomination has always recognized the importance of the laymen, but now it is imperative that we take full advantage of the present trend and call upon the vast reserve army waiting to help us complete our God-given task. In this connection we are given this divinely inspired counsel: "Time is short, and our forces must be organized to do a larger work."—*Ibid.*, p. 72.

The How

In view of the urgency of enlisting the laymen as participators and not merely spectators in this final drama of the ages, we naturally are seeking for the how of

MINISTRY INDEX AND BACK NUMBERS

Our MINISTRY INDEX is creating a lively demand for back numbers of THE MINISTRY magazine, which unfortunately in many cases are in very short supply. If you wish to complete your files in order to get value out of your INDEX, you should communicate with us in the first instance, stating which numbers you desire, and we will let you know if they are obtainable. Back numbers, if available, are sold at the following prices, cash with order:

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We would emphasize that the INDEX is obtainable only from this office, in order to keep the price to a minimum, and that you should place your order without delay.

An Obvious Suggestion

Preachers who engage in any kind of private research or who need to produce increasing quantities of sermon material will find that the *Index to the Writings of E. G. White* and *The Ministry Index* since the year 1928 will be invaluable additions to their libraries.

H. W. L.

accomplishing this task. In a recent regional advisory council the following action was taken on lay evangelism:

“WHEREAS, In other parts of the world, South America and Africa, and Korea, the program of lay evangelism is being vigorously prosecuted and with telling results, and

“WHEREAS, One of the essential features of this program is the *pledging* of the individual member to specific hours of personal evangelism per week, and weekly pastoral supervision and promotion, and

“WHEREAS, We are told by the servant of the Lord that the work will never be finished until the laity is actively engaged in the work of soul saving,

“We recommend, That our pastors be encouraged to pledge each member to at least three hours per week in personal evangelistic activity utilizing any or all of the methods and materials provided by the Home Missionary Department of the church. And that by the same method, or a more effective one, that other vital programs of the church have become central, this program be given priority.”

Here are some practical suggestions that

could be carried out in every church. What a difference it would make if this recommendation were followed throughout the North American Division! “If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus.”

—*Testimonies*, vol. 9, p. 82. There is more—much more—in this same paragraph. Anyone who will take the time to turn to that page and read it carefully will be richly rewarded. Among other good things you will find this important statement: “The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others.”

Spurgeon in his day saw this point clearly. When asked the secret of his success as a minister, we are told that he said, “I have five hundred of my members who are practicing all week what I preach in church on Sunday.”

Let us rejoice in the present significant trend toward utilizing the talents of the laymen of the church. We need an army of lay

(Continued on page 31)

Money Isn't Everything

WESLEY AMUNDSEN

Secretary-Treasurer, Self-supporting Institutions, General Conference



MONEY has power in the affairs of the nations as well as in the personal affairs of men. It has power in the affairs of religious life no less than it has in these other areas. However, the attitude of the sincere Christian to the absolute value of money is to be different from that of the non-Christian or the pseudo-Christian. Money does have power—it may be for evil or for good.

How much money does it take to accomplish good in the cause of Christ? Can pennies for Christ be equated with dollars? Does God show more respect for the giver of large sums of money than He does for one who is able only to give lesser amounts? How are we as Christians to evaluate the giving of money to God's cause?

There are two classes of church members represented by the people who went up to the Temple in Jerusalem in the days when Jesus walked among men. One day He went to the Temple also, together with His chosen twelve, and this is what He saw:

Then he . . . saw the rich people dropping their gifts into the treasury, and he noticed a poor widow drop in two coppers, and he commented, "I assure you that this poor widow has put in more than all of them, for they have all put in what they can easily spare, but she in her poverty has given away her whole living" (Luke 21:1-4, Phillips).*

It would be well for us to pause and analyze the difference between these two classes of givers to find out what it was that motivated their giving. It is self-evident that they were members of the same church. Possibly all had been in attendance when appeals for liberality on the part of the members had been made. There is, however, no indication of pressure for funds, no undue urging, no sentimental oratory designed to reach the pocketbook.

The rich dropped their gifts into the treasury. Surely that was highly commendable. But, what was the motive that prompted the rich to make their contribution? "The great burden of the Pharisees was to secure the praise of men; and Christ told them that that was all the reward they would ever receive."—*Testimonies*, vol. 5, p. 133.

Speaking to the people one day, Christ brought into His discourse the fallacy of ostentation. He said, "Don't hire a trumpeter to go in front of you—like those play actors in the synagogues and streets who make sure that men admire them" (Matt. 6:2, Phillips).*

Sometimes one wonders if this spirit of having a trumpeter go before those who have made large gifts to the church, or who have accomplished some type of service that brings their works into the foreground of church activity, has not found its way among us also. There are trumpeters in the church, that we know. The blaring sound of their trumpets is sometimes jarring to sensitive souls.

Notice this comment from the pen of God's special messenger to the remnant people:

The rich had bestowed from their abundance, many of them to be seen and honored by men. . . . They had required no sacrifice, and could not be compared in value with the widow's mite.—*The Desire of Ages*, p. 615.

Let us take a look at the contribution of "two pennies" brought to the church treasury by the poor widow. What an insignificant contribution! She even tried to hide it from others as she slipped in so unobtrusively and with a hand that possibly trembled a little, dropped the coins into the box. But there was an observer, for Jesus saw it. What a wonderful comment He made, heard not only by His disciples but by the widow herself. "This poor widow

has put in more than all of them, . . . she in her poverty has given away her whole living" (Luke 21:4, Phillips).*

Why did she do it? Should she not have been restrained from giving her last pennies? Did God need this small gift? Does He require even the poor to bring their gifts to the treasury? Let us see what Ellen G. White has written in answer to some of these questions. After all, we do want to know what it was that motivated her.

She longed to do something, little though it might be, for the cause she loved. She looked at the gift in her hand. It was very small in comparison with the gifts of those around her, yet it was her all. . . . Her heart went with her gift; its value was estimated, not by the worth of the coin, but by the love to God and the interest in His work that has prompted the deed. . . . It was this unselfish spirit and childlike faith that won the Saviour's commendation.—*Ibid.*, pp. 614, 615.

The commendation of Christ in evaluating gifts is significant. It surpasses all the column inches of newsprint that tell of the exploits of men. It is greater than names mentioned from the pulpits of our churches or listed in the church bulletins. The example of this poor widow, motivated by her love for God and for His work, has had far-reaching repercussions.

Her example of self-sacrifice has acted and reacted upon thousands of hearts in every land and in every age. It has brought to the treasury of God gifts from the high and the low, the rich and the poor. It has helped to sustain missions, to establish hospitals, to feed the hungry, clothe the naked, heal the sick, and preach the gospel to the poor. Multitudes have been blessed through her unselfish deed. And the outworking of all these lines of influence she, in the day of God, will be permitted to see.—*Testimonies*, vol. 6, p. 310.

How wonderful! Suppose she had not made her contribution. Suppose the priest had said to her, "You had better keep this offering for yourself. God can get along without it, and you'll need it for your own living." Yes, just suppose. But, not so! She loved much and she could not be restrained from giving her love offering. Her small gift has been magnified a thousand times over during the nineteen hundred years since she dropped those two pennies into the coffers of the church.

What are values? Who determines how much value to ascribe to a gift? Surely finite man cannot. Only God who sees and understands the motives of the heart can write the record as it should appear in the annals of His kingdom. So with us today.

If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us.—*The Desire of Ages*, p. 65.

The following from the *Sunshine Magazine*, December, 1938, points up admirably the philosophy of evaluating money:

The late George Horace Lorimer, for many years editor of *The Saturday Evening Post*, once wrote these words: "It is a good thing to have money, and the things that money can buy, but it is good, too, to check up once in a while and make sure we haven't lost the things that money can't buy."

The things that money cannot buy would make a long list. Here are some of them: Money cannot buy real friendship; friendship must be earned. Money cannot buy a clear conscience; square dealing is the price tag. Money cannot buy the glow of good health; right living is the secret. Money cannot buy happiness; happiness is a mental attitude, and one may be as happy in a cottage as in a mansion.

Money cannot buy sunsets, singing birds, and the music of the wind in the trees; these are as free as the air we breathe. Money cannot buy inward peace; peace is the result of a constructive philosophy of life. Money cannot buy character; character is what we are when we are alone with ourselves in the dark.

Continue the list yourself. You will agree that among the things money cannot buy are some of the most valuable treasures life has to offer. It is a good thing to check up now and then to be sure we are not missing these things.

A rabbinic story that evaluates the human tendencies to be avaricious also helps to evaluate money in its proper perspective:

One day a rich but miserly man came seeking counsel from a rabbi. Indicating a window which faced the street, the rabbi asked, "What do you see from the window?"

"People," answered the rich man.

The rabbi then led him to a mirror in the room. "And what do you see now?" he asked.

"Now I see myself," answered the rich man.

Then the rabbi said: "Behold, in the window there is a glass, and in the mirror there is a glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others but see only yourself."—*Rabbinic Stories for Christian Ministers and Teachers*, p. 204.

It is not strange that Seventh-day Adventists may sometimes be led to place the wrong emphasis upon money, for they too are human beings. There may be times when certain money-raising schemes may be considered questionable from the standpoint of right motives. Sometimes, in the enthusiasm of reaching money goals we

may be led to overexalt the person rather than the gift itself. This is not at all unusual in such campaigns as, for example, the Ingathering for missions, when emphasis is placed upon the individual, the church, the conference, or the union conference, that brings in the greatest amount of money. It may be much more difficult for some poor, humble church member with no business contacts to bring in five dollars than for someone else with good contacts and ability to meet people to bring in a thousand dollars. However, the five dollar Ingatherer will receive no mention, because the individual goal has not been attained. "Two pennies" in the church fund would hardly call for commendation by the pastor of the church or from those whose business it is to promote the raising of funds.

Yes, it is possible that we have our "trumpeters" also, even as the Jewish church did in the days when Christ visited the Temple. As He visits our temples today, what does He see there? How do you suppose He is affected by our many, many money-raising methods?

Some years ago I met a man in one of our churches who had an impediment in his speech. So heavily had the pressure been put upon every member of his church to reach the individual Ingathering goal that this man stood humbly in the doorway of a large commercial store in the downtown area on busy Saturday nights, holding out an Ingathering can to passers-by and receiving their small dribbles of pennies, nickles, dimes, and possibly an occasional quarter. Oh, yes, there were those who thought it was good, for he helped the band to get its goal. But what was the motive behind this adult person standing with can in hand, like the beggar on the street, receiving gifts from people who knew not what they were giving to, or for? At least two things: One, he loved his Lord and his church; and further, he wanted to do his part in reaching the goal in spite of chagrin at the method he used. But I do not recall that he received more than passing mention as being one who *also* participated.

Some have raised questions concerning the consistency in our efforts at times to receive money from sources which certainly have no blessing from the Lord. What about the money from the manufacturer and seller of intoxicating liquors? Do we

with one hand receive such gifts with complacency, while with the other we pass out literature denouncing the liquor traffic? What does the counsel of the Spirit of Prophecy reveal in this respect?

On this point of willing acceptance of money by the Christian churches from such individuals or organizations, we read:

But above the tribunal of the church is the tribunal of God. He who declared to the first murderer, "The voice of thy brother's blood crieth unto Me from the ground (Genesis 4:10), will not accept for His altar the gifts of the liquor dealer. His anger is kindled against those who attempt to cover their guilt with a cloak of liberality. Their money is stained with blood. A curse is upon it.—*The Ministry of Healing*, p. 340.

Would not this same counsel apply to receiving gifts from the manufacturers and sellers of tobacco? We are told:

Tobacco using is a habit which frequently affects the nervous system in a more powerful manner than does the use of alcohol. It binds the victim in stronger bands of slavery than does the intoxicating cup.—*Testimonies*, vol. 3, p. 562.

After all, what is it that God wants from



To an Evangelist

Thou valiant soldier of the cross,
Throughout this wide, wide world,
In lands and climes of warmth and cold
Thou hast its truths unfurled!
No task too great, no barrier shirked;
No hamlet passed, proud cities worked—
Indomitable aim!

Youth watched thy skills when harvests reaped,
The novice learned rare art
To gain decision for God's law
In halls of fame or mart;
No hour too late, no home too mean,
Swift were thy steps, thy vision keen—
Invincible thy zeal!

Thou noble herald of our King,
As sands of time run low,
We seek with thee the Spirit's power
The love of God to show;
Evangelistic fervor, fire,
God make these truly our desire—
To innervate anew!

LOUISE C. KLEUSER
(Dedicated to Pastor Walter Schubert)



His people? Who can make God rich? Is it money that He wants? or what is it? How should money be presented to God? What do we mean when we say "The offering will now be received"? We are told that "God loveth a cheerful giver" (2 Cor. 9:7). "He that giveth, let him do it with simplicity" (Rom. 12:8). The Lord's messenger adds in comment the following:

Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. . . . If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him.—*Christ's Object Lessons*, p. 49.

Let willing obedience and pure love bind upon the altar every offering that is made to God; for with such sacrifices He is well pleased, while those that are offered grudgingly are an offense to Him.—*Testimonies*, vol. 5, pp. 269, 270.

There are other offerings that are brought to the altar for use in our church activities which, while they do represent financial values, nevertheless are unacceptable to God. Practically every Protestant denomination has succumbed in more or less degree to the corroding influence of raising money by resorting to appeal to appetite. The idea being, "Get the money, because we need it!"

In the book *Counsels on Stewardship*, in the chapter entitled "Popular Methods of Appeal," the following paragraph points out a basic principle as regards the right evaluation of money that is brought into the work of the church of God in this world:

How does God look upon churches that are sustained by such means? Christ cannot accept these offerings, because they were not given through their love and devotion to Him, but through their idolatry of self. But what many would not do for the love of Christ, they will do for the love of delicate luxuries to gratify the appetite, and for love of worldly amusement to please the carnal heart.—Page 204.

The methods used by Moses in his time are those that are the most acceptable to God. We read:

The plan of Moses to raise means for the building of the tabernacle was highly successful. No urging was necessary. Nor did he employ any of the devices to which churches in our day so often resort. He made no grand feast. He did not invite the people to scenes of gayety, dancing, and general amusement; neither did he institute lotteries, nor anything of this profane order, to obtain means to erect the tabernacle for God. The Lord directed Moses to invite the children of Israel to bring their

offerings. He was to accept gifts from every one that gave willingly, from his heart. And the offerings came in so great abundance that Moses bade the people cease bringing, for they had supplied more than could be used.—*Patriarchs and Prophets*, p. 529.

Which brings to mind the thought expressed regarding the wealth that is presently in the hands of the members of our churches.

God Himself originated plans for the advancement of His work, and He has provided His people with a surplus of means, that when He calls for help, they may respond, saying: "Lord, Thy pound hath gained other pounds."—*Testimonies*, vol. 9, p. 58.

If all the means which has been wasted by our own people in self-gratification had been devoted to the cause of God, there would be no empty

I Am Money

Dug from the mountainside, washed in the glen,
Servant am I, or the master of men;

Steal me, I curse you,

Earn me, I bless you,

Grasp me and hoard me, a fiend shall possess you.

Lie for me, die for me,

Covet me, take me,

Angel or devil, I am what you make me,

M O N E Y.

—Selected from *Quests & Conquests*
p. 107, #647

Compiled by Dean C. Dutton, Ph.D.
Life Service Publishing Company
Guthrie, Oklahoma

treasuries, and missions could be established in all parts of the world.—*Counsels on Stewardship*, p. 291.

If our people had the love of God in the heart, if every church member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter. Had the purpose of God been carried out in giving the message of mercy to the world, Christ would have come, and the saints would have received their welcome into the city of God.—*Ibid.*, p. 37.

Notice three points regarding means in the hands of His people today: (1) They have a "surplus of means"; (2) much of "the means . . . has been wasted"; (3) if they "had the love of God in the heart, . . . there would be no lack of funds."

Money itself isn't everything in God's cause. When the proper motive is wanting, and funds are obtained through methods

that do not meet with the mind of God, the offering brought to the altar is considered a "lame offering," and even though it may be deposited in the treasury of the church and used, nevertheless God's blessing is not with it.

God would not accept a lame offering. It must be without blemish, the best of their flocks, and the best fruits of their fields. And it must be a freewill offering, if they would have the blessing of the Lord rest upon their families and their possessions. —*Testimonies*, vol. 1, p. 221.

Let us endeavor to place a proper evaluation upon money, both for our own use and for the work of the church, for money itself isn't everything.

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

"But by the Grace of God"

A. BOB THROWER*

Pastor, Georgia-Cumberland Conference



Introduction

While attending Tennessee Temple Bible College in Chattanooga, Tennessee, I always felt a heart-warming thrill when I went with the seminar band to preach in the Union Gospel Mission at 1260 Market Street. In the nearby surroundings are many beer taverns and run-down night clubs. Here we would find the outcasts, the men without homes, and the men and women

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that few people care to talk with about the condition of their soul.

Words cannot describe the condition of the men who are called skid-row bums by many. Some would come into the mission drunk, hungry, unshaven, and many times without proper clothing. Sometimes while the message was being presented one of these men would stand up, let out a loud cry, and turn and run. We never knew from one minute to the next what was going to happen.

When we would get into the car to make our way back home it seemed that the Spirit of God would say to me, "But for the grace of God you would be where the skid-row bums are. But for the grace of God you would be sitting in the pew and someone would be preaching to you." Many times my wife and I have driven away from the mission with tears in our eyes and praise in our hearts. Tears because of the condition of the men, and praise to our heavenly Father for the grace of God bestowed upon us.

The definition of the grace of God is:

1. Unmerited favor.
2. An unearned gift.
3. God's love toward the sinner.
4. The invitative act of God in seeking the lost, inspired by His supreme love for the fallen race. Grace comes in search of man, and is manifested in the past, in the present, and in the future.

Let us look at the grace of God from four aspects.

I. *Grace Alone Saves the Sinner*

I have often thought about heaven and wondered what the children of God will do throughout the endless ages of eternity. We do not know all that will be done in heaven; however, we do know one thing that will not be done. There will be no boasting. All the people of God will be giving praise and honor to Jesus for what He has done for them. The Bible says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). But someone may ask, "What about the law; what about our works. Are they not good?" The answer is simply this: We keep the law by the grace of God and work for our Saviour all we can because we are converted, not to be converted. Take one renewed look at Jesus, at the life He lived and the death He

died for us, and we will be encouraged to work for Him. Good works are the fruits of being converted, not the root.

Examples of God's grace

1. The woman at the well (John 4:4-42).
2. Saul on the road to Damascus (Acts 9:1-8).
3. The woman with the issue of blood (Luke 8:43, 48).
4. Lazarus, the brother of Mary and Martha, raised by the power of God (John 11:1-45).
5. Anyone that is converted is an example of God's grace.

II. Grace Is Seen in Our Lives

The life of the Philippian jailer is a good Bible illustration of what the grace of God will do in the life of an individual. We find this story in Acts, chapter 16. Before his conversion the jailer is ready to beat the servants of God. He is ready to cast them into prison. He has no respect for Christianity or for those that advocate such a religion.

After his conversion the story is different. Now he is ready to take his stand with God's servants, Paul and Silas. He is ready to stand on the side of truth regardless of the consequences. He is ready to be counted on the side of God.

Four specific results followed his conversion:

1. He made restitution. The same night he washed the stripes on the backs of Paul and Silas.
2. He followed the Lord Jesus Christ in baptism. Notice that this was done without hesitation. The Bible says "straightway."
3. He placed food on the table and called the servants of God to come and eat.
4. He rejoiced in his heart that his sins had been forgiven. Thus the grace of God was seen working in the life of this Philippian jailer.

III. Grace Satisfies the Christian

When I think of all that Jesus has done, is doing, and will do for me in the future, it helps me take new courage and renew my dedication to Him.

Serving Jesus should give us such heartfelt peace that we will never desire to leave Him. I am always reminded of Peter when I hear of someone leaving the church.

"Then said Jesus unto the twelve, Will

ye also go away?" (John 6:67). In the next verse we find Peter's answer. "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

From Peter's answer we see that the grace of God had brought him satisfaction. To the true child of God, grace does satisfy, and in spite of temptations there is perfect peace in his or her heart.

IV. Grace Is Sufficient

The Bible records the sufficient grace of God in 2 Corinthians 12:4-10. Here is revealed the fact that Paul had some thorn in the flesh. The Bible does not tell us exactly what the trouble was; however, we do know the answer to the problem—that God's grace was sufficient. The Lord did not remove the thorn in Paul's flesh, but He did give the grace to bear it. Finally Paul said, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). In substance Paul was saying, "Whatever may be my lot, by the grace of God I can bear it."

Is not this true in our Christian experience today? Is not the grace of God sufficient in helping us bear our burdens? I am so glad we have an affirmative answer to these questions.

Conclusion

During the closing days preceding the coming of our Lord Jesus Christ we shall find the grace of God sufficient for His church. We are told in the Spirit of Prophecy writings by the servant of the Lord that the remnant church will go through to the kingdom. In the book of Revelation we read, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). It is the grace of God that gives the saints patience, helps them to keep all ten of God's commandments, and gives them a love for the testimony of Jesus, which is the Spirit of prophecy.

CORRECTION

Our October issue carried an article entitled "A Plea for Theological Seriousness" by Edward W. H. Vick, and on page 20 this sentence appeared: "For example, were we to identify the protest of Arminianism only with the five points of Calvinism . . ." This should have read: "For example, were we to identify the protest of Arminianism only with the 'five points' . . ."

H. W. L.

The PATH of TRUTH

EDWIN W. REINER, M.D.



IT HAS been said that in the last days every wind of doctrine will be blowing. This prophetic statement has literally come to pass, for each day's mail brings additional literature concerning "new light." But how is one to discern what is new light and what is erroneous doctrine? We must not become narrow conservatists and reject everything, for if we do we are bound to reject truth along with error. Proverbs 4:18 states that "the path of the just is as the shining light, that shineth more and more unto the perfect day." This thought indicates that our light is relative now and not absolute. We have been further instructed to judge all things by the "law and . . . the testimony" in order to determine their authenticity. It is sometimes difficult for the average person to rightly judge various facets of doctrine.

Many of us are not the Bible students that we should be and are not able to judge the differing theological points that arise. With this thought in mind, I have found four guideposts upon which, if one is correctly informed, he will not be easily diverted to any offshoot movement. History has shown that all heresies that have had to do with the Advent Movement have been in error on one or all of four points. These fundamental lines of doctrine are as follows:

1. *Criticism.* We must have implicit faith in our leaders who have been duly elected, and who seek the unity and advancement of the Advent Movement throughout the world. We have been told many times to submit any new, or seemingly new, point of doctrine to men of experience for evaluation. The General Conference Committee is such a safeguarding body. One of their duties is to evaluate new ideas that might arise.

Therefore, the first point for consideration of new light is, "What does the General Conference think of it?" If they do not believe it or deem it best not to present it at this time, that is the answer. God has His hand over this movement and He will see to it that it does not go astray. This movement is going through to the heavenly Canaan. Criticism of our leaders is a sure indication that erroneous doctrine is involved and is a warning to beware.

2. *The nature of man.* It is fundamental in the plan of atonement to have a knowledge of the nature of man. Here we must understand that man, since the fall of Adam, is born in sin with sinful propensities and is at enmity with God (Ps. 51:5). It must be acknowledged that man is a hopeless sinner who is in need of a Saviour. Furthermore, it must be accepted that we are sinners before we actually commit sin (Rom. 5:12, 19). When Adam sinned, a barrier was placed between God and man. Thus God can no longer approach sinful man, and man can no longer approach God face to face. All communion must be made through the mediator Jesus Christ, our Priest in the heavenly sanctuary.

3. *The nature of Christ.* The third point for deliberation if we are not to be drawn astray, is the Deity, and especially the nature of Christ during the Incarnation. It is fundamental in Adventist thinking that Christ is the second Adam, and that He was sinless with no propensity toward sin. "Do not set Him before the people as a man with the propensities of sin."—*SDA Bible Commentary*, Ellen G. White Comments, on John 1:1, p. 1128. (See 1 Cor. 15:45; Luke 1:35.) His nature recoiled from evil. This does not mean that He could not have sinned, for the first Adam sinned. In order to be our Saviour, Christ had to be the sinless, spotless Lamb of

God. No other being, not even the angels, could come down to be the Saviour of mankind. Christ fulfilled all the requirements in order to be our substitute and surety in the great plan of salvation. This point in theology is fundamental Adventism.

4. *The sanctuary.* The fourth subject with which we must be familiar is perhaps the most difficult of all, for it is the subject of the sanctuary. The typical Jewish sanctuary service was, in God's plan, to be an elaborate visual aid to the Jews in order to teach them daily the purpose of the atonement (Ps. 77:13). This service, carried on for fifteen hundred years, was to point them daily to the antitypical service in the heavenly sanctuary and to the true priesthood of Christ. If the Jews had correctly interpreted the types and symbols of the sanctuary in relation to the Messianic prophecies they would have accepted Christ. Instead, they put Him to death as an impostor.

In order to correctly understand the New Testament, especially the writings of Paul

and of John in the book of Revelation, a thorough knowledge of the sanctuary service must first be obtained. The book of Leviticus, especially chapters four and sixteen, and *The Desire of Ages* are basic to the comprehension of the sanctuary. The subject of the sanctuary is the central pillar and foundation of the Advent Movement (see *The Great Controversy*, p. 409). A correct conception of this subject will keep the diligent student a staunch and true Christian Adventist to the end.

If we believe and thoroughly understand the four points here presented, it is unlikely that we will be led astray or digress to offshoot movements. We will be able to discern right from wrong and know of a surety where the path of truth lies. Our light is found in the three angels' messages, which shine more and more unto the perfect day. On that glorious day we will be restored to Edenic perfection and be able to see God and to talk with Him.

Let us not allow anyone to rob us of this divine heritage.

MUSIC IN WORSHIP



Singing "With the Spirit and With the Understanding"

GERY P. FRIESEN

Singing Evangelist, Georgia-Cumberland Conference



WE HAVE all felt the power of song. "It is one of the most effective means of impressing the heart with spiritual truth."—*Evangelism*, p. 496. The Lord has used this means many times to great advantage. For this reason the devil has set himself to misuse it, following his pattern of presenting a counterfeit for every truth.

The field of music is one in which it is easy to swing to either side of center. There

is music that is heavy and meaningless, common in operatic singing, which we are told is "not pleasing to the angels" (*ibid.*, p. 510). There is the music described as jargon and discord—cheap, meaningless sentimentalism that is prevalent today—that is sung in the name of religious worship. Then there is the tendency by some to dispense almost entirely with the song service—while others may take too much time for singing, thus unwisely using the golden moments of the meeting. Others tend toward theatrical productions in the musical pro-

gram, making this part of the service a time for personal display. The instruction is that sweet, simple songs should be used in which the whole congregation can be asked to join. The goal should be to sing this music "with the spirit and with the understanding" (*ibid.*, p. 509).

Importance of the Song Service

"Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God."—*Ibid.*, p. 506. We know, then, that singing is a part of worship—not a "filler" until the people arrive, but an integral part of the whole. Our prime purpose is to preach the truth and to honor God. This can be accomplished in the rightly conducted song service. Were there not the possibility of doing it in a "bungling way," Inspiration would not have warned against it. The devil would thwart God's best plan by depriving us of His blessing during this part of the service. How important, then, that we learn how to make the most of this part of the service. No one person has all the answers, but here are a few convictions and ideas I have picked up.

Organization

"There should be system and order in this [the music] as well as every other part of the Lord's work."—*Ibid.* The musical part of the service must be fully organized. The ministers must know what is going on—and when. One way to do this is to duplicate the song service program, giving a carbon copy to every one participating. The head usher should have a copy as well, so that he knows when the offering is to be received, et cetera. In this way the entire evening program can unfold without any confusion. Usually the singing evangelist will be in charge of coordinating the evening program—designating the one to pray, the one to receive the offering, et cetera. This will mean advance preparation, but the importance of this part of the program deems it necessary.

Type of Music to Use

"Music should have beauty, pathos, and power."—*Ibid.*, p. 505. This would eliminate the flighty choruses as well as the meaningless operatic-type music. However, there are some choruses that do measure up to the specifications, among which are: "I'll

Be True, Precious Jesus," "I Know the Lord Will Make a Way," "Jesus Never Fails." The inspired instruction is that this music should be "sweet, simple singing," "sung in a natural tone," "with the spirit and the understanding" (*ibid.*, pp. 509, 510).

The Choir

"Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them."—*Ibid.*, p. 506. The choir is unparalleled in its power for good in the service. While the people are coming in to the meeting place, let the choir sing in rehearsal. An atmosphere conducive to the working of God's Spirit is thus created. The angels are present to sing with them. The available singers may not be the very finest, but if the voices are all united, singing in parts, God blesses, and angels "take up the refrain that is sung from the heart with the spirit and the understanding."—*Ibid.*, p. 510. Nonmember friends can be asked to join the group, thus making the choir a soul-winning agency. After the rehearsal of approximately twenty-five minutes, in which well-known songs are sung—some for future presentation, others just for the joy of singing—a word of prayer is offered asking for Heaven's blessing on the remainder of the music, praying also for the speaker and for those who have come. This helps to place proper emphasis on the music. This takes place four or five minutes before the announced service. While the piano and organ continue to play, the singing evangelist joins the other ministers in prayer, in the side room, before the actual service begins.

The Song Service

At the announced hour the singing evangelist, accompanied by all the participating ministers, comes onto the platform. As the ministers walk onto the platform, I have had the choir stand and sing the chorus of "More About Jesus." This song is used for every service as an opening theme. There are other songs that can be used as well. Then I turn and welcome the people, and the song service begins. "As often as possible, let the entire congregation join" in the singing. "The singing is not always to be done by a few." "All present should be encouraged to join in the song service."—*Ibid.*, p. 507. This is inspired advice. People enjoy singing—they come to sing, and

with only fifteen minutes allotted for the song service, it can best be used by letting the people sing. There will be time for approximately four or five songs.

During the song service be cheerful and radiantly happy but not frivolous. To continue the dignified atmosphere which the choir singing has started, I have made a practice of having a short sentence prayer after singing the first song. It must be short and to the point. An example might be: "We thank Thee, Lord, for this opportunity to sing these songs of praise. Give us a song in our hearts tonight, because we ask it in Jesus' name. Amen." This establishes the singing as a part of worship.

The last item of the song service might well be a song of commitment, such as "My Jesus, I Love Thee," "Wholly Thine," "Pass Me Not." The audience can be asked to stand for this last song or at the time of the singing of the last stanza. All is in order then for the opening prayer.

For variety during the song service, the choir can be asked to sing a stanza of one of the songs. Periodically the choir can bring a special selection. Occasionally, other groups can add greatly to the enjoyment and inspiration of the song service—but generally speaking, let the people sing!

Most evangelists request a special number just before the sermon. Here is the opportunity and responsibility to present a number that will arrest the attention of everyone, bringing their minds into focus—prepared for the message. If the singer sings what he feels and feels what he sings he is "singing with the spirit and the understanding." This song, if possible, should complement the evening message. However, a good spiritual and inspirational song will fit almost any message.

Other Variety Features

1. *Get Acquainted Feature.*—On the opening night, or on occasions when an unusual number of visitors are present, to relax the audience and bring in a spirit of fellowship I have used the song, "Leaning on the Everlasting Arms." After singing one stanza I ask the audience to stand and shake hands with any two people. Just after they have become acquainted, I tell them my name and introduce the instrumentalists. Then we sing one more stanza of that song and the audience is asked to be seated. The song service continues as planned.

2. *Special Music Night.*—There will be

many that will urge you to have So-and-so sing. He may or may not be a qualified singer. Write his name down and keep a list of all prospective singers. On a Saturday night, near the close of the crusade, announce a special music night, and have all whom you have listed participate. This program will of necessity have to begin earlier than usual. It will be an attendance builder, besides creating good will among the musicians. Choir members are given priority in participating on these nights because of their faithful attendance and loyal support of the program.

3. *Request Night.*—This is always an enjoyable evening. It is announced several nights in advance. On the designated night, after the singing of one stanza of a song and the offering of a short sentence prayer, the audience is asked for their favorite songs. As soon as a hand goes up, that person is asked to announce his number. Just one stanza of each song is sung, making it possible for many favorites to be sung.

4. *Last Night Review.*—On the last night of the campaign the best numbers of the entire musical presentations are selected and a big musical program results. It begins at least an hour before sermon time. This, without exception, is the largest attendance night of the entire series. It makes for a good decision night. It also provides an excellent opportunity to receive a large thank offering.

Contrary to accepted form, I have found that the theme song is used to great advantage at the close of the service. With the strains of "Jesus Never Fails," or "Turn Your Eyes Upon Jesus" ringing in the minds of the people as they leave the auditorium, it helps to give them the assurance of Heaven's blessing as they determine to follow new-found truth.

The service closes with the singing evangelist saying, "And now until tomorrow night, good night, and God bless you." The piano and organ continue to play either the theme song or a familiar number such as "Faith of Our Fathers," as the people leave.

These are a few ideas I have used. There are many more we can learn from one another. Let's share ideas through the medium of THE MINISTRY magazine and learn to be "the best" singing evangelists.

Life's extras—the kindly thought, the generous deed—these are the essence of Christmas.

EVANGELISM -- Winning Men for God



Seeking His Lost Sheep

Part II

F. W. DETAMORE

Evangelist, Florida Conference

Those More Easily Reclaimed



WE HAVE mentioned previously the types of backslider that are difficult to reclaim. Now we are to think of those more easily reclaimed.

1. *Former workers.*

a. Fallen preachers. Many have yielded temporarily to the snares of sin, but they still love the truth in its entirety. They greatly appreciate a kindly hand extended in love. If at all possible, help them back into church fellowship even though they cannot return to their former status as conference workers. They still must be saved, and every effort should be put forth to reclaim them.

b. Former colporteurs and church school teachers. I group these together because their problems are usually the same: difficult financial straits either embittered or discouraged them and they went out from us. They still believe the doctrines fully and need to be convinced that we love them and long for their return. They are not a difficult type to reclaim.

2. *Young people from weak homes.* These make up a large number in the ranks of backsliders. Children were baptized at ages ranging from nine to twelve. As they grew older they faded from the church—not because they were poorly indoctrinated, but because of poor home training and lack of good grounding in childhood.

You will be surprised to discover that these are quite easy to reclaim. They seldom lose their love for the truth. After tasting the world a while they learn its emptiness,

and in time of adversity and need they crave the comfort and security of the church. They respond quickly to kindness and love, and often a single invitation will start them back to Sabbath school and church.

3. *Marriage with unbelievers.* It is no secret that marrying unbelievers is one of the biggest contributing factors in swelling the ranks of backsliders. Probably this is the biggest single cause of backsliding. Many who marry unbelievers never intend to give up. A few leave the church at marriage and unite with the Catholic or Presbyterian Church and have no intention of ever returning. These are very difficult to work with unless the marriage later goes on the rocks. Some, bruised and bleeding, will then return to the church.

Others have been pulled from the church through natural ties in an outside marriage—associates of unbelieving partners; compromise in matters of recreation and amusements; carelessness of Sabbath observance; lowering of standards of dress, et cetera. This group is not unreachable. For a time they may seem indifferent or cold, satisfied and worldly, but there often come times of self-inventory: "What am I getting out of life?" "I was reared better than this"; "The end is surely getting near and I must straighten up."

Sickness or the arrival of little ones in the home often arrests this type. In sickness they naturally turn to God, and this creates a longing to return to the church. One of the greatest allies in the battle to regain backsliders is the arrival of little ones. A parent stops to think seriously of his obligation to

(Continued on page 28)

A Press Conference*

With :

Do you have any idea, sir, on the basis of your past experience, how many you convert out of an audience?

Well, if I convert any, they won't be real conversions. The Lord has to do the converting. The records of the true converts, I believe, are kept in heaven. No one will know the answer to your question until we stand before God on the judgment day.

How do you follow the converts who make decisions for Christ at each meeting?

This is an involved process that begins before the opening of a Crusade. During the meetings contact is made with the churches of their preference, Bible study groups are formed, and Bible study courses are sent to each one of these people. We even follow up the pastor to see if the pastor follows up!

How lasting and permanent are these decisions for Christ?

In some cases they are not lasting at all. In other cases they are absolutely permanent. In every single country of Africa and South America that we have visited, I have met people who got their start in an encounter with Christ at one of these Crusades and are now serving him as missionaries or social workers or medical people.

We believe that this is the work of God, and that in each city we come to, there are people whose hearts are already prepared by the Spirit of God. They make a profession of faith and it lasts because God does it. This happened to me.

What do you think the challenge of Christianity is to college students?

Statistics indicate that out of all the people who come to the Crusades, the greatest percentage are 19 to 25 years old. That is

Representatives of 5 daily newspapers, of magazines, and of radio and television networks interviewed Billy Graham in the Conrad Hilton Hotel just before the opening of the Greater Chicago Crusade, on May 28, 1962.

the age of life commitment. Vocation, marriage, and philosophy of life are being decided.

Young people today are searching for answers. We have found our greatest response in America to be on the campus. Students say, "We don't know what to believe. We have had so much thrown at us, we don't know what to make of it." So they come and fill the auditoriums, and they talk and discuss. This is a tremendous opportunity to present the claims of Christ.

Exactly where do you think Christianity differs from other challenges to university students?

Jesus Christ made the astounding claim that he was God. Either Christ was God, or he was a blasphemous liar or a maniac. No other religious leaders claimed to be God. Christ is the only one, too, of whom the Scriptures state that he was raised from the dead.

Not only that, Christ offers power to live the Christian life. No other religion makes such an offer. There are good ethics, wonderful ethics, in Buddhism and Islam, but Christ is the only one who gives the spiritual power I am talking about.

Do you think your Africa Crusade had any effect on the people of that continent with relation to freedom?

We have had letters from African leaders to that effect. But it must be remembered that 85 per cent of all education in Africa south of the Sahara has been done

Billy Graham

by Christian missions. The great national upsurge in Africa is a result of the teaching of the Gospel of Christ.

One of the problems of Christianity in Africa is that it has not always identified itself successfully with the African, but rather too much at times with colonialism. When I went to Africa in 1960 I tried to emphasize that Christ belonged to Africa. He was not a Westerner. He was born and reared in a part of the world that touched Asia, Africa, and Europe, and when he was a little boy his mother took him to Africa. When he was on the way to the cross, an African helped him to carry that cross. When I said this, I could see the faces of the people light up.

What is your opinion of those who, like the woman in New Orleans recently, try to show that segregation is based on the Bible?

I have examined every passage in the Bible that they say refers to the subject of race and used to substantiate their view, and I just do not believe it. In fact, I would say that the Bible teaches the opposite.

I think it is very evident that Moses had an Ethiopian wife whose skin was dark. I don't think that Christ's skin was as light as mine, or perhaps as dark as the West African's. He was born in a part of the world where his skin was probably more of a brown or swarthy color.

To base racial segregation on the Bible I think is ridiculous. Of course you can make the Bible prove anything. You can twist the Scripture all around and take

verses and chapters out of context, but the Bible teaches that we are rightly to divide the Word of truth, and that we are to do it with spiritual discernment. I just cannot find anything to substantiate racial barriers and differences in the Bible. I think they have to go elsewhere for that.

Dr. Graham, which nations of the world need your services the most?

Well, first of all, I don't put myself up as a prophet or someone whom a nation "needs." I would say all the nations need the preaching of the Gospel. I am an evangelist. The word evangelist comes from the Greek word "*keryx*" which means "proclaimer." I am a proclaimer of the message of the Bible. I am not preaching some new idea, some new philosophy, or something I have thought up. I am simply preaching the Bible, the same old truths that the church has believed for centuries.

I think personally that the international situation is deteriorating. Look at any part of the world today and you will see that we are in trouble. I don't think anyone can possibly realize the tragedy of the loss of Laos; the infiltration into Thailand and South Viet Nam will be massive. The penetration of forces of unrest is very deep in South America. Or look at Europe, or elsewhere, and you will find we are in a very critical period.

But I believe that if this nation of ours would turn to God in prayer and in faith, and would live the Christian life, God would hear from heaven. There is no telling how greatly this nation could lead the world if we were living the way God would have us to live.

Would it help if Communist leaders turned to God?

That is my daily prayer.

What do you think should be the application of the Gospel to the peace of the world?

I don't think we will have permanent peace in the world as long as man's heart stays as it is—as long as there is hate and jealousy and greed and lust. You cannot have peace when man's heart is not at peace.

As long as there is one man in the world who hates another man because of the color of his skin or the shape of his nose or for some other reason, you have the possibility

of war. As long as you have men in the world greedy for power, there is potential conflict.

I believe that the Gospel of Christ is the only power in the world that can transform the heart of man and make it love instead of hate. But will the whole world come to Christ? The Bible teaches otherwise, in my opinion.

I believe the Bible teaches that the only permanent hope for peace lies in Christ's return. I believe he is coming literally and bodily to set up his reign, and that this is the hope for peace. I don't know when he is coming, but that prayer Christ prayed—"Thy kingdom come, Thy will be done," is going to be answered. As I see it, the world is not going to be destroyed by a hydrogen bomb war. God has other plans for the human race. The world is going to be renovated, evil will be vanquished, the Kingdom of God will triumph, and Christ is going to reign.

If I didn't believe that I would be of all men most miserable.

Do you think then that the United Nations and the disarmament negotiators are failures?

The Bible teaches that we are always to work for peace and to pray for peace. We are to do everything we can. I support the United Nations and I certainly support the disarmament conference. But it, like all other conferences in history, in my opinion, will ultimately fail. There are sincere, good men desperately trying. We are to support them and we are to pray for them. They may help bring about an era of peace, maybe 25, 50 or 100 years of peace. But the ultimate end is going to be failure. The only hope for enduring peace is Jesus Christ.

What is your opinion of the astronauts?

I think the astronauts are setting a tremendous example for the United States. I think their clean living, their moral strength, their faithfulness in going to church, their humility, and the statements they have been making, are to be commended. Here are the finest of America's young men. I use them as examples in my preaching, and hold them up to young people and say, "Be like John Glenn!" I think the Space Agency is to be commended, too, for choosing this caliber of man.

Would you comment on the so-called Christian crusade against Communism?

I am not a member of, nor am I identified in any way with any of the so-called "right wing" organizations—or "left wing" either. I do not believe that God has called me to deviate from the preaching of the Gospel to enter the political situation. I believe that the Gospel has its own power, and I intend to stay with the Gospel.

However, I believe that Christians are to have social concern and that every Christian should be interested in the moral and spiritual betterment of his community.

What seems to be your strongest opposition?

When we come to a large city, all the controversies within the church are brought into focus by the Crusade. The tension is not in us, it is already there. There are those who for one reason or another feel they cannot support the meetings. I never answer them, I never mention them, I never attack them. I respect their point of view, but we go on preaching the Gospel.

But I think a spirit of hostility is wrong. I believe that we should love. Regarding those who criticize me from all points, I have asked God a thousand times, "Lord, give me love for them." I don't believe I can preach with liberty unless God has given me this love and this matter is crucified in me, until I can say with all my heart that I do love them and could sit down and talk with them, eat with them, fellowship with them and pray with them—anything!

I asked that question because it has come from certain evangelical leaders that perhaps the mingling of all the churches represents a compromise.

But you see Christ said, "By this shall all men know that ye are my disciples, if ye have love one to another." This affects the church, it affects race, it affects all sorts of areas of life.

I don't believe that we should cut ourselves off from people with whom we disagree. I think we ought to talk to them, try to understand their point of view and let them understand our point of view. I don't think the church ought to have this terrible division in which we don't even speak to each other. I went to the World Council of Churches in New Delhi and I went to the National Association of Evan-

gelicals in Denver. I go to all these different groups because I believe that the church is bigger than any one little group. God has his people in many places, and I think we are going to be surprised when we get to heaven to find out who is there and who is not there.

Do you have any idea how many persons attend your services?

No, sir, I do not. I am very happy when people come in large numbers, but I have also conditioned myself to preaching to many empty seats. God often does his greatest work when the audience is small. Christ spent at least half his time with just a handful of people and preached his greatest sermon to one person.

Has your attitude toward the presentation of the Gospel changed in the years you have been evangelizing?

Yes, I think there has been a change. I have not changed the basic things I started with. I believe more than ever that the Bible is the inspired Word of God. My conviction about the heart of the Gospel—which I take to be the cross where Christ died for our sins, his resurrection, the need

for repentance and faith—is deeper now than when I began.

But when it comes to the scope of the church and our social responsibility, I am certain that there has been growth and maturity. I hope there has. I thought when I started 12 years ago that we could turn the world upside down; that the whole world would turn to God. I am not quite that naive now. Sin is a little blacker than I thought it was; and I am no longer taken in by statistics. They don't tell the story.

What would you say are the essentials of effective evangelism? In other words, why do you seem to be more successful than others?

I just don't know that answer at all. I believe in the sovereignty of God. God chooses his servants. I believe that God chose me for this particular task at this moment, but whether it is more successful than the work of others whom you have never heard of, I doubt. I think the most successful people are probably individuals whom we will never hear about until we get to heaven.

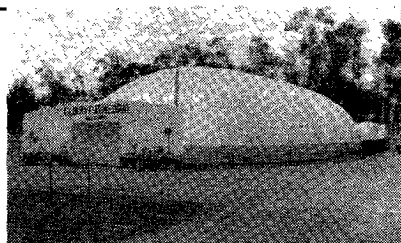
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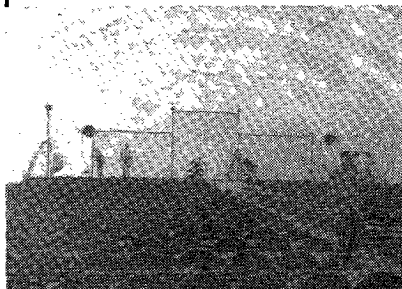
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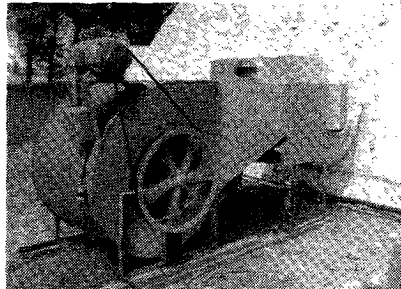
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Seeking His Lost Sheep

(Continued from page 23)

his child. He wants his child to be a better person than himself. I find this feeling of responsibility of a parent to a child one of the most forceful levers in helping backsliders out of the world and back into the church.

When the home is divided, the Adventist parent cannot bear to have his child taught error by the worldly parent or the in-laws. You will often find young people whom you thought poorly indoctrinated, arguing fervently and effectively the various points of our doctrine. At this stage they are often easily reclaimed.

4. *Cares of this life in young motherhood.* This is one of the periods when we lose a great many young women from our ranks. And their loss is so unnecessary. During the latter months of pregnancy a young woman becomes self-conscious as well as uncomfortable. The last two or three months she is seldom at church. Then the baby comes and she really does have her hands full. Finally, when the baby is six or eight weeks old, she musters courage to tackle getting out to church. The problem is all the greater if the husband does not attend church with her.

At church the baby cries considerably. If the church is small, several people may stare at her as much as to say, "Why don't you take that baby out? Don't you know it's wrecking the church hour?" Or in a larger church she finds herself in the "isolation ward"—the mother's room. She is often confused, frustrated, and depressed by the noise and talking, and she decides, "Well, I'm just not going back till Tommy is old enough to get something out of Sabbath school."

But by that time Tommy has a little sister, and by the time Johnny and Karen have arrived in due order, the poor mother is a confirmed backslider, not because she didn't believe the 2300-day prophecy, but because she didn't have a helping hand

offered her in bringing four little ones to Sabbath school.

Urge young women to visit mothers, offering assistance in bringing them to the services and helping care for their broods at Sabbath school. Young mothers are probably the easiest of all types of backsliders to reclaim. They *want* to come back; they want their children in the church. But, overwhelmed, they've given up trying. Quickly they'll reach for a helping hand of love, and bring their little ones with them.

5. *Wage-earner Sabbathbreakers.* Many have dropped out in times of crisis over the Sabbath work problem. A worried father, already behind in his payments, weakens when threatened with the loss of his job. A woman recently widowed and meeting the cruel world on a job-seeking basis, yields and accepts Sabbath work.

Such people still love the message and intend to straighten up and return "when we get on our feet." Scolding will not correct them or bring them back. Just talk faith and the promises of God. Offer to go with them to their employers to help find a solution to their Sabbath work problem. This type of person, if not out too long, is not difficult to reclaim. (Luke 12 is a chapter of encouragement to wage earners.) But when he is out too long he eventually rationalizes away the imperativeness of Sabbath observance. He may even start going to the Baptist Sunday school, and eventually will argue that the Sabbath is done away with. Then he is difficult to win back.

6. *Those experiencing a moral breakdown.* There are many of these today. They almost all believe the truth in their hearts, and after a fling in immorality they come rudely to their senses and feel the need of the church again. It is not hard to win them back; they long to come back. But the big problem is that they have tied themselves up in remarriages until it is almost impossible to encourage them to seek membership again.

7. *Victims of habit.* They may be victims of alcohol, tobacco, or kindred habits. They

INSPIRATION

¶ The inspiration of the Sacred Scriptures, as the very word of God, is manifest by their majesty, their purity, the consent of all their parts, by their light and power to convince and convert sinners, to edify and comfort believers, and to build them up in the character that prepares for full salvation.—Boston.



are weak. Only kindness and love can win them back. Scolding and discipline will only weaken them further. Let them know you have confidence in them and will stand by them in prayer, lending a helping hand in any way you can. Assure them that God is all-powerful. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

When they gain a new confidence in Jesus and in themselves they will take a new hold on God and will just naturally return to the church. People living in sin and clinging to evil habits are easier to win back because they know they are far from God. There is neither intellectual nor spiritual self-satisfaction.

8. *The weak and the fearful.* Some are not great sinners, but they are browbeaten by husband, wife, parents, or children. These fearful and timid ones can be won back, but they are difficult. They are so accustomed to fearing others that they fail to fear God. No wonder the Bible says the fearful and unbelieving are outside the city of God.

Such need tender sympathy and assurance as we endeavor to reclaim them before it is too late. Invite them to your home. Offer to bring them to church. Let them know that if they become outcasts for God, the church will stand by them. Help to restore in their hearts the fear and love of God above that of man.

9. *Lovers of pleasure more than lovers of God.* Many believe the doctrines, but want the world more—for the present. Arguing the truth with these will do little good. Just assure them of our love for them and tell them that when they are ready, you hope they'll return. They are the prodigal-son type. You have to await their return after they have "spent all."

If they are in the youth group, you may win back many of them if you initiate a vigorous social and spiritual activities program in your church. We have so often hammered on the "don'ts" instead of presenting the "do's" that we've made religion unattractive to many of our young people.

10. *Those in debt to God and man.* Some have become discouraged because they have been overwhelmed with their responsibilities. They are perhaps working at two jobs,

"Perhaps you get letters of this kind all the time, but I just wanted to say how much I appreciate THE MINISTRY, and I wanted to comment favorably on its continuous improvement. I am very proud of it and the job you are doing on it. I just wanted to take this occasion to say so." J. O. IVERSEN
Glendale, California

I should like to take this opportunity to express my appreciation for THE MINISTRY. It is something I look forward to receiving each month. It has proved of great help to me in the past, and has brought many blessings with it. God bless you all as you plan for the future.

R. D. RICHES
Wolverhampton, England

and are so tired when Sabbath comes that they have neither heart nor energy to go to church. Lethargy leads to dystrophy and they die. Only a new birth will revive them.

Others are in debt to God. They get behind with their tithe and in discouragement let go of everything. Encourage these to start making token payments on back tithe so they will feel that they can eventually get caught up. Some are so far behind that they will have to start all over again and be rebaptized. Declaring bankruptcy, they take the hand of God and ask for a fresh start. We have seen several such make a new start for the kingdom.

11. *The injured.* They believe they have been hurt by a deaconess' sharp tongue or a deacon's underhanded business deal. Or they have been cheated in the settlement of the family estate by a sister who is now church clerk. Or their son was unfairly expelled from the church school.

These are hard to win back, for often their charges are true. But even though they are imagined charges, they are just as real to the injured as if they were true. Assure the injured person that you love him and want him at all costs to be saved; that he cannot afford to be lost because of being cheated out of \$500. There may be a Judas in every church, but there is also a Jesus. In some cases where it is obvious that a church leader has wrongly treated a backslider and is unwilling to admit it, the best thing is to encourage the backslider to attend a neighboring church and unite where he may worship without the irritating pres-

ence of the inconsistent leader in his former church.

12. *Sincere doubters.* Some have fallen away because of honest doubtings, perhaps regarding the Spirit of Prophecy, the wedding ring, make-up problems, or some major point of doctrine. They feel it unfair to continue membership with such mental reservations.

These deserve special attention. Kindly help offered them, not in any spirit of "straightening them out" but rather sympathetically leading them to a dissolving of their doubts, will be appreciated. Assure them that many Bible writers, and Mrs. White also, went through periods of great strain of belief, if not doubt.

The argumentative bickerer and arguer can seldom be helped; but the sincere doubter can often be helped onto firm ground. Urge him to follow all he does see and encourage him in the fact that as he honestly moves forward in the light that appears, dark paths of doubt will likewise become plain before him. Never scold a doubter for doubting.

13. *Gypsy backsliders.* The world is on the go. So are many Adventists. Some travel and move so often that their church membership fails to keep up with them. Thus they lose their rooting in the church.

When a person is going to move, his name and address should be sent on to the church and conference to which he is moving, and they should encourage him to transfer his membership to the new locality. Many who are now in the church do not realize as fully as they should the importance of keeping their membership transferred to their new location. Also, they do not always realize how eager their former church is to have the membership moved, keeping the records clean, especially with Ingathering goals to raise!

14. *Disbandment fatalities.* Some have lost their membership through church disintegration or disbandment. Away from town when the church fell apart, they later discovered that it no longer existed. Some have felt hurt and have put forth no further effort to re-unite.

Such, when they are found, should be encouraged to re-unite by being voted into their present local congregation. Do not make their return embarrassing, awkward, or difficult. Let them know we are eager to have them with us. If they insist that they will soon be moving again anyway, encour-

age them to unite locally and then transfer to the conference church.

15. *The poor.* Some have given up, let go, and gone out because they feel too poor to keep up with their quotas: dues, fees, goals, pledges, payments, tuitions, subscriptions, and freewill contributions. What a tragedy that the poor often feel unwanted, or at least incompetent to do their share, and to save face they just withdraw!

How thankful we should be that God is no respecter of persons, and that Jesus was a poor man among men. When will we ever learn to promote in such a way that we hear no moneychangers in the temple, and the poor no longer feel inferior? Let them know that God loves them and will accept their meager gifts. Some of our best workers were the gift of poor families to this denomination. The poor will respond to unaffected love.

16. *Wayward young people.* Many young people are sent to non-Adventist schools by Adventist parents "in good and regular standing." What trials they face, what temptations! Band practice or basketball games on Friday nights; special "gym" on Saturday; school parties and plays; book and movie plays to write up in reviews for English classes; evolution-inspired answers to write on tests if a passing grade is expected; and by-and-by, marriage to a nonmember classmate.

The parents were the real backsliders in the first place for sending their children to a non-Adventist school; but it's too late now. The young person has become a full-fledged backslider. Talk up our own schools to every Adventist young person in public school, and do everything in your power to get him into one of our schools. But if it is too late for that and he is now grown up (or growing up) in the world, he is still not beyond reclamation.

A person brought up as an Adventist never forgets his faith completely. Even though he doesn't live it there is almost always a respect for the truth, and he will even argue its merits with a worldling. Young people are not hard to win back. Don't argue with them; don't scold them; don't even admonish them. Just let them know you have confidence in them and hope someday they will return. Urge them not to wait too long. Don't nag them. Assure them that you will not interfere with their present way of life, but that if your help is ever needed and wanted, you'll be glad to help. Such assur-

ance wins a young person back much sooner.

17. *The sick.* I wish I could skip this listing, but I can't. In a large city a lovely, refined woman without malice but *with* emotion softly told the story of her heart-ache: "I was church clerk, and often at business meetings names were voted out of the church and it was my duty to remove them from the records. Little did I realize that someday the same thing would happen to my name. I was stricken with a heart attack, and then followed months of weakness and sometimes fainting spells. It became unsafe for me to leave the house.

"Years later a deacon came to see me, and after putting me through an inquisition, he left, apparently satisfied that I would no more be able to get out, for in a few days a letter came, stating that I had been dropped. I still keep the Sabbath, love the message, and read our literature. I want to be saved and am sorry I can't belong to the church. But it can't be helped; they have to keep their records up to date."

What a tragedy! Yes, some because of prolonged illness have lost track of the church, but even worse, the church has lost track of them. It is a criminal offense against the law of Heaven to drop a member because his body has broken. It is as though a man divorced his wife because after her break in health she could no longer do the housework.

Let us go to these injured and neglected ones and do all in our power to let them know we love them, that we want them on the church books even if they can never attend another Sabbath. Until the church corrects some of these abuses it cannot prosper, for it is under the condemnation of the One who loves the poor, the sick, the widows, and orphans.

(To be continued)

"What Meanest Thou?"

(Continued from page 7)

bone, and with a few men—three hundred to be exact—Sisera's legions were routed. As we measure the exploding population of the globe against the few whose task it is to reach these masses, let us never forget what God can do with a consecrated few.

Be it also remembered that there are legions of angels urging the message of

Christ upon human hearts above and beyond, and often in spite of, human effort. Of this the prophet was unaware in his blind flight. But the God of heaven opened Elijah's eyes and let him see that all of the powers of heaven are deeply interested in man's redemption. Thus the work of God progresses and will progress in the days ahead. Where the human meets the divine, revival fires are kindled. Nor can their flames be quenched except the human relaxes his hold on the divine. The tides of human affairs, like the waves of a gale-lashed sea, dash against the ship of grace. The commandments of men, like an angry wind, tear at the sail of truth. Impending persecution, like an ominous cloud, darkens the horizon. Apostate religionists lurk just beneath the choppy surface like hungry whales ready to swallow us whole. Above the shrieking wind and dashing wave sounds the challenge of the shipmaster: "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." E. E. C.

A Trend of Great Significance

(Continued from page 12)

preachers. Actually a layman very often can do a work that an ordained minister cannot do. When a minister preaches, often the worldling is inclined to say, "Oh, he is *paid* to say that!" That cannot be said about the layman. He is *not* paid to say it. He says it because he has a message from God that must be delivered. And every church member is to be a living epistle, "known and read of all men."

The Lord will "finish the work, and cut it short in righteousness." How? "The final movements will be rapid ones" because the Holy Spirit will be poured out not just upon one man, the preacher, but upon an entire church, organized, spiritualized, and deputized for the holy task of completing God's great work upon the earth.

Fellow minister, What are *you* doing with the laymen of *your* church? What is the trend in *your* congregation? The new year is just upon us. And 1963 will be the Golden Anniversary of the Home Missionary Department of the church. Why not take advantage of this golden opportunity to call for a larger, yes, a vastly stronger, layman's movement in your church in this anniversary year?

PASTOR -- Shepherding the Flock



The Pastoral Program

(Concluded)

HERBERT CHRISTENSEN

Pastor and Radio Evangelist, Texas

The Personal Life



WE SHOULD not feed the congregation husks when there are so many rich, life-giving kernels available. These kernels are in God's Word, waiting for us to discover and examine them. To be able to seek them out and grasp them

we must be prayerful, diligent students.

Only when we have really learned to commune with our God in prayer and in the study of His Word, when we have turned the searchlight inward, will we catch a glimpse of what it means to be the shepherd of the flock.

When Moses lived in Egypt he had full confidence in himself and was sure he could deliver Israel. But what a failure he was when he tried! After forty years of communion with God in the land of Midian while herding sheep, he was not so sure, nor was he willing then to attempt the task. He hesitated. He now felt a holy sense of the sacredness and the greatness of the task God was placing on him, to be leader of His people. Yet Moses did not have a full, true sense of what God could do through him. Hence his prolonged hesitation.

As preachers, we need to learn from his Source of learning, as he eventually learned. Also, we must saturate our hearts and minds with the water of life that flows out of the living fountain of God's Word. This is one of the pastor's great personal needs.

Turning from the pastor's personal study program, let us consider his pastoral program for the church. This concerns all the

members of his flock. Daniel Laird wisely said, "To handle yourself, use your head; to handle others, use your heart." A pastor must work for others with a warm heart.

Thomas Carlyle said, "A great man shows his greatness by the way he treats little men." Another has declared, "You can give without loving, but you cannot love without giving."

Visit the Homes of the People

If, as preachers, we want to build a strong Sabbath morning program, it is necessary to visit the people in their homes. If we do this, meanwhile keeping our eyes and ears open, we shall learn what the people need. A sense of that need, kept before us, will give direction to our sermon preparation for public ministry.

While the home is a sounding board, it is most unethical and unkind to take public advantage of the fact by using the pulpit as a sniping nest from which the congregation must take our barbed arrows while we remain in our defense position.

Every sermon you preach, every article you write, may be all true; but one drop of gall in it will be poison to the hearer or the reader. Because of that drop of poison, one will discard all your good and acceptable words. Another will feed on the poison; for he loves such harsh words. He follows your example, and talks just as you talk. Thus the evil is multiplied.—*Gospel Workers*, p. 375.

No castigation or scolding of the people or the giving of dictatorial edicts will help them. We must refrain from doing any of these. Visitors in the congregation would not understand the motive, and from there on would lose their confidence in, and re-

spect for, the preacher and his ministry. How sad it is that sometimes this has occurred!

In kindness, tenderness, and with tact we must do our work, bringing light and hope to erring men and women. There is a time and a place for every work. A pastor's heart must be large and kind, sympathetic, understanding, and approachable, for it is better that the members of his flock open their hearts to him than to others. No one will open his heart to another until he feels sure he will receive love and sympathy and that his burdens will be prayerfully considered. Only as we know what the problems of our members are can we minister to them.

Those who present the eternal principles of truth need the holy oil emptied from the two olive branches into the heart. This will flow forth in words that will reform but not exasperate. The truth is to be spoken in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is His work.—*Ibid.*

Many in our congregations are desperately in need of spiritual counsel and guidance and prayer. Unless the pastor visits among the members of his flock he will not be aware of that need. Do not unburden your heart to them; only for them. You and your God are big enough to carry your own burdens. That is why you are chosen as the pastor.

When I visit I carry my Bible with me, but I seldom read my own in the homes of the people. I take their Bible, if possible, and read carefully chosen passages from it. This links the people to the Book that remains at home with them. This may seem a small thing, but it is a strong psychological factor upon which we may capitalize in our visiting program. When the preacher leaves that home, the persons visited take their own Bible and place a bookmark in it, that they may easily find the passages read. They re-read these, many times.

Each day before going visiting, not knowing what that day may bring, I select a passage of Scripture to build around and give direction to the visiting of the day. Sometimes it is used, sometimes not, but it is an arrow in the quiver, ready for use. Thus with God's Word I guide the visit along desired lines.

The pastor should steadfastly refuse to make his first visit to any member of his congregation a campaign or a money visit. He should want them to know that he does not come only when he wants a material

gift from them for the church. He should make this first visit demonstrate that he wants fellowship and understanding with them, that he wishes to bind them more closely to God and the church, and that he is in that church to lead them in God's way, and to help them find and observe God's truth fully. Rarely, practically never, will there be a lack of response.

Wherever possible, do not leave a home without praying with the family or at least with the individual most concerned. How it thrills them all when father, mother, and children are specifically named in prayer! Seemingly a small matter to practice, it is nevertheless vital.

When we follow this program, the Sabbath morning sermon and the prayer meeting will mean much to the people and the pastor.

There are some visits that of necessity are urgent, and they should never be postponed, such as visits to the discouraged, to those needing immediate help, and to the sick. NEVER PUT THESE OFF. Often, late in the night, when I was weary after a full day, I have gone across a large city in response to a call for help, and the effort has paid off richly. Otherwise, in the interest of time and the conservation of means, it is well to group our visits for the day in the same section of our territory.

Concerning the matter of visiting the people, we are instructed:

The duties of a pastor are often shamelessly neglected because the minister lacks strength to sacrifice his personal inclinations. . . . The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls. Those who have manifested a desire to become acquainted with the principles of our faith should not be neglected, but thoroughly instructed in the truth. . . . But many ministers dread the task of visiting; they have not cultivated social qualities, have not acquired that genial spirit that wins its way to the hearts of the people.

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Those who seclude themselves from the people are in no condition to help them. A skilful physician must understand the nature of various diseases, and must have a thorough knowledge of the human structure. He must be prompt in attending to the patients. He knows that delays are dangerous. . . . As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much more important than that of the physician as eternal life is more valuable than temporal existence.—*Ibid.*, pp. 337, 338.

The Preaching Program

We should give earnest study to our Sabbath morning program. Do not wait until Friday morning and then wonder, "What shall I preach on tomorrow?" It is well to have the Sabbath morning program planned ahead for six or eight weeks or more. Of course, such a plan may be flexible.

What *shall* we preach on Sabbath morning? The doctrines have made Seventh-day Adventists of the people; these same doctrines, understood, believed, and practiced, will keep them so. If we will study diligently, we shall find hundreds of angles from which to preach these precious doctrines. Doctrinal sermons can be made deeply spiritual and inspiring. The doctrines can again and again be made to live, and to move the listeners mightily. Preach them in the light of Calvary, and in the framework of some of the problems you meet in the homes. It is surprising to find how many hearts long to hear these truths as they may be applied to their own lives.

The one and only great doctrine of the Bible is that of the love of God manifested in His gift of Jesus Christ to save men. All other so-called doctrines are but different angles of that great truth. It is well for us to preach them in that setting. These make wonderful Sabbath morning sermons. "Other foundation can no man lay than that is laid" (1 Cor. 3:11).

I suggest that we throw away certain used sermon outlines. We should build up new ones from personal study and experience, and see what vitalizing power there is in them for ourselves and for our congregations. Do not throw good *ideas* away, but develop them afresh and build anew around them. Old outlines grow stale sooner than we realize. Approach ideas from new and various angles. Truths that have new meaning will be fresh and inspiring to the congregation. The secret of a really stirring Sabbath morning sermon is *Bible study*.

The Activities of Our Members

One very important phase of the pastor's work is to see that every member has a missionary program of his own for others. Not all members can do the same kind of work, but "so vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service."—*Testimonies*, vol. 9, p. 47.

A soul-winning member not only is an asset to the church and the pastor, but also his own heart is bound more firmly to God and the church. "Every one, to the extent of his talent and opportunity, is to fulfill the Saviour's commission."—*Steps to Christ*, p. 85.

Therefore, every member should be included in a well-directed missionary program. Missionary leaders should be trained. This part of the pastor's duty must not be neglected. The work of the church is too great for one man alone. In counsel with his church board or missionary council, the pastor should select key persons to assist him in soul winning, and should *train* them for that work. A good method is to take them, judiciously, with him in his visiting. Every pastor should conduct several Bible studies regularly week by week, and to these he may take these assistants, varying the personnel from time to time. Also, training classes in different phases of missionary work may be conducted for the benefit of these assistants, who will enable the pastor to do a larger work himself.

Remember, David could not fight in Saul's armor. Each must be himself in this work. The smooth stone was guided because he who wielded the sling came in the name of the Lord of hosts. If the pastor is consecrated, as David was, God will likewise direct his efforts, as smooth stones, to their mark. Then, when the Chief Shepherd shall appear, the faithful undershepherd will receive his own crown of glory in seeing the fruits of his labor in the kingdom of heaven for all eternity.

Real holiness has love for its essence, humility for its clothing, the good of others as its employment, and the honor of God as its end.—Emmons.

BIBLE INSTRUCTOR



The Oxford Group or Moral Rearmament

(Concluded)

LEO HOGENDORP

The Teachings of the Group

THE Group is not a sect. It has no church, neither does it have any members. You cannot belong to the Group. Members from all denominations and even from all non-Christian religions are welcome to participate in the activities of the Group. No transfer of membership is necessary, for the aim of the Oxford Group is to change the world by changing the individual. "One man changed. A million changed. A nation changed. That is the program of the Oxford Group."—FRANK BUCHMAN, *Remaking the World*, p. 20.

This change can be attained by following the teachings of Christ in His Sermon on the Mount, summarized under four heads, called the four absolutes: Absolute Honesty, Absolute Purity, Absolute Unselfishness, and Absolute Love.

It furthermore advocates four practical spiritual activities:

1. *The Sharing* of our sins and temptations with another Christian life given to God, and to use Sharing as Witness to help others, still unchanged, to recognize and acknowledge their sins.

2. *Surrender* of our life, past, present, and future, into God's keeping and direction.

3. *Restitution* to all whom we have wronged directly or indirectly.

4. *Listening* to, accepting, relying on God's Guidance and carrying it out in everything we do or say, great or small.—Layman with a Notebook, *What Is the Oxford Group?* p. 8.

What does the Group mean by "Sharing"? We will let them answer for themselves:

Sharing of sins as practiced by the Oxford Group is sharing in the ordinary sense of the word; in plain language it is telling, or talking over, our sins with another whose life has already been sur-

rendered to God or, if we have already surrendered, assisting others to surrender by openly—as we are guided—laying our past sins or present temptations alongside theirs, so that they may be able better to recognize and bring to light these sins which have stood between them and God.—*Ibid.*, p. 27.

Telling our sins to a practising Christian, as we would tell our physical symptoms to a medical practitioner, enables us not only to find the cure for our spiritual sickness but find out how to take on a new lease of spiritual health.—*Ibid.*, p. 29.

The Oxford Group believes, and rightly, that once we have shared our sins with another Christian and surrendered them to God our sins are best forgotten.—*Ibid.*, p. 22.

It is this "sharing" that is most criticized by those that do not belong to the Group:

The act of sharing offers not only a possibility but a probability of danger. Under the stress of the group situation false emphasis is undoubtedly given to past occurrences. . . . One sharer confesses a vague attitude of pride and seems proud to have located the danger. Another has had such tempestuous sex thoughts that he must recount them publicly. The repetition of these affairs in some instances resembles boasting rather than confession, and in nearly all instances gives a status to trivial matters that is not warranted. The stories begin to take on more and more of the spectacular. This gathers momentum and even a guided chairman cannot stop it.—DOUGLAS J. WILSON, "A Critique of Buchmanism" in *The Christian Century*, Aug. 23, 1933, pp. 1060, 1061.

We have no controversy with points 2 and 3 of the four practical spiritual activities, but we do with point 4, which speaks about "listening" and "guidance." We will let the Group explain for themselves what they mean by these terms:

A Quiet Time with the Holy Spirit every morning before the "daily toil and common round" of the world commences will put us in the right key for the day. These early morning Quiet Times in

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which God impresses on our minds His counsel become living spots in the routine of ordinary life. The Oxford Group advocates our use of a pencil and notebook so that we may record every God-given thought and idea that comes to us during our time alone with Him, that no detail however small, may be lost to us and that we may not shirk the truth about ourselves or any problem, when it comes to us."—*What Is the Oxford Group?* pp. 67, 68.

The importance of listening is most clearly brought out in the words of Frank Buchman himself:

When man listens, God speaks. When man obeys, God acts. The secret is God-control. We are not out to tell God. We are out to let God tell us. And He will tell us.

The lesson the world most needs is the art of listening to God. . . .

Anyone can hear the words of the Lord."—*Re-making the World*, pp. 35, 36.

For this point of their teaching the Group has also received the most vehement criticism:

"Guidance," with the mind entirely relaxed, and surrendered, is dangerous. . . . Buchman's definition that religion is a matter of the will is wrong. When God renews man, He renews his intellect as well as his emotional life and his will. Nor has God given us our intellect to set it aside. . . . Dr. G. H. Stevenson, a Toronto physician, wrote in *The New Outlook*, "The hallucinatory 'voices' of the mentally ill, the spirit voices of our spiritualist friends, the 'guidance' of the Oxford Group, are as closely related as children of the same parents, and the parents of these three unusual children are a sensitive, emotionally unstable personality in union with the longing for happiness in some other world than the one God has given us."—J. K. VAN BAALEN, *The Chaos of Cults*, p. 265.

We are the only creatures in this world that have been endowed with a mind. We have a sacred duty to develop that mind. God allows us even to make mistakes in order to learn our lesson of life, just as we allow our children to fall in their effort to learn to walk. Just as we like to see our children become independent, so does God like to see us take the initiative. We may certainly count on His help when we have reached our extremity, and He sometimes

does help, but very often He does not interfere. Will we then have to conclude that He is not leading us any longer? Surely not, for He is guiding us continually, even in those instances in which we are apparently left alone. As a wise parent He does not always give us the answer to our problems or the helping hand in our stumbling, for He is interested in seeing us exert ourselves and develop the resources He has given us. But the Group has carried this matter of "guidance" to extremes, as can be seen in the words of Professor Spoerri former Rector of Zürich University, who is a staunch supporter of the Group:

But what Frank Buchman has given us today is the truth that *every ordinary person can be inspired by God*. This is new in history. Think what it means for history that *every single person, worker, factory owner, professor, student, woman, can receive guidance from God*. This is the beginning of a new epoch. I am a historian. I have studied the new beginnings throughout history, and here is a new beginning that has never happened before.—Quoted in Geoffrey Williamson, *Inside Buchmanism*, p. 174. (Italics supplied.)

That far will Buchmanism go in its belief in "guidance." What will be the end of the conflicts if everybody would believe himself to be inspired? There would be more conflict and bloodshed than ever before, and more bigots than the world has ever seen. Professor Spoerri may know history, but he evidently does not know human behavior. God forbid that all men will get the idea of being inspired!

Means of Propaganda

The chief means Buchmanism has of propagating its beliefs is through the "house parties." A house party is an informal gathering of members of the Group to which visitors are invited. A lunch or dinner may be served during which they share their Christian experiences with each other. This witnessing results in the conversion of visitors. These parties later developed into the large gatherings of world assemblies held at the various centers of the Group. However, they are in principle still the same house parties, though carried on in a more organized way. The spirit of informality is still maintained as much as possible, which makes it easier for outsiders and especially nonreligious people to join the members. Most of these gatherings are held in the mansions of the rich or in the ballrooms of first-class hotels so as to attract

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SHEPHERDESS -- Her Vital Partnership



Pastoral Entertaining

MIRIAM HARDINGE

Minister's Wife, Newbold Missionary College, England



ENTERTAINING in the minister's family is different. The minister's wife is often called on to entertain at short notice. She must prepare meals for visiting ministers and conference officials and often there is little time for these between-meeting meals. She must, therefore, plan ahead and organize well. Her budget is limited and demands on her hospitality many, so she entertains simply. In this she sets a good example.

Sabbath Dinner

Plan for easy preparation on Sabbath. Do all you can on Friday.

Set the table before you go to Sabbath school.

Have your husband take care of guests' wraps, et cetera, while you go ahead with meal preparations.

Leave the talking and social visiting—go ahead quietly and efficiently with meal preparations.

It helps to make a list of the things you have to do, and check off as you take care of each item.

Unexpected Guests

Make them feel welcome.

Let them help you if it does not fluster you to have a stranger in the kitchen.

Always keep something on your shelves that you can turn into a satisfying meal at short notice—noodles, spaghetti, soups, canned fruits and vegetables, et cetera.

Have two or three menus of easy-to-get, simple meals that you know from experience you can turn out in minutes if necessary.

Seating Guests

Seat your husband at one end of the table,

yourself at the other. Lady guest of honor on your husband's right, gentleman guest of honor at your right.

Serving

Ladies first, please and always! Even the General Conference president is served after the lady guests.

Clear the table of used plates and silverware, dishes, hot pads, et cetera, and replenish water if necessary, before serving dessert.

And need we mention immaculate table linen, shining silverware, and speckless plates!

Sharing Church Guests

Don't monopolize the entertaining if others in the church like to take their turn, but if your minister guest has another appointment in the afternoon, you had better take care of the meal yourself unless you are certain they can get him to his next appointment on time.

Overnight and Weekend Guests

A guest room is wonderful to have, but usually we have to substitute. Here are some suggestions:

1. Arrange the study or den so that it can be turned into a guest room.
2. Give up your bedroom while you camp in in the living room or children's room.
3. Have the children give up their bedroom (but do keep them out of it while it is so occupied).

Some Points to Remember

1. Be sure the bed linen, blankets, and bedspreads are clean.
2. Provide bathroom linen, and don't forget to point it out to the guest (and to your children!).
3. Do remember to provide your guest with a

drinking glass for his use in the bathroom. He will appreciate this.

4. Set out some papers and books that he will enjoy reading before going to sleep or on arising.
5. Do let your guest have time to unpack and rest after his journey.
6. Be considerate of his program and do not detain him when he needs to rest or study by himself.
7. Don't be offended if your visiting minister shows a preference to stay at a hotel. Many do.
8. Before he retires, casually mention the time

you are serving breakfast and acquaint him with any bathroom plans you may have. Tell him, for instance, "We have another bathroom downstairs, so you can be free to use this one whenever you like," or "John and I will be through with the bathroom by seven-thirty. Would you care for me to knock on your door?" or "We are serving breakfast at eight-fifteen. When would you like to have the use of the bathroom?"

9. A lady guest usually appreciates the offer of an iron and ironing board, especially in summer.

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ister Team for Church Revivals*—May
Haddad, A. A.—*"Somebody Hath
Touched Me"*—March
Hadley, I. R.—*The Fable of the Fish-
bowl*—Nov.
Hannum, H. B.—*Music and Worship in
the Church*—Aug.; *Music for Wed-
dings*—Nov.
Hardin, Mrs. J. R.—*A Shepherdess'
Talents*—Sept.
Hardinge, Miriam—*The Minister's Wife
and Her God*—May; *Pastoral Enter-
taining*—Dec.
Hawley, D. A.—*Meditation: A Lost*

Art—Oct.
 Henderson, G. L.—The Singing Evangelist and Visitation—July
 Hicks, H. H.—Through the Years—Aug.
 Hilliard, J. F.—Light for the New Year—Jan.
 Hogendorp, L.—The Oxford Group or Moral Rearmament—Nov.; Dec.
 Holley, W. R.—Caring for the Surrendered Ones—Aug.
 Horn, S. H.—With the Seminary in Japan—July
 Howard, Muriel M.—“The Truth Must Not Be Muffled Now”—April
 Hyde, W. T.—Great Words of the Bible—Feb.; March; April; May; June; July

I

Iles, R. H.—An Indispensable Element in Worship—April

J

Johns, A. F.—The Presentation of Ezekiel 38 in Evangelism—Aug.; Sept.
 Johnson, Robert M.—*The Growing Minister*—Aug.

K

Keith, W. J.—Pastoral Direction in Church Life—July
 Keough, G. D.—The Cleansing of the Sanctuary—Jan.
 Kleuser, Louise C.—The Days of Our Years—Jan.; Candles in the Night, No. 5—Jan.; *Prayer's Deeper Secrets*—Jan.; Statistics Are Revealing!—Feb.; *Inspiring Devotional Programs for Women*—Feb.; *Devotional Programs for Adult Groups*—Feb.; *The Christian Family Baby Book*—Feb.; *The Healing Ministry in the Church*—March; *Faith Healing: Fact or Fiction?*—March; *The Mennonites in Indiana and Michigan*—March; Candles in the Night, No. 6—April; *The Patriarchal Age*—April; *You and Your Grief*—April; *The Protestant Reformation*—April; *Jeremiah*—May; *Anabaptism in Flanders*—May; Candles in the Night, No. 7—June; *Three Churches and a Model I*—June; *The Book of Jeremiah*—July; The United Church of Christ—Aug.; *The Book of Revelation*—Aug.; *Effective Reading for Special Days*—Aug.; *Adventures in Other Lands*—Oct.; *Arranging Flowers for the Sanctuary*—Nov.; *Leading Little Ones to Jesus*—Nov.; *Happy Moments With God*—Nov.; *To an Evangelist*—Dec.

L

Lamp, H. C.—Evolution and the Character of God—Nov.
 Leiske, A. A.—An Aggressive Conference Evangelistic Program—Nov.
 Loasby, R. E.—Great Words of the Bible—Jan.
 Lockerbie, Jeanette W.—And Sarah Packed!—Oct.
 Lowe, H. W.—Swallowed by Affluence!—Jan.; Ghetto-minded—Jan.; An Hour Choosing Hymns—Feb.; “Narcissistic Preoccupation”—Feb.; Manipulated Texts—March; Machinery or Mission—April; Hymn Singing as Part of Our Worship—May; *Ancient Israel: Its Life and Institutions*—May; De-emphasizing Statistics—May; Inspiring Statistics—May; Thoughts on Bible Emphasis Year—June; *Darwin, Evolution, and Creation*—June; Human Derelicts—June; Trends in These Terrifying Times—July; *Seventh-day Adventist Bible Students' Source Book*—July; Ministerial Enrollments—July; When Christians Disagree—Aug.; *The Incomparable Book*—Aug.; Who Am I? or Whose Am I?—Aug.; “The Communion of Saints”—Sept.; *Commentary on the Epistles of James, John, and Jude*—Sept.; *The Holy Spirit, His Gifts and Power*—Sept.; We Can't Have It Both Ways!—Sept.;

Adrenalin Addicts—Sept.; *Money and the Church*—Oct.; Think Deep, Work Fast—Oct.; Tobacco Clinics—Oct.; 300th Anniversary of a Great Puritan Bible Commentator—Nov.; Those Strong Guiding Hands—Nov.; A Worshiping Preacher—Nov.; A Good Grammar Workshop—Dec.

M

Mansell, D. E.—The Office and Ministry of the Angel Gabriel—May; June
 Manzano, D. R.—Called of God—Nov.
 Marter, E. W.—Your *SDA Bible Dictionary*—May; *The Evangelical Doctrine of Law*—Aug.
 Mathers, M. E.—The Basis for Real Decisions—Feb.
 Mattison, O. O.—“What Is Thine Occupation?”—May
 McDowell, L. K.—Some Books I Can Recommend—April
 McFarland, J. W.—A Physician and Minister Team for Church Revivals—May
 Moon, R. D.—The Act of Public Worship—Dec.
 Moore, P.—Freedom From Fear—April
 Moulds, L. G.—Great Words of the Bible—Aug.
 Munson, H. A.—Outsiders—May

N

Neufeld, D.—An Examination of the Claims of the Sacred Name Movement—Oct.; Nov.

O

Ochs, W. B.—“Be Still, and Know That I Am God”—June
 Odum, R. L.—The Breaking of Bread in Acts 20:7-11—April; *Jesus Came Teaching*—April
 Oliveira, E. D.—True Greatness—May; “I Was Too Busy”—Aug.
 Olson, A. V.—The Incarnation and Nature of Christ—Jan.; The Marriage of the Lamb—Sept.; The Judgment in Heaven—Nov.
 Oosterwal, G.—Cargo Cults and Seventh-day Adventism—Oct.

P

Petersen, H. W.—“What You Dare to Dream, Dare to Do”—Jan.
 Peterson, F. L.—“That They All May Be One”—Feb.
 Phipps, B. H.—Birds of the Bible—Nov.
 Pierson, R. H.—Confidence Among Brethren—Feb.; March; Forward Evangelism in South Africa—July
 Price, E. B.—How to Work for Jehovah's Witnesses—April

R

Ray, H. C.—Sabbathkeeping in Our Medical Institutions
 Read, W. E.—Do We Owe a Debt to the Jews?—March
 Reiner, E. W.—The Path of Truth—Dec.
 Rhoads, J. H.—“Unto the High Place”—April
 Rice, H. E.—This Is My Prayer—March
 Richards, C. T.—Some Books I Can Recommend—July

Richards, H. M. S.—A Word to Fellow Workers—July
 Robertson, E. H.—The Bible in the Young African Churches—June
 Ruhling, R.—*The Papal Princes*—Feb.

S

Schubert, W.—What Is Expected of a Preacher?—Jan.; The Miracle of Love—Feb.; Soul-winning Laymen—Feb.; Christ's Challenge to Work for the Jews—April
 Scragg, W. R. L.—Preacher, Meet Your Congregation!—Sept.
 Senecal, W.—Cooperating With Ministerial Associations—Sept.
 Seton, B. E.—Study the Books!—Aug.
 Sherman, W. R.—Peace in a Perplexed World—Sept.
 Shuler, J. L.—How God Prepares a Minister—Jan.; A Message for You—Oct.
 Sibley, D.—“Physicians of No Value”—July
 Sitompul, P.—Large Baptism in Menado, North Celebes, Indonesia—Jan.
 Smith, R. L.—We Don't Make the Rules—April
 Smith, W. M.—“I Believe in Jesus Christ . . . Born of the Virgin”—June
 Steck, L. G.—Conservative or Contemporary Church Style—April
 Stevenson, G. S.—Developing Indigenous Leadership—July
 Stimpson, O. L.—A Unique Retirement Service—Oct.

T

Thrower, A. B.—“But by the Grace of God”—Dec.
 Tippet, H. M.—Knowing Our Bible—June; Losing Contact With God—July; *Music in My Bible*—July; Planning and Expecting—Aug.

U

Unger, F.—Teamwork in South West Africa—Oct.
 Utt, R. H.—*By Faith Alone*—Oct.; Open Mind or Lack of Judgment?—Nov.

V

Van Dolson, L. R.—Discussion Techniques in Evangelism—March
 Vick, E. W. H.—A Plea for Theological Seriousness—Sept.; Oct.

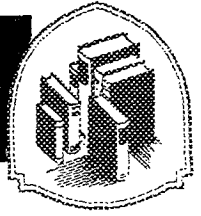
W

Walter, E. K.—A Parable on Evangelism—Jan.
 Walther, D.—Rare Acquisitions to Andrews University Library—Aug.
 Watts, R. S.—Islam, Our Greatest Challenge—Feb.; March; *Facing the Unfinished Task*—May
 Weeks, H. B.—“Breakthrough” Opportunity for Your Church—Feb.
 White, E. E.—“Is Any Merry?”—Feb.; The Song of Saints—Sept.; Oct.
 White, J. Ina—*This Faith We Live By*—Jan.
 Williams, A. Ruby—Lessons From Bible Lands—July
 Wilson, R. A.—The Pastor and Personal Visitation—March

Your Loose-Leaf Ministry Index

Each year we carry an annual index in our December issue. This is not identical with our more detailed *Complete Index* 1928-1961. In order to keep the latter up-to-date we plan to make available each four years loose-leaf pages for insertion in the *Complete Index*. In this way we shall continue the December index for readers without the *Complete Index* 1928-1961, and in the fourth year from 1961 onward insertion pages will be available for the larger volume. H. W. L.

BOOKS -- For Your Library



Time Out: Daily Devotions for Young People, compiled and written by Al Dyrand, Zondervan Publishing House, Grand Rapids, Michigan, 1962, paperback \$1.00, cloth \$1.95.

This is the third printing of this daily devotional book for teen-agers, young people, and young adults. The paragraphs are short, but challenging in thought and illustrations. They are designed to speak to the heart of youth, not only confronting them with the claims of Christ in their lives but also encouraging them with the promises and strength of the Holy Scriptures. The Scripture translations used with many of these selections are from the *Amplified New Testament*, the Berkeley Version of the Holy Bible, and Norlie's *Simplified New Testament*. This surely would not take the place of our own daily devotional books such as *Our High Calling*, by Ellen G. White, and the one especially prepared for our juniors, *Begin Today With God*, by Miriam Hardinge. However, *Time Out*, for \$1.00, would make a good addition to the worship program of our youth. It could be used as an incentive gift book in a youth program. ANDREW FEARING

Flowers of the Holy Land, Bertha Spafford Vester, Hallmark Cards, Inc., Kansas City, Missouri, 1962. Distributed by Doubleday and Company, Inc., Garden City, New York, 64 pages, \$2.00.

This is an unusual little book, artistically produced, written around a fascinating person with a romantic and exciting story. It would make a delightful Christmas gift.

Field Marshal Lord Allenby, who knew Mrs. Vester in Jerusalem, says this in his foreword: "A Lover of Nature; a Botanist; an Artist, with the eye for line and colour, Mrs. Vester has given us a very beautiful work. I have had, more than once, the good fortune to see the Miracle of Spring in Palestine; and these illustrations recall, vividly, the splendour of that season."

Lowell Thomas calls Mrs. Vester "My Most Remarkable Character" and in a dozen delightful pages does a gripping biographical story in which he says: "In my time I have met many remarkable personalities, but Bertha Vester is one of the few I have ever envied."

Norman Vincent Peale pays glowing tribute to this "Mother of Mercy" and says: "Without doubt she is one of the most remarkable human beings I have known."

Her father, Horatio Spafford, a prosperous Chicago lawyer, after a series of family tragedies, went with his wife and three-year-old Bertha to Jerusalem, where they did social uplift work, winning

everyone's confidence. Little Bertha, with enchanting ways and russet hair, captivated everyone, and was adopted into a Bedouin tribe as "Murtha."

Through World War I, with starvation and disorganization, with six children of her own, soup kitchens feeding 2,400 people daily, bitterness, bloodshed, and . . . you really should read Lowell Thomas' story!

This little book surrounds a woman's life—she is now 84 and still in Jerusalem where she has lived for 80 years—and reveals one of her artistic outlets. Her wildflower watercolors are exquisitely done, each with a brief description.

Mrs. Vester has written an autobiography, *Our Jerusalem*, and is now completing another book. Between times this vital octogenarian manages a hotel and raises funds for her charitable enterprises. She must be one of the most venerated figures in the Holy Land.

H. W. LOWE

Bunyan's Christiana's Progress, simplified by Clara E. Murray, Baker Book House, 84 pages, \$1.50.

Christiana's Progress, generally published as Part II of *Pilgrim's Progress*, was written and published almost forty years later. *Christiana's Progress* is the story of the pilgrim's wife and her children as they left the City of Destruction, following the same route to the Celestial City. This is a classic, an allegory with charm and quaintness. It would make a delightful gift for adults and older children.

LOUISE C. KLEUSER

Comprehensive Index to the Writings of Ellen G. White, Pacific Press Publishing Association, Mountain View, California, 1962, 3 volumes, \$37.50. (A special prepublication price of \$31.50 will be in effect until the completion of volume 3 in March, 1963.)

In 1926, eleven years after the death of Ellen G. White, an 865-page *Index* to her writings was published by the Pacific Press, and for over three decades this volume has proved of value to the Spirit of Prophecy students. However, this early *Index* has become increasingly inadequate as twenty or more new Spirit of Prophecy volumes, consisting of materials drawn largely from Mrs. White's manuscripts and her periodical articles, have appeared since the 1926 *Index* was published. Besides, the size of the *Index* limited the number of entries the book could contain. As *Index* users well know, the search for a desired passage often proved frustrating; the remembered word of the passage

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did not prove to be the same key word chosen by the indexer.

Thus, in response to many requests, the White Trustees began the preparation of a new *Comprehensive Index* in 1954. Robert L. Odom, an experienced minister, editor, and administrator, was chosen to head the project, and thirty others have had a part in the preparation. It was hoped that the formation of the manuscript could be completed in four years, but the tremendous task actually demanded six and one-half years. The considerable expense involved in preparing the manuscript has been borne by the General Conference, the Ellen G. White Estate, and the Pacific Press, and is not reflected in the price of the books.

In order to avoid the limitations of the 1926 volume and to make the new *Index* truly adequate, the White Trustees refrained from determining in advance the size of the finished work. The resulting three-volume set, with over 3,200 pages, has approximately seven times the content of the former *Index*. Ellen G. White volumes published up to and including 1958, plus the "Ellen G. White Comments" quotations found in the Supplement to the *Seventh-day Adventist Bible Commentary*, are indexed in the new volume.

The set is attractively and durably bound in pyroxylin-impregnated buckram. Volume 1, already published, contains a Scripture Index and the topical entries under letters A-F. Volume 2 continues with letters G-Q, inclusive. Volume 3 has the topical entries under R-Z, the Quotation Index, and the Appendix. The Quotation Index includes several hundred of the most helpful, inspiring, and beautiful statements to be found in this rich mine of spiritual truth. In the Appendix are to be found such useful items as a glossary of words that have become either obsolete or changed in meaning during the years since they were used by Ellen White, and a list of people and places not well known today, with explanation. Other features are "Helpful Points in the Interpretation and Use of the E. G. White Writings" and a comprehensive list of Ellen G. White books, giving the date of publication.

Volumes 1 and 2 of the new *Index* are now available. It is planned that volume 3 will be ready for delivery about March 1, 1963.

Surely it is in the providence of God that as the end of all things earthly draws near, the prophetic

messages of encouragement and reproof given to the remnant church are, with the aid of the new *Index*, now available for careful study as never before.

RICHARD H. UTT

Sangster's Special-day Sermons, William E. Sangster, Abingdon Press, Nashville, Tennessee, 160 pages, \$2.50.

These sermons are the last work of William E. Sangster, who for many years was an outstanding Methodist minister in England. He was also an eminent author, writing more than a dozen books. This present one was sent to the publisher only a day or two before he died. We understand that he spent the last weeks of his life correcting and revising these sermons. The messages here are planned to be used specifically for special days and seasons, such as Christmas, Lent, and Trinity Sunday. Nevertheless, they deal with a variety of questions and spiritual truths that meet the common experiences of everyday life. It is not a deeply theological book and yet it contains innumerable sermon ideas, devout truths, and human-interest stories. His sermons on the year's end and the new year's beginning contain substance. There are seventeen messages in this book. Dr. Sangster says: "We claim for Christ that—as God—He meets every human need. He comes from the highest and He comes all the way. He meets us where we are."

ANDREW FEARING

The Oxford Group or Moral Rearmament

(Continued from page 36)

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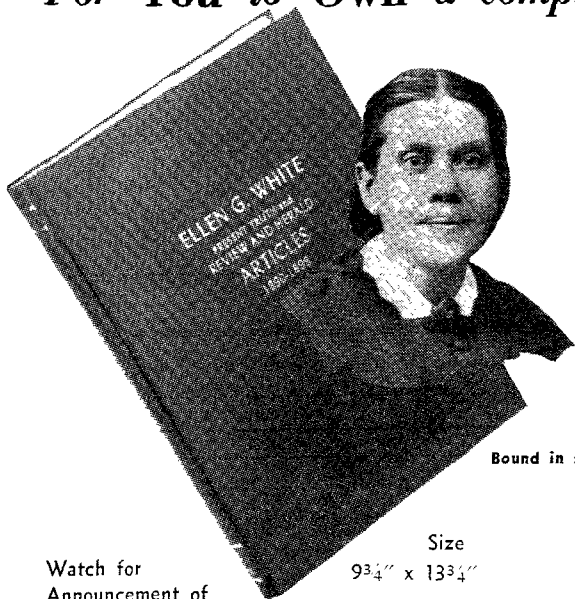
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NEWS -- From Current Journals



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

SHREWSBURY, ENGLAND—Four churches in Wales have been offered \$700,000 if they unite. Sir Davis James, a Welsh-born millionaire, offered the gift to the four non-Anglican denominations in Wales—Baptist, Congregational, Presbyterian, and Methodist. At first he required that the churches be united within a year; recently, he has raised the qualifying time to 10 years. Leaders of the four religious bodies said here that they would confer with ministers and lay leaders before meeting again to study Sir David's offer.

FRANKFURT, GERMANY—Dr. Paul J. Tillich, widely known American Protestant theologian, was presented here with the 1962 Peace Medal of the West German Booksellers and Publishers Association. The presentation was made at ceremonies in historic St. Paul's church in connection with the International Book Fair. The main speaker was Lutheran Bishop Otto Dibelius of Berlin, who hailed the 76-year-old German-born theologian, who emigrated to the United States after Hitler came to power, as the "spiritual caretaker of this divided world."

NEW YORK—The first Jewish encyclopedia compiled in the U.S. in more than a quarter of a century was published here by Behrman House. Entitled *The New Jewish Encyclopedia*, the 541-page volume covers Jewish history and traditions from the time of Moses to the most recent Israeli elections—a span of more than 3,500 years. Ten years in preparation, the new work attempts to focus attention on the role Jews have played in their own culture and that of the countries in which they lived. Profusely illustrated, the encyclopedia contains the earliest known pictures of Jews in ancient wall paintings from Babylon and Egypt, as well as photographs of the Nazi concentration camp horrors and the founding of Israel. The illustrations, gathered from around the world, depict Jewish life through the centuries.

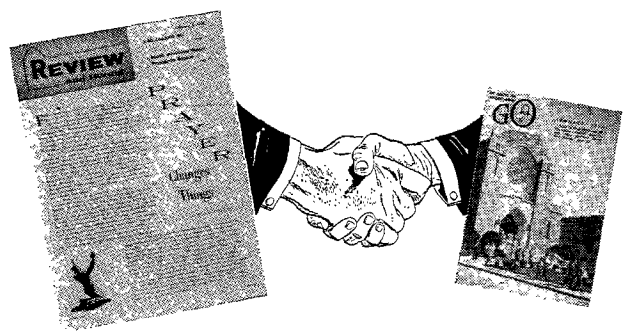
NEW YORK—Representatives of the Protestant Council of the City of New York and the New York World's Fair signed an agreement here providing a site of more than 76,000 square feet for a Protestant pavilion at the 1964-65 exhibition. To be called the Protestant Center, the pavilion will be located on the Avenue of the Americas, be-

tween the main entrance to the fairgrounds and the Unisphere at the heart of the fair. The center's theme will be: "Jesus Christ—the Light of the World." This was the theme for the World Council of Churches' Third Assembly at New Dehli, India, in 1961. Included in the pavilion will be exhibits sponsored by major Protestant denominations and related organizations.

PHILADELPHIA—Publication of the first Bible ever translated directly from the Hebrew into English will begin on January 28, 1963, when the Five Books of Moses, also known as the Torah or Pentateuch, will be issued here. The first installment of the translation of the entire Hebrew Bible, which is not expected to be completed before 1970, was announced here by Dr. Harry M. Orlinsky, editor in chief of the committee of seven leading Jewish Bible scholars who worked for eight years translating the Book of Moses. Dr. Orlinsky said the aim of the translation was to "render the original Hebrew as accurately as contemporary understanding will permit into modern, readable English, discarding the errors and obstacles which, through misunderstanding or a misplaced traditionalism, have stood between modern man and a clear knowledge of the Bible."

NEW YORK—Archbishop Arthur Michael Ramsey of Canterbury declared here that conversations looking toward possible union between the Anglican Church in England and the British Methodist Church were coming along "very promisingly." "We are working toward a plan," he said, "where Methodists in England will accept the episcopacy and will integrate with us, and yet maintain many of their own particular customs." (The episcopacy, or the acceptance of the historic succession of bishops from the apostles, has been a roadblock in union talks between the Anglican Church and other Protestant bodies.) Dr. Ramsey said that the Anglican Church is also having talks with the British Presbyterian Church that are in the "exploratory stage." Declaring that the Anglican communion was "just a portion of the one holy catholic church," Dr. Ramsey added: "Within that Anglican communion, our lot is cast. But we reach out on either side, striving to build up a unity. And one day God will bring all Christian disciples in the world into a unity of the truth." The Archbishop was making his first visit to this country since his enthronement.

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HARD LABOR NEWSPAPER slaves are not the people who produce them but the people who read them. I could hardly believe it when I read recently that a certain issue of the *Times* contained 409 pages plus two advertising supplements!

Two women at the market checking counter were discussing how they spent their Sundays. One family went to the sea, the other stayed at home because, to use the wife's words, "My husband spends all day reading the paper and drinking beer." Every man to his taste! But liquid entertainment apart, what slavery to have to spend a whole day with a newspaper—even one as good as the *Times*!

Life is largely made up of time and how we spend it. It would do us good to record exactly how we spend one whole day or one whole week of time—sleeping, eating, shaving, dressing, working, talking, golfing, shopping, arguing, reading, et cetera. From that we could estimate the whole thing approximately on a lifetime basis. We have seen it done by some men and it looks astonishing.

A whole day on a newspaper is neither solid entertainment nor profitable employment, neither a good investment nor a wise pastime. For a minister whose primary concern is to save souls in a perishing world, it is mental slavery, and thus a waste of time, which is God-given and strictly to be accounted for.

H. W. L.

MAKING THE SINNER'S MOUTH WATER

CHARLES H. SPURGEON is reported to have said on one occasion, "Today I am to speak to the saints on Christian blessings rather than the sinner's dangers. It will make the sinner's mouth water."

How can a preacher make the sinner's mouth water? Does he thunder about inevitable hell? Does he tirade against the immorality of one man in his church without mentioning his name, creating the impression that the church is an unclean thing? Do the people need more discussion about hell or more about heaven?

It is a fine art to know how to preach so that sinners will cry out, "What must I do to be saved?" Nevertheless, that is what real preaching means, and it can be done only by the empowerment of the Holy Spirit of God.

We are wont to declaim against some phases of the work of America's great hell-fire preacher, Jonathan Edwards, but it might be well for us to read that at the end of his life he said, "I got more results and my people more blessing when I preached on the benefits of the Gospel than when I thundered on hell."

Seventh-day Adventists do not thunder about hell, but there are errors in preaching that can be quite as bad, and we should guard against them. Let us preach on the blessings of faith in our Lord Jesus Christ, and the redeeming love of God manifested in Christ, on the redeeming and enabling grace so freely outpoured on Calvary's cross, and equally freely ministered to us by our great High Priest in heaven. Such preaching lifts the people up to sit in heavenly places with Christ Jesus, and it fortifies the saints in the relentless warfare with evil. When we preach the delectable things of the kingdom, of the joys that are ours and the blessings that are reserved for us in the kingdom to come, we shall make the mouths of some sinners water!

H. W. L.

SINGLE-MINDED CONFUSION

PENTECOST, as it is recorded in the New Testament, does not present a picture of smooth-running machinery. The 120 were sitting quietly pondering recent events, when suddenly supernatural sights and sounds filled the air. Rushing wind, fiery flames, foreign tongues, wonderful works of God—all culminating in the amazed cry: "What meaneth this?" And with it all the contemptuous accusation of the mocker that they had been drinking (Acts 2:13).

Then followed the great sermon that pierced men's hearts and made them cry: "What shall we do?" In quick succession, sounding almost like confusion, followed miracles, signs, wonders, fear, rejoicing, anger, persecution, imprisonment, judgment, communal unselfishness, property and money given to the cause, et cetera.

Suddenly, Ananias and Sapphira open the door and the devil enters. Death strikes and fear grips men. But onward moved the cause, albeit with floggings, imprisonments, warnings, tumults, martyrdom, internal problems, and hosts of unknown and unmentioned difficulties.

Yes, it looks like electrified action, poisoned animosity, craven selfishness, and holy boldness all mixed up together.

But there is this also. The believers "were all filled with the Holy Ghost," and were all drawn together in faith (Acts 2:4, 44).

If it all looks a little like confusion, perhaps we ought to pray for the single-minded confusion that was Pentecost! Churches overflowing come from hearts overflowing with the Spirit of God. The problems of churches besieged by men and women seeking the kingdom of heaven are more inspiring than the problem of cold hearts and empty pews!

H. W. L.