

The **MINISTRY**

JULY

1965

INTRODUCING NORTH AMERICAN DIVISION
MINISTERIAL ASSOCIATION SECRETARIES

—See page 2.





EDITORIAL

Looking

Into the Future

OUR cover picture shows the Ministerial secretaries who, as evangelistic leaders in their respective union and local conferences, are leading out in the program of public evangelism. Guiding and inspiring this important phase of the church's work requires qualified and experienced men. In some of our overseas fields, in addition to the division Ministerial Association secretaries, union secretaries are regularly appointed to lead out in this work. Holding Ministerial institutes, conducting field schools of evangelism in connection with large public campaigns, and sharing the program with the pastor-evangelists inspires the workers to greater urgency in proclaiming the third angel's message.

Many years ago the messenger of the Lord wrote: "It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from salvation as ever."—*Evangelism*, p. 178.

If that was true in 1908, how much more difficult is our task today. Where there was one barrier then, today there are twenty. This should not discourage us; it should rather challenge us to find new ways and devise better methods for reaching the multitudes. That is why we need specialists who can give inspiration and guidance in this most difficult but most rewarding work.

In a few instances our ministerial secretaries are also carrying some other responsibilities, such as radio or educational work. But most are giving their full time to ministerial work, and where they do, the results always justify the investment.

Evangelism has ever been the watchword of the Advent Movement. This was emphasized anew at the recent Spring Meeting held in Takoma Park when the union presi-

dents of the North American Division reported the soul-winning results within their fields.

J. D. Smith of the Lake Union Conference reported that the Lake Region Conference had set for their evangelistic goal 1,000 baptisms for 1965. He reminded us that "one of our most difficult fields for soul winning is Wisconsin, but we are holding evangelistic campaigns all the year round. In our union we aim to reach 3,000 baptisms this year."

Neal C. Wilson of the Columbia Union emphasized that all conference presidents, institutional and departmental leaders, together with all the pastors, were mobilizing the whole church for evangelism. They have set as a goal for this union, 4,200 baptisms for 1965. "And we believe we shall reach that by God's help," he said.

W. J. Hackett of the North Pacific Union told of one minister who gives a Bible study right on the air in the Portland area. This is a television program. "Eighty per cent of the baptisms in that area have been traced to this program," he said. "The It Is Written program is doing well in Alaska right now under the leadership of G. E. Vandeman; 162 families near Fairbanks have expressed deep interest and are eager for further contact." Five or six of Alaska's cities are being opened to the program.

J. W. Bothe reported that the British Columbia Conference had doubled their baptisms last year, Alberta Conference having done the same the year before. "We have now succeeded in securing time on two radio stations, airing French programs," he said, "one in Quebec, the other in Montreal. This we feel is a very definite leading of the Lord."

F. R. Millard of the Atlantic Union told of big plans for that area. E. E. Cleveland of the General Conference is to be located in New York City, on Long Island, for a number of months, leading out in a large evangelistic program with a field school of 35 workers. "We have a ministerial secretary for our union," he said, "and he is carrying a big burden for evangelism in our territory."

R. R. Bietz of the Pacific Union Conference, with a membership of 88,521, told how they hoped to reach 100,000 by the time of the 1967 workers' meeting. "Last year we baptized 4,257 but in 1965 we hope to reach at least 5,000 baptisms. The South-eastern California Conference has a tremendous program with lay participation. They have ordered 15,000 Bibles for the project."

L. J. Leiske of the Southern Union said they had set their goal for 1965 at 4,500 baptisms. "Under the blessing of God we trust that our membership will pass the 51,000 mark this year. In the first quarter of 1964 we baptized 511; this year the number is 939. The reason? We believe it is partly due to our program of the "Pulpit Exchange," which we have put on throughout the whole union. Big things are being undertaken in our field, and we are of good courage."

Not all who spoke have been mentioned, but the note of confidence sounded by each was heartening.

Not long ago, with a view to encouraging the soul-winning program of our pastors and evangelists, the Ministerial Association gave special attention to those who baptized one hundred or more during the year, calling them Men of the Century. In Inter-America they call them Centurions. There were seventeen Centurions in the West Indies Union last year. In the world field 146 of our evangelists reached that high objective. Together these men baptized 17,701 souls! Eleven of the 146 were right here in North America. These eleven baptized 1,641 between them. Another encouraging feature was that one hundred thirty-one evangelistic campaigns were conducted in entirely new territories.

When the church moves into a strong program of evangelism, not only do we gain new converts, we also strengthen the spiritual life of all our loyal members. When we keep our preachers preaching to the public, when public evangelism is

kept in the forefront, results always follow.

Our greatest days for evangelism are just ahead. May God keep our vision clear and help us to move forward in faith.

R. A. A.

Introducing Ministerial Association Secretaries for North America

- (1) **HAROLD E. METCALF** was graduated from Washington Missionary College, now Columbia Union College, in 1943 as a theological major. For a few months he assisted Pastors W. Riston and L. Coon as singing evangelist. In 1944 he held an evangelistic series in Martinsburg, West Virginia, baptizing 66 persons, which doubled the membership of the church. Later he held evangelistic meetings in Hagerstown, Maryland; Charlestown, West Virginia; Dover, Delaware; and elsewhere. Pastor Metcalf spent four years as the Oregon Conference evangelist, holding meetings in Medford, Oregon; Vancouver, Washington; and Portland, Oregon. Then he came to the Potomac Conference where he was associate pastor of the Sligo church, pastor-evangelist in Wytheville, Virginia, and later Georgia-Cumberland Conference evangelist. Pastor Metcalf was born in Akron, Ohio. He married Marjorie Gibson and they have two girls.
- (2) **EVERETT E. CUMBO** was born in Washington State and was graduated from Walla Walla College with a B.Th. in 1950. He attended the Seventh-day Adventist Theological Seminary, receiving his M.A. in 1951. From 1951 to 1960 he was a pastor-evangelist in the Greater New York Conference. Then he was called to the Kentucky-Tennessee Conference where he pastored the Highland Academy church in 1960 and 1961 and was conference evangelist from 1961 to 1963. Georgia-Cumberland Conference has been his field of labor since. Pastor Cumbo married Meryle Peavoy in 1947. They have three children—two girls and a boy.
- (3) **G. H. RAINEY** is a native of the State of Virginia and a veteran of World War II, having served two and one-half years in the Navy. He attended Oakwood College where he received his degree in the field of religion. Pastor Rainey has spent the past thirteen years in public

evangelism and has worked in such cities as Greenville, Leland, Hollandale, Belzoni, and Jackson in Mississippi; Richmond, Petersburg, Norfolk, Portsmouth, Roanoke, and Lynchburg in Virginia. He preached the Word also in Cincinnati, Ohio; Peekskill, New York; Hartford and New Haven, Connecticut; and Springfield, Massachusetts. His plans are for an evangelistic campaign in Buffalo, New York. He married Martha Ricks and they have three daughters.

- (4) **J. MALCOLM PHIPPS** was born in 1930 in Camden, New Jersey, and received his early education in the church schools of Baltimore, Maryland, and Cincinnati, Ohio. In 1953 he received his B.A. degree in religion from Emmanuel Missionary College. His ministry began in the South Atlantic Conference and during his first ten months of internship he assisted in three evangelistic campaigns, working with L. E. Daniels in Spartansburg, South Carolina; E. C. Ward in Columbus, Georgia; and H. L. Cleveland in Tallahassee, Florida. Since 1954 he has pastored districts in South Carolina, Florida, and North Carolina. In 1961 he became conference evangelist for the South Atlantic Conference. Pastor Phipps accepted a call to the Lake Region Conference to become secretary of evangelism, which position he holds at the present time. He and his wife, Leola, have three children.

- (5) **KENNETH J. MITTLEIDER** was reared in Idaho and attended church school in Boise and at Gem State Academy. He was graduated with a B.A. in Biblical languages from Walla Walla College in 1951 and served his internship in the Idaho Conference. For four and one-half years he was engaged in pastoral-evangelistic work but in 1958 he was called to the Washington Conference as conference evangelist. For three months he and his team were lent to the Wisconsin Conference, where they held two campaigns in the spring of 1964. Since then Pastor Mittleider has been union evangelist for the North Pacific Union Conference. He married Barbara Wagner in 1949 and they have three sons.

- (6) **J. REYNOLDS HOFFMAN** was ordained in 1946 in Shreveport, Louisiana. He interned in Dallas-Tyler, Texas, and since then he has served the Lord as pastor-evangelist in Monroe, Louisiana; Little Rock, Arkansas; Shreveport, Louisiana; Hutchinson, Kansas; Arkansas-Louisiana Conference; and as director of New York Center. Pastor Hoffman received his B.A. from Union College, Lincoln, Nebraska, and the Di-

plome Superieure from Alliance Française, Paris, France. He married Mildred Comrie and they have a boy and a girl.

- (7) **ORLEY M. BERG** was graduated from Pacific Union College in 1945 and was called to care for two small churches in California. After field experience in four churches he attended the Theological Seminary for further training. His ministry included pastorates in North Hollywood, Los Angeles, and Lynwood, California. He also served as religious liberty secretary of the Southern California Conference from 1951 to 1954. The large, modern church at Jacksonville, Florida, is a monument to Pastor Berg's leadership. There he saw the membership grow from 475 to 660. Along with a church building program, an active campaign was conducted that produced this result. More recently Pastor Berg directed the work in Memphis, Tennessee, where he built a new church and watched the membership grow from 164 to 330. He was for two years a member of the General Conference Committee representing the pastoral work of the church. He married Olive Etter in 1942 and they have two boys and a girl.

The Ax Gets the Ax

HUMAN pride is a universal affliction. Said the barefoot tenant farmer being berated by his foreman, "I've still got my pride." To a lesser or greater degree, so do we all. The peculiar thing about it is, when it is least suspected, it is present. Like deadly carbon monoxide, it is present before detected, and equally fatal.

As it afflicts us, pride has a threefold expression: (1) pride of race, (2) pride of place, (3) and pride of grace. As to pride of race, all of Lucifer's praiseworthy origin will not save him now. As to pride of place, position may not be equated with salvation in any sense. Of pride of grace it may be said, Two men went to the temple to pray, only one left justified. It was not the one who prided himself in the fact that he was not "like other men."

Any pride robs the Creator of His rightful praise, for "it is he that hath made us, and not we ourselves." The role of the creature is to reflect glory to his Creator. Man is but an instrument in the hand of his Maker. He can claim no credit for a job well done or victory won. "Shall the ax boast itself against him that heweth therewith?" (Isa. 10:15). This seems to me the surest way for the "ax to get the ax."

E. E. C.

THE MINISTRY: PRINTED AND PUBLISHED MONTHLY FOR THE MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON, D.C. 20012, U.S.A. \$4.00 A YEAR; 40¢ A COPY. PRICES SLIGHTLY HIGHER IN CANADA. ADD 25¢ FOR YEARLY SUBSCRIPTIONS TO COUNTRIES REQUIRING EXTRA POSTAGE. SECOND-CLASS POSTAGE PAID AT WASHINGTON, D.C. EDITORIAL OFFICE: 6840 EASTERN AVENUE NW., WASHINGTON, D.C. 20012.
CHANGE OF ADDRESS: WHEN WRITING US ABOUT YOUR SUBSCRIPTION OR CHANGING YOUR ADDRESS, PLEASE ENCLOSE THE ADDRESS LABEL FROM YOUR COPY OR FROM THE WRAPPER IN WHICH YOU RECEIVED THE JOURNAL.

Human Relations— Principle, Policy and Practice

ONLY God can create a right principle. It is man's duty and privilege to put principle into practice. Policies are made by men. Policies are changeable. Principles are eternal. It has been said, "Honesty is the best policy." Some practice this maxim as a principle; others as a policy only when convenient. From God's viewpoint there never is a circumstance when honesty is just a policy. It is always a principle, for it is a part of divine character.

A true Christian will practice the principle of honesty under all conditions, even to his own hurt. An unseen defect in a used car, if known by a prospective purchaser, could cancel its sale. The seller, aware of the defect, to his own financial loss will make the defect known, if honesty is a principle in his life. The man who will abide in the Lord's tabernacle and who shall dwell in God's holy hill is the man, "that sweareth to his own hurt, and changeth not" (Ps. 15:4).

What About Human Relations?

Right human relations is a principle. If the Bible teaches anything it teaches this! Jesus repeatedly declared, "Thou shalt love thy neighbour as thyself." When Christ speaks we have more than mere words; we have a creative deed, an enactment in the hearer's heart. In His own life these words were dynamically alive on all occasions! If hate could be calculated in terms of money, the ledgers of Israel's leaders would show more dollars credited to their account under the heading "Feelings against Christ because of His human relations actions," than of any other phase of His work.

Woman of Ill Repute Interrupts Banquet

See Simon the Pharisee shake his head in disdain over Christ's acquiescence to the deed of a woman whose character he well knew, as she anointed His head and feet with tears and perfume. A woman whose past excommunicated her from society was received reverently and joyfully by Christ. Read Simon's heart as he thinks, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner" (Luke 7:39). Christ knew the thoughts of his host, yet not for a single moment did He waver in His actions. He was guided by principle not policy. Her extravagant gesture was commended, not condemned. The true principle of human relations never shone brighter than at that moment. When Luke recorded this story he added details the other evangelists omitted. This was doubtless to impress non-Palestinian Gentiles that *some* great men did accept Christ.

Let us set the stage. A house crowded with well-dressed dignitaries; a table sumptuously laden with banquet delicacies; servants gleamingly outfitted for the special occasion. . . . In the midst of this gathering of religious aristocrats Mary quietly slipped up behind Christ and performed an act which to most people would be embarrassing at a picnic, let alone at a feast, especially when the past life of the anointer is remembered.

"Don't Embarrass Me!"

The only thing that harmonized with the occasion was the alabaster box. All other details seemed incongruous. An

anointing at a feast was totally out of place to the elite, society-trained mind. But the most incompatible part of this scene was the person who performed the deed. Here was a woman with a past, with an uncoveted reputation. Many of those present knew who she was and what she was. Her very presence tainted the thinking of the majority of the guests. Christ was seemingly on the spot. What would He do? *What would we do?* He could have whispered in her ear, "Don't embarrass Me! Your presence and actions will only cause Me trouble. Many of these folk just won't understand. I will be severely criticized."

How differently our Lord responded to her loving deed. A life based on principle not policy made the difference. Thank God, Christ accepted her and her act of worship. Had this episode never happened, millions would have lost the comfort it has inevitably brought. It is significant that all four of the Gospel writers refer to this deed. Note these impressive words of Ellen G. White: "Until time should be no more, that broken alabaster box would tell the story of the abundant love of God for a fallen race."—*The Desire of Ages*, p. 563.

A Modern Magdalene

While conducting evangelistic meetings in a country overseas, I had an experience that deepened my appreciation for this story. A young non-Christian woman was attending the meetings every night, eagerly learning the truth. In time we found out to our utter amazement that she was a professional prostitute, even practicing her trade while attending the meetings. Prejudice against her was natural. Belief in Christ's power to change a girl so deeply sunken in sin wavered. Could she ever, if she were converted, make significant gains in Christian growth? That which fortified our hope was the story of Mary Magdalene out of whom Christ cast seven devils—the woman who performed the unforgettable act at the feast in Simon's home.

The world scoffed and some members raised their eyebrows when this girl asked for baptism, but when she united with the church heaven rejoiced and those who acted on principle rather than policy gladly accepted her as one for whom Christ died; one who needed and received the loving, cleansing grace of God even as they themselves.

Love Beyond Measure

"Thou shalt love thy neighbour as thyself," said Jesus. Here is a principle beyond measurement. Conversion causes it to be applied to self and not to the other fellow. Conversion demands that we act by this principle regardless of the attitude of others. Conversion insists that in Christ we are brothers and sisters. There can be no reservations or questionable deportment such as Peter once exhibited.

"It happened like this. . . . He, Peter, was in the habit of eating his meals with the Gentiles. After they [the Jews] came, however, he withdrew and ate separately from the Gentiles . . . out of sheer fear of what the Jews might think. The other Jewish Christians carried out a similar piece of deception, and the force of their bad example was so great that even Barnabas was affected by it" (Gal. 2:12, 13, Phillips).^{*} This injudicious act brought forth a severe rebuke from Paul, who publicly denounced him. "Even the best of men, if left to themselves, will err in judgment."—*The Acts of the Apostles*, p. 198.

Christ never made a mistake like this. His crucifixion proves it. He marched forward on the straight obvious line of principle. Even though He needlessly suffered at the hands of those He tried to help, He would not and could not change His course. Undoubtedly, some took advantage of His stand, but this can never be offered as an excuse for not taking a stand! Martin Luther's cause was hindered by the unguided and uncontrolled zeal of some of his supporters, but these unfortunate pages of history can never be used as reason why the Reformation should not have started.

The prejudicial barriers among humans were broken down by Christ's attitude and actions. He never resorted to any display of numbers, slogans, or outward pressure. He simply acted on principle and expected the same from His followers. He ate with tax collectors and people of ill repute. He dined with the ostracized Zacchaeus. He was a part of, and mingled with, the human race. His eyes were blinded to caste, creed, or color. To Him a human being was a human being. Nothing could stop Him from fraternizing with a person if by doing so He could save his soul.

Jewish Church Policy

The hatred between Jews and Samaritans stands as one of the world monuments

to bigotry. The only way one could tell a Jew from a Samaritan was by his dress and accent. Prejudice was so great between the two groups that a Jew would avoid a Samaritan as he would a leper. The mere shadow of a Samaritan falling across the food of a zealous Jew meant contamination; the food would be thrown away. Isolation from the Samaritans was standard Jewish church policy. But Christ dared to cross that line. "He must needs go through Samaria." Why? John tells us. The wife of five husbands needed salvation. Christ was not just a liberal-minded Jew. He was "the Saviour of the world," so said those Samaritans, those ostracized people. His association with them was not motivated by government grants. His was the divine mission of winning souls for the kingdom. And our mission is the same. The policy and practice of our Lord always coincided with the principle, "Thou shalt love thy neighbour as thyself."

In a modern setting, the Advent Movement at the recent spring meeting of the General Conference Committee formulated a policy structured on this principle. It is now a matter of record that in one area of human relations, the North American Division has laid down guidelines for our ministry and laity. Here is the action that was passed:

Action Taken at Spring Meeting of the General Conference Committee

April 13, 14, 1965

Human Relations

"WHEREAS, The Seventh-day Adventist Church in its Autumn Council of 1961 took action rededicating our denomination to the basic principles contained in the following representative statement by Ellen G. White: 'No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood.'—*Christ's Object Lessons*, p. 386.

"WHEREAS, It is our belief and conviction that all persons should be given full and equal opportunity within the church to develop the knowledge and skills needed in the building up of that church, and that all service and positions of leadership on

all levels of church activity should be open on the basis of qualifications without regard to race; therefore,

"We recommend, That the following principles and practices be adopted and carried out in our churches and institutions:

"1. Membership and office in all churches and on all levels must be available to anyone who qualifies, without regard to race.

"2. In our educational institutions there should be no racial bias in the employment of teachers or other personnel nor in the admission of students.

"3. Hospitals and rest homes should make no racial distinction in admitting patients or in making their facilities available to physicians, interns, residents, nurses, and administrators who meet the professional standards of the institution.

"It is further recommended that these recommendations be given very serious consideration and that every effort be put forth to implement them as rapidly as is consistently possible."

We are confident that the ministers of this division will take the lead in putting these recommendations into practice. When the trinity of principle, policy, and practice speak the same language, God can and will have His way and great will be the spiritual results.

J. R. S.

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

"How Long?"

NATION against nation, wars and rumors of war, and war drums throbbing their unending story of blood mingled with tears. History is largely a tale of man's struggle with himself. Men have beheld the symptoms and declared them causes. Economic instability, territorial ambition, racial hatred, and reciprocity are not in themselves causes of strife. Rather, they are symptoms of a deeper ill—a sinful nature. And so the sorry tale of "man's inhumanity to man" continues. The faces are different—but the script seems boringly repetitious. A ripple of excitement stirs when a new weapon is discovered that will destroy more people. The scientists who make them are horrified at the work of their own hands. Why then do they continue? In order to survive? What madness is this? Think we to survive by multiplying the means of mass destruction?

And as for the people, the war-weary people, do they want war? Basically the answer is No. And yet we go again and again to battle, knowing full well that oceans of blood cannot satiate the appetite of Mars. Indeed, we seem impelled by powers greater than ourselves toward an Armageddon that we dread. We claim as our own the plea of the prophet, "O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still." E. E. C.

*GOD Our SUFFICIENCY**

(Part 1)

H. M. TIPPETT

Book Editor, Review and Herald Publishing Association

[This message strikes at the heart of ministerial problems of today.]



OCCASIONALLY I have been in a small conversational group when the ineptitude of certain preachers or other workers would be discussed, provoking smiles and laughter. And afterward I have felt condemned, for we should not laugh at weakness. But when God answers by neither

Urim nor Thummim, when the Shekinah of His glory does not fill our places of worship, when congregations go away from Sabbath and prayer meeting services unblessed, angels must weep and the hosts of the evil one rejoice.

A verger in St. Mary's Anglican church at Oxford said not long ago to a party of tourists: "I've heard every sermon and every lecture given in this church for the past forty years, and thank God I'm a Christian still." As a cloistered worker in an editorial office, I am not pretending to pose as a mentor of preachers or preaching methods, but I invite you to think with me about one of the great New Testament promises today: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

There is wide coverage in the text, for it is for preacher and layman alike, for book salesmen and choir directors, for teachers and authors, for office workers and maintenance men. And let us not discount the importance of maintenance men, for how acutely the work of the church custodian is accented on a Sabbath morning when

the church is cold and the baptistry isn't ready!

Paul again makes the promise plain when he writes: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (2 Cor. 3:5).

Who Is Assisting Whom?

How we need to stress more and more the availability of God's power in every believer's human life to accomplish its highest aspirations, its noblest ideals, its deepest desires for acceptable service.

A writer of Bible lessons asked this question: "How may we assist the Holy Spirit?" The question seemed to me an amazing misconception of the meaning of the Holy Spirit in our lives. Does the Holy Spirit need assistance? It brings up this whole matter of where the emphasis lies in taking hold of God's sufficiency in our work.

How often we hear believers quoting with great confidence Ephesians 3:20: "Now unto him that is able to do exceeding abundantly above all that we ask or think." Almost always those who quote the verse have in mind that God will do some great thing *for* them—will bring about a wonderful solution to their problems, or magnify their efforts.

But the verse offers something much better than that: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh *in* us." We want the power to work *for* us, but God wants it to work *in* us.

And when God's power works *in* us we don't care who gets the credit for the results attained. We rejoice in having had a

* Talk given to workers at Michigan Camp Meeting, 1964.

part, but we are not lifted up. It is when we get lifted up that we think in terms of assisting the Holy Spirit instead of being a channel through which the Holy Spirit works in us for great spiritual achievements.

Self Never Qualifies

We have seen handicapped, sometimes odd, personalities actually filled "with all the fulness of God" (Eph. 3:19), and doing exploits for God through His Spirit. When God works in us, His sufficiency is working through us and makes us more than we are. This is more glorious than having God do something for us.

It is one kind of experience—a happy experience—to be able to testify "I am glad for what the Lord has done for me." But it is a throne-room experience to be able to testify with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

No matter how talented, how intellectual, how gifted, a worker may be, he is never sufficient within himself for his assigned duties.

If a preacher, no matter how thorough his exegesis or how profound his delivery, has the concept that he is doing something for God, and has no consciousness that God is working through him, his message is not likely to shine with the luster of the eternal.

Some years ago in Moody church, Chicago, the late Bishop Taylor-Smith of London was to speak at an anniversary service. The four thousand-capacity church was packed.

Unfortunately, the bishop had been seized with a severe laryngitis. He was reluctant to attempt a sermon, but Dr. Harry Ironside, the pastor, was insistent. As it turned out, the people in the rear of the church could not hear his address. It was before the days of the loud-speaker. Only their courtesy and the extraordinary significance of the occasion kept them from walking out.

At the conclusion of the service a gentleman made his way to the front, sought out the bishop, and said, "Sir, I sat tonight where I could hear not a word of your sermon. But I could not escape the shine on your face. If to believe the gospel

means the coming of a light such as I saw in your face, I want to confess Christ as my Saviour."

The evangelism of the lustrous eye and the glowing countenance comes not only from a knowledge of Christ but from identification with Him. When we are aware of our own brilliance, our hearers are not aware of God's presence.

The Sign of Jonah

The chief miracle of the book of Jonah is not the story of how the prophet was swallowed by a great fish and regurgitated three days later on dry land, but it is the story of how one man with a sense of divine commission besieged a walled city of hundreds of thousands of souls and brought them to repentance.

Jesus referred to it in His own day when He rebuked those who were looking for a sign, and He said they would have no greater sign than that of Jonas the prophet, and the sign of God's authority in Jonah's preaching was that the Ninevites repented. Jesus said, "And, behold, a greater than Jonas is here," "and you won't believe." The sign of our authority is not seminary training, invaluable as that is, but that God is with us.

God is invisible and seeks manifestation to the world in and through us whom He made in His image.

The sinless universe speaks of His perfection. The wayside flower reveals something of His beauty. The world's great fields of grain are His mercies spread out. The mountains reflect His majesty, the rainbow His glory.

How wonderful is the thought that in man, and in man alone, God reveals His spiritual personality. And so He made man in the express image of His person that man, you and I, might become the supreme manifestation of His love and character, with Jesus His Son our great Exemplar.

No One Can Steal It!

So unique was that creation that though made like Him, no two of His created beings are alike. Each is a unique potential of communication to the world of what God is like. No one can offer the witness for Him that you can. *No one can steal your unique witness for Him.*

Philip asked to see the Father. Jesus

said, "He that hath seen me hath seen the Father." So in a lesser way Jesus wants to reveal Himself to the world in us. Wouldn't it be wonderful if people could say of us, instead of "There goes one of those queer Advents," "There goes a Christian if I ever saw one."

But if there is any self-sufficiency in us, people may never know Christ, for God cannot shine through our self-sufficiency.

Glory all around us can be no substitute for the heavenly character God would re-

veal through us. We may surround ourselves with all the methodology of modern evangelism, black light and white Bibles, trained musicians and an electronic file-card system, public-address systems and good public relations—none of these nor all put together can suffice for the one thing needful—God speaking through us.

You understand I am not downgrading the intelligent application of every device that gives impact to our message "Be ye reconciled to God." I am only saying what you very well know—that gadgetry cannot be a substitute for God's promised sufficiency.

"The Field Is the World"

(Matt. 13:38)

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Religious Population of World World Almanac—1964

<i>Religion</i>	<i>World Total</i>
Total Christian (R. Cath., E. Orth., Prot.)	916,370,000
Jewish	12,867,000
Moslem	437,278,000
Zoroastrian	142,000
Shinto	59,788,000
Taoist	50,062,000
Confucian	334,549,000
Buddhist	155,265,000
Hindu	340,844,000
Primitive	2,307,481,000
Others or none	676,007,000

Seventh-day Adventist World Membership Density—1962

North America	1 SDA to 562 population
Australasia	1 SDA to 249 "
Central Europe	1 SDA to 1,817 "
Far East	1 SDA to 2,272 "
Inter-America	1 SDA to 575 "
Middle East	1 SDA to 45,583 "
Northern Europe	1 SDA to 2,892 "
South America	1 SDA to 870 "
Southern Asia	1 SDA to 21,990 "
Southern Europe	1 SDA to 2,492 "
Trans-Africa	1 SDA to 353 "

No church has faced so great a challenge
To offer so vital a message
To reach so great a population
In so little time.

Jesus said: "My meat is . . . to finish his work"
(John 4:34).

What's Your Problem?

Paul says that our sufficiency is of God. Sufficient for what?

Do we as workers have problems? Goals seemingly impossible to meet? Proper houses of worship for the believers under our care? Troublemakers in the congregation? Quarrels in families? Drifters and backsliders on the church roster?

Yes, the list of burdens on our doorstep is a long one.

But what is our greatest problem? Our greatest burden? Our greatest handicap? Our most wearisome struggle? The prime cause of all our other burdens?

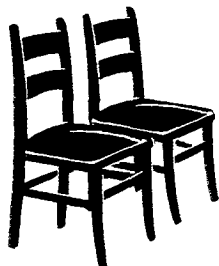
Is it not SIN?

With sin in our own hearts and practices, God's sufficiency cannot reach through to heal the problems.

An intellectual Hindu student once asked Dr. Webster White of India what difference it made how one got to the second story of a house, whether to walk up the stairway, take the elevator, or climb an outside ladder to an upstairs window. He was trying to prove that any of the Eastern religions is as good as Christianity.

Dr. White was stumped for a minute. Then the answer flashed upon him. He said: "In getting to the second floor there is only one problem and that is to overcome gravity. And to overcome gravity it takes a power greater than gravity. Gravity is like sin in the life. Everybody is subject to its law. But only in God, the Author of gravity, is found the power to overcome it. God sent His Son into the world that whosoever believed in Him might have the power of the upward life. There are many ways of overcoming gravity, but only one of overcoming sin."

(To be continued)



Chairs or Truth?



What Are You Looking For?

G. CUPERTINO

Secretary, Ministerial Association
Southern European Division

THERE is a general human tendency, when a decision in fundamental questions is to be taken, to give primary consideration to secondary factors. The result is that the secondary consideration takes the place of the most essential, and often, eternal loss is the final result. Men are not moved to inquire: What is my duty? What does God ask me to do? but, What will my friends or my neighbors think of me?

The preacher of experience is acquainted with the traps laid by the enemy and is prepared to face most situations. But the young, inexperienced preacher may be distressed at times when he discovers the human weakness of putting man first and God last. Only a personal, profound conviction of divine realities can sustain him. Only by looking to him who is invisible can he remain firm and be able to say the right words at the right time. Jesus assured His disciples that the Holy Spirit would bring to their minds the right things to say in time of need. In order to encourage our younger fellow workers in particular, I will recall here a personal experience, showing how God is near to the inexperienced to help them in their time of difficulty.

Years ago, on entering the ministry, I was sent to Torino, in Italy. It was a city of 600,000 inhabitants at that time. There was no Adventist church and only two church members. In my effort to establish contacts I did some door-to-door work. I had very few addresses but nevertheless I tried to find people who might be interested in Bible studies. Having no church and no rented hall, the committee had

rented an apartment, where I was asked to live in one room. Another room with only fourteen chairs was used as a meeting place for the few interested people who came once a week. When the conference president visited me for the first time, he said: "You are lucky." Then opening his Bible he read 2 Kings 4:10: "Let us make a little chamber, I pray thee, . . . and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." Curiously enough, in that room where I lived there was just a bed, a table, a stool, and one electric lamp! This experience, when the hardness of the task obliged me to rely solely on the only One who could understand and help me, is among the brightest memories I have of the past. I am relating it in order to help any young worker who may find himself in such a situation.

Among the few families I visited there was one that had started to have Bible studies, though still attending another Protestant church of about two hundred members meeting in a large temple. As the study of the Bible progressed, the lady, well-to-do and of aristocratic Russian origin, after a careful discussion in which the Bible had been given as the only source of truth, said: "Sir, I am impressed by the method you Adventists follow. After every question you open the Bible and then the answer comes: 'Thus saith the Lord.' And if I had to state right now which church

bases its message on the Bible, I would without hesitation say, the Seventh-day Adventist Church, and I am almost tempted to say that I would like to join your church. But——" Evidently embarrassed, she stopped.

Only 20 Chairs!

After a long pause, there I was with this little word "but" hanging in the air like a bridge in our conversation that could not be crossed. Then, in answer to my silent prayer, I was impressed to ask: "Please tell us frankly the difficulty facing you in joining the Seventh-day Adventist Church." I waited for the answer as nervously as any young preacher would have done. And the answer came. She said: "You know, Mr. Cupertino, a friend of mine is acquainted with you, and I was told that as a meeting place in this town you have a simple room *with only twenty chairs*." She seemed so sad while saying these words and stopped right there, letting me draw the natural conclusion. How can you have confidence in a movement that is represented by only twenty chairs?

Then the thing happened! Like a flash across my mind came the answer, not the fruit of wisdom, but a revelation from above. It was the help given to a young worker in distress by an angel. Calmly I answered: "Yes, you are *almost* right. In this town we have just a room for our meeting place, but I think your information about our chairs is not exactly right. If I have counted correctly, we have only a total of fourteen chairs! But, you see madame, the important point is not the number of chairs, but the truth that you seem to be trying to find! The important question you have to settle before all others is this: What are you looking for? Chairs or truth? If you are only looking for a larger number of chairs, then you will have to go elsewhere than to the Protestant church you habitually attend. They have only two hundred chairs! And you should also bypass the largest Protestant church in this town. It has only a thousand seats! And even the Catholic cathedral itself would not satisfy your quest for chairs. Possibly they have only five thousand seats. Maybe the principal theater in town with its ten thousand seats could satisfy your craving, but I believe the great sports stadium would impress you more. However,

may I appeal to you and ask you again: What are you really looking for—chairs or eternal life?"

Stones by the Ton

That woman's concern is common to so many people today. The number of supporters of an idea is far more important than the idea itself. Alas! for too many the packaging seems to have more importance than the merchandise. The external appearance rather than the internal value of things is of primary importance. As preachers of truth, we must untiringly remind our fellow travelers of the truth of this simple observation: Really precious things are rare in this world. Ordinary stones can be found by the ton, everywhere, but real jewels are difficult to gather. You can also have iron by the ton, but pure gold is measured by the ounce. Men without principle can be found at any street corner, but men of integrity who act upon conviction and with a pure conscience are seldom found! So it is our duty and privilege to underscore the really important things of life and discard the secondary. Jesus came, disregarding many things that were esteemed of high value in His time, and gave His approbation to the matters of real moment.

Superficial Appearance or Reality?

We may learn something from observing the lives of men. Never do we see a man pitying himself for being the only one to possess some certain privilege. The richest man in town is not disturbed by being the only one with such possessions. A man who is at the head, who is humanly powerful, is not distressed to find himself alone with his privileges. A beautiful person is not distressed by this nor does a runner regret being the winner and arriving alone at the end of the race. So, according to human values, men and women prefer to be among the privileged few at the top. But, strange to say, when some revelation of eternal value is made only a few rejoice in the truth, as when the Ethiopian was baptized by Philip or Lydia was baptized by Paul and Silas. The majority discard the thing of value and give their attention to what the world will say about them. When the man found the hidden treasure he was not at all disturbed at finding himself alone in his discovery. He knew what

(Continued on page 40)

Are Missionaries Still Wanted in Africa?

C. T. J. HYDE

Secretary, Church Development and Radio-TV, Trans-Africa Division

NOT only is it fashionable to have conferences in Africa today but it is necessary. Africa is changing so rapidly that without such contacts it is impossible for any one man or group of men to know "What Israel ought to do."

This conference on African trends has grown out of a necessity to sit down together with our leading African workers and discuss mutual problems in the light of our rapidly changing world.

In deciding who should attend the conference, careful consideration to these questions was given: How broad should be the representation? Should delegates come from the ministry only, or from teachers and other workers and some specially suitable laymen also? The year-end division committee considered these questions and it was decided that the conference would be called immediately following the division committee meeting in November, so that the full committee would be present as delegates, which, of course, includes all union presidents and one African field president from each of our unions. To this were added all the senior African workers who were attending the current leadership course at Solusi College, most of whom were ministers, although some were teachers and secretary-treasurers. In addition, several leading Africans of good education were also invited, such as those who had graduated from the first and second college courses at Solusi and who were holding union departmental positions. Several knowledgeable laymen were also invited.

The editor of the Sentinel Publishing House, the editor of the East African Publishing House, principals of training schools, union educational secretaries, pres-

idents of the local conferences of the South African Union Conference, and also all who were on the Solusi staff were invited, if not as conference delegates, as observers. The visitors from the General Conference were: K. H. Emmerson, an associate treasurer, and M. E. Loewen, secretary of the Religious Liberty Department. K. Fleck, secretary-treasurer of the Central European Division was also present. Sabbath school classes were conducted in ten different languages which shows the breadth of representation at the conference, but there was no translation of any other part of the conference. English was the lingua franca used by all the delegates, which in itself speaks of a great advance in worker training.

Time and Place

The conference was held from November 22-27 at Solusi, the first mission station opened among unsaved peoples in 1894. It was named after Solusi, the local chief. Solusi is now Solusi College and is a senior college for this division. The facilities there were the best that could be found in this central area of our division, including a fine church in which to hold the conference.

Hot Issues—Cool Heads

The papers read covered topics vital to the work of God in Africa today. The first was "The Advent Message Cannot Change." However, our way of presenting it should. Next our division president, R. H. Pierson, re-emphasized the necessity to keep our work evangelistic in all its phases. The division secretary then considered the following question: "Are we keeping pace with political trends?" Another was "How can we maintain good relationships with the new

In His Footsteps

ESTHER PURSLEY

*"I walked today where Jesus walked"—
The words kept ringing o'er and o'er
As I trod the paths that He had gone,
And went by Jordan's shore.*

*I saw this river held so dear—
The place where Jesus was baptized.
There came a message sweet to me,
A message to be prized:*

*'Tis good to walk in Jesus' paths
In Bible lands so honored here;
'Tis better still to follow Him
Each day with trust and cheer.*

African governments?" "The Place of the Missionary in Africa Today" was a lively issue, as was also "Is the African Church Bearing Its Share of the Financial Burden?" Such subjects sparked lively, protracted discussion periods, and while some questions needed tactful answers, never was an issue dodged. Frankness was the rule of the conference, but always tempered with Christian courtesy.

One subject, "Our Relationship to Labor Unions," was very timely for our organizations face this very question today. The advice given in the papers was from first-hand experience with several critical situations that had been resolved with much prayer and the Holy Spirit's guidance. "Education," "Islam and Resurgent Heathenism," "The Pastoral Care of the Churches," and "The Improvement of Our Church Services" rounded out the wide range of topics. The papers read will be kept for future reference, and the earnest discussions will be long remembered as each worker returns to face again, but this time with new confidence, the problems of modern Africa.

Ever Welcome

You may ask, "Was the conference a success?" And the answer is, "Yes, without doubt the conference was a success." Those of us who attended are sure that the results of this getting together and talking through the new problems and the new facets of present-day Africa has resulted in

a stronger bond of unity between the workers of the Trans-Africa Division whether indigenous or expatriate workers. If you could have heard the one speech made by an African pastor from the Republic of South Africa, telling how much he appreciated his European brethren, and how as conditions had changed in South Africa the relationship between workers had actually improved, you would have realized that the Spirit of Christ prevailed. He closed his speech by saying, "We are determined to stand shoulder to shoulder to finish the Lord's work in our land." It cost considerable money to prepare for this conference, but it has been money well spent, and the results of the fresh vision found at the conference will prove it so.

Again and again throughout the conference it was emphasized by our African workers that they still need the missionaries in Africa and that they hoped the missionaries could be with them until the Lord comes. Yes, there is a place for missionaries in Africa today. There is a crying need for more missionaries, missionaries whose hearts are one with Christ and one with any man whatever his race or color, missionaries who have had special training for special jobs, men who have specialized and who can train our African workers to do the Lord's work in the most efficient manner possible.

So let not our young people in the homelands, nor our leaders overseas, give credence to the thought that missionaries are no longer needed or required or wanted in Africa. Until the work is finished in Nairobi, Dar es Salaam, Johannesburg, Cape Town, Pretoria, Elisabethville, and Leopoldville, the Adventists in Washington, London, New York, Los Angeles, and Berlin cannot go into the kingdom of heaven. Our work is a worldwide work and we must go to every nation, kindred, tongue, and people, and as a people we must keep and expand our international spirit, and our worldwide outlook.

The conference on African trends was a great conference and an important milestone in the history of our missionary program. Those who attended felt the presence of the Holy Spirit and went back to the task of evangelizing Africa with renewed courage and confidence.

The picture of Christ is developed in the dark-room of prayer.

Love's Quest—

Spiritual degeneracy and its solution illustrated in the story
of a prophet and a prostitute.

(Part 1)

CHARLES O. SMITH

Retired Minister, College Place, Washington

WHAT shall I do unto thee?" No, this is not a distraught father, crying out in perplexity over his wayward son. It is God Himself appealing to His people. Thus the prophet Hosea sees the Lord's great problem because of Israel's stubborn perverseness.

Hosea, the first book of the Minor Prophets, may appropriately be called God's love letter to His people. The book is a loving appeal, offering forgiveness and salvation to a nation plunging headlong into sin and impending destruction. Of all the writers of Holy Scripture none has succeeded so well as Hosea, with the one exception of John, the beloved apostle, in delineating the character of our loving heavenly Father. God is portrayed as the ardent lover of His people. He longs earnestly for their love in return. "What shall I do unto thee?" (Hosea 6:4). He implores. What more could God do to prove His love? Why were they so perverse? their response so weak and half-hearted? And then, when in spite of all His efforts to save them, Israel's multiplied sins and crimes, with murder following murder (Hosea 4:2), call to high heaven for retribution, God's love triumphs over justice, and He cries out of the depths of a broken heart, "How shall I give thee up?" (Hosea 11:8). The book concludes with a most earnest appeal to His people to return to Him, pledging, "I will heal their backsliding, I will love them freely" (Hosea 14:4).

Domestic Troubles Bring Triumph

Who is Hosea? Why did God choose him as His penman for this impassioned appeal? What experience did he have that

enabled him to get such an insight into God's character? What, indeed, could give him an appreciation of the depths of divine love? He had no opportunity to see God's love demonstrated in the life of His Son Jesus, as John the Beloved was privileged to do. Hosea lived in the eighth century B.C. No, Hosea caught the vision of his loving heavenly Father in the cruel experience of years of domestic trouble, which the Lord, by His grace, enabled him to endure, even to triumph over.

Evidently about the time Hosea began his ministry, he married a young woman named Gomer. A child of her times, Gomer was so tainted with the false philosophy of the nature-fertility cult, known as Baal worship, that she soon fell into the corrupt ways of her associates, and proved utterly unfaithful to her husband. Although they were blessed with three children, two boys, and a girl, neither her husband nor her children could bind Gomer to her home. The prophet's deeply religious character is indicated by his giving his children names with meanings significant of God's dealings with Israel. It is conceivable that his wife was already unfaithful to him when the last two children were born, for their names mean "Not having obtained mercy" and "Not my people" (Hosea 1:6, 9, margin). In speaking to them, however, Hosea seems to have omitted the negatives, and to have lovingly called them "Mercy" and "My people" (Hosea 2:1, margin).

Love Is a Gift

Gomer became so dissolute and unresponsive to the loving pleas of her husband that rather than listen she snapped petu-

lantly, "I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink" (Hosea 2:5). In her infatuation she was applying to her lovers what the Baal worshipers chanted in honor of their gods, utterly forgetful of the fact that all these blessings come from God (verse 8). Nothing Hosea could do could hold her back. She left a brokenhearted husband. Later, when he heard that she had fallen so low as to be sold as a slave, his love impelled him to go to the market and buy her back (Hosea 3:2). In her dissolute, wanton condition it was utterly impossible for him to reinstate her to the full privileges of wifehood, but in spite of this he promised that after a probationary period (suggestive of the captivity of Israel) he would do so, if only she would abjure her evil ways and return to him in heart (verse 3).

Then it came to him. He caught a vision of God's love. He saw that the love he had for Gomer was really not his own. God had put it in his heart. Had it not been for God's grace he would have repudiated her utterly. Surely if ever a man had grounds for divorce, Hosea had. The natural man would have taken advantage gladly of the provision made through Moses that such a marriage relationship might be terminated (Deut. 24:1). But Hosea's love would not accept such a solution. He loved Gomer. He could not give her up. He must go and buy her back. Now he could see God's hand in it all. God had allowed him to marry her and have this terrible experience (Hosea 1:2). Was this really so? Could it be true? If so, why? Yes, God had permitted it that Hosea might enter into God's experience of suffering. The natural heart revolts at such a thought. Still God was bestowing upon Hosea His highest honor—"the fellowship of his sufferings" (Phil. 3:10). One has well said: "Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Ministry of Healing*, p. 478.

Now the prophet could see God's problem with His people. He could appreciate the perplexity of love. Israel, God's covenanted, peculiar people, had forsaken Him

utterly. The ten tribes, forming the kingdom of Israel, had fallen hopelessly into idolatry. Beginning by worshiping the golden calves set up in the name of Jehovah by Jeroboam, their first king, they had become inextricably entangled with Baal worship. While ostensibly worshiping God, keeping up the forms of true religion, they had forsaken His moral law entirely. Lacking knowledge of God, they lost sight of His truth, and became so given over to utter depravity that crime followed crime in rapid succession. Note the strong words of denunciation: "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood ["murder follows murder," R.S.V.]" (Hosea 4:1, 2).

God in a Quandary!

Such a condition called for retribution. But God's heart of love went out to His people. He appealed to them most lovingly to listen. "What shall I do unto thee?" He questions. What more could God do to invoke their love in response? All His blessings they attributed to nature, and honored their nature gods. Even Judah, the southern kingdom, with Jerusalem as the capital, although not given over to idolatry to such an extent, was guilty also of worshiping God formally, without true heart service. Addressing Israel as Ephraim, the leading tribe of the northern kingdom, making His appeal to all twelve tribes by including Judah, the southern kingdom, God cries out: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away" (Hosea 6:4). What a thought! God in a quandary! Were Israel's sins too great? Was God powerless to deal with them? No, indeed. It should be noted it was not their *sins*, but their *goodness* that posed such a problem. Sins are serious. It was sin that took Christ's life. "But where sin abounded, grace did much more abound" (Rom. 5:20). Sins as scarlet as Israel's could be washed white as snow, but what can God do with our goodness? All our righteous-

HELP!

To say, "I'm not good enough for God," is to sigh, "I'm too sick to go to the hospital."

DAVID A. REDDING in *The Miracles of Christ*.

ness is compared in the Scriptures to "filthy rags" (Isa. 64:6). Israel's goodness, like morning clouds and sparkling dew, was pleasant to behold. It gave promise of refreshing moisture, but quickly vanished away. Their response to God's love was empty form. They offered sacrifices and doubtless sang songs of praise to Jehovah, but their hearts were not in their worship. In heart they worshiped Baal. They were pagans, worshiping nature, not nature's God. Consequently God could say: "I have written to him the great things of my law, but they were counted as a strange thing" (Hosea 8:12).

History Repeated

Centuries later when our Lord trod the streets of Jerusalem the religious conditions were practically the same. It is true that the outward worship of idols was no longer a problem after the return from captivity, but worship had become so formal that the substance of true religion was almost entirely missing. When Jesus was condemned by the Pharisees for eating with publicans and sinners, He answered that it is the sick who need a physician, not those who are well. Then pointing His accusers to this passage in Hosea, in the Scriptures they claimed to know so fully, He said: "Go ye and learn what that meaneth, I will have mercy, and not sacrifice" (Matt. 9:13). Instead of a piety that failed to meet the challenge of the day, that vanished like the dew before the morning sun, the Lord called for sincere religion. The complete verse from which he quoted is: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea 6:6). Love and the knowledge of God, rather than formal religion, is what God requires.

Formal Love Inadequate

On another occasion when the Pharisees accosted Jesus, accusing His disciples of Sabbathbreaking because they plucked some grain to eat as they walked through the fields, Jesus reproved the self-righteous critics, charging them with failure to understand the Scriptures. "If ye had known what this meaneth, I will have mercy, and not sacrifice," He said, "ye would not have condemned the guiltless" (Matt. 12:7). Undoubtedly, this was a favorite text of our Lord's. So much of His teaching is but an enlargement of the thought expressed

here. His great Sermon on the Mount, in which He set forth the principles of His kingdom, concludes with the warning: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Not formal worship, but genuine love for God manifested in obedience to His commands, is the gift of true religion.

When Hosea wrote, ancient Israel was in a time of crisis. They faced annihilation at the hands of the Assyrians. Before the end of the century the ten tribes were carried away into captivity, never to return as a nation. The Jews at the time of Christ's earthly ministry likewise faced a crisis. Holding to the forms of religion, they persistently refused to walk in the light of God's Word, and consequently rejected their Saviour, denying and crucifying Him. Thus, having driven God's Holy Spirit from them, they were left defenseless before the enemy. In A.D. 70 the Temple was destroyed and the nation scattered.

Must We, Too, Perish?

Like Israel, we, too, face judgment. Time is quickly running out. Like them, instead of facing up to the challenge and turning to God with true repentance, we rely upon religion, while our hearts go after our idols. According to the latest census, two thirds of the people of our nation are members of some religious body. Still the increase of crime more than matches our population growth! What must be the anguish of heart of our Lord and Saviour as He sees us who take His name holding to formal religion, while denying Him a place in our hearts! Unrequited love must still fill heaven with deep perplexity. What more can God do? Must we, like ancient Israel, continue to be guilty of spiritual adultery, and go down to ruin? Listen, and one can hear Love pleading earnestly: "What shall I do unto thee?"

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein" (Hosea 14:9).

(To be continued)

There is one discouraging thing about the rules of success—they won't work unless you do.

“Whatsoever He Saith . . . Do”

R. C. WILLIAMS

Ministerial Association Secretary, North Philippine Union Mission

FROM time to time this movement has witnessed some rather unfortunate, costly, and embarrassing actions on the part of workers called to labor for the salvation of perishing souls. Sad, but true, there have been occasions when a worker has seemed to appoint himself as a one-man committee to test and question the right or the wisdom of the God-ordained body to request his services in another territory. There have been cases where a minister has attempted to be successful through belittling the man who preceded him. Still other tragedies have resulted from a worker's "don't care" attitude in dealing with the members. This is often due to a poor philosophy that one will be moved again in two years or less so why be careful concerning worker-member relationships.

While we thank God that these unfortunate experiences do not occur often, yet their occurrence at all is disappointing and should not happen in this movement. Surely the heart of the Lord is pierced and the courts of heaven hushed whenever division, selfishness, or an uncooperative spirit are manifested within His church on earth. A mixed front is presented to the world, the cause of soul winning is delayed, and often funds are expended unnecessarily when one takes upon himself the responsibility given to the appointed committee.

We certainly would not want to leave the impression upon our readers that the individual person concerned in a committee action should have no say as to where he goes or the type of work he does. A committee composed of converted, consecrated, understanding, and sympathetic men will take into account not only the needs of the task at hand but also the

needs of the worker and his family under consideration. The cause of God flourishes under a cooperative spirit on the part of both committee and worker concerned.

Let us now direct our attention to some very basic and vital principles which should be frankly and seriously considered when a call comes through a committee that has given prayerful study to the needs of the work within a given territory.

First—Calls come through committees. Committees are largely made up of men chosen because of their knowledge of the work and its needs. God works through committees. Solomon wrote, "Where no counsel is, the people fall: but in the multitude of counsellors there is safety" (Prov. 11:14).

Through the Holy Spirit, God gives wisdom to sincere men as they meet to make decisions regarding the work of the church. Long ago the servant of the Lord wrote, "I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered."—*Testimonies*, vol. 3, p. 492. No doubt this movement would reap a more abundant harvest if all who are on its payrolls would believe that God speaks through committees. Is a committee infallible? No, but neither is the man who is called. While the committee is made up of human beings who have their weaknesses and individual sins to overcome, it is much more logical to see how God's voice could be heard through a group of praying men rather than by a solitary voice.

So let us establish this first and most im-

portant fact that God speaks through committees. Therefore, every consecrated worker will desire to accept God's call and serve in whatever sector of the vineyard He appoints.

Second—Accepting a call to a new responsibility should be looked upon as a challenge. It should be a challenge to join hands with divine and human agencies to advance the work in that new area of labor. A true worker will never attempt to be successful in the eyes of the brethren by degrading, criticizing, or casting any reflection on the one who preceded him. Belittling another fellow worker, his methods, his decisions, and the fruitage of his sincere endeavors accomplishes nothing but evil for this movement and gives evidence of a narrow, selfish, and bigoted mind on the part of the one who indulges in such a low and questionable trade. Note carefully the following statement: "There are some who point to others' faults and failures to direct attention from their own, or to gain credit for great zeal for God and the church."—*Ibid.*, vol. 5, p. 59.

A Spirit-filled minister accepts the new assignment as a challenge to growth. He will support his predecessor in his honest endeavors, knowing that no two men think and work alike. When it comes to any obvious mistake or errors committed, the new leader will be kind, sympathetic, and understanding, recognizing that "if he sees the mistakes and faults of others, he will be responsible before God . . . if he does not set a better example."—*Ibid.*, vol. 4, p. 650.

The dedicated worker will pray, study, plan, and work to bring about honest growth of the church in his appointed place. His concern is not for self. He seeks no moment for comparison with another. He exalts Christ and lives to serve mankind in such a way that the Master can one day say, "Well done, thou good and faithful servant" (Matt. 25:21).

Third—A call to service is a life calling. Every appointment should be accepted and entered upon with an attitude that "I may be laboring in this section of the vineyard until Jesus comes. Therefore, I will prepare the ground, sow the seed, water, cultivate, weed, dress, prune, and harvest it, knowing that I may be the last workman to labor in this place before the coming of the Lord."

No man should accept a call and go to a new field with the idea that it makes no dif-

ference how he relates himself to the brethren or the world, since the committee will move him again in a year or two. This philosophy is both dangerous and disastrous. It results in a weak program, and souls are lost that might otherwise have been garnered for the Lord.

So let every worker labor in each assignment as if he would be there until Jesus returns. In so doing he will be more careful in his relationships with the members, for he may live and work with them until the end of time. He will be more thorough in his program of soul winning, for there may be no other reaper sent to that field.

Fourth—The ministerial calling is the highest calling given by God to man. Note these words: "There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the word to be looked upon as an inferior matter. It is not so. Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines, and . . . there is no work more blessed of God than that of the gospel minister."—*Ibid.*, vol. 6, p. 411.

Brethren, ours is a high, yes, *the highest* calling God gives to mortals. To be a medical worker, businessman, or any other profession may be noble, but the noblest and most blessed of all is that of the ministry.

In the past and even today there have been some who labored with somewhat of an inferiority complex, feeling that the ministry was not so respected a calling as some other lines. True, it has not been so respected as it should, but who has not respected it? It is man who has failed to recognize its high place.

Perhaps some of us are a bit responsible for the attitude some brethren have had toward the ministry. We may even be responsible for some of our youth turning away from this calling to other lines of endeavor. It may be they have not heard from us or seen in us a true manifestation of our high calling.

Paul said, "They glorified God in me" (Gal. 1:24). Is it not time for every minister in this cause to live so the same words can be said of us? More seasons of prayer, a larger spirit of service, and an earnest desire to see the work finished in this generation should characterize the attitudes and labors of every Seventh-day Adventist minister.

(Continued on page 40)

“Hope for Today”

F.E.D. Evangelistic Visual Aid Program

“Such methods will be used more and more in this closing work.”—Evangelism, p. 205.

ONE of the most remarkable advances in the area of evangelistic visual aids for laymen and ministers has been and is taking place in the Far Eastern Division. What started out to be a simple production of filmstrips for laymen's use has now developed into a diversified program of evangelistic materials available at most inexpensive prices for the field. The majority of ministers in this division, along with thousands of laymen, have in their possession a complete set of equipment. The president of one of the Indonesian unions credits the Hope for Today program as being instrumental in helping to win the 800 souls baptized in one year.

Determination Brings Results

H. E. McClure, former division home missionary secretary and currently secretary of the Sabbath school department, has coordinated the entire project. Failure would have been branded on this venture if it had been in the hands of a man with less determination. His untiring efforts coupled with those of V. M. Hansen, owner-director of Global Church Films, La Sierra, California, have resulted in the production of 28 doctrinal and 30 song filmstrips. In quality and price they are second to none.

The total enterprise includes filmstrips, scripts, projectors, Bible study cards, slide binders, battery units for power supply, and tracts. The projector, produced by the Minolta Camera Company of Japan, comes with a 100-watt bulb available in any voltage from 100 to 240 volts. The quality lens makes it possible to throw a large bright picture on the screen. I have personally used one with an audience of more than 600 people with most acceptable results. In an area without electricity the battery unit or a standard bicycle generator enables the operator to obtain maximum brightness with a minimum of bicycle pedaling.

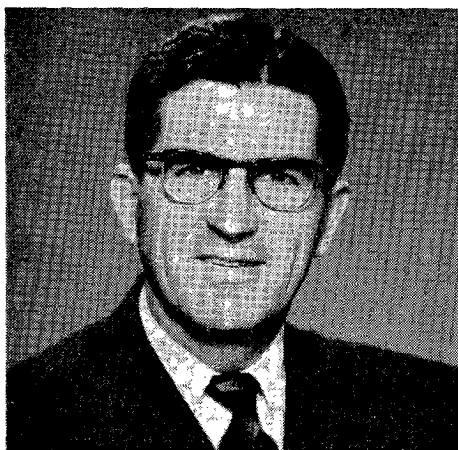
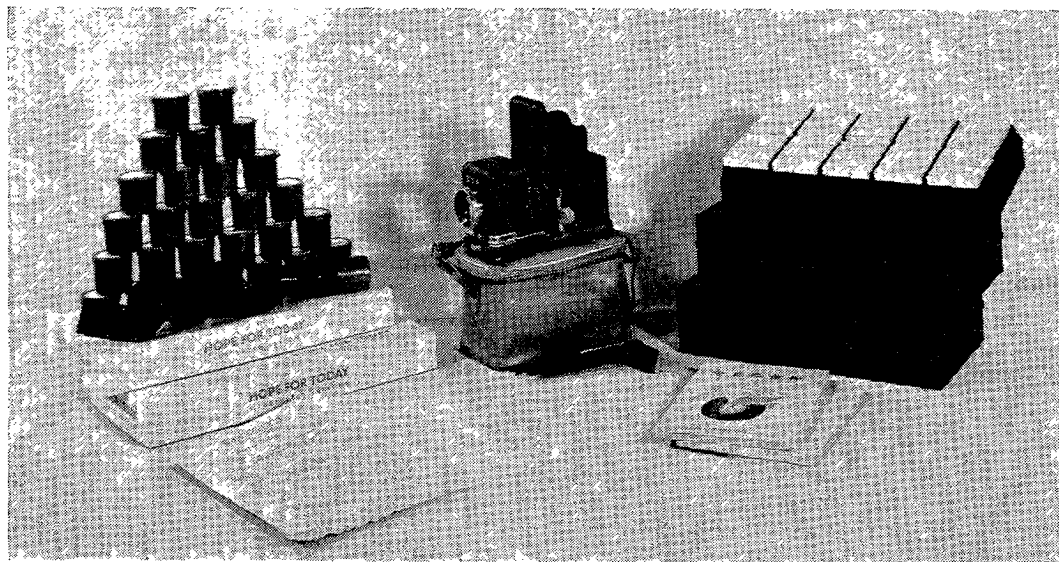
Complete printed scripts in various languages accompany the filmstrips. It is strongly recommended that the Bible study cards be used at the end of each presentation. There is a set of cards for each of the twenty-eight lessons. Each unit has thirteen cards. Twelve are questions and the thirteenth is the instructor's outline. The question deals with the subject of the evening. Following this, a tract covering the same subject is left with the student. In effect, the seeker for truth receives a triple but varied dose of the subject under consideration. The thoroughness of this approach is unexcelled.

Joint Venture

The entire undertaking involved the home missionary departments and Ministerial Associations of the division. This joint experiment was completed in record time. One significant feature is the adapting of the scripts and pictures to the non-Christian mind. The pictures originate from each country where the program is being used. Thus a Korean sees our message in a Korean setting and not in an American one. The importance of this procedure is understood better when one realizes that the masses generally associate Christianity with Western culture. This association militates against Christianity in areas where antiwestern feelings run high.

The filmstrips are reproduced from Kodachrome masters. Each strip contains approximately thirty-five double frames with an average of twenty of them being Bible texts and titles. They are available in the following twelve languages and dialects: Korean, Japanese, Chinese, English, Tagalog, Ilokano, Cebuano, Ilongot, Malay (Romanized), Indonesian, Vietnamese, and Thai. Special arrangements have been made for this material (except English) to be sold any place in the world field.

In quality and price they are second to none.



H. E. McClure

Project would have been failure if in the hands of man with less determination.

The song strips are available for nine of the twelve languages. The entire set consists of approximately one hundred and twenty-five slides illustrating thirty gospel songs.

Tape Recordings

The latest development is tape recordings that match the Hope for Today slides. Appropriate music begins and ends each program. Thirty minutes is the approximate playing time. If this plan is used, it is strongly recommended that the Bible

study cards and tracts be used at the end as mentioned previously.

Many sections of the world field have shown an interest in the Hope for Today program. Thousands of projectors have been scattered around the world and where usable, the film- and song strips have been ordered. T. M. Ashlock, ministerial and home missionary secretary of the Trans-Africa Division, saw the possibilities of this plan for his area. Filmstrips are now being produced in several African languages. It is a relatively simple procedure to follow the same format by merely using the local national language and pictures in place of Asian ones. Thus in a short time this effective evangelistic aid can be adapted to any section of the world field. For further information write to the home missionary department of the Far Eastern Division.

J. R. S.

Ellen G. White commenting on the visual aids developed and used by one of our successful evangelists said:

"I am pleased with the manner in which our brother has used his ingenuity and tact in providing suitable illustrations for the subjects presented—representations that have a convincing power. Such methods will be used more and more in this closing work."—*Evangelism*, p. 205.

“Baptize Men

Everywhere”



ALL MINISTERS should take seriously the command of the Lord when He said: “Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit” (Matt. 28:19, N.E.B.).*

The Lord meant what He said, as recorded in this scripture. And it should be a source of courage and inspiration to us when we see this command being obeyed.

We may sometimes get the idea that our work consists of something other than making disciples and baptizing them. It is easy to forget the conclusions of the apostles concerning their own responsibilities as expressed in these words: “‘It is not right that we should give up preaching the word of God to serve tables’” (Acts 6:2, R.S.V.). This inspired conclusion made it possible for them to carry the gospel to all the world in that generation. Perhaps when we get the same idea the gospel will again be carried to all the world in a generation.

Many Ministers Troubled

When we carry the gospel faithfully there is power in it to make disciples. What are we to do with them when we have made them? Jesus said that they were to be baptized. I would like us to think of these questions: Who is to be baptized? When are they to be baptized? Why should they be baptized?

I know that many ministers are troubled by these questions. Sometimes when the reports of baptisms come to us, giving the totals of baptisms for each minister, we begin to hear such comments as: “I wonder how many of them were children?” or “My, he must have baptized them in a

W. K. MANSKER

Conference Evangelist, Iowa

hurry.” After listening to many such comments I have come to the conclusion that they do not so much express envy, as they seem to, but rather reveal a mind troubled about the very questions of Who? When? Why?

All of us, I am sure, know of and believe in such statements as: “There is need of a more thorough preparation on the part of candidates for baptism,” and the statement that there is not to be “undue haste” in baptizing candidates. However, I submit that not one in a hundred ministers has settled, even to his own satisfaction, just what these statements mean.

For instance, one minister declared that he would not even consider baptizing a child before that child was twelve years of age. Another minister was equally positive that he would not baptize anyone until that person had attended Sabbath services for at least six weeks. Another said that he personally would not baptize anyone who had been using tobacco until that person had gone for at least a month without the use of tobacco. Such statements would never be made unless some were troubled about the matter. Rather than certainty they indicate just the opposite. But such statements can find no support at all in either the Bible or the Spirit of Prophecy.

Baptized After Midnight

In the record of the New Testament we find an interesting incident that may have a bearing on the matter under discussion. The team of Paul and Silas went to hold meetings in Philippi. They knew that the message they brought was not too popular, but they preached it anyway. Soon they were in jail. Midnight found these two warriors of the cross singing hymns of praise and praying to God. Suddenly there

was an earthquake. The angel of the Lord came and loosed the bonds of Paul and Silas, and they were free!

According to the prison rules of that day any jailer who let prisoners escape had to forfeit his own life. The jailer, thinking that the prisoners had escaped, started to kill himself. Paul cried out to him, "Do thyself no harm: for we are all here." The jailer was so moved by what had happened that he wanted to know for himself what it was that these men preached. He listened as they taught him the gospel. He accepted it as they taught. He was baptized that very night. Think of this: Bible studies began after midnight, and the whole family was baptized before morning. There are some today who would not rejoice at such a report. The record says the church back there "rejoiced."

As I think of this thrilling story I cannot help wondering whether all the children were twelve or older. What a help it would be to me if I knew the answer to that question. Some are so determined that a child should not be baptized until he is old enough to understand what baptism really means. We all know that in the Adventist Church it is a point of doctrine that we do not baptize infants. What is an infant? My lexicon tells me that an infant is "a suckling babe, baby, young child, little one." My dictionary tells me that an infant may be "a person under the legal age of responsibility." In the older English of the days of our King James translation an infant was "a young child—NOT YET SPEAKING."

James White and Baptism

There comes to my mind an incident in the early Advent Church (you may read about this in *Pioneer Stories of the Second Advent Message*, by Arthur Spalding). In a certain church in Maine a group of ten or twelve children wished to be baptized. They urged their parents and the church leaders to have a minister come and baptize them. The whole church did their very best to discourage them. The children did not give up, and finally some of the parents wrote and asked James White to come and baptize the children. The church members were surprised at the report that the children were to be baptized and said, "What does Mr. White think these babies can tell of their experience?"

However, James White was not any

more discouraged than the children had been. He examined the children, who ranged in age from seven to fifteen years, decided that they were prepared for baptism, and proceeded to administer the rite. That this fearless young minister, who at that time numbered his yearly converts by the scores, should baptize these children just to swell the number is nonsense. He baptized these children for two reasons: First, he felt that God had called him to administer that rite; second, he was sure the children were ready to receive it.

Who Judges What?

Let us think for a moment of the question Who should be baptized? To begin with, if we preach as we should, people will come under the conviction that they should be baptized. After Philip had studied with the eunuch, the eunuch asked, "What doth hinder me to be baptized?" This man had learned of the gospel. He had accepted it. He wanted to be baptized.

The prerequisites for baptism as set forth in the Bible are very clear and very simple. They are: 1. That they be taught. 2. That they believe. 3. That they repent. I would like to point out that the only one of these in which my human mind is able to enter into judgment is the first one. I can judge whether a man has been taught. I must take the man's word as to whether he believes or whether he has repented.

Now as to that first one, in which I can judge a little, the Bible requirement is that they be taught. It does not say for a week, for a month, for a year, or for a day. It is just that they be taught. In the case of the eunuch, Philip had been with him only a short time when the question was asked, "Look, here is some water; is there any reason why I should not be baptized now?"

Let us recall the time when Peter was called to the house of Cornelius. He did not want to go, but he went. Peter recognized the leading of God in the matter, and arriving at the house of Cornelius, he began to preach the gospel. Now, before Peter finished that sermon he gave orders that these people should be baptized. Acts 10:47, N.E.B., says, "Then Peter spoke; 'Is anyone prepared to withhold the water for baptism from these persons, who have received the Holy Spirit just as we did ourselves?' Then he ordered them to be baptized in the name of Jesus Christ." *

What Peter did, in this case, was called

into question down at the conference office. Peter went to explain what had happened, and added an interesting footnote when he said, "Who was I to think that I could hinder the working of God?" (Acts 11:17, Phillips).†

Why was it necessary to baptize these people? They had already believed. They had already repented. God was already leading them by His Holy Spirit. Since this is so, let's be sure of them and wait until next autumn or next spring, or something or other. After all, these people have been pagans for many years. If we are in too big a hurry about this they may slip back into some of their old pagan practices. Baptism, you know, is not salvation. When we begin to think in this way, it might be well for us to remember the words of Peter: "Who was I to think that I could hinder the working of God."

It seems, at times, that we do not attach the importance to baptism that the early church did. When the men who listened to Peter's Spirit-filled preaching on the day of Pentecost came under conviction of sin, and asked how they might be free of the terrible load of condemnation, they got a straightforward answer: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). These men were under an intolerable burden of sin. They wanted out from under it. They could not bear it. What did the apostles do? They baptized them *that very day*.

Some ministers are like the timid young man who is very much in love but at the same time very fearful of the responsibilities of marriage. His fondest dream is to be united with the young woman of his choice. He is willing, but the thought of the responsibility of a family fills his timid heart with dread. So our fondest dream as ministers, is that we might baptize people by the score, but we are plagued with the vision of the responsibility. What questions come into mind? Is this one ready? Is that one old enough? What will the church members say? What will my fellow ministers say? Can I really know that they will continue on and be faithful? How can I know what to do?

The trouble is that we often take the responsibilities of God into our own hands. We try to read hearts when the Lord has told us plainly that we cannot do this. How can anyone know who is going

to continue on and be faithful to the end? You do not even know that of yourself. You have to pray to God every day about that. We are told that some of our brightest lights will go out. When this happens will we then search the records to see who baptized them, so that we may fix the blame?

We ministers are sometimes inconsistent. We will compass land and sea, miss food and rest, and leave our families alone that we might make a disciple. Having made one, we will then dilly-dally around about the baptism until they lose interest. It is not that we do not want to do the right thing. We just haven't decided what the right thing is. We are fearful of being midwife at the spiritual birth for fear that the newborn Christian might have a deformed experience.

Our Goal Is Souls Baptized

In my opinion, every minister ought to have a personal goal of baptizing every unbaptized soul he meets. He ought to let them know that this is his goal, that he desires to do this for their own good, and that baptism is one of the steps to the kingdom.

Who should be baptized? Anyone who is taught, who believes, and who repents. When should they be baptized? Any time that the above goals have been realized. Why should they be baptized? Because it is one of the requirements that Christ has set at the door of His church. People must be baptized. "He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit."—*Testimonies*, vol. 6, p. 91. I read also in *Testimonies*, volume 4, page 40: "You are required to repent, believe, and be baptized."

Sometimes it is good to re-examine our reason for being ministers, our real work. Our call from God is to make disciples and baptize them. It is good if the unbaptized think about baptism when they see us. They ought to feel that we are in earnest about their salvation. We ministers ought to reveal by our burning zeal that we long for every unbaptized person to be buried with Christ in baptism.

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

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

Have YOU Tried One?

TAYLOR G. BUNCH

Retired Minister, St. Helena, California



BECAUSE of its great importance we must not forget the action of the Autumn Council of the General Conference under the heading, "Prayer and Revival":

"WHEREAS, The messenger of the Lord declares that, 'Before the final visitation of God's judgments upon the

earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.'—*The Great Controversy*, p. 464. And that, 'Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved.'—*Gospel Workers*, pp. 254, 255, and

"WHEREAS, The witness of the apostles was a demonstration of the power of prayer in the lives of fully surrendered men and women; therefore

"We recommend. 1. That our churches everywhere be encouraged to enter more earnestly into an experience of prayerful intercession for a revival of true godliness. 2. That our ministers and church leaders be urged to lay plans for the conducting of Schools of Prayer in our churches following the lines suggested in the October, 1964, issue of *THE MINISTRY*, and that where possible, use be made of the outlined counsels of the Bible and the Spirit of Prophecy presented in the small specially prepared handbook *Communion With God*." (See *Review and Herald*, November 26, 1964.)

In response to this appeal, Schools of Prayer have been and are being conducted

in different parts of the world, with very encouraging results. In some mission fields there is unusual enthusiasm for these. Schools of Prayer are helping to make erstwhile backward peoples conscious of the place and power of prayer in their lives. In cooperation with the conference and pastors of churches, a small group of workers in California have conducted these schools in six different churches, and at a regional camp meeting, and are planning others for the near future. Most of these are conducted in a series of six services of one hour and a half on Wednesday nights, or beginning on Sabbath afternoon and closing Thursday night. In the last session, however, a new plan was followed, revealing advantages that should not be overlooked.

Doubles the Attendance

In the new plan the time of the Sabbath morning church service is chosen so that more can be present, and, in fact, it more than doubles the attendance. In order to provide the time needed for the varied features of the School of Prayer, including the sermon and the group and panel discussion, the Sabbath school period is reduced to one hour during the six Sabbaths so that the session can begin at 10:45 and continue till 12:15 if necessary. Of course, nothing should ever be allowed to interfere with a full thirty-minute period of the Sabbath school lesson study.

The impact of a School of Prayer can never be known in this life. Only eternity will reveal the full results of this plan. Of deep concern to those conducting these schools has been the discovery that far too many are neglecting their private devotions. This is well stated in *Steps to Christ*, page 98: "We should pray in the family circle; and above all we must not neglect



VIEWPOINT

[Note: Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large.—EDITORS.]

"I have just been looking over the suggested budget as it appears in the March issue of the **MINISTRY** on page 53. The introductory paragraph on the suggested budget indicates that it was prepared by an accountant at the General Conference office. No doubt in many ways this is an excellent budget and the man who follows it would do very well indeed. However, it does not seem possible to me that the ministry of the Seventh-day Adventist Church could possibly take seriously the suggestion that only 5 per cent above the tithe should be dedicated to offerings. In this day in which we are continually calling upon our people

for additional sacrifices, surely the ministry should be leading the way.

"Let me illustrate what this would mean. The Sabbath school has been for some years asking for at least 3 per cent of the income for missions. Now at the recent Fall Council the brethren have requested us to increase that amount by another 50 per cent. Practically every church today hopes for another 2 per cent for church expense and church operating. These two items alone use up the 5 per cent allotted in this suggested budget. Obviously, this leaves nothing for the scores of purposeful worth-while calls that we make upon our churches for giving. For example: there is the Sabbath school expense, along with the many mission offerings that are requested during the church service. There is the Week of Sacrifice, Missions Extension Fund, and the many local church offerings such as the church school, not to mention the special building projects in which so many of our churches are involved at the present time.

"I am wondering if it is entirely desirable for us to suggest to our pastors that they should be satisfied with giving to the Lord only 15 per cent of their income (10 per cent tithe and 5 per cent for other offerings) in a day when we believe that the Lord is coming very soon and that we must do everything we can to hasten that coming. I certainly do not wish to be critical of the **MINISTRY** magazine, but I do feel that we must sound the note to our ministry to lead the way in sacrifice if we are to expect our church members to respond.

C. R. FRENCH

H. M. Department Secretary
Nebraska Conference

secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God." The testimonies of those who have been awakened to the seriousness of their past neglect and the reformatations that have come as the result are very encouraging.

The Autumn Council resolution urges that our prayers be centered on earnest intercession for the visitation of the Holy Spirit in a revival of true godliness. This will bring the refreshing showers of the early and latter rains, which will quickly "finish the work, and cut it short in righteousness."

Blessings Still Continue

In some churches where Schools of Prayer were conducted more than two

years ago, from six to twelve prayer groups of from five to fifteen members were formed and are still meeting each week, and all gladly testify to the wonderful results of the new devotional program in their lives. The entire church recognizes the spiritual changes that permeated the entire body. How wonderful it would be if these things could take place in all our churches throughout the world. Every member should carefully and prayerfully read the chapter in *Selected Messages*, book 1, pages 121-128, entitled "Calls for Revival," the opening statement of which reads: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."

CORRECTION

On page 17 paragraph 3 of the May issue of this journal "eight per cent" should read "eighty per cent."

A Perennial Program of Evangelism

(Concluded)

Training and Motivation

CHARLES H. BETZ

Church and Development Secretary, Washington Conference



ASKED what is the greatest single need in his church, the average pastor would probably say, "Consecrated, competent, dedicated, and dependable adult leaders." So often we see leadership of an inferior quality in our churches because no one else is available. There is abundant

leadership material in our churches, but it has not been brought under the rule of Christ and dedicated to the service of the church. The church is thus crippled. Why the hesitancy, the reticence on the part of so large a segment of our membership when asked to make a soul-winning visit, teach a Sabbath school class, or give a Bible study? People know that church leadership and soul winning demand certain skills, and being afraid of failure, they demur. People like to do things they can do well, but they tend to avoid tasks in which they might fail. All their lives our people listen while we speak. But "preaching is not teaching and listening is not learning."

The Static Level

Are adults doomed to remain on a static level simply because they are adults and have completed their formal education? As leaders in the church of God we have an inescapable responsibility for training our people for effective, efficient service. It was the intent of Christ that His church should not only be a center for worship, Bible study, and fellowship, but that it should be a training center for organized evangelism.

Whitefield or Wesley?

We are told that one reason why Paul was so successful in building great evangelistic churches was because he took time to teach and train the members for acceptable service. He gathered his converts into schools of training and sent them out and "all they which dwelt in Asia heard the word of the Lord." This record would have been impossible had Paul depended on his preaching alone. It is generally agreed that Whitefield was a greater preacher than John Wesley. But Wesley organized his laymen into societies and trained them. It has been Wesley's work that has lasted.

Was It Time Wasted?

What was the method Jesus used? What was His basic approach to the task of winning a lost, hostile world? Three words summarize His strategy. They are *enlist*, *train*, and *send*. Jesus was the prince of preachers. He was the greatest leader of all time; but His method was enlisting and training men, and sending them to enlist, train, and send others.

A careful study of the synoptics and Gospel of John reveals many gaps in chronology. Jesus and the disciples seemed to disappear for weeks at a time. Where were they? He was teaching His disciples, training for effective service. Four such withdrawals from His Galilean ministry are recorded. A waste of time, some might say. He might have held many more evangelistic meetings in place of these training sessions. But in a few years there were thousands giving His message. Jerusalem was filled with evangelists; they "went every

where preaching the word." "Christ intends that His ministers shall be educators of the church in gospel work. They are to teach the people how to seek and save the lost." "To neglect this work is surely to invite spiritual feebleness and decay."—*The Desire of Ages*, p. 825.

Every recruit into our armed services receives intensive basic training before he is sent to the battlefields. How many of our new members are we training for service in the army of the Lord? "The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency."—*Christian Service*, p. 74. Have we as responsible leaders of God's remnant people seriously undertaken the task of training our members in the "how" of soul winning? How many of our churches have a consistent program of training where adults learn skills in soul winning and church leadership? Are we developing strong personal workers? There is a need for Christian competency as well as consecration. The apostle said, "Neglect not the gift that is in thee." If we are to follow the New Testament pattern we must place a new emphasis on this facet of church life.

Sporadic Training

Our denominational leaders have provided some excellent materials for training. Perhaps the most consistent efforts in this regard have been for our children and youth in their progressive classwork and Master Guide program. Our Sabbath school workers now have available some fine training material. Also, at hand are training courses in home nursing and nutrition. "Lift Him Up" and "Training Light Bearers" provided by the Home Missionary Department are two excellent training courses in soul winning. But notwithstanding this good material, training opportunities for our members throughout the field are very few. In some churches years go by before a single training course is offered. The problem, as I see it, is that the whole area of training is left up to the decision of the pastor or the leaders of the various departments in our churches. If the pastor or the leader of a given department happens to sense the need of training, it may be offered. Sometimes the members request training and it is provided, if it fits

the schedule. Then, there is the problem of securing a proper balance. The pastor may sense the need for training in health and nutrition and neglect other vital areas. This is not true in other parts of church life. A consistent program of Bible study is not left up to the whim of the pastor or Sabbath school superintendent. There is a special place provided in our schedule for this most important function. Why should we not do the same for training? There is no place in our church year where training is specified, and no department committed to its promotion. Are we not instructed by the Lord that "every church should be a training school for Christian workers"? (*ibid.*, p. 59).

The Tail Again?

Other denominational groups have forged ahead and are seriously undertaking this responsibility. Southern Baptists have a department to foster this vital part of church life. More than one million Southern Baptists meet every Sunday evening at six-thirty for Training Union. "The . . . Training Union is recognized . . . as the church program for training church members. It is an essential part of the total educational program of the church. The aim is training for church membership. No other department has this distinctive aim," declares J. E. Lambdin. The denomination has more than one hundred study courses available in nineteen categories. A graded series of diplomas is offered upon completion of specified books.

A careful study of the chapter entitled "The Church a Training Center" in *Christian Service*, emphasizes four general areas in which we should provide training. They are: the upbuilding of the church, evangelism, Sabbath school, and health and welfare. Within each of these categories there is room for a vast training program. In the general area of "upbuilding of the church" we could provide training courses in church leadership, church administration, church policy, church music, missions, youth leadership, recreational leadership, and stewardship. Under the category of evangelism we might add to our two present courses, additional courses, such as the ministry of visitation, how to witness, how to lead a soul to Christ, personal soul winning, and lay preaching. In addition to the fine materials now available for training in our Sabbath school, we might offer courses in how to conduct branch Sabbath

schools, using the Sabbath school in evangelism, and better Vacation Bible Schools.

Plan for It!

What can the pastor do, then, to fulfill his training ministry? First, he must make room for it in his plans for the year. He could plan a training schedule, including all four areas mentioned above during a year. No matter how earnestly the pastor works at enlisting and assigning missionary tasks to his people, he cannot hope to build a perennial program of evangelism without a parallel program of training. Training makes enlistment and assignment much easier.

In the fall, concurrent with my lay evangelistic thrust through the Sabbath school, I conduct a ten-week class called The Soul-winning Clinic. This is conducted one hour before sundown on Sabbath afternoon. Emphasis is given to such subjects as how to give Bible studies, evangelistic visitation, witnessing, and securing decisions. After the first of the year another class could be conducted in some area of church leadership; then a third class may be offered in Sabbath school training, and this may be followed by training in home nursing, cookery, or some phase of health and welfare work. Thus, during the year the pastor can touch on the four areas mentioned by the servant of the Lord. Obviously, the pastor could not teach all of these himself. I have always the evangelistic training classes; but, there are usually competent, able laymen who can give instruction in most areas of church life and work. One of the elders could be made superintendent of training and be placed in charge of the training program, with responsibility of coordination and carrying forward a balanced yearly program. After a training course it is well to have a commencement and present certificates. A banquet at the end of the year for all of those who won certificates during the year also helps to stimulate interest.

Inspire Interest

Now, a word about motivation. How can we motivate our people to join training classes, to visit, to give Bible studies, and to win souls? We must admit that this is not within our province. Motivation is the work of the Holy Spirit. Only God can move a man or woman to do loving service. But how can I cooperate with the Spirit in

His work of motivating our people to leave the "cult of the comfortable" and join the bank of unselfish workers? First, I can pray. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). Pray for one at a time—your elders, your Sabbath school teachers, your deacons—then enlist them. It is marvelous what this kind of prayer will accomplish.

Second, I can give my example. You will not develop soul winners unless you are one. It is caught more than it is taught. If the pastor is steeped in warmth and concern, if his soul and will are saturated with the evangel, his spirit will work as leaven through the entire church.

Third, I can preach. Through "the foolishness of preaching" we can bring the imperative of the gospel commission home to the minds of the people. They must first be convinced in their minds before they will believe in their hearts. We must keep soul winning—its responsibilities and its joys—before the people. Repetition of an idea tends to bring permanency of conviction. Fourth, I can give recognition. Give honor to whom honor is due. Recognition of work well done, both of groups and individuals, is a motivating factor. Reports to the entire church of outstanding accomplishments in soul-winning activity by a Sabbath school class tend to build enthusiasm and a pride of belonging. Visitation statistics reported in the church bulletin also help.

All we have said in this series of articles in regard to organizing, enlisting, training, and assigning for a perennial program of evangelism is not intended in any sense to downgrade evangelistic preaching in the regular evangelistic series. Public evangelism is "the cutting edge of the harvest." The promise of public meetings gives focus and impetus to lay visitation.

Preach, Pray, Train, Do It!

We enlist our people and organize them for Ingathering—and this is about the only time our people are ever thoroughly organized for any task—then six months later we may engage in public evangelism. But as Gaines Dobbins declares,

"Evangelism, properly conceived, is not the occasional concern of a church, but its continuous concern. Sin and death take no holiday. If the church has the one rem-

(Continued on page 40)

Spirituality

and

Statistics

D. A. DELAFIELD

Associate Secretary

Ellen G. White Estate, Incorporated



IN THE year 1900 Ellen G. White wrote with a touch of sadness about the "influence of . . . older church members" who failed to practice the truth and whose influence, she said, would certainly "leaven those newly come to the faith" (*Testimonies*, vol. 6, p. 371).

With a note of pathos, the servant of God observed the painful relationship existing between spirituality in the church and church statistics. Here is her affirmation:

The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?—*Ibid.*

In the light of the foregoing statement pastors will see that blame for meager baptism statistics lies not alone at the cold and sinful doors of the world, but at the doors of the church too. In the very next paragraph of the statement concerned, the servant of the Lord called upon all to "examine their own practices," to correct those habits that were unjurious to themselves, detrimental to the babes in the faith, and that would prove calamitous to new converts if indeed new converts could find their way into the churches under these circumstances.

"Vast Amount of Rubbish"

The volume 6 testimony written at the turn of the century represented the repetition of counsel written by Ellen G. White earlier in the year 1876. In volume 4, page 68, she spoke realistically of the "vast

amount of rubbish brought forward by professed believers in Christ, which blocks up the way to the cross." Then she added an observation that explains why baptisms are possible at all, in some places. "Notwithstanding all this," she declared, "there are some who are so deeply convicted that they will come through every discouragement and will surmount every obstacle in order to gain the truth." But she added, "Had the believers in the truth purified their minds by obeying it, had they felt the importance of knowledge and of refinement of manners in Christ's work, where one soul has been saved there might have been twenty."—*Ibid.*

The foregoing suggests that the lack of "refinement of manners in Christ's work" had proved to be a deterrent to success in winning souls. In *Testimonies*, volume 4, pages 237, 238 the writer described Brethren J and G who were standing directly in the way of the advancement of the work of God in the place where they resided. These men were "in special danger of losing eternal life," she declared. She spoke of the tent meeting that was held in this community and where "hundreds were convicted of the truth; but God knew the material of which that church was composed. If souls came out into the truth, there were none to nourish and cherish them, and to lead them along to an elevated life." What a tragic situation!

Quarrel With the Angels

The servant of the Lord then referred to Brother I who had "an envious, faultfinding, jealous spirit." Because of his sins this man was cast out of the church, and Mrs. White did not encourage the believers to invite him to unite with them again, for she explained, "With the spirit he now has, he would quarrel even with the angels of God. He would wish to rule and dictate

the work of the angels. No such spirit can enter heaven."

As I read these alarming exposés, the reasons behind our failures in evangelism, I trembled for the church of God and for my own soul. Here are startling facts to conjure with. Am I a stumbling block or a steppingstone in the great program of evangelism?

The servant of God declared with divine insight: "A holy God will not bring out souls to the truth to come under such an influence as has existed in the church. Our heavenly father is too wise to bring souls into the truth to be molded by the influence of these men who are unconsecrated in heart and life. These men are not in harmony with the truth. They are not in union with the body, but are drawing off from the church. They are working at cross purposes with those whom God is using to bring souls into the truth."—*Ibid.*, p. 238.

A Revival and Reformation

We ministers know that there are churches here and there among Seventh-day Adventists in the midst of which there are disgruntled spirits, critical, faultfinding, and unhappy. The local church seems to have been leavened by this spirit. This is sometimes true, particularly of smaller churches where unfortunately everybody seems to know everybody else's business. Because it is impossible for the pastor to bestow upon the many churches under his care all the attention that they need, this spirit seems to multiply. How can God work to unite new believers with churches like these when this spirit is in the ascendancy? He will not do this.

Is it not right that we should take to our churches everywhere these alarming explanations of failure on our part to win souls, invite our members to participate in a revival and reformation of life and take serious inventory and stock of the situation?

There will be some who will want to use these testimonies as a club to hammer the critics in the church. So-called reformers will use these testimonies as ammunition for their own guns, and blast the Seventh-day Adventist Church. All of these things notwithstanding, as pastors we must faithfully face the facts. We must invite our people to ask the question, Am I standing in the way of the Lord's work? If we are, we should take the roadblocks out of the

King's highway and make plain, straight paths for the Lord to work and perform miracles.

We have yet to see in our evangelistic work a repetition of Pentecost on a world-wide scale. Whatever interferes with that work must be removed, and it is our business to see that it is removed.

The Layman Views the Pastor

I. Introduction: "Great Expectations"

II. The layman expects his pastor to be available.

1. For meeting our personal needs.
2. For meeting our church needs.
3. For meeting our community needs.

III. The layman expects his pastor to have knowledge.

1. Essential theological knowledge.
2. Essential knowledge of human behavior.
3. Essential business knowledge.

IV. The layman expects his pastor to be skillful.

1. Skillful in sermon delivery.
2. Skillful in evangelistic techniques.
3. Skillful in church organization.

V. The layman expects his pastor to be ethical.

1. Ethical in his personal behavior.
2. Ethical in his speech.
3. Ethical in his interpersonal relationships.
4. Ethical in his loyalty to organization.
5. Ethical in his personal finances.
6. Ethical in his family life.

VI. The layman expects his pastor to have high spiritual values.

1. Consecration.
2. Dedication.

VII. Summary—The layman expects his pastor to have—

1. The meekness of Moses.
2. The forthrightness of Peter.
3. The profound thinking of Paul.
4. The wisdom of Solomon.
5. The fearlessness of Joshua.
6. The vision of John.
7. The love and compassion of the tender Shepherd.
8. Gen. 17:1. "The Lord appeared to Abram, and said unto him, . . . walk before me, and BE THOU PERFECT."

C. E. DUDLEY
South Central Conference

Healing to Save

(Part 1)

LUCILE JOY SMALL, R.N.

Christian Medical College, Vellore, South India

The Science of True Medical Missionary Work

OUR medical ministry can become a more effective means of saving souls. Egbert and others have reported a study which revealed that a group of patients who were visited by their anesthetist the night before surgery with information regarding what to expect in the way of pain and discomfort after the surgery required only half the amount of analgesia in the postoperative period, and were ready to be discharged from the hospital on an average of two days earlier than were the control group observed in the study.¹

Another study by Dr. Egbert and his associates compares a preoperative visit by the anesthetist with the effect of phenobarbital as a preanesthetic medication. The patients who received this visit "informing them about the events which were to occur on the day of operation and about the anesthetic to be administered were not drowsy but were more likely to be calm on the day of the operation."²

A news report in a discussion of "The Placebo Effect" reveals that "current estimates indicate some 50% to 80% of patients in the offices of GP's and internists are there because of 'symptoms of emotional rather than physical origin.'"³

Are Stupefying Drugs the Answer?

These reports suggest this question: If an informative visit with simple reassurance can have such a positive effect in the control of both pain and fear, what greater results should we expect when we add a positive Christian witness to our medical ministry? Is it possible that we have failed to realize what a healing influence there is in the Word of God? Have we not placed the all-important spiritual ministry (the

very reason for the existence of Christian institutions of healing) in an obscure corner, and perhaps attempted to cover our neglect by the use of some of the stupefying drugs so popular today?

This may be because we are too busy. Could it be that we are too unconcerned about the salvation of the souls of our patients? This question automatically brings the response, "I wouldn't be working in a mission hospital if I were not concerned about the souls of men." I reply, "If we are too busy to include the souls of our patients in our medical ministry, then we have nothing more to offer than the non-Christian who works in the healing professions." How will we answer in the day when we are called to give an account of our stewardship if we neglect this important phase of our work?

Chaplains Can't Do It All

Every Christian engaged in the ministry of healing knows that most if not all patients have a sense of the need of faith on the night before an operation. All too few are aware of the opportunity this situation offers to fulfill the objective of bringing peace of mind to weary, sin-sick, fear-burdened people. Ten minutes spent with a patient at the time when he feels this sense of need may be more helpful to him than ten hours spent in an effort to help him after his sense of need has passed. Why leave all such ministry to the chaplain? He can't possibly spread his ministry thin enough to reach all these patients in their moments of need, or even to know when that time is.

Doctors, nurses, and others who attend the sick are the ones to whom the times of

need are apparent. They are the ones who may easily and naturally assure the patient that "the eternal God is thy refuge, and underneath are the everlasting arms."⁴ They are the ones when a patient is anxious and distraught to relay to him the invitation, "Come unto me, . . . and I will give you rest."⁵ They may bring to guilt-weary people the comfort of the promise, "Come now, and let us reason together . . . : though your sins be as scarlet, they shall be as white as snow."⁶ It is these workers who may open the door for the chaplain. Working alone, he finds barriers. Not so with those who minister at the bedside.

If the one who is caring for the sick feeds upon the Word of God, he may be a source of strength to the weak. He can offer courage to the fearful, love to the unlovely, peace to the turbulent, hope to the despairing, joy to the sorrowing. He offers the gospel as a living force to change the life.

Drugs No Substitute for Love

There is nothing complicated about the kind of ministry I am describing. It does not call for a learned vocabulary. It does call for the worker to familiarize himself with the words "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."⁷ It calls for an appointment with the Great Physician to begin the day. It calls for a love for the souls that Christ died to save. It calls for a heart filled with compassion for the woes of mankind. This does not come naturally to most of us. It must be cultivated. It has no substitute in the pharmacopoeia.

If Jesus had offered Mary a drug to subdue her unholy impulses instead of the simple, direct words "Neither do I condemn thee: go, and sin no more," would her life have been transformed?

Could He have offered a substitute to the impotent man that would have been as effective as the caution "Sin no more, lest a worse thing come unto thee"? Had He done so, would the man's faith have been established by his healing?

This is not suggesting the nonuse of drugs, but a plea that we not attempt to substitute them for the spiritual ministry that we are too hurried to give. The remedies found in God's Word produce no

harmful side effects to complicate the illness of the patient.

How can this ministry be made to fit into a busy medical practice?

Here is a weary mother of a small brood, who cannot seem to find the strength to carry on with her multitudinous duties. Is there any chemical that can take the place of the Great Physician's master prescription—"Come unto me, . . . and I will give you rest"? The same prescription may be the specific remedy for the life that is embittered by a seething hatred. If the patient can be persuaded to hand that burden over to the One who is equipped to carry it, relief will be found for the symptoms that it has generated.

"Am I My Brother's Keeper?"

In cases where sickness is the direct and recognizable result of sin, to give a drug specific for his malady with no word of warning can scarcely be called less than a neglect of duty. "But," you say, "he knows; I don't have to tell him." Surely he knows, and he just might have chosen a Christian institution for his treatment because he wanted a helping hand to lift him out of the pit into which he has fallen.

The man whose body is saturated with the poison nicotine may be threatened with lung or circulatory disease. He is a helpless slave to the drug. A helping hand, a few words to waken the dormant will, a prayer for the power to overcome this habit so destructive to both body and soul, might start him on the road that leads to eternal life.

Treating a Symptom or Disease?

The patient who is eating or drinking himself into an early grave is helpless to change his habits. It takes more than a threat of physical illness to motivate such a change. A drug might take away the desire for food temporarily, but that is only treating a symptom, not a disease. A few moments spent in helping the patient to understand his situation, a reminder of the promise that "I can do all things through Christ which strengtheneth me,"⁸ and a prayer in which that promise is claimed may activate a will that has long been dormant, and put purpose into a human heart to become reconciled to its Maker.

Practically without exception the patient will welcome a prayer that God will guide the hands of his surgeon during the coming operation and add His healing power to man's efforts. When the patient has

awakened after the operation, a moment spent in offering thanks to God for answering the prayer will turn the thoughts of the patient to the One "who forgiveth all thine iniquities; who healeth all thy diseases."⁹

Don't Dull the Brain

A busy executive may find himself in the hospital with a bleeding stomach ulcer. Shall he be kept in a stupor with sedation or will someone endeavor to help him place his load of worry and care upon the great Burden Bearer? Now is the time when he can take an objective view of his situation. The higher centers of the brain are the only means of access by which the Holy Spirit can enter the life to take possession of the man, to transform him into the image of his Maker. Should we not endeavor to keep the patient's mind as clear as possible, thus aiding the Holy Spirit in His work of "bringing into captivity every thought to the obedience of Christ"?¹⁰ This is a work in which physicians, chaplains, nurses, and paramedical workers may operate as a team. Such teamwork will foster an atmosphere of love and peace in the institution where it is developed. No department of the hospital is unimportant in this type of service. The chaplain who spends a portion of his time in teaching his co-workers how to bear an effective Christian witness is greatly amplifying his influence in the institution that he serves.

Tranquilizers or Faith?

Many opportunities may be found if they are looked for. Perhaps there has been an accident. The relatives of the injured one are grief stricken. Shall we offer them a tranquilizer or sedative or shall we use the unique opportunity to point them to the One who has "borne our griefs, and carried our sorrows"?¹¹ Here the sorrowing ones may learn that faith is not simply something with which to face death but rather the prescription for the abundant life.

Faith brings Jesus to our side to share our small as well as our large joys and sorrows.

Perhaps the miracle of birth has just taken place. The mother may find her thoughts and emotions in a whirl when the event is over. Her physician or nurse may step to the bedside with a few words of reassurance, a prayer of thanksgiving for the safe arrival of the little one, along with a request for help to rear the tiny one to

become a loyal child of God. This might direct the mother's thoughts in a constructive channel and be the beginning of a life of dedication to God.

It is in moments of great trial and sorrow that the Holy Spirit draws near to comfort and guide. Shall we attempt to prepare the patient's mind to receive this heavenly Guest or shall we fog it with drugs so he cannot comprehend the presence of his Visitor? Is it possible that the world has more confidence in placebos than many Christians have in the healing Word of God?

"Star in Your Crown"

I think that I have never had a more thrilling moment in my life than one I experienced at the bedside of a dying patient. She said, "I don't know why everyone who comes into my room goes out crying. I don't feel sad." She told me of the funeral service that she had planned for herself. Then she said, "I'm going to be a star in your crown." One week later as I saw her face radiant even in death, my heart was filled with gratitude to God for permitting me to have a part in such rewarding work.

One who spent her life in testing God's promises wrote: "The same power that Christ exercised when He walked visibly among men is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead, and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ.

"The Scriptures are to be received as God's word to us, not written merely, but spoken. When the afflicted ones came to Christ, He beheld not only those who asked for help, but all who throughout the ages should come to Him in like need and with like faith. When He said to the paralytic, 'Son, be of good cheer; thy sins be forgiven thee;' when He said to the woman of Capernaum, 'Daughter, be of good comfort: thy faith hath made thee whole; go in peace.' He spoke to other afflicted, sin-burdened ones who should seek His help.

"So with all the promises of God's word. In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power.

(Continued on page 40)

Get Your Church in Print

DONALD W. MCKAY

Layman, New York



IN SPITE of television, radio, and other modern communication media, perhaps the best form of free advertising is still through the columns of the newspapers. The newspaper is found everywhere and is the most widely read of all modern literature. Millions who never open a

book or magazine eagerly devour its pages daily.

When you prepare an article for publication, try to place yourself in the position of the editor. He is the dispenser of news for his particular community or group of readers. Generally, a newspaper is not published for any one class of people, but for all classes, and all are represented in its columns. The editor may know little or nothing about Seventh-day Adventists, except possibly that they are a small religious denomination whose members attend church on Saturday. It is imperative, therefore, that you give him something that has news value for his readers.

Newspaper Editors Cooperative

There are many sources of news. In the past it was my privilege to be in charge of publicity at a number of our camp meetings. I found the newspapers in all the nearby localities to be most cooperative and willing to accept news releases. When an article is well written, a newspaper will even devote front-page headlines announcing the meetings, election of officers with accompanying photographs, and our phenomenal missionary progress. They will print columns explaining our distinctive doctrines and practice of tithing.

But you must furnish the information in presentable newspaper form. And some of our simple habits may be just the things a particular newspaper may be looking for. A number of years ago, for example, at an MV youth congress I mentioned to the editor of the local newspaper that a nearby restaurant was selling thousands of gallons of Postum, and that they had difficulty in keeping supplies available. The following day the newspaper featured a story quoting the exact quantity of Postum consumed. The next day I mentioned to the same editor that cigarette butts and beer cans, so very evident a few weeks before at a national political convention, would not be found in the spacious convention hall. He sent a reporter to our meeting with the result that another feature story appeared. It emphasized our temperance program.

Prepare in Advance of Event

Whenever possible, obtain reports before they are read at a session. Glean pertinent facts that might be of interest to the public. Instead of preparing a long article, write several brief articles, and mark on each in the upper left corner the date of release for publication. You will find that newspapers will respect your wishes and will not publish the news prior to the date specified. But it is important to have the news release in their hands several hours before the paper goes to press.

Interview each speaker well in advance of the meeting at which he is scheduled to speak, to ascertain the topic he intends to discuss. Get a copy of his sermon if at all possible. If he doesn't have one, get him to tell you a few of the high lights of his sermon. Thus you can write the article before the sermon is delivered. It is impera-

tive that the press release be at the newspaper office in adequate time for publication the following day. If necessary, take it in person. But do no chitchat with the editor, for he is a busy man who is always working to meet a deadline.

Evangelistic efforts, likewise, can be publicized in the newspapers without cost.

Many believe that all that is necessary to have something printed in a newspaper is to jot down all the facts, and the editor or one of his assistants will write the article in suitable form for publication. But this is not the case. Editors do not have time to rewrite. They merely approve or delete material submitted. Generally speaking, a well-prepared article on an uninteresting subject has a better chance of getting into print than a poorly written article on a vital subject.

You may be encouraged to know that the editor will give your article just as much consideration as one written by his paid reporters. But do not be disappointed if your entire article is not printed. It is merely because space does not permit, not because the editor has a personal grudge against you or against Seventh-day Adventists. All large city newspapers receive much more news than they can possibly use. The advertisements always come first. They are the bread and butter of the newspaper. Whatever space is left is allotted to the various departments. Each may use only a certain specified number of inches. Your article may be given to the religious news editor, the State editor, or the city editor, depending upon its classification.

Preparing the Newspaper Article

In writing a newspaper article, always be sure that it is readable and neat. Use a typewriter. A sloppy article always gives a bad impression that is difficult to overcome. Although your article may be good, the chances are that it will not be read if it is prepared in a slovenly manner.

Don't crowd the page. Paper is cheap. Leave a margin of at least one inch on both sides of the page. Use double or triple spacing on the typewriter. Single-spaced material is hard to read in a hurry, and the editor may want to insert subheadings or change words and punctuation. Leave at least one third of the first page blank, so that the editor may write the heading there, or so he may insert instructions in the space.

Important Facts Come First

Every newspaper story begins with the most important facts first. Other items should follow in the order of their importance. The heading and the first sentence either attract or repel a reader. A good opening paragraph with the essential facts will generally get the rest of the article in print. If you are not satisfied with what you have written on your first attempt, rewrite and rewrite until you believe that you have written it as well as any other article you may have noticed in the newspaper.

The article should be so written that if lack of space does not permit its complete publication, paragraphs may be deleted from the end without destroying the power of the story or its meaning. Do not use complicated phrases and sentences. Write as simply as possible, so that you make yourself clear.

Repeat a name rather than use a pronoun if you think you might be misunderstood. Do not use a long word where a short one will serve the purpose.

Short paragraphs are the order of the day. They make reading easier. Look at one of the large city dailies. Very few paragraphs are more than two or three inches.

Be sure your name and address are on either side of the first or last page of the article, otherwise your efforts will be wasted. Newspapers are responsible for the items that appear in their columns. The editor may want to authenticate the facts, or may desire additional information and photos for publication. He will know the proper person to contact if he has this information.

Rules and suggestions are helpful in writing for the newspapers, but the best teacher is practice. If you have neglected this field of free advertising for our message, sit down and write. Since we are a peculiar people, and our teachings are out of the ordinary, that is news.

When you see your first article in print you will derive a great deal of satisfaction for the effort expended. Many thousands will read it. Think of the great potential. Do not put it off.

Ministers should report their sermons each week to the local newspaper. All you can lose is the cost of the postage stamp; the experience will improve your technique. Try it!

Modern Church Architecture

R. E. BASCOM

Layman, Keene, Texas

Are church buildings becoming modern monstrosities or do they inspire true worship?

WE ARE told that the first Jewish temple was the most magnificent building that the world has ever seen. And why shouldn't it have been? The Lord Himself was the architect. But of greatest importance was the fact that this building was conducive to true worship. The architecture of churches should create a worshipful atmosphere.

I had it quite forcefully impressed upon me as a young man that we should dress so that we will not be conspicuous. To some extent this same principle applies to church architecture or the furniture that is placed within the church. I have had people on committees say, "I want the furniture just like such and such a church which you have furnished." But when I ask them to describe the furniture, they cannot do so. This was proof to me that they were pleased with it, that it was properly designed, and that it did fit into the picture and produce a worshipful atmosphere.

Through the centuries the Colonial furniture or the Colonial churches and the Gothic-designed cathedrals were developed to the place that they created an atmosphere of true worship. But in the past few years there has been a real "swing" to contemporary or modern designs. This can either be good or bad. Many of the contemporary designs are worshipful in their appearance and are far more functional than some of the older styles. This is particularly true of the furniture. It is also true, however, that some of the contemporary designs are very close kin to some modern paintings, and they certainly do not, in the wildest stretch of imagination, help to create a worshipful atmosphere.

If we are not looking primarily for the architectural design of the church but it immediately impresses us that it is a beau-

tiful church edifice, without our being aware of the type of architecture, then, in that sample of modern or contemporary architecture the purpose has been accomplished.

There is also something that should be very carefully borne in mind in choosing the furniture for your church. You would never wish to put contemporary furniture into a Colonial church or vice versa, and you would certainly not wish to put Colonial furniture in a Gothic church. There are, of course, some designs of furniture that are more or less universal in their appeal, just as there are certain colors that will not clash with any other color.

Many laymen and ministers on committees are not fully qualified to classify what architectural designs would blend and, unfortunately, sometimes there is an architectural clash in some of the pieces of furniture; sometimes it is in the furniture in the chancel area. I have observed churches that were very proper as far as the pews were concerned, but in the chancel area the furniture was not designed to go with the church architecture.

We should be very careful in choosing the architect for our churches, and have only those who understand the order of worship that is carried on by Seventh-day Adventists. For if the church is built for a divided chancel, and we place in it a center pulpit, it throws the entire chancel area out of proportion and is very displeasing to the worshiper, even though he may not know why he is displeased with it. There is considerable feeling among Seventh-day Adventists that we should not have the divided chancel. This feeling is largely a carry-over from times past when all our churches were small, for there is nothing that is more objectionable in appearance than a small church with an elab-

orate, divided chancel. However, many of our churches today are being built so large that the chancel area is almost as large as many of our former churches. If these are not properly designed, they create almost a vacuum. That is why an architect who understands Seventh-day Adventist worship should be chosen to design your church, so that if you are going to have a center chancel he would design a church, even a large one, in proportion.

The same thing applies in seating a church with opera-type seating. The very name indicates it is secular. I have been told by many ministers who have changed from opera seats to pews that the difference in reverence in their house of worship after the change to pews was outstanding. This is easily understood when we realize that the subconscious mind immediately associates opera seating with the opera or something secular, whereas, throughout the years pews have been used in churches until our minds have been educated to recognize a pew as something sacred. The attempt that is so often made to make opera seating appear appropriate for a church by putting pew ends on the ends of the rows of seats is closely akin to the mixture of good and evil. The only reason that ever existed for using opera seats in churches, namely their comfort, does not apply any more because we are building upholstered pews which give greater comfort and cost less than the opera seats.

In our experience in furnishing several thousand churches we have, on the whole, been very well pleased with the Adventist churches; usually they are modest and worshipful in their appearance. However, there are quite a number of churches that are modern monstrosities as far as the architecture is concerned. Sometimes an Adventist group has been carried away by the architect's imagination and has chosen this kind of architecture, thinking it will be so outstanding that it will attract attention as a house of worship. When the church resorts to these unusual architectural designs it comes into the same category as some of the churches that have had to put on secular entertainments and banquets to attract people to their services.

It is my earnest prayer and desire that all our Seventh-day Adventist churches should be of a worshipful design and should be properly furnished, for I am

fully convinced that this has a greatly increased evangelical appeal. As we near the end of time we need to draw the unconverted to our places of worship, and one way in which we can do this is to have the church buildings and their furniture beautiful, functional, pleasingly simple, economical, and in proper taste as to color. Avoid the spectacular, the gaudy, the common secular appearance as you would avoid secular music in worship.

“A Good-Grammar Workshop”

H. W. LOWE

Chairman, Research Committee

A WOMAN who evidently has a good educational background writes to ask if anything can be done to cure preachers of certain habits that ruin their sermons, as far as she is concerned. That should be enough to get the attention of our ministerial readers, so here are the specifics of her complaint.

When the woman settles back to enjoy a good sermon, it is usually marred by phrases such as “His love for you and I,” “calling you and I,” “interest in you and I.” She says: “I started counting instances of this kind, but lost count after the sixth or seventh infringement.” The school-teacher in the same church says, “I just cringe whenever I hear that ‘you and I.’”

That is not the worst of the situation, for the woman says: “Our past four pastors have used this phrase repeatedly.” Then she asks some questions and makes a few statements for which we have no answers: “Do they not teach them anything in Washington? Washington can’t get all the blame. One is a graduate of ——— college. One has had the advantage of a year at the Seminary. What do they learn in their English classes and speech classes and in their practice preaching?”

Unfortunately the good woman is right in her complaint. For this sort of thing is much too common. What the cure is for this tragic misuse of the King's English we know not, for deficiencies in elementary education are not easily rectified. We regret that, as our correspondent says, "we have some very sincere, hard-working, dedicated men, but they persist in this use of bad grammar." She adds that some of the church announcements in the church bulletins contain capitalizations, punctuation, and even spelling that are deplorable. We hope this last statement is applicable only to a local situation, but we wonder.

When a well-educated person can offer the comments: "I am ashamed," and "when our pastor has his turn for a TV service, I shall not listen in because I don't want to be embarrassed," then preachers should surely pay attention.

The suggestion is offered by our correspondent that our preachers should really set up a "good-grammar workshop," and we might add that some preachers should be sure to attend every session!

If this is forthright language, it surely is excusable, for we make or mar our message with the language in which we clothe it. An orator makes an occasional exusable slip in the enthusiasm of a public occasion, but the preacher in a local church who makes these slips habitually is really discounting his work in the eyes of good people.

It would be a kindness for friends, relatives, well-meaning auditors, to have a friendly talk with a man who seems unable to cure himself of the habits here under discussion. Preachers should use both good grammar and correct habits of speech.

"Those who are trained for service in the Lord's cause should be taught how to talk properly in ordinary conversation and before congregations. Many a laborer's usefulness is marred by his ignorance in regard to correct breathing and clear, forcible speaking. Many have not learned to give the right emphasis to the words they read and speak. Often the enunciation is indistinct. A thorough training in the use of the English language is of far more value to a youth than a superficial study of foreign languages, to the neglect of his mother tongue."—*Counsels to Parents and Teachers*, pp. 207, 208.

1 For Every 337

F. M. ARROGANTE

President, Negros Mission, Bacolod City, Philippines

SEVENTH-DAY ADVENTISTS have a date with destiny. Everyone who is attached to this great program of God's closing message of saving the lost should give the full measure of his devotion to the finishing of the Advent message.

Based on the General Conference General Statistical Survey (1910-1962), the Adventist density in all the world is one to every 2,200 people. In the Far Eastern Division, which has a population of 311,993,365, there were 140,437 Seventh-day Adventists in 1962. This means a ratio of about 1 to 2,220.

But in the Philippines at the present time there are 81,623 Advent believers out of 27,455,799 population. This gives us the density of one Seventh-day Adventist to every 337 people.

This means the work of God in the Philippines is going forward, realizing greater and speedier triumphs, and is keeping pace in fulfilling the great commission to preach the gospel until the whole world is enlightened.

Since the inception of the Advent message in the Philippines in 1905 through the literature ministry of Robert A. Caldwell, the gospel seed with the potential power of a mustard seed kept growing. In 1911 there were eleven Sabbath school members in the old city of Manila. In March, 1912, Floyd Ashbaugh began to plant the seeds of truth in the city of Iloilo. By 1914, with the help of Elder and Mrs. E. M. Adams, joined by Fausto Jornada, the work took root, until the first baptism of eleven was realized on March 28, 1915. And the work grew. In Cebu jets of light began to flicker in 1913. Among the pioneer heroes of the Advent Movement in the province and in Mindanao, the names of Dr. and Mrs. Carlos A. Fattebert shine brightly. These were humble beginnings, but the Philippines today is ablaze with the message, and the Advent believers are aflame for God. And among the forces of Christianity in the Philippine Islands the Seventh-day Adventist Church occupies a unique, notable position.

O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him (Isa. 40: 9, 10).

Signs of a finished work in all the world are now in sight. Victory is not yet won, but it is within the grasp of God's people, who are on the go conquering and to conquer. Let us rise up to our full strength in the Lord to bring to a speedy completion the ministry that Christ began.

Chairs or Truth?

(Continued from page 12)

that treasure would mean to him in eternal life and so rejoiced in the blessing that had come to him. Jesus said "The children of this world are in their generation wiser than the children of light" (Luke 16:8). And when we see how much the children of this world rejoice in the possession of their ephemeral treasures and, alas, how gloomy the Christian sometimes appears, then we ask ourselves, Why is this so? The answer is not difficult. The majority of men outside the church, and even some in it, do not look sufficiently at the invisible. Unbelievers outside and the lukewarm inside are both blinded by the vanity of *things*. Brethren, what are we looking for? Superficial appearance or reality? Chairs or truth?

"Whatsoever He Saith . . . Do"

(Continued from page 19)

John wrote, "These things saith he that holdeth the seven stars in his right hand" (Rev. 2:1). God's ministers are instruments in His hand to accomplish an appointed task through His power. "Let those who are as stars in the hand of Christ remember that they are ever to preserve a sacred, holy dignity. They are Christ's representatives."—*Ibid.*, p. 414. Under the power of the Holy Spirit may every worker arise and shine in the beauty and dignity of Christ. As we surrender our lives completely to His service, He will speak to us and through us. Souls will be warned and

saved through the ordained cooperative effort of Christ, the committee, the brethren, and us.

A Perennial Program of Evangelism

(Continued from page 29)

edy for sin and the only antidote for death, its guilt would be immeasurably great if it neglected for a single day to make known the salvation for the want of which a soul perished."—*Building Better Churches*, p. 90.

We, therefore, dare not wait for the conference evangelistic team. Nor dare we wait until we can fit evangelistic meetings into our preaching schedule. The whole church must continually give the whole gospel to the whole world. Thus, the work will be finished.

In view of this late, late hour may God help us to be preachers in the tradition of Wesley, Spurgeon, and James White—powerful preachers. More than this, let us become builders of great evangelistic churches where the soul-winning spirit marches forward throughout the year. Let us organize for a larger work. Let us press every soul into active service. Let us preach it, pray it, train for it, do it ourselves until perennial evangelism becomes a living reality in our churches.

Healing to Save

(Continued from page 34)

They are leaves from that tree which is 'for the healing of the nations.' Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith that give vital energy to the whole being."¹²

Let us develop a great skill in the use of these potent remedies.

(To be continued)

¹ Egbert, et al, "Post-operative Pain," *New England Journal of Medicine* 270:825, April 16, 1964.

² Egbert, et al, "Preoperative Visit by an Anesthetist," *Journal of the American Medical Association* 185:553, Aug. 17, 1963.

³ Medical News, "The Placebo Effect," *Journal of the American Medical Association* 185, July 20, 1963.

⁴ Deut. 33:27.

⁵ Matt. 11:28.

⁶ Isa. 1:18.

⁷ Isa. 50:4.

⁸ Phil. 4:13.

⁹ Ps. 103:3.

¹⁰ 2 Cor. 10:5.

¹¹ Isa. 53:4.

¹² Ellen G. White, *The Ministry of Healing*, p. 122.



SHEPHERDESS

The Haunted Heart

CARROL JOHNSON SHEWMAKE

Pastor's Wife

A FROG croaked, the crickets chirped, a night bird called. Faintly I could hear a dozen other sounds as I sat alone on the patio one summer evening. The sounds were only background music, though, for the memories that persistently intruded—haunting memories!

"If only I could turn back the years," I sighed, "I'd do it all so differently."

Being a minister's wife is one of my greatest joys, for it helps to keep me close to God in work and thought. But even a minister's wife may have haunting memories.

Mrs. Scott was my neighbor; not on my street but on the next one to it. Our back yards joined, and I loved her gorgeous climbing roses. They covered the fence between our yards. She said she enjoyed my tall hollyhocks and sunflowers. We very rarely visited, for I was busy with my four children, my minister husband, and the church. She was older than I, a grandmother in fact, and not well and seldom in her yard.

The postman got our mail mixed up one day and I found that she was receiving several Adventist papers. Through a colporteur list I found she had purchased a number of our books.

"She must be interested," I mused. "I really should go over and invite her to church."

The months passed quickly by but I was always too busy to visit—I'd go tomorrow!

One day another neighbor remarked to me, "I hear Mrs. Scott died of a heart attack this morning."

"No!" I gasped, "I didn't know." No more tomorrow now! It was too late! The ghost of what I should have done came to haunt my heart.

"I'll do better," I promised myself as I busily went about my household duties.

Lost Numbers May Mean Lost Souls

"Are you the Seventh-day Adventist minister's

wife?" a woman's voice questioned me on the telephone one day.

"Yes, I am," I answered. "May I help you?"

"I'm not an Adventist," she confided, "but I've read your little book *Steps to Christ* and it helped me find God. I want to get a dozen copies of the book to send to friends and relatives. Do you have any?"

"I can order them for you," I answered, "and they'll be here in a couple of weeks."

She gave me her name and telephone number and I promised to call her when the books arrived. Within a week and a half I had the books and eagerly went to the telephone.

"Now where did I put that telephone number?" I fretted. The woman had given me no address, I could not remember her name, and I had lost her telephone number! I kept hoping she would call me for word of the books but I never heard her voice again. That little pile of books by the study telephone long reminded me of the price of little carelessnesses. We used the books in other missionary projects and I hoped I had learned a lesson. Still the ghost of carelessness was haunting my heart!

Accuracy Counts

I was in bed, already asleep, when the telephone rang one evening just before Christmas.

"Hello," a woman's soft voice said, "was it your people who were just at my house?"

"I don't know," I answered, waking up abruptly. "What makes you ask?"

"Two girls came to my door collecting money for the needy. They left me a pamphlet telling of the Seventh-day Adventist work all over the world. The music was lovely, and I had to call you to say it made me feel better than I have in a long time just knowing that someone really

cares for the poor and needy of this world."

"Thank you," I answered. "God has been so wonderful to us we are happy to help others."

"I do so need God now," she said, her voice quavering a little, "but I can't feel He's listening when I pray."

She told me her story. Soon she must enter the hospital for a serious operation; cancer was feared. She might never return to her home.

"I wouldn't mind dying except for Mindy, my eight-year-old daughter. What would happen to her?"

I told her of the eight-year-old girl we had in our home along with our own four, because she had lost her mother.

"Someone will care for Mindy," I comforted her.

"If only I could talk to a minister. I've tried to get up the courage to talk to several but they seemed so unapproachable."

I assured her that my husband and I would visit her and bring some reading matter for her stay in the hospital. We'd pray for her and her daughter, Mindy.

"I'm so glad I called," her sweet voice said. "I believe I can sleep tonight." Carefully I placed her address where it would not get lost. The next day my husband and I looked for her house but either I had written down the wrong number or she had made a mistake in giving it to me. We asked around but no one had heard of her at all.

She never called again and I have often wondered, "Where is Mindy? Was it my carelessness again that caused us never to know Mindy or her mother?"

The evening sounds break through my memories again. Time to go indoors and prepare for bed; tomorrow will be a new day.

"Dear God," I pray, "help me to be faithful in little things, never to miss an opportunity to witness for Thee. May I have no more ghosts of neglect to haunt my heart."

The Faithful Shepherd

Mrs. Richard Knapp

Billings, Montana

THE narrow dirt road seemed endless. It was new to us. The road had been quite passable as it led through some fenced and now open range, but it had brought us to an unexpected fork.

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

Gathering darkness hastened us in our quest of the rancher who owned the many sheep we had seen, and, it seemed, the cattle on a hundred hills. Thus we quickly decided on the road to the right, but we soon found our Ford sedan navigating steep grades and fording creeks where only a four-wheel drive would do. The ranch house we had seen was closed for the winter.

It was a great relief when we had cautiously retraced our ways to the fork in the road to sight a shepherd coming of whom we could ask directions over the seemingly endless range.

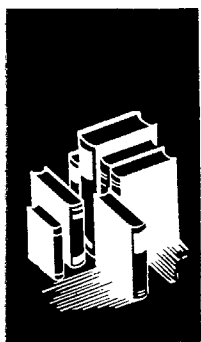
Jose, with his Border collie obediently at heel until released by a word from his master to show friendliness to us, was glad to tell us the way. My husband, the rancher's pastor on a call, learned by gentle inquiry that Jose was from Texas originally, but preferred personally the cooler weather of Montana; that he would lay down his life for his sheep; and yes, that he was a Christian following the Good Shepherd.

Later we learned at the ranch house that old Jose was ill but faithfully caring for the flock that bleak day just before a blizzard struck, until he could be relieved by another shepherd who was to arrive with the rancher that night.

Unforgettable among many beautiful scenes and experiences that day are Jose's words, "Yes, I believe in God wherever I go!"

In the valley or on the mountaintop, in darkness and in light, in storm and in quiet green meadows, in weakness and in strength, Jose's simple, unpretending witness should be ours as we, like Moses, learn "to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble."—*The Ministry of Healing*, pp. 474, 475. Yes, let us believe in God's greatness and goodness wherever we go.

One rancher said that he thought it would be a good experience for a pastor to spend a year tending a flock of sheep; yet, how much better to spend one's life with the Good Shepherd, for it is He who can safely guide us and our flocks to the heavenly fold.



BOOKS

***Preaching From Hosea*, by Ed. F. Vallowe, Baker Book House, Grand Rapids, Michigan, 1963.**

Exposition is always a rewarding task, and the author of this volume has done the Christian church a great service. This is a scholarly analysis in less than 100 pages in 14 short chapters. Many sections of this book are outstanding. One cannot read it without feeling the urge to preach from Hosea's unique prophecy. Here is a wonderful background for a series of prayer meeting studies.

The author is an evangelist of the Southern Baptist Convention and writes with an evangelistic emphasis. This makes the book all the more appealing. The writer's style is interesting. He uses many alliterations and sets forth his thoughts in terse contrasts. He elucidates his messages by many other Scriptures that throw light on the times and conditions under which the prophet wrote.

These are sobering portrayals of a broken-hearted prophet who was called to reveal to his nation the amazing kindness and unchanging love and compassion of the eternal God. No book in all the Bible reveals more completely the nature of God as does Hosea. Here is a prophecy that could inspire any congregation that has the privilege of a careful, scholarly exposition of this, the first of the minor prophets.

We heartily recommend it to our pastors, teachers, and evangelists.

R. ALLAN ANDERSON

***Don't Park Here*, C. William Fisher, Abingdon Press, Nashville, Tennessee, 1962, 158 pages, \$3.00.**

A delightful book of hope and encouragement for those who are facing adversity—yes, and for those who are satisfied with their reasonable successes, and also for those who are discontented, stunted, or stifled in their Christian experience. "Move beyond your adversities and your achievements, move on beyond your tragedies and your triumphs, move on beyond your setbacks and your successes, move on beyond your agonies and your ecstasies, move on to wholeness and happiness and to those ripening relationships that will make for the fulfillment of your destiny."

This book is replete with stories of others who have surmounted their life roadblocks. The author says: "Life is a way, a road, a thoroughfare—not a

parking lot. Life is a gym—not a rest home. Life is a school—not a cemetery. Life is an arena—not a bleacher seat. Life is for growth, for movement, for development, for struggle, for progress. The life that becomes static becomes stagnant." This is a happy book, illustrating Philippians 3:13, 14.

ANDREW FEARING

***Boundaries Unlimited*, Neil Wyrick, Jr., John Knox Press, Richmond, Virginia, 1965, 96 pages, \$1.00.**

"Neil Wyrick is a man with an unusual ministry. In addition to being pastor of Palmetto Presbyterian Church, Miami, Florida, he conducts a Dial-A-Devotional service, which receives up to a thousand calls a day. He writes a weekly newspaper column and appears regularly on radio and television."

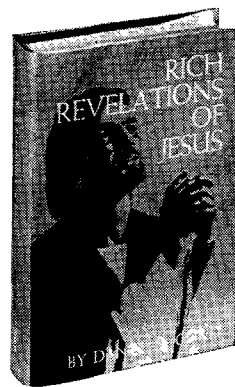
In his book *Boundaries Unlimited* he contrasts man's limited power with God's limitless strength and emphasizes that anxieties created by our own willfulness can be overcome by a genuine faith in God. As telephone devotionals, these pointed and practical messages have challenged thousands. A person with a problem can dial a suitable theme, or the devotionals may be read from this little book, as the mood requires. In nine groupings the topics are: About Living, God's Power, Worship, Growth, Prayer, Faith, Hope, Courage, Brotherhood.

These messages are of paragraph length. In simple language, but never losing the point, human nature is challenged to meet God and to courageously move ahead by faith into success.

LOUISE C. KLEUSER

***Rich Revelations of Jesus*, Daniel R. Guild, Southern Publishing Association, 287 pages, \$4.95.**

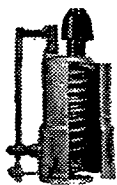
Here is a fresh approach to the understanding of the Apocalypse. The author, a practicing evangelist and Ministerial Association secretary for the Southeast Asia Union Mission, has written the book in a most interesting and inspirational manner. New and old illustrations and comments have been skillfully blended together. The result is a work that captures the attention from the first sentence to the last. Chapter titles such as "The Living Conqueror," "The Ever-present Friend," "Pro-



tector of His People," "The Everlasting Father," "The Power of His Church," "The Eternal Victor," and "Architect of Dreams Fulfilled" indicate the living, throbbing nature of this publication.

The Christ-centeredness of this work is outstanding, and a real tonic for the reader whose weary eyes and brain have become accustomed to subjective literature.

J. R. SPANGLER



LITTLE GIANT HOTOMATIC GAS WATER HEATER NO. 3

Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH. 20° rise in temperature. Inexpensive. Write for free folders on water heaters and Fiberglas Baptistries.

LITTLE GIANT MFG. CO.

907 7th Street

Orange, Texas

***Jesus and Logotherapy*, Robert C. Leslie, Abingdon Press, New York and Nashville, 143 pages, \$3.00.**

Dr. Robert C. Leslie is an ardent disciple of the Viennese philosopher and psychiatrist, Viktor Frankl. Viktor Frankl has espoused an approach to the problems of psychiatry which he terms "logotherapy," or the therapy of meaning.

He is obviously a deeply religious man. During his rigorous years in a German concentration camp he worked out a basic philosophy concerning significant reactions in human behavior and human reaction to environment.

In his counseling Dr. Frankl took into account basic Christian concepts, a high evaluation of moral principles, and an unusually penetrating understanding of the basic nature of man.

The author of *Jesus and Logotherapy*, Dr. Robert C. Leslie, applying these principles to the personal work of Jesus, discusses a number of specific personal encounters that Jesus had with people confronted with serious personal problems.

Accepting the historical aspects of these incidents at their face value, the author proceeds to point out the motives and deeper purposes behind Jesus' approach to the problems of the woman at the well in Samaria; His encounter with the cripple at the pool of Bethesda; the personality problems of His leading disciple, Peter; and others.

The writer shows that Jesus, seeing clearly through the problems of these individuals, shocked them with the depth of His perception of their plight, shocked them into coming clean with a full confession of their real problems. Once their souls were laid bare in the realization that Jesus understood them, these people were now in a receptive attitude in which they could profit by the counsel our Lord had for them. He shows that in each confrontation there resulted a conversion, a changed life, a facing up to responsibility, an acceptance of a totally new way of life.

Dr. Leslie analyzes these confrontations of our Lord with various people, points out the clinical problems involved in some of these cases, and indicates the practical application of Jesus' method of handling the problems faced by the Counselor of the day.

Without condemning the view of some of the older psychiatrists, attributing the present clinical problem to physical and emotional irregularities and stresses of the past, Dr. Leslie goes beyond any of this earlier concept, and shows that Jesus added

the most essential element for the reconstruction and the stabilization of life—the spiritual experience.

Jesus' confrontation called out the best of the manhood, of the womanhood, of those in sin and disease, leaving them rejoicing in a new faith and a new attitude toward life.

Dr. Leslie, calling upon many examples of his clinical experience, significantly lists three basic character weaknesses responsible for most psychiatric problems: 1. The pursuit of physical pleasure. 2. The desire for prestige or status. 3. Inability to face up to responsibility.

The doctor's discussion of these basic principles, largely through the analysis of his own actual clinical experiences, may well be helpful in an evaluation of our problems in counseling those whose situations have advanced to critical clinical levels.

T. R. FLAIZ, M.D.

***The Cross and the Switchblade*, David Wilkerson, Pyramid Publications Inc. for Fleming H. Revell Co., Westwood, New Jersey, 1964, paperback, 50c.**

After reading this fascinating story, my teen-age daughter said, "Reading this book helps me to appreciate my home more. It is the best book I have ever read. But don't you think . . . ?"

Her "But don't you think . . . ?" is what you will be wondering after you have read it. For this book will challenge you to re-examine your understanding of the relationship between belief and practice and practice and belief. It will deepen your tolerance. It will broaden your perspective. It will inspire you to a deeper dedication to saving the lost.

This book is a must for every Seventh-day Adventist minister.

DANIEL R. GUILD

With more than 65 denominations supporting the American Bible Society, almost every community in the United States is participating in its program for distribution of Holy Scriptures throughout the world.

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to **The Ministry**, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address **The Ministry**, Takoma Park, Washington, D.C. 20012, U.S.A.

RELIGIOUS BOOKS PURCHASED! Send list today. Looking for an out-of-print book? Write: KREGEL'S BOOK STORE, Dept. M, Grand Rapids, Michigan 49503.



NEWS BRIEFS

Moscow's Antireligious Drive Utilizes 300 Books Annually

More than 300 volumes opposing religion are published in the Soviet Union every year, according to a Moscow Radio broadcast. The station reported that the second of a series of atheist volumes designed to answer objections raised by religious believers would appear soon. However, it added, "Unfortunately not all of these or other atheist publications reach enough readers, and arrangements are therefore being made to encourage their wider distribution."

"Minister of Music" Title Opposed by LCA Unit

Church music directors are just that—"directors" and not "ministers of music"—according to an official of the Lutheran Church in America's Commission on Worship. The Reverend Charles R. Anders, assistant director of the commission, urged the LCA's 6,200 congregation to keep that terminology in mind as they refer to their music program leaders. "Within the life and work of the church," he said, "there is but one ministry—the ministry of the Words and Sacraments." The "director of music," "choir director," or "organist" titles should apply not only to laymen in these capacities, Mr. Anders says, but to pastors who may hold the music positions.

Worship Must "Change" Men

Worship that does not change the worshiper in the course of his life is a "hollow experience," declared Dr. Douglas Horton in one of a series of lectures to a ministers' convocation at Lancaster Theological Seminary in Lancaster, Pennsylvania. "And if [worship] does not work through a man to change the man's world, it lacks something of its essential meaning," he added. He told the group that worship service in a church must convey to the members of the congregation that they are called "to carry the sparks of God's eternal purpose out into the world." Creative worship is especially necessary, Dr. Horton continued, for people whose daily work is routine and uncreative. "These men have to have their ultimate convictions sustained," he said. "They must be given a chance to recognize that in spite of compromise, in spite of circum-

stance, they are creative souls whom God has called into the world for a purpose."

Less Than Half of World's Christian Homes Have Bibles

Despite the fact that the Bible enjoys the reputation as the all-time best seller, a recent worldwide survey discloses that there are no Bibles in half of all so-called Christian homes. Further, according to the study made by the United Bible Societies, only one Christian in eight possesses a New Testament. A survey, released by the American Bible Society, estimates that there are 150 million Scriptures currently in circulation in the world. This Society is planning to celebrate its fiftieth anniversary in 1966 by increasing Scripture distribution from 40 million to 75 million.

Cigarette Industry's New Advertising Code Revealed

A self-policing advertising code for the cigarette industry—supported by nine major tobacco companies—became effective January 1. It is designed to stop cigarette ads aimed at encouraging young people to smoke. Administrator of the code, which imposes fines up to \$100,000 on violators, is former Governor Robert B. Meyner of New Jersey, now an attorney in Newark. He has "complete and final authority" to decide whether tobacco companies live up to the standards. The code bans ads aimed mainly at persons under 21 years old, ads with unproved health claims, and those using a "virility" theme. It also forbids cigarette testimonials made by athletes, famous entertainers, or others with special appeal to youths. Other rules include:

Cigarette ads shall not appear in college or university media or in comic books or comic supplements to newspapers.

Sample cigarettes shall not be distributed to persons under 21. Ads may not convey the impression that smoking is essential to "social prominence, success, or sexual attraction."

No ad may be used in a TV or radio program break immediately after or before programs for young people.

Models, actors, or imaginary persons shall not be used in ads to suggest that their attractive or healthy appearance is due to smoking.

Radio or TV programs appealing especially to youths may not advertise cigarettes.

Ads may not show persons smoking during participation, or obviously just after taking part, in physical activity requiring stamina or athletic conditioning beyond normal recreation.

Cigarette companies may continue to sponsor athletic games, provided commercials comply with provisions of the code.

The code permits claims regarding removal of nicotine or tars when supported, and references may be made to the absence or presence of filters.

The following items have been submitted by Donald W. McKay.

American Spending

To maintain health the American people pay their doctors and dentists nearly \$8½ billion a year, reports *Christian Economics*. To tear down their health and shorten their lives, they spend for liquor and tobacco more than double that sum, or nearly \$19 billion a year. To finance organized religion and private charity, they spend \$5,140,000. For private education they spend \$5,208,000.

More Dope Addicts in New York City

New York City's narcotics addict population soared by 22 per cent last year—far ahead of a nationwide increase of 15 per cent, said Ted Knap of the New York *World-Telegram and Sun*. Federal Bureau of Narcotics figures show 28,098 known addicts infest New York City, more than half the nation's total. At the end of 1964 there were 55,899 known addicts in the United States, compared with 48,535 the year before. Federal narcotics authorities estimated the average dope user spent \$12.50 a day on drugs for an estimated total of \$255 million for the year, much of it obtained by the addicts through burglary and other crimes.

Food for Thought (but not for your stomach)

Read carefully and thoughtfully the article, "Food Poisoning—And How to Avoid It," in the American Edition of the May, 1965, *Reader's Digest*, page 161. Significant corroboration of Spirit of Prophecy statements relative to health principles are evident in this material.

Outstanding are statements suggesting that animal feeds composed largely of raw meat scraps and fish meal are a source of infection from the bacterium known as *Salmonella*. A footnote indicates that the *Salmonella* bacterium may survive in infected eggs if they are only soft boiled to the place where the white is still partially liquid. Those infected with this hard-hitting sickness show a 70 per cent increase in 1964 over 1962. The writer of this article claims that one out of every six chickens picked up at random on the open market in Cincinnati were infected with *Salmonella* germs. Certain tests also reveal that up to 58 per cent of all meat in certain U.S. cities was similarly contaminated. Another startling fact is that autopsy studies indicate that as many as 19 million Americans may be infected with trichinosis, which comes from eating undercooked pork.

Editor
ROY ALLAN ANDERSON

Associate Editors

E. Earl Cleveland
Andrew C. Fearing

Managing Editor

J. R. Spangler

Copy Editor

J. Ina White

Art Editor

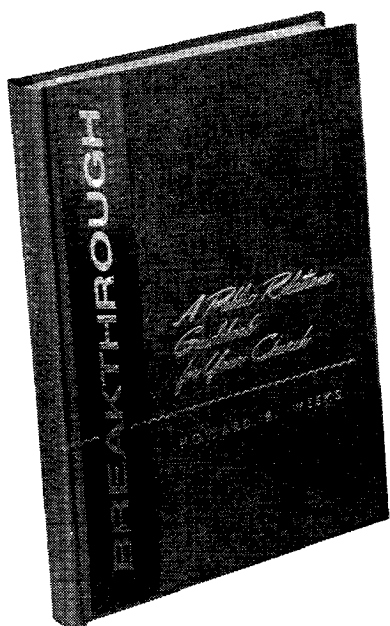
T. K. Martin

Consulting Editors—Reuben R. Figuhr, Walter R. Beach, Theodore Carcich, Richard Hammill, Edward Heppenstall, R. Leo Odom.

Overseas Contributors—George Burnside, Australia; O. Gmehling, Central Europe; Paul Eldridge, Far East; David H. Baasch, Inter-America; Wayne Olson, Middle East; E. E. Roenfelt, Northern Europe; Enoch Oliveira, South America; T. M. Ashlock, Southern Africa; W. H. Mattison, Southern Asia; G. Cupertino, Southern Europe.

CONTENTS

Looking Into the Future R. A. Anderson	2
Human Relations—Principle, Policy, and Practice J. R. Spangler	5
God Our Sufficiency (Part 1) H. M. Tippett	8
Chairs or Truth? G. Cupertino	11
Are Missionaries Still Wanted in Africa? C. T. J. Hyde	13
In His Footsteps (Poem) E. Pursley	14
Love's Quest (Part 1) C. O. Smith	15
"Whatever He Saith . . . Do" R. C. Williams	18
"Hope for Today" J. R. Spangler	20
"Baptize Men Everywhere" W. K. Mansker	22
Have YOU Tried One? T. G. Bunch	25
A Perennial Program of Evangelism (concluded) C. H. Betz	27
Spirituality and Statistics D. A. Delafield	30
The Layman Views the Pastor C. E. Dudley	31
Healing to Save (Part 1) L. J. Small	32
Get Your Church in Print D. W. McKay	35
Modern Church Architecture R. E. Bascom	37
"A Good-Grammar Workshop" H. W. Lowe	38
1 for Every 337 F. M. Arrogante	39
The Haunted Heart C. J. Shewmake	41
The Faithful Shepherd Mrs. R. Knapp	42
Books	43
News	45
Pointers	48



Greater Community Impact

FOR YOUR CHURCH

BREAKTHROUGH

FOR THE FIRST TIME—

A COMPLETE MANUAL of Seventh-day Adventist public relations theory and practice for the church.

Its 26 chapters will constitute a BASIC REFERENCE for both pastoral and lay church leadership on a wide range of subjects—Building membership support—studying the community—improving pastoral-community relations—vitalizing the church visitors program—presenting public exhibits—using the press, radio, and television—and making better photographs.

Several chapters deal directly with evangelistic promotion, advertising techniques, and sources of advertising materials.

Another chapter gives pointers on avoiding and correcting unfavorable public relations developments.

Actual cases are used throughout the book, making it a down-to-earth presentation, as well as stressing the theoretical principles that support the practices of public relations.

Included is a compilation of Spirit of Prophecy counsels bearing on the public witness of the church and its members.

An extended bibliography offers an annotated list of books, periodicals, and pamphlets for further reading in any field of special interest.

Order From Your Book and Bible House

by **HOWARD B. WEEKS**

A GUIDEBOOK IN PUBLIC RELATIONS for evangelists, pastors, church elders and officers.

Packed with practical HOW-TO-DO-IT and HOW-OTHERS-DID-IT counsel. 320 pages. Well illustrated by both pictures and case histories.

Illustrations were provided by practically every division of the world field.

PRICE \$5.00

Please add 20c postage and insurance for first book, 5c each additional book to one address.

ORDER BLANK

Church Missionary Secretary

Book and Bible House

Please send me **BREAKTHROUGH**

@ \$5.00 each

Postage and Insurance

State sales tax where necessary

Total enclosed

Name

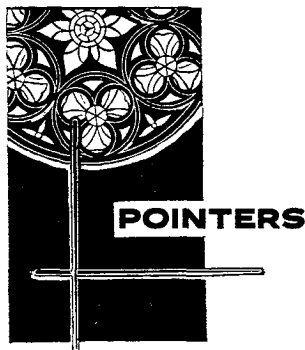
Address

City

Zone

State





COUNTED OUT COURAGE is a rare commodity in our times. Fear has often been mistaken for it. A war hero confessed that the deed of gallantry for which he was decorated was an act of fear. In fact, all that he remembers of the whole incident was that his finger froze to the machine-gun trigger and he sprayed death in all directions. In emergency situations courage is seldom unmixed with fear. The reactions may or may not be the same for each.

A man is often spoken of as having the courage of his convictions. Whether or not his convictions merit or require courage is seldom considered. It requires more courage to part with some convictions than to retain them.

Then there is the convict. He is obviously a man of convictions, howbeit on the shady side, and there are convictions concerning him. Both sides may stand up and be counted. One will be counted out.

A conviction has no innate sanctity of itself. Nor are all convictions time honored. It is small recommendation to say that a man "knows where is is headed." So did Hitler. He didn't get there. He had his convictions. It took the massed military might of the world to unhinge them. Only convictions based on justice, mercy, and truth are worthy of our hearts. From these, only death should separate us. For these a man may "stand up and be counted," secure in the knowledge that no such was ever counted out.

E. E. C.

"GO SOFTLY" WHENEVER men deal with men there is an occasional travesty of justice. A man having spent twenty-six years in the ministry was prematurely retired. I met him the other day, expecting to see a beaten man smarting under the hurt that was justifiably his. Miracle of miracles—the man was a wellspring of plans and new purposes. He is now principal of a school of more than three hundred students and "alive" with the thrill of his new work. He refuses to say with Hezekiah, "I shall go softly all my years in the bitterness of my soul" (Isa. 38:15).

Skid row is lined with men who became victims of their blasted dreams and frustrated hopes. Disappointment has produced history's victors and victims. Mankind's finest hours have always fol-

lowed severe disappointment and crushing defeat. The common light bulb was once a dream in the mind of a man.

After more than nine hundred failures, and having driven his financial backers to the brink of bankruptcy, he produced his bulb. Today thousands of lighted cities across the earth twinkle their salute to a man who refused to "go softly."

Just as faith is self-sustaining, bitterness is self-destructive. He who harbors it, with or without justification, poisons his own soul. And further, he who sits sulking in his cave of despair merely justifies the opinions of his detractors.

Men who make their mark in this world will know the gall of bitter disappointment. They, too, have been given "vinegar" to drink instead of water. But they have whispered when too hoarse to talk, and crawled when too weak to walk, and emerged somehow on a ledge far above those who sought their lives. And like David displaying to Saul evidence of what he could have done, they are content merely to demonstrate that they should be where they are. The world they serve will hear their stately steppings, for they refuse to "go softly."

E. E. C.

"WALL TO WALL" THE minister must build an adequate library. His sources must be within easy reach. "Wall to wall"

bookshelves are both desirable and necessary. The literate congregations that we face demand corroboration with inspiration. The bookless pastor will not last long in today's arena. Noise will not compensate for substance, nor decorum for knowledgeable declaration. Today's minister must do more than silence the skeptics. He must build faith. He must have more than an answer. The world seeks the answer.

But it is not enough to have an adequate library. It must be used. The minister's sermons should reflect thought and study. The saints now know the difference between the shallows and the depths. Even little children grow restless under a hail of words without meaning. And surely here the description applies, "Dark clouds, great thunder, fierce lightning, no rain."

Nor will the constant use of another's material suffice for these times. Our sermons must be individually "mothered" as a hen does the eggs. Then only is the resultant chick her child.

One frequently hears as excuse for poverty-stricken presentations, "I just don't have time for study." Then follows a list of daily duties that are staggering in both multiplicity and importance. The sad fact is, however, that this same man will inevitably have to face a hungry congregation expecting to be fed the bread of heaven. He has no alternative but to spend some time each day with his books. Normally, study and other forms of ministerial service are not mutually exclusive. This wise man will find a way to do both. "Wall to wall" carpeting is good. "Wall to wall" libraries are better. The "book to brain" experience is best.

E. E. C.