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2

The MINISTRY

IN THIS ISSUE

GENERAL ARTICLES

Jerusalem and the Jews A. M. Peterson	8
The Challenge of a Finished Work	
R. H. Pierson	31
How Do You Study? B. E. Seton	28

EDITORIALS

To Our Readers	3
Fourteen Lonely Years and Ingathering	7

EVANGELISM

A News Commentary in Evangelism __

		К.	н.	Hubbard	14
Evangelism and	Organization	G	. E	. Knowles	16

PASTORAL MINISTRY

The Preacher and His Prayers R. A. Anderson	10
Ministerial Task Triangle R. E. Klimes	19
The Minister a Leader of Worship N. F. Pease	21

THEOLOGY AND RESEARCH

Marked for Death _____ O. J. Mills 35

SCIENCE AND ARCHEOLOGY

The Weightier Matters _____ R. M. Ritland 4

MEDICAL

Is the Medical Work the Right Arm? D. A. Mitchell 38

SHEPHERDESS

Is It Possible to Live on a Minister's Salary? 	26
SHOP TALK	24
PREACHER'S PROGRESS	25
KNOW THYSELF	30
BOOKS	43
NEWS BRIEFS	45
POINTERS	48
THE MINIST	RY

To Our Readers

PROGRESS is virtually impossible without changes. With this issue of THE MINISTRY, a few changes will be noted. We believe they spell progress. The editors are interested in making this monthly journal as inspirational, helpful, and practical as possible.

Hereafter a few of the choice articles will be featured on the front cover. At a glance the reader will get a sampling of the good things within. The table of contents will appear on the inside cover rather than at the back. Under the editorial staff are a number of persons listed as contributing and consulting editors. We have selected individuals who represent the various branches of our church structure. These include pastors, evangelists, a Bible instructor, General Conference leaders, division Ministerial Association secretaries, union conference Ministerial Association secretaries for the North American Division, teachers from Andrews and Loma Linda universities, and specialists in various fields of learning. We are not only depending upon this qualified group for articles but for their evaluation of manuscripts, which will aid in maintaining a high-quality journal.

Our table of contents is now arranged in such a way as to emphasize the various aspects of the ministerial work we are serving. This includes articles dealing with general subjects—evangelism and evangelistic techniques, and pastoral ministry.

Feature articles will appear on theology and/or research science and/or archeology, and the medical ministry. We solicit articles from our physicians, dentists, nurses, and pastors that will tell us of the work being successfully carried on in medical missionary endeavor. In a rapidly changing world, with nations achieving political, social, and economic independence, we hope to feature articles in our missions section that will be of special help to our overseas workers. From these workers we welcome material that will benefit laborers at home and abroad.

The Bible instructors and ministers' wives form a most important part of the ministerial team. Believing this, we wish to make the Bible Instructor and Shepherdess sections of real value. If this is to be done, we must receive contributions from these much-appreciated fellow workers.

"Know Thyself" and "Shop Talk"

Thyself and Shop Talk Know are two new features that we trust will be provocative and stimulating. Know Thyself will give prominence to articles of a penetrating nature, leading the minister to selfexamination and self-improvement. Shop Talk is for the exchange of pithy ideas, tips, and suggestions that you, the readers, are willing to share. They may come from practical experience, reading, or observation. These are not to be articles, but brief pointed statements of a very practical nature. In this area we are particularly eager to serve the younger generation who have not yet had the benefit of long experience. Brief pointers that have helped you will be deeply appreciated by these younger men.

"Viewpoint" and "Feedback"

Viewpoint is a section for the unburdening of your heart on a relevant matter. You may write with freedom so long as the approach is constructive. Do not expect others always to agree with you.

Feedback is the equivalent of Letters to the Editor. Freedom of expression on any article is allowed so long as it, too, is done in the framework of a Christian spirit. Brevity is a must for both Viewpoint and Feedback. We are eager to give space to a variety of opinions.

Length of Articles

Speaking of space, we might add that (Continued on page 41)

SEPTEMBER, 1967

THE WEIGHTIER MATTERS

THE scene was on a mountainside. Jesus was seated and He was teaching the people the principles of His kingdom. As recorded in Matthew 5 to 7 He was getting at the heart of the law, of what it really means to be a Christian. He had given those gems of truth—the Beatitudes —gems we often commit to memory but less frequently fully grasp or at least fully absorb into our lives. Then Jesus took an even more direct approach, stating, "You are the salt of the earth" and again, "You are the light of the world."

As He expanded further upon the requirements of God, Jesus uttered what to the listeners must have seemed like a very hard saying: "I tell you, unless your righteousness exceeds that of the scribes and the Pharisees, you will never enter the kingdom of heaven" (Matt. 5:20, R.S.V.). This would have been much easier to understand had He pointed to the publicans, the despised collectors of revenue for their Roman oppressors, they were worse than heathen; or even if He had spoken of the Gentiles, the heathen. Indeed, if He had cited the Sadducees, that class or party community, within the Jewish the "church" of those times, which might in certain respects be compared to the secular element or skeptics within the church, it would have been easier to understand. Many of the Sadducees were aristocrats. They rejected a part of the Scriptures, accepting only the books of Moses. They were doubtful of life beyond the grave, they were willing to make alliances with foreign nations. If Jesus had said, "Unless your righteousness exceeds that of the Sadducees, you will never enter the kingdom of heaven," many in the crowds that listened would certainly have uttered a fervent Amen.

Better Than the Best

But He did not say this. He did not even select someone known to be a sinner, Mary

Magdalene for instance. Instead, He chose the ones everyone looked up to as the most righteous of the Jewish community, the most careful, the most circumspect, the most zealous—the scribes and Pharisees. Sometimes this fact escapes us now, but as Jesus on another occasion pointed out, "the scribes and the Pharisees sit in Moses" seat" (Matt. 23:2). It is well known that they interpreted the Law, the Prophets and the Psalms to the people; that they were the spiritual counselors, the custodians of sacred tradition, the ministers of the Word. And they were often very zealous in their way of life, probably much more careful in certain respects than most of us are today. Many of them fasted regularly; they guarded carefully the holy Sabbath. It was they who were troubled when the hungry disciples of Jesus plucked a few ears of grain on the Sabbath or when Jesus healed someone on the Sabbath instead of waiting until the sun had set. Jesus pointed to them, these spiritual leaders, and said, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." To the people it must have seemed that lesus was saying, "You must be better than the best or there is no hope."

Failure to Discern Relative Values

What was the problem with their way of life? Where had they failed? Jesus went to the heart of the matter, pointing out without mincing words a number of ways in which they had failed. In one of the answers that the Lord gave we may see illustrated a principle that is absolutely basic as we consider contemporary issues in science and religion. This answer is recorded in Matthew 23:23, 24, R.S.V.: "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neg-

THE MINISTRY



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lecting the others. You blind guides, straining out a gnat and swallowing a camel!" To illustrate the principle let us paraphrase, "Woe to you scribes and Pharisees, you have utterly failed to discern relative values, you lack balance and perspective."

Missing the Forest

Sometimes we say today, "He missed the forest for looking at the trees." In focusing on a colorful flower, a striking tree, or perhaps a bird, we sometimes fail to register the total picture, the pattern of life, the mosaic—the forest. Because of lack of perspective we at times experience in our own life events where the picture appears distorted. A relatively minor event, when we are close to it, may loom so large that we are unable to discern its true dimension. But in the perspective of time such experiences fall into their proper place more clearly.

The thesis which I submit to you is that in the area of science and religion, as we search out the harmony between the book of nature and the Written Word, there is danger that we permit individual questions, for which immediate answers are not available, to loom so large that we fail to discern the weightier matters—fail to

SEPTEMBER, 1967

R. M. Ritland

Director GeoScience Research Institute

see the forest for the trees. Not that such points are unimportant (in science every detail may be basic to a sound resolution of a phenomenon, and in religion we must take care to follow explicitly the counsels we have been given), but by focusing too long and too closely on a particular detail or phenomenon we may lose the perspective, the balance necessary for discerning the broader dimensions, the interrelations, and perhaps the true solution.

Both the close and distant views are necessary. Individual details take on meaning only within the broader picture, and the broad picture gains in sharpness only as the details come into focus.

Hazy Areas Always

And yet as we search to know God through the two great books, we must also recognize that in this life we shall never be able to see clearly all the details, to find all of the answers. "Now we see through a glass darkly," or as another version puts it, "Now we see in a mirror dimly, but then face to face" (1 Cor. 13: 12, R.S.V.). There are glimmers of light that come through but not the full brilliance. Some areas remain hazy. There are aspects of reality that cannot now be fully grasped. There are always some things that must be accepted by faith regardless of one's philosophical persuasion. As R. F. Cottrell pointed out in a Review editorial recently (Jan. 19, 1967), "Only an immature mind supposes that it is either necessary or possible to obtain a complete and final answer to every question at once."

Distinguish Between Gnats and Camels

Now if we wish to apply the basic principle of balance and perspective that Jesus taught—or as He put it, the ability to distinguish between gnats and camels—to the interpretation of phenomena in the natural world, we must attempt to evaluate

 $\mathbf{5}$

what the fundamental issues are. In approaching truth it is essential that we recognize our own assumptions and presuppositions and that we consider carefully their validity.

Open or Empty?

Although I believe we should attempt to approach nature with an *open* mind and by this I mean a mind open to truth from any source—I would hasten to point out that this is not to say we should approach nature with an *empty* mind. We have found truth and life in Christianity, and it is completely valid that this truth may shed light upon, and give perspective to, the phenomena of nature, thus providing an essential basis for understanding.

The following four basic assumptions I believe are both relevant and valid.

1. Many facts may be learned about nature by the scientific method: observation, experimentation, and interpretation of data. Beyond these facts a body of much less certain knowledge and theory may be obtained by the same method-observation, interpretation, and inference. This assumption is not stated first because the scientific method is the most reliable source of truth, for any scientist knows that such information is subject to continual refinement and, at times, modification. It is listed first because for all practical purposes it is the only source of information about many natural phenomena. The method of science is often quite successful in description of phenomena and in application of basic principles as is evident from modern science, technology, and allied fields, but it is singularly inadequate in discovery of ultimate causes and concerns. While certain truths learned by such means may be expected to be enduring, other information and theories, because of human limitations in time, space, and interpretation, may be expected to be transitory-amplified, revised, even discarded, as science progresses as new relevant facts and observations come to light.

2. There are aspects of nature and knowledge of the world which cannot be discovered or measured by science. Further, God has at times chosen to communicate truth through prophets and seers. The apostle Paul writes: "For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. For I did not receive it from man,

nor was I taught it, but it came through a revelation of Jesus Christ" (Gal. 1:11, 12, R.S.V.). Quite in contrast to scientific knowledge such truth is often, but not always, more concerned with ultimate causes and concerns than with methods.

Knowledge of initial origins, of Creation, of salvation, can hardly be learned from observation or experiment, but it can be given by revelation. It is "by faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear" (Heb. 11:3, R.S.V.). This is not to say that scientific phenomena viewed through the eyes of faith may not give additional affirmation to the same truth. Nor is it to say it could not happen that apart from revelation some persons might arrive at the conclusion that creation by a being of incomparable ability, a personal God, is perhaps the most rational explanation of the world as we know it. But it is to say that the certainty of Christ's work both as a Creator and Saviour is a truth given by revelation and accepted by faith. On any other basis-that is, if one does not recognize revelation as a source of truth-more than one view is possible.

There are many things that cannot be measured or proved scientifically about which, however, there can be reasonable certainty. You may not be able to prove that you exist, that you are not an illusion with illusory memory, body, et cetera (at least, according to certain philosophers this is said to be the case), nevertheless, you can be certain that you are here. Although one can recognize and define elements of beauty, you cannot measure or weigh precisely the magnificence of a symphony, but you can hear and feel it. You cannot measure a mother's love for her infant, but it may be clearly evident. You cannot measure the beauty of a sunset or even scientifically prove that it is beautiful, but you can see and appreciate it. Individually you can be certain. You may not be able to prove the existence of God, but the man of faith can feel and hear and see; he can know for certain that God exists.

3. Truth is a unity, is in harmony; therefore truth from different sources should be complementary and mutually reinforcing. From the pen of inspiration we read: "All truth, whether in nature or (Continued on page 42)

THE MINISTRY



EDITORIAL

14 Lonely Years and INGATHERING

SEVERAL years ago I met a dedicated woman who first embraced the Advent message in 1944. Soon after her baptism she entered the colporteur work. Her training as a teacher eventually placed her in one of our schools. This good soul told me a heartbreaking story with a thrilling climax. As you read the story you will understand why this editorial carries a rather strange title.

Unexplainable Doubts

She said, "I was very young in the faith, not well grounded, especially in the Spirit of Prophecy, and I fear my prayer life was quite feeble. Satan saw to it that I came up against many things to trip me. I also had many doubts—things I just did not understand. Unfortunately, I confided in a member of our church, a lifelong Adventist, hoping to get some help. She only listened but did not explain a single thing.

"We had either a young intern or a newly ordained minister, I'm not sure which, in our church. He very harshly reprimanded me for joining with a Metho-

September, 1967

dist Ladies' Aid Society for the poor in a district where I had moved. I lost my temper and resolved to withdraw from our church, and wrote them to that effect. At that time I was keeping the Sabbath and as far as I knew, living the message. The church disfellowshiped me, and I was never visited again. I learned later that the members testified that I had expressed doubts and stated that I did not believe we were the remnant people of God. This latter charge was not correct, because I was in complete harmony with our position stated under Question 20 in the book *Questions on Doctrine*. That has been my belief all the time.

"Fourteen lonely years elapsed. I loved the Adventist Church, and once in a while I would attend Sabbath services. For some time after I was disfellowshiped, I still kept the Sabbath. Just before last Christmas, as I was sitting in my home in ______, I thought of what it must mean when Jesus comes and the lost call for the rocks and mountains to fall on them to hide them. As I sat there I looked up and thought I could never hide from my Redeemer. I resolved to take whatever punishment God ordained without complaint.

Ingathering and Singing

"About a week or ten days later I heard an Ingathering band singing on my street, and when I answered the door, a very kind-faced woman stood there. We started talking, and I mentioned that I used to belong to the Adventist Church and had even taught in our schools. She asked me if I would go to church with her the first part of January after she returned from visiting her daughter. I agreed to this. She brought me several copies of the Review and Herald and the Sabbath School Lesson Quarterly. I started daily lesson study just as I used to and resolved to go to church the next Sabbath instead of waiting for her to take me. As soon as I entered the church, everyone was so kind and friendly. I felt 'This is home!'

"I went to one of the front seats, and when the minister and the deacons knelt to pray, I looked up and resolved to ask for rebaptism, and at once the power and love of God so fell on me that I almost shouted for joy. After the service, the pastor of this very large church asked me where I belonged. I told him that at one (Continued on page 15)



ADRIAN M. PETERSON

PR Secretary, West Australian Conference

AND Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

International attention has recently been focused on major events transpiring in the Middle East, and in particular, in the old city of Jerusalem itself.

The Jews and the Arabs, bitter enemies for a multitude of centuries, have just fought a war, which largely took place between two Sabbaths. Now that the Jews have retaken old Jerusalem for virtually the first time in nearly 2,000 years, new attention has been drawn to the Jews and their Messianic hopes.

The Jewish nation is endeavoring to maintain its expanded borders, and is shipping thousands of the Arab inhabitants across the Jordan River into the kingdom of Jordan. In spite of the United Nations' statement that the Jews must return Arab territories to their former rulers, the mayor of Jerusalem has received instruction from his government to annex old Jerusalem and to administer the old and new cities as one city.

The Jews have bulldozed the Arab homes in front of the foundations of the old Temple of Jerusalem, leaving a large public square so that the Jews can again

JERUSALEM

have access to the "wailing wall." They plan to stay, they say.

This international situation raises a problem for Bible students. When Jesus was giving His famous eschatological Sermon on the Mount, which is recorded in Matthew 24 and similar parallel passages in two other Gospels, He spoke of certain events that affect Jerusalem. One, recorded in Luke 21:24, states: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Jesus was here stating that Jerusalem, destined from ancient times to be the noble city from which the world would be evangelized, had forfeited its opportunities and was soon to be overcome by the Gentile nations. Jesus also said that Jerusalem would be occupied by Gentile nations "until the times of the Gentiles be fulfilled." Was He here inferring that when the "times of the Gentiles be fulfilled" the Jews would again reinhabit the old city of Jerusalem? Does this prophecy about the Gentiles overrunning the ancient Holy City really call for the return of the Jews to Palestine?

The time-honored position of the Seventh-day Adventist Church has always been that the return of the Jews to Palestine is immaterial to Bible prophecy. William Miller in 1818 made the statement in his articles of faith: "That the theory of the return of the Jews was not sustained by the Word."—Quoted in *Prophetic Faith* of Our Fathers, vol. 4, p. 463. From that time onward, we as a people have sustained this position.

However, in spite of the fact that there are millions of Jews in the major capital cities of the world, we cannot deny that in recent times multitudes of Jews have re-

THE MINISTRY

and the JEWS

turned to Palestine and set up their own national polity.

The history of Israel from the times of Abraham and Jacob to the destruction of Jerusalem is familiar to all Bible students.

Following the destruction of their capital city, and the later revolt under Simon bar Cocheba, Jerusalem was turned into a Gentile city and named by the Romans, Colonia Aelia Capitolina. In the 1300's small numbers of Jews began to return to their former parental homeland, and in 1870 a large group of European Jews formed a colony in Palestine, which by this time was under Turkish rule. In 1897 the Zionist movement was founded, and then the stream of Jewish immigrants be-gan to increase. Through the action of Great Britain, the Balfour declaration marked out Palestine as the Jewish national home, and their modern state of Israel officially came into being on May 15, 1948.

For the Jewish nation to emerge, the Arabs had to be largely elbowed out, but not until a few weeks ago did the Jews regain old Jerusalem; the first time in nearly 2,000 years.

These events have caused many modern expositors to take the prophecies of Ezekiel and other Biblical writers and apply them to the modern restoration of Israel. Familiar passages are involved, such as "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land" (Eze. 37:21), and "I have gathered them into their own land, and have left none of them any more there [in dispersion]" (chap. 39:28). Regarding Gog and Magog it is stated, "After many days thou shalt be

visited: in the latter years thou shalt come into the land that is brought back from the sword" (chap. 38:8).

However, as we know, the prophecies toward the end of the book of Ezekiel are all conditional prophecies, conditional upon the obedience of the children of Israel. They were not obedient, and thus were later cast off forever as God's chosen race.

Jesus was aware in His day that the Hebrew race was about to forfeit its divine privileges, and on occasions this made Him weep. So He said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37, 38). And on another occasion: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (chap. 21:43).

In the events of the crucifixion of Jesus, and the persecution at the time of the stoning of Stephen, the Hebrew race was forever cut off from being God's chosen people. The "nation bringing forth the fruits thereof," the church of God scattered throughout the world, has become God's chosen people. As spiritual Israel, the church for the past 2,000 years has undergone the experiences outlined in the book of Revelation, and has emerged to the light of day in recent times as the great Advent Movement.

Because the Hebrew race has been cast off from God and replaced by the Christian church, the conditional prophecies of Ezekiel can never be fulfilled in God's original intention. Revelation's prophecies have replaced them. Because of this, Jesus in Luke 21:24 cannot be inferring then that the Jews would inhabit old Jerusalem again as a fulfillment of last-day prophecy. How then do we understand this verse?

In a closer examination we see that the word *nation* is used once, and *Gentiles* is used twice, yet the Greek uses only the word $\dot{\epsilon}\vartheta\nu\sigma\varsigma$. This Greek word is translated more than 60 times in the New Testament simply as *nation* (or *nations*) and more than 90 times as *Gentiles*. Translating $\dot{\epsilon}\vartheta\nu\sigma\varsigma$ consistently in Luke 21:24 we read simply, "And they shall fall by the edge of the sword, and shall be led away captive

(Continued on page 30)

SEPTEMBER, 1967

The PREACHER and HIS

Prayers

A MUST reading for every busy minister.

R. ALLAN ANDERSON

former editor of the MINISTRY magazine. Presently a contributing and consulting editor.

PRAYER is the greatest force in the universe, for it taps the very Source of power. "In this atomic age when forces are being released that stagger the thought and imagination of man it is well to remember that prayer transcends all other forces," states Dr. F. J. Huegel in his challenging book *Forever Triumphant*. Yes, prayer is a power —divine power. And that is what is needed in our ministry today.

But let us think briefly of the content of our prayers. Too often there is much petition and little praise. Yet praise is the most vital part of true prayer. Note the prayer of Jesus at the grave of Lazarus. It was brief but positive—"Father, I thank thee," "Thou hast heard me," "Thou hearest me always." What certainty there is in these words. He was on intimate terms with His Father. Another example is the prayer of Jehoshaphat in 2 Chronicles 20:18-22. It was when the leaders began to praise the Lord that victory came.

"Praise God"

One of our workers recently visited our home, his face aglow with an inner joy. This brother is not a seasoned veteran with decades of service behind him. He is just coming into the prime of life. When we were quietly seated in my study, he looked me straight in the eye and said: "You know, brother, I just had to come and share something with you. My heart is so full I feel like shouting 'Praise God.' Jesus has done something wonderful for me and my family."

As he spoke his face beamed. Then he related a couple of wonderful experiences that had come in answer to his and his family's prayers. He had visited our home before and we had enjoyed fellowship together when he was a missionary in one of our large overseas divisions. But since the days when first I met him this brother had grown much in grace, and the effect of that growth is evident.

After a brief season of prayer and praise we said good-by. When he left I could not help reflecting on the effect of his visit. How different it was compared with some others! His life has not been a bed of roses by any means. There have been real disappointments, even tragedies. But his heart was full of joy and his prayer was full of praise. The Holy Spirit made Jesus vitally real to him. This was evident in what he said and how he looked.

Who Looks Redeemed?

Nietzsche, the unbelieving philosopher, once observed with a sneer, "You will have to *look* more redeemed if I am to believe in your Redeemer." And Helmut Thieliche sums up our attitude in these words: "When we come from church we give the impression that instead of coming from the Father's banquet, we have just come from a sheriff who has auctioned off our sins and now we are sorry we cannot get them back." That may be too strong, but it points up the need for us to live lives that reflect the joy of salvation.

When our prayers are largely praise, both our outlook and our inlook will be changed. Ministers, more than anyone else, need to learn to pray in the Spirit. Paul said: "I will pray with my spirit-by the Holy Spirit that is within me; but I will also pray intelligently-with my mind and understanding" (1 Cor. 14:15, Amplified*; see also Wuest's translation). When our lives are filled with the Spirit, prayer becomes a joy. "Prayer won't be a chore any more," remarked one minister who had entered into this deeper experience with his Lord. Prayer a "chore"? Perish the thought. But it can be. Our reluctance to linger in the closet may well be an indication of our estimate of prayer.

Prayer School More Important Than Theology

One of the most deadening experiences in Christian living is merely to say prayers instead of communing with a Friend. We often refer to Paul's words in Romans 10: 9 when bringing new converts to the full acceptance of the Christian way, stressing the importance of both belief and confession: "If you confess with your lips that Jesus is Lord and believe in your heart ..., you will be saved" (R.S.V.). And that is true, but not only do new converts need this, it is just as vital in the life of the mature Christian. Only by the Holy Spirit can we confess that Jesus is Lord (1 Cor. 12:3). And this confession must be a daily experience. It is not enough to confess our sins, we must also confess our Saviour. Not only in our preaching but also in our prayers, in both our private and public prayers. "Preaching that kills is prayerless preaching," says E. M. Bounds. "The

September, 1967

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preacher who is feeble in prayer, is feeble in life-giving forces. . . . Professional there is and will be, but professional praying helps the preaching to its deadly work. Professional praying chills and kills both preaching and praying. . . . Long, discursive, dry, and inane are the prayers in many pulpits. Without unction or heart they fall like a biting frost on all the graces of worship. . . . A plea for short praying, live praying, heart praying, praying by the Holy Spirit-direct, specific, ardent, simple unctions in the pulpit is in order. A school to teach preachers how to pray as God counts praying, would be more beneficial to true piety, true worship, true preaching, than all theological schools."—Power Through Prayer, pp. 25, 26. (Italics supplied.) Not only do we as ministers need to learn the secret of real prayer, we also need to teach our dear people how to pray.

Another thing we as shepherds need is the assurance that our flocks are praying for us. How often Paul asked his converts to pray for him! His success as both a pastor in the church and as an evangelist in the world was doubtless attributable to the power of prayer. Even before he went to Rome he urged the brethren there to pray for him and his workers. "Now we beseech you, brethren," he wrote, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15: 30). To the Ephesian believers he says: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:18, 19). In similar strain he appealed to the Colossians, Corinthians, Thessalonians, and the Philippians. What humility and deep insight are revealed in these requests! If this apostle and leader felt his need of the constant prayers of God's people in order to make a success of his ministry, what should be our attitude in these closing hours of history? More than a "little talk with Jesus" is needed if we are to measure up to the demands of our time. Isaiah lamented the fact that none "stirreth up himself to take hold of thee."

Untarnished Holiness

Surely the great need of our day is for men with clearer insight, untarnished holiness, spiritual vigor, and fearless faith; men who can lead the church back to those days when they shook the very buildings with their prayers. And God will find these men and women. They may not be in our ranks today but the Lord will lead them to us. When that time comes the emphasis will definitely be on spirituality and prayer, and great will be the results.

An interesting and challenging article appeared about five years ago in *Conquest* for *Christ* (the official organ of International Students, Inc.). It was written by Bakhtsingh, one of India's earnest Christian leaders. He is not criticizing, but lamenting, a situation we cannot deny. Reading these words may well humble our hearts before God. He says:

Watch Watchers

"The indigenous churches in India have a great burden for America just now... You feel sorry for us in India because of our poverty in *material* things. We who know the Lord in India feel sorry for you in America because of your *spiritual* pov-erty. We pray that God may give you gold tried in the fire which He has promised to those who know the power of His resurrection. . . . In our church we spend four or five or six hours in prayer and worship, and frequently our people wait on the Lord in prayer all night; but in America after you have been in church for one hour you begin to look at your watches. We pray that God may open your eyes to the true meaning of worship. . . . You have a great dependence on posters, on advertising, on promotion, and on the buildup of a human being; in India we have nothing more than the Lord Himself and we find that He is sufficient. Before a Christian meeting in India we never announce who the speaker will be. When the people come, they come to seek the Lord and not a human being, or to hear some special favorite speaking to them. We have had as many as 12,000 people come together just to worship the Lord and to have fellowship together. We are praying that the people in America might also come to church with a hunger for God and not merely a hunger to see some form of amusement or hear choirs or the voice of any man."

A Change Coming

It may seem strange for one in another country to express himself concerning this

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great "home base" in our world program. But this brother is not harsh in his judgment; he is just observant. When we compare our prayer meetings with similar meetings in other countries we surely must hang our heads in shame. It is easy for us who have received so much to be content with so little. In some areas of the world God's people seem much nearer New Testament Christianity than we are in such a favored land as this. But a change is coming; it is nearer than many of us realize. But let us remind ourselves that true revival is always born in prayer. It comes in no other way.

Laziness After God

"Brethren, the crying sin of the church is her laziness after God," declares Samuel Chadwick in his book *The Way to Pentecost*. When we lead our people to discover the real power of prayer we will prepare SEPTEMBER, 1967 them for the latter rain. We all believe that "prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence." Then let us reverently use that key. And when we pray don't forget to praise.

Let no minister suppose that he can convert souls by eloquent sermons. Those who teach others should plead with God to imbue them with His Spirit, and enable them to lift up Christ as the sinner's only hope. Flowery speeches, pleasing tales, or inappropriate anecdotes do not convict the sinner. Men listen to such words as they would to a pleasant song. The message that the sinner should hear is, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Gospel Workers, p. 155.

A News Commentary

in EVANGELISM

REUBEN A. HUBBARD

Pastor-Evangelist, Idaho Conference

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WE USE nearly every means in our evangelistic meetings to capture the interest of the people—moving black-light drawings, motion picture films, the question box, special musical features, awards for attending, awards for bringing others, et cetera. But one of the most popular and beneficial features that I have discovered is a news commentary.

Our Tuesday evening meetings needed something special to attract a larger attendance (we hold meetings four nights a week —Saturday, Sunday, Tuesday, and Friday). So on Tuesday evenings I started a news commentary that runs the entire eight weeks of meetings. Since this innovation, Tuesday has now our second largest night attendance. The news commentary is popular with Adventists and non-Adventists alike. One woman in central Oregon told me that she wouldn't miss Tuesday night's meeting for anything because of the news commentary.

This feature is not only attendance building but it has other benefits as well. The news commentary provides a wonderful opportunity to keep fulfilling Bible prophecies before the people. Rightly used, the prophecies "come alive." Through the news commentary the evangelist can keep the urgency of the message before the people. The fulfilling signs of Christ's imminent return are real, practical, and motivating, and should stir up the interest of all.

Tobacco, Liquor, and Diet

The health message can be often emphasized through news notes concerning tobacco, liquor, and diet. The way is thus prepared through the news commentary for the more complete proclamation of health reform.

Religious Freedom

A consciousness of the dangers to our religious freedoms can be generated through the news commentary, preparing the way for such subjects as the mark of the beast, the United States in Bible prophecy, et cetera. The fallen standards of the nominal churches can be presented in news notes that do not offend yet which effectively proclaim "Come out of her, my people." They also do much to add punch and confirmation to the presentation of the entire message.

Floods and Wars

I use some front page news items in my news commentaries. By showing the relationships of publicized events—floods, storms, war developments, tragedies and criminal acts—to Bible prophecy, a third dimension is added to the news and interest is kindled and the listeners want to hear more of the message. Unpublicized items are valuable also. They create an atmosphere of expectation and give the people added confidence in the evangelist as one who has the inside track on the news.

As Adventist ministers we have a storehouse of resources for a news commentary. There are news notes in the *Review*, MINISTRY, Youth's Instructor, Life and Health, and Liberty to say nothing of our

THE MINISTRY

specialized sources such as Listen News Service, Liberty News Letter, Church and State, the Arsenal (Pacific Press), On the Air (General Conference Public Relations Department) and others. All one has to do to make up a news commentary is to get together the scissors, glue, Bible, news sources, and a little imagination, and go to work.

Ten Minutes Only

The news commentary should not be too long. Ten minutes is about right. If it runs too long, interest will be killed; but a short enthusiastic commentary will spark interest. By using a Paul Harvey style, much can be included in a ten-minute commentary. The average news commentary can be put together in about twenty minutes if the materials have been gathered and marked during the week.

The news commentary need not be limited to evangelistic meetings, but can provide a useful and interesting feature for the prayer meeting service as well. And it is one feature that can be used over and over without losing its appeal.

NEWS COMMENTARY

Good evening. Welcome to the Tuesday evening News Commentary. Comments on men and events—everyday happenings—items of interest not always found in the newspaper—yet events which are fulfilling Bible prophecy.

TEXT

NEWS OF INTEREST:

COMMENTS _____

TEXT

And that concludes another Tuesday evening News Commentary. Our next News Commentary—next Tuesday evening. Till then, remember these words of JESUS—"Can ye not discern the signs of the times?"

Fourteen Lonely Years and Ingathering

(Continued from page 7)

time I was a member but now was out of the church. He quietly replied, 'We must see to that.' I said, 'Yes, we will.' My rebaptism took place a month later. Somehow the promise, 'I will restore to you the years that the locust hath eaten' (Joel 2: 25), came to me, and my one hope was to give the remaining years of my life in service for God.

In Spite of Rain

"The woman who came Ingathering that night later told me that she had been praying to be led to someone who had left the church and who was longing to come back. That evening the singing band wanted to stay home because it was raining, but because she had such a definite conviction that they should go in spite of the adverse elements, they listened to her and went to work."

As I conversed with this precious soul, it was difficult for me to understand how this could happen. Here was one of God's lambs that had been misunderstood and rebuked so severely that her faith faltered. Fourteen needless, lonely years! Time irrevocably lost because some failed to show Christian love. The exercising of tact and wisdom based on the principle of love would have spared her months and years of agony and heartbreak.

Spiritual Ingathering

The second obvious lesson is that a spiritual Ingathering program is not only needful but an absolute necessity. What would happen to our churches if before going to the homes of the people, the members were involved in earnest prayer, asking God to lead them to those who have wandered away from the fold. The familiar strains of a hymn can flood a longing soul with memories of the past which in turn trigger a renewed march to Zion. May this year see a total emphasis on reclaiming and winning souls during the Ingathering season rather than on a statistical record of mere dollars. Let us keep our theology straight, brethren. There is great joy in heaven "over one sinner that repenteth." It is our prayer that the Ingathering campaign this year will produce just that kind of joy in the celestial courts. J. R. s.

Evangelism and Organization

GEORGE E. KNOWLES

Evangelist, Oregon Conference

ANDREW FEARING, associate secretary of the Ministerial Association of the General Conference, joined ministers of the Eugene-Springfield area of the Oregon Conference for a three-week evangelistic series January 29 through February 18. Meetings were held Sunday, Tuesday, Wednesday, and Friday nights, with a meeting at four-thirty on Sabbath afternoons.

The sermon presentation was unique, being a combination of revival and evangelistic sermons. Each night the emphasis was on practical godliness, the doctrines being skillfully interwoven with conversion-type sermons. No attendance awards were offered. The meetings were held in the sanctuary of the Eugene Seventh-day Adventist church, which has a seating capacity of seven hundred. The pews were consistently well filled, with overflow crowds on Sabbath afternoons. The evening sermons were preceded by a twentyminute musical program under the direction of Ken Smith, associate pastor of the Eugene church.

Prayer and planning on the part of the area pastors well in advance of the meetings ensured the support of our own church members. Two notices were placed in the union paper announcing plans for the meetings and asking for names of those in the area who should receive invitations.

The one hundred thousand residents of the Eugene-Springfield area were invited to the meetings by means of bulk mailing a handbill listing the topics for the entire three-week program. These were addressed and mailed by a local mailing service for a fee of one-half cent per piece in addition to the postage of 1¹/₄ cents per piece with a bulk-mailing permit available to nonprofit organizations.

Names of those attending were secured each evening by offering supplementary reading material to those who requested it by addressing an envelope to themselves. Precanceled envelopes were handed to each one as he came in each evening. These cost \$20.90 per thousand. They must be zip coded and bundled according to post office regulations for bulk mailing. A minimum of 200 identical pieces must be mailed at one time. Issues of *The Present Truth* were selected to fill requests that came as a result of the nightly literature offer.

Attendance Records

A record of attendance was kept in an alphabetized $5\frac{1}{2}$ by $8\frac{1}{2}$ three-ring notebook. The name and address of each nonmember in attendance was recorded in the book with the number of the night of the first meeting attended following the name. Each succeeding night that this person attended, the number of the night was added to the record following the name so that the book gave an up-to-date attendance record of each individual. As names were assigned for visiting, the initials of the worker to whom the name was assigned were placed before the name in the book.

Each worker participating in the visitation program was provided with a book. Having this in the car as he visited gave him the attendance record of each person on his list. These books were turned in to the secretarial committee each night at the beginning of the meeting to be brought

THE MINISTRY

up to date. The worker was responsible for picking up his book after each meeting.

Every worker assigned a number to each name given him to visit. The numbers were then spotted by geographical location on a map of the area, to make for efficiency in visiting. The worker would then make out an Interest Information card for each name assigned to him. The card would bear the number assigned to that name corresponding with the number identifying the location on the map. On this card was recorded pertinent information gained at the time of each visit.

The card used for this purpose becomes a part of the pastor's permanent prospect file. The card is punched to fit a $51/_2$ by $81/_2$ three-ring notebook and scored for folding in the middle for those who prefer to use it in a 4 by 6 card file. This card has been standardized for use throughout the Oregon Conference for recording interest information.

A two-hour workers' meeting was held each Sunday morning at ten o'clock to complete organizational details for the ensuing week. Visitation during the first week was for the purpose of building attendance. Short visits were made to those having either Adventist background or some previous contact with the message who had not been attending.

Stop Smoking Clinic

During the second week of the meetings a Stop Smoking Clinic was conducted, beginning Sunday evening at seven o'clock and continuing for five consecutive nights. A newspaper ad and news story in the Eugene Register-Guard informed the community of this special feature. Some forty persons took advantage of the clinic, which was conducted by Pastor Adam Rudy and two members of his congregation, Drs. Alex Dederer and M. K. Hartzell. A good percentage of those attending the clinic conquered the tobacco habit, including some who took part in the first baptism. The clinic was conducted in a separate room of the church. It terminated each evening in time so that those who wanted to stay could hear the evening sermon. Attendance at the evening service was recommended as a means of providing spiritual help in the struggle against nicotine, but attendance was optional.

A sample of the Interest Information card, back and front.

INTEREST INFORMATION	
	Record of Visits (for Pastor's use only)
City please diam	
what time is this percent Denominant Interest	•
A relative SDA, how long to	
Why long was he in tritude?	
iang has this liging with our one	Meetings attended: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16
How long talked of unitate Has he talked of unitate Does he have any special questions or problems?	17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35
Does he have any species '	
Any relatives who are Joint framework of the standard of the standard of the standard of the standard the standard the standard the standard the standard the standard of the	Space for map or other notes:
	=
Has he taken one of our outer Has he had Bible studies? Has he had Bible studies? Other helpful information	
This name and information supplied by:	_
This name and your name Zip Phone	
City	Degree of interest: Excellent Good Fair Poor

September, 1967

Altar Call Planning

During the second week visitation was concentrated on those nonmembers who had attended during the first week. The purpose of these visits was to evaluate the interest, to clear up questions on points already covered in the meetings, and to set up prospects for the first altar call, which came at the end of the second week of meetings.

Altar calls were held on Friday evening and Sabbath afternoon after two weeks of meetings. Those who came forward in each altar call were informed of a special Bible class to begin at 7:00 P.M., just prior to the Sunday evening meeting, and continuing nightly for five consecutive nights. It was made clear that if any in the group had to miss one of the special classes, they would be visited before the next class period by one of the team members for the purpose of making up the lesson material missed.

Bible Class Attendance

Attendance at the special Bible classes was almost one hundred per cent. Very few lessons had to be made up privately. It was assumed that those in the class would go forward in baptism the next Sabbath, because they had already made a public decision. Special help was given to those having tobacco problems or Sabbath work problems. The five-night class constituted a review of the major points of faith in preparation for baptism, with emphasis on conversion. One entire class period was devoted to the gift of prophecy and another to Christian standards. A mimeographed summary of each class was provided to those in attendance.

On the second night of the Bible class each one attending was given a Membership Information blank to fill out and also a label to be attached to their baptismal clothing. They were requested to bring these cards to class the next evening. At the final class period the baptismal vow was read and the pastors who were to do the baptizing were given opportunity to explain the mechanics of baptism to the candidates.

The baptisms were conducted at the worship services in the respective churches. Because of the large number of candidates, there was no sermon as such. Between the immersion of the candidates, one of the workers told briefly the conversion experience of the one to be baptized. Some beautiful testimonies were written by the candidates on the Membership Information blanks. These also were shared in part with the congregation.

A number of families were united in the faith as husbands and fathers went forward in baptism. One man who had left the church in his youth came to the meetings as a result of receiving a handbill in the mail. He was baptized after being fifty years away from the church.

Another thrilling evidence of how God seeks out the honesthearted was the experience of the man who on a business trip read a copy of The Desire of Ages in a motel room in Bend, Oregon. He noticed the offer of a free copy printed on the flyleaf of the book. He wrote for a copy so that he could share the blessing of the book with his wife. While the impression made by the book was still fresh in their minds, the handbill came in the mail announcing the meetings at the Seventh-day Adventist church. They attended and were pleased to discover the connection between the book and the meetings. This man and his wife, having had no prior contact with Seventh-day Adventists other than the book in the motel room, attended each night of the meetings and were in the first baptism.

Seventy-five decisions for Christ and His last-day message were made during these three weeks. Fifty-seven were baptized on February 18 and other baptisms are scheduled in all of the area churches in the coming weeks.

Area workers participating in the meetings included Adam Rudy, W. W. Ring, G. K. Lashier, E. C. Harms, Mrs. Faye Anderson, Bible instructor, and Ken Smith, associate pastor of the Eugene church, who served as singing evangelist for the series. Sunny Liu, singing evangelist for the North Pacific Union Conference, was guest soloist on several occasions. He also joined in the visitation program when he was present. Also assisting in the series as coordinator was George Knowles.

The fine fellowship enjoyed by the workers in laboring together for souls will long be remembered. We are deeply thankful to Pastor Fearing for his heaven-sent messages and inspiring spiritual leadership. For souls won, members strengthened, and for every victory gained, we say, "To God be the glory, great things He hath done."

THE MINISTRY



RUDY E. KLIMES

President, Korean Union College

THE young and experienced minister alike kneels before his God and pleads the preacher-king's prayer: "I know not how to go out or come in. . . Give therefore thy servant an understanding heart" (1 Kings 3:7-9).

What is the task of the modern minister? How can he understand his work? Diagrams are usually simplifications, and as such, incomplete and sketchy. The Ministerial Task Triangle is no exception; it presents a limited graphic view of the work of the ministry. Yet, like other diagrams, it may focus attention on some central trends and basic issues and relationships.

Communication With God Foremost

The work of the ministry is only part of the task of the minister. First and foremost,

SEPTEMBER, 1967

the minister in his communication with God receives his marching orders, his courage. His ministerial purposes are clarified, his heart is cleansed, his judgment enlightened, his words empowered. Yet even then, the minister as a man of God is not ready to conquer in Christ's name.

A minister works with people, through people, for people. His work concerns itself with the individual, the group, the church money, the house of prayer, the pounds of progress reports. And rightly so. Only godly men, organized and systematic men, men who can work with other people in peace, can carry God's message of peace. Thus the power the minister receives from God, when rightly channeled and directed, becomes available to a hungry world. The minister is then ready to minister, to

communicate God's message to men.

The Word becomes the word of the minister; it becomes his spoken word, his written word.

The pastor has prayed, he has studied, he has organized, he has brought the Word; yet his task is not done.

The ministerial task is a spiritual task, a task not fully definable by job descriptions, by work assignments. His task is also to wait patiently to give the loving word, the encouraging smile. The minister evaluates his communication with his God, his church organization, his communication with his fellow men. He looks back briefly in order to step up higher tomorrow, in order to seek special power for his greatest needs. Without evaluation, each day is just a day; with evaluation, each day is a new day, a clearer day, a day of greater opportunity.

Let us take a more detailed look at the Ministerial Task Triangle.

A minister is a minister of God. His effectiveness will to a large degree depend on his prayer life. And a prayer life is not sustained on ten minutes a day; a short life it would be indeed (only a 100-day prayer life in forty years of ministry).

God throughout the ages has miraculously preserved His Word for us. Reading it we might know, studying it we might understand. But studying must not be an oddity of the academic-minded minister only. It must be the very life blood of every heaven-bound saint. For heaven is no place for the closed-minded, the uninterested, the bored, the nonlearners. Heaven is an eternity of exploration, an endlessness of discovery, an ever-new appreciation of God's love.

The minister functions in the framework of an organization. His task calls for organization. It calls for planningannual planning, detail planning, comprehensive planning. It calls for recruiting church members, Sabbath school members, committee members, working members. It calls for counseling these members concerning the program of the church. It calls for the participation of the minister himself. It calls for committee work, for board action. It calls for careful coordination of all programs and departments of the church. It calls for financial and building management. It calls for recording, reporting, and the reading of various records and reports.

The minister of God ministers to men. He visits, he instructs, he counsels, he teaches. He dedicates the babies, he baptizes the Christ seekers, he breaks the communion bread, he ordains the elders and deacons, he dedicates the churches, he marries the young, and he buries the dead. He is the shepherd to the lambs and sheep of the flock. And he is also the evangelist who takes the Word to the stranger, the uninformed, the long-lost sheep. He is also the pastor of the sick. He may be the musician, the storyteller, the radio counselor, the TV speaker, the chaplain, or the student counselor.

Spoken words live, and so do written words. The ministry of the written word, typed or printed, is a powerful but often neglected ministry.

Who can measure the influence of a prayerfully written letter to the discouraged? Who can measure the influence of a sermon, carefully prepared, carefully written out? Who can measure the influence of an article, a research report, an inspirational book?

The ministry is a total task. It involves the whole life, it involves all activities. Anything less is not worthy of that name. Only in its completeness can the task be evaluated, improved. In this evaluation the basic question is simply whether all God-given purposes and objectives for the day, the week, the month, the year, were fully and faithfully realized.

The prophet with the clear vision (communication with God), knowing the way (organization), walking boldly on with words of courage (communication with men), will find his Master's final evaluation good news:

"Well done, thou good and faithful servant . . . : enter thou into the joy of thy Lord" (Matt. 25:21).

Men of the Century

The June issue of THE MINISTRY carried the names of the Men of the Century. With this list there should have appeared the name of Pastor W. D. Brass, evangelist of the Alabama-Mississippi Conference. The Lord blessed his evangelistic efforts for the year 1966 with 129 baptisms. Not only that, but 90 additional baptisms are reported for the first six months of 1967. We appreciate this good report from W. D. Wampler, conference president.



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CLYDE PROVONSHA, ARTIST

NORVAL F. PEASE



THE ministry is a complex calling. First of all, the minister must be an effective preacher of the gospel. In this role he must be well-informed, he must know his Bible, and he must know how to communicate his message. On an equal level with his ability as a preacher, the minister must be a leader in worship. In addition to these two areas in which the minister should be a specialist, he must understand the art of personal service both inside and outside the church, and he must be a competent administrator of the affairs of the church.

This fourfold role—preacher, worship leader, counselor, and administrator—presents a very demanding challenge to the minister. Inasmuch as very few men are equally effective in all four areas, there is a tendency to seek excellence in the field ministration. In recent years there has been a new emphasis in pastoral counseling. Ministers have always been urged to excel in preaching, but the cost of success in this field is so great that only a minority achieve a high degree of competence. The fourth area—worship leadership—

where results are most measurable-ad-

is a wide-open field. Only a few have given serious study to the philosophy, theology, history, and techniques of worship. Those who have done so have discovered a new richness in the work of the ministry.

Eleven O'clock Impact

The success of the Seventh-day Adventist Church is determined to a great extent by what happens between eleven and twelve o'clock on Sabbath morning. In

September, 1967

saying this, I do not discount the importance of our evangelistic and home missionary endeavors. But the eventual success of our outreach is dependent upon the impact of the worship service on the visitor or the new believer who is finding his way into the fellowship of the church. A person may have been much interested in the Voice of Prophecy or Faith for Today and may have completed a Bible course, but if his first visit to the local Adventist church introduces him to a noisy, disorganized, meaningless service, the evangelistic influence is likely to be counteracted. The transfer from the evangelistic auditorium to the church can be a traumatic one if the new believer is faced with worship amid a chorus of wailing babies in a poorly planned and amateurish service. The Adventist churchgoer should be able to bring any visitor to any church service at any time without fear of embarrassment, either because of the conduct of the congregation, the order of service, or the sermon. The effectiveness of the church as an evangelistic agency may be greatly enhanced if this rule is followed.

What are the important factors governing the work of a minister as a leader of worship?

Planning an Absolute

First, he must plan a service that is truly a service of worship. This will mean that in the service there will be place for adoration, confession, dedication, and instruction; and the various parts of the service will be in some sort of meaningful sequence. The hymns, prayers, anthems, and offerings must be more than mere introductory material to a sermon. As important as the sermon is, it is not the climax of the service—the climax is the personal dedication that closes the service, which may be expressed in a hymn of dedication, a prayer, or an offering.

A large Adventist church is now using the following order of service:

. . . .

Adoration and Praise Organ Prelude Call to Worship Hymn of Praise Invocation Musical Selection or Anthem Offering Proclamation Scripture Lesson Pastoral Prayer Hymn of Meditation Sermon Dedication Hymn of Dedication Benediction Organ Postlude

This order, with slight modifications, may be used in churches of any size or type. The worshiper is led to see progress and meaning in the service. It is not a mere hodgepodge of unrelated or loosely related activities. The Bible is used in the service in the call to worship, the Scripture lesson, and the sermon. The three hymns are appropriately chosen as hymns of praise, meditation, and dedication, thus harmonizing with the three basic sections of the service. The offering is considered a part of adoration and praise. It could with equal consistency be received at the close as a symbol of dedication. The three prayers—invocation, pastoral prayer, and benediction—fit a familiar pattern.

Two Characteristics

This is by no means the only good way of planning a church service. Many variations may be employed, but every good church service will have two characteristics —the order will be meaningful, and each part will be well done.

The second important factor in the service is that the leader of worship, whether a minister or church elder, must approach the service in the spirit of worship. This spirit involves adoration, gratitude, awe, and love. One great minister has said that only a redeemed person can really worship God. Real worship is the response of a redeemed individual to his Redeemer.

Third, there can be no worship without quietness. Moving about, whispering, crying babies, drive the spirit of worship from a service. These problems *must* be solved by education, nurseries, carpeting, or whatever may be needed.

Fourth, the music must be appropriate. Even in the simplest country church with an old piano or a squeaky organ good hymns of worship may be selected. Gospel hymns have their place, but not ordinarily in the service of worship.

Fifth, the Scripture must be read well. The one who reads should have known his assignment several days in advance, and should practice reading his selection.

Sixth, the prayers, though spontaneous, should not be mere collections of worn

THE MINISTRY

and the second

clichés. Prayers may be planned without being read.

Finally, the sermon should be based on the Word of God, and should be calculated to draw the listener into the presence of God. It should neither be pure instruction or pure entertainment, but it should be a communication of God's message as found in His Word.

God Dishonored by Blundering

There is very little danger of Adventist services becoming too formal. Of course, we cannot follow the current liturgical renewal with its emphasis on repetitious formulas, and its return to medieval symbolism. But we must seek to make worship beautiful. The worship of God deserves the best we can offer, and God is dishonored by blundering and crude worship practices. While esthetic considerations are not the primary criteria of worship, there is no reason why Adventist worship cannot have a beautiful simplicity that is esthetically acceptable to the most discriminating critic.

Education Our Duty

I can hear many ministers say, "We are district leaders. We can only be in one place at a time, so we have to leave the leadership of our services to others. How can we keep the standard high?" You have a problem. But is it not part of the minister's work to educate his church elders in proper concepts of worship? Should not the minister study the order or worship in each church with his elders and see if it can be made more worshipful? Cannot the minister prepare calls to worship, Scripture readings, and other materials that will help the elders in their leadership? Is it not possible, in many cases, for the pastor and the local leader to develop a mutual pride in the effectiveness of the church service? Changes in this area have to be made carefully and tactfully. It is true that many church members are completely satisfied with crude and meaningless services, and resist any effort toward change. It is also true that a growing number of church members are eager for their pastors to develop more meaningful services. We cannot always be inhibited in our efforts toward progress by those who confuse the status quo with spirituality. Neither can we be frightened by those who see something sinister in every attempt to worship God more beautifully.

The importance of the correct worship of God is well summarized in the following quotation:

Worship is what happens when a good man becomes fully aware of the presence and purpose of God. . . . Whenever Christians have been deeply aware of the real presence and the true purpose of God, the flames upon the altar of their hearts and upon the altar of the church have burned brightly and have lighted the way to Him who is "the way, the truth, and the life." Whenever, on the other hand, the opiates of sin have dulled the sensory nerves of the soul, when man's vision of God is dimmed and his consciousness of spiritual things fails him, the flames of worship die down, the altar of the heart grows cold, and man contents himself with playing in the ashes. He worships no more.— BRENNER, in *The Way of Worship*, p. 128.

BIBLE EMPHASIS

WEEK

This year the American Bible Society's worldwide Bible reading program and National Bible Week of the Laymen's National Committee are being combined in a special Bible emphasis week, October 15 through October 22.

Seventh-day Adventists should be in the forefront in cooperating with the American Bible Society and other agencies that promote Bible reading. Here are a few suggestions as to how this may be done.

A special sermon with emphasis on Bible study might well be presented on Sabbath, October 14. The two Sabbaths, October 14 and 21, present an exceptionally favorable time to go out to neighbors and friends with the Gift Bible Plan. This can be introduced with the bookmarks made available by the American Bible Society. The bookmarks give suggestive reading selections covering the days between October 15 and Thanksgiving.

National Bible Week also lends itself to a special series of public evangelistic meetings highlighting the Bible. Those attending the meetings could be enrolled in the Gift Bible Plan. Whether in the home or at the meetings, emphasize that in urging the study of the Bible we are cooperating with the American Bible Society in its efforts to reach more people with the Holy Word. A few comments on the work of the American Bible Society might well be presented.

September, 1967



SHOP TALK

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.

A Pastor Needs Help

A pastor writes: "We have many members of our church who have joined it over the protests of their husband or wife. They wish to win their life partners to God's remnant church. Please ask the world field for ideas and methods for doing this that have proved successful. I need some specific step-by-step suggestions."

> BRUCE BABIENCO, Pastor Seventh-day Adventist Church 2301 Rohnerville Road Fortuna, California 95540

A Guide for Church Treasurers

The public relations department of the American Institute of Certified Public Accountants has prepared an excellent booklet as an aid to local church treasurers. It is entitled *The Laymen's Guide to Preparing Financial Statements for Churches.* These are available without cost. Although the system we use may be different in some respects from that of other churches, yet there are many features of this guide that can prove very helpful. These booklets are available in any quantity while the supply lasts. For copies for your treasurer, elders, board members, et cetera, write to: American Institute of Certified Public Accountants, 666 Fifth Avenue, New York, N.Y. 10019.

Keeping in Touch

A good plan followed by many pastors is that of sending cards to members on their birthday. From Leighton Ford's excellent book *The Christian Persuader* comes the plan used by an Indiana pastor of *visiting* each church member on his birthday. Why not try it?

New Approach in Tracts

A group of ministers in the Southern California Conference got their heads together and planned a series of tracts with a new approach. There is no attempt to give detailed Bible studies or doctrinal messages, but merely a brief chat in a light, modern vein, followed by an invitation on the last page to learn more about the subject.

The tract Who Said 'Heaven'? by Donald F. Haynes, starts out, "Sure, life has its problems but I can handle them. Anyway this heaven business is too remote. . . . Nobody I know has ever been there."

Later, the author has second thoughts: "If heaven is real, and Jesus has a place for me, maybe I'd better do a double take on all those 'don'ts' about heaven. Anyway, it's worth looking into. Why don't you investigate heaven, too?"

In Which Way Is Up? by William R. Harbour, the messsage begins, "Want to be boss in your department? Like to be president of the corporation? Or put together that million dollars?"

At the end is this thought: "Only in living the Christian life can you expect to reach life's highest values. The Bible is a 'Guidebook to the top.'"

These two leaflets are published by the Pacific Press as an experiment. If they prove effective in bringing in requests for literature and Bible lessons, other similar leaflets will be added.



THE MINISTRY

Preacher's Progress

RON RUNYAN

Introduction

John Bunyan's allegory, *Pilgrim's Prog*ress, gave birth to the idea of setting forth the experiences I have either had or personally known about during my race of life thus far. Episodes having a direct bearing on a preacher's life will be related. My main qualification for being so bold in writing this is my ordinariness. Outstanding talents are nonexistent with me. Cultivated abilities have produced an average achievement record. It is my unalterable conviction that if God can use my limited and unexceptional gifts to His glory, for certain He can do the same for any ministerial colaborer or aspirant.

As you read, it will become obvious that the closest similarity between these articles and the work of John Bunyan is the title and pseudonym. With apologies to Mr. Bunyan, a few bits of allegory may be scattered here and there, now and then.

Adventist Ancestry

Adventist ancestry on both sides of the family tree blessed my past. The roots go so deep on my mother's side that if Adventism had an Eden, my great grandfather would have come close to qualifying as an Adam. In fact, I had a great uncle who attended every camp meeting of a certain conference for eighty years, starting with the inaugural one as a babe in arms. The only reason he quit going is because he died.

My birth year made me a World War II preacher-graduate. In spite of my rather late entry into Adventism's ministerial ranks, I have lived extremely close to this movement through heart, eyes, and ears since its inception. Even though nearly half of my forty-year ministerial wanderings are still ahead of me, I look back with the deepest gratitude and thank God repeatedly for the honor and privilege of being a Seventhday Adventist minister. I have often thought that even if I miss heaven, the rewards of the ministry thus far more than offset any trials endured. The incomparable joy of serving as a colaborer with Christ is above explanation. I can partially sense this but can't properly express it.

Iron Cage of Despair

Admittedly, difficulties and conflicts, especially within my own turbulent nature, have frequently plunged me into the iron cage of despair. True, I will sit behind those bars some more, but when the mind crawls out of these brief dungeonlike experiences and by faith grasps the over-all beauty of service for and with Christ, spiritual joy reigns anew.

Two Determining Truths

One valuable truth discovered in recent years, which every preacher ought to discover as early as possible, is that life and calling do not come by accident. This fact is valid for all men but particularly so for the minister. To win where Lucifer lost is at this point. God emphatically declared to Lucifer that He had brought him into existence and had appointed him a definite work (Eze. 28:14, 15). Refusal to accept these two determining truths transformed Lucifer to Satan. The deceiver, through every conceivable means, has dulled, blunted, and calloused man's perceptions until the vast majority grope blindly through life until the grave mercifully hides their faithless existence.

God and Jeremiah

Jeremiah's experience is not exclusive. It is a sample of God's design for all men. The preacher who hankers after security can't find a better text than Jeremiah 1:5, **R.S.V.** "'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nation." So powerful and wonderful was this thought that Jeremiah started his book with it. Whether in a mud pit or smashing pottery visual aids, Jeremiah's mind was constantly undergirded by the thought "I have been selected by God for this work." You can't break a man who tenaciously holds to the conviction summed up as follows: "I am here by appointment, I have a work given to me by appointment, and by the grace of God I will do my best to honor His investment in my life and work."

(Continued on page 44)

SEPTEMBER, 1967

The thrilling story of a minister's wife with four children who refused to divide her life.

IS IT POSSIBLE TO LIVE

on a

MINISTER'S

SALARY?

CARROL JOHNSON SHEWMAKE

A Minister's Wife

VER run across an old diary or notebook and find yourself propelled backwards into yesterday? I'm afraid this happens quite often to me, for as likely as not when my mind gets going my pen does too! Cleaning out drawers at my house often yields some very interesting tidbits. Today's discovery was a report of a meeting for ministers' wives held more than three years ago. As I read it over and recounted to myself the marvelous working of God in my life since I recorded those scribbled notes, I decided it was worth sharing with other ministers' wives around the world.

I came home today from the Ministers' Wives Fellowship with a puzzled mind. I had enjoyed the meetings greatly. Getting acquainted with other workers' wives in our large conference gave us all a feeling of kinship. Nevertheless I felt puzzled.

"Did you have a good time?" my husband asked.

"Oh, yes, lovely!" I answered.

I truly had had a lovely time, stimulating and thought provoking. Perhaps if I thought carefully back over the day I would be able to analyze my puzzled feeling.

I had arrived a few minutes early, chatted with the reception committee, who were old friends, pinned on my name tag and went in search of new faces. Today was a day to make friends with as many new people as possible as well as visit with old friends.

I was slated for a panel discussion later in the day, and the other four ladies on the panel I had not met as yet. By the time the first meeting began I had met three of the panel members. In the process of getting acquainted we asked about the number of children in each family and all the other chitchat so necessary to women in order to get to know one another. "How many children do you have?" each would ask me.

"Four," I would answer, "ages thirteen, twelve, ten, and nine. Three boys and the last one a girl."

"Oh, my, you're busy, aren't you? What kind of work do you do?"

"My family keeps me too busy to work away from home," I would answer.

"How can you ever manage to rear four children on just a minister's salary?" was the astonished question almost every time!

As the day progressed I began to have an uneasy feeling, as though I somehow was not doing my share, or perhaps was just a little lazier than the other ministers' wives!

The panel discussion was on the topic "Balancing the Ministers' Wives Obligations." Subtopics were: to her husband, to her children, to her special church interests, to all the meetings and activities of the church program, to evangelism when the church is engaged in it, to her home duties, to entertaining, to her personal hobbies or activities, to the community, to her spiritual growth, to her mental development.

Much study had been put into this discussion and the points brought out were interesting. It was truly a full life this ideal minister's wife was to lead. It was a challenge to all of us!

The conference president's wife stood up to dismiss us. "I want to thank all of you ladies for coming and especially to thank those who helped on the program. All of the ladies on the symposium and on the panel discussion work away from home as well as doing their jobs faithfully as homemakers." She glanced at me, "Nearly all," she amended.

THE MINISTRY

A very young minister's wife raised her hand timidly. "Do you suppose at another meeting we could discuss the possibility of raising a family on a minister's salary without the wife working away from home?" she asked.

My mind was in a whirl! At least three fourths of the ministers' wives in our conference work at paying jobs. Would this young mother be any different?

Presumption or Faith?

This, then, was the cause of my puzzled feeling—was I being presumptuous by depending upon God to provide for any extras or emergencies our family might have in the future? In other words, was I neglecting my duty by not holding down a paying job?

not holding down a paying job? Would you be bored if I told you a little of our life and how we have managed on a minister's salary for the past sixteen years?

To begin with, if I had been a man I most likely would have been a minister. I was thrilled to know that the man I loved was called to this sacred work. We were married four days after John's graduation from college, spent a seven day honeymoon, and started right in on our lifework together. I loved the ministry as much as John did, and I went with him visiting, giving Bible studies, and in all the other duries of a ministerial intern.

Three years later our firstborn son arrived and I had another absorbing job—that of being a mother. Within four years we had three more children. No longer could I share as actively in John's work, but I still retained my interest. I found being a mother made me more sympathetic to others and a better Christian and helper for my husband.

Money + Divine Aid = Success

God blessed our money during those years, as He still does, and we never went hungry or lacked any necessary things. If we needed shoes, some store had a sale and we outfitted our flock. Sewing has always been a hobby of mine and my little Singer has saved us many dollars.

I could fill a book with the wonderful ways God has provided for us. When we needed new furniture I took two children of a working mother to care for five days a week. With my own four that made six children! What good times we had together! All the money I earned in the three years I cared for Rita and Kelly went to buy the furniture we still have.

Time to Help Raise Money for Church

During those three years I also earned more than three hundred dollars for the church building fund, making doll clothes and stuffed toys to sell. My memory still carries a clear picture of my big double bed loaded with the six children in various poses of interested listening as I sat at my sewing machine telling

SEPTEMBER, 1967

stories of my childhood—all the while busily stitching up tiny doll clothes. That's one way to keep six children out from under foot when you want to sew!

When my own four were all in school I gave up baby-sitting and planned to go back to college and finish the classwork for my degree in speech so that I could teach to help our children through academy. The fall I was to enroll in college I became ill and had to have minor surgery. I did not have the strength to keep up the home and attend classes too. Somehow in the years since that time there has never been time for me to go to school.

I'm a Mother First

Both my husband and I pray daily for the future of our family. We feel that somehow God wants me at home. It isn't because I'm a minister's wife that I do not work away from home—it's because I'm a mother. I feel sure that many working mothers are successful in rearing their children for God. My children are far from perfect—perhaps because I, too, am far from perfect! It will only be through earnest prayer and diligent work that our youth will be in the kingdom of heaven.

Not Looking for Work

At the present time I am not looking for work. Is it any more presumptuous for my husband and me to feel that God will stretch our money than for others to feel that God will stretch their time to include outside work? Our oldest son starts academy in the fall. How will we manage boarding school within our limited budget? Only God knows. Johnny will work as much as possible and we will do our best. We have always paid our tuition bills on time and plan to do so again this year. We have never expected help from the church and they have never had to give it.

Our children are not denied the things they really need. All four are taking piano lessons. We have a good piano, an organ, and a selection of smaller musical instruments. Someone in the family plays all of them or plans to in the near future. The children all have bicycles, skates, or whatever they need for recreation. None of us look tattered or worn. I sew instead of painting pictures—which I'd love to try someday when I have the time!

Real Self-denial Unknown

It's true our car isn't new, we can't take expensive vacations—but we love to camp! I yearn for a clothes dryer, a dishwasher, et cetera, but as I glance back over these paragraphs I'm ashamed to think I ever feel poor. We are rich in comparison to so many! I think of the early church workers and our missionaries even now who know the cost of real sacrifice. We do not know what real self-denial is.

(Continued on page 34)



Studying to Preach

HE church today, we have decided, languishes from a lack of great preachers. She longs for draughts of living water that will quench her spiritual thirst. That thirst will never be satisfied until her preachers prepare great sermons based on great study of great themes. Those who would help the church must turn their attention to the spacious themes around which the Bible is built: God the Father, God the Son, God the Holy Spirit, the Trinity, the Atonement, the inspiration of the Scriptures, the Second Coming in relation to the contemporary scene. There are so many vast topics awaiting our study that we have no need to spend our time on Lilliputian thoughts; indeed, we shall retard our professional progress and stunt our spiritual development if we dillydally with minor matters and neglect greater Biblical revelations.

The church also needs ministers who will engage in original study—not of original subjects, since there now are none, but study that is original with us in that it is our own and not a rehash of other men's thoughts. This can only come from our own reading and our own reaction to what the Spirit suggests while we read and when we begin to study. We must, then, allow our own personality to develop, un-

BERNARD E. SETON

President, British Union Conference

der the Spirit's control, so that the product of our study bears the stamp of our own mind.

It will be easier to achieve such an ideal if we early train ourselves to do our own thinking. It is good to begin with the Bible and to stay with the Bible until we have extracted from a passage all that we are then capable of gaining. When that is done, we may begin to read what others have written. Their thoughts will supplement rather than swamp what we have already discovered: their hoary authority can uphold conclusions we have prayerfully the reached, and give added weight to the message that we have independently prepared.

If our study is going to produce a stream of interesting expositions, we need to be aware of many different ways of exploring the Bible's treasures. The method favored by most Adventists, and therefore to be used sparingly, is the topical study, which collects biblical dicta on a given subject; but there are many other approaches that can be profitably made-the presentation of the concentrated message from a complete book, the recounting of a meaningful incident in sacred history, the telling of a biography with its present-day application, the tracing of prophetic fulfillment, the exposition of a specific passage, or, perhaps the finest art of all, the detailed examination of a single text.

Concentrate on Specific Topics

Let us enlarge on these few suggestions and consider some specific topics. We shall find it stimulating to make a fresh, personal study of our main doctrines, considering their validity for ourselves instead of taking them lock, stock, and barrel from a denominational textbook. We ought to make each interpretation our own so that we can present each with a strong background of deep personal conviction. It should not be difficult for us to master the contents of one of the smaller books, such as Ruth, Hosea, or Habakkuk; Mark, James, or Jude, and to prepare an intensely interesting, informative, and inspirational talk or series of addresses based on such mastery. The use of an active, sanctified imagination will bring Biblical scenes to life; we

THE MINISTRY

shall see long-gone events taking place before our eyes; vivid details will add authentic color to the story; dead characters will be resurrected to inspire our listeners with their godly examples.

In the field of biography the Bible has no equal: every life can yield its lessons, if only we take the trouble to reconstruct the man and his times. A wealth of sermonic material awaits our employment in the realm of theological themes—the Kingdom of God, the Kingdom of Heaven, the Kingdom of Grace, the Kingdom of Glory. We could spend our whole ministerial lives in keeping track of such subjects coincidentally with other studies.

Without doubt we should, for our own benefit if for no other reason, prepare a series on the life of our Saviour, considering His pre-existence, His incarnation, His childhood, His youth, His early and His later ministries, Passion Week, the Resurrection, the Ascension, His heavenly ministry. And to bring our list to a close, let us accept the pleasurable task of preparing sermon's on well-known texts—John 3:16; Gen-esis 1:1; Exodus 3:14; Ruth 1:16, 17; Psalm 23:1; Isaiah 53:4, 5; Daniel 2:44; Matthew 1:21; Acts 1:8; Galatians 2:20. The selection is almost inexhaustible! It will be to our intellectual and spiritual advantage to experiment with all of these forms, and to ring the changes in their use so that neither we nor our hearers grow stale through a surfeit of any one of them.

Strict Mental Discipline Necessary

In all this study we must exert a staunch integrity and exercise a strict mental discipline that will reject the facile pretext and will lead us to search for valid textual support of the lessons we desire to teach. We shall try to discover the primary meaning of each passage in its context and be very careful about its secondary applications. We shall conscientiously seek to understand the author's intention in writing his book, and shall avoid careless presentday application of words that were written thousands of years ago. We shall endeavor to find how God would have us interpret the particular message we are studying.

Don't Hurry

Such methods of Bible study are not carried through in a hurry. They call for the expenditure of leisurely time, and demand that we prepare our thoughts well in ad-

September, 1967



vance of the occasion for which they are needed. Big thoughts, like big trees, take time to grow. Ideas must first be sown in seed form, then have time to sprout, to send down roots into our minds, and to thrust up mental foliage and develop fruit that will come to maturity. We need, then, to carry in our minds seeds of thought that will germinate and be ready for transplanting to the garden where sermons grow. Nothing will make this process more possible than the act of memorizing a text so that it is lodged in our thinking and is ready as a subject for meditation whenever the opportunity occurs. A text that is tucked into the recesses of our mind becomes our own, ever available for contemplation, entirely at our disposal, to be examined, turned inside out and upside down, to be mentally chewed and relished until it releases all its spiritual savor. A memorized text can also be laid before the Lord in prayer and be brought under the Spirit's tutelage: God can give us His interpretation of His own words and render them infinitely richer than our puny mind could ever make them.

Finally, brethren, let us place our best mental and spiritual powers at our Lord's disposal when we come to study what He has indited. Let us expend our deepest and highest thought on our contemplation of the Word of God, for it deserves the best that is in us. Let us give our utmost for the understanding of the highest, cherishing a "divine discontent" that will ever urge us farther on the pathway of truth. And in all our study let us preserve our sense of the presence of God, taking the shoes from the feet of our mind knowing that the places whereon our thoughts shall stand are holy ground.

(Concluded)





KNOW THYSELF

The Man From Macedonia

Macedonia (north of Greece)

DEAR SIR AND BROTHER,

You will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am surprised not a little that you would expect a man of my standing in the church to consider seriously a call with such limited information at hand.

There are quite a few things I would like to know before giving you my decision. So will you please drop me a line at Troas.

First, is Macedonia an established pastorate or merely a mission field? This is very important, as I have been told that when a man begins in a mission it is well-nigh impossible to get a really good pastoral situation later. If Macedonia embraces more than one preaching place, I may as well tell you now, and quite frankly, that I cannot think of accepting your call.

Now this is no reflection on Macedonia, but a man with a future like mine does have to think about that future.

You make no mention of salary and benefits. While it is quite true, of course, that I do not preach for money (perish the thought!), there are certain things that need to be taken into account, such as tenure, for example. I have been through a long and expensive course of training; in fact, I may say with pardonable pride that I am a Sanhedrin man—the only one in the ministry today.

The time is past when you can expect a man to rush into a new field without first getting a report on the support he may expect. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my seniority would be a very serious matter, indeed.

Nor can I afford to swap "dollar for dollar" among us apostles, according to the discredited plan of sharing all things in common. Kindly get the good Macedonian brethren together and see what you can do in the way of support.

You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? How about the schools? Is the church well organized?

I recently had a fine offer to return to Damascus,

with a good increase in salary. I have been told that I made a very favorable impression at Jerusalem. Then there is the report from the brethren in Judea that if I keep on like this, in a few years I can have any job I want. You might mention these facts to the board at Macedonia, in a casual sort of way, of course. For recommendations write Simon Peter, D.D., Jerusalem. I will say for myself that I am a first-class mixer and especially strong in meeting the arguments of the upper classes.

If I should see my way clear in accepting the call, I must stipulate two months vacation and the privilege of taking an occasional lecture tour, to keep my hand in, you know.

My lecture on "Over the Wall in a Basket" is worth two drachmas of any man's money.

Sincerely yours, PAUL OF TARSUS (?) [Written by Donald F. Haynes]

Jerusalem and the Jews

(Continued from page 9)

of the nations; and Jerusalem shall be trodden down of the nations until the times of the nations be fulfilled."

Never again, said Jesus, would Jerusalem be inhabited by a high and holy people, a people who loved and served God, after the time of the rejection of the Jews as God's people. Jerusalem could never be transformed into the New Jerusalem as God originally intended, but rather, it would be forever in secular hands. This would be the case until the "times of the nations be fulfilled." Daniel 2 tells us that Jesus comes as the stone cut out without hands to destroy the nations of this earth. Jerusalem will thus be forever the plaything of unconverted nations right down through history until the time of the Second Advent.

Bible Gift Ministry

If you have any Bibles, new or old, lying on your shelves and not being used, why not send them to T. S. White, a layman who feels that even one page of Scripture is of value and may win a soul. He repairs the Bibles when necessary and mails them to those in need in all parts of the world at his own expense. Bibles in any language, version, or translation are accepted. The address is: T. S. White, 1719 Buckner Street, Shreveport, Louisiana.



Conclusion of keynote address, Ministerial Council on Field School Evangelism, Andrews University, March 7, 1967.

Because Men and Women Are Lost

W E MUST respond to the Saviour's command to go and preach because there are men and women, boys and girls, out in the cold night of sin, dying without God and without hope. "Ye were without Christ, being aliens from the commonwealth of Israel," Paul says of men without God, "and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

Recently I visited a former extermination camp near Linz, Austria. Here more than one hundred thousand men of different nationalities entered its gates never to leave again. I visited the cells where they were confined without help, without hope. I stood in the torture chambers where the hopeless, helpless wretches were subjected to all sorts of indignities and pain. I entered the gas chamber where thousands of these hapless humans met their untimely end without a chance. I peered into the cold forbidding ovens where the bodies of these victims of hate and torture were finally reduced to ashes. What a cruel picture of hopelessness-and too many of them, no doubt, died without God and without hope of the resurrection morning.

In a certain sense the sinner today lives in a great extermination camp. The judgment day of cruel reckoning will inevitably come. "The wages of sin is death" (Rom. 6:23), the apostle Paul reminds us. This is not the natural death we all may die as the result of sin. From this death there may be a glorious resurrection morn -a joyous reunion day for those who have accepted Christ as Saviour and Lord. But "the wages of sin is death"-a death from which there is no resurrection. It is eternal separation from God. Most of the world is composed of marked men and women, men and women with a price on their heads—and that price is eternal death! They are not all in heathen lands far across the sea. Thousands of them are on our own doorsteps right here in North America. Someone has calculated that there are more than one thousand dark counties in North America—counties where the Advent Movement has no established work. What a challenge to leaders in God's church in this great continent!

In our churches there are boys and girls, backsliders, and halting saints who, if they are not strengthened and helped, tomorrow may become statistics marking their departure from the church. What an evan-

SEPTEMBER, 1967

gelistic challenge to every pastor and evangelist throughout our North American Division! A tremendous responsibility rests upon each one of you men in this sanctuary tonight to redouble your efforts in reaching these millions of people on our continent. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Eze. 33:6).

Paul reminds us that our responsibility in the coming judgment should compel us to redouble our evangelistic endeavors in this late hour: "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11).

Because We Have a Message of Life

With millions of the lost about us we must broaden and quicken our evangelistic thrust because we have a message-a Christ-centered message of hope that will save them. Not only are the wages of sin death, but the blessed assurance is "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Here is hope for the hopeless, help for the helpless, and salvation for the most degraded sinner. Eternal life-a life that measures with the life of God—may become a joyous reality to every soul who accepts Christ as Saviour, Lord, and daily example.

It matters not how far down into the depths of sin the transgressor may have gone. There is help and hope. As the apostle Paul has so truly stated: "Though sin is shown to be wide and deep, thank God his grace is wider and deeper still!" (chap. 5:20, Phillips).* We have a Saviour who can save to the uttermost, or as I heard one minister say, "He can save to the guttermost." The poet describes this blessed transaction thus:

- On the mount of Crucifixion a fountain opened deep and wide,
- Through the floodgates of God's mercy flowed a vast and gracious tide.
- Grace and love, like mighty rivers, poured incessant from above,
- Heaven's peace and perfect justice kissed a guilty world in love.

This, brethren, is the core of our message! It is a solemn message of warning, but it is also a wonderful message of redeeming love and hope. Dare we fail to proclaim it with every ounce of power the good Lord gives us? It is our bounden duty. It is our glorious privilege. "The love of Christ leaves us no choice" (2 Cor. 5:14, N.E.B.).

What would be our reaction if a doctor refused to help a desperately ill patient? Or how would we judge a fireman who, seeing a helpless child screaming for assistance from the second-floor window of a burning building, refused to save the child from certain death? We must go! We must preach. "The love of Christ leaves us no choice." The divine imperative is upon us. Whatever the cost we must respond to the command of our Saviour. We must go! We must preach! Certainly we need to search our souls "in view of the parting instructions that the Risen Christ gave His followers."

Because There Is No Time to Spare

Finally, we must go when Christ commands because the hour in which we live is late-very, very late. Time is short. There is no time to spare. Probation is fast closing. Jesus and His angelic host will soon burst the eastern sky in a blaze of glory at His second advent. If Billy Graham and the evangelicals are speaking about "urgency," "this generation," and other topics indicating a belief in the soon coming of Jesus, how much more urgent should be the preaching and living of Seventh-day Adventist evangelists and pastors proclaiming the prophetic message God has given us! There is war in Vietnam, intrigue and trouble harass emerging Africa, hatred and suspicion keep the Middle East in a state of continuous ferment. We are fellow travelers with crisis, danger, fear, and death. Our world is going up in flames about us, and without God we are incapable of extinguishing the fire. Newspapers, radios, and TV's are screaming, "The end is near. Earth's probation is fast closing." As Billy Graham said, "We seem to be plunging madly toward Armageddon."-In Christianity Today, Nov. 11, 1966, p. 4.

What an awesome picture! What a staggering realization! What a challenge! What a ringing call to action for us as evangelists and other workers in God's

^{*} From The New Testament in Modern English, © J. B. Phillips 1958. Used by permission of the Macmillan Company. † The New English Bible, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cam-bridge University Press 1961. Reprinted by permission.

remnant church. This is no time for any "business as usual" attitude or approach to our living or to our serving. This is no time to be casual in our contacts. We must be deadly in earnest about proclaiming this message in our generation. The time of talking is past. This is the day for deeds —the hour for action. How dare we fiddle while a world around us burns!

Revolutions Not Resolutions

The time of mere committee resolutions has past. Our office archives are cluttered with beautifully worded resolutions grown musty from disuse. We have enough committee actions to last until the last trump sounds. The time of resolutions is past. These are days that demand revolutions -revolutions of grace and power in your life and mine. Revolutions of latter-rain planning and action in every division, in every union, in every local conference and mission, in every Adventist church, in every Adventist home-yes, in every Adventist life around the world. It is time for the fine resolutions of yesterday to come alive today and now. It is time for us to turn North America and the rest of the world upside down for God! The peoples of the world have tried socialism, capitalism, and Communism. Now is the time for them to try Adventism. It is your responsibility and mine, under the power of the Holy Spirit, to persuade as many as we possibly can to do just that-to accept and live this truth.

An Overwhelming Response

This, brethren, is the message of urgency that has been sounded around the world. The response has been tremendous. I am still receiving many letters each week from all over the world assuring us that division, union, local conference, and church leaders are responding to the challenge. One writes, "The Fall Council appeal has electrified our people in the Philippines." Another rejoices, "The spirit of revival is sweeping our union, and I believe that we will see wonderful things take place this year."

One General Conference leader visiting in an overseas division recently wrote to me: "The men in this field are on fire with evangelism." A leader from Washington writes from another division: "This division has set a goal three times larger than ever before.... A new spirit is taking This journey to the Holy Land will fulfill your dream of peace. To go to the Holy Land is to leave the 20th century and return to Christianity's birth. And our Bible Lands Tour takes you there for as little as \$997*-with guaranteed escorted departures every Monday, through 1967. Stand where a stable stood in Bethlehem, retrace His steps along the Way of the Cross, feel His presence in the Upper Chamber of the Last Supper. Far more than a journey, your visit to the Holy Land will be a soul-stirring experience. Mail this coupon for complete details and information on our Pay Later Plan. *Based on 14-21 day ITX Economy Excursion fare from N.Y. Lufthansa German Airlines, Dept. M-8 410 Park Avenue, New York, N.Y. 10022 Send information on the Holy Land journeys. Name, Address... City____ _State_ _____i plan to leave. Zin My Travel Agent is_ Lufthansa

hold of our workers." Yet another leader from a smaller division writes saying their committee feels they can do no less in this late hour than to *triple* their membership during this quadrennium.

I deeply appreciate this wonderful dedication that inspires our leaders to set goals such as this, but as I wrote to them and as I have said in practically every large meeting the past few months, "There is no program in the General Conference to rush people into baptism." Let me repeat it so there will be no misunderstanding. "There is no program in the General Conference to rush people into baptism." But there is very definitely a program in the General Conference that challenges every department, every worker, and every member to make soul winning the first work in their planning. If we all do our part I have no doubt that the baptisms of solid, prepared people will follow.

¹ I believe in setting goals. I believe it inspires workers and members alike to be working toward some definite objective. Goals keep the program constantly before our people, but we must not rush unpre-

SEPTEMBER, 1967

pared people into baptism. Our goal is, and should be, not merely getting men and women into the church, but getting them into the kingdom. The goal of your leaders in Washington today is to see the work of God finished and finished soon!

Well over half of our reassuring letters come from North America. There were four or five such in my mail today. And may I let you in on a little open secret? Elder Carcich, who, with Elder Dower and the Ministerial Association brethren, is leading out in this worldwide evangelistic thrust, telephoned me in Kansas City a few days ago with the good news that thirty of our General Conference elected staff have to date "signed up" to hold at least one evangelistic campaign during 1967! We hope, as General Conference leaders, to conduct efforts here in North America this year. In 1968 as many of us as possible hope to fan out over the world and hold efforts in other lands. In this way we will lend our support to the whole world field during these two years.

Spirit-Filled Workers Needed

We are confronted with a Herculean task—and with precious little that alone we can bring to its accomplishment. We cannot give from our personal abundance. As someone has said, "Evangelism is one beggar telling another beggar where to get food. We do not offer out of our bounty but are simply guests at the Master's table, and as needy workers we call others to come." We all need help—desperately—NOW!

There is only one gift God can give us in such a climactic crisis hour. It is the same gift He gave to the early church. The apostolic church accomplished the task entrusted to them because they had Pentecost!

The tongues of fire fell. The power of the Holy Spirit came upon them. They went forth as renewed, revived preachers of Christ and they shook the world with their preaching.

We can do the same today if we have the same power! But nothing less than the power of the Holy Spirit in our lives and in our church will accomplish the task. The price of that power is everything we have or are—complete consecration. There must be no divided loyalties—it must be all for Christ! Brethren, with God's help, let us pay the price, receive the power, and finish the work!

Is It Possible to Live on a Minister's Salary?

(Continued from page 27)

I'll not repeat any more stories from our family scrapbook, but this I must say—my family is my life; I cannot be divided, my work is here within my home.

Thus ends the record of three years ago but it only begins the wondrous working of God financially in our family.

We did not know how our eldest son was going to start academy three years ago—he graduated this June! He earned much of his own way by working summers, vacations, and after school. He finished academy in three years and was awarded a State scholarship for outstanding academic achievement which will amount to \$1,200 a year for four college years.

We still have never gone hungry and we never expect to be hungry. Does not the Bible say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"?

Excitement in Store

I get excited wondering what God has in store for us in the *next* three years! Our school fees will be doubled this coming year with three youngsters commuting twelve miles to a junior academy, but we are not worrying. Oh, we're keeping our eyes open, for we need good summer jobs for our fifteen- and thirteen-year-old sons. Our twelve-year-old daughter and I are taking care of a Nazarene nursery on Sunday mornings—it satisfies her love of babies and helps a bit toward both our needs for a few new clothes now and then.

I don't know God's future plans for us but I do know He has always provided bountifully in the past. When and if God ever wants me to work away from home in order to help provide financially for our family He will lead me and I will gladly do His will. For now and for always His promise is, "And God is able to give you more than you need, so that you will always have all you need for yourselves and more than enough for every good cause" (2 Cor. 9:8, *Good News* Version). Fellow mothers around the world, we can surely claim this promise and give thanks to God that *it is ours!*

P.S. An interesting postscript is this—I now have the clothes dryer I wished for three years ago—that's an extra! What a wonderful heavenly Father we have!

If the ministers would get out of the way, if they would go forth into new fields, the members would be obliged to bear responsibilities, and their capabilities would increase by use.—*Evangelism*, p. 382.

THE MINISTRY

ORRIS J. MILLS

Minister, Southern New England Conference

Tyrrany's Last Stand

(Concluded)

EARFUL is the issue to which the whole world is soon to be brought. Soon every man on the earth will face his most critical hour. To every person living will "come the moment to decide; in the strife of truth with falsehood, for the good or evil side." Then it will be clear that there are only two momentous alternatives. Each will be forced to decide between the immediate wrath of men and the impending wrath of God. He must choose in that hour between the threat of economic boycott and death or the immediate judgments of Heaven.

On the one hand is heard the voice of the dragon:

He had power to . . . cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: . . . that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name (Rev. 13:15-17).

On the other hand is heard the voice of the angel saying:

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into

September, 1967

the cup of his indignation; and he shall be tormented with fire and brimstone (chap. 14:9, 10).

lakeq

FOR DEATH

I saw . . . them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God (chap. 15:2).

I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God (verse 1).

The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image (chap. 16:2).

There is no more solemn warning in all the Bible than the one the world is now confronted with in the foregoing Scripture. Surely the Lord has not left us without adequate clues to search out and find the meaning of this mysterious mark of which the world is both threatened to receive and warned to reject.

It is very obvious in the beginning of our search that this mark is a conflict over the commandments of God for, as God issues the warning that all should decisively reject the mark, He explains, "Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus" (chap. 14:12, R.S.V.).

Commandment Conflicts

Though this final conflict is wider in extent and of greater intensity, it is not the first time a contest has arisen over the commandments of men and the commandments of God. In ancient Babylon the crisis focused upon the second commandment of the Decalogue. In the kingdom of the Medes and Persians it was a conflict over the first. During the supremacy of the Greeks it was over the third commandment.

To discover which of the Ten Commandments the last warfare shall center upon, we must focus our attention upon the setting of this final warning message given to the world, and this last call of endurance given to "the saints."

Our investigation reveals that the warning is part of a threefold message symbolized by three angels flying through the midst of heaven declaring, "The hour of his [God's] judgment is come" (verse 7). Though it is a special modern message, it is not in the setting of a new or a modern or a social gospel. Based on the platform of eternal truth, "the everlasting gospel," this pertinent appeal, using every device of modern communication, is universally given to prepare "the harvest of the earth" for the return of the Son of man who shall gather His wheat in His garner while the gory grapes He shall cast away "into the great winepress of the wrath of God" (verse 19).

First Four Commandments

First we note that this special call of preparation for the hour of God's judgment focuses upon the first table of the law, the first four commandments that have to do with man's obligation to God, for it is a call to "worship." Since the first three commandments are negative, "Thou shalt not," and this call in Revelation is a positive command to "worship him," we may conclude that it applies to the fourth, which is the first positively initiated command of the ten, and the only one claiming allegiance to the Creator.

Next, we observe that the angel in sounding the call to worship, uses the exact language of the fourth commandment, "Worship him that made heaven, and earth, and the sea" (verse 7).

It is, therefore, impossible for us to escape the obvious conclusion that it is over this Sabbath commandment that the last

great conflict is soon to be fought. A counterfeit Sabbath undeniably constitutes the mark of the beast's boasted authority to "change times and laws" (Dan. 7:25).

At the very time when God is calling men everywhere (Rev. 6:7; Isa. 58:12-14) to honor the memorial of His creative work (Ex. 31:17), the sign of His redemptive power (verse 13), the dragon is bent on exalting the mark of his rebellion against the kingdom of heaven. As God calls men to "remember" (chap. 20:8-11) that which the devil has led them to forget, the dragon begins to speak in legislative halls and judicial assemblies that they should force men to observe the mark of his apostasy.

Though this conflict over the day of worship reaches its climax in time's last hour, history testifies that Satan's subtle substitution of another day for the Creator's was first practiced in the pagan world and only gradually was brought into Christian circles in the early centuries of the church of Christ. Hutton Webster, pointing this out, says:

The early Christians had at first adopted the Jewish seven-day week with its numbered weekdays, but by the close of the third century (A.D. 4) this began to give way to the planetary week; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. —*Rest Days*, p. 20. Copyright 1916, by the Macmillan Company, New York.

During these same centuries the spread of Oriental solar worship, especially that of Mithra, in the Roman world, had already led to the substitution by pagans of Dies Solis for Dies Saturni, as the first day of the planetary week. . . . Thus gradually a pagan institution was engrafted on Christianity.—*Ibid.*, p. 221.

Franz Cumont, in his monumental work on Mithraism, records that these worshipers of Mithra—

held Sunday sacred, and celebrated the birth of the Sun on the 25th day of December.—*The Mysteries* of Mithra, trans. by Thomas J. McCormack (reprint; New York: Dover Publications Inc., 1956), p. 191.

Each day in the week, the Planet to which the day was sacred was invoked in a fixed spot in the crypt; and Sunday, over which the Sun presided, was especially holy.—*Ibid.*, p. 167.

Speaking of this demonstrated vigor and popularity of this cult as evidenced in its influence upon the pagan converts to Christianity to accept the day of the Sun
Concerning the power of the Mithras cult we still have evidence in the fact that it is not the Jewish Sabbath that is the sacred week-day, which Christianity, coming out of Judaism, had nearest at hand, but Sunday, dedicated to the Sun-god Mithras.— H. LAMAR, "Mithras," Wörterbuch der Antike (2d ed.; Leipzig: A. Kroner, 1933).

H. G. Wells, in his *Outline of History*, observing the syncretization that went on between paganism and Christianity, wrote:

During this indefinite time [the first and second centuries] a considerable amount of a sort of theocrasia seems to have gone on between the Christian cult and the almost equally popular and widely diffused Mithraic cult, and cult of Serapis-Isis-Horus. From the former it would seem the Christians adopted Sun-day as their chief day of worship instead of the Jewish Sabbath.—The Outline of History, pp. 512, 513. Copyright 1920 and 1921 by the Macmillan Company, New York and by H. G. Wells.

In Sunday School lesson helps for October, 1943, a Presbyterian writer, John C. Siler, acknowledging the influence of paganism in this gradual change from the Bible Sabbath to Sundaykeeping, says:

The change from the seventh to the first day of the week as a Christian Sabbath was a rather slow development.... It is very probable that the first Christians observed both days. However, there would seem to be indications that out in the Gentile world the converts to Christianity from among the Jews kept the Hebrew Sabbath, while those from paganism kept the first day of the week.—"Jesus and the Sabbath," *The Earnest Worker*, 74, October, 1943, pp. 609, 610.

It was in the year 321 that we find from paganism a new supporter of the church, Emperor Constantine, lending his influence to this growing practice of Sundaykeeping on the part of "converts" from heathenism, by passing the first Sunday law, which reads in part:

On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed.—*Codex Justinianus*, lib. 3, tit. 12, 3; trans. in PHILIP SCHAFF, *History of the Christian Church*, vol. 3 (5th ed.; New York, Scribner, 1902), p. 380, note 1.

A generation or so later the church herself begins to speak "as a dragon" on this matter at the Council of Laodicea as she threatens to persecute as Judaizers those who would keep the seventh day:

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they

INTRODUCING

New Ministerial Association Secretary

R. C. SCHWARTZ, a native of the State of Washington, received his B.Th. degree from Walla Walla College in 1950. After four years of pastoral experience he was ordained to the gospel ministry in 1954. This was followed by four years of teaching at Columbia Academy in Battle Ground, Washington, after which he was called to be the Missionary Volunteer

secretary of the Oregon Conference. In 1965 he was invited to be the secretary of the conference, and since July, 1966, has served also as secretary of the Ministerial Association of the Oregon Conference.

shall be shut out from Christ.—Council of Laodicea, Can. 29, trans. in CHARLES JOSEPH HEFELE, *A History of the Christian Councils*, vol. 2, trans. and ed. by H. N. Oxenham (Edinburgh: T. and T. Clark, 1896), p. 316.

Thus it is demonstrated that-

the keeping of the Sunday rest arose from the custom of the people and the constitution of the Church.—VINCENT J. KELLEY, Forbidden Sunday and Feast-Day Occupations, p. 203. Copyright 1943, by the Catholic University Press, Washington.

According to the last prophet of the New Testament, that which came into the Christian church as pure tradition, unfounded in Scripture but in fulfillment of the prediction of Daniel 7:25, shall come into sharp focus in the closing hours of creature rebellion against the government of God.

"And he causeth all . . . to receive a mark . . . of the beast" (Rev. 13:16, 17). The issue between this day, "the acknowledged off-spring of the Catholic Church" (editorial in *The Catholic Mirror*, Sept. 23, 1893), and the day upon which Christ rested becomes a life-and-death struggle.

She boasts that this change of the day for worship from Saturday to Sunday is one of the most patent signs of her power. In a letter written for Cardinal Gibbons by his chancellor, November 11, 1895, we note:

Of course the Catholic Church claims that the (Continued on page 40)

SEPTEMBER, 1967



[Note: Yeur 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 denon-mation at large.—EDITORS.]

Is the

Medical Work

the Right Arm?

DANIEL A. MITCHELL, SR.

WITH consummate cunning the adversary of all righteousnes is working to outmaneuver Seventh-day Adventists. In the Word we are pictured as sleeping— "they all slumbered" (Matt. 25:5) and are characterized as ignorant—"knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Still we believe that to no other people has been given such detailed instruction regarding the way to the kingdom. In this light it seems to me—a businessman—that additional consideration should be given to two articles published in THE MINISTRY, titled "How Our Sanitariums Became Hospitals and Why," and "The Adventist Physician—A Search for Identity."

The first seems to be an attempt to justify disregard for the instruction given us by the Lord through the Spirit of Prophecy writings. A real service is rendered by the hospital. But the fact that they do give such service is not justification for rejecting a "Thus saith the Lord."

We claim, and rightly so, that to us has been given the last message of mercy to a doomed world. Can we then justify the elimination of a very important instrument planned for the giving of this message? "There should be sanitariums near all our large cities. . . . In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith. . . . Our sanitariums are to be schools in which instruction shall be given in medical missionary lines."-Medical Ministry, pp. 324, 325. (Italics supplied.) "Its great object [the sanitarium] is to teach the people how to live so as to give nature a chance to remove and resist disease."-Testimonies, vol. 1, p. 643. (Italics supplied.)

Is It Possible for This Instruction to Be Followed in a Hospital Setting?

A study of sanitarium work reveals that in this final proclamation of the gospel, God has chosen to use simple methods instead of the spectacular. Definite reasons for this are given, but be this as it may, should the vessel say to the potter, "What doest thou?" Had the Lord chosen to use the hospital-type program would He not have given very specific instructions regarding its use as He has about the sanitarium? Can it be that He is testing our willingness to follow His instructions? That is His work, not ours. Is not His blessing of greater importance than the approval of the world? Our rejection of His plans places us in a dangerous position spiritually.

Dr. H. C. Lamp in his article "The Adventist Physician—A Search for Identity," makes a very important point, one that deserves more study and some corrective action. Because the physician has not been accorded his intended place and purpose the denomination has lost much. Our purpose is to point out another serious loss we may sustain as a result of failure to follow instructions.

Medical Work Not the Right Arm

Over the years a tradition has arisen among us. It is used by ministers, physicians, and editors alike, namely that "the medical work is the right arm of the message." This is a deliberate deception of Satan to detract from the Lord's way and place emphasis on man's way. Search the writings of the Spirit of Prophecy, but you cannot find it. It reads, "Medical missionary work is the

The Ministry

work."-Ibid., p. 62. In the many references to medical missionary work we should consider the term "medical" as meaning to bring relief in a physical sense—such as a cup of cold water, food, raiment, simple treatments, as well as preventive instruction in health talks, cooking schools, et cetera. God's purpose as taught by inspiration is to make every believer in the soon coming of Christ a worker walking in His steps. "Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began. In this work we are to do our very best."-Ibid., vol. 9, p. 168.

Everyone a Medical Missionary

Both the physician and the minister (ministers should have instruction in this work) should instruct church members of the need of "pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power-these are the true remedies."—The Ministry of Healing, p. 127. Each teacher is to be a true example of health reform. "God's people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others how, by right habits of eating, drinking, and dressing, disease may be prevented and health gained. A demonstration of the value of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless every one who will go forward humbly and trustfully, seeking to impart the truth for this time."-Welfare Ministry, p. 127.

"A different order of things needs to be established among us as a people, and as this class of work is done, there will be created an entirely different atmosphere surrounding the souls of the workers; for the

SEPTEMBER, 1967

Holy Spirit communicates to all those who are doing God's service, and those who are worked by the Holy Spirit will be a power for God in lifting up, strengthening and saving the souls that are ready to perish."—*Ibid.*, p. 132.

Fomentation Battle Flag

There was a time when the fomentation cloth was the battle flag of the denomination. God blessed the early believers as they carried out His will. Many who through the years have borne the burdens and heat of the day were brought into the faith by medical missionary work. But there came a change. Our first love waned, sophistication infiltrated our ranks, and we sought status as a denomination. To a degree this goal has been achieved, and we are looked upon with favor by the world. But what is our standing in the light of heaven? Why does the Lord linger? Why has He not come as we expected?

"We Owe the World an Apology"

A few months before Elder A. G. Daniells was laid to rest, he came into my office one morning, and looking into my face with great earnestness said, "Dan, if the Lord does not come within the next five years, we owe the world an apology for what we have taught." Has the Lord changed His mind about coming? Has He not said that with Himself there "is no variableness, neither shadow of turning" (James 1:17)?

With due respect to the medical work that has been done and is being done by our doctors, nurses, and allied workers (and we hold them in high esteem), they cannot fulfill the program outlined by the Lord. Unless we catch the vision of the difference between man's righteousness (right doing) and the righteousness of Christ we can never meet the mind of Jesus. God cannot be both just and merciful and allow one thread of man's righteousness to be woven into the wedding garment. Only as we diligently obey the voice of the Lord can we expect to have a part in finishing the work. It cannot be done with might (man's ingenuity) or power (organized effort) but by the working of the Holy Spirit. Consider very carefully the following instruction given us many years ago. Let us not stumble over the trends that have taken place among us during the past five or six decades.

Religious Aggression and Medical Missionary Work

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth."-Counsels on Health, p. 506. (Italics supplied.) Undoubtedly this field of labor will result from the judgments of God in the land. At that time there will be no asking if we are licensed. Everyone who knows how to bring relief from suffering will find plenty to do.

Now is the time to arouse this energy among Seventh-day Adventists. Those who believe the Spirit of Prophecy should press together for the accomplishment of this purpose. This work will be done, for it has been declared by the Lord's servant, "We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."-Medical Ministry, p. 317. The paramount question is, Will we do this work? Even today others are beginning to do this work. Small institutions are being built in other countries where treatments such as we should know how to give are being given. This work is receiving favorable attention. Will we be too late?

Out-of-Work Ministers

"I wish to tell you," wrote Ellen White many years ago, "that soon there will be no work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533. If ministers are not prepared what will they do? With such plain and positive warnings and instructions before us let us not repeat the folly of neglecting inspired instruction.

"In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministration of holy angels. Those who come

up to that trying time neglecting to obey God's commands, will have no security of their lives. Angels cannot protect them from the wrath of their enemies while they are living in neglect of any known duty, or express command of Jehovah."-Spirit of Prophecy, vol. 1, p. 176. "I saw that the greater the light which the people reject, the greater will be the power of deception and darkness which will come upon them. The rejection of truth leaves men captives, the subjects of Satan's deceptions."-Testimonies, vol. 1, p. 232. Should these warnings not stir leaders and laymen alike in doing what God asks us to do? Israel of old, while possessing the truth in sacred writ, but neglecting to obey, was led into trusting in "do-ology." Today, while basking in the accumulated light of the ages, we are in grave danger of trusting to "theology." What we need is a faith that works.

There is an abundance of talent and facilities within our organization to quickly put into effect God's commands for carrying out a medical missionary program. But to do so there must be unity of action and unbounded confidence in the leading of the Spirit of Prophecy. Must the church always be outsmarted by Satan? Who will come up to the help of the Lord in carrying out this task?

Marked for Death

(Continued from page 37)

change was her act. It could not have been otherwise as-none in those days would have dreamed of doing anything in matters spiritual and ecclesiasical and religious without her. And the act is a mark of her ecclesiastical authority in religious things—Quoted by Charles T. Everson, in The Last Warning Message and Other Bible Lectures, Pacific Press Publishing Association, Mountain View, California, 1929, p. 102.

Louis Gaston de Segur, in *Plain Talk About the Protestantism of Today* said, "The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—Page 225 (Boston: Patrick Donahoe, 1868).

Another Catholic writer, in answering the question as to how it could be proved that the church had power to change laws contrary to the Bible, said: Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.—STEPHEN KEENAN, A Doctrinal Catechism (3d American Ed., rev.; New York: T. W. Strong, late Edward Dunigan & Bro., 1867), p. 174.

The world shall be called to decide between these two authorities, the authority of the Bible and the authority of tradition. Every individual must decide whether to bow in submission to the claims of the beast or the claims of the Lord. Each must choose between the threats of Revelation 13 and the warnings of Revelation 14. Every official of government must decide between the spirit of the dragon and the spirit of the Lamb. He must either serve as an agent of Satan or become a target of his wrath.

We stand on the threshold of the fulfillment of these solemn prophecies. The present widespread agitation for the enforcement of Sunday observance by the state, though often disguised as a mere healthand-welfare measure, is but the forerunner of a great religious conflict between the dragon and the Lamb, between the commandments of God and the commandments of men that shall develop into violent persecution against those who refuse to receive the mark of the beast. This conflict will climax with the return of Christ for His own, "who keep the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.).

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (chap. 22:20).

To Our Readers

(Continued from page 3)

some articles have not been used due to their excessive length. Limited staff means limited time. Time will not permit our condensing articles. We are also attempting to eliminate series of articles except on rare occasions. Four or five manuscript pages, double-spaced and typewritten should be your goal. If pictures accompany the article, label each picture carefully with a caption.

September, 1967

Preacher's Progress

Another new feature is the monthly entry of Preacher's Progress by Ron Runyan. Pilgrim's Progress by the seventeenth century English preacher John Bunyan is the springboard for the title and writer's name. So don't look in the Yearbook to see who this man is. He just doesn't exist by that name! The writer is an experienced pastor and evangelist and has served as an overseas worker. His articles will be true personal experiences, pointing out the dangers as well as the blessings which lie in the pathway of the Adventist minister. Secrecy of identity is merely for the purpose of giving greater liberty to the writer in describing experiences which involve contemporary personalities as well as his own personal struggles and triumphs.

In Service Training Aids

In an effort to serve our ministry the Ministerial Association staff is in the process of developing supplementary materials. Your suggestions along these lines will be appreciated. Plans now under way include the inauguration of the "Save a Second" Tape-of-the-Month Club, in which helpful materials can be made available in tape form at a very modest cost. Announcements of this and other projects will be made from time to time when materials are ready.

We are hopeful that in the months ahead we shall receive from the field the finest in ideas, suggestions, and printed materials. These will in turn be shared as circumstances warrant. We believe our younger workers will especially appreciate what we have come to think of as "in-service training features." Please pray that the Lord will give us wisdom to discern the greatest needs and where our efforts can best be expended.

Above everything else, let us continue to pray earnestly for the outpouring of the Holy Spirit in greater measure that the work may be finished and Christ appear. A revival of primitive godliness is still our greatest need. To seek this should be our first work. May we as His servants be so consecrated to our Lord and our task that we may be used as His instruments to help lead our people into this experience. The staff of your Ministerial Association and THE MINISTRY magazine is yoked with our General Conference leaders in their commitment to this objective.—EDITORS.

The Wise Walk in the Middle of the Road

What road is meant? The narrow road. Of course, Not the broad. Who walk in the middle Of the broad road? Very few. They walk to the right or left of center, Uncrowded, casually, Because the road is broad. Either way, it's safe, Right or left On the broad road. But on the narrow road There's only one safe place-The middle. That's where the wise are walking-In the middle of The narrow road. D. A. DELAFIELD

The Weightier Matters

(Continued from page 6)

in revelation, is consistent with itself in all its manifestations."—Patriarchs and Prophets, p. 114. According to this statement I would assume that apparent discrepancies reflect inadequate understanding on the investigator's part. Ellen G. White repeatedly affirms: "The book of nature and the written word shed light upon each other."—Education, p. 128. Notice that a two-way process is described. As R. F. Cottrell points out, faith and reason are complementary, not contradictory.

Men sometimes ask, "Which do you place first, the Bible or the book of nature?" Perhaps the best answer is that if truth is a unity, truth must come first. If there appears to be a discrepancy, may it not be in our inadequate understanding of either one or both? This is not to say that the Bible does not provide an essen-

tial foundation for an approach to nature for the Christian; it does. Nor is it to say that the Bible should be tested by men's ideas of science, but it is to witness that God is truth, and truth is one. "I am the way, and the truth, and the life" (John 14:6). Christ is the ultimate source of truth. He is first. Apparent discrepancies or conflicts are liable to result from an inadequate understanding of either nature or revelation. Because of our limitations in space and time and our inability to search out or discern all of the facts, it may at times be difficult or impossible to see within the perspective which allows for harmony. Ellen G. White comments: "Skeptics who read the Bible for the sake of caviling, may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements."-Ibid.

Irrational Faith Taboo

Furthermore, the servant of the Lord points out that Christianity does not call for an irrational faith. "God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His Word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration."—Steps to Christ, p. 105. (Italics supplied.) To repeat, faith and reason are complementary, not contradictory.

4. God is consistent, is orderly, and although not a servant of His laws He commonly works according to law, and deals in a rational way with His creation. Ellen White states: "Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies to an intelligence, a presence, an active energy, that works in and through her laws."—Patriarchs and Prophets, p. 114. This does not say that uniformity always prevails (nature testifies that it does not), but rather that God works in and through His laws.

(To be concluded next month)

THE MINISTRY



BOOKS

And Worship Him, Norval F. Pease, Southern Publishing Association, Nashville, Tennessee, 95 pages, \$2.95.

"Many know the reasons for observing the Sabbath. They have sacrificed much to observe a day of worship, but they have often failed to inform themselves regarding the way of worship. We have published hundreds of books on the day of worship, but I don't know of one single Adventist book on the way of worship. I give my students at the Seminary nearly one hundred titles of books on worship, but I haven't found one Adventist book to include in that list. Is it any wonder we haven't developed an Adventist philosophy of worship?"

Thus writes Norval F. Pease in the introduction to his excellent work, And Worship Him. These chapters were originally given to the ministers in attendance at the H. M. S. Richards Lectureship held in Washington, D.C.

Indeed, what a tragedy if after we have spent millions in evangelism, radio, television, Bible courses, medical ministry, lay activities, and produced the best in Christian literature, we fail along the way by an irreverent, unsatisfying Sabbath service! Dr. Pease has presented in these lectures the historical aspects and examples of Christian worship throughout the Bible—the inroads of apostasy and its effect upon worship, the drift into formalism, and then reformation, the "liturgical renewal," and Adventism.

Immensely helpful are the lectures concerning the content of the Adventist worship service. What meets the needs of the Methodists, Episcopalians, and Presbyterians may not be entirely satisfactory for Adventist worship today. How best, then, can we provide for Adventist worship services? How can the offering be made a matter of worship? How can one give a meaningful invocation and benediction? What are the common faults and in contrast the desirable qualities of public prayer? The author has the courage to express a pastor's sincere conviction on church music. He confesses that he may be like "the Civil War soldier who wore a gray coat and blue trousers and was shot at from both sides. I am not seeking to compromise position, but I honestly object both to a steady diet of Bach and a steady diet of George Beverly Shea. I cannot help but feel that both have their place."

and and the second

His closing chapter is a masterpiece—"Preaching and Worship." I personally wish that every minister in our ranks would read, study, and pray over this section and then by power from God balance his life and ministry accordingly. Dr. Pease quotes freely from some of the finest sources on public worship available. This truly is a valuable book. ANDREW FEARING

Ring of Truth, J. B. Phillips, The Macmillan Co., New York, 1967, 125 pages, \$2.95.

At a time when there is so much negative thinking about Christianity it is refreshing to find a straight testimony to the reliability and authenticity of the New Testament. In his latest book, *Ring of Truth*, J. B. Phillips says: "It is my serious conclusion that we have in the New Testament, words that bear the hallmark of reality and the ring of truth."—Page 125.

The writer says that he was compelled to write his book because he very much cares "what God says and does" (p. 10). He feels that his many years of study and translation qualify him to speak out, and he regrets that so many today do not accept the New Testament as historically reliable. He was shocked and angered when he heard of an older clergyman who had committed suicide because he heard the "experts" speak on the "new theology" and concluded that his "life's work had been founded on a lie" (p. 9). In this book Phillips tells us why he is critical of the "experts."

Phillips divides his testimony into five areas: 1. The Truth of Experience; 2. The Truth of the Letters; 3. The Truth of the Gospels; 4. The Truth of Jesus; 5. The Truth of the Resurrection. In each area he draws on his personal experience in the translation of the New Testament to show that the early Christians were not following "cunningly devised fables."

Most of us remember Phillips' testimony to the vitality of the Epistles when he wrote: "Again and again the writer felt rather like an electrician rewiring an ancient house without being able to 'turn the mains off." * *Ring of Truth* adds detail to this testimony. Many readers will find that portion of the book in which the author describes the "happy and unexpected discoveries" he made in the translation of the Epistles most interesting and enlightening.

Adventist scholars will not always agree with Phillips' theology, as when he claims to have seen C. S. Lewis soon after the latter had died, and he suggests that "some of the appearances of the risen Jesus were of this nature" (p. 119). But they will find a responsive chord in Phillips' criticism of the "experts," and his ringing testimony to the vitality, relevance, and credibility of the Scriptures today. The book is well worth the cost.

G. ARTHUR KEOUGH

SEPTEMBER, 1967

^{*} J. B. Phillips, Letters to Young Churches. New York: The Macmillan Company, 1958, p. xii.

Reach for the Sky, Robert E. Goodrich, Jr., Abingdon Press, Nashville, Tennessee, 126 pages, \$1.00

Reach for the Sky is a challenging paperback of 126 pages packed full of common sense appeal for Christians to keep on keeping on in the face of obstacles and difficulties that would bar their way. The chapter entitled "No Cheap Church Membership" in itself is worth the price of the book. There are other fine chapters dealing with such subjects as "When It Is Hard to Believe," "When It Is Hard to Do Right," "When Prayers Go Unanswered," "Why So Many Marriages Succeed."

Robert E. Goodrich has provided us with some thought-provoking messages and with but one exception, the last chapter, his thinking is in full accord with the great Biblical truths and assurances that are of such great help to the people of this generation. This book will be a blessing and inspiration to the workers of our denomination.

N. R. Dower

Not Somehow, but Triumphant! V. Raymond Edman, Zondervan Publishing House, Grand Rapids, Michigan, 1965, 214 pages, \$3.95.

The writer is impressed that this book should be brought to the attention of college teachers. V. Raymond Edman, chancellor of Wheaton College, Wheaton, Illinois, has lessons here to share "with young hearts, so that they might become more than conquerors through Christ." He is deeply sensitive to the needs of students who have selected a Christian college.

The book's thirty-four brief chapters bring to any reader inspiration, direction to Christ, and true ways to successful service for the Master. In connection with these heart-to-heart chats, mainly with some soul-hungry or frustrated student, Wheaton's chancellor uses rare poems from lesser-known Christian writers, some of which we would hardly want to pass over in our own collection of Christian verses. Most of these poems or fragments are rather unique but always decidedly to the point.

This "prexy," as V. Raymond Edman is affectionately addressed by young people all over the world, calls these heroes and heroines "Wheaton's brave sons and daughters." We here name just one —Billy Graham. There are a host of others who have made a mark in the world. As we read these fragments of inspiration and encouragement by a godly college president, we thank God for all Christian schools and their noble instructors. It seems that faculty and students have shared a common need in which none is overlooked. There is nothing idealistic about all this; it is centered around the triumphant Saviour!

Our educators everywhere may want to add this book to their library. It will prime the pump for chapel talks for their local student body.

LOUISE C. KLEUSER

A Christian must carry something heavier on his shoulders than chips.

Preacher's Progress

(Continued from page 25)

"A Chosen Vessel"

A New Testament repetition of this truth is Acts 9:15, where God stated that Paul was "a chosen vessel." Cannot this same declaration be made of every true minister of God? Paul in turn encouraged Timothy with the thought that every person can be "a vessel unto honour" (2 Tim. 2:21), regardless of the vessel's composition, whether it be gold, silver, or earthenware. Recognition of God's special calling and plan for our lives gives point to our existence and value to our service. No preacher makes progress unless there is a deepening awareness of God's supervisory capacity in the area of controlling circumstances and the execution of His will in and through Him.

Adventists Open Mission to Saigon's Chinese

With the sounds of war providing the background, Seventh-day Adventists have opened daily evangelistic meetings in Saigon's Chinese quarter.

More than 700 persons jammed into a makeshift canvass-covered auditorium to hear an American evangelist from Singapore at the opening session. Milton Lee, a staff member of the Adventists' Far Eastern Division, speaks nightly in the Mandarin dialect of the Chinese language to a predominantly Chinese audience. His words are translated into Cantonese for those who cannot understand the Mandarin.

The program was described as the first major endeavor on a continuing basis to reach the Chinese population of Vietnam with the Christian message. In a poll taken during the first week of the campaign it was revealed that Buddhists outnumbered, Christians 2 to 1 at the meetings.

Noticeably absent from the public meetings were young men between the ages of 20 and 30. Mr. Lee explained that they were all at war in various sections of the country.

The average attendance during the first week was between 300 and 400. Sunday attendance was higher. "It is surprising how they come in such a jovial mood when there is so much to be concerned about," Mr. Lee said. "From the roof of the building next to the auditorium a continual display of exploding ammunition can be seen nightly."

R. N. S.

CORRECTION

In the August issue of THE MINISTRY Dr. H. G. Coffin was given the by-line Director of the GeoScience Research Institute. We apologize for this error. The director of the institute is Dr. R. M. Ritland. Dr. Coffin's by-line should have been Professor of Paleontology, GeoScience Research Institute--EDDIROS.

THE MINISTRY



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

Billy Graham in London

Within hours of winging his way into this socalled "swinging city," Billy Graham had himself swung into action with a round of activities leading up to the June 23 opening of his massive All-Britain Crusade. After meeting with crusade officials he held a formal press conference. At this he urged the United Nations to study the Bible for a solution to the Middle East crisis. He said the United Nations could reach a settlement more quickly if it set up a team of its finest brains to study Bible prophecies. "The Bible" he said, "indicates that there is coming a time in the Middle East when Egypt, Syria, and Israel will live in peace together."

DEKT Congress Cites Solidarity With East German Christians

Mankind's longing for peace, allegiance to Christian unity, and reaffirmed solidarity with Christians in East Germany marked the opening rally of the thirteenth biennial German Evangelical Church Day Congress (DEKT). As more than 40,000 persons from West Germany and other countries gathered in Hanover's huge open-air stadium, Roman Catholic Church bells joined those of Protestant churches in announcing DEKT's official opening. The ecumenical aspect of this predominantly Protestant church event was also marked with special joint interreligious services for Christian unity and for world peace.

Buddhist Leader Confers With Pope

The Reverend Shinjo Ito, founder of the Shinnyoen Buddhist Goodwill Mission, was received in a private audience in Vatican City by Pope Paul VI. In an interview following the audience the Buddhist leader said that he was happy to see "closer relations growing between our two great religions." "This is a steppingstone toward collaboration and understanding among all the world's religions," he said, "and there is hope that we can become a major force for peace in the world."

SEPTEMBER, 1967

Israeli Premier's Views Presented to Vatican

Israeli Premier Levi Eshkol forwarded to the Vatican his views on the Middle East crisis and the thorny question of the future of Jerusalem. The premier's message was delivered by Dr. Jacob Herzog, long-time foreign ministry aide in the Israeli Government. Reportedly, the note detailed Israel's actions in consolidating the Jordanian Old City with Jerusalem in Israel. Both Israeli and Vatican sources declined comment. It was believed, however, that the Pope's view, that the combined Jerusalem should be turned over to international controls, was a major topic.

Revocation of Luther Excommunication Unlikely This Year, Theologians State

Four Lutheran theologians from Europe said in St. Peter, Minnesota, they see little possibility that the Roman Catholic Church will drop its excommunication of Martin Luther this year, the 450th anniversary of the Protestant Reformation, as has been proposed by some Catholic theologians. But they held that Luther, a former Catholic priest, had already been indirectly "rehabilitated" by the Catholic Church through adoption of some of his teachings by the Second Vatican Council.

Church Historians Cite Anabaptists' Contribution

Two church historians put heavy emphasis on the recently discovered writings of the "radical" Anabaptists during an interdenominational conference on the Concept of the Believers' Church. "It now appears that the history of the Reformation must be rewritten in the light of fresh knowledge now available," asserted Dr. W. R. Estep, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Dr. Frank H. Littell, president of Iowa Wesleyan University, said the so-called "minor" reforms (the same group to which Dr. Estep referred) may have "more to say to the problems of the modern church than either Luther or Calvin." Historically, the Anabaptists are considered the "left wing" of the Reformation. They emphasized complete separation of church and state, strict church discipline, and membership for committed believers only, in contrast with the "major" Reformers' belief in the institutional church. Discovery of Anabaptist writings, notably those of the Unitas Fratrum, or Bohemian Brethren, about two decades ago, has raised a stir among some church historians and has provoked a new call for the "believers' church" as contrasted with those churches who admit members through infant baptism. Anabaptists obtain their name from their emphasis on adult, or believers', baptism. "The tragedy of American religious thought is that we have been tied too much to 'major' Reformation figures such as Luther, Calvin, and Zwingli," said Dr. Littell, a Methodist. "The so-called 'minor' historical reformers such as Pilgrim Marpek [a Swiss Anabaptist] and the Bohemian Brethren have more to say

to the problems of the modern church than either Luther or Calvin."

Unity of Faith, Charity, Held More Important Than Submission to Pope

A unity of faith and charity is still more important than submission to the Pope, a Jesuit scholar told a seminar on Byzantine Christian Heritage at Fordham University. Citing a joint declaration of Pope Paul VI and Ecumenical Patriarch Athenagoras I dated December 7, 1965, Father Wilhelm de Vries, S.J., claimed that it was "of the greatest importance" because it signified a corrective given to the juridical concept of the unity of the church. Their joint statement made clear that the unity of faith and charity is still more important than submission to the Pope, he said.

The Red China Bible: "Mao's Quotations"

Chinese Communism is a religion and "Quotations From Chairman Mao Tse-tung" is its Bible, a Chinese-born Christian theologian observed in Tokyo following a 20-day visit to the China mainland. Dr. Masao Takenaka of Doshisha University's theology department said that "because there is in Mao's Quotations a great deal of humanitarianism and pseudo-religiousness, the future [of China] will not be easy."

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Methodist Churchman Resigns, Assailing Ecumenical Trends

A prominent British Methodist, the Reverend Roland Lamb, resigned from the ministry because of "betrayal of Methodist doctrines by the Methodist Conference." He announced his decision in a letter to the Callington and Gunnislake Circuit in southwest England, where he has been superintendent minister for 12 years. He has also charged his church with being blind to the "dangers of increasing flirtation with apostate Rome." His announcement, described as "one of the biggest bombshells" in British Methodism for some years, came only a few days before the opening of the Methodist Conference at Middlesbrough. Scheduled for discussion at that conference is the latest stage of negotiations on union between the Methodist Church and the Church of England (Anglican), and these negotiations reportedly have spurred Mr. Lamb's decision to resign. In his letter Mr. Lamb said, "Many of you know that of recent years, I, like many others, have become increasingly concerned over the denial of our Methodist doctrinal standards-specially that of the supreme authority of Scripture-implicit in so much of modern Methodism." It was the "betrayal" of these doctrines by the Methodist Conference, and in particular its refusal to submit in practice to the supreme authority of Scripture, that had prompted his decision, he said.

Unity Under Pope

In a sermon preached to some 1,200 worshipers at San Francisco's Grace Cathedral, Episcopal Bishop E. Kilmer Myers, of California, called on all Christians to recognize the Pope as the head of the universal church. Bishop Myers, describing the Pope as "the chief pastor of men" and the chief spokesman for the Christian community in the world, continued: "We need a Holy Father. We need a father who can speak and witness to the whole human race, quite simply, as the presence among us of the Fisherman." Bishop Myers later told newsmen that he had been pondering his appeal for Christian unity under the Pope for some three years and had been prompted to make it publicly by the scriousness of the crisis in the Middle East.

Jewish Scholars Conduct Course for Catholic Educators' Group

Forty faculty members from Roman Catholic schools and colleges in the United States have completed an unprecedented two-week graduate study program conducted by four Jewish scholars at a Jesuit college in Wheeling, West Virginia. Sponsored by the Institute of Jewish Studies at Wheeling College, the program was prepared under the supervision of Rabbi Martin Siegel, institute director. Graduate school credit for the program has been given through the University of Detroit Graduate Center at Wheeling College, a unit established by the Jesuit college's sister institution in Michigan.



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September, 1967



GOAL SETTING

"I DON'T believe in setting goals. This may hinder the work of God. To do this is only to impress men, and this is a false motivation."

The author of this philosophical gem is a Christian minister. However, in this expression he has completely ignored the real causes of his own hesitancy. The simple fact is he is afraid. Yes, afraid to set a goal because he might not reach it. This in his mind would occasion "loss of face," but this can only happen when one sets a goal to impress someone else. But there are righteous motives for setting goals: (1) To heighten one's own expectation of the blessings of God. This necessitates setting the goal well beyond previous achievements. (2) In highway travel a man sets for himself a goal each day in terms of the miles he expects to travel. This goes a long way in determining his pace and the frequency of stops. (3) It will inspire others. You will notice the use of the word "inspire" rather than "impress" for selfish purposes. No man is an island, no man walks alone. It is a fact that a minister with consecrated, unselfish high objectives may lead others to aspire and more fervently press toward the fulfillment of their goals.

There is a valid objection to competition in spiritual exercise. Some have sprinkled "holy water" on the competitive exercise by calling it "godly competition." There is little godliness in any form of competition in matters spiritual that involves another human being. It is this that engenders jealousy and infrequently unprincipled procedures in the accomplishment of one's task, but there is nothing wrong with competition with one's self, to seek in each succeeding year to improve on the previous years' results. I well know that the individual minister must police his motives in this matter, and when the apparent success of a brother exceeds one's own, the tendency to depreciate must be diligently resisted through prayer and the study of the Word of God. These impulses are not always the product of goal setting. "Of goals and souls we must safely conclude that the setting of goals for the winning of souls is a royal aspiration as long as man is in competition with himself. And if in the process he exceeds all others, so let it be. Amen."

E. E. C.

"WILL THE DEACONS PLEASE STAND"

PAUL's counsel concerning worship in the churches is clear and emphatic: "Let all things be done decently and in or-

der." "Order is the first law of heaven" we are told. Mere ritual can and often does degenerate into lifeless form. But a well-ordered, Spirit-filled, worship service uplifts the congregation and promotes spiritual growth. What we say as leaders of worship and what we leave unsaid are equally important.

At a church we recently visited we were deeply impressed by the smooth, quiet order and grace that characterized all that happened. Shakespeare's statement, "Art is known by the little bit," was certainly true that day. One small example will indicate what we mean by "quiet order." When the time came for the offering to be received, the elder said something like this: "What a joy it is to express our love to the Lord by our tithes and offer-. ings. Let us ask His blessing on this part of our worship." At that precise moment the deacons, seated in various places, stood to their feet. Then the customary brief prayer was offered. Those men did not have to be asked to stand; they knew. As observers it seemed to us that the word "worship" at the end of the elder's brief prayer gave them their cue. In any case they knew when to rise, and all acted quietly. It seems a bit juvenile to have to say: "Will the deacons please stand." Deacons are intelligent men, chosen because they are capable of leadership. Why should they have to be asked to stand as if they were children?

Every other part of that worship service was dignified and well ordered, revealing wise and efficient planning. The counsel of the Lord had real meaning that day. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools. . . . Therefore let thy words be few" (Eccl. 5:1, 2). Remember, every unnecessary word or act tends to destroy the true spirit of worship.

R. A. A.

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A COUNTERFEIT-MONEY maker never prints a bill with his own name on it. He invariably endorses his fake money

with the true name of authority. Satan shrewdly does the same. His errors are always put forth in God's name. To discern between truth and error, right and wrong, demands not only a careful, intellectual scrutiny of every religious concept but a sensitized life resulting from an intimate union with God. This union can be had only by having God, His doctrines, and ourselves merged into one. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). The one with this experience detects error regardless of whose name is signed to it.

J. R. S.