

Only Jhen Can You Keep Christmas

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe to the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the eternal love? Then you can keep Christmas.

And if you keep it for a day, why not always? But you can never keep it alone.

-Henry Van Dyke

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The MINISTRY

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MORE than eighty years ago God's servant wrote, "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—ELLEN G. WHITE, in *Review and Herald*, March 22, 1887.

It is not an exaggeration to say that if this condition was true at that time, it is much more so today. There is scarcely a church or group of Sabbathkeepers throughout the world field that does not look and yearn for a renewal of the breath of God in their midst. God has promised that "before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."-The Great Controversy, p. 464. So concerned is the enemy of souls that he will anticipate this time of Heaven-sent blessing by introducing counterfeit revivals. These movements of religious revival will contain some of the qualities of the genuine. Miracles of healing, conversion, and apparent manifestations of the Holy Spirit will be seen, but they will all fall short of the power that will be displayed as God moves upon the hearts of His obedient children in His remnant church.

What Is Revival?

A revival in the field of religion assumes that the church has retreated into a cold and legalistic profession, a condition of lukewarmness. When a large-scale movement toward godliness takes place within the church, that church can be said to be in a condition of revival. Revival is not an abnormal church state; rather, only when she enjoys a climate of revival can the church perform her God-given function of seeking and saving the lost. Revival alone engenders an atmosphere that enables sinners in Zion to be victorious in the battle against sin. Under its influence the blessed fruits and gifts of the Spirit become manifest in the lives of the church members.

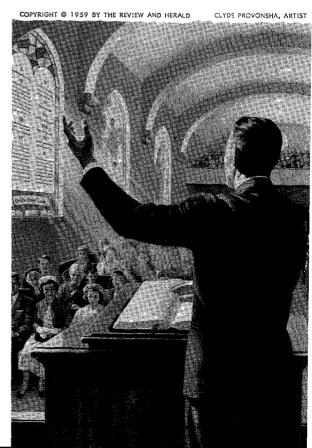
God Is Willing to Revive His People

Some imagine that a revival is something so uncertain and unpredictable that no one knows when it comes and none can say when it goes. It is believed to be a special act of God occurring once in fifty years or so. The difficulty arises from the erroneous conception as to what a revival really



(PART 1)

STAN T. LEEDER Pastor, Victoria, Australia



is. It is not some strange flight of feeling and emotion foreign to normal Christian experience. There is only one norm for the Christian. This is clearly expressed by the Master in Luke 14:33: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." David supplicates in Psalm 85:6, "Wilt thou not revive us again: that thy people may rejoice in thee?" Joy is always a manifestation of God's dwelling in a human heart. Do you desire to witness the stirrings of the Divine Presence in your life, in the members of your church? Listen to Jeremiah's answer: "Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). Daniel has this to say, "But the people that do know their God shall be strong, and do exploits" (Dan. 11:32). Revival, then, is living in that area of Christian life where marvelous evidences are seen of the presence and power of a miracle-working God.

Conditions of Revival

A genuine Heaven-sent awakening is the result of the carrying out of certain conditions laid down in the Word of God. There are unalterable laws that undergird every religious awakening. The simplest and most concise statement of conditions in God's Word is found in 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Let us briefly analyze this verse. After declaring the message is for God's people, the prophet lists four conditions essential to revival.

1. Shall Humble Themselves

This is the law of humiliation. It is the Holy Spirit's peculiar preparatory plan. The initial work of the Holy Spirit in preparing the way of the Lord is to work as a consuming flame. The humbling work of the Holy Spirit is the first gleam of a spiritual renewal. Foundations are laid in repentance. God has no other way to break open the proud human heart than through the cutting two-edged sword of the Holy Spirit.

2. Pray

The prayer that stems from a broken and contrite heart is the prayer that

Heaven hears. Prayer for revival differs from every other kind of prayer. There is a sense of urgency in the prayer of one who has been humbled by the Spirit. There are unity and holy boldness in the corporate prayers of those who supplicate God for a renewal of spiritual life. The prayers that hasten revival are selfless prayers. They seek only the glory of God and the welfare of the church in the salvation of the unsaved. To save their people Moses and Paul were willing even to be blotted out of God's book. "Yet now, if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:32). "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). Spiritual concern will drive us, as it did Moses, to stand in the gap in an agony of prayer that leads us to say:

> Lord, I know not how to go, Till a blessing Thou bestow.

3. Seek My Face

There is only one to whom the humble praying soul can look. That is the One who suffered on the cross for him. The Master said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). None can face God's love revealed by the Crucified One and continue to love the ways of the sinful life.

4. Turn From Wicked Ways

A hallmark that ever manifests itself in the life of one who has had a confrontation with Calvary is the courageous passion to separate from any God-dishonoring habit or manner of life. Confession and restoration follow in the wake of a revelation of Christ inspired by the Holy Spirit.

The threefold promise that follows indicates that not only has this prayer been heard but the sin has been forgiven and spiritual health resulting from compliance with the divine prescription of 2 Chronicles 7:14 means revival, whether in the life of an individual or in the lives of a group of God's people.

Much could be written about conditions governing revival, but the foregoing fourfold set of conditions has been proved and tried. The second portion of this article will answer a question extremely important to every church pastor and leader.

(To be continued)

December, 1967



ACROSS North America more than six thousand radio and television stations daily fill the airwaves with sound. Symphony and cacophony, harmony and deliberate discord, voices that tell truth and lies, and shouts and whispers that battle for the minds of men. It is all too tragic that so little of this sound speaks to the hearts of men. Around the world close to 15,000 radio and television stations vie in a multitude of tongues for our attention.

In the recent Middle East conflict the threats and intemperate statements that filled the air were a major factor in creating tension and inflaming passions. As instruments of propaganda, radio and television have no equal. In the hands of skilled masters of persuasion they can make even black seem white. As purveyors of syndicated evil, lust, and crime, they threaten the very basis of our societies. But this is not their only use.

Paul made bold to proclaim in his day, "Yes verily, their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18). Today the everlasting gospel cannot be carried solely by the "feet of them that preach the gospel of peace, and bring glad tidings of good things!" (verse 15). Radio and television are a direct fulfillment of the prophecy that "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). Daniel's prophetic eye saw great advances in the methods of spreading the gospel. Our responsibility is to see that the best possible use is made of the modern miracle means of communication.

What Can We Do?

We must *rethink our budgetary provisions* for radio and television broadcasting. At every level there is need for us to consider the part that radio and television can play in hastening on the gospel. This needs to begin at grass-roots level. Nothing will challenge them more or evoke better response than a wisely conceived radio or television program that promises to spread the gospel. Many churches should make radio or television evangelism a regular part of their evangelistic budget, using either a syndicated or locally produced program.

For a number of years broadcasting institutions have benefited from appropriations from the General Conference, division, and union and local conferences, depending on

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Associate Secretary, Radio and TV Department, General Conference

the budget structure in the various fields. Sometimes these appropriations are considered as the total commitment of the organization to radio and television. Perhaps we are still languishing in the use of radio and television in some areas because we do not realize that the funds must be increased if we are to keep pace with developments.

Should we hold back, waiting for others before we give more of our money to these evangelistic agencies? In so many areas the message on the air has been hindered and even cut back because the funds have been limited to the appropriation received from the higher organization. Funds available must increase for these media as they increase for the other great programs of the church.

Imagination and Encouragement Are Needed

Opportunities in radio and television in many lands are just as wide as our imagination. We are not on the air because we have not considered the format of the local stations and adapted ourselves to it. The Voice of Prophecy is not the only format for presenting the gospel. Pastors and evangelists need to think how radio and television can contribute to their programs. Here are some other formats that are worth some thought:

1. Five-Minute Daily Broadcast.—Here is a format to which the pastor can readily adapt. News broadcasts of church activities, brief doctrinal presentations, meditations, music and meditation, devotional talks, interviews for the day, can all fit into this. It need not demand too much of the pastor's time. A whole week or even a month of programs can be recorded at one time. Nothing succeeds like this in making a pastor known in his community.

2. Open-Mike Sessions.—Somewhere soon an Adventist minister is going to discover the tremendous potential in the open-microphone-type program. Those of us who have been interviewed on these programs have been amazed at the response.

3. Youth Forum Broadcasts.—Needed today are pastors and youth leaders who can speak to the young people of the world. Here is a realm for experimentation and new ideas. Young people under the chair-

manship of a pastor can bring a fresh insight that challenges all ages.

4. Church Broadcasts. — Not nearly enough is done in this field. More of our churches could find opportunity to broadcast and televise their church services.

5. College and University Forums.— From our educated members and faculties we can draw personalities who will command respect and build listener audiences.

6. Talk Programs.—Today we have stations that are devoted to talk, with little or no music. The church's angle on some topic may be just what the local station is looking for.

Rethink the Use of Radio and Television

Placing doctrinal or evangelistic programs on radio and television in much of the world is impossible. Government laws frankly forbid it or make it impossible. Prejudice may step in to hamper and assail any attempts that we may make. Does this mean that we should not use these modern media? Much good for the church as a whole and for our cause evangelistiprocally will result from "citizenship" grams. Into this area fall all types of programs that render a service to the public. These may include health talks, temperance programs, talks on training children, family relationships, and obeying the laws of the land. It is good if they are linked with our church, but even this is not essential. Before too long a program that is good reflects on its originators.

Even such strongholds of antievangelism as the Middle East, India, and Communist countries may well fall before a well-conceived citizenship approach. Five-Day Plans are accepted in many areas where we could never hold evangelistic meetings, because they serve the public interest. Programs of this type, free from a church slant and skillfully prepared for radio or television, may well succeed. Through these programs we can help men and women become better citizens and show that we are interested in the whole man. Surely it is our duty to encourage Russians to be good Russians, Poles to be good Poles, Egyptians to be good Egyptians, as well as Americans to be good Americans. In every country we encourage our people to be good citizens until and unless their conscience toward God demands them to make a stand.

As a church, the day has come when we (Continued on page 41)

December, 1967



A Continuing Call

for

Revival and Evangelism

T IS now a year since the appeal for revival, reformation, and evangelism came from our world leaders at the Autumn Council, October, 1966. Since then this call has been sounded again and again at division meetings, union conference sessions, conference workers' meetings, evangelistic councils and retreats, and through the various church journals, among them, THE MINISTRY.

This call has been re-emphasized at the Autumn Council session recently concluded. Our world leader, Robert H. Pierson, has emphasized in his public declarations, in committee meetings, and in private conversations, that this emphasis on revival and evangelism is not a passing whim but one that must be held up continually before the church until the work is done. There is to be no letup in its proclamation.

This note of urgency must grip the hearts of the working force of this denomination all over the world. It must be the burden of administrators, pastors, evangelists, educators, colporteurs, Bible instructors, departmental secretaries, institutional leaders—of God's workmen everywhere. If we do not have this burden, how can the multiplied thousands of our laymen be expected to respond and do their important part in the finishing of the work? The words of the Old Testament prophet are still true, "Like people, like priest."

Fellow workers, are we doing all that we can to keep this urgent and most necessary call to revival and reformation before our people? As they listen to our preaching, observe our conduct, take note of our first concerns, are they led to believe that we mean business—that we have a genuine burden for revival and the finishing of the work? How can we let our people down at such an hour as this? Now, above all times in the history of our work, the leaders of God's people must rally to the call to personal consecration and unparalleled dedication to the task. Our people must see that we are deeply in earnest about this. They must sense in our lives a renewal of the power of the Holy Spirit and a deep longing for that experience that we as a people must have before the work is done.

The pastors of our churches are in many ways the key men in this program, as they are in most others. The pastor forms that vital link with the people. He it is who stands before them week after week. He it is who, more than any other, molds their thinking and their lives. This being so, the pastor is now faced with a unique opportunity to bring to his flock, in a direct and personal way, the concern of the hour.

Would then that pastors everywhere follow through with this appeal as expressed by our world leaders—this concern for revival, for reformation, for an all-out evangelistic thrust that will see the work completed. Let there be more sermons preached on the subjects of revival, reformation, the work of the Holy Spirit, the early and the latter rain, righteousness by faith, and the closing work of Jesus our High Priest in the heavenly sanctuary.

These messages may be presented as a series of Sabbath sermons, or may be made the basis for prayer meeting studies, but let them be presented. One very worthwhile approach would be a series of studies of the revivals and reformations of the Bible. They may be listed as follows:

- 1. The Reform of Samuel (1 Samuel 7) Prophets and Kings, pp. 590, 591.
- 2. The Reforms of Judah
 - a. Asa—reigned 41 years, c. 911-c. 869 B.C.; 1 Kings 15:11-14; 2 Chronicles 14-16; Prophets and Kings, pp. 110-113.

- b. Jehoshaphat—reigned 25 years, c. 872-c. 848 B.C.; 1 Kings 22:1-5; 2 Chronicles 17-20; Prophets and Kings, pp. 190-203.
- c. Hezekiah—reigned 29 years, 715-686 B.C.; 2 Kings 18-20; 2 Chronicles 29-32; Prophets and Kings, pp. 331-361, 392.
- d. Josiah—reigned 31 years, c. 639c. 609/08 B.C.; 2 Kings 22-23:29; 2 Chronicles 29-32; Prophets and Kings, pp. 384-406. Habakkuk and Zephaniah associated with him in the work of reform.
- 3. The Postexilic Reformation of Ezra and Nehemiah

Ezra 7:10; 8:21; 9, 10; Nehemiah 8:13; Prophets and Kings, pp. 618-678.

4. The Revival of Pentecost Acts 1, 2; The Acts of the Apostles, pp. 35-56.

Passages for special study might well include Selected Messages, book 1, pages 120-143; Testimonies to Ministers, pages 426-456 and 506-512; and Testimonies, volume 9, pages 11-29.

Other books that will prove useful are Heart-Cry for Revival, by Stephen F. Olford, Fleming H. Revell Company, 1962, 128 pages; and Revivals of the Old Testament, by C. E. Autrey, Zondervan Publishing House, 1960, 160 pages.

There are many other books on the Holy Spirit and prayer that would prove helpful. However, let the Bible and the Spirit of Prophecy be the principal sources.

Let each work in his own armor, but let the primary objective of the work of all of us be to seek most earnestly that latter rain experience for ourselves, for our people, and for our work around the world. Only then will Pentecost return to the church. Only then will the task be finished.

In the light of these words, the reader is invited to read with special care the article by Stan T. Leeder appearing on page 4 of this issue of THE MINISTRY. Also, beginning with the next issue, there will appear in THE MINISTRY a series of articles by Dallas Youngs on "The Ministry of the Holy Spirit." Readers' comments are always welcome. Especially welcome will be the sharing of experiences of revival and evangelism that come as a result of special seeking after God. O. M. B. THE CALL TO COMMITMENT

On October 23, delegates from the world field, assembled at the Autumn Council session, responded wholeheartedly to the following commitment:

With firm belief that the coming of the Lord is near, and in full recognition of the greatness of the challenge that we face, I reaffirm my faith in the timelessness and certainty of our message and its ultimate triumph.

I accept anew, and with greater dedication, the call to revival, reformation, and evangelism; and to this end make my commitment to my Lord:

By the grace of God—

I will spend some thoughtful time each day in contemplation of the life of Christ, and thus open my heart to His divine presence.

I will be a faithful and true witness of my Lord and thus share the beauty of His converting, saving truth and keeping power with my friends, neighbors, and all about me.

I will seek to enlist as many others as possible to join me in this experience and witness.

The Adventist ministry and laity are invited to join in this renewed dedication to the call of the hour.

The next issue of THE MINISTRY will carry a report of this special service under the direction of N. R. Dower and T. Carcich, of which this Commitment was the fitting climax. Other interesting features of the council will be reported.

DECEMBER, 1967

EVANGELISM-

Is It

TOO EXPENSIVE?

HERMAN BAUMAN

Teacher of Evangelism, Adventist College of West Africa

PUBLIC evangelism is too expensive!" is the cry that is often heard. "We just couldn't afford a full-time evangelistic team here. It would break the conference in a few years." I have heard this for many years. Is it really true? As a full-time conference evangelist I decided to compile a few statistics from my own experience to test the truth of that opinion.

A number of years ago I participated in a field school of evangelism sponsored and conducted by Andrews University (then Emmanuel Missionary College). As a young aspiring evangelist I was thrilled over the nineteen converts who were baptized. About a year or two later I had occasion to return to that same area, and I enthusiastically asked about those new members. I was amazed to hear the pastor say, "They're all gone out of the church. None of them are left. And do you know, that campaign cost the conference a small fortune!" Investigation showed that only two or three had actually left the church. The others were strong members, and one was an elder.

Maybe that campaign did cost a small fortune; I don't know. But how about the sixteen new believers who rejoice in God's message. Are they not worth a small fortune? Or is evangelism really too expensive?

Have we forgotten that the Lord would have given up all of heaven and come and died for only one who was in need of salvation? What is the value of one precious soul? Statistics that I have seen and heard tell us that the average cost per baptism, including all channels and areas of the work, is one thousand dollars. Is one soul worth that much? Jesus said one soul is worth, not a small or even a large fortune, but all of heaven.

I believe that although one soul is worth more than all the money in the world, soul winning does not really cost money; it makes money. Or may I say, Evangelism does not really cost; it pays.

During the past four years I had the privilege of being the speaker on the evangelistic team serving in the Upper Columbia Conference. Lorie Purdey was soloist; and Don Reiber, Dean Edwards, Will Begeraty, and Paul Cole served successively as intern-campaign managers. During that time God surely blessed our efforts for Him. We conducted sixteen campaigns, which resulted in 391 baptisms. The total cost to the conference was \$22,373.36. Each crusade thus cost an average of \$1,392.15. How much did it cost the conference for each baptism? \$57.40. I believe a soul for Christ is worth that much, don't you, or is evangelism really too expensive?

The story, however, does not end there. We picked two of our crusades to study carefully to determine what the continuing financial result of the campaigns would be. These were not our two best campaigns nor our worst, and should give a good picture of the over-all financial results of evangelism. In one crusade there were forty people baptized at a cost to the conference of \$2,400. Six months later those new members had already turned in to the church \$1,845.14 in tithes and offerings. In another crusade eighty-four were baptized at a total cost to the conference of \$1,462.55. Just four months later those new members had turned in to the church the almost unbelievable amount of \$3,030.56! Furthermore, the collective churches in the conference where we were privileged to conduct evangelistic meetings showed an increase in tithe of \$45,000 per year and more than a \$16,000 yearly increase in Sabbath school and other offerings. I ask you now, Is evangelism too expensive?

I have not compiled these statistics to exalt any evangelist. Only the Lord gives results in our work for Him. To God be all the glory! I am certainly not endeavoring to exalt myself or my team. Our team is not unusual or special in any way. If anything, we are probably more expensive and less talented than many other evangelistic teams. I have only tried to show that evangelism is not the hopeless, expensive waste

(Continued on page 45)

Church Finance

RICHARD D. FEARING Pastor, Walla Walla College, Washington

HAD been in the ministry about nine months when I chatted one evening with my district supervisor. We were in the midst of an Ingathering campaign that seemed to be going slowly. The church had a reputation for always being last in the conference, but we encouraged the lay activities secretary of the field by stating that we would bring up a strong rear. I said I wondered why we had so much conversation about money and so much effort put forth to raise it. The response was, "As long as you are in this work you will live with two things—money and problems."

What my supervisor said was correct. In my mind I resolved that the problems I would deal with as well as possible and let the Lord take care of the rest and that the money need not be a problem if there was proper organization. Why shouldn't the church in my charge be as solvent as my own personal finances? In fact, if my personal finances were above reproach, surely I could take the time to make my church finances the same way!

Here are a few brief thoughts in relation to church financing that I have discovered through the years make for a successful financial program.

Have a Financial Plan

The man who seeks to be free from financial involvement will actually be a captive. The man who knows the wherewithal of his treasury is actually free to make solid decisions. What a tragedy it is to pastor a church where there is no financial plan! It is very difficult for a pastor or the church board to operate a consistent and broad program of witness when there are never any funds in the treasury. This puts the treasurer at a disadvantage with his pastor-friend and his church board compatriots. He is always put in the position of saying, "Brethren, we don't have the money." We all know that it is easier to vote for something when we have the money to pay for it. Therefore it is good for a man to know where his treasury stands at the close of a week in a larger church and at the close of a month in a smaller church.

Reserve Fund Essential

Each church should have a reserve fund. Roger Babson writes in one of his books, *Twenty Ways to Save Money*, that money should work for us and not against us. He

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likens it to water running downhill. We ought to have a little money in the bank that is earning interest for us regularly and when that special project calls for a few dollars, we will always have the cash. Cash will also bring us a discount at the place where we buy needed supplies.

A small church could set aside from fifteen to twenty-five dollars each month in its reserve fund. A medium-sized church perhaps could set aside from forty to sixty dollars a month, and a church having several hundred, or up to a membership of one thousand and above, by proper management could set aside from one hundred to two hundred dollars a month, depending upon the nature of its operation. This reserve fund brings great confidence to the members of the church board. I have found that when I bring a project to a church that has a good reserve fund, they invariably vote more than I ask for! I remember one church in the Lake Union that always gave more for the various denominational and local church offerings than I had anticipated. It is good to get a church into a position where they have that sort of confidence.

You might say, "Well, we don't want to talk too much about money." Do you realize that the Bible talks a great deal about money? The possession of money can be a great blessing, or it can be the source of penurious feelings. It's easy for us to vote on any project as long as it doesn't cost money. But when we get down to dollars and cents, then the brethren begin to show their true feelings. There is a right way and a wrong way to speak of money. Learn and use the right way.

Fall Months Good for Promotion

It is wise to use the fall months in good promotion. In most churches these are good income months for building funds, denominational offerings, church expense, et cetera. I have not used the tithe in this list, for that should be systematically given, weekly or monthly. We would do well to strike quickly during this time to build up our reserves for the months of January, February, and March, when the income usually falls below the norm for the year. Use imagination in your promotion!

I have found through the years that the use of the denominational envelope brings larger offerings. Plate offerings tend to go

toward the dime-and-quarter giving, but the envelopes suggest a dollar or more. This increases the amount of offerings going into the great denominational program. One of the members of the College church said that in the three-week promotion that we have, he finds his hand going down into his pocket the first week, grabbing hold of the money the second week, and pulling it out on the third week. I have followed the policy with my lay activities leader and other departmental leaders of giving them three weeks to present a need, building up slowly to a climax on the day of the offering, and then strongly promoting the use of the offering envelopes.

I find that Benjamin Franklin felt a little this way. He could be very close fisted. One day he went to a sermon that was being given by his friend George Whitefield. Previously he had had a slight quarrel with Whitefield about the site of a proposed orphanage. Franklin refused him any more subscriptions, but "Poor Richard," to use Franklin's pseudonym, had not reckoned with his friend's oratory. He says, "I happened soon afterward to attend one of his sermons and I silently resolved that he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars and five in gold. As he continued, I began to soften and concluded to give the copper. Another stroke of his oratory made me ashamed and determined to give the silver. And he finished so admirably that I emptied my pocket into the collection dish, gold and all."-A. D. BELDEN, What America Owes to George Whitefield.

Youth Involvement

Another experiment that has been tried at the College church is the participation of the students. After all, this is their church away from home, and over the past three or four years hundreds have pledged small amounts each month to the various projects of the church. Thousands of dollars have advanced the cause of God through the imagination, dedication, and unselfishness of these youth. This trains the young people to go out into the churches and be liberal supporters of the program. I hope that many of your own churches will benefit from the financial training received by the young people attending the College church.

A wise pastor never neglects the Sabbath

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school offerings for missions. There are some churches that prefer plaques on the wall giving the preceding week's offering. I find printing the figure in the bulletin does the same job of informing without the distraction to church architecture that a wall plaque may bring. The secret of reaching a gross goal, however, lies in the little kernel promotion that the teacher gives each Sabbath in his class. This personal offering call brings a thoughtful, liberal response.

Capital Improvements

Another bit of philosophy. Every month that goes by without any funds being remitted for capital improvements in your church is a month entirely wasted. Even if it is just twenty-five to fifty dollars that comes in, as you are in between programs, it will mean much. You will have money ahead for the expenses of running another campaign or for paying an architect.

Another unwritten law on church financing among ministers: Unless it be a very exceptional circumstance, never leave your successor with more than one year's building fund obligations. He deserves to run a program of his own. He will rise up and call you blessed if you have the finances of the church in order. He will love you to the day you die if you leave him just a little amount to complete on any particular building-fund obligation. I heard of one conference president who had all funds tied up for his successor for four years. This kind of operation is not good for the financial record of the ministry.

Minister an Example

The minister should make his personal contributions as liberal as his budget allows. He should train his family to bring something to the house of God each Sabbath. He should welcome investigation of the church books by the conference treasurer as pertains to his contributions to the world program. He should avoid overpledging on a particular campaign, thus eliminating embarrassment when he cannot fulfill his pledge. He should be an "example of the believers" in relation to his ability to give.

Church operating funds are more important than capital funds. If you seriously cut into the operation of your church or school by a heavy capital program, you confuse the people and you are in trouble. The two must be kept separate and the

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former stressed. Don't let your people bite off more than they can chew! A building is completed in three to five years. Building is usually done once, but operation goes on continually.

The church school should be subsidized as much as possible from church expense, such subsidy making it truly a "church school" rather than a "patron school." The Spirit of Prophecy encourages all individuals who are members of the church to have a part in supporting the school. Keep your subsidy strong and your tuition as low as possible, thus making Christian education available to all.

You are the pastor. Keep your church clear financially and push ahead in a strong program that will bring out the greatest virtues that the church must have before she meets her coming Lord.

New Radio Program Available

Radio today makes wide use of the short, fiveminute program. Networks carry such capsule commentaries as DIMENSION and EMPHASIS. Certain religious organizations have been quick to seize on this format and have available daily programs to fill this need. Working with Audio Visual Services of the General Conference, the Radio-Television Department now has available a daily, 4½ minute program titled PERSPECTIVE.

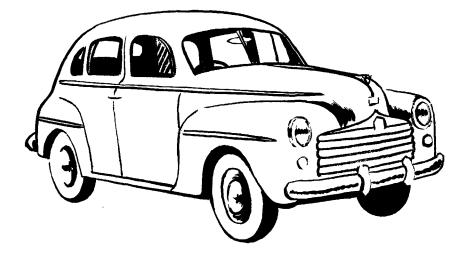
Format for PERSPECTIVE is simple and gripping. Each program highlights a problem or issue of national significance and then offers spiritual counsel. Already the program is being aired on New York stations and has received favorable support from station management. Speaker on the program is J. Orville Iversen, the director of AVS.

Suggested use of PERSPECTIVE is an aid to the local church pastor's public outreach. Each broadcast is identified as being released by the community Seventh-day Adventist church. For pastors wishing to use this program as a public-service release, fact sheets, brochures, suggested method of approach, and audition tapes are available through the local conference radio-television secretary.

PERSPECTIVE may also be used as a sponsored broadcast. In this case it is suggested that a special ending be prepared to feature a Bible course, literature, Gift Bible Evangelism, or book offer. This announcement may be given either by the local pastor or by the station announcer.

PERSPECTIVE is a 26-week series, and 130 programs are available. Each tape has five broadcasts, or a week's programming. Cost of the 26-week package is \$60.00 or \$2.50 per tape.

WALTER R. L. SCRAGG



Ford V-

EVANGELISM

SOME years ago when in college I read an article in THE MINISTRY entitled, "Model T Evangelism." Its message, which I never forgot, was a plea to bring our evangelistic endeavors up to date. I am neither an evangelist nor a minister, but I think we could all benefit from the resounding of that trumpet from time to time. Perhaps the title needs to be changed as I have done; and if the Lord does not come soon, perhaps we will see the title, "Jet Evangelism." The increase in knowledge has not excluded the science of communication. We must constantly be improving our methods of communicating the truth for these last days to the world. Improvements we all need, but some must experiment and dare to use untried methods. However, in this age of space travel why ALBERT S. WHITING, M.D.

Islaka Hospital, Uģanda, East Africa

do we still drive Ford V-8's in evangelism?

There are thousands of people in the developing countries who have not yet heard the truth for these last days. Some of these countries do not have television, the movie theater, and the high pressure advertising that plagues the modern world. It is in these countries that the tried and proved evangelistic methods that we have used for years can be tremendously effective. We do not necessarily need to develop new methods. We do not need "rocket evangelism," or even "jet evangelism." We need only to use V-8 evangelism-the methods that have worked for years in the Western World. But what do we sometimes see in our mission programs? Horse-and-buggy evangelism. I say this with all kindness to my ministerial brethren, for there

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are reasons and problems, but my plea is to let us begin to raise the standard and reap better results.

I attended camp meetings in Tanzania and had the pleasure of going on safari with the union publishing secretary, R. H. Henning. He was using a little V-8 evangelism in a most effective manner. For evening meetings he would use a slide projector placed on the back of his compact model station wagon, using the car battery and converter for his power supply. He used a piece of translucent paper for a screen, which allowed him to place the screen between the projector and the people for maximum viewing by all the people. (He reversed the slide in the projector so that the image would be correctly viewed from the other side of the screen.) He used a tape recorder to accompany the filmstrip, and thus the people heard the message without a translator, including the King's Heralds, singing in the Swahili language. The people came hours in advance to wait for the pictures. This was the first such experience for many, and the response was most gratifying.

In Rwanda, G. L. Goodwin has taken the Twentieth Century Bible filmstrips out in the hills with a battery operated projector. His particular filmstrips have had many years of use and are scratched, faded, and contain photos ill-suited for an African audience. But the people thought it was wonderful and showed up regularly three nights a week for three weeks. The results—eighty converts. Similar efforts previously without the filmstrips had resulted in only a handful of converts. Arthur Hands, of the Gitwe Seminary, used pictures in an effort in one city. He took an old set of filmstrips and cut them up and made individual slides, thus adapting them more readily to his audience. Several hundred baptisms have resulted from his effort.

M. J. Church, of the Central African Union, has used his imagination in the radio ministry of the Voice of Prophecy. His correspondence school offers language study as well as Bible study. At present he is preparing a health series. He has had a very good' response, and enrollment in the Bible course has increased.

These are only a few examples. My message is simple. By employing methods already proved, we can have excellent results, increased interest, and more people

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hearing the message. While these countries are still developing their communication skills and facilities, we need to be on the ground floor. We now have an opportunity, using simple methods at a low cost. It will not be long until the Ford V-8 will be outdated also; and the cost of evangelism will increase if the same interest is to be maintained among the people.

FEEDBACK

DEAR EDITOR:

I couldn't keep quiet if I were told to. I refer to the article in the July issue of THE MINISTRY, "Is Competition Necessary for Success?" I thank you for printing this article; I thank Mrs. Bee for the courage to pioneer in this field and write the article, and I thank God for His Holy Spirit moving our people in the right direction, leading toward eliminating competition in our schools and also in other areas of the work of the church.

When we violate the scriptural injunction against comparing ourselves among ourselves, we are also going to compare ourselves with the world. I believe God's remnant church will move forward, under the blessings of God, toward the finishing of the work as never before when all competition and comparing among ourselves and the world are entirely eliminated.

I am thrilled and caused to be very hopeful because of the high type of articles appearing in THE MINISTRY.

WILLIAM M. ASHTON

DEAR EDITOR:

The Bible Voice tapes are a real blessing to me. I find that in our busy and involved world we become "overcharged with . . . the cares of this world" and do not take time to study our Bibles as we should. I find that I can become too busy helping others and spend too much time with anything and everything and neglect my own soul's salvation. I did not realize how much time I spent driving in my car until I bought a recorder and the New Testament, also the Spirit of Prophecy books, as you advertised in THE MINISTRY magazine. Within seven weeks' time I have listened to the entire lot, and most listening periods have been no longer than fifteen minutes at a time.

Now, instead of listening to essentially worthless radio material, I am able to enrich my mind with the truths of the Scriptures and Spirit of Prophecy. We are living in the last days of this earth's history. We need to fortify our minds with God's Holy Word. Your tapes and recorder can help in a definite way to prepare us to stand in that day.

> Howard Huenergardt, M.D. Smyrna, Georgia

Here is a stimulating article of a little different nature. Although it may not be in every respect the thinking of all on the subject, it is, nevertheless, thought provoking.

The MINISTRY in an Era of

THE Seventh-day Adventist Church began developing an organization a little more than one hundred years ago, when American society was essentially rural and simpler in structure than it is now, when there were few large cities and few Adventists in the cities, little of industry as we now know it, and few Adventists in industry, business, or the professions. Adventists who were called to the ministry came from where the church members were. With few exceptions the evangelist, pastor, conference president, and flock all wore the same fleece.

The Age of Know-How

The successive cultural explosions which have produced the age of science and technology, the age of know-how, of expertise, of professionalism and specialization, have caught up the Adventist Church, along with the rest of the population. In this country a larger proportion of the population is college educated than in any other, yet a survey taken a few years ago showed that more than three Adventists finish college to one in the general population. Each year the Adventist colleges of the United States and Canada pour out a thousand graduates with Baccalaureate degrees of one kind or another.

The colleges and two universities of the church report a total of more than thirteen hundred students pursuing graduate studies beyond the sixteenth grade. Nobody knows for certain how many Adventist young people attend other colleges and universities as graduate students, but an educated guess would place the number above one thousand. Such an army of young people as this, plus the stalwart self-educated members so numerous in our churches, provides an educated and articulate laity as full partners with the ministry in evangelism, in community service, and in the managerial functions required in large congregations.

At the same time the church has gained much in sense of security as clergy and laity have found that friendliness tends to find friends, and that the salt must have courage to leave the shaker if its flavor is to be effective. In a survey made a number of years ago among the parents of students attending Adventist colleges in the United States, those returning the questionnaire reported they were engaged in more than two hundred different professions, trades, and occupations, which they described as compatible with Adventist beliefs and standards of life, and permitting satisfactory observance of the seventh-day Sabbath. Among these church members were many who had won national and even international renown in their fields of specialization. With these changes has come stratification in the church, both vertical and horizontal stratification, in clergy and laity alike.

The ministry of a church organization, which had its genesis in a simple and unsophisticated society a century ago, has adapted well to the tremendous material and psychological changes that have produced USA and SDA 1967. Likewise the organizational structure, which holds together the church and its institutions while allowing a considerable degree of autonomy to each of its parts, must surely have been put together with guidance from above.

Strength Not Gained by Admonition

Admirable as all of this is, the church does not gain strength by admiring herself, but rather by looking for what can yet be

KELD J. REYNOLDS

Emeritus Vice-President for Academic Affairs, Loma Linda University

EXPERTISE

done. Of the many questions that might be raised, the reader is asked to examine two. The first is: How can the ministry make better use of the reservoir of consecrated talent and energy present in the laity? Second: Is the administration of the church adapting and utilizing the expertise of our age as much as it might, or should?

There is a story, more thought provoking than amusing, about a young assistant pastor, newly come to a church of several hundred members, and apparently well satisfied with his own qualifications, who was quite unnerved upon his first encounter with a group of senior laymen in his church. For years the members of this group had been diligent students of the Word and of the supportive Spirit of Prophecy writings, and they were truly mighty in the Scriptures. After his encounter the young minister announced to the pastor that he would have to go away and take some more courses, since he was no match for these laymen. The wise pastor pointed out that the role of the minister is not only to preach but also to lead the team, indeed, in instances like this one, a talented team of laymen quite capable of deeds of valor for the Lord when properly led and encouraged. He also indicated, in all probability, that the pastor not only teaches but also listens.

Specialists Among the Laity

Perhaps in times past the evangelist or pastor had no other recourse than to prepare himself as best he could to intersperse with his sermons lectures on healthful living, child raising, archeology, marital problems, geology, and astrophysics. But, providentially, as his audiences and congregation have become better educated and more sophisticated, there have appeared in the ranks of the church an increasing number of physicians, dentists, nutritionists, nurses, and other members of the medical team trained and experienced in public health. There are in the church marriage counselors, psychiatrists, and child psychologists who stand tall in their profession. And there are specialists in the sciences of earth and sky whose scientific vocabulary is without a flaw, yet who view the wonders of creation as befits humble children of God.

Would it not seem better for the pastor and the evangelist as far as possible to take advantage of this wide diversity of knowledge and talent in the congregation by calling on the specialist to contribute his expertise in the service of the church? And is it not possible that some of the bright young people who have felt the chill winds of anti-intellectualism and have become discouraged might have bloomed brightly had they been exposed to the sunshine of acceptance, involvement, and responsibilitý?

Many of the church members in the professions are happy to be called upon, and it is gratifying to see the increasing frequency with which they appear on camp meeting programs, as guest speakers at evangelistic meetings and the regular services of the church, and as contributors to the denomination's periodicals.

Overworked and Underworked

Some of those who have become well known are overworked, while others are overlooked because they are not known, though they may be equally competent. Perhaps a clearinghouse or central booking office would encourage wider use of the talent in the church. And when a speaker cannot be obtained, perhaps a library of color sound motion pictures of good quality might be developed and used instead, under the direction of the new General Conference Audio-visual Service.

The other question, on whether the church can or should make greater use of contemporary aids to administration by adapting the concepts and technologies of program planning and appraisal and of management, is too large for anything more than introductory treatment in an article like this.

Administration in our day has become a highly developed profession, having char-

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acteristic value systems, skills, and bodies of knowledge. It is taken for granted that the administrators of the multimillion dollar institutions of the church must have specialized training, acquired from university courses, attendance at workshops with other administrators of like institutions, and systematic study of the periodical professional literature in their field. On occasion, consultant experts sit with the officers of the institution for consideration of specific problems. In some instances, persons selected for administrative responsibility receive appointment a year or longer béfore assuming office, in order to allow time for preparation—with highly satisfactory results. With the common denominators thus developed the professional administrator finds it comparatively easy to communicate with his peers.

Learning by Involvement

In contrast with its own institutions, the denomination in its general administration has been cautious about adapting and utilizing the principles and techniques of administration and management in which our era is so rich. And in contrast with increasing emphasis on the education and training of the young minister for evangelism, pastoral care, and community servthe preparation for administrative ice, office in the church is still by a kind of apprenticeship. The young minister is assigned to a congregation, where he learns by involvement how the local parish is managed, and by observation how the conference is related to the parish. In time he may reach the conference committee, where his exposure will be broader, or he may find himself in a department, where he observes how his chief conducts himself. In time he may become a conference president or a union conference president. In this progression the church does not require of him that he deliberately advance his knowledge of administration, nor does it structure such education for him. Neither is he schooled in the application of critical evaluative judgment of the procedures he is learning to use or the attitudes he is developing.

The apprenticeship works quite well in conditioning church administrators for working with one another. However, when the minister-administrator and the institutional-administrator sit down together in policy-making committees of the church and on institutional boards of control, the differences of outlook and knowledge systems sometimes make communication difficult. Recommendations representing many man-hours of professional planning may prove to be unacceptable to church leaders conditioned by differences in training and the burdens of a different set of responsibilities. Conversely, well-meaning and responsible denominational committees will initiate legislation which the institutions find it difficult to follow.

Such instances are the exception because the participants are Christians of good will. However, when they do occur it is usually over major issues, suggesting that remedial measures should be sought.

An example from educational administration might point the way. The presidents, deans, and business officers of the colleges and universities of California, public and private, have for many years held an annual conference where for several days they discuss problems of administration, sharing their professional insights and experience, their successes and failures. Similar workshops are held across the nation.

Workshops and Apprenticeships

Why not hold annual workshops for church and institutional administrators, possibly one in each union conference for a beginning? This is precisely what one union conference is planning for 1968. The administrators of the Adventist colleges of North America have been holding biennial meetings of this nature since 1947, with resulting improvements in standards and operational procedures, and with good rapport an important by-product.

For the long view, local conference presidents about to assume the mantle of responsibility for the first time, might be appointed from six months to a year before taking office, receiving training for administration during this period. The patterns for this sort of thing are already established: they consist of "site visits" to successful operations-conferences in this case; formal instruction on the basic principles, organization, and procedures of administration and management; the structuring of interpersonal relations, particularly in committees and boards and for dialog with laity; and finally, training in the techniques of self-criticism, or " pro-

(Continued on page 39)

The GRIEF PERIOD

and Its Application to

Counseling

ROBERT L. MARSH, M.D. Glendale, California

GRIEF might be defined as an emotionalpsychological readjustment occurring after any of a variety of major losses to the wholeness of the personality. The feeling of security has been unbalanced.

The commonest cause of grief is the loss of a significant, usually loved person by death, rejection, or hopeless separation. The greater the attachment, the deeper the grief, for a larger part of the personality has been involved. It can also occur after significant physical loss, such as health, appearance, a limb, an eye or vision, a breast, facial features, and sometimes the gonads. Yet what happens *within* the psyche is so often much more important than what happens to us.

An understanding of the nature and duration of grief can be a very useful counseling tool.

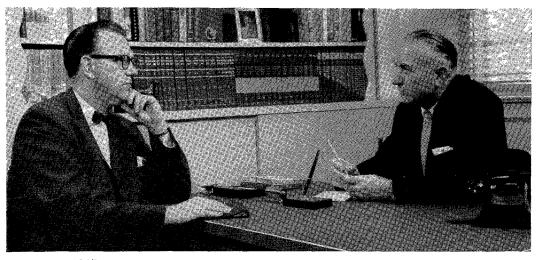
The psychologic aberrations of a grieving person may include emotional instability, nervous tension, and a yearning preoccupation with the separatee, the lost part, object, or person.

Manifested physical symptoms are most commonly related to respiration and digestion, and include tightness in the throat, sighing, "shortness of breath," weakness, dry mouth, empty feeling in the stomach.

Normal grief may be a four-stage process:

- 1. Recognition and acceptance of the loss with feelings of loneliness.
- 2. Recall of the lost object's positive aspects with feelings of love, respect, dependence, et cetera.
- 3. Recall of the negative aspects with feelings of resentment, anger, et cetera, and their physical equivalents.
- 4. A working through of associated guilt feelings, particularly to number 3,

An understanding of the nature and duration of grief is a good counseling tool.



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and in reaction to the anger aroused by the frustration of the whole process.

DURATION: Normally after the loss of a significant loved person, grief persists for six to twelve months approximately. This seems to be roughly the predictable built-in time schedule in our society. Grief is increased in intensity and duration if associated with remorse. Its duration is decreased by "grief work," which is basically psychologic the exercise of running through the emotional reactions, freely discussing and understanding all the aspects of the loss, both positive and negative sides. Guilty feelings may actually come out as "if only" statements of hostility against others close to the situation.

ABNORMAL GRIEF: Normally the grieving person anticipates recovery from the tribulation. Thus, grief is dissimilar from depression, wherein the diagnostic hallmark is hopelessness and inability to see any end or improvement in the future. In grief, the world seems empty; in melancholia or depression, the person feels empty.

Pathological depression is an extension or arrest of any of the aforementioned states. It is chronic and exaggerated in nature as compared to grief. Patients have particular difficulty with stages 3 and 4. Depression may be seen as the turning of the negative feelings toward oneself consciously or unconsciously, instead of "working it through." The counselor should be able to suspect excessive reaction or duration and seek consultation.

OTHER GRIEFLIKE STATES: LOSS of selfrespect by guilt after violation of one's own conscience can cause very painful loss of ego and may result in consuming anxiety. A grieflike state may develop in a person expecting to lose his or her own life. The grief period can also occur after the loss of money, treasure, or security. It even occurs by loss of something that the person is better off without, such as dependency upon dominating persons, rejection of an unconscionable relationship, or loss of a bad habit, such as alcoholism. In the latter cases, of course, the person is actually achieving freedom from the bad situation rather than a true loss. An individual may go through a period of grief from the loss of a situation that temptation has taught him to regard as desirable—and yet a situation that he would be better off without.

Such persons should be encouraged that they are actually achieving a new freedom and that they must maintain the new status until the "grief-time" period has elapsed (six to twenty-four months, depending on many individual factors). By that time it might be likely that the personality has achieved some equilibrium in the new state that is less emotionally labile. The person will not be recurringly preoccupied with yearning thoughts about the "lost desire."

A MESSAGE OF HOPE: One of the major themes of the Scriptures is that men can change, i.e., be converted. A review of many of the Biblical stories of changed lives reveals that the change occurred during what might be termed a period of grief over guilt. It follows, therefore, that major changes in a person's life (i.e., "conversion") occur usually *after* conviction of sin, a guilt period, and "grief" over loss of self-esteem.

CONCLUSION: To a counselor, the understanding and application of the grief-timeperiod principle from any causes should be recognized as useful. During this period of readjustment and restabilizing of the personality, a "growing edge" is raw, sensitive, and more malleable. There is opportunity for improvement if the individual can resolutely make decisions to establish new patterns of thought, conduct, and habits. During this time, therefore, there may occur golden opportunities for change that are less available when the personality is in a state of more equilibrium. Counselors may find these principles useful in cases of guilt, and of marital discord, as well as in bereavement.

ARCHEOLOGY NOTE

EDITOR'S NOTE: With interest focused on Jerusalem and its future, we believe our readers will be particularly interested in the following news release that has come to us through Religious News Service.

Restoration, Excavation Work Resumed in Jerusalem's Old City

Restoration work and archeological study, more or less constant amid the ancient buildings and monuments of Jerusalem's Old City, began peacefully again in Jerusalem after being interrupted by what Israelis now call the June War.

One of the chief directors of such work is an Egyptian citizen, Abdul Mouneem Abdul Wahab, resident architect of the Jerusalem Moslem community. He has worked on Moslem shrines here for the past twelve years under Jordanian rule and now continues with the aid of Israel's Ministry of Religious Affairs.

Mr. Wahab was detained as an Egyptian citizen during the war and was recently released through the intervention of Dr. Zerah Wahrhaftig, minister of religious affairs. He is continuing his restoration work on the 1,274year-old Aqsa Mosque, a Moslem sanctuary that was once a Christian shrine, in the *Haram esh-Sherif* section of Jerusalem (the "Venerable Precinct" or Temple Mountain of Biblical times).

All the work is being carried on under the auspices of the Waqf (Moslem pious endowments) administration, using Moslem workmen.

Not far from the Aqsa Mosque and from the even more beautiful Mosque of Omar (also known as the Dome of the Rock), which Mr. Wahab spent ten years restoring, preparations are being made for both excavation and restoration of interest to Israelis and other Jews.

The Wailing Wall, Israel's most venerated shrine, is a part of the wall that sets off the Moslem *Haram esh-Sherif* area, from which Moslems believe that Mohammed ascended into heaven, making this one of the most holy sites of their religion.

Dr. Abraham Biran, director of the Israeli Government's Department of Antiquities, told Religious News Service that Israel has no intention of conducting archeological excavations in *Haram esh-Sherif*, an activity that might offend Moslems. He said, however, that the area outside *Harem esh-Sherif* facing the Wailing Wall will be landscaped and beautified and that there is great interest in archeological research at the Wailing Wall itself.

The wall, a remnant of the Second Temple built by King Herod the Great, is believed to extend almost as far underground as it does above and its bottom strata are believed to date back to the original Temple of Solomon.

Dr. Benjamin Mazar of Hebrew University said that one or two excavations are being considered at the Wailing Wall or its southern extension, but that there will be no excavations inside the Temple Precinct (the Haram esh-Sherit).

An idea being discussed by some officials of the Ministry of Religious Affairs is to prolong the Wailing Wall, which is only part of the Western Wall of the Temple Precinct (now a mosque precinct), by pulling down some of the buildings that are not attached to the wall.

According to this plan, which is still in a very hypothetical stage, the original Wailing Wall

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would be under the strict Orthodox rules of the chief rabbis while the prolongation could satisfy those who regard the wall as a national rather than a religious (or Orthodox) shrine.

There has been some controversy over the wall among the Jews here, since it ceased to be an inaccessible symbol and became a dusty reality and one more bone of contention among sectarian interests in the Holy City. No matter what is done religiously in Jerusalem, it must be done with extreme delicacy because of the variety and intensity of religious feeling concentrated here. Christians, Jews, and Moslems are all apt to look a bit uneasily on the work of archeologists among their treasured relics.

A classic story, from 1911 when the city was under Turkish rule, concerns a British archeologist who was accused by Moslem leaders of being a Jewish agent, trying to recover the Tablets of the Law.

According to Moslem tradition, these have been buried under the site of the Mosque Aqsa since the destruction of the Second Temple. The Israeli Government (which does not believe that the Tablets are buried there since this is a Moslem not a Jewish tradition) has no fear of being accused of acting as an agent for the Jews.

It is making every possible effort, however, to steer clear of anything that can provoke or prolong religious bitterness. R.N.S.

Israel to Excavate Under Wailing Wall

Excavations that may eventually lead scholars to parts of the original Temple of King Solomon will begin at the Wailing Wall, Judaism's most sacred shrine, Israeli officials announced recently in Jerusalem.

When Israel captured Jerusalem's Old City from Jordan, Jews were given access to the Wailing Wall for prayers for the first time in nearly two decades. Now, after consultations among government officials and religious leaders, architects, and archeologists, the Wailing Wall will also be made the site of scholarly excavations.

It is estimated that the wall, now visible on the surface, stands atop some 20 tiers left from former structures. The part of the present wall immediately above the ground is said to be a remnant of the Second Temple, begun by King Herod the Great and completed only in A.D. 64, six years before it was destroyed by a Roman army.

King Solomon's Temple, which was destroyed by the Babylonians in 587 B.C., occupied the same site, and remains of it are believed to lie far below the Wailing Wall under tons of debris. The present excavations are not expected to get as far down as King Solomon's Temple, but they will probably lead to further excavations at the site. R.N.S.

Have We Inspired Information on the AGE of the

[This subject has been a topic of discussion among many of our loyal believers. Therefore, we feel this article by F. L. Marsh deserves your careful study.—EDITORS.]

THE problem of the age of the chemical substances of our earth is one that profoundly concerns theologians indirectly, and one whose solution is of basic importance to the Christian scientist who battles in the front line of the controversy between special creation and evolution. The student who believes that the Bible from Genesis 1:1 to Revelation 22:21 is the inspired Word of God, naturally turns to this Guidebook to learn if it contains any light on the age of the earth's raw materials.

One Great Event

Less than three centuries ago it was the opinion of theologians and Christian scientists alike that the Bible stated clearly that our earth as an astronomical body, surface and all the rest, was only a few thousand years old. Genesis 1:1, 2 and Exodus 20:11 were typical texts cited as scriptural proof for this natural fact. Indeed, most reasonably, and in harmony with good exegesis, the beginning referred to in Genesis 1:1-5 when the raw materials were created was day one of Creation week when the substance light was also created, the first of a series of six twenty-four-hour days during which the work was accomplished whose memorialization, we learn in commandment four, was one of the reasons for keeping the seventh day holy. "In the beginning" the heaven (s) and earth were created, and "at the beginning" man was created, male and female (Matt. 19:4). Thus we may believe that earth (Gen. 1:1, 2), solar system (chap. 1:1, 14-19), and man (chap. 1:26, 27; Matt. 19:4) were all brought into existence in one great event, the event memorialized by the Sabbath. Early Christians rested and refreshed themselves in this clear special revelation of natural truth.

Then it was that the desire of man to

depend more on the testimony of his physical senses and his reason than upon special revelation resulted in a rather rapid spread of uniformitarianism. The great stretches of time which the uniformitarian doctrine seemed to indicate were gladly seized upon by evolutionists. The thousands of years of Bible chronology were exchanged for the millions of years assumed by evolutionism. Many Bible-believing theists were so impressed by the marvelous advancement of natural science and its accompanying benefits to man as to conclude that scientists must be right when they speculated that forms of life as complicated as trilobites and brachiopods were on our earth at least 600 million years ago. The literal solar week of Genesis 1 and 2 was exchanged by more and more Bible students for extended geological periods, Bible chronology was labeled "out of date," and the significance of the Sabbath diminished to a very low point. Scientolatry, or scientism, became the religion of rapidly increasing thousands.

Under continuous battering by destructive higher criticism, and under the claims of physicists that radioactive clocks proved the materials of the earth to be even billions of years old, more and more Bible students began to suggest that actually Genesis 1:1, 2 and Exodus 20:11 were not so specific with regard to the age of the earth's substance as had formerly been assumed.

Radioactive Clock Rating

Probably giving as much aid and comfort to the cause of theistic evolution as any other one item in modern apologetics, is the assumption that wherever in the Bible the word for earth appears, only the earth's surface is referred to. This view furnishes an opportunity for those inclined to lean heavily on naturalism to let their

EARTH?

FRANK LEWIS MARSH

Professor of Biology, Andrews University

imaginations wander boundlessly in the areas of natural development, and to conjecture what may have happened on our earth "naturally" before day one. Such speculation usually weakens the significance of the actual accomplishments of the literal week of Creation and opens the door wide to acceptance of evolution. This restricted point of view is commonly taken by those Bible believers who hold that the datings of radioactive clocks must be accepted as valid natural truth. The logical end of such a belief, of course, is the fading away of faith in a literal Creation week. The validity of this assumed limitation in the use of "earth" in the Scriptures is placed in question by the fact that common nouns in the Bible are frequently bent to more than one use. This is well illustrated in Genesis 1 and 2 in the use of yom, day. In Genesis 1:5, for instance, "day" is used to indicate a duration of both twelve hours and twenty-four hours, and in Genesis 2:4 it is used to indicate a duration of at least six days. Then, of course, we have a "day" in prophecy used to stand for a year, for example, the 2300 days.

As one illustration of an instance where the word earth obviously does not refer merely to our earth's surface, we suggest Genesis 1:1, 2. In the light of commandment four this refers to the beginning of the earth, "For in six days the Lord made heaven and earth, the sea [the raw materials of the earth as an astronomical body], and all that in them is [the living forms]. Indeed we dare not be dogmatic here and say that "earth" in Genesis 1:1, 2 refers only to a surface. It is at least just as valid to consider the descriptive phrase "without form and void" as applicable to an astronomical body, the astronomical body described in Exodus 20:11. In Job 26:7 we read, "He . . . hangeth the earth upon nothing," and in Isaiah 13:13, "The earth shall remove out of her place."

Obviously more than the earth's surface is referred to in these texts. Again in 2 Peter 3:10, 12 we read, "The earth also and the works that are therein shall be burned up." It would appear that this fire is to destroy all effects of sin. Major earthquakes (indirect effects of sin) not infrequently *center* at depths below 434 miles. Is it not reasonable to believe that these verses tell us that the *whole* of this old earth is to be purified, not just its surface?

Stand Boldly on Biblical Platform

In this connection we would do well to recall that God has been very provident with Adventists in giving them the Spirit of Prophecy for the illumination of scriptural assertions. And in this very day of conflict with evolution, right when we need to be sure of this fact, I am of the opinion that He has told us distinctly that the materials of our earth were not in existence before day one. We read, "When the foun-dations [not merely its surface] of the earth were laid . . . then was laid the foundation of the Sabbath."-The Great Controversy, p. 455. "The Sabbath institution, which originated in Eden, is as old as the world itself."-Patriarchs and Prophets, p. 336. Certainly these words of God's messenger regarding the time or origin of the earth's substance are in complete harmony with Genesis 1:1. 2 and Exodus 20:11. The Adventist can stand boldly and securely on the Biblical platform of nothing in our solar system older than a few thousand years. This point of view leaves no time for slow development of anything by natural processes, and it leaves no basis for any of the wild tales that pass among us regarding "happenings which occurred on our earth before Creation week." What a blessing and peace of mind in our day does he experience who through the eye of faith sees with the same clarity of vision on this point as did the saints of old!

Certainly in good Biblical exegesis all pertinent matters in the Scriptures should be taken into account in understanding the teaching of the Word on any one point. Let us assume for the moment that we believe that the Bible makes no statement about the age of the chemical substances of our planet and that we are permitted by this omission to hold the opinion that the earth's raw materials were brought into existence before day one. How would this (Continued on page 40)

DECEMBER, 1967

It Is Written

POSSIBLY the evangelist best known to the public of Australia next to Billy Graham is George Vandeman. This is so because of the tremendous impact made by the It Is Written telecast over the fourteen TV channels that have carried it since its introduction as a pilot project in Australia in 1964. It is estimated that 80 per cent of the population of Australia have at one time or another since 1964 been able to tune in to It Is Written.

The extent of the effectiveness of the program will perhaps never be fully known until the numbers of the kingdom are finally made up; but evidence of its effective impact upon both our own people and the public, and particularly upon our administrators, can be shown by the fact that the conference that launched the first It Is Written program over television in Australia in 1964 has again launched the program in 1967 over the identical station and at prime viewing time.

Some Trans-Commonwealth Union Conference Impressions

West Australian Conference

It Is Written began in Perth on April 17, 1966, and has been screened continuously since that time. Hundreds of people have demonstrated some form of interest in spiritual values by making contact with the Perth It Is Written office, either by mail or through the several telephone offers. It is clearly understood that It Is Written on television is a long-range evangelistic project. With the view of reaping some of the interest that has been created, a city evangelistic effort under the preaching ministry of A. G. Fletcher was begun on April 16



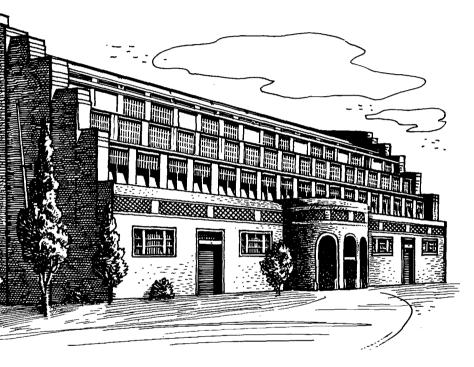
this year. Pastor Fletcher began his mission in the Piccadilly Theatre seven weeks before Pastor Vandeman began his series of meetings in Perth.

With a thrilling air of expectancy, the first meeting in the Vandeman series was held on Saturday night, May 27, in His Majesty's Theatre.

As a result of the evangelistic services, well over four hundred non-Adventist families requested literature. In a concentrated program of visiting by the mission team, assisted by the departmental leaders and administration, all these people were visited and encouraged, largely during the week in which the meetings were conducted. Many people have indicated a

M. G. TOWNEND Radio-TV Secretary, Australasian Division

JSTRALIA



The Manufacturers' Pavilion, Sydney showgrounds, seating more than 5,-000. The building was filled each night of the Vandeman crusade.

strong interest, and a desire to take all steps necessary for a full communion with God.

Victorian Conference

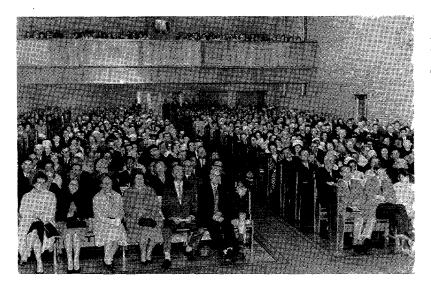
A strong work has been and is being done by the It Is Written program in Victoria, where the program has been beamed from four leading TV stations. The following story, related by H. C. Barritt, radio-TV secretary of the Trans-Commonwealth Union, is typical of hundreds that could be told.

"A miracle of God's grace began in 1965 when It Is Written was first released in Melbourne. Key figures included Mr. and Mrs. Keith Smit; their daughter Katrina and son Michael, now aged ten and eight years, respectively; Brother Norman Tyack, of the Warburton church; Pastor George Vandeman; and most important of all, our loving and interested heavenly Father.

"Initial contact was established when Brother Tyack, a dedicated and hard-working layman, called on Mrs. Smit during the first It Is Written survey. This call aroused spiritual interest and focused attention on the telecast. Mr. Smit's strict and rather harsh religious upbringing had built up a resistance to religion as such, but Pastor Vandeman's kindly and logical messages and Brother Tyack's pleasant personality finally won his approval and confidence.

"Katrina and Michael took an excep-

December, 1967



Almost 1,000 ministers and lay visitors from the Greater Sydney Conference crowd into the Wahroonga church to be briefed by Pastor George Vandeman prior to the Sydney crusade.

Below:

Avondale College Symphonic Choir, conducted by Alan Thrift, provided music of the highest quality during the crusade.

tionally keen interest in Pastor Vandeman's television messages, and of their own accord wrote him a beautiful letter which commenced, 'Dear friend of Jesus,' and in which they stated, 'we can hardly wait until Jesus comes.' In due course they were thrilled to receive a personal and greatly treasured reply from Pastor Vandeman. Their enthusiasm has been an inspiration to their parents.

"The impact of the telecast, plus the sincere and tactful presentation of weekly Bible studies by Brother Tyack, has resulted in growth in both grace and knowledge, until today we rejoice with the Smit family as they move toward full membership in God's remnant church."

South Australian Conference

In the first six months there were 2,277 people taking the correspondence course. This built up to 3,245 by the time of the final telecast on June 11 this year.

Pastor Vandeman's personal appearance and reaping campaign (June 9-14) have already produced a good harvest of souls. The attendance at the first public meeting was nine hundred. This number, contrary to the usual evangelistic experience, grew to 1,500 by the third meeting, and dropped to 1,150 for the week-night meetings, when it was difficult for country folk to attend. A total of 1,186 books were sold, there were 520 requests for literature, and 105 indicated their intention to keep God's true





Part of the audience of more than 5,000 who listened intently to Pastor Vandeman's opening address in the Manufacturers' Pavilion.

Sabbath or requested further information.

Because of the interest created, an extra minister was brought in from the country to help the six ministers already in the city. These men are all studying with as many persons as they can manage. The president and all departmental leaders are giving Bible studies, and so are a number of our qualified laymen. Others are being trained to help.

The Trans-Tasman Union

It Is Written has been conducted in five centers in the Trans-Tasman Union Conference. Two of these centers were small cities of 25,000 to 35,000 population in rural areas. One other was a highly industrialized complex center surrounded by nearly a dozen satellite industrial towns, with a total population of more than 200,000. The other two centers were state capital cities, one with a population of a little over half a million, the other the big metropolis of Sydney, where nearly 3 million people live.

The approaches and responses in each area have been different. In each area people are now rejoicing in the Advent message because of It Is Written. Many more have seen and heard it and as a result are favorably impressed with the way Seventhday Adventists let the Bible interpret itself. Further, the program has warmed the hearts of our church members and has "got through" to many youth and older people who have hesitated for years.

Queensland

In the state of Queensland, where It Is December, 1967

and the second

Written was telecast for approximately a year, in Brisbane and Rockhampton a good number of people have been baptized. When Pastor Vandeman recently visited Queensland, even though it was more than a year after the television series had ended, a great many people came to his three public meetings (as well as It Is Written baptized church members) because they remembered the telecast and said they were sure that Pastor Vandeman had a message that met today's needs. Many non-Adventist friends requested that the telecast be repeated.

North New South Wales

In the North New South Wales Conference the It Is Written program has been presented in two areas. Lismore, a town of 25,000 in the far north of the conference, where the It Is Written program was first released in Australia, and Newcastle, an industrial city of 120,000 population.

The Newcastle program began in May, 1966, and is still being featured. We learned many lessons from the pilot program in Lismore. We learned that reaping is done by door knocking. We learned that fruit takes time to mature, and there is a right time to pick it. There are ten churches in the area covered by the Lismore television station, and our enthusiastic people in these churches have this year strongly sponsored a return season for It Is Written.

This new series began on June 5, 1967, and just three weeks after it began Pastor George Vandeman was there in person. (Continued on page 40)



KNOW THYSELF

"'Knowledge' Puffs Up, but Love Builds Up''

N OW concerning food offered to idols: we know that 'all of us possess knowledge.' 'Knowledge' puffs up, but love builds up. If any one imagines that he knows something, he does not yet know as he ought to know. But if one loves God, one is known by him'' (1 Cor. 8:1, R.S.V.).*

The problem of food offered to idols does not confront us today. However, there are many areas of our life where this principle may be directly or more generally applied. The one area to which I would like to direct your attention is the area of the minister-layman relationship as it pertains to Biblical and theological knowledge; that is, to the minister's relationship to the laymen in his communication of the knowledge he has obtained at the Seminary.

What will be your attitude when you leave? If you have knowledge only, it will lead to pride, for knowledge alone puffs up. Like the proud Pharisee, we will gather our intellectual robes about us and pray, "God, I thank thee that I am not like other men, ignorant, uneducated, without knowledge of Barth, Brunner, and Bultmann, or even like this colporteur. I read my Greek Bible twice a week, I subscribe to two learned journals (the AUSS and the IBL)." And the layman, impressed with your great learning, will pray afar off from you, "God be merciful to me an ignorant sinner," but he will leave the place of prayer more blessed than the proud seminarian.

God deliver us from the attitude of the African native who had received a few grades of education. When Albert Schweitzer, who had several doctorates, including an M.D., was building his hospital with his own hands, he approached this man for a little manual assistance. Inflated with

SAKAE KUBO

Associate Professor, Department of New Testament Andrews University

his intellectual achievement, he replied curtly to the great Schweitzer, "I don't do that kind of work. I am an intellectual." I hope that while we do not succumb to becoming carpenters and custodians only, we do not feel that manual work is beneath our dignity when the circumstances demand it. And there will be many such circumstances.

Paul says, "If I have prophetic powers, and understand all mysteries and all knowledge..., but have not love, I gain nothing" (1 Cor. 13:2).

Knowledge and Service

Knowledge without love leads to pride of intellect, but knowledge with love leads to humility and a sense of obligation. Paul was willing to accommodate himself to the level of his hearers in order that he might win them to the gospel. He went down to their level that he might bring them up to his level.

"To the Jews I became as a Jew, in order to win Jews; to those under the law I become as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law not being without law toward God but under the law of Christ—that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings" (1 Cor. 9:20-23).

His attitude was not pride of possession but of obligation and service. He said, "I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish" (Rom. 1:14).

Knowledge and Liberty

The second thing that will happen to us if we have knowledge only will be a lack of consideration for others. Paul has to warn those who have knowledge only:

"Only take care lest this liberty of yours somehow become a stumbling-block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died" (1 Cor. 8:9-11).

died" (1 Cor. 8:9-11). The Corinthians who had knowledge only thought of themselves and the exercising of their own liberty. They gave no thought to what consequences their actions might lead to. They didn't see any harm in what they were doing, and they didn't see any reason for altering their behavior for anyone, including their weak brother, even though it might mean spiritual disaster for him.

As seminarians we need to take care that we do not show lack of consideration for those who may not know as much as we do. Our goal, our aim in our ministry as far as our people are concerned, is to lead them to know God and to grow more intimately acquainted with Him and prepare to live with Him forever. Nothing must be done to weaken this relationship, but everything should be done to strengthen it.

Consider Weaker Members

The presentation of a new idea or the correcting of an error must never be done without this awareness of, this consideration for, weaker members in the church. It is our business not to be the official corrector of the brethren, but to be shepherds who lead them to God. There are some things that we take for granted which may be quite shocking to some of our laymen who have not had the background and education we have had. How careful we must be that their experience with God is not shaken by our unwise statements! We must always begin where the people are if we expect to help them. If we start expound-

DECEMBER, 1967

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ing from the Seminary level with our talk about Christology, soteriology, ecclesiology, synoptic criticism, text criticism, homoiousia, et cetera, then we are asking for trouble. Remember your own background and preparation before you were ready. Even when the people have wrong facts and conceptions, we must exercise extreme care first to lay a solid foundation to carry them through the change. Unless a good spirit is placed in the heart of a man, the unclean spirit which has been cast out will return with seven other spirits, and the last state of that man will become worse than the first. As a builder does not repair a bad basement wall without first placing supports to hold up the building, so we must not repair without placing supports.

Do Not Destroy Concrete Images

We must be careful also not to try to compel people to think the same way we do. Do not destroy all the concrete images of men lest with the images you also destroy the theological understanding that comes through them. Some people need the concrete as a vehicle of understanding. Some can come to theological understanding in a more abstract manner. The significant thing is not whether one thinks abstractly or concretely, but whether the theological understanding is Biblical and sound.

As it was said of Jesus, so must it be said of us, "He will not break a bruised reed or quench a smoldering wick" (Matt. 12:20). The woman taken in adultery was a bruised reed and Zacchaeus was a smoldering wick, but Jesus treated them tenderly. So must be our relationship to the most uneducated of our members.

Knowledge without love becomes a stumbling block to the weak. Therefore, Paul's principle must be ours, "If food is a cause of my brother's falling. I will never eat meat, lest I cause my brother to fall" (1 Cor. 8:13). Nothing I do must lead my brother to fall, to lead to a weakening of his faith.

Knowledge and Exploitation

The third characteristic of knowledge without love is that it leads to exploitation. We use our knowledge in such a case for our own self-advancement and advantage. The person who combines knowledge with love as Paul did will not seek his own advantage but that of many, that they may be saved. He will not use knowledge as a (Continued on page 39)

What Adventists Have Taught on **ARMAGEDDON** and the KING of the NORTH

(CONCLUDED)

D. E. MANSELL

Associate Book Editor Review and Herald Publishing Association

White's and Smith's Views

T HE principal difference between White's and Smith's views of eschatological events centered in their identification of the king of the north. Their views on the king of the north and Armageddon were as follows:

James White believed that before probation closes there would be extreme political excitement and hostile feelings among the nations. He seems to have believed that before pagan-papal Rome (the king of the north) came to its end, it would move its seat to the United States. He believed that after Jesus left the heavenly sanctuary and probation closed, the seven last plagues would be poured out. These plagues would cause trouble among the nations that would involve war, yet White believed that even though all nations became involved in this war, it would not be the battle of Armageddon. White held that under the sixth plague Turkey (the Euphrates) would come to its end, after which the spirits of spiritism (the three unclean spirits) go forth from the dragon (paganism?), the beast (the papal church), and the false prophet (apostate Protestantism?), to gather the kingdoms of earth to attack Christ. He appears to have conceived of this gathering as a gathering of minds in opposition to Christ and His people, rather than a gathering of military forces to a specific geographical location. In the subsequent battle of Armageddon the wicked would be vanquished by Christ's dreadful burning glory. According to his view, the place Armageddon was simply the place where Christ would make His descent at His second coming.

Uriah Smith believed that before the

close of probation Turkey (the king of the north) would be compelled to remove its capital from Constantinople to Jerusalem. This removal would make the Holy Land the great bone of contention between the Latin, Greek, and Mohammedan religious bodies, and would result in a war in which Turkey would speedily come to its end. Smith did not equate this war with Armageddon. Soon after Turkey's end probation would close and the plagues would begin to fall. (A few years before he died, Smith changed his position on this facet of his view and taught that Turkey's end would come at the time of the sixth plague.) Under the sixth plague every-thing about Turkey that constituted an obstacle to the nationalities, powers, and kingdoms lying east of Palestine would be entirely consumed and the way would be opened for the eastern nations (the kings of the east) to flow westward toward Palestine. The spirits of devils proceeding from paganism (the dragon), popery (the beast), and a dead and backslidden Protestantism (the false prophet) would now urge the nations to converge on Palestine over possession of that land and the holy sepulchers. This would be the apparent purpose of the gathering of the nations to Palestine. The hidden purpose would be that they might battle against the Lord of hosts at the Second Coming. To Smith, Armageddon was a conflict between paganism, popery, and apostate Protestantism on the one hand, and Christ on the other hand, at the time the seventh plague is poured out.

It is interesting to note that in so far as the time, the antagonists, and the outcome of the battle are concerned, Smith and

White were in virtual agreement: The battle would take place at the Second Advent, the antagonists would be Christ and Satan, and as a result of the battle the wicked would be vanquished. There was some disagreement with respect to the place and purpose for the gathering of the wicked to the battle. Smith held that the gathering would take place in Palestine with the apparent purpose of taking possession of that land but with the hidden purpose of battling against Christ. White apparently held that the gathering would be a worldwide gathering of minds for the purpose of opposing Christ and culminating in the destruction of the wicked at the Second Advent. Unfortunately White did not spell out the details of his view as clearly as Smith did; hence, it is not possible to set forth his view with as much certainty as Smith's.

It was on the identification of the king of the north that Smith and White completely disagreed. As has been shown, Smith held this power to be Turkey; White held that it was the papacy.

The Smith Period

When James White died, in 1881, Smith's views on Armageddon and the king of the north, which were already ascendant, continued to be the standard Seventh-day Adventist views on these teachings. Virtually all our writers from about 1871 to the 1940's built on Smith's premises that Turkey is the king of the north and that the nations would be gathered in Palestine for the battle of Armageddon. This does not mean, however, that the Smith period extended from 1871 to the 1940's. Smith always held that the nations would simply gather in Palestine during the sixth plague and that Armageddon-a battle between Christ and the forces of evil-would not be fought until the seventh plague. Smith did not teach that Armageddon would be a great military conflict in Palestine. He did teach that Turkey would come to its end in an international war in Palestine, but this war, he believed, would be fought before the close of probation. Thus, the Smith period may be said to have lasted until the view that Armageddon would involve a great international conflict in Palestine took root, about 1903.

The Second Transition Period

During the last ten or fifteen years of the December, 1967

nineteenth century there was an increasing tendency for our writers on Armageddon and the king of the north to stress the war in which Turkey comes to its end. However, with rare exception, they did not equate this war with Armageddon.

In 1903, the year Uriah Smith died, W. A. Spicer, at the time one of the editors of the *Review and Herald* and later General Conference president, became the chief proponent of the view that Armageddon involved a great international conflict in Palestine after the close of probation. This concept was not opposed, and was gradually accepted by most Seventh-day Adventists. By 1913 it had become the denominational view.

Before proceeding to describe the third period of SDA teaching on Armageddon, it may be well to note a brief interlude.

The Jones Interlude

Alonzo T. Jones was the chief editor of the Review and Herald from 1897 to 1901. During this time he introduced the rather singular concept that the European nations and Japan, who were then endeavoring to partition China, and the United States, who was then becoming involved in the Philippines, were the kings of the east and that their way was being prepared by the partition of China for the coming battle of Armageddon. Eventually Jones identified these kings of the east as being the kings of the earth and of the whole world. This view did not endure, and made no permanent impression on our teachings. As soon as Uriah Smith resumed the chief editorship of the church paper in 1901, this view disappeared.

The Third Period

While Spicer taught that Armageddon was a great international military conflict centering in Palestine, he also taught that at its climax Christ would intervene from heaven at the Second Coming. He did not stress this latter aspect, however, and those who followed him in his view of a military Armageddon stressed it even less. During World War I and for several years after, it was almost completely forgotten.

When the first world war broke out, many statesmen and political analysts referred to it as Armageddon. Seventh-day Adventist leaders unanimously rejected this identification and said so. But when Turkey entered the war late in 1914 and

Lord Asquith, British Prime Minister, declared that Turkey had rung her own death knell, we began to preach that Turkey's end was imminent and that the war then in progress would develop into Armageddon. Indeed, it looked as if the predictions we had been making for years were on the very verge of fulfillment, especially during the first part of 1917. The war was going badly for the Turks, a battle was shaping up around Jerusalem, and there was talk that the Turks planned to move their capital out of Constantinople.

But then Jerusalem was captured on December 9, 1917, after a brief struggle, and it became evident that the Turks were not going to be able to transfer their capital to that city in the foreseeable future. Less than a year later the armistice was signed by the Central Powers, but Turkey renewed the struggle, first under the sultan and then under the nationalists.

In October, 1922, the Ottoman Empire came to an end, but from its ashes emerged a vigorous and defiant Turkish Republic that fought on to victory and dictated the peace terms of the Treaty of Lausanne in the summer of 1923. Finally, early in March, 1924, Turkey abolished the caliphate, thereby disclaiming the spiritual leadership of Mohammedanism, which she had held for centuries.

The Third Transition Period

This turn of events led some of our people to re-examine the position we then held that Turkey was the king of the north, and soon among a minority there was a revival of the view that the papacy was king of the north. The majority of Seventh-day Adventists, however, continued to hold the other view, but now the emphasis in our teaching was that Armageddon was a military struggle of the East against the West in Palestine, with Christ intervening at the climax. The emphasis on the East-West struggle was doubtless engendered by therising militancy of Japan, the awakening and turmoil in China during the 1920's, and the threat of Russian Communism during the same period. But as the political alignments that led to World War II began to form and consolidate during the mid-1930's, it became clear that the lines of cleavage between the world's great powers were not East versus West, but Axis versus Allies. Thus, it appears that more and more stress was placed on Christ's part in Armageddon. Eventually some excluded a military conflict altogether and interpreted Armageddon as being the last great struggle between Christ and His followers and Satan and his followers. Discussions between the proponents of these views during the 1940's and early 1950's were sometimes heated, but gradually the so-called new view attracted more and more adherents, until with certain modifications it became the denomination's view about 1952.

The Fourth Period

The view that has been held by most SDA's since 1952 is that Armageddon involves both a physical battle and a battle between the followers of Christ and Satan, but that the real issue is the great controversy between good and evil. Some of our people tend to stress the physical aspects of this view while others tend to stress the struggle between the forces of good and evil.

A careful analysis of these stresses reveals that those who hold them do not mean the same thing when they speak of "physical" battle. Those who stress the physical aspects of Armageddon usually mean a great international military engagement in Palestine prior to or at the Second Advent; whereas, those who stress the conflict between the forces of good and evil usually mean the slaughter of the wicked all over the earth by mutual fighting among themselves after Christ appears in the clouds of heaven.

Because of the recent war in the Middle East there has been renewed interest among our people concerning our teachings on Armageddon and the king of the north. For this reason it is well for every Seventhday Adventist to be aware of what we have taught on these subjects in the past, as well as what the Spirit of Prophecy has to say about them (see the *Comprehensive Index* to the Writings of Ellen G. White, vol. 1, "Armageddon" and "Eastern Question"). By so doing we shall gain a clearer view of the character of this struggle. This will help us to avoid some of the pitfalls that plagued our ancestors, and at the same time it will enable us to give relevance to our message.

God often visits us, but most of the time we are not at home.



SHEPHERDESS

Who Do We Think She Is?

WHO do we think she is, anyway? Solver of church problems, paragon of virtue, ideal wife, model mother, immaculate housekeeper, impeccable dresser, meticulous budgeteer, leader of the Dorcas, cradle roll, choir, and United Fund, Sabbath school pianist and prayer meeting organist, all rolled into one.

Impossible. Of course it is. Yet we have painted just about this picture when we have tried to describe the ideal minister's wife. You have read some of those books. And asked your wife to read them. If she did she may have cried herself to sleep.

And that's not all. Many a fine coed has read them, too, told herself, "That's not for me; I'm not sufficient for these things," and directed her interest elsewhere. In many cases maybe she should have. But do we not do these women, and the ministry, and our churches an injustice by creating this artificial image?

The standard is a high one. It is for the minister, and it must be for his wife. Indeed, for him to be a leader in a Christian community his wife must stand beside him in a unique way. However, the reason ministers are moved from one district to another is because no one man is strong in every facet of the ministry. Therefore they are rotated so that each man takes his strengths from one place to another. Also his weaknesses do not make permanent havoc of his present district.

But to his dear wife a different hand is extended. Someone may say, "Well, in this church the pastor's wife usually leads out in the primary room." Now maybe that's her long suit, and she takes the job. But someone else suggests, "In our church the pastor's wife usually plays the organ." And by the time she is barraged by all of the things "the pastor's wife usually does," she is suffering either from exhaustion or from guilt.

Perhaps the situation is a bit like the man who asked a hotel porter what the average tip was for carrying suitcases up to a room. The porter replied that the average was about five

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DON G. JACOBSEN

Department of Religion, Andrews University

dollars. The tourist thought that it was a little high, but he paid it. Whereupon the porter looked at the bill and said, "Thanks, mister, you're the first one yet that has come up to the average."

Perhaps the "In our church the pastor's wife usually . . ." is an accumulation of pastor's wives who have served in various capacities, all within their abilities. But the church can find itself expecting each succeeding wife to fill all the holes left by all the preceding wives.

As church members, as workers, as educators, we surely owe it to these young women—and to the older ones—to present a more realistic picture of their lifework.

The first responsibility of a pastor's wife is to her husband. His program makes unusual demands on her anyway. He is gone often. His evenings are seldom his own. His phone rings incessantly.

If she can increase his efficiency, be both dad and mother when he is gone, provide a haven in his multipressured world, what greater contribution need she make?

If beyond this she has the ability, the desire, the time, and the stamina to do more, well and good. Her church will rise up and call her blessed. But let us not *demand* more.

And is it not likely that if we demand less of *her* we will receive more from *him*? If she is the pastor's helpmate at the level of his deepest needs, then as she meets those needs she is extending his ministry in the highest sense.





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.

Good Counsel on Remembering Names

Become a professional at remembering names. A football player goes over every game he plays until he can see it backward and forward.

One veteran minister, William Anderson, of Nashville, has set down these rules:

"Be sure to get the name. Spell it distinctly. Write it down. Say it aloud more than once. Associate it with something fixed—the face. Visualize the other person with a 'camera eye.' Use the name whenever you meet the person. Talk over at night every new name. Use all your senses. Will to remember. Determine by God's grace to excel in this art."

When you get home at night, talk over your visits with your wife. Describe the people to her and tell her the names. This will fix the names and faces in your mind.

Everett E. Cumbo, Ministerial Secretary Georgia-Cumberland Conference

As the work of the church begins for a new year, a new church directory can be a useful instrument. It serves the officers in carrying out their responsibilities. It helps the members to become better acquainted with one another. The directory can be helpful in a number of ways. In addition to listing the names and addresses of members, here are a few other matters of interest that have found their way into some directories that I have before me.

1. Church officers.

- 2. Members of boards and committees.
- 3. Schedule of regular church services.
- 4. Birthdays.
- 5. A brief history of the church.

6. The undershepherd plan, listing district leaders. $$\space{-1.5ex}$ ^{\circ}$$

7. The geographical address by number where the undershepherd plan is used.

8. Telephone numbers of general interest, such as

conference office, Book and Bible House, youth camp, institutions, time, weather, fire or rescue station, hospitals, and police.

9. A few personal comments from the pastor relating to his availability, schedule, office hours, visitation plans, etc.

In addition to these, why not include the major evangelistic plans for the year, with a special call for revival and evangelism on the part of every member, using a few choice quotations.

It can be seen that a church directory can become very important in the building up of the work of the church.

Working for the Jews

A small sixteen-page brochure entitled *Counsels* on Work for the Jews has come to my desk. This is a compilation of statements from the writings of Ellen G. White. Section one deals with pleas and promises relative to the repetition of Pentecost among the Jews and indicates that many Jews who are mighty in the Scriptures will one day proclaim with power the truth for the last days. Section two deals with methods of presenting Christ to the Jewish people. This small brochure is Home Missionary Leaflet, No. 29.

The third in the Series on Worship by O. B. Khun

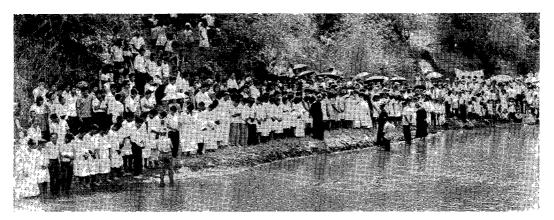
The Pastoral Prayer

In church services, through the sermon, God speaks to man; in the pastoral prayer, man speaks to God.

When one has an appointment with some great man, such as a governor of a State or the ruler of a nation, he thinks beforehand of what he wishes to say. He studies to express his thoughts in the most intelligent and appropriate language. He does not wait until he is in the presence of the great person, and then open his mouth and let haphazard words mechanically roll off his tongue.

Sometimes the pastoral prayer is tedious, prosy, and superficial; it is unorganized, tame, and lifeless; it is dry, stale, and formal. At times the pastoral prayer in the use of the words "Almighty God," seems to be irreverent. These awful words should not be coupled together. (See *Early Writings*, page 122, and *Testimonies*, volume 1, page 410.) Also in many pastoral prayers the names of the Deity, such as "Lord," "God," "Father," et cetera, are too often repeated. Ordinarily the divine appellation should be uttered once or twice. It should not be too repetitious merely to fill in words. The prophet Hosea said, "Take with you words, and turn to the Lord" (Hosea 14:2).

Whenever it is possible, the one chosen to offer the pastoral prayer should be notified some time beforehand so that he may think in advance of what he wishes to pray for, and how to express his thoughts in suitable and acceptable words. We do



BAPTISM OF 104 SOULS

During the first general meeting and fifth anniversary of Negros Mission held in Bacolod City, Central Philippines, 104 precious souls were baptized into the fellowship of the Advent faith. Five ministers officiated in the service.

At the opening night of the general meeting the Honorable City Mayor, Romeo Guanzon, and the Honorable Provincial Governor, Benjamin Gomez, were present to greet the crowd of about four thousand delegates, friends, and visitors. W. M. Adams of the General Conference Religious Liberty Department, gave the keynote address.

F. M. Arrogante

this in preparation for an audience with the great men of the world. How much more important it is to prepare for an audience with the great God of heaven and earth!

A simply organized pastoral prayer to be offered in divine worship on Sabbath is here suggested:

O Lord, our God, how manifold are Thy works in all the earth! In wisdom Thou hast created them all. Thou hast made Thy wondrous works to be remembered. Thy memorial endures forever.

We thank Thee for the Sabbath with its rich spiritual blessings, and with its balm of healing for anxious minds and troubled hearts and sin-sick souls. During these sacred hours may we discern the presence of the Lord of the Sabbath, who extends to all the gracious invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." With our burdens we come just as we are, humbly confessing our sins, and Thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Henceforth in conversation and conduct we will keep holy the Sabbath day according to Thy commandment.

Bless this congregation. [Here may be mentioned special needs and requests.] May we all take Thy yoke upon us and learn of Thee, for Thou art meek and lowly in heart, and we shall find rest to our souls; for Thy yoke is easy and Thy burden is light.

Bless the ministry of Thy Word. [It is not necessary to mention the speaker's name.] Uplift and inspire our souls, and may we behold the beauty of the Lord our God.

Hear our prayer, O Lord, in Jesus' name. Amen!

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Historian Sees Trend Toward Catholic Protestants and Protestant Catholics

A noted church historian told a group of Lutheran pastors in Portland, Oregon, that "Protestants are becoming Catholic and Catholics are going Protestant." Dr. Roland H. Bainton, a United Church of Christ clergyman and retired professor from the Yale University Divinity School, said, partly in jest, that "if both sides keep on going, they may find themselves as far apart as ever, but in opposite directions." A swap in the characteristics of worship services is going on, the authority on the interpretation of the Reformation said, claiming that Catholic rites are becoming more like Protestant services and Protestants are imitating the Catholic mass. "I've seen the trend at weddings as well as Sunday services," he said. "We may have Presbyterians saying Mass in Latin if we give them time to learn Latin. Congregations of the Calvinist tradition, which formerly emphasized the sermon, in many cases have divided chancels with emphasis on the cross. Many of the ministers turn their backs on their congregations. Some of these churches are actually putting in crucifixes. I've heard Protestant choirs sing whole hymns in Latin." "On the other hand," he continued, "Catholic churches are moving the altar to the congregation, and the priests face the congregation. Priests use English in the ritual, and congregations are learning to sing hymns, while their choirs sing in English. And Roman Catholicism is coming to terms with natural science as most of Protestantism did 100 years ago."-Religious News Service.

Preacher's Progress

RON RUNYON

Ministerial Clowns

MY TEEN years were frequently punctuated with chapel exercises and Weeks of Prayer. A large cross section of Adventist youth leaders and speakers were seen and heard during those academy and college days. Those presentations either impressed or depressed. The preacher who attempted to identify strongly with young people by using their "slanguage," telling comical stories and in general acting like an insecure, bewildered teen-ager himself, was the type that depressed. Admittedly, those fugitives from propriety, seemingly reached higher peaks of popularity than other ministers. But to the serious youth it was evident that this inexpensive type of popularity was gained by mere religious entertainment. Those students struggling with temptation and doubt left those spiritual circuses void of needful spiritual ammunition. They sensed that the speaker "made a hit" with the majority, but such shallow antics, which build an ego, leave souls vacant of vitality. The ministerial clown has his day, but night soon comes when both he and his admirers are left in dungeon darkness.

Humorous Conglomeration

I had been in the ministry a dozen years when a church school Week of Prayer found me telling Bible stories to first-graders. Feeling the necessity of holding their attention at any cost, I dramatically described these stories with adjectives and vocal sound effects. Noah's flood became a humorous conglomeration of men and animals. The attention of the class was firmly rivéted on me. They enjoyed every second of the Flood. Their gleeful response gave me assurance of success.

After the meeting, this experienced Christian teacher quietly declared, "I wish we had Weeks of Prayer like those we used to have." This statement jolted me into asking what she meant by this wish. She answered, "Oh, you made them laugh—you held their attention and they enjoyed it immensely—but I have seen Weeks of Prayer where hearts were melted and even these little ones sensed deeply the love of Christ and their need of Him."

That one remark started a gradual change in my preaching ministry. I began to sense that my past ministry was more of a performance than a witness. I recognized that all too often I preached to build myself rather than to build men. A fight began in my own soul to eliminate the trivial and elevate the significant.

Ear Ticklers

There was a day when I consistently applied 2 Timothy 4:3 to non-Adventist preachers. "For the time will come when they will not stand wholesome teaching, but will follow their own fancy and gather a crowd of teachers to tickle their ears" (N.E.B.).* No longer do I make this mistake. God's remnant people have no immunity from ear ticklers. There is one thing certain, an ear tickler has a depthless spiritual experience.

Ellen G. White, in writing to an Elder Hull, made a penetrating observation. She said, "You handle solemn truths with ease, but do not live them, that is the reason why the heavenly endorsement is lacking. Many whose ears you have pleased will talk of the smart discourse, the able preacher, but are no more impressed with the necessity of obeying the truth than before 'they listened to it. They go on transgressing God's law as before. It was the minister that pleased them, not the truths which he uttered. You remain at so great a distance from God that His power does not send home the truth."—*Testimonies*, yol. 1, p. 435.

The joker, the clown, the crude, the rude, who ascend the pulpit outwardly betray what already exists inwardly. Words betray a man's character. This fact never has a truer application than when related to a minister.

Nothing More Difficult

Today I am convinced that the hardest task in the ministry is to preach in such a way that minds are gripped, attention is held, souls are moved toward God by using right methods of persuasion. It is an easy and pleasurable experience to seduce a congregation with jesting, joking, and bright unique remarks that result in broad handshakes accompanied by gushing remarks such as: "Pastor, what a marvelous speaker you are!" But to lure your people into the gospel net through a Spirit-filled proclamation using decorous words and sounds is an arduous and expensive task. Nothing is more difficult! It takes all a man has. In fact, it takes his life, for the life-giving virtue of such a minister is constantly being imparted.

From Where I Sit

From where I sit today, I watch an ever-increasing number of spokesmen attempting to present the gospel. Our showmen are still with us, but like gusts of fresh air we see a fine group of dedicated men who stand up and simply impart what they know the Word declares and what they have personally experienced through the power of the Word.

(To be continued)

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



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BOOKS

Multipurpose Tools for Bible Study, Frederick W. Danker, St. Louis: Concordia Publishing House, 1960, 289 pages.

The minister must have a broad perspective and his library must reflect this but he cannot slight the study of the Bible in depth if he is to continue as a preacher of the Word. To make sure that the pastor and seminarian secure the right tools for this purpose, Professor Danker has written this book. He serves as a competent as well as an interesting guide in directing us to the necessary tools for the study of the Bible. The names of the best and most up-to-date concordances, Bibles (Greek and Hebrew), grammars and lexicons, dictionaries and encyclopedias, Bible translations, commentaries, as well as Jewish literature relating to the New Testament and books on archeology, including the Dead Sea scrolls are all included in this volume.

The significant feature about this book is the fact that it is more than a select list of books with annotations. The most valuable sections are those dealing with the use of these tools. With specific examples, Danker illustrates how one can get the most out of them. Some most suggestive theological ideas are found here.

Danker also includes a brief history of these tools in each section, and some interesting tidbits of information are located here, such as the fact that in 1781 the president of Yale, Ezra Stiles, delivered his commencement address in Hebrew!

A very valuable and helpful chapter dealing with the Nestle Greek Testament and its abundant helps is included. In this section Danker draws out all that the Nestle text can offer to the discerning student.

In a future edition the author will probably want to include a chapter on the Greek New Testament, its history and available resources, especially now since the publication of the American Bible Society text. The chapter on Nestle will serve as an excellent supplement to this. This will correspond with his chapters on the Hebrew Old Testament and Greek Old Testament. Chapters dealing with textual criticism and introduction would also be helpful.

Since the author is also writing with the research student in mind, the reader should be warned that some materials included in the volume may be a bit too heavy for him; nevertheless there is abundant material for everyone. The reader also must keep in mind that up-to-date can only mean up to the time of publication. This means that he will always inquire whether something later and better has appeared since the book was written. Apparently the English translation of Kittel's *Theologisches Wörterbuch* has made it less urgent for the student to learn German (cf. p. 127). Some other notable publications since the book was published are *The Interpreter's Dictionary of the Bible*, the American Bible Society Greek Text mentioned above, *The New English Bible*, and the Jerusalem Bible to mention only a few. Fortunately, however, tools of the nature discussed by Danker do not easily go out of date.

The seminarian, pastor, and research student can all profit from the use of this volume.

SAKAE KUBO

Meditations on Ephesians, Leonard T. Wolcott, Abingdon Press, Nashville, Tennessee.

This is a verse-by-verse devotional commentary on the book of Ephesians, choosing a particular verse for each day, following it with a meditation of inspiration and guidance. A short prayer, appropriate to the text, is also given. The author feels that we today have the same human needs, problems, and responses that the people had at the time the book of Ephesians was written. And although we may use new words drawn from sociology and psychology to express these needs, problems, and responses, the experiences are the same. The counsel, guidance, and inspiration that came from the pen of Paul to the church at Ephesus have rich meaning for us today. ANDREW FEARING

The Christian Persuader, Leighton Ford, Harper & Row, New York, \$3.95, 159 pages.

Leighton Ford has presented us with a most cheering and appealing approach to evangelism in a time when many think that the day of the public evangelistic campaign is over. It is hard to understand how any minister can remain unmoved by his fervent appeal to proclaim the gospel with great urgency and meaning to the people of this generation. His firm belief that the gospel has lost none of its meaning and is the vital need of the world today is something that every Christian should believe and seek to share.

Any doubt as to the relevancy of the gospel for our time would certainly be dispelled by a prayerful reading of such chapters as "The Recovery of Urgency" and "By All Means Save Some." He points out two great dangers that we face in our world today as we seek to proclaim the gospel. One is to change the message and the other is to refuse to change the methods. We commend this book to all the ministers of the church and to all others who are really concerned about the finishing of God's work in the earth. N. R. DowER

Support the church. You can't take your money with you, but you can send it on ahead.

DECEMBER, 1967



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

Drinking in U.S. at Record High

Drinking in the United States is at an all-time high, with consumption of all alcoholic beverages averaging out to almost a barrel a year for every person over twenty-one, it was reported to the ninety-third annual convention of the Woman's Temperance Union in Philadelphia. The president said that although an estimated 35 million Americans are abstainers, that alcoholic consumption has become "astronomical in cost as well as quantity," with drinkers spending nearly \$13 billion-an increase of \$2.1 billion over five years ago, and averaging nearly \$1.5 million an hour-for more than 3.5 billion gallons of whisky, wine, and beer. She also quoted John W. Gardner, the U.S. Secretary of Health, Education, and Welfare, as estimating that "as many as 25 million Americans" live with the problem of alcoholism, either as alcoholics or as members of families of alcoholics, and said that this branch of government needs to be encouraged in its efforts to prevent and control alcoholism.

Unitarian Church Ends Use of the Lord's Prayer

After analyzing, clause by clause, the Lord's Prayer as recorded in the Gospel of Matthew, the Reverend Duncan Howlett, of All Saints' Unitarian church, in Washington, D.C., said it would no longer be used in his church. The minister told the congregation that the prayer lacks real meaning, and militates against the church's expression of its "highest hopes and aspirations as persuasively as possible." As an example of his reasoning, Mr. How-lett said the clause, "Hallowed be thy name" was a "joke" in an age when the name of God is "no longer as sacred as that of Washington, Lincoln, or Kennedy."

ABS Distributes 5-Millionth Copy of Paperback Testament

The American Bible Society in New York celebrated the distribution of the 5-millionth copy of *Good News for Modern Man*, a paperback edition of the New Testament in "today's English." The translation of the New Testament was prepared originally for new readers and those who speak

English as a second language. Only 150,000 copies were initially prepared. Since its release in September, 1966, the book has had 21 printings and 6.5 million copies have been produced.

Minister Says Israeli "Deliverance" Spurred "Messianic Expectation"

A former Minneapolis Protestant clergyman who has lived in Israel for the past five years holds that many Orthodox Jews in Israel are "fervently waiting for the Messiah." The Reverend Richard Stoehr said the six-day war in June and Israel's "miraculous delivery" had created a "tremendous Messianic expectation." Mr. Stoehr was with Israeli troops that entered Arab-held Old Jerusalem and said it was a "tremendous sight" to see the Israelis at the Wailing Wall after being denied access to it for twenty years. He also stated that even Israelis who do not believe in God thought Israel's victory was "a miracle" and a fulfillment of prophecy. He said the victory in the war had brought "a heyday for Israeli archaeologists, opening up many sites previously barred to them."

Jordanian Moslem Leaders Predict "Holy War" on Israel

Moslem leaders from the east bank of the Jordan predicted in Amman, Jordan, that continued occupation of Jerusalem by Israel "will provoke a religious holy war by Moslems sooner or later." This statement was issued at the end of a week-long study meeting of ulemas (groups of scholars trained in Moslem religion and law) summoned to study the situation following the Arab-Israeli war.

Suggested That the Church "Voluntarily Dismantle Present Missionary Organization and Structure"

A thousand delegates to the largest annual conference of Catholic mission specialists held in Washington, D.C., recently, heard a missiologist suggest that the church "voluntarily dismantle our present missionary organization and structure." The speaker was the Reverend Ronan Hoffman, O.F.M., Conv., associate professor of missiology at the Catholic University of America. Father Hoffman opened his address on the meeting's theme, "The Changing Nature of Missions," by stating:

- "1. The era of the foreign missionary movement as we have known it has definitely ended.
- "2. It would be advantageous to the church if we voluntarily did away with its present missionary organization and structure, in order that the whole church might become missionary.
- "3. The role of clerical and religious foreign missionaries is diminishing rapidly; and,
- "4. The laity must assume an ever-increasing role in carrying out God's mission in this world.

"The traditional goals of the missionary movement—to propagate the faith, to convert pagans, to save souls, to bring the benefits of Christian civilization and culture to non-Christians, to establish the Church—are no longer valid."

The Ministry in an Era of Expertise

(Continued from page 18)

gram evaluation." The church's two universities would provide the formal instruction.

The church might also consider bringing together a representative group of administrators for a workshop out of which would come a manual on the functions and procedures of boards of trustees. Such a manual should define board powers and responsibilities and their limits, the role of the chairman, and the proper conduct of the members. Much study has been given to these subjects and much has been written, but the literature needs to be distilled and adapted to church situations. Such a manual, given authority by inclusion in the denominational policy book, made required reading for every newly elected board member, and supported by the board chairmen, should improve the order of business of the governing bodies, which are so important in the decision-making function of the church.

These suggestions may have an unpleasant sound to some who would remind the writer that the ministry is a calling and not a profession. Granted, without any reservation, that the ministry as such is a sacred calling to preach the gospel and to shepherd the flock. But when the minister is elected or appointed to an administrative office in the church he has an additional responsibility. In our day this has become a highly developed profession, to which the minister brings the insights of his calling to combine with the skills of administration. Who is to say that professional training for administration will in any way obstruct or offend the Holy Spirit?

Technology No Substitute for Greatness

Technology is no substitute for greatness in men, nor solace for the lack of it. But expertise has its uses, in that it permits men on whom God has laid the mantle of responsibility to get more quickly and surely to the things that count most, and then through the performance of them.

Never before in history has the church been so richly endowed: a faithful laity with an ever-rising level of education and know-how, and a large proportion of professionals, many of them eminent men and women; an increasing number of col-

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GOSPEL TENTS

STEEL-CLAD TABERNACLES SMITH MANUFACTURING CO., DALTON, GA. Over 50 Years in Business

lege-educated and seminary-trained clergy; both clergy and laity capable of appreciating, adapting, and utilizing the rich resources of our era in the service of the church and for the glory of God.

" 'Knowledge' Puffs Up, but Love Builds Up"

(Continued from page 29)

means of self-advancement but as a means of service. His goal, his aim in the use of his knowledge, will be the saving of others.

The great man is the one who with an immense store of knowledge can translate it in a simple way for the sake of the most common people, that they may be edified. Love controls his knowledge for service rather than exploitation for self-advancement. Jesus did not speak in polysyllabic words or in complicated theological language or in abstruse philosophical terminology so that the people would be impressed with His learning and recognize that He had been to a seminary. No, His concern was not the impression He made but for the people to receive help. Not exploitation, but edification.

"So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved. Be imitators of me, as I am of Christ" (1 Cor. 10:31-11:1).

"'Knowledge' puffs up, but love builds up."

Knowledge alone leads to pride, to lack of consideration, to exploitation. As we leave the Seminary and go into the field, let us, with all knowledge, make certain that we have love, for "if I have prophetic powers, and understand all mysteries and all knowledge, . . . but have not love, I am nothing" (1 Cor. 13:1-3).

^{*} The texts quoted in this article are from the Revised Standard Version.

Have We Inspired Information on the Age of the Earth?

(Continued from page 23)

point of view affect the adequacy and significance of the Sabbath in our minds? We read in Exodus 20:8-11 that one great purpose of the Sabbath is to commemorate the work of the six days. "Remember the sabbath day, to keep it holy.... For in six days the Lord made heaven and earth, the sea, and all that in them is." If the chemical substances of our earth were in existence before day one, then the origin of all the raw materials of our planet and that of all the physiochemical laws by which inorganic things and even our very bodies and those of all plants and animals consist and function, is not commemorated by the Sabbath. All the Sabbath could be applied to would be some landscape gardening (largely destroyed in the Noachian flood) and the creation of living things. Under such conditions how inadequate the Sabbath would be, for example, to the mineralogist whose chief interest would not be in things created during the six days! Would an omniscient Creator set up so inadequate and circumscribed a memorial to His work?

Don't Be Dogmatic

On the other hand, if as so clearly stated in Genesis 1:1, 2; Exodus 20:11; The Great Controversy, page 455; and Patriarchs and Prophets, page 336, every object and substance we see in sun, moon, planets, and the earth originated during the six days, how fitting that as each Sabbath returns to us we look with delight at every object, from the dust at our feet to the farthest planet of our system, praise God for His love, omniscience, omnipotence, and omnipresence, and take renewed faith in His desire and ability to save us from our sins and bring us into the earth made new!

Albeit in the light of revealed truth we must always use care not to be dogmatic about the age of the raw materials of the earth. Nevertheless in acquiring an understanding on this subject we will carefully choose that point of view that is in keeping with pertinent Biblical assertions, which does full honor to the providence and omniscience of our heavenly Father, and which is also the most expedient in view of all special revelation. God can bless us more richly and work through us more ef-

fectively when we accept that information which He, through special revelation, has vouchsafed to us.

It Is Written in Australia

(Continued from page 27)

A civic reception by the Mayor of Lismore and a crowded city hall indicated an evident interest in the It Is Written speaker and his message. From the one public meeting conducted by Pastor Vandeman in Lismore, one hundred literature requests were received.

George Vandeman came to Newcastle when the It Is Written fruit was ripening. The city hall was more than crowded for every meeting of the series. One hundred non-Adventists signed the Sabbath decision card and more than five hundred requested literature.

A. N. Duffy has conducted public meetings, and results are gratifying. Significant numbers of new believers are already attending our churches. It is certain that the visit of Pastor Vandeman to North New South Wales put us in touch with many vitally interested It Is Written viewers with whom we had had no previous contact.

Greater Sydney

It Is Written was launched in Sydney on June 5, 1966. At the time of the Vandeman crusade in the Sydney showgrounds, June 16 to 20, 1967, fifty-four telecasts had been completed. In that comparatively short period of time, 5,533 people had applied for the Faith Bible Guides while the total number of requests for offers reached 7,466. With the introduction of a Bible award incentive at lesson 25, more than 25 per cent of all students are regularly returning test papers. Over two hundred people are receiving Bible studies at the present time.

Pastor Vandeman's public meetings met with tremendous success; attendances ranged from 4,000 to 5,000 people each night. The total offerings—five thousand dollars—were beyond all expectations. Fourteen hundred people requested sermon outlines, and 217 non-Adventists signed the Sabbath pledge.

Five hundred active visitors and the entire membership of the Greater Sydney Conference have stated that the It Is Written

THE MINISTRY

project, culminating in Pastor Vandeman's personal visit, has brought a spiritual revival into our midst.

> E. F. GIBLETT Radio and TV Secretary T.T.U.C.

Radio and Television God-given Means for the Task

(Continued from page 7)

can do things because they are good things to do, apart from any tangible results that we may see for the church. Our temperance and health messages have always been for the good of the community regardless of the results the church may see. It is time for this sort of thing to take to the air. An excellent example of what may be done is seen in the *émission éducatif* of the La Voix de l'Esperance, the French radio program. What untold good this has done and how much praise and influence it has brought to the church! In some areas of the world our work would be impossible but for the foundation laid by this excellent program with its emphasis on health, family life, and good citizenship.

Training of Pastors Essential in This Field

While radio and television can be powerful agencies for good in the spreading of our message, they may also be cruel to the untrained. Many of our men who could and should be broadcasting feel woefully inadequate when they think of what is involved. Actually, most ministers with a little common sense and some sound training can equip themselves for a useful role in broadcasting. Most will discover programs that suit their natural aptitudes as they progress and prepare. By working in close conjunction with a radio or television station, they may be able to present something that would be acceptable to the station and valuable to the church.

To aid in the training of future ministers, departments of communication have been established at many of our colleges. However, not all trainees take advantage of the courses offered. Some prepared for the ministry before these facilities were available. Working with the union and local conference radio-television departments, the General Conference department conducts broadcasters' workshops for local pastors.

DECEMBER, 1967

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 Mellor, C. M.—Working With Com-mittees and Groups—Aug.
 Metcalf, H. E.—The Magic of Tele-phone Evangelizing America's Largest City?—June.
 Mills, M. L.—125,000 Baptisms—June.
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 Mills, O. J.—Tyranny's Last Stand— April: May; June; July; Aug.; Sept.
 Mitchell, D. A., Sr.—Is the Medical Work the Right Arm?—Sept.
 Mitteider, K. J.—Working for For-mer Adventists—Nov.
 Mozar, H. N.—Concepts of Mental Health—March, April; May; Hin-drances to Mental Health—July.
 Murdoch, W. G. C.—Worldwide Re-vival and Evangelism—June.
 Murrill, W. L.—The Challenge of Buddhism—Jan.

- Naden, L. C.—Involvement of Every Worker, Member, and Department of the Church—June. Nelson, W. K.—Counterpoint of Duty and Desire, The—Feb.; Wanted: Some Yes and Know Answers!— April; "The Only Thing I Want to Be"—May.

Nembhard, M. G.—A Church Every Half Mile—Oct. Nixon, R. W.—On the Air—March.

Olson, H. O .- Vital Subjects Omitted -Dec.

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- Paul, P.—Degrees a Must!—Aug. Pease, N. F.—Varieties of English Preaching—May; The Minister a Leader of Worship—Sept. Pedlar, M. L.—Is Rome Changing?—
- Ian.

- Jan.
 Peterson, A. M.—Jerusalem and the Jews-Sept.
 Phillips, F.—'We Had to Fight to Be Here''-Jan.; Feb.
 Pierson, Mrs. R. H.—Our Part in a Finished Work—Feb.
 Pierson, R. H.—Dear Fellow Workers (letter)-March; "Lord, Slow Me Down"-April; Needed-Fire Inside!
 Down; "April; Needed-Fire Inside!
 Day; Today Is the Day! You and I Are the Men!-June; The Challenge of a Finished Work-Aue; Sept.; Lessons in Letter Writing We May Learn From Paul-Nov.
 Powers, C. L.—100,000 Baptisms by June, 1970-June.

R

- Read, W. E.—Daniel 8:14 and the Cleansing of the Sanctuary—March; April; May; July; Texts Illuminated —Oct.

- A. A. J. Sky, J. Sky, V. Sky, J. Sky, J.
- -Dec. Richards, H. M. S., Jr.-Tips to Fish-ermen"-Oct. ermen"—Oct. Ritchie, I.—There Have to Be Six— March.
- March. Ritland, R. M.—Crusader for Creation —Aug.; The Weightier Matters— Sept.; Oct. Roberts, E.—"We Had to Fight to Be Here"—Jan.; Feb. Rogerson, G.—"What Happened to Elijah?"—July. Runyon, R. Preacher's Progress— Sept.; Oct.; Nov.; Dec.

- Schwantes, S. J.—A Survey of Old Testament Introduction—April. Scragg, W. R. L.—Radio-Television Secretaries Pledge Follow-upp—Aug.; Radio and TV—God-given Means for the Task—Dec. Seton, B. E.—How Do You Study?— Aug.; Sept. Shain, M. C.—Overpaid—May. Shewmake, C. J.—Is It Possible to Live on a Minister's Salary?—Sept. Shuler, J. L.—How I Present the Sab-bath—March.

- Spalding, A. W .- Brothers of the King -Jan.
- Spaining, A. w.—Drounes of the King —Jan.
 Spander, J. R.—Autumn Council Im-pressions—Jan.: Old and New Evan-gelism—Feb.; The Theory of Rele-vancy—April; Inspector of Fishponds —April; Minute Vacations—June; Living Liquid—July; The Real Story of Inside South America—July; *Spiritual* Seismographs July; Victory in Egypt—Aug.; 14 Lonely Years and Ingathering—Sept.; How to Detect Counterfeits—Sept.; Fixity and Free-dom—Oct.; Adventurers With God— Oct.; Catastrophe of Cyphers—Oct.; The President and Public Evangelism —Nov.; Please Give a Devotion for -Nov.; Please Give a Devotion for Young People-Nov.; Adventists and Infant Baptism-Dec. Suhrie, G. B., or Souls?-Feb.

T

Tarr, E. W.—Public Relations and Adventism—July.
Thwaites, T. H.—Sunset Hour—Jan.
Townend, M. G.—It Is Written in Australia—Dec.
Tuland, C. G.—Understanding Isaiah 7:14—Oct.
Turner, H. R.—Suitably Elegant—Oct.

U

- Ulloth, B.--The Pastor's Psalm---March. Unruh, T. E.--Stewardship Motivation
- -March

Van Dyke, H.—Only Then Can You Keep Christmas—Dec. Vangioni, F. V.—Recovering the Apos-tolic Dynamic—June; July.

- W Walters, J.—A Plan That Works—Jan. Walther, D.—*The Council, Reform, and Reunion*—Feb. Watts, D. R.—107 Baptized From Vil-lage of 500—Aug. Webster, F. C.—Triple the Member-ship—June. White, E. G.—Thoughts for the New Year—Jan.; The Lord Is Soon Com-ing—Feb.; Cover Picture—May; A Solemn Appeal to Ministers—May; Love and Confidence Among Breth-ren—July; The Contrast—Aug. Whiting, A. S.—Medical Evangelism in Developing Countries Aug.; Ford V-8 Evangelism—Dec. Wilcox, R. A.—A Thousand New Churches—June. Williams, R. C.—''He Behaved Him-self Wisely'-Oct. Wilson, N. C.—100,000 Baptisms for North America—June.

Youngs, D.—What Elijah?—Feb. Happened to

Is Evangelism Too Expensive?

(Continued from page 10)

that many think it to be. Public evangelism does win souls. Yes, let's face it, evangelism does cost a bit, but it pays far more!

Is evangelism too expensive? I say NO! And, my friend, I can tell you of 391 persons who would agree with me one hundred per cent. May I make that 392? I believe

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my conference president would agree with me too. Would you please bear with me a moment longer while I add just one more to the list? The Lord Jesus Christ. I'm sure that He who gave His all would agree. When just one of these devout ones lays his crown at the feet of Jesus in His kingdom, I'm sure that all heaven will agree it was worth it all; that truly evangelism is not too expensive.



TO THE POINT

FROM the Religious News Serv-

ice we glean the following gem: "New York State's Constitutional Convention, struggling to mount a drive for adjournment, reacted with appreciative chuckles to the prayer opening a recent session. Dr. Donald J. Curran, S.J., a faculty member of Canisius College, Buffalo, who also serves as convention staff aide, prayed, 'Almighty God, the time has passed for long speeches. The time has passed for rich oratory, and please, dear God, help us to get to the heart of the matter and help us to get there fast. As we try to be brief, let us recall what You said in the fifth chapter of Matthew's Gospel, and I quote, "Let your speech be yes when you mean yes and no when you mean no. Whatever is in excess of this is due to the evil in the world."' The minister continued his prayer. 'That's a good quote, dear God. I shall try to set an example by stopping right here. Amen.'

It is a fact that in religious services brevity is not always a virtue, but even seldom may it be said that protracted prayers and sermons add to the spiritual effectiveness of a given service. It is to be lamented that in some quarters there are those who would compress the work of the Spirit between the two hands of the clock. It is understandable under the circumstances just what makes them "tick."

Of even less effectiveness is that man of God who regards every opportunity to preach as an occasion for the delivery of the "full gospel." In this he "wears out the saints of the most High." Perhaps Dr. Curran was a bit facetious in addressing the great Creator. There is some suggestion of humor in his prayer, which may in a real sense violate the ethics of sober communion between man and his Maker. We must, nevertheless, applaud his point: to wit, that God might "help us to get to the heart of the matter and help us to get there fast."

ADVENTISTS AND INFANT BAPTISM

STATISTICS reveal that the Southern Baptists, who, according to policy, be-

E. E. C.

lieve in baptizing only those who know and understand what it means to be a follower of Christ, are pushing the baptismal age to a new low. Figures indicate that 1,146 children five years old and younger were baptized into the Southern Baptist churches last year. A grand total of 174,383 young people twelve years old and younger were baptized into the church.

As far as I know Adventists have no statistics to show how we stand in this matter. If we went by complaints, there is definite indication that the trend of our church is going in the same direction as the Southern Baptists. I am confident that we have not come to the five-years-or-under age level, nor should we attempt to. Nor should we hold out for a certain age, such as twelve years.

Nothing we can say here will settle this dispute. We can only appeal to our world ministry to do everything possible to adequately indoctrinate baptismal candidates. But over and above adequate indoctrination is the spiritual sensitivity on the part of the minister to ascertain whether or not the individual has a living connection with Christ. It is quite possible to baptize adults who know not Christ personally. When we do, I wonder what is the difference between this and infant baptism?

Certainly the church wants to grow, but all growth is not necessarily good growth. A cancer grows, but it is a deadly growth. If an inordinate desire for statistical achievements replaces a deep love for souls, there is great possibility of packing the pews with baptized individuals whose spiritual experience is weak or nil. The church lists may bulge with names, but spirituality is on starvation rations.

A negative, pessimistic, extremely cautious spirit is not the answer. Rather, a thorough work must be done by those whose hearts are filled with love and concern. Then spiritual growth and statistical growth will not be enemies, but colaborers.

J. R. S

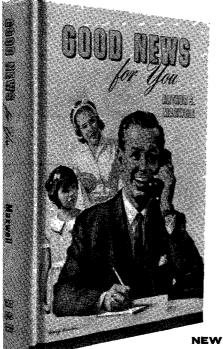
Conference of Healing Ministry Warned of "Impersonalization"

Medical science's ability to solve specific problems of diseases does "not necessarily create health and wholeness," participants in an international conference on the healing ministry were told in Tübingen, Germany. James C. McGilvray, director of the Christian Medical Council of the National Council of Churches (U.S.A.), said that as scientific knowledge and technological advances were made in medicine, a growing "impersonalization" resulted. "This impersonalization has gone so far," he said, "that one doctor has jokingly claimed that 'we can cure anybody today without even knowing his name." Physicians, theologians, and medical administrators from ten nations attended the conference, which was jointly sponsored by the World Council of Churches and the Lutheran World Federation. Mr. McGilvray said that health and wholeness are produced by "a wisdom which transcends a specialized knowledge of remedies and treatments." He described such wisdom as one "which not only reckons with the social and environmental factors and biological necessities to which man may adapt himself, but also takes into account the values and goals which man sets for himself."-Religious News Service.

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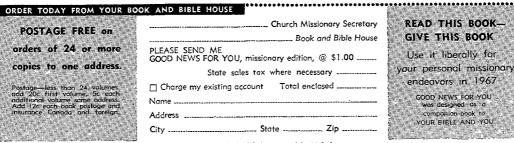
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