

The

MINISTRY

AUGUST

1968



Words to Ministers - Page 3

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Words to Ministers*

ELLEN G. WHITE

AND the angel that talked with me," writes Zechariah, "came again, and waked me as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and, behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

These heavenly messengers empty the golden oil out of themselves, that the light may be given to the earnest searcher for truth. "Not by might, nor by power, but

by my Spirit, saith the Lord of Hosts." "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

Unused Books

Many of those whom the Lord has called to do a work for him in the ministry are loaded down with an accumulation of books. Buying books becomes with some a passion. Often these books lie on the bookshelves, scarcely touched. Some are read; but if the time that is occupied in studying these books were devoted to earnest prayer, if ministers would link their souls with the divine Teacher, and search the Scriptures, hungering and thirsting for the knowledge which comes direct from the inexhaustible Fountain, they would be greatly blessed.

Those who depend wholly upon God do not need expensive libraries in order to gain an insight into the Scriptures. Many expensive books are not essential; and those who study these books to the neglect of the Bible are in danger of becoming confused in their ideas. . . . God has given us an aid, His Holy Word, and this is entirely safe; it may be depended on. The

* A few excerpts from this article are printed in *The SDA Bible Commentary*, Vol. 5, pp. 1147, 1148.

shepherds of the flock of God, who read and study the one trustworthy Book, and pray for information from it, will find the heavenly messengers right at hand, ready to empty from themselves the golden oil.

Long Sermons Lose Half Their Force

A minister's discourse should be short. If a discourse is long, it loses half its force. He who teaches the Word of God should cultivate his powers of speech, that the sacred themes upon which he dwells may be presented in the very best manner, that the precious golden oil may cause his lamp to reflect clear and distinct rays. The truth should lose none of its power and attractive loveliness because of the channel through which it is communicated. We should seek to cultivate the purest, highest, noblest qualifications, that we may rightly represent the sacred, holy character of the work and cause of God.

Strange Fire

"Be ye clean, that bear the vessels of the Lord." "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. And Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." The Lord gave all Israel a necessary lesson. It would be well for all to read and ponder over the words contained in the tenth chapter of Leviticus. Is it not of sufficient consequence for us to take heed what we do when we are in God's service? But are not these things forgotten? Is not a careless view taken of the Word of God? Is not strange fire, which the Lord has commanded shall not be used, put upon the censers, and mingled with the incense which is offered before God?

He who holds forth the Word of life is not to allow too many burdens to crowd upon him. He must take time to study the Word of God and to search his own heart. If he closely examines his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God. The diligent, humble teacher, seeking by earnest prayer and study for the truth as it is in Jesus, will most assuredly be re-

warded. He seeks for help, not from the ideas of human writers, but from the very Fountain of wisdom and knowledge; and the Holy Spirit's office work is to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect rays, bringing to light the purposes of God in truths of a higher order. Under the guidance of the holy intelligences, the searcher of the Scriptures understands the truth of divine revelation. What a privilege is this!

Wisdom Alone Does Not Spell Success

The understanding of the Bible is the only means by which we can hope to sow the seeds of truth in the hearts of others. We do not realize sufficiently the need of the Word of God in the ministration of the gospel. It is not by the might or the power of the human agent that truth is impressed upon minds, "but by my Spirit, saith the Lord of Hosts." The peculiar temperament and knowledge and wisdom of the one who preaches the Word cannot make his work successful. Paul may plant, and Apollos water, but God gives the increase. He who

Is it not a fact that those who possess the most aids, in the way of theological works, are the least prepared to hold forth to others the Word of life?

works for God must exalt the Word of the living God. Christ must be exalted as the crucified Saviour.

By the ministration of the Word in private families and in the church, truth is to be made known. This is the Lord's appointed agency, by which His dealings are to be kept fresh from generation to generation. Much should be made of the ministration of the Word. When the services of the Lord's house are looked upon as the instrumentality through which the Holy Spirit operates by the Word, a power higher than human power works, and the services are made of extraordinary power,

not because of the great efficiency of the speaker, but because of the might and power of God.

The teacher of the truth should advance in knowledge, growing in grace and in Christian experience, cultivating habits and practices which will do honor to God and to His Word. He should show others how to make a practical application of the Word. Every advance we make in sanctified ability, in varied studies, will help us to understand the Word of God; and the study of the Scriptures helps us in the study of the other branches essential in education. After the first acquaintance with the Bible, the interest of the earnest seeker grows rapidly. The discipline gained by a regular study of the Word of God enables him to see a freshness and beauty in truth that he never before discerned. Reference to texts, when speaking, becomes natural and easy to a Bible student.

Forget the Wrappings

Above everything else, it is essential for the teacher of the Word of God to seek most earnestly to possess himself of the internal evidence of the Scriptures. He who would be blessed with this evidence must search the Scriptures for himself. As he learns the lessons given by Christ, and compares scripture with scripture, to see whether he himself bears its credentials, he will obtain a knowledge of God's Word, and the truth will write itself on his soul.

The truth is the truth. It is not to be wrapped up in beautiful adornings, that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The Word is a two-edged sword, that cuts both ways. It does not tread as with soft, slippers feet.

Caught the Malaria

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the Sacred Word prayerfully for your own soul's benefit. When you hear the word of

the living preacher, if he has a living connection with God, you will find that the Spirit and the Word agree.

Biography a Blessing

The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old Testament scriptures. This unchangeableness of God should be clearly seen; the similarity of His dealings with His people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats His past dealings. He has given us a record of His dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrongdoers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages is bequeathed to us.

It is time well employed to search the Scriptures; "for in them ye think ye have eternal life." And Jesus declares, "They are they which testify of me." By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God-fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from His Word; for the heavenly Instructor is close by their side. He who obtains his qualification for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness.—In *Review and Herald*, April 20, 1897, pp. 457, 458.



EDITORIAL

TIME of CHANGE

A WORKER of ours returning from overseas after a few years took note of the shocking changes that had taken place during his absence. Washington, D.C., was his home—but how different the capital city of 1968 from that which he had known.

Yes, changes — frightening changes — have overtaken us as a storm in the night. The old ship of state and all its crew seem destined to go down with the tempest.

Just this morning (June 5) the nation awoke to the news of another tragedy, this time the attempted assassination of Senator Robert Kennedy, which resulted in his death the next morning. Again people stare at one another in stark bewilderment. It seems too much like a long nightmare. Is this really America? Has our nation come to this?

Last night the bus drivers of our capital city voted to go back to driving their buses at night, with the understanding that they would not be required to carry with them any more than ten dollars in cash. Passengers would use scrip instead of money. This, after a brutal murder of one of their number, and the robbery of others during a single night—223 robberies in less than five months.

A few days ago one of our beloved doctors who had devoted more than fifty years of his life bringing care and comfort to one of the very needy areas of Washington was attacked while making an evening house call—something he had done often. He was knocked down, beaten, stamped upon, and left for dead. Later, on his recovery bed, he whispered that he had probably helped to bring at least some of the offending teenagers into the world.

Unfortunately, this situation is not confined to Washington, D.C. Little wonder

that a recent Gallop poll reported that, but for the Vietnam war, the most important problem facing the United States today is crime and lawlessness.

An awareness of these conditions led me to read again the messages of the Old Testament prophets who spoke during the terrible declining years of ancient Israel. After noting the Authorized Version, I read from *Living Prophecies*,* by Kenneth N. Taylor. How relevant the words. Listen to Hosea, "No one can even live in Samaria without being a liar, thief and bandit" (chap. 7:1). Amos, too, speaks to us today, "The alarm has sounded—listen and fear! For I, the Lord, am sending disaster into your land" (chap. 3:6). Verse 7 continues, "But always, first of all, I warn you through My prophets. This I now have done."

Today, as on the eve of Israel's history, the judgments are in the land, and from the prophets we can discern their meaning. From the rubble of ruin and riot, the words ring out, "Prepare to meet your God in judgment, O Israel" (Amos 4:12).

During these days of accelerated change, there is one greater and far more important change long overdue. That is the change that must take possession of the people who are to be ready for the final judgment day and the coming of the Lord. Surely it is time to seek the Lord! As Hosea puts it, "Oh that we might know the Lord! Let us press on to know Him, and He will respond to us as surely as the coming of dawn or the rain of early spring" (Hosea 6:3).

Today the Lord speaks to the hearts of our people. "Oh, how can I give you up, My Ephraim? How can I let you go? . . . How I long to help you!" (Hosea 11:8).

God's last hour has come. The end is crumbling in upon us. "Oh priests, robe yourselves in sackcloth. Oh ministers of my God, lie all night before the altar, weeping. . . . Announce a fast; call a solemn meeting. Gather the elders and all the people into the temple of the Lord your God, and weep before Him there. Alas, this terrible day of punishment is on the way. De-

struction from the Almighty is almost here" (Joel 1:13-15). "Turn to Me now, while there is time. Give Me all your hearts. Come with fasting, weeping, mourning. . . . Return to the Lord your God, for He is gracious and merciful" (chap. 2:12, 13).

O. M. B.

* The Bible texts in this article are from *Living Prophecies*, by Kenneth N. Taylor. Tyndale House Publishers.

On the Gaza Road

J. L. SHULER

Bible Lecturer, Loma Linda, California

IT HAPPENED one day on the Gaza road southwest of Jerusalem—the dialog of Philip with the treasurer of Ethiopia as they sat together in the seat of his moving chariot. This is a most striking illustration of the supreme need for and God-appointed place of the Bible instructor in His work of saving souls.

The treasurer was searching for the truth from the right source—the Holy Scriptures. When people do this, the question comes inevitably, "Understandest thou what thou readest?" It may be directed to him by one who is with him. But in nearly all cases it arises inwardly in his soul out of his longing for truth.

The response, expressed or unexpressed, is "How can I, except some man should guide me?" How true this is! There are thousands of people today who have read the Bible through a number of times and yet have never discovered the present truth. How necessary it is for the one who longs for truth to be brought in contact with one who has the truth! This is the underlying theme of the book of Acts.

It is right here where the Bible instructor is not only God's helping hand for unfolding the fuller, needed knowledge of truth but also the tactful hand for leading into obedience to the truth. What if there had been no Bible instructor on the Gaza road that day? That soul would have been deprived of the immediate joy of salvation. Many in his country with whom he doubtless shared his faith would have remained in darkness for a time.

There are many everywhere today in the same situation as this treasurer was when the Bible instructor met him. "There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. . . . Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

But where are the Bible instructors to gather them in? The harvest is truly great but the Bible instructors are few. They are getting fewer at the very time when their numbers should be increasing more and

more as we near the end. We have been instructed by the Lord's messenger that the work of opening the Bible to needy souls should occupy more and more of our time as we near the end, not less and less as per the 1968 trend.

What is the remedy? How can we help more young women and young men to become Bible instructors? Every pastor ought to be alert to encourage likely young people to prepare to enter this important line of endeavor.

"If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth."—*Evangelism*, pp. 471, 472.

Ellen G. White and Setting Up of Funds

Ellen G. White was ready to do more than to make an appeal for more Bible instructors. She put up money to furnish the wherewithal to pay for more. "I wish to create a fund for the payment of these devoted women who are the most useful workers in giving Bible readings."—*Ibid.*, p. 477.

She stressed the need for more Bible instructors again and again. "They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach."—*Ibid.*, pp. 464, 465.

"There is a great work for women to do in the cause of present truth. Through the exercise of womanly tact and a wise use of their knowledge of Bible truth, they can remove difficulties that our brethren cannot meet."—*Ibid.*, p. 491.

How often I have seen this happen! There are also interested women in homes where no man ought to go. A lady Bible instructor is a must.

When I was union evangelist for the Southern Union and the financial situation permitted only one additional worker on the team to be supported by the union, I chose a first-class Bible instructor as the other member of the team. Many will say, "Poor judgment on your part." But I know this choice paid off well in the end results.

All evangelistic teams in the conferences ought to have a regular Bible instructor in every campaign. If there was this type of demand, more would be ready to give themselves to it. We say, "The call of the hour has always been met by the coming of

the man." The same will be true for women Bible instructors.

Nothing Can Take Their Place

But Bible instructors should not be thought of merely in terms of our sincere women. Young men should be encouraged to make it their lifework.

We have been blessed with a number of good Bible correspondence courses. They have done an inestimable work in helping to win souls all over the world. I had the privilege of writing the first Bible course ever used in evangelism—The Home Bible Course, in 1937. But all these Bible courses cannot take the place of or fill the need for the tactful hand of the Bible instructor at the right time for leading interested ones into obedience to the truth.

You can shake apples off the tree in a short time but when we buy apples, we prefer those that are hand-picked. So it is with the hand-picked fruit of the Bible instructor.

"This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done."—*Ibid.*, p. 431.

Some who served in the capacity of Bible instructors have been used of God to prepare a front-line evangelist for large results in souls. Apollos, an eloquent man, mighty in the Scriptures, came to Ephesus. He taught diligently the things of the Lord, knowing only the baptism of John. This was good so far as it went, but it did not go far enough for that day.

Then a husband-and-wife team of personal workers—Aquila and Priscilla—"took him unto them, and expounded unto him the way of God more perfectly." The result? "He mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ" (Acts 18: 24-28). Let none take a twelve-inch ruler to measure the work and potential possibilities of the Bible instructor. May God give us many more of them.

Mormon Church Buys Radio Station

The Mormon Church has recently purchased its seventh radio station, KBIG in Hollywood, California. The Mormon Church owns stations also in Salt Lake City; Seattle; New York City; Kansas City, Missouri; Boise, Idaho; and in Idaho Falls.

D. W. MCKAY

THE MINISTRY

Using the Sidetracks



LOUIS B. REYNOLDS

*Associate Secretary, Sabbath School Department
General Conference*

I HAVE a profound respect for the man in the signal tower. He stands at a focal point. He is a manager. His eye on the track, and his hand on the lever, and his mind ever fixed on his task, he directs the traffic of a nation, and guides innumerable lives to their appointed destination. He throws over a steel arm, and far off along the shining parallels a signal falls—the switch of the siding is open. Along comes an accommodation train, and slips into its appointed stall. Another pull on the lever, and the signal flies horizontal. The accommodation train is locked safely in. The main track is unimpeded. Off in the distance there is a rapidly lengthening line of smoke. It becomes a rumble, then a roar, then the express thunders by. The engineer, for all his sharp lookout, is not worrying. He has the Diesel going full blast. He is racing the wind. He knows that the accommodation train is on the siding, and the way is clear. He has confidence in timetables, and the block system, and the man in the tower. Now the switch can be opened by another turn of the wrist. Now the accommodation train can creep out of its stall and go ploddingly on its way, sure that when it is time for an-

other express train there will be another signal tower, and another prompt hand on the lever, and another siding. Thus the business of the world gets done.

But not all of it—no, alas! not all.

For there are workers not a few who know nothing about sidings and switches. Their tasks move one at a time along a single track. Every job must go through to the terminus, and telegraph its safe arrival before another job is started. That is being thorough. And all jobs must go the same number of miles an hour. That is being methodical.

My brethren, the railroad philosophy is this: Not everything is of equal importance. It is sometimes well to put things off. And if a man is to follow through with the most important matters, he can only do it by shifting to one side, temporarily, the matters of less importance. The best workers have a stern sense of proportion. Some tasks run express; others are accommodation tasks, and they grow acquainted with the sidetracks.

To the siding with the avocation, leaving the main track for the vocation. The siding for leisure and recreation, the main

(Continued on page 11)



Five hundred ministers gathered beneath a banner and pledged to carry the gospel to the ends of Southern Asia.

Five Hundred Attend Ministerial Council in Southern Asia*

W. H. MATTISON

Ministerial and Radio-TV

FIVE hundred delegates from all parts of the Southern Asia Division gathered for a ministerial council at Poona from December 8 to 11, 1967. In 1915 the whole membership of the division was not half the number of delegates and friends who gathered for this council.

G. R. Thompson, of the Far Eastern Academy, guest speaker on Friday evening, December 8, opened his talk with the question: "How Do You Make People Believe?" The necessity of having our lives filled with the Holy Spirit was the burden of his messages to the pastors and evangelists gathered for the three-day council, which had for its theme—"Blaze Abroad the Good News."

Panels were conducted on layman par-

ticipation in evangelism; soul winning in all activities of the church; every-minister evangelism; value of the Palestine tour (which thirty ministers took in 1967 from the Southern Asia Division) and approach to persons of differing backgrounds.

Probably the greatest recommendation voted by the session was that on every-minister evangelism.

Voted: "To urge every church administrator and departmental secretary throughout the division to participate in at least one public evangelistic campaign during 1968."

Following the council the quadrennial

* This report may seem a little outdated. But as it has some interesting points and information we thought our readers would be interested.

Council Sabbath school class being taught by H. B. Trim.



G. R. Thompson responding to the traditional garland welcome of Southern Asia while W. H. Mattison looks on. F. J. Crump, pastor of Spicer College church, in the background.

session met, at the close of which all in attendance took the following pledge:

"With a deep conviction that it is long past time for God's people to arise as one person, and enter the fields of all Southern Asia, which are ripe for harvest, I accept anew the commitment demanded of me as a member of God's remnant church and resolve by His grace that I will daily dedicate my life to reach out in love for lost souls through my personal witness and by enlisting my fellow believers to join me in blazing the good news and thus hasten His glorious return."

We expect 1968 to be the greatest year for evangelism Southern Asia has ever seen. The goal for souls in 1967 was reached with a baptism of 3,933, and in 1968 we believe that again the goal of 4,200 will be reached and exceeded.

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Using the Sidetracks

(Continued from page 9)

track for those things that leisure and recreation are healthfully to promote. The siding for temporal things, the main track for eternal things. The siding for those things relating to self, the main track for helpfulness to others. The siding for the newspaper, the main track for the Bible. The siding for self-appointed tasks, the main track for what you have agreed to do. The siding for indeterminate work, the main track for the duty of the day.

And don't worry about your sidings, though every one of them is full of cars, and every car is full of passengers or freight. Learn to bear them all quietly in mind. Learn to come serenely back to them. Understand how many sidings you have, and don't start more accommodation trains than they will accommodate. And ever hold up before you as a model that Man in the "signal tower," with His alert eye and His hand on the lever, and His sense of the supremacy of expresses.



Pavement of Herod's Time Unearthed in Israel

The pavement laid at the time of Herod at the foot of the southern wall of the Temple has been uncovered in Jerusalem after three months of digging by an English woman archeologist. The Herodian pavement, consisting of huge whitish stones, had apparently suffered badly during the destruction of the Temple by Titus, the Roman general, in A.D. 70. Sylvia Nisbet, who uncovered the pavement, is a member of the Archeological Expedition of the Hebrew University and Israel Exploration Society.

RNS

Preparation for the Campaign

H. L. CLEVELAND

Pastor, Cleveland, Ohio

The Preparation of the Pastor-Evangelist

THE nature of the full-time pastor's work prevents him from living with public evangelism on a year-round basis. I therefore suggest that he may find it necessary to dust off and tune up his evangelistic talents for the big thrust. I would suggest that a pastor may find it necessary to climb out of the pastoral shell (if such exists) and fulfill the advice of the apostle and become all things to save *some*.

To the evangelist the following suggestions are purely elementary, perhaps even unnecessary, but the pastor may find them helpful. Read the book *Evangelism* through! Begin a series of personal weekly fasts, praying for the burden, the vision, the workers, the budget, the location, the churches involved. Weeks before the campaign begins, arrange to place most of the pastoral responsibilities on your elders or assistant pastor (if you are so blessed) and concentrate on 'becoming' the evangelist. There must be a shifting of your mental gears.

Where possible the evangelist should get away (before the campaign begins) for one

or two weeks to rest, to clear his mind of pastoral tensions, to plead for power, to catch a fresh vision, and to become "all things." Three weeks before the campaign begins he might arrange for his assistant pastor, elder, or guests to preach at the Sabbath services. This will give the saints a rest from his voice, and on opening night they may even be glad to hear it again.

Talk faith! Don't be afraid to make a public commitment of what you want the Lord to do. He seldom disappoints a committed man!

Study the area to be worked. Know the people! A preacher who neglects this may find himself preaching to the wrong town!

Study your materials! Revise old sermons! Devise fresh approaches.

Know the seven secrets to evangelistic success. Believe me, these are all I know: (1) Perfect faith and trust in Christ; (2) sincere fasting and prayer; (3) full consecration and total surrender; (4) purification of the preacher's motives; (5) humility of heart; (6) organization and planning; (7) hard work. God must be able to trust us with success.

Set a goal! Since God promises numbers, and heaven will be made up of numbers, ask for numbers. The more you "get" the more you'll "keep" when the "Sifter" completes his work.

Establish an objective. Besides warning the lost and making disciples, our campaigns *should* be more than just an "effort." It is my opinion in these days of "our organizational glory" that we should seek to establish monuments to the work, strengthening old congregations, establishing new ones, creating bases for our specialized services, to mention a few.

Spiritual Preparation of the Membership

Eight weeks prior to the opening day we launch the campaign for souls. This is done at the eleven o'clock hour. A special pastoral letter announcing this big day is sent out to every family, urging their attendance. I preach a deeply spiritual message on that day, such as, "If Thou Would'st Believe, Thou Would'st See the Glory of God;" "Launch Out Into the Deep;" "Can Almighty God Be Limited?" et cetera.

A season of prayer is held after the message. Three or four persons, previously contacted, make fervent petitions to Heaven.

(Continued on page 14)

Securing and Holding an Audience

I. "God is not pleased with your large outlay of means to advertise your meetings, and by the display made in other features of your work."—*Evangelism*, p. 127.

A. We have found that radio, television, and newspaper ads, as well as handbills, bring very few to the meetings today.

B. Certain classes cannot be reached by efforts: "In large cities there are certain classes that cannot be reached by public meetings. . . . Diligent, personal effort must be put forth in their behalf."—*Ibid.*, p. 433.

C. The only way we can get and hold a crowd is through our laity.

II. Our Precampaign Organization.

A. Organizing the church.

1. Simplicity is essential.

2. Often pastors have been moved just prior to campaigns, thus the entire organization is built upon the laity. Pastor acts only as adviser.

B. Sabbath, during eleven o'clock service the day of organization, the sermon preached, the burden being, "A Finished Work and the Second Coming of Christ."

In the sermon an altar call is made, requesting only those who are willing to do purposeful work to respond to the call.

C. Church is asked to return for organization meeting that Sabbath afternoon.

III. Sabbath Afternoon Service.

Share with them some of the Spirit of Prophecy counsel, assuring them that a finished work can be ours.

1. Find out how many present are converts to the message.

2. Ask what won them. Most will say they were "loved" into the message by someone.

IV. Fine Points of Organization.

A. Three men are chosen by the congregation as spiritual leaders.

1. *The* spiritual leader is determined.

2. Teams are chosen. Teams consist of either two men or two women working together.

3. It is the responsibility of the leaders to divide the territory,

K. J. MITTLEIDER

*Ministerial Association Secretary
North Pacific Union Conference*

starting nearest the spot where the meetings are to be held.

4. The object: each team to work in its area until four Bible studies are started. They are to maintain four studies until the series begins.

B. How they work the area and start Bible studies.

1. First week cover only one city block. Use the "Survey Sheet" (see example).

2. Leave one of the brochures entitled, "The Colossal City in Space." This explains the Bible program in detail, emphasizing the lessons rather than the free Bible.

C. Call-back is made the next week as outlined in the brochure.

1. A sample of what they say the second week is here supplied.

Example:

"Here we are again. You've read the brochure we left last week about the gift Bible and

(Continued on page 16)

Preparation for the Campaign

(Continued from page 12)

Mimeographed copies containing the following items are then distributed to each worshiper:

1. Theme song for the campaign.
2. The schedule for the days of prayer and fasting. (Three are planned.)
3. The schedule of midnight prayer meetings. (There are three.)
4. The schedule of all-night prayer meetings. (One is planned.)
5. The schedule of communion services (two).
6. Times for the daily prayer chain.
7. The members' conduct during the campaign.
8. List of things for which to pray.
9. A personal spiritual commitment slip is provided, and when signed it should be dropped into the basket.
10. The member's personal prayer list is provided also. We request that he fill in the names of twenty people he wants to see baptized in this campaign. He hangs this at his favorite prayer spot in his home and prays for this list of people during his private devotions. He pledges his full energies to the salvation of these twenty in this campaign.

11. A list of quotations from the Spirit of Prophecy setting forth the role and responsibility of the laity in our city efforts. (*Evangelism*, pp. 110-115, has many good gems.)

A six-week Bible instructors' training class is begun to train the volunteer workers in our congregation. We keep these classes small (twelve to twenty). We use Louise C. Kleuser's book *The Bible Instructor* as our textbook.

Where feasible, preceding our long campaigns, a seven-day revival is held.

Organizational Preparation

Two weeks after the spiritual launching comes our organizational launching. A highly inspirational message is preached. Suggested themes: "The People Had a Mind to Work," "The Religion of the Ants," "His Truth Is Marching On," et cetera.

The atmosphere is charged with excitement and expectancy. Like soldiers arming for battle, we pause to group our forces. What a day to be alive and working for Jehovah's kingdom!

The theme song is sung. We then pass out covenant sheet Number one. On this first sheet are listed the essential committees. While I don't tell the congregation this, we seek to involve the bulk of the members in this first covenant.

The following is a listing of the committees, with a brief word about their function:

1. *Handbill committee* (150 members).
Divide territory into areas.
Prepare detailed map for leaders of each area.
Appoint leaders for areas.
Ask each worker to commit two hours weekly for ten weeks.
Each group sets a goal for souls.

These practical messages by Elders H. L. Cleveland and K. J. Mittleider were among those presented at the Ministerial Association Evangelistic Council held at Camp Berkshire, New York, May 14-18. Others will appear in future issues of *The Ministry*.

2. *Telephone committee* (cheapest good advertisement available).
Territory divided into areas.
Leaders assigned each area.
List of names and telephone numbers provided each group.
Each member assigned fifty names and numbers.
Prepared messages provided each caller.
Calling time: Saturday afternoon and Sunday morning.
3. *Car pools*. Members are asked to dedicate cars in transporting members and friends to meetings nightly.
4. *Sabbath dinner committee*. The church auxiliaries rotate each Sabbath in providing food for the workers, thus freeing workers from having to prepare Sabbath meals.

5. *Nursery workers.* Nursery care is provided for mothers attending meetings. A special tent or rooms are provided for this care. Children from eighteen months through eight years are cared for here.
6. *Watchmen.* Three to five men designated to police grounds at close of services through till morning. Each is equipped with walkie-talkie and riot helmet.
7. *Police.* Deacons police grounds, keep order during services.
8. *Ushers.* Regular boards of the church serve Sunday through Thursday. Special board of volunteers serves Friday and Sabbath in the tent.
9. *Bible instructors' transportation.* Cars are provided for Bible instructors (without cars) to do visitation. Workers provide gas.
10. *Volunteer Bible instructors.* Twelve to twenty select members are chosen and trained for six weeks to do Bible teaching on a voluntary basis.
11. *Mailing group.* Assist church secretary with mailing chores: weekly handbill cards, sermons, invitations, tickets, et cetera.
12. *Priority Visiting List.* Each member asked to supply at least ten prime interests for special labor—backsliders, Bible School interests, et cetera.
13. *Red Cross and First Aid committees.*
14. *Engineers.* Lights, P. A. system, machines, record library.
15. *Welfare activities.* Manned by Dorcas and Welfare departments. Clothing, food, counsel to underprivileged.
16. *Spiritual partners.* Follow up.
17. *Vacation Bible School.* Sponsored by Sabbath school departments. Operated as day camp in tent (three weeks).
18. *Custodian.* Tidies tents daily.
19. *Publicity.* Distribute placards to business establishments; place bumper stickers on cars. Attend to public service, news releases, news media; coordinate city agencies in co-op programs.

The involvement committees are listed briefly as follows without explanation:

Flowers and decorating, pew captains, workers' daily refreshments, baptism, health-lecture series, lyceum series, Christian fashion display, cooking demonstrations.

INTRODUCING

A New Ministerial Association Secretary



Royce D. Williams was elected to serve as ministerial secretary of the Far Eastern Division at the time of the last General Conference. He has been in the Far East since 1953. He first went to the Philippines, where he did pastoral and evangelistic work in the Mountain Province, an area where the work was just starting. Elder Williams has

spent nearly full time during these years in evangelistic and pastoral work. Before going to Singapore he served as ministerial and radio-TV secretary of the North Philippine Union Mission. He is a graduate of Union College and began his work as an intern in the Missouri Conference. After just two years in the field, he was called to overseas work.

Implementation

Leaders and assistant leaders are chosen for each committee from the lists submitted. The church secretarial staff makes up the list for each group. Mimeographed copies are made for each leader and assistant. Master copies are made for the pastor, assistant pastor, and associates. While the covenant sheets are being filled out, the organist plays softly or the choir sings. We usually allow five full minutes for the forms to be completed. Then the ushers collect them. Our second covenant sheet is then passed out. I call these the involvement committees. Realizing that with a large congregation it is impossible to get full cooperation in enlisting the membership in the "essentials," we pass out a second covenant sheet. These committees are used mainly for involvement, as I have not clearly ascertained their worth as relates to actual soul-winning results.

Five weeks before the opening, meetings are held with each group, defining their duties and admonishing them to faithfulness. Weekly meetings are held with leaders, reviewing their plans and making suggestions.

On the Sabbath before opening, when all regular workers come for consecration, the leaders of each committee accompany the regular workers to the altar. All members of all groups are requested to stand in their places for the consecration services. This recognition tends to impress the committee workers with the importance of their work.



Securing and Holding an Audience

(Continued from page 13)

free lessons that go with it. You've probably wondered what it looked like. Here it is. Now this set of lessons makes the Bible live. If you complete the 24 lessons, the Bible is yours. And, believe me, you'll find this a most enjoyable experience.

"Are you interested?" (If yes, explain lessons and leave two lessons and Bible. If no, say, "Perhaps you are too busy at the present time to consider it, but if you change your mind, the offer is still good any time." Give telephone evangelism card.)

"On this card you'll find a telephone number. Call any time, twenty-four hours a day, and leave your name and telephone number.

"Incidentally, if you have any teen-agers in the home, they are also welcome to take a Bible and set of lessons."

2. Here is where we find a Code-a-phone a great advantage in working an area.
 - a. A Code-a-phone card is left.
 - b. They are urged to listen daily for inspiration, and we have picked up Bible studies of some who, on the initial contact, said they were not interested.
- D. In our first experiment twenty-two city blocks were covered the first Sabbath. Fifty-two sets of lessons and Bibles were placed in those twenty-two blocks.

E. At the present time less than forty teams have more than two hundred Bible studies going.

1. Personal contact and "loving" these interests into the message mean far more than the lessons themselves.

2. So each team is instructed to let their interests correct their own lessons as they cover each point with them and make it apply to their own lives.

V. Organization Should Be Planned Well in Advance.

We put the organization into operation at least six months ahead of a campaign.

VI. How to Hold the Crowd Once the Campaign Starts.

A. "Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning, and led to resist light and evidence, we are to see from this that we are giving the testing message for this time. . . . We must also have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers." —*Ibid.*, p. 168.

1. People come to hear the spoken word.

2. Don't kill the meeting with commercials.

An outline of our program:

- a. 7:30 to 7:40, song service.

- b. 7:40 to 7:45, announcements —5 minutes allotted to this, opening night, only.

- c. 7:45 to 7:46, theme song.

- d. 7:46 to 7:47, prayer.

- e. 7:47 to 7:55, special feature of music and chalk artistry.

- f. 7:55 to 8:30, sermon.

- g. 8:30 to 8:35, gathering of the Bibles and receiving of the offering.

- h. 8:35 to 8:55, film.

B. Television has vitally affected all of our congregations.

1. People are used to having things move rapidly. This must be kept in mind during the series of meetings.

2. I discover if my sermon is from

(Sample)

(Front)

INTEREST SURVEY

Name

Street

City State Zip

1. Do you listen to religious broadcasts?
a. TV..... b. Radio c. Both
2. Do you have a favorite religious broadcast?
3. What church did your parents attend?
4. Are you active in attending the same church?
Yes No
5. If not, which church do you attend?
6. Is the Bible read regularly in your home?
7. Do you feel that you understand it?

(Back of front sheet)

My name is:

I live in

This is

He lives in

We're out in the interest of Bible study.
Would you mind answering three or four questions?

ASK QUESTIONS.

I know that you are busy, so I don't want to take any more of your time. We'd like to leave this brochure with you. It will explain in detail a Bible study program we're offering at no cost to you. We'll be back next week, after you've had a chance to look this over carefully.

.....

.....

.....

.....

.....

thirty to thirty-five minutes in length my congregation retains more of what was said.

VII. Be Conscious That We Are Living in an Ecumenical Age.

- A. We avoid speaking in a derogatory way of any church.
- B. We do not use any church names in the public sermon.
- C. Keeping every sermon Christ-cen-

tered will automatically cause the sermon to be kind, and nothing will be said that is harsh.

VIII. The Door to the Message and the Key to the Heart.

Health reform principles should be presented. "The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. . . . The principles of health reform are to be promulgated as a part of the work in these cities: . . . Let workers be selected who are qualified to teach the truth wisely in clear, simple lines."—*Ibid.*, p. 533.

1. We use a tobacco clinic in connection with every series.
2. I believe the only answer to our big-city evangelism is the medical work.
3. I'm glad that we have the guide in the Spirit of Prophecy writings of how to work these large cities.
4. As plans are laid with the Spirit of Prophecy writings as a guide, we will no longer try to get through a wall where there is no door.

Catholic Finances

The Vatican is exempt from paying taxes on the dividends of shares owned by the Catholic Church in Italy, reports *Parade* magazine. This has given rise to the question: How much is the Vatican worth? Because of traditional secrecy in such matters, it is doubtful if any single church functionary, even the Pope, has a complete picture of the financial situation. In 1929, when Mussolini and Pope Pius XI signed a concordat, the Italian state paid the Vatican \$100 million for the loss of its temporal power. Pope Pius XI entrusted this money to an Italian financial wizard, architect Bernardino Nogara. When Nogara died in 1958, the \$100 million was said to be worth \$500 million in U.S., Swiss, and British corporation stock. The Archbishop of New York, who has some of the best Wall Street advisers at his immediate summons, is said in Rome to be an excellent source of counsel on American investments.

Drive-in Church

A drive-in church has been built in an Italian town. Motorists can follow the services from inside their cars. No word, however, was given in the news release on how the collections are made.

It Happened in Port au Prince Haiti

BROTHER FORDHAM," said Elder R. S. Watts, "how would you like to go to Port au Prince, Haiti, for a series of evangelistic meetings?" Without giving it too much thought I said, "Yes."

A few weeks later during the Autumn Council, C. L. Powers, of the Inter-American Division, approached me with an earnest invitation to come. Later the Franco-Haitian Union Mission president, J. G. Fulfer, in his conversation, left me no escape route, so I agreed to venture into full-time evangelism after an absence of approximately twenty years. After agreeing to accept the assignment, I was haunted with fear and doubts: (1) You are not so young as you used to be; do you really think you can stand up under a ten-week campaign? (2) You have not been active for such a long time. You will have to do a great deal of studying and planning. (3) You will have a language barrier; you don't speak French. Will you not be seriously handicapped in this respect? (4) Haiti is not the most promising field for evangelism; why not a more promising field? et cetera. These were some of the deep, probing questions that now began to lead me to doubt the wisdom of my decision.

I recall going to my study and praying to God to reveal His will to me. I talked to Him as to a friend and assured Him that I was willing to accept the challenge, that I was aware of my unpreparedness and my limitations, but if He wanted me to go and would go with me I was ready to go.

From that moment impressions were felt and indications were seen which convinced me that I should accept this new challenge and should have no fear or doubt.

W. W. FORDHAM

*Associate Secretary, North American Regional Department
General Conference*

The Meetings

The meetings were conducted in our beautiful evangelistic center, which is strategically located just a block from the president's palace. On the opening night, Sunday, February 4, the center, which seats 2,500, was packed, with people standing, and thousands on the outside.

For ten consecutive weeks, six nights a week, the crowds never slackened. In fact, we were compelled to keep our church members on the outside of the auditorium for most of the services. From the very inception of these meetings we were made conscious of the wrath of the enemy, but also we were made aware of the mighty power of God's Spirit and of the ministry of the angels.

The meetings, like a mighty magnet, drew the people from all walks of life. We witnessed many wonderful victories as the result of prayer and fasting as we saw many rescued by the love and power of God from the stronghold of the enemy.

To date more than 450 have been joined with their God by baptism, and a new church has been organized. In this group were lawyers, teachers, nurses, medical technicians, businessmen, army officers, and government workers, including a high government official in the Department of Education who was educated at Hampton Institute and Columbia University.

The meetings are continuing three nights a week, with Pastor Prosper as the



Baptism held in the Franco-Haitian Seminary pool.

evangelist, ably assisted by Pastor Cherenfant, the new pastor.

Teamwork

I want to pay tribute to Pastor Powers and the division committee, the Franco-Haitian Union Mission committee, the South Haiti and North Haiti Mission committees for the excellent preparation made for these meetings. And to the splendid corps of dedicated workers with whom I was associated and whom I have learned to appreciate and to love. And to the workers and students from the college, espe-

cially Pastor and Mrs. Roy Perrin. Also to Pastor Marcel Abel, who did a superb job as my chief interpreter. And last, but by no means the least, the outstanding contribution of my brother, Dr. F. F. Fordham, of New York City, whose training and direction of the musical aspect of our meetings was one of the high lights of our series.

Ingredients of Success

May I list some observations that I consider vital ingredients to the success of these meetings.

1. A series of early revival meetings was held in all the churches prior to the launching of the campaign.

2. One week was spent with the workers in a miniature upper-room experience, at which time there was real deep soul searching—confessions—putting away of sin in preparation for the meeting.

3. This special week of revival for the evangelistic team was climaxed with a communion service and ordinance of humility.

4. The Saturday night before the opening of the series was spent in an all-night prayer meeting. More than two thousand attended this meeting.

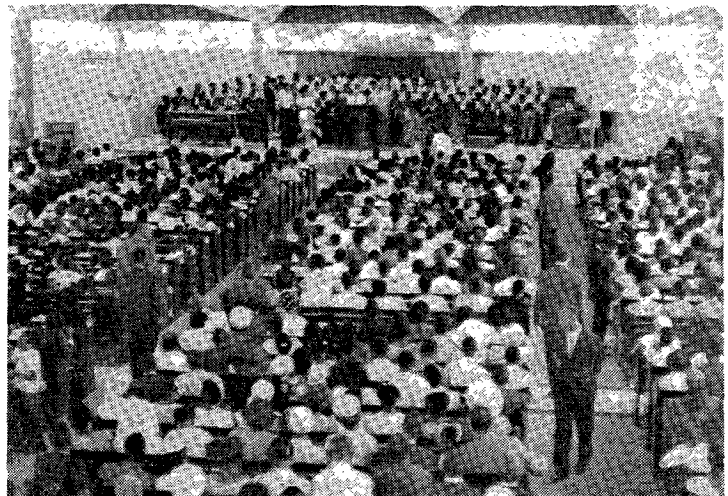
5. A fast day for the workers was held every Sabbath.

6. A fast day for the church was observed prior to presentation of Sabbath truth and the first Sabbath in the auditorium.

7. Special prayer periods were held

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Some of the large audience attending the meetings in the beautiful Port au Prince Evangelistic Center.



Preacher's Progress

Living on a Minister's Salary

RON RUNYAN

SOME will say before they read these paragraphs that I am discussing the impossible. Sad, but true, there are those who by example support the idea that a minister with a family cannot possibly live on one salary. Additional income derived from side lines or a wage-earning wife is a necessity, according to these budget busters.

I would like to make it clear at the outset that it isn't easy to balance the budget and maintain the good standard of living that a hardworking, dedicated Adventist minister ought to have. It requires careful planning, plus consecrated will power.

Of course, there are always some around who piously rise to their feet at the most critical moment as finances are being discussed, and exultingly declare that they see no reason in the world why any minister should be in a past, present, or future monetary muddle. They cite themselves as examples of those who sail through life free from any and all indebtedness.

I have checked on a few of these financial Pharisees, and have found a rather consistent pattern that usually includes one of the following reasons for their continual solvency on one salary:

1. Like Abraham and Sarah as they approached the century mark, they had no children to educate in Adventist schools.
2. They had fallen heir to a father's fortune.
3. Their wives were the beneficiaries of a relative's will.
4. They were ministerial moonlighters (see *Preacher's Progress*, July, 1968).
5. They were miserly.

A comment on point five is in order. I knew one penny-pinching preacher who kept his car in the garage and rode the bus. This plan kept his auto depreciation and travel allowance pretty well unimpaired. His district, in time, suffered, since bus transportation is no match for the automo-

bile. Furthermore, this plan, in my opinion, was dishonest. The church paid for auto transportation, and if the bus was used, the balance should have been returned. I wouldn't want to stand where he stands on this point in the judgment.

Plans Before Birth

Is it really possible to balance the budget? I know of a number of ministers who are quietly going through life without fanfare or boasting, and are doing a remarkable job in balancing their budget. Of course, these individuals are extremely well organized and disciplined. They are neither prodigals nor misers. A budget to control their money—and this is important—was started early. If a preacher waits until his children are ready for boarding school, and then starts to include their school bills in the budget, he is in all probability too late with too little. This situation probably accounts for the major portion of money problems.

The time to begin a budget for our children's Christian education is *before they are born!* What I write won't help the preacher who has an empty pocketbook and a desk on which school statements repose. But if you are planning a family, or your offspring are tiny tots, start immediately to include their future education expenses in your budget!

It is not an isolated instance where young couples in the ministry bring a baby into the world only to place it in a crib bought on credit! For one-salaried newlyweds to walk into a home filled with bank-owned brand-new furniture, ride in a bank-owned brand-new car, and hope for financial success is like a horse trying to win a race with two jockeys aboard. Our age of deficit spending and installment buying is soul devouring. So much so that the Lord's messenger declares, "Abstracting and using

money for any purpose, before it is earned, is a snare.”—*The Adventist Home*, p. 392.

My personal opinion is that this advice covers about everything with the exception of a home and perhaps a car for a young minister starting out. Even then a good used car, at least to start with, usually is far cheaper than a new one. Satan delights to get us in debt. The deeper, the better. Debt depresses. Debt “tends to discourage you; and even the thought of it makes you nearly wild” (*ibid.*, p. 393).

Suggestions for Building Financial Muscles

The following recommendations may help some of our interns or ministerial aspirants to get along on “his” income. There is a possibility of these suggestions helping those who have been in the ministry for some time and are facing financial difficulties.

1. Set up a budget. Plan your financial program. No budget—no balance! Insurance, taxes, et cetera which are paid on a quarterly or yearly basis must be included in your monthly budget. Set up a monthly personal withholding tax plan for these types of bills. In modern society, a sound budget must be on a yearly income-outgo basis divided into twelve parts.

2. Be sure to include in your budget an amount for savings. The man who spends all will never grow tall financially. If you are living it all up, you’ve got problems. The wise worker builds financial muscles by putting something aside monthly.

Listen to the repeated counsel to those in money trouble. “Every week a portion of your wages should be reserved and in no case touched unless suffering actual want. . . . Every week you should lay by in some secure place five or ten dollars not to be used up unless in case of sickness. With economy you may place something at interest. With wise management you can save something after paying your debts. I have known a family receiving twenty dollars a week to spend every penny of this amount, while another family of the same size, receiving but twelve dollars a week, laid aside one or two dollars a week, managing to do this by refraining from purchasing things which seemed to be necessary but which could be dispensed with.”—*Ibid.*, p. 396.

3. Stay away from sales unless you know they are selling at a reduced price something that you absolutely need! Many a

person has gone broke saving money at sales. These dear wives of ours, and sometimes husbands, dash home and display some unneeded article only to justify its purchase with the exclamation, “I got this at half price!” How many shelves sag under the weight of needless items bought at a sale.

4. Train and educate your children in such a way that they will command responsible jobs when at boarding school. See that they earn money in the summer for their school expenses. As I write this, one of my own children has a goal of saving \$500 from earnings this summer for academy expenses next year. There is a double blessing in this. My child will not only help us lift the dollar load, but will appreciate Christian education to the tune of at least \$500 next year. When papa and mamma pay everything, it destroys a child’s appreciation for the most worth-while things in life.

5. Desire-control is a positive essential. During our experience in the mission field some of us jokingly gauged a person’s ability to balance the budget by observing the number of empty American food tin cans thrown into the garbage pail. Surprisingly enough, a consistent pattern was seen. Those usually in the red never learned to live mainly on national products. The words, “It is so easy in preparing your table to throw out of your pocket twenty-five cents for extras” (*ibid.*, p. 393), are true both at home and abroad.

The majority of us could cut our food bills if we took the time and trouble to study ways and means to plan simple but nourishing meals. For sure, we would be better off from a health standpoint if we did effect such a change. I refer not only to the unnecessary foods, such as pastries, ice cream, et cetera, but to the *amount* eaten.

By the looks of some of my ministerial friends and their wives, a cut in food spending would pad the budget and unpad the physique! Those making such a cut just couldn’t help gaining dollars and losing weight. An unbeatable combination.

Desire-control enters areas other than food. One young minister whose frequent visits to the treasurer’s office indicated a need for financial resuscitation rushed out one Sunday and made a down payment on a boat and motor. Now, I like boats, but I

(Continued on page 45)



VIEWPOINT

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

AS WAS mentioned earlier, the mere fact of ordination does not confer on a man talents that he did not previously possess. No one is made a financial genius by being ordained. His knowledge of economics is not increased. His knowledge of history and of languages remains the same. It is well, then, for him not to put on airs. It might get him into trouble.

Well do I remember hearing a sermon by one of our fairly prominent preachers built around a certain interpretation of a phrase in the New Testament Greek. It really was a good sermon and I enjoyed it. A few weeks later I had occasion to mention the subject to another minister, one who also had heard that sermon. With charity for his colleague he pointed out to me that the particular interpretation put on that Greek phrase was entirely unsupported. The Greek did not mean at all what the preacher had said it meant.

But you say that is a small matter. The congregation got a good sermon. What else should one want? There *is* something else I want. I want accuracy in such translations. For all we know, it may be that someone in the audience knows Greek, or for that matter Hebrew, far better than we do. You will be ridiculous in his sight if you pull a stunt like that, even if entirely innocently. Never underestimate the erudition of your audience. You might be surprised. Some people, hearing a bad mistranslation, would say only that it was a mistake. Others would have a tendency to think it was a deliberate deception. In the first case you would be thought ignorant and your influence impaired. In the

Know Your Limitations

VINSTON E. ADAMS

Manager, West Indies College Press, Jamaica

second case your influence would be destroyed. You can afford neither.

In these modern days general knowledge of the ancient languages is increasing. Scholarship is unearthing new meanings to old phrases. It isn't safe for one to go by what his antiquities teacher taught him ten, twenty, or thirty years ago. If you cannot keep up with modern understanding of the ancient languages, don't preach sermons that will involve such interpretation. You will be a better preacher for having avoided this pitfall.

Buying "Know-how"

Some years ago I was a member of a committee that was planning on buying a certain tract of land. We had all visited the place and had evaluated it. It suited our purpose fairly well, and we decided to secure it. At the meeting called to take the final vote, I asked the chairman, who had been doing all the actual negotiating with the opposite parties, whether he had asked the opinion of other people in that community as to the proper price for that property. Acting as though I had asked an improper question, the chairman turned to me and said, "Adams, the only way I know how to buy a piece of land is to pay what the owner asks." And with that he called for the vote. It was bought at the price requested. Later on the chairman found out that we had paid about five times what the property was locally considered to be worth. I will say for him that he was man enough to admit before the committee later that we had been taken in and that if he had been wiser he

would have offered them much less money.

On another occasion, prices on construction work of various kinds were secured. When certain specifications were not met, the committee found it impossible to find anyone who was responsible, for every contract had been sublet from two to five times, and not one of the parties would take the responsibility. We paid dearly for that bit of financial folly.

I have seen many thousands of dollars wasted, spent by well-meaning but ignorant committees, trusting to the judgment of ordained men instead of taking the advice of others on the committees.

One of the ministers on this particular committee was especially close to me. I said to him, "Why don't we investigate more thoroughly before we fall into these traps?" His reply was enlightening. It was something like this: "I know I am a financial fool. I always buy high and sell low in my personal finances, and I guess it just carries over into committee work too."

Then I asked him just how he got into this frame of mind. "When I deal with a man, I like to pay him a liberal price so that he will think of me as a liberal man. When I sell I like to have him think I am doing him a favor by selling at a small price."

I believe he was telling the truth, but at what a cost to the denomination! If such financially irresponsible persons would only come to the point where they recognize their limitations and let other people handle business, the denomination would be many thousands of dollars richer each year, and not so many of our preachers would make themselves ridiculous in the eyes of those financially wiser.

Shades of Infallibility

There is not one among our ordained men who will claim infallibility, that ordination has created a situation where he cannot err. But it is a tragic fact that some times shades of this attitude creep into the dealings of our ordained men. Nurtured shades of infallibility do not let you trust your fellow men. Some tend to trust only their own judgment. In whatever ways their opinions meet those of their fellow men, they tend to trust only their own.

I am a printer. I have printed dozens of handbills for numbers of series of evangelistic meetings. For the most part the var-

ious preachers lay out their own handbills and posters according to their own likes. The printed handbill or poster is often the first introduction a nonchurch member will have to Seventh-day Adventists. If it is badly laid out, if it is ineptly worded, it not only fails to draw people to the meeting place but it creates a bad impression in the minds of those it is intended to influence for good. It repels them. It gives a reverse reaction.

To print advertising intended to attract people to public meetings in a shoddy way, obviously defective as to layout, grammatical construction, logical expression of ideas, is not only ineffective, but it makes the church a laughingstock to those we wish to attract. To put out such advertising is like inviting guests to come to our home for a meal and then setting our food before them in dirty dishes. They will go away, remembering not the food we served, no matter how nutritious or palatable it may have been, but instead, the dirty dishes we used, and they won't come back.

Leave It to the Printer

I know a few preachers (I am sorry they are so few in number) who take the copy for their proposed handbills and advertising to a professional layout man who gives them competent advice. These preachers heed the advice, and it pays off. They are able to attract large crowds, hold them, and bring them into the church. And when these same men move to another city they enlist the aid of other layout men. They simply do not trust the old ideas in a new place. Of course, the cost is more than if they trust themselves, but the effectiveness is so much greater that no one complains about the few extra dollars spent.

In one place where I worked a preacher made the rule that we were to do no printing for him without his personal approval. He set himself up as a judge of all the presswork we were to do for him. And when we had to do work for him when he was away, he told us to call his secretary, who would O.K. our work. We liked him and his secretary, but frankly our workmen knew a lot more about the work we did for him than he or his secretary did. We tried to give him all he requested, but even with all his precautions he never got a bit better printing than if he had

(Continued on page 30)

HEAVEN IS FOR *Youth*

**Heaven
Updated!—
1968 B.C.
or A.D.?**

A SINCERE and earnest minister of the gospel, a teacher of youth at one of our large colleges, was deeply concerned when he was asked why it was that our young people are not eager for Christ to come or for entrance into the glorious kingdom of heaven.

Perhaps one of the reasons many of our young people are not interested in going to heaven is because we have failed to make heaven sensibly real. Let us put the Biblical concept into twentieth-century pictures. It will then be meaningful and desirable. It is the purpose here to take those ancient pictures of the Biblical heaven and, like old jewelry, smelt them down in the crucible of investigation and recast them into the pictures of our contemporary civilization.

Exclusive Emphasis

Heaven is a paradise (Rev. 2:7). The word "paradise" is an Oriental word first used, as far as we know, by the historian Xenophon to denote the private parks and gardens built by the Persian kings and nobles. Literally it means "walled around." These ancient parks were enclosed by a high wall, which thus made them *exclusive* gardens—available only to those to whom





how little they get of it. So it is that young people form gangs—exclusive groups where only their friends can join. Adults do the same thing; they establish exclusive country clubs. Ah, here it is!—heaven is a paradise; it is like an exclusive country club. And what young person would not thrill at the prospects of joining an exclusive country club?

Reason for Pearl

Then there are those gates of pearl. Pearls are the products of suffering. A tiny irritant gets inside the shell of an oyster. The little oyster suffers, but in the process it transforms that irritant into a lustrous gem. The entrance to this heavenly country club is a pearl—that is, a certain amount of suffering is required to enter. The members must suffer for the cause of Christ. But what young person is unwilling to suffer for some cause? Look at the young people of the United States today suffering for the cause of integration—they are arrested, beaten, pulled, pushed, and dragged. Youth are ready to suffer for a cause, and to prove it they invent causes—such as student freedom movements and anti-Vietnam demonstrations. Let's channel their energies into a *real* cause, a cause with eternal results—the cause of Christ. Young people have been without a cause for long enough, so today they are making causes. It is time for us to confront our young people with the issues of Christianity. They aren't afraid to suffer. Challenge them with words like these:

Be scorned for your crucified Saviour;
 Be mocked for your now living Lord;
 Be flogged for your soon-coming Master;
 There's suffering for you for His Word.

Here is a cause for your vigor;
 Here is a cause for your youth;
 Here is a cause for your Saviour.
 This is the cause with the truth.

the owner gave entrance. Here, then, is a place where no unwanted or unwelcome intruder can enter. Only the friends of the heavenly Father will have access to this exclusive park—this "paradise." Only a select group—those who are *continually* overcoming will be allowed entrance into this exclusive place.

When young people are together, inevitably some unwanted intruder(s) will barge in. Oh, how they love privacy, but

The doors of this country club are pearls.

These doors are engraved with the names of the tribes of Israel. Look at the sons of Israel! See their imperfections of character; see their virtues too. Human nature is still the same—be it Jew or Gentile. Can't you see yourself in one of those groups—Benjamin, Judah, Reuben, Levi, et cetera? Challenge our young people continually to overcome. There is hope for them. What "tribal" characteristics do they have?

Superman Surpassed

Oh, yes, that street of gold and those wings—what a way to travel! The old cobblestone streets of ancient civilizations are gone. A street of gold is there—smooth travel, no sore feet, no stubbed toes. Wings—flight! Why was Superman such a success? Because every young person envies the birds, and again so do adults; hence Orville and Wilbur Wright's brain child, the airplane. But who cares about airplanes in heaven when we shall have transportation that will make Mary Poppins antiquated? Wings have always stood for flight. Who will have to walk in heaven? Who will want to?

A brilliantly lighted city of gold and gems awaits us, and what can surpass the beauty of gems set in gold? Adventists wear no jewelry here, but heaven is one grand jewel box! It is a land of color, light, and brilliance. No gloom will lurk there, but what young person likes the gloom anyway? Young people like light and brilliance. Heaven is all light and color.

Let us not overlook the tree of life and the river of life, either. Imagine it—life; ever young, never old and gaunt. What young person looks forward to wrinkled skin, white hair, arthritic joints, and wobbly legs? None! Then heaven is for them—a place of perpetual life and vigor. Here all will have abounding energy.

Heavenly Tuxedos

Oh, yes, the robes—white for purity, righteousness. There we shall have characters to match the splendors of the country club. Jesus talked about this robe also. He called it a wedding garment (Matt. 22:1-14)—in other words, a tuxedo. To keep the color the same, we could call it a white dinner jacket. Everyone who will go to the heavenly country club will wear a tuxedo, a white dinner jacket that will be neatly cleaned and pressed—"without spot and wrinkle."

The Lyre-Guitar

Then there is that lyre. The lyre was the most common instrument of Bible times. Everybody, it seems, played one. Like our harmonicas, ukuleles, or guitars, always it was used to accompany songs of joy. Rarely—perhaps never—was it used in times of sorrow and affliction. It symbolized joy and happiness, as exhibited in singing.

The laurel wreath of victory was the prize given to the winner in the ancient sports contests. It was the symbol of victory, of athletic ability, of endurance and physical stamina. Today we give loving cups or medallions in its stead. Ah, yes, only winners—only champions—will be in heaven, and everyone will have a trophy to prove it—a trophy of life everlasting.

This crown is not a perishable chaplet of flowers, but the glorious crown of everlasting life, which awaits all who, having completed the Christian race, love the appearing of our Lord.—Ellen G. White in *Review and Herald*, Oct. 18, 1881, p. 241.

Every saint in heaven will be a prize winner, one who has won the Christian race, who has fought the good fight. Heaven is a challenge! Only winners will be there. What a country club! Only champions will have membership in it. Say, it is exclusive, isn't it?

White-Pebble Day

Then comes that white pebble. The figure of the white pebble comes from many ancient customs and seems to embrace a composite idea made up from the concepts involved in each of these customs.

First of all, the white pebble signified festal days—holidays. Black pebbles stood for days of calamity. There will be no black-pebble days in heaven. Every day will be a holiday, and who doesn't like holidays? With no more sickness, suffering, sin, death, and catastrophes, there will be no need for any black pebbles. Every day will be a day of rejoicing and praise and victory.

Second, black and white pebbles were used in courts of law. If a person was found guilty, the judge would hand him a black stone—the stone of doom. However, if he was found innocent and declared acquitted, the judge would hand him a white stone. Of course, to those who are in Christ Jesus there is no condemnation, and so our heavenly Judge will hand each one a white stone. For the person who lives in Christ there is no black stone of doom—only the white stone of pardon and freedom.

Third, a white pebble was called a tessera. Wealthy persons and government officials gave these white pebbles to their special guests of honor. Usually the guest's name was engraved on this tessera. Thus it served as a pass to all the entertainments provided by the one who issued it. Here

again we see the selectivity of heaven. Not everyone will be admitted to its endless round of glory and joy. Only the special friends of the Father, the King of the universe, will be allowed to enter. Is there a pass for you at the entrance to the heavenly country club?

Fourth, a white pebble was given to every victorious gladiator, and it was engraved with his own name. Such a stone was called the pebble of victory, and not only served as a charm or trophy, but also entitled the owner to special privileges, one of which was maintenance at public expense. Never again would the gladiator have to worry about his finances and the future. As long as he had that white pebble engraved with his name all would be taken care of.

We are in a constant battle. We are not fighting against flesh and blood but against principalities and powers of evil. We can be victorious—Christ has guaranteed this for us—and if we are victorious, He will give us a white pebble of victory. On this pebble our name will be engraved, and this will give us the status of heroes of the kingdom, and we will be under the constant care of the King of the universe.

But what about God's name in each forehead? The forehead, the mind—here is the difference between apes and man. God's name will be there. We will belong to God; we will be His people. He will dwell with us, and we shall think like Him! We'll be like Him in character. Remember, the mind, the thinking, is the seat of character. With God's mind we shall be godlike in character. "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18. What a goal for every youth in the world today!

Animated Pillars

What about the pillar? The word used for "temple" here does not mean the whole Temple complex, but only the innermost shrine where the presence of divinity was manifested, i.e., God's own throne room.

The purpose of a pillar, of course, is to lend stability and support. Without pillars the ancient buildings would have collapsed (they did not have steel girders and laminated trusses then). The redeemed will be the pillars of God's throne room. How? God's government and right to rule have

been under attack by Satan. The presence of overcomers, human beings who are on God's side, who have seen and shown that God is both just and loving, will add stability to His government. It is their presence in heaven with their background of struggle with sin and victory over it and all its baleful results that will guarantee that sin will never rise again. God is counting on us, on our young people; they will be pillars in His throne room, they will lend stability to God's government.

Furthermore, these pillars will be permanent. God's victorious children will never leave His presence. They will hold a permanent and important place in His government.

The Mystery Food

Then there is the "hidden manna." "Manna" is the "what is it?" food, a mystery food. Called in the Psalms the "corn of heaven" and "angels' food" (Ps. 78:24, 25), it signifies the fellowship with the hosts of heaven that the overcomer will experience. He will become a member of the heavenly family and eat the same wonder food that they do. Now, eating the same food as the family eats each day means complete acceptance of the individual. We shall not be treated as guests, but as members of the heavenly family partaking of the heavenly family board.

Heaven a Synonym of Progress

Heaven must be made a synonym of progress to our young people. Read to our youth from *The Great Controversy*, pages 677, 678, and also the following:

Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss.—*Christ's Object Lessons*, p. 363.

In the light of all this, heaven is at once a challenge and an advancement. Heaven is progress. This is something to get excited about! This is something to look forward to. Heaven is a place for young people and all people of the atomic age, of the space age!

Tell this to our youth. And hurry! Hurry, before it is eternally too late. They must see that heaven is for them, that it is infinitely desirable and not just slightly more desirable than hell. Tell it soon! Tell it often!

Motives and Destinies

(Concluded)

TREVOR G. LLOYD

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SOMEONE has said that every heart contains both a cross and a throne, and these two—the place of denial and the place of rulership—are always occupied. In the heart of the willful, rebellious sinner self rules upon the throne and Christ is daily crucified. It is the work of the gospel minister, the Christian parent, and the church school teacher to present the love story of the Lord Jesus so that the sinner may surrender the throne to divine rulership and at the same time crucify self.

The members of our families, schools, and congregations have not rightly begun their day unless they cooperate with the Holy Spirit in this heart work. Then throughout the day they are to keep self in the place of denial upon the cross as they reckon themselves “dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” This battle in the heart against “self” is the greatest battle we fight. It is the only real problem guardians of the flock face in preparing their charges for the kingdom of Christ. When the throne is surrendered Jesus’ kingdom *has come* in a very important sense—God’s will is “done on earth, as it is in heaven”—from a heart of loving surrender.

The keepers of the Lord’s family are asked in Jeremiah 13:20, “Where is the flock that was given thee, thy beautiful flock?” In this case apparently the flock is missing and the keepers are held responsible, for the following verse reads, “What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee . . .”

It is a strange and fearful thing that those keepers of the flock themselves might contribute directly to the misdirection of the family of God by their teaching of them—here teaching them to be “captains and chief,” to be top, and first and winner, to enthrone the self that ought to be denied, to choose a path apart from that trodden by the Lord Jesus, who was

motivated only by love for God and men.

As leaders of the church of God we have the dual assignment of helping our people to develop a sound spirituality for themselves and of motivating them to work for the salvation of others. When we state the task this way, the question may immediately arise, Are these different assignments or are they inseparably bound together? The soul that is captivated by the love of Christ must overflow with that love, must be constrained to active expression, and this must be by far the most effective witnessing, for love is the greatest motivating force in the universe. The awareness of this love may well be the testing brook at which our armies should drink that the three hundred might be chosen and then go out under the blessing of God.

It would appear, then, that the best promotional sermons for a church campaign lead the people to the great discovery of the love of God for them. It is nothing short of tragedy if our motivational means makes continual appeal to selfishness and undermines the spiritual lives of our flock, which we work and pray to advance. It is of interest to ask: “What practical organizational outworkings can rightly be expected when a church leader inspires a church to activity by leading to a willing response of love?” Inspiration provides some clear answers.

1. Personal challenge from man to man by way of individual invitation to engage in service is appropriate in a Christ-centered, love-prompted motivational situation. Jesus extended invitations to service to individuals on several occasions. The Master walked with Peter alone when He charged him, “Feed my sheep.” It was a personal call received by Paul at his conversion. Nicodemus and the woman of Samaria responded to a call that was heard first by their ears alone. “Let him that heareth say, Come.” Under the leading of God we have the privilege of sharing in

the "highest work of education," which is imparting that "vitalizing energy which is received through the contact of mind with mind, and soul with soul" (*The Desire of Ages*, p. 250). "If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one."—*Ibid.*, p. 251.

2. Subdivision of work into sections to be carried out by various groups systematically has Biblical precedent.

A Lesson From Nehemiah

The whole of chapter three of Nehemiah tells how the task of rebuilding the walls of Jerusalem was tackled systematically and thoroughly by working bands. Other organizational features in Nehemiah's campaign could well be adopted. He made a preliminary survey of the field. "The fact that he had made this circuit contributed greatly to his success; for he was able to speak of the condition of the city with an accuracy and a minuteness that astonished his hearers."—*Prophets and Kings*, p. 637.

Three of the groups at work on the wall were recorded as working over against their house. The first to begin work were the ordained workers of God: "Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it."

Eliashib's action was noteworthy for courage and faith, for no part standing alone would look more foolish than a pair of gates in a broken-down wall. Eliashib's sheep gate stood as a lead to the flock of God as well as serving the sheep of the townspeople.

It is noteworthy that the project before the people was made a cooperative and not a competitive effort. Nehemiah "sought to gain the confidence and sympathy of the people, knowing that a union of hearts as well as of hands was essential in the great work before him" (*ibid.*). A completed wall about the city would be of little use if those within had been trained to work "through strife or vainglory."

3. The provision of tasks in Christian service according to ability, with every member given his place and given appreciation for his efforts, is one counter measure to a system of selfish motivation.

One of Ellen G. White's most striking denunciations of the competitive, selfish-seeking type of motivation is accompanied by an outline of the principles of true education's "counterinfluence" to the "curse of our world."

"At such a time as this, what is the trend of the education given? To what motive is appeal most often made? To self-seeking. Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity that are the curse of our world, find a counterinfluence. God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves are not wise (2 Cor. 10:12). Whatever we do is to be done 'as of the ability which God giveth' (1 Peter 4:11). It is to be done 'heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ' (Col. 3:23, 24). Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child's earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil."—*Education*, pp. 225, 226.

4. Accurate reporting in an appropriate way of efforts and results in mission work is in keeping with a Christ-centered system of motivation.

When the twelve returned from their missionary campaign, they "gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught" (Mark 6:30).

The matter of "good works" is mentioned several times in the Sermon on the Mount. On two occasions stress is laid upon the care that must be taken in publicizing these deeds. The light of our good works is to shine in such a way that the minds of others will not dwell upon us but will be turned to our heavenly Father with the thought, "How good is God."

The opening verses of Matthew 6 make it clear that men rob themselves of the reward God has for them in their Christian

service when they engage in service with the hope of the approval of men. The hypocrites seek glory from men, and in getting it, receive all the reward that will be given. We say, and rightly, that those who do not engage in mission work miss out on a blessing, but it seems clear that those who engage in Christian service with the idea of receiving credit from their fellow Christians also miss out on the blessing.

Glory From God or Man

Jesus' instruction in John 5:41-44 indicates the crucial relationship between motives and spiritual health; between seeking honor from men and believing in the lowly Christ.

"I do not accept honour from man, but I know that in your hearts you do not really love God" (verses 41, 42, Weymouth, 4th ed.).

At first reading this may seem a strange balance of ideas. What does accepting glory and praise have to do with love? The answer seems to be, "Everything." Jesus seems to be saying, "I do not accept glory from man (but rather from God), but I know that you love the praise and recognition of men because you don't really love God."

It becomes clear that we must choose from whom we shall receive our glory—God or man? As leaders we must choose to motivate our people in service either by seeking the approval of God or of our fellow man.

When we read on to verse 44 we discover that Jesus, the Author of our plan of salvation, has stated clearly that this question is crucial to the salvation of our flock.

"How is it possible for you to believe, while you receive glory from one another and have no desire for the glory that comes from the only God?"

Of course, it adds up very sensibly. How can we have within us the manner of thinking of the lowly Jesus, who emptied Himself and renounced the motivation of reputation when we live for the gaining of pre-eminence? How can we believe in the humble Christ, who "was never elated by applause, nor dejected by censure or disappointment" (*The Desire of Ages*, p. 330), if we are prompted by the desire for applause? How can our flock believe in One in whose life "no act to gain applause was ever witnessed" if we educate them to

work for that One in order to be praised by their group (*ibid.*, p. 261)? If they do not believe in (i.e., live by) that One, how can they have His salvation?

Learning of and responding to the love of God in Christ is the only hope either we or our people have. Without an understanding of that love, our motives will be all self. With glimpses of that love will come glimpses of the wonders of the service of sonship to replace the shackles of self-slavery. Glimpses of the worth that God places upon His children to replace the fearful insatiably hungry self-image that requires constant competition against others in order to achieve self-respect. How wonderful to be complete in Him who loves us above His own life with an everlasting love.

Know Your Limitations

(Continued from page 23)

never seen any of it before it was run.

Some preachers on institutional boards tend to be domineering. I remember one of our better-known preachers who was for a short time a member of the board of an institution where I worked. The printing department was on the brink of extinction because of lack of modernization. I was new there, and the manager asked me if I would conduct the smaller board on a tour of my department. This would give me an opportunity to show them the inadequacies firsthand and explain what was needed and why.

Readily I seized the opportunity. I took the men throughout the shop and laid matters clearly before them step by step. When we had finished the tour, this man, dramatist that he was, turned to me and said something like this in his stentorian voice: "Don't tell us any more. It's a terrible tale. I can't stand it. I'm going to have to go home now, take down my hair, and have a good cry." The merriment he wanted to create was the only concrete result of the tour. He had destroyed in the minds of his fellow board members any desire they may have had to relieve our situation. It was not until a new administration came into the union and the institution that we were able to make the progress the times demanded.

(To be continued)

How Do You BAPTIZE?

HAROLD R. TURNER

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EVERY working member of God's church loves to see and hear of people being baptized into the full gospel! This is the high light of every Seventh-day Adventist minister and lay member.

However, the mode of baptism is sometimes very displeasing and distasteful. All ministers should give deep thought and practice to be able to baptize more attractively, beautifully, and more pleasantly in the sight of God and man.

Some ministers have had the privilege of learning better methods in burying their candidates in this rite, so that there will be no splashing of water nor struggling of their candidates. To do this in a pleasant way, one first needs proper instructions along with practice.

During the Christ Our Hope evangelistic series, under the direction of the Mittelreider-Liu team, I had the privilege and opportunity to instruct and demonstrate to the ministers of the Portland area and to those of other fields a method of baptism that results in a smooth performance to the glory of God.

I do not wish to take any credit for this mode of baptism. During my years of ministry in Trans- and South Africa, I learned this from a British minister, M. C. Murdoch, who was then pastor of Johannesburg Central Seventh-day Adventist church.

Here is the method: Always fully in-

struct your candidates to have faith in God that He will use you as a minister to perform this sacred and lovely ceremony in a becoming way. By requesting this, you will give confidence to those who are fearful of water and they will willingly place themselves in your care.

Next, teach them the way you wish them to place their hands. Every minister prefers his own way, but if you have a person who may be somewhat fearful and excitable, it would be well that he place both hands into the hand of the one who is officiating, in order to avoid his grasping hold of anything to prevent him from being fully immersed.

Now, ask the candidate to bend his knees (leaving both feet on the floor of the baptismal font) and lean completely back against the minister's hand, which is placed in the middle of the back just below the shoulders. The minister must slowly recline the back until the candidate's head touches the water—then pause for a moment, remembering the water will buoy up the dear soul and you won't have to put forth any effort to hold him up out of the water. Step so that your body is opposite the candidate's head, place a cloth over his mouth and nose, then gently slide him in the water and lift him back up graciously. *Just as soon* as the nose and mouth of the candidate are out of the water, be *sure* you release the cloth so he can breathe. After he is upright, dry his face gracefully, speaking appropriate words of cheer.

I have also found it best to instruct the one who is in charge of pulling the curtains not to be hasty in closing them—at least wait until the candidate turns to leave the baptistry. Moreover, the sound engineer should also be advised to turn down the volume on the public-address system.

Surely all ministers believe it is best to practice for the communion service. So may we also suggest you do the same for baptism. We suggest you take your wife or a number of ministers to a swimming pool or some suitable place to practice.

It is always proper to thank God for souls who have been baptized, but you will find it is with greater praise to God, and much more pleasing to all, when you give more attention to how you baptize.

May God bless you as you perform this very sacred act.

Day-for-a-Year Principle

Can This Be Justified Biblically?

W. E. READ
Retired Administrator

FROM time to time questions arise concerning our position on the recognition of the day-for-a-year principle in the interpretation of the prophetic periods in symbolic prophecies. We are reminded that the two passages we have used through the years, namely, Numbers 14:34 and Ezekiel 4:6, deal with matters somewhat different from the prophetic periods such as the 1260-, 1290-, and 2300-day prophecies. It is true that the context and application give some point to this question. But before we permit this to influence us too strongly, would it not be well to investigate the matter, and especially the texts just mentioned? Then we shall be able to reach a more reasonable and accurate conclusion.

Before doing that, however, we must bear in mind that we are not the originators of this principle; it existed in the Christian church and in Jewish circles before ever we were a people. We are not alone in holding to this concept. Many Bible expositors, even in our day, advocate the year-day principle in their explanation of the prophetic time periods of Daniel and the Apocalypse.

But let us look at the matter historically before we come to the Biblical evidence.

I. The Historical Aspect

This will be referred to but briefly¹ and for one purpose only, and that is to show that our adoption of this plan is not something that stems only from the great Second Advent awakening from 1820-1847, including the William Miller movement; it goes back beyond the medieval centuries, and even before that. In fact, there were advocates in both Jewish and Christian circles in the early centuries of the A.D. period.

Rabbi Dosa, in the fourth century A.D., said: "God's day of vengeance is a year, as in the case of the Spies on account of whom the Israelites were condemned to wander 40 years . . . —a year for each day."²

Rabbi Johanan, in the second century A.D., remarked: "It is written: 'After the number of the days in which you spied out the land.' Did they then sin forty years? Was it not forty days that they sinned?"³

Hippolytus, bishop of Porto, c. A.D. 160-235, wrote: "'I shall make a covenant of one week. . . . By one week he indicates . . . seven years.'"⁴

Going back even a century earlier we read of Akiba ben Joseph, A.D. 50-132, referred to in a modern work by a Jewish author that "from the letters of R. Akiba [we learn] that the world will come to an end in 6093 A.M."⁵

Abba Hillel Silver, in a paperback edition of his work published in 1959, lists several Jewish commentators who recognized the year-day principle as applied to the 1290, 1335, and 2300 days of Daniel's prophecies.⁶

However, the principle was recognized much earlier than this, as we shall see in the next section on the Biblical evidence.

II. The Biblical Aspect

1. *Our historical position.*

We are naturally more concerned with

¹ L. E. Froom, *Prophetic Faith of Our Fathers*.

² Rabbi Dosa, in the Babylonian Talmud *Sanhedrin* II, 99a, p. 670, Soncino Press, London.

³ R. Johanan, Talmud, *Hagigah* 5b, p. 25.

⁴ Hippolytus, Fragment 21, in *Ante-Nicene Church Fathers*, vol. 5, p. 247.

⁵ Abba Hillel Silver, *Messianic Speculation in Israel*, p. 14.

⁶ ———, *A History of Messianic Speculation in Israel from the First Through the Seventeenth Centuries*, First Beacon Paperback edition, published 1959, Beacon Press, Boston, pp. 54, 66, 71-75, 83, 84, 88, 108, 124, 139, 142, 207, etc.

the Biblical data on this matter, but it is helpful to know that it has been recognized for many centuries.

In thinking of evidence from the Scriptures, we will look first of all at our time-honored texts in Numbers and Ezekiel. Is there something in these passages that many have overlooked? Let us see. In these texts we read the expression "each day for a year." It is there just *once* in each text. If we look at the marginal reading of Ezekiel 4:6 in some of our K.J.V. Bibles, we shall see it stated *twice*—"a day for a year, a day for a year." Now, why is this? Is this merely a translator's note? Is it an alternative translation of the Hebrew text? Some of our English Bibles render it this way in their actual text.⁷ The fact is that it appears in the double form in the Hebrew text, and also in the Aramaic Targum text. So the marginal rendering after all is correct.

Now, what is the significance of this repetition? Did it have a special meaning to the Hebrew mind? According to Hebrew authorities this form indicates, among other things, the idea of definite emphasis. We see an instance of this in Isaiah 26:3. This is one of the comforting and assuring promises of our God. It reads: "Thou wilt keep him in *perfect* peace." Notice the adjective, but this is not in the Hebrew text. There it reads, "Peace, Peace." But that doesn't convey to our minds what it did to the Hebrew reader. But the repetition did mean something to him. He might not use adjectives and adverbs as we would to express this. We would do so, as in the word "perfect." With the Hebrew concept in mind, we could just as well read the text, "Thou wilt keep him in peace, yes inexpressible peace, peace that is wonderful beyond all description."

Might not this text from Isaiah have been in the apostle's mind when he wrote to the church at Philippi: "The peace of God which surpasses all power of comprehension" (Phil. 4:7)? *

This same emphasis must be carried over to "a day for a year, a day for a year." It is as though Moses and Ezekiel were say-

ing, "A day for a year," "Yes, and never forget it, that is what I mean."

See other instances of this emphasis in footnote number seven.⁸

Does not this repetition enhance the importance of this twice-repeated phrase in Ezekiel 4:6? It doesn't answer the query raised at the beginning of this article, but it does stress its vital significance, and especially so in the light of our historic interpretation.

2. *The wide range of meaning of the original words.*

The main Hebrew word rendered as "day" in the Old Testament is the noun *yôm*, or *yamîn* (plural). In the Greek LXX, and in the Greek New Testament, it is *hēmera*, or *hēmerai* (plural). These words have a wide range of meaning.

a. In the Old Testament

In most places the Hebrew word *yôm* generally means "day" and is so translated in our K.J.V. Bibles more than 1,200 times. Furthermore, quite generally it means a 24-hour day (Gen. 1:5). Sometimes it means just the light part of a day (verse 16). But one of the ways in which it is translated is by using the word "year." One concordance⁹ lists no less than 23 instances of this, and notice the first use: "Thou shalt therefore keep this ordinance [of the passover] in his season *from year to year*" (Hebrew—*miyamîm yamîmah*; Ex. 13:10). But the Hebrew word *yamîm* is used twice in the plural form, which idiomatically means year to year, for the Passover was an annual festival.

b. In the Septuagint

What applies to the Hebrew word *yôm*, or *yamîm* (plural), applies also to the Greek word *hēmera*, singular or plural. This is rendered "year" in the same texts in the LXX. (See footnote 8.)

c. In the New Testament

There are just three instances of *hēmera* translated as "year" in the New Testament. See Luke 1:7, 18: "Elisabeth was . . . well stricken in *years*" (*hēmerais*): Luke 2:36: Anna "was of a great age"—in the Greek text it is "advanced in *years*" (*hēmerais*).

3. *The word "day" can mean a long period of time.*

This is obvious, even in our own language, but concerning the Hebrew word,

⁷ See Leeser, Douay, Knox, Young, Fenton, etc.

* Kenneth S. Wuest, *Wuest's Expanded Translation of the Greek New Testament*: Vol. III, Eerdmans, 1959.

⁸ In Zech. 4:7 it reads: "Grace, grace unto it." This was said by the people at the completion of the Temple. Note the English translations: Knox, "How fair, how fair!" Jerusalem, "Blessings on it." Rotherham, "Beautiful, Beautiful." Moffatt, "Splendid, Splendid."

⁹ Lev. 25:29; Num. 9:22; Joshua 13:1; Judges 11:40; 17:10; 21:19; 1 Sam. 1:3, 21; 2:19; 20:6; 27:7; 2 Sam. 14:26; 1 Kings 1:1; Amos 4:4.

note: "a day of wrath" (Zeph. 1:15). "The day of trouble" (Eze. 7:7). "The day of vengeance" (Isa. 61:2). "The day of affliction" (Jer. 16:19). "The day of judgment" (Matt. 10:15). "A day of salvation" (Isa. 49:8).

4. The words "day" and "year" are equated in places.

The words "day" [yôm] and "year" [shānah] are in several instances equated. Note the following: "The day of the Lord" (Eze. 30:3); "The . . . year of the Lord" (Isa. 61:2). "The day of visitation" (Isa. 10:3); "The year of . . . visitation" (Jer. 11:23). "The year of recompences" (Isa. 34:8); "The days of recompence" (Hosea 9:7).

In each instance "day" in Hebrew is yôm, and "year" is shānah. In the Greek LXX the word "day" is hēmera, and "year" is eniautos.

This equation can be seen also in one verse as in the following: "David . . . hath been with me these days [yamîm], or these years" [Shānim] (1 Sam. 29:3). "And the time literally, 'days,' [yamîm] that Jehu reigned over Israel . . . [were] twenty and eight years [Shānim]" (2 Kings 10:36). And in Ezekiel 22:4 it reads: "Thy days [yamîm] to draw near, and art come even unto thy years" [Shānim]. In these examples the Hebrew words rendered as "days" and as "years" are yamîm and shānim.

In this review we have seen that the word "day" [yôm] was used in a variety of circumstances, and applied to many different aspects of human affairs and relationships. So ought there to be any real difficulty in understanding that the same principle of recognizing that a day represents a year could be applied to the prophetic periods?

One other thing that might be queried is whether Daniel understood the 2300 "days" (Dan. 8:14) to be just twenty-four-hour days or whether they meant years to him. We must remember that he would be acquainted with the day-for-a-year concept in Numbers 14:34. We should bear in mind also that he was a contemporary of Ezekiel. Furthermore, we must remember that Daniel's mind was on the seventy years of captivity, and on the time when that period was going to end. When he heard the answer of the holy one in heaven to the question, "How long . . . ?" the idea that 2300 days would be *literal* days would have meant nothing to him—just six and one-third years, at most. But, if he understood the

2300 days to be years, then we can appreciate, to some extent at least, why he fainted at the idea of a period of 2300 years when he had been thinking of 70. This certainly would have been enough to cause him to be not only "astonished" (chap. 8:27), but "confounded" (Rotherham), "appalled" (Moffatt),[†] or "dazed" (Knox).

Observe also the significant comment of Ellen G. White on this revelation to the prophet:

Through another vision further light was thrown upon the events of the future; and it was at the close of this vision that Daniel heard "one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?" Daniel 8:13. The answer that was given, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (verse 14), filled him with perplexity. *Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he had heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary.—Prophets and Kings, p. 554.* (Emphasis supplied.)

Let us bear in mind also that the same principle was endorsed by Ellen G. White in the interpretation and application of Numbers 14:34 and Ezekiel 4:6, that "a day in prophecy stands for a year" (*The Desire of Ages*, p. 233; *Prophets and Kings*, p. 698).

[†] From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

It Happened in Port Au Prince

(Continued from page 19)

throughout the day, in which church members were invited to join.

8. Special periods of prayer were observed by the speaker during the early hours of the morning. I cannot stress too much the poverty of prayer among too many of us, including the writer.

In conclusion I want to say that the enrichment to my own soul, the personal joy of seeing boys, girls, young people, and adults break away from the clutches of the enemy to follow their Lord and Master was a cherished and unforgettable experience. Would I attempt such a major campaign again? "Here am I, Lord; send me."

CHEWING *the* CUD

MEN who are dedicated to intellectual pursuits seem to feel that "higher literary criticism" is an integral part of this activity, especially so when it relates to the Sacred Scriptures. Many references in the Bible relating to subjects that have undergone scientific investigation are considered unsound and unreliable. A case in point is the listing of the bat among the birds or fowls that are classified as unclean in Leviticus 11 and Deuteronomy 14, the two Biblical chapters devoted to this matter of clean and unclean animals. Since the bat is a mammal, the only mammal that is capable of sustained flight, this rendering leaves the writings of Moses open to criticism and to doubt as to the scientific value by those who have this propensity. Because Moses did not see fit to be scientifically accurate at this point is no argument in support of his incapability of being scientifically accurate. Nor is this a reproach on the integrity of inspiration even though the Scriptures were, of course, written by men "as they were moved by the Holy Ghost." Apparently neither the Lord nor Moses felt constrained to be scientifically precise in all details of a passage destined to be the authority for the *dietary* of a people for all time to come.

What About the Hare?

The matter of the hare being classified as a cud chewer is, however, another proposition entirely. Many have ridiculed this statement and, as we have discovered in recent years, to their own embarrassment. The two scriptural passages in question read as follows:

"And the hare, because he cheweth the cud, but divideth not the hoof; he is un-

clean to you" (Lev. 11:6). "Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you" (Deut. 14:7).

Now, a cud is brought up into the mouth of a ruminating animal from its first stomach (rumen), but need it be confined to this particular part of the alimentary canal in order to meet the definition of the term "cud"? Apparently not, since double passage through all or part of the digestive tract seems to be the important item involved. Vegetation that was eaten hastily and stands in need of bacterial breakdown before subsequent mastication and digestion must necessarily be reingested at a later time.

In the rabbits, hares, and indeed many other mammals, this process is called coprophagy, reingestion, refection, and even pseudo-rumination. This is really a common phenomenon in rabbits and hares, and domestic rabbits will eat their night droppings to such an extent that in the morning as much as half the *total* contents of the stomach are of this nature. In most wild rabbits refection takes place twice daily. Why is this done? Of what value is it to the animal?

Why the Hare Chews the Cud

Where the small intestine and the large intestine join in most mammals a caecum is present. In those mammals that eat flesh either exclusively or occasionally (carnivores and omnivores, respectively) this organ is small and relatively unimportant in digestion—or is absent altogether. In the

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herbivores, however, it is extremely large and in rabbits may even take up most of the space in the abdominal cavity. It functions in a manner similar to the rumen in cattle, sheep, goats, et cetera. Normally, cellulose cannot be digested by mammals of any species, and this substance makes up the bulk of all plant cell walls. In the caecum the cellulose and other resistant plant materials are acted upon by bacteria in a process called bacterial fermentation. By means of enzymes the bacteria are able to break down these resistant organic compounds into products capable of further digestion and assimilation by the animal. Since the caecum is a thin-walled saclike structure, it is believed that some of these breakdown materials liberated by the bacteria can be absorbed into the blood stream through the caecal wall.

Not all of these products of bacterial fermentation can be absorbed from the caecum, however, and the essential vitamin B¹² falls into this category. Thus these species consume their own faeces—at specific times.

At definite periods during the day or night (depending on the species but always associated with rest periods) the animal excretes caecal pellets that have a different composition and consistency than normal faeces. These are the ones that are eaten by the animal as they come from the anus. They contain large amounts of vitamin B¹² and apparently other vitamins, proteins, trace elements, and possibly other elements of cellulose digestion in various mammals. The hard pellets are the normal waste product of the digestive tract and are the faeces one finds in the field.

This phenomenon has been discovered to be of common occurrence in various shrews, many rodents, including the mountain beaver (Aplodontia), as well as in lagomorphs, and may prove to be widespread among mammals. A real point of interest is this: It has been shown that if rabbits and rats are deprived of these caecal faeces by experimental means, stunting of

growth ensues as a result of vitamin deficiency. Perhaps with more experimentation the value of other possible vitamins, proteins, and trace elements in the caecal pellets may prove equally as critical to the growth and well-being of the animals.

Thus, who is to say that the instructions recorded in the Old Testament passages quoted, written for the simple Hebrew ex-slaves primarily, and for the sophisticated cultural slaves of later generations secondarily, have missed the mark. We would do well to reserve judgment on many such matters of inspiration until our knowledge and wisdom are capable of measuring up to the task—and obviously, in some cases, this may never be.

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Southern Baptists Elect Dr. Criswell as President

Dr. W. A. Criswell, pastor of the 15,000-member First Baptist church of Dallas, was elected president of the Southern Baptist Convention. The 58-year-old Dallas pastor succeeds Dr. H. Franklin Paschall, of Nashville, as top elected officer of the 11-million-member denomination. Dr. Criswell said he believes in the literal interpretation of the Bible, and that he still opposes the theory of evolution. "Mine is a totally pastoral, evangelistic ministry," he told a press conference. "I'm not an expert on anything outside of that." Questioned on his attitude toward the ecumenical movement, he replied that he was "very much opposed" to any form of organic church union.

Practical Principles of Revival and Evangelism

EVERY worker and member who contemplates our day and age must in some way realize the call of our General Conference president, Robert H. Pierson, for revival and evangelism as in the providence and plan of God.

But there often is the question of the significance of revival and evangelism and just how these two avenues of spiritual awakening can be effectively developed.

For many years I have heard this discussed, proposals put forth, and philosophies expounded. Surely we have come to a period when the church must move into the real heart of these experiences with and for God.

What, then, are the practical principles behind revival and evangelism? Are revival and evangelism directly related to one great underlying heartbeat that will motivate and propel both forward in God's way?

Victorious Living

The world thinks of victory in the sense of overcoming by force, but God's plan for every Christian is victorious living through surrender of self. God's ideal for every believer is a life of victory over the love of the world with its "lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:15, 16).

As most professing Christians look into their life, they see, not a record of victory, but all too often a history of being overcome by the flesh and the devil. The call, then, for revival is a message of assurance, leading anew to the pathway of practical godliness.

ERNEST H. J. STEED

*Secretary, Temperance Department
General Conference*

Evangelism is the act of carrying to mankind through personal witness and testimony the good news that victory in the life is possible. It proclaims the only hope for the maintenance of true abundant living here and hereafter. The good news of the gospel surely and simply is the fact that what man could not and cannot do for himself, Jesus our Lord and Saviour has accomplished for us and can now achieve in and through us.

The outworking of the gospel, then, is to bring victorious living and to restore man to his true self. "All this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God, and share the joy of holiness."—*Steps to Christ*, p. 14.

Loss of Self-control

Man lost his self-control at the gates of Eden when he forfeited to the enemy his dominion over this world and over his own being. Mankind ever since has been striving to restore himself through every available means. Deceived and deluded by the archenemy, he continues to plunge deeper and deeper into self-seeking through the abuse of his physical, mental, social, and moral capabilities. Thus, every aspect of lustful pleasure has become an avenue of self-satisfaction and expression. "While they promise liberty, they themselves are the servants of corruption" (2 Peter 2:19).

"Self gratification has reigned almost supreme in the hearts of men and women since the Fall. Especially has the appetite been indulged, and they have been controlled by it, instead of reason. For the sake of gratifying the taste, Eve transgressed the command of God. . . . Ever since, her fallen sons and daughters have followed the desires of their eyes, and their taste"—*Temperance*, p. 15. "Intemperance lies at the foundation of all the evils in our world."—*Ibid.*, p. 165. "Intemperance of any kind is a violation of the laws of our being."—*Ibid.*, p. 146. This word "intemperance," rightly defined, means "a lack of temperance or restraint." Paul says such are "enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things" (Phil. 3:18, 19).

Practical Godliness Required

In the light of these facts I submit that practical godliness is the principle at the heart of effective revival and evangelism. Godlikeness in the life is only possible through Christ's imparted and imputed power to restore man's self-control. Self-control, this fruit of the Spirit's infilling, is none other than temperance. The word "temperance" is rendered "self-control" by the best translators (see *New English Bible*, Gal. 5:23).

Temperance, then, is God's timely truth for this hour—a ringing challenge to intemperance, an answer to those ensnared in sin's enslavement and bewilderment—a practical message of victory through Christ over every besetting sin of the flesh and the devil that holds man captive to self-gratification.

This message of practical godliness is a positive answer to the struggle and strivings of all men against their carnal, sinful, self-willed natures. "Self is the enemy we most need to fear. No form of vice has a more baleful effect upon the character than has human passion not under the control of the Holy Spirit. No other victory we can gain will be so precious as the victory gained over self."—*The Ministry of Healing*, p. 485.

It is important, then, for us to see our condition in relation to our search for holiness. "All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control."—*The Desire of Ages*, p. 101.

Repeatedly we have the messenger of the Lord, in warnings and counsel to the church, spotlighting the practical nature of revival and evangelism, such as specific attitudes to one's daily conduct concerning relationships with others, the care of our health, the way to practice daily devotion, witnessing, et cetera. The *Testimonies* and other writings offer detailed guidance in every manner of one's practical application of the gospel, but with it all there is the overwhelming weight of emphasis that man comes to the crossroads at the point of appetite and desire, calling for the exercise of self-control.

The first point, then, for us all to recognize is that temperance is what we receive through Christ (self-control). Temperance is not what we give up but what we take on. Therefore, we need temperance, or self-control. It is the lack of self-control that brings spiritual decline and apostasy.

"Nearly every family needs to be stirred up. The mind must be enlightened and the conscience aroused to the duty of practicing the principles of true reform."—*Temperance*, p. 169. And looking into the future, Ellen G. White said: "The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite."—*Ibid.*, p. 150.

What, then, is God's plan?

Restoration of the True Self

Revival, something we all need, is the act of reviving, the awakening process. Revival in itself is not a doctrine, it is an avenue toward restoration. The act of revival is, therefore, a part of evangelism with its declaration of truth, enlightening man with the everlasting gospel. It presents a message of the restoration of man, through Christ, to his true self, thus giving him control over self. It is the spiritual gift of temperance (self-control). As man exercises his will toward God and sets his affections on God, victorious living is assured. "The greatest triumph given us by the religion of Christ is control over ourselves. Our natural propensities must be controlled, or we can never overcome as Christ overcame."—*Testimonies*, vol. 4, p. 235.

The Heartbeat

The heartbeat of revival and evangelism is the influence and moving power of the

Congratulations!



On May 29, 1968, there was conferred upon Elder E. E. Cleveland, associate secretary of the General Conference Ministerial Association, an honorary Doctor of Laws degree by Daniel Payne College, an African Methodist Episcopal school of Birmingham, Alabama. The degree

was sponsored by Dr. J. P. Pierson, a Seventh-day Adventist loyal layman who is a member of the staff of the college and head of the department of natural sciences.

Leaving Birmingham, Elder Cleveland proceeded to Andrews University where he delivered the commencement address for the graduating class of 1968 and there was the recipient of an honorary Doctor of Divinity degree.

Holy Spirit, motivating toward practical godliness. The messenger of the Lord points out that sanctification "is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—a living sacrifice, holy, acceptable unto God." Romans 12:1" (*Temperance*, p. 19).

Spiritual revival and evangelistic power transform, presenting practical godliness, leading man to separate from all forms of intemperance.

Activating Toward Reformation

Any revival and evangelistic endeavor to be successful will lead toward reformation of the life. "Every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support."—*Ibid.*, p. 234. Mrs. White emphasized this fact! "Many who profess godliness are rushing on as recklessly, and are as insensible of their danger, as though there were no future judgment. A fearful retribution awaits them, and yet they are controlled by impulse and gross passion. . . . I lift my voice of warning to all who name the name of Christ to depart from all iniquity.

"Purify your souls by obeying the truth. Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*Testimonies*, vol. 3, p. 475.

A Principle and a Program

This broad platform of temperance is none other than that of showing the implications and relationship of temperance to practical godliness—to sanctification—to victorious living.

"The sins that are practiced are making this earth a lazar house of corruption. These sins must be sternly rebuked. Those who preach must uplift the standard of temperance from a Christian standpoint. As temperance is presented as a part of the gospel, many will see their need of reform."—*Temperance*, p. 246.

Further, note these clear-cut statements: "The subject of temperance, in all its bearings, has an important place in the working out of our salvation."—*Ibid.*, p. 163.

"The Lord has given us the work of

teaching Christian temperance from a Bible standpoint."—*Ibid.*, p. 239.

Check the index of Ellen G. White's writings under "self-control" and note the spiritual application of true temperance. It will certainly convince even the most biased against those truths that here is the key to the very heart of revival and front-line evangelism.

This church has been given the principles and a program for action. The book *Temperance*, by Ellen G. White, pinpoints a program toward revival and evangelism now left dormant by so many preachers:

"If the work of temperance were carried forward by us as it was begun thirty years ago [published 1900]; . . . if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people."—Page 257.

In the light of these facts, can we ignore the heaven-sent appeal toward revival and evangelism that will awaken spiritual energies, and arrest the attention and interest of multitudes now seeking the solution to their increasing problems of sin and intemperance?



KNOW THYSELF

With One Exception

DOUGLAS COOPER

Intern, Mount Vernon, Washington

IT WAS going to be an interesting convention. Chaplains in training, accompanied by their supervisors, were coming in from institutions all over southern California. Some were working in mental hospitals, others in men's or women's prisons, and several, like me, were taking the course in a general hospital.

Since all of those involved in the program were either clergymen or theology students I expected to see quite a conservative group of fellows. By the time of the first meeting I could tell my assumption was correct. All were neatly dressed. Many had black or dark-gray suits on. Ties were straight. Shoes were shined. The group looked exactly like anyone would expect professional men, ministers, and graduate students to look.

With one exception.

The Hippie Enters

I could not believe my eyes when he walked into the room. He reminded me of something you might see on Sunset Strip or in the Haight-Ashbury district of San Francisco. His hair was long. I mean really long. It hung clear to his shoulders in typical hippie style. Instead of a suit, he was wearing a pair of badly creased, green corduroy trousers and an old red-and-white-striped T-shirt.

At first I thought he must be an inmate of one of the institutions and the chaplain had brought him along to demonstrate a counseling interview or something. Imagine my amazement when his turn came to introduce himself and he stood to his feet and told us he was a theology student, taking chaplain's training. This fellow soon to be a minister or chaplain! I just could not believe it.

Right then something started to happen inside me. Feelings of resentment began

to build up. Who in the world did this guy think he was? Of all the ridiculous things to do, coming to an important convention looking like that! It was an insult to the rest of us. Besides, how could he possibly visit with patients in the hospital he was assigned to, when he wore his hair that way?

I found myself keenly disliking this strange character. I wished that he would either leave or somehow change his appearance.

At that point I am sure I could never have been a friend to Jim (for that was his name). My hostility toward him was just too strong. I am afraid it prevented me from really loving him as a fellow human being and canceled any chance of my being able to witness to him.

You see, he was different from me. He did not meet my expectations of a minister to be. I did not approve of his appearance, therefore I did not approve of him. I was so hung up on my own feelings that I could not accept Jim as he was.

My attitude might never have changed had I not found myself walking through the lobby beside Jim as a group of us returned from lunch. We introduced ourselves and began talking. At least I was able to be honest with him. I admitted I did not like his hair and wondered aloud whether it interfered with his relationship to patients.

Getting to Know Him

In just a few minutes I learned much about Jim. He was open, friendly, and

spoke freely about himself. He explained that he had very little money and found it essential to work in order to get through school. His current employment involved playing evenings with a musical group in the Los Angeles area. He felt this necessitated his hair style.

As he talked about his work in the hospital I could tell he had a genuine concern for people and a real desire to help them.

In the sharing of experiences I felt myself growing close to Jim. My feelings of anger and resentment faded away by the time our conversation was over. We parted good friends. Oh, I still did not like his hair, nor his unkempt appearance, but I liked Jim and had begun to understand and accept him.

The idea has kept haunting me though,

suppose we had not talked together as we did? What if Jim had not had the patience to explain some of the things behind his way of life? Would I have gone on disliking him as I did at first? How many times had I done this to someone else who did not meet my expectations? Do I often write people off because they do not look the way I think they should or because they have beliefs that are different from mine or ideas of which I cannot approve? Is my ministry to people limited because of my negative feelings and lack of understanding?

Thank you, my unconventional new friend, for reminding me I serve a Master whose love is big enough to accept people as they are and that this must be the first step as we endeavor to show them the better way.



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.

UPON ASSUMING A NEW PASTORATE

The following commitment to his pastoral responsibilities appeared in the first issue of the church newsletter following Paul Anderson's assuming the pastorate of the Raleigh church in Memphis, Tennessee. No doubt it did much to help him get off to a good start in his new parish.

MY PLEDGE TO THE MEMBERS OF THE RALEIGH SEVENTH-DAY ADVENTIST CHURCH

I shall never take lightly the privilege of the pulpit.

I purpose never to enter it without having spent much time in preparation both intellectual and spiritual.

The pulpit shall never be used to deal in per-

sonalities or to betray confidences or to *preach* at individuals.

I shall ever keep in mind that we are workers together with God in this great fellowship and that my own sins and shortcomings are so great in the eyes of God that in no way can I be your judge. Together we shall seek God's mercy and His way of life.

I shall strive to keep always before me the request of our Master when He told Peter to feed the lambs and sheep.

Believing that God desires the abundant, joyous life for every one of His children, the Christian faith will be preached in the Raleigh church as *good news*—as a hope when things seem hopeless, as encouragement when spirits are low, as forgiveness when life has been mishandled.

Where questions of social justice are concerned, where the evils of prejudice, war, immorality, enter the picture, I covet your prayers and dispassionate thoughtfulness, that these things may be fairly assessed and approached without fanaticism but with the mind of Christ and with something of His courage.

I shall expect the full freedom of the pulpit with no intimidations made or implied, and in return pledge myself, with God's help, to responsible utterances.

I shall strive to keep always before me the goal expressed by our Master when He visited His home town at the beginning of His ministry and read from Isaiah:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

PAUL ANDERSON, *Pastor*



By His Side

Adopting Good Attitudes

Moving!

MIRIAM HARDINGE

A Shepherdess Feature Conducted by Dollis M. Pierson

PROBABLY not a day goes by (except perhaps during the quadrennial session of the General Conference) when some minister's books, clothes, furniture, equipment, and bric-a-brac are not in motion over the roads in moving vans or in railroad trains or across the ocean in ships, or even sailing through the air in planes—for we Seventh-day Adventist workers are a moving people. Reviewing our Christmas-card list every year reminds us of that!

Do we regard this frequent moving as a trial or a challenge?

True it has its trials. The actual job of transferring all one's possessions from one house to another is about as unpleasant a task as faces anyone. Then it is difficult to leave the church, whose members we have learned to love, and whose joys and problems have been ours too.

We may feel, also, that our work is not finished in the place we are leaving. We may not have carried out all the plans we had for the church and the neighborhood.

But no matter how long we stay in one place we can never say that we have finished our work there. There will always be new interests to follow up, departments to be organized or improved, work in new places to be opened up. However, others will follow us, and though they may neglect some of the things we have thought of first importance, they will strengthen other areas where we may have been weak.

The policy adopted by our church of moving workers is a good one for another reason, and that is that the personality of one minister may reach some who have not

been touched by the previous worker.

A new place offers a challenge. It gives us a chance to keep new resolutions, to do a better job than we did in the last church, to benefit by mistakes made, and to learn from past experiences. The new church won't be like the last one, and we should not endeavor to make it so, for churches differ as much as human beings do.

If a new church is challenging, making a new home may be even more so. The drapes are going to be either too short or too long in the new house—you can be sure of that, and there will be more floor space than you have furniture for, or you will feel you need a shoehorn to get yourselves and possessions into the new home. We have to learn to be very elastic! Each house or neighborhood will have something appealing in it that the previous one did not, so learn to enjoy the new one.

Remember that your attitude is reflected in your children. Be sure to make the move an adventure for them. Tell them that daddy has been called to a new place to do some new work for the Master, that there are people in the new city or area who need his help and need to be told that Jesus is coming again soon. Never let them get the idea that you are unwilling to move. Let them plan with you to make the new home attractive and comfortable.

Help them in making the necessary adjustment to their new school and in making friends. As they grow older the move may be more difficult for them as they form stronger ties with their school and church friends, but you can show them the ad-

vantages of living in different places and help them to adjust happily.

Make it easier for the new minister coming into your church. Build him up to the congregation, and don't give them the impression that you are a pawn in the hands of those ogres—the conference committee. Let them know that you are going where the Lord indicates, and are glad to go.

If it should be that your move takes you from your home country to an overseas post, remember that your happiest place is where the Lord calls you. You will, of course, miss your loved ones, and will feel lost for a time without the familiar things you are used to. You may have inconveniences and deprivations. But you will gain in other ways. Learn to love the people among whom you are called to work. Learn all you can about your new country. Adopt it. You will come to appreciate what it has stood for, and what it has to offer, and as you do this you will find your way into the hearts of its people and help them to accept the great message you left home to take to them.

Is the Goal Too High?

Have you ever felt discouraged when reading the articles portraying the ideal minister's wife? She seems perfect! She is wise, kind, cheerful, generous, talented, a wonderful hostess and mother and wife. She manages her household on a limited budget yet serves tempting meals and dresses in good taste. She seems to have thirty-six hours in her day and uses all her time wisely. We read on and on and somehow a feeling of our own inadequacy creeps into our thinking. We come so very far short of the ideal and we know it!

At this point we do well to pause and do some positive, constructive thinking. In fact, it helps to remember the old adage: "No one is perfect." However, we are striving to improve daily; to learn more effective ways of filling our position in life. Our goal is high. We desire to be the best wife, mother, secretary, or whatever our position, that it is possible for us to become.

We need to keep the image of the ideal shepherdess ever before us. We need the inspiration we can receive from reading articles that show us how to serve unselfishly and live successfully. Our goal is high, but we do not have to strive to reach it alone, for we can have divine help. In this life, we are given a period of time to grow in grace, and develop the ability to gracefully fill our position.

Sometimes even the trial-and-error method has brought success to individuals, but those who learn

from the experiences of others can avoid making many mistakes. Maybe we should discuss some of our problems and help one another in finding solutions. We have already received requests, asking us to consider some difficult questions. Under our next heading, *What is Your Problem?* we are introducing this feature.

—D. M. P.

WHAT IS YOUR PROBLEM?

Both Father and Mother?

Question: "My husband travels much of the time. I would like suggestions as to the training of our children under such circumstances. How can I be both father and mother when he is away?"

Answer: This is a very real problem for ministerial wives in the Advent Movement. Our husbands are gone a great deal to committees, boards, workers' meetings, and a seemingly endless round of special appointments.

How fortunate we are to have so much helpful material on the subject of child training from the pen of the Lord's messenger. Every Adventist wife and mother will want to keep in close touch with such priceless counsel as one finds in *Child Guidance* and *The Adventist Home*. Pages 79-156 of *Child Guidance* are especially helpful. In *The Adventist Home*, pages 231-254 are very practical.

I was discussing this problem with several mothers and fathers recently, and here are some thoughts on the subject I would like to share with you briefly: Be a companion to your children. Know where they are and with whom they are. When the husband is away the wife is the one who must discipline the children, and we should be consistent, fair, and firm, never leaving the more difficult part of the disciplining for the father when he comes home. Make his homecoming a pleasant, happy time.

We must never let our children feel that we are martyrs because the father has to be away so much. A little careful, prayerful planning will assure some fun even while the head of the house is absent. This is important. We do not want our children to resent the work that takes their father away and feel that God's work is a hindrance to their happiness.

As mothers we can make our worship periods a happy, pleasant time and "bind our children to us by cords of love." Ours is a tremendous task, and when we face it alone, only the guidance of the Holy Spirit can help us to be successful.

Two Hands—No Wings

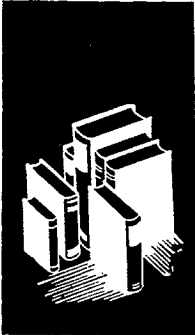
This latest book by Miriam Wood will be of special interest to our Adventist women around the world.

Through her experience as wife of a pastor,

evangelist, and conference worker, and through the experiences of others, Mrs. Wood has skillfully portrayed the unique position of the ministerial wife in the church.

Her story is told with vivid description, pathos, and humor. Its central theme is one of sincere longing and desire to reach the high standards of the ministerial wife. You will find some very down-to-earth practical help in this absorbing volume. Don't miss reading it. It is published by the Review and Herald Publishing Association.

D. M. P.



BOOKS

The Apocrypha, Mary E. Walsh, Southern Publishing Association, Nashville, Tennessee, 111 pages, \$2.95.

There is a revival of interest in producing a "common Bible" that will be acceptable to Protestants, Catholics, and Jews; one that will endorse the major doctrines of religious thinking for all, and thus bridge the gulf that separates Protestantism from Catholicism. The authorized King James Bible of 66 books differs from the Rheims-Douay Version of 73 books with its additions to Esther and Daniel. The King James Bible does not support teachings held as basic truths by the Catholic Church; however, the added books found in the Vulgate, known as *The Apocrypha*, inculcate doctrines acceptable to Catholics based on the authority of these added writings. From what source does the Apocrypha originate? In what way does it differ from the books of the Hebrew canon? Should it be rejected as not inspired?

For example, among other cardinal doctrines of Catholic belief, the Book of Tobias teaches the substitution of meritorious work for the atonement of sin, thus ignoring the plan of salvation based on the sacrifice made by Christ. This book presents almsgiving as a method of purging away sins and finding mercy and life everlasting. It also propagates the art of deception.

In the Book of Judith one finds the teaching of monasticism, the cloister, the convent, the abbey, and the monastery. The Book of Wisdom supports the doctrine of purgatory. The Book of Ecclesiasticus teaches salvation by works, almsgiving, and other similar works for the cleansing of sin. The Book of Baruch tells us that the dead can pray to

God. The doctrine of sacrifices for the dead is found in the Book of Maccabees. One may pray for the dead so that the dead may be loosed from his sins. Also in this book is taught the practice of offering masses for the dead. Of interest to the Bible student are the additions to the books of Esther and Daniel and why they are there.

Satan is fully aware that the Bible cannot now be kept from the world, but if he can corrupt it by having the apocryphal books included as part of the Holy Canon, he will, through these books, deceive people today even as he did Eve. We must, therefore, be able to make an intelligent decision based upon facts, so that when confronted with fallacious teachings, we will not be misled. To this end the study of *The Apocrypha* by Mary Walsh is of vital importance.

ANDREW FEARING

Let Us Go On to Maturity, John E. Hunter, Zondervan Publishing House, Grand Rapids, Michigan, 136 pages, \$2.95.

There are few volumes that I have enjoyed more than John Hunter's *Let Us Go On to Maturity*. From his opening chapter, on "The Risen Christ," to the last chapter, dealing with "The Purpose of Christian Maturity," there are thoughts and ideas that are worth most careful consideration. This book presents a most earnest appeal for Christians not to be satisfied with anything short of continuing growth in grace and suggests how this growth in maturity may be made.

The chapter on "Joshua—Incomplete Obedience" contains a forceful and vital message that points out very clearly the dangerous results of partial obedience. This is a chapter that you will not want to overlook or forget. The book is well worth the price.

N. R. DOWER

Darwin: Before and After, Robert E. D. Clark, Moody Press, Chicago, Illinois, 1966, 192 pages, paperback \$.89.

An individual who is seeking for the soundest possible defense of conservative Bible teaching could find this book to be the most valuable acquisition in his library of material on science and revelation. It contains a wealth of authoritative illustrations, arguments, and historical data that can be used in giving the message of Revelation 14:7 with a clear and forceful voice.

An appropriate review of Dr. Clark's book can perhaps best be given in his own words from the concluding chapter, "In the course of this book we have outlined the story of evolution. We have seen how the idea gripped thinkers in the ancient world; we have traced it briefly through the Middle Ages; . . . we have seen how scientists in the early part of the nineteenth century were opposed to evolution, but became suddenly converted as a result of Darwin's book. . . ; we have examined Darwin's motives and have seen that he was seeking for a way of escape from his religious convictions; we have

seen that he set an example to others to make use of science as a way of escape from theology; we have examined the effects of evolutionary teaching upon society, especially in connection with the development of big business and modern war and, finally, we have turned to consider the doctrine afresh in the light of modern scientific knowledge, only to find that evolution is in conflict with the fundamental ideas of all scientific thinking, including the very premises upon which the doctrine itself was founded." R. H. BROWN

Great Women of the Christian Faith, Edith Deen, Harper & Row, New York, \$5.95.

This inspiring book will prove a blessing to every woman worker whether she is a minister's wife or a Bible instructor. Beginning with some of the women martyrs of the early centuries, the author sketches the lives of great Christian women down through the Christian Era as though she were roaming through a "hall of fame" of great women.

Women missionaries of note, wives and mothers of great men, make an impressive list of noble women whose exemplary lives still speak to women of today. Among the list of women reformers and builders of churches is a biography of our own Ellen G. White.

While we may not agree with the views or theologies presented by some of the women included in this book, yet we cannot help being impressed with the feeling that God has had His great women representatives in the past, and surely in these last days He will use noble Christian women again in carrying on His work.

ROSALIE HAFNER LEE

Living on a Minister's Salary

(Continued from page 21)

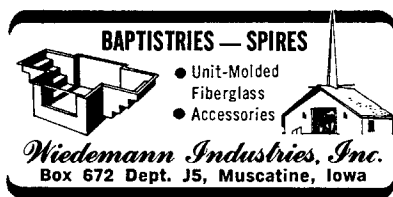
am in no financial position to own a canoe, let alone a motorboat!

This section could be amplified considerably. But, after living under varied conditions, I am unalterably convinced of the fact that most of us could trim our desires and not suffer in the least.

My wife and I lived in one country where a jar of seventy-nine-cent mayonnaise sold for an amount equal to five dollars. I am a mayonnaise lover, but I am here to tell you that at five dollars a jar I suddenly lost my taste for the stuff! This loss was my gain, for I lost a few pounds which I didn't need.

Much more could be said on this subject. My plea is for greater self-control,

AUGUST, 1968



better financial organization in the home, and a determination always to put God first with tithes and offerings. I also make a plea that those in pastoral and evangelistic responsibilities live in such a way that their wives can stand beside them united in the one task of saving souls. Our wives are such an important part of the ministerial team.

My final plea is for mothers of small children to remain mothers at home. No greater honor or responsibility has ever been given than that given to a godly mother. Home and children must take precedence over everything else. A good Christian home forms a major part of the foundation for eternity. A one-salaried family may have much less than others today. But could it be that in the future life their chances of having everything their hearts desire are just a little greater?

And there are rewards even here. Have you ever read this budget-balancing statement? "God's children must meet trials and difficulties. But they should accept their lot with a cheerful spirit, remembering that for all that the world neglects to bestow, God Himself will make up to them in the best of favors."—*The Ministry of Healing*, p. 199. (Italics supplied.)

Czech Communists Promise Full Freedom of Religion

There will be no future persecution of religion in Czechoslovakia, and the Communist Party is determined to correct past mistakes in church-state relations, a spokesman for the Communist Party said in Prague. He spoke at the end of a week-long congress of the Czechoslovak Communist Party dedicated to working out a program of sweeping reforms. A statement issued at the end of the congress contained a paragraph promising an end of anti-religious policies. "We are abolishing political obstacles," the statement said, "so that citizens, regardless of political convictions, nationality or religious faith, may have an equal opportunity of asserting themselves according to their ability and their work."



NEWS BRIEFS

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

Jesuit, Protestant Schools Plan Student-Faculty Exchanges

The Divinity School of Vanderbilt University in Nashville will establish a student and faculty exchange program with the Graduate Department of Theology of Marquette University, a Roman Catholic institution in Milwaukee. Plans for the program were described by Dr. Walter Harrelson, dean of the Vanderbilt seminary, a nondenominational school composed largely of Protestant students and professors. The dean said he and Father Bernard Cooke, S.J., chairman of the Marquette department, were seeking students interested in the exchange, due to begin in the 1968-1969 academic year. Students on exchange, it was said, will remain enrolled in their own institutions, and faculty members will receive their regular salaries from their home schools.

67 Per Cent of Americans Believe Religion's Influence Is Waning

Sixty-seven per cent of the people in the U.S. feel that religion is losing its influence on American life, according to a Gallup poll survey. In a series of five polls conducted over the past eleven years there has been a rapid increase in the number of people who think this is so. In 1957, when the survey was first conducted, 69 per cent thought that religion was increasing its influence on American life and only 14 per cent thought this was not so. Eleven years later, however, the proportion is almost reversed with only 18 per cent believing that religious influence is increasing, while 67 per cent believe that it is waning.

Billy Graham "Press Crusade" Is Launched in England

A pilot project to present the gospel through advertising is being launched in two of Britain's largest newspapers by the Billy Graham evangelistic organization. Two advertisements, described as "provocative and compelling," are being placed on consecutive days in the morning *Daily Express*, which has a circulation of 4 million, and the *Eve-*

ning News, with a circulation of more than 1,180,000, and described as the world's largest evening newspaper. Each person replying to the advertisements will receive a letter from Mr. Graham, together with a copy of the book, *Peace With God*. The response will decide future policy regarding this form of outreach, but Billy Graham aides hope to launch a major "press crusade" early next year.

Catholic Membership in National Councils Now Being Discussed

Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, told the NCC's General Board in New York that there is increasing discussion on the possibility of Roman Catholic membership in the National Council of Churches. He made the statement in his report to the council's policy-making board. The NCC membership is made up of thirty-three Protestant and Orthodox churches in the United States. According to Dr. Espy, a joint working group representing the World Council of Churches and the Vatican Secretariat for Christian Unity "gave particular attention to this subject at the May meeting in Germany."

CLASSIFIED ADVERTISEMENTS

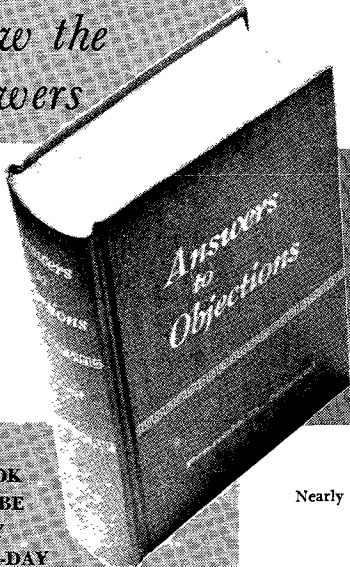
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After careful study of the supposed reasons offered for not accepting the teachings of Seventh-day Adventists, the author answers in this volume those which are most commonly encountered. It was on this basis that the author compiled the list of objections considered in this book.

The objections answered in this unique and most helpful encyclopedic volume are not straw men, but *real problems* faced by every minister, evangelist, literature evangelist, layman, and youth soul winner who seeks to promote Seventh-day Adventist teachings.

A Reader's Observation—

Answers to Objections was one of the chief means of answering the problem objections I had when first introduced to the Adventist message, and will always have a special place in my heart.

(Signed) L.N.

From a recent letter to the author.

Handy to carry—handy to use—full text—no abridgment.

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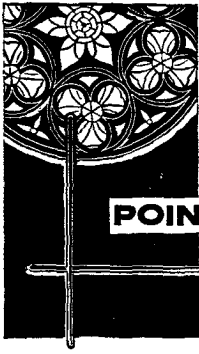
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POINTERS

HAVE A HEART THE administering of discipline is one of the most difficult and distasteful aspects of the ministry. It is a task seldom entered upon with glee. Those who do enjoy this type of thing may be said to have a streak of sadism in their personality. It was with sadness of heart that Jesus said to Judas, "That thou doest, do quickly" (John 13:27). He knew that from that moment there would be no further fellowship between Him and the treasurer of His fledgling organization.

When a minister is brought into question and separated from his credentials, the disciplining committee's atmosphere is that of a funeral. It is what happens to that separated brother that is the burden of this article. In all too many cases, this fellow minister who once fellowshiped at workers' meetings, from the local conference through the General Conference levels is suddenly dropped from the memory of his former colleagues. In some instances these men have never been contacted since by brethren of the fellowship. It is difficult to describe the loneliness that is theirs. One such man said to me on one occasion, "Tell every man who has his ministerial credentials to keep them, for the thing that he will miss most should he lose them is the fellowship with his brethren." But what are we doing to maintain contact with these men? Admittedly, everybody is busy, terribly busy, but so was the Samaritan. However, he turned aside to minister to a wounded soul's needs. Or perhaps there may be some embarrassment at not knowing what to say or how to say it. Of course, there is little reason to fear guilt by association. The simple fact is that when a man has been dealt with, he is in deeper need of fellowship and understanding at that point than at any other point in his life's history, and if ever there was a time when he ought to be visited and prayed with and encouraged, it is then. Remember that psychologically this man has let himself down and has just faced an acknowledgment by the brethren of this fact. He is now very much alone. Plagued by a knowledge of his own transgressions his first question is, "Do I have any friends left?" It is at this point that he needs reassurance that the men who reluctantly had to let him go as a gospel minister will never let him go as a personal friend.

The past is not reassuring in this regard, but the future will be just what we make it.

We will turn heaven and earth to teach men who have never had exposure to Adventism the glories of the Christian way, spending thousands of dollars in cash and man-hours of labor, leaving no stone unturned to show them the way to Christ; how, then, can we possibly neglect one who has had orientation and training and was one among us, one on whom we may have spent thousands of dollars as a worker for God? If every union could have a committee charged with the specific responsibility of visiting such brethren, seeking to restore them to the fold, this would be one of the most profitable investments the church could ever make.

E. E. C.

LAW AND ORDER THE need for law and order has become a primary issue in the U.S. Presidential campaign. As Billy Graham has stated it: "The candidate who best convinces the public that he can bring about law and order is going to be elected."

Having come to a period in human history when it seems that hordes of demons and violence have been let loose everywhere, will men finally see the need of obedience to God's great moral law of Ten Commandments?

In this last fleeting convulsive hour we must, as God's watchmen, help to make it so. Many years ago the messenger of the Lord declared: "The world is now realizing the sure results of transgression of the law of God." If this were so when the words were first penned, how much more so today.

In the light of this, let us direct mankind to the importance of obedience. Let us lift up God's wonderful law as the one reliable standard of conduct. And let us make it clear that obedience brings blessing and disobedience a curse.

"The law of the Lord is perfect, converting the soul" (Ps. 19:7). "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).

While government agencies are set up to investigate the causes of moral delinquency in the United States, let us proclaim the Word of the Lord. Let us portray the holy law of God as the transcript of the character of Christ. Then let us point out the relationship of the law to the gospel.

This is the one and only solution to the problem on the streets. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they will be to me a people" (Heb. 8:10). "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Eze. 36:26, 27).

Today, this message must be preached with a power and effectiveness never known before.

O. M. B.