

The MINISTRY

NOVEMBER 1968



"Two gospel plows gripped
firm by fists rock-hard."

TENACITY

Attractive, flattering query from the homeland
Suggests to wilted, downcast, gospel team
A cooler climate, friends, and modern comforts,
In trade for squalid sights and turbid streams.

"We can't forsake a work that's adolescent,
Maturing may be stopped if we're off guard."
They work until their counterparts are ready,
Two gospel plows gripped firm by fists rock-hard.

"Does God's commission grant discharge for cause?
May we with honor loose the once-clenched plow?
Must we stay by while homeland fields are ripening,
And this betrodden soil shows barren now?

And then come blades and ears and corn,
The faith that works by love takes root.
Retreat is thrust aside, exchanged for harvest.
The brave midwives of hope survey the fruit.

—Sydney Allen

Official Organ of the General Conference
Ministerial Association. Serving the Ministry
of the Seventh-day Adventist Church

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The MINISTRY

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THE MINISTRY: PRINTED AND PUBLISHED MONTHLY FOR THE MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON, D.C. 20012, U.S.A. \$4.50 A YEAR; 40¢ A COPY. PRICES SLIGHTLY HIGHER IN CANADA. ADD 25¢ FOR YEARLY SUBSCRIPTIONS TO COUNTRIES REQUIRING EXTRA POSTAGE. SECOND-CLASS POSTAGE PAID AT WASHINGTON, D.C. EDITORIAL OFFICE: 6840 EASTERN AVENUE NW., WASHINGTON, D.C. 20012.

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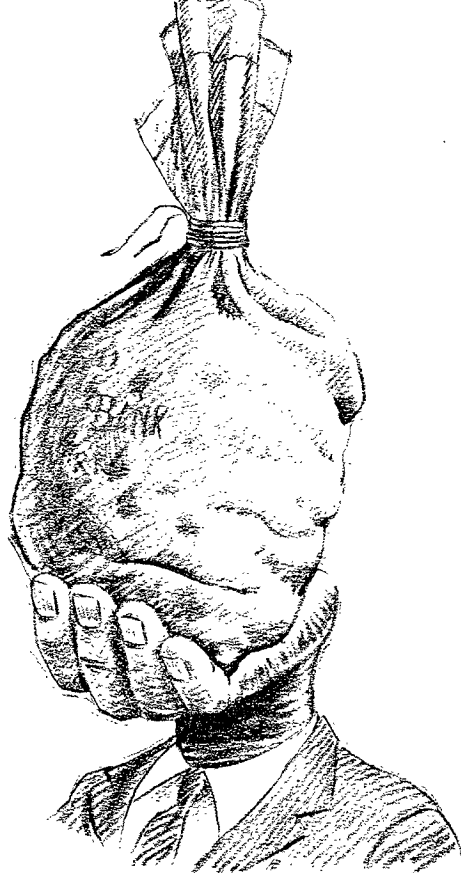
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THE MINISTRY

SELFISHNESS— ROADBLOCK TO EVANGELISM

M. E. REES

Stewardship Secretary, North Pacific Union Conference



I AM seriously thinking of leaving the ministry. I am a failure."

I turned off my electric razor and looked in utter disbelief at the pastor who had come to my motel room this rainy Monday morning. He wasn't looking at me; he was staring at the floor. Then he continued: "For the past two years I have been working with many of the finest people in this city. There is a genuine interest here in our message. I bring them along, step by step, until I am positive they will accept baptism and join the church, then for some reason they hold back. They believe the Sabbath, the soon coming of Jesus, tithing, state of the dead—everything. But to this time not one of them has put a foot in the baptismal font. I'm sure it must be me. I must be a failure."

This was no Monday morning type of dejection. This was genuine, based on a discouragement that had been growing for some time.

"Why don't you look at the tithe records of your members?" I suggested.

There was genuine surprise on his face as he asked, "Why?"

"I just thought it might prove interesting," I replied.

He left. I didn't see him until the following morning, when he knocked, entered, seated himself, and once more studied the floor. Finally he looked up and slowly shaking his head began, "I still can't believe it! Sixty-five per cent of my members have not placed their names on a tithe envelope for the past two years! Sixty-five per cent!"

"Could this be the reason for your failure in bringing these 'influential' folk into the church?" I asked him. "Do you remember the quotation which says:

"The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconverted members have on new converts?"—*Testimonies*, vol. 6, p. 371."

Suicidal Satisfaction

No one can question the fact that few, if any, of our churches here in America are experiencing the growth that should be expected in these critical closing hours just preceding the second coming of our Lord.

Too often if the additions from baptisms and transfers exceed the losses from apostasy and transfers, we appear to be satisfied. But the day has come when it is suicidal to be satisfied. Amos cried out, "Woe to them that are at ease in Zion" (Amos 6:1).

God's great clock is nearly ready to strike the hour, and our task is not finished. Paul sounded the keynote in his letter to the Romans, "Besides this you know what [a critical] hour this is, how it is high time now for you to wake up out of your sleep—rouse to reality" (chap. 13:11, Amplified).^{*} Indeed, the very urgency of the time demands greater vigor, deeper study of the

effective until we remove the greatest hindrance to success, which is selfishness.

Fourfold Roadblock

Note carefully how effective a roadblock is selfishness to evangelism.

1. Selfishness in the church prevents the outpouring of the Holy Spirit. "God cannot pour out His Spirit when selfishness and self-indulgence are so manifest."—*Counsels on Stewardship*, p. 52.

The church is powerless without the efficacy of the Spirit of God. This gift is absolutely essential to soul winning. It gives results to efforts and appeals. It opens hearts and minds to receive the rays of

In the August, 1968, *Ministry*, we reprinted an article from the pen of Ellen G. White titled "Words to Ministers." On page four, a box contained the words, "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?" This statement was not the comment of the editors, but rather was taken from the article itself. (See ellipses near bottom of page 3.) We regret that a mistake was made in omitting this statement from the article, which made it appear that the editors were the ones who made this comment. We sincerely regret this error.

THE EDITORS

blueprint, more earnest and fervent prayer, "for the night cometh, when no man can work."

The church cannot expect to receive an influx of new converts *until* she is prepared to receive them. God can't take an honest soul, seeking for truth, and subject him to an association with dishonest professors.

What is our true condition?

Selfishness, the sin of the world, has become the prevailing sin of the church.—*Ibid.*, vol. 5, p. 204.

Covetousness, selfishness, love of money, and the love of the world, are all through the ranks of Sabbathkeepers.—*Ibid.*, vol. 1, p. 140.

Is it possible that we are hiding our heads, as it were, from the alarming statistics that show widespread unfaithfulness in tithing and the lowest mission giving, per tithe dollar, in our history? If this is so, then we are practicing the most primitive form of self-deception. For no matter how many approaches or procedures we may devise to promote a greater evangelistic thrust, none of these will ever prove ef-

fective until we remove the greatest hindrance to success, which is selfishness.

Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, *without the presence of the Spirit of God*, no heart will be touched, no sinner won to Christ.—*Testimonies*, vol. 8, p. 21. (Italics supplied.)

No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God.—*The Desire of Ages*, p. 672.

Thus it can be readily seen that anything that is preventing the outpouring of God's Spirit must be removed before successful soul winning can be accomplished.

Church Support—Not Government Aid

2. Selfishness is robbing God's cause of the means it desperately needs to carry on and complete its task.

The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held back

by the chilling blasts of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to His service.—*Counsels on Stewardship*, p. 54.

There are ample means in the hands of professing Christians to carry on the work without any embarrassment in any department. But selfishness lies across the road like a great fallen tree. Today the work of God needs *church support*, not government aid!

3. Selfishness is preventing God's people from developing the characters they must have if they are to stand faithful to the end of this present world and inherit the world to come. No man can enter heaven who has the least thread of selfishness woven into his character. God gave man the great plan of benevolence and systematic stewardship in order for him to develop a character like that of his Creator—completely unselfish. Selfishness is preventing the people of God from the development of this character. "While physical disease prostrates the body, the disease of selfishness and covetousness blasts the soul."—*Selected Messages*, book 2, p. 186.

4. Selfishness and love of the world are faith destroyers. The accumulation and retention of material wealth tend to replace faith in God with faith in possessions. It is far easier to trust a god that can be seen than God who is unseen. Materialism is eating out the vitals of a Christian experience in the lives of many who profess to be looking for their Lord's soon return. It is impossible to be preparing for another world while at the same time becoming engrossed with the present one. One can't develop an unselfish character while living for self.

"Return Unto Me"

God's last message to the church prior to the *first* appearing of His Son was, "Return unto me and I will return unto you" (Mal. 3:7). This is His message to the church living just prior to the *Second* Coming. But like Israel of old, some may ask, "Wherein shall we return?" The answer is the same, "Will a man rob God?"

Then God repeats His offer to covenant with those who "return." The great promise of material and spiritual blessings is the reward of anyone who will choose to become a faithful steward. And what will this "return" do for the soul-winning program of the church?

Suppose Christ should abide in every heart and *selfishness in all its forms should be banished from the church*, what would be the result? Harmony, unity, and brotherly love would be seen as *verily as in the church which Christ first established*.—*Testimonies*, vol. 5, p. 206. (Italics supplied.)

When selfishness is banished, then God's Spirit can be poured out. The church filled with harmony, unity, and brotherly love will then present the true picture of Christianity to the world. Multitudes will then join the ranks of the believers and the great plan of redemption will find its fulfillment. Christ's followers, those who have "made a covenant with" Him "by sacrifice"; those who have developed characters like His—completely unselfish—will be able to look with confidence to the heavens for their deliverance, for He will come quickly.

The fields are white unto the harvest. Only selfishness, the roadblock to evangelism, stands in the way.

Bishop Sheen Issues Guidelines for Future Church Buildings

Guidelines for church buildings stressing the principle that "worship and mission are inseparable" have been issued for the Roman Catholic diocese of Rochester. In announcing the guidelines in an official statement, Bishop Fulton J. Sheen said: "To seek Christ without the world makes an introverted Church, and to seek the world without Christ is to make us all illegitimate children, for how can we be brothers unless we have a common Father?" Bishop Sheen's issuance of the guidelines on future building came approximately a week after a sermon he gave at the centennial celebration of St. Patrick's church in Prattsburg, New York. At that time he urged that little-used church buildings be employed as "depots for food and clothing distribution," "cinemas," and "dispensaries." The following are the guidelines for the parishes in the Rochester diocese:

"1. The rectory must not exceed in cost that of the average house of the parish.

"2. The type of church building to be erected will never depend upon the financial ability of any parish to pay for it.

"3. The church buildings will be erected not just for Sunday-Catholics or as a place of worship generally one day a week, but as a place for service, mission, and caring for everyone who looks to the Church to prolong the role of Christ the Shepherd.

"4. The right of the poor to have a decent home enjoys priority over our right to erect a tax-exempt structure which exceeds the bare minimum."

R. N. S.



The Minister as a *Marriage Counselor*

Part I

HAROLD SHRYOCK, M.D.

Loma Linda, California

GOOD morning, Doc. I came to see if you can help me save my soul." These were the words of a forty-year-old wife as she entered my office for the first of a series of talks about her marriage problems.

Even though blunt, this wife's remark called attention to an important element in marriage counseling by a minister or a Christian physician. Marriage counseling offers a prime opportunity for calling attention to spiritual needs. Whenever problems develop between a husband and wife, someone's soul is at stake.

Counseling can be the means of awakening a husband or wife to the evidences that they have backslidden. It can cause them to realize that the Lord in His mercy has permitted their marriage to come into

jeopardy in order to save them, if they will, from the worse tragedy of the loss of eternal life. It can help them to see themselves in a new perspective and to recognize how Satan has caused them to become selfish. It can show them that they have ignored their opportunities to share their faith with those who are in need of salvation.

In some cases marriage counseling does not accomplish the intended result of bringing harmony into the marriage. The techniques of counseling provide no magic by which a human being can be made to do what he does not choose to do. But marriage counseling, conducted by a person of spiritual perspective, can focus on God's way of permitting adversity in order to strengthen character. Counseling may save

a soul even though it may not save a marriage.

For you, marriage counseling may not be an easy undertaking. In some cases it may seem that your effort has not produced the good results you had expected. The very fact, however, that you had the privilege of discussing personal problems, spiritual interests, and eternal welfare with a person at a time when he was attentive because he was in distress means that you probably accomplished more good than you realized. Only eternity will reveal the actual outcome.

Some details of the counseling interview will be considered in Part II of this article. We will mention here the attitudes and policies on your part as a minister-counselor that will contribute to your success and will help you to remain courageous in spite of the human frailties of your clients.

Do Not Overestimate Your Ability

There are many personality types, and no one type lends itself to the successful counseling of all persons. The sooner you can recognize that there are some people whom you are not adapted to reach in the context of counseling, the better will be your courage. Even counselors of long experience find it advisable to refer certain of their clients to other counselors. Do not hesitate to transfer a client who does not respond to your efforts to a fellow minister. His personality may be better adapted to meet the needs of this particular individual. When the counseling involves legal problems refer the client to a lawyer rather than concerning yourself with matters for which you are not trained. Similarly, when you feel that there is some physical basis for sexual maladjustment refer the case to a physician.

Protect Your Good Name

Counseling makes a person more vulnerable to criticism than almost any other professional activity. Should you be unwise to the extent of counseling a woman client alone in her own home or at your office when there is no one present in the adjoining room, you are laying yourself open to whatever she may choose to say about you. This is too great a risk for a professional person to take. Should you find that the client insists on "absolute privacy," this is all the more reason why you should be cautious. It is not necessary

that another person overhear the interview, but at least there should be someone in the adjoining room.

In some cases husband and wife will want to come together for counseling. This simplifies the problem of providing for propriety when talking to the wife. At the same time it often introduces another complication. When both are together there is the danger that the conversation may get out of hand as they begin to make personal accusations. It is not easy for a person to admit that he has been at fault, particularly when it is his partner in marriage who is telling the story and when it is the minister who is listening. When you see that this kind of tension is building up, make the suggestion that they take turns waiting in the next room while you talk to them one at a time.

Don't Be Arbitrary

The purpose of marriage counseling is not to issue mandates, but to help the persons in trouble to evaluate their problem and thus to clarify the issues. Restrain yourself, then, when you feel that you would like to state what you think is the basic problem and give advice on how to solve it. Your function is not to instruct arbitrarily, but to guide the client's thoughts. The thoughts he thinks will have much more influence on his future than the words you may use in advising him. Encourage him to discover what is really wrong and then participate in devising ways to correct it.

A client is antagonized when the counselor jumps to conclusions. Having already wrestled with his problem for weeks, and months in some cases, it is easy for him to interpret the counselor's ready answers as a reflection on his own intelligence. It is as though the counselor were saying to him, "It is easy to find the trouble. You should have been able to work that out without even coming to me for help." Be patient, therefore, and move along no faster than you are sure the client can follow when you are helping him to see cause-and-effect relationships.

Don't Expect Open Gratitude

The reason persons who have benefited by counseling often appear to be ungrateful is that it is actually painful to them to recall the unpleasant experiences through which they have passed. For them to ex-

press gratitude for the help you gave them in time of need is the equivalent of admitting that there was a time when their problems were very large. Be content, then, with the assumption that their circumstances have improved, else they would have come back for additional counseling.

Keep Records

For your own protection and for the value that the records may be to you by way of reference material, keep written records of the counseling sessions that you have. These should give names, dates, and an outline of circumstances. Also you should make notation of the type of counsel you gave and the client's response to this. Make sure that the records are kept safely so that they are not available to any other person. It is better for these records to be made in your own handwriting or by your own use of the typewriter than for them to be prepared by a secretary.

Respect All Privileged Information

The greatest handicap that can come to a marriage counselor is for the opinion to develop that he reports the things that have been told to him in confidence. The only safe course is not to mention the contents of your counseling interviews to anyone, not even to your wife or to a fellow minister. When questions are asked, sim-

ply say, "I do not have permission to reveal the facts."

Be careful not to use a case story as an illustration in a sermon in the same community in which the parties live. For reassurance to those who might later seek you out as a counselor, simply say, "This incident occurred several years ago in a community far removed from ours."

When dealing with a husband and wife, make sure that you have the permission of the one you are about to quote before you tell the other what the spouse has said.

Marriage counseling is a rewarding experience. Even though as already mentioned some cases turn out less favorably than you had hoped, the privilege of being close to those who have personal problems is a worthy part of the work of a minister. And the satisfaction that comes from the case in which with the Lord's blessing a marriage is saved appeases the disappointment caused by the case in which the response is unfavorable.

In his counsel to Timothy, the apostle Paul indicated that the work of a minister consists of much more than preaching. The admonition applies as well to ministers of the present generation as to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

(To be continued)

INDIVIDUALITY

The common phrase, "building a personality," is a misnomer. Personality is not so much like a structure as like a river—it continually flows, and to be a person is to be engaged in a perpetual process of becoming.

—Harry Emerson Fosdick

LIFE

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he hoped to make it.

—James M. Barrie

MAN

Man perfected by society is the best of all animals; he is the most terrible of all when he lives without law, and without justice.

—Aristotle

Our World President Sets the Pace!

H. EDISON NEMBARD

President, East Jamaica Conference

THE East Jamaica Conference, which is a part of the West Indies Union Conference, was privileged to have Robert H. Pierson, our world leader, in its territory for a week of evangelistic meetings held June 23-30. These meetings were specially arranged by our division president, C. L. Powers, as a prelude to the quadrennial union session of the West Indies Union and the fourth quadrennial division council, which was held in Jamaica for the first time.

What a great inspiration it brought to our believers to sit at the feet of our General Conference president as he proclaimed with great power, conviction, and clarity the third angel's message in a relevant setting for these times. The theme of the campaign was "We Have This Hope!"

These meetings were held in the large metropolis of Kingston, Jamaica. Kingston has a population of more than 500,000 inhabitants. The campaign began in the spacious and attractive North Street Temple and for the grand climax was transferred to the National Arena, with a capacity crowd of more than 7,000 people.

On the opening night approximately 3,000 members and visitors attended. There were as many in the courtyard of the church as in the inside of the building. The North Street Temple is the largest church in the Inter-American Division. It has a mem-

bership of approximately 3,000. Although many outstanding evangelists such as R. Allan Anderson, R. L. Boothby, and R. H. Robertson have preached the message at the North Street Temple, we never saw greater gatherings than during the Pierson evangelistic campaign.

All the workers and the fourteen churches in the city cooperated in helping to make these meetings a success. Each night a different choir from a church in the city rendered a message in song. This gave the preacher a great deal of inspiration. A mass choir of 300 voices sang for the weekend services at the National Arena to a capacity crowd on Sabbath and Sunday night.

This was an unprecedented week of meetings in attendance as well as in terms of results. We are happy to report that 321 decisions were made for Christ. A team of Bible instructors are following up the interest and Pastor C. S. Greene continues to follow up the campaign with meetings on Wednesday and Sunday nights. Dr. M. Fowler, director of the Andrews Memorial Hospital, is assisting by giving a health lecture each Wednesday before the sermon. The interest is still good. Three baptisms have been arranged. We anticipate baptizing 100 as a result of this one-week campaign.

The offerings for the week amounted to more than \$1,200. We thank God for the great response and the full cooperation given by all of our workers and laity. Indeed Elder Pierson has made history. This is the first time a president of the General Conference has brought such a dynamic evangelistic thrust to our field.

As a climax to his visit, the leading radio station in Jamaica gave us one hour of radio time at a nominal fee to broadcast his Sabbath sermon, which was heard by more than 150,000 people all over Jamaica.

During the visit of Elders Pierson and Powers, courtesy calls were made to the Governor-General, Sir Clifford Campbell, the city commissioners, and the American ambassador in Jamaica.

A lasting impression for good has been made by these meetings. Many backsliders have returned to the Lord and we can truly say that our world leader, Elder Pierson, has set the pace for a great, sweeping, unprecedented revival of soul winning to take place in the days ahead. To God be the glory!

Ellen G. White's

THANKSGIVING BIRTHDAYS

ALTA ROBINSON

Member of the Ellen G. White Estate Staff

ELLEN HARMON was born on November 26, 1827. Her seventeenth birthday, a little more than a month past the disappointment of 1844, must have been to her a day of grief. She had expected to celebrate it on the sea of glass, eating of the tree of life and talking with Jesus and angels. Instead she found herself on earth, perhaps still enduring the taunts and cruel mockery that so slowly die away. But before that year closed, Ellen Harmon had received the accolade of God; she had become His messenger.

Her thirty-sixth birthday coincided with President Abraham Lincoln's 1863 proclamation of a yearly Thanksgiving on the last Thursday of each November. Eight times more during her lifetime this double anniversary would happen. To her this was of little consequence; every birthday was her own personal thanksgiving day.

Ellen Harmon White sometimes recorded in small, handwritten diaries and in personal letters how she felt and what she did on those days. Some descriptive entries follow:

Richmond, Maine, Dec. 2, 1868. "Your mother's birthday was spent in traveling on foot one mile across a rocky pasture and then a watery marsh, hopping from stone to stone and from knoll to knoll to keep from wetting my feet. We were on our way to visit Lou Curtis. . . . Our dinner was

gems, made of flour we brought, without sauce of any variety. For three days we lived on the bread I baked in the two pans they had for baking sweet cakes. The living was rather poor. They eat pork grease and this we could not touch. . . .

"We had good meetings in Portland, and a good hearing—never better anywhere."—Letter 25, 1868.

Battle Creek, Michigan, Nov. 27, 1870. "Today I enter upon my forty-fourth year. . . . I resolve to be more humble, more watchful, more faithful, and reflect more perfectly the image of my Redeemer."—Letter 19, 1870.

Healdsburg, California, Nov. 27, 1877. "My birthday is past without commemoration. Father and I went to Green Valley from Healdsburg, fourteen miles and back. The road part of the way was bad. We wandered out of the way some. We arrived at Brother Ross's. They had nothing in the home to eat. I tended a babe, held it in one arm and prepared my dinner myself. Made a little mush, cooked some eggs and put on a few cold gems. This composed my dinner, birthday dinner, half a century old! . . . It is not of much consequence in regard to our birth—not half as much as in regard to our lives. How do we live? Our daily life will either honor or dishonor the day of our birth."—Letter 39, 1877.

The following year found the Whites in

Texas, partly because of Elder White's breakdown in health owing to the stresses and strains of Battle Creek. Ellen White wrote from Dallas: "Another year of my life is in the past. . . . I look back upon it as one of deep experience. . . . Yesterday was my birthday. We were in Plano. After two o'clock A.M., we rode to Dallas in what is here called a hack, but is a lumber wagon. We had two mules hitched before it, looking like two father rabbits, and we drove eighteen miles to Dallas. Stopped at Brother Miller's and warmed, then came three miles farther to Sister Coles. So much for the anniversary of my fifty-first birthday."—Letter 57, 1878.

After the death of James White in 1881, his widow found it hard to adjust to living without the strong arm that, during the thirty-five years of their marriage, had lent strength and support to her in her work for God. More than a year later she wrote from Healdsburg, California, "I enter today, November 26, 1882, upon a new year of my life. The past year has been a year of sorrow, of anguish of soul in consequence of my bereavement."—Manuscript 6, 1882.

In acknowledgment of a gift from her son Willie that year, his mother wrote from Santa Rosa, California: "I was not where any parade could be made over my birth-

day and I am glad I was not. . . . I thank you for your much valued present. It was just as nice as it could be. I shall appreciate the gift and be reminded of the giver every time I look at it. . . . We had a very simple Thanksgiving, as all ought to have."—Letter 23, 1882.

The day following her fifty-seventh birthday, Mrs. White preached in the Battle Creek Tabernacle. "The thought comes to me that we may have a Thanksgiving in the future without any giving," she said. "It may be that the time of trouble will be upon us. But today let us rejoice that we are granted this opportunity of coming within the courts of the Lord. . . . What kind of a Thanksgiving shall we keep—one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? . . .

"Open the door of your hearts and let Him enter, and you will have such a Thanksgiving as you never experienced before."—*Review and Herald*, Dec. 23, 1884.

Ellen White especially enjoyed her fifty-eighth birthday. She was in Europe, riding on a train bound for Torre Pellice, Italy. She wrote that it was a Thursday, Thanksgiving Day in America. The day was sunny, and she was thrilled to be able to view



Mrs. E. G. White taking a ride in a carriage.

God's handiwork as seen in the beauties of nature as she traveled through the Swiss and Italian mountain ranges.

With the passing of the years, her birthdays seemed to increase in excitement. Read her description of a day that began in New York City and ended in Norwich, Connecticut: "Sixty-three years are in the past. This day has been one of close application of my writing to prepare an article for the Week of Prayer. I had just time to pack my satchel after finishing my article."—Manuscript 48, 1890.

To reach the dock, she and Miss Sara McEnterfer traveled by streetcar, then by elevated railroad across New York City. On Broadway they dodged between teams, nearly being run over. Then, while trying to board a horsecar they witnessed a near collision between a heavily loaded wagon and the car. Finally, wrote Mrs. White, "I saw a place where we could dodge past the team. . . . Once more we were moving along. Soon we were obstructed with heavily loaded wagons. As we were near the wharf, we decided to leave the car and walk; it was only a few rods. We were able, after going before teams and behind them and between them, to pass down the gang-plank into the boat. Here I am writing, sitting in my berth in my stateroom."—Manuscript 49, 1890.

The weary travelers tried to sleep. But just as they were settling down someone pounded on the door and asked where they were bound. Then, directly beneath their stateroom, deck hands began moving freight from one place to another as their superiors shouted commands. This went on from one to four in the morning. At five the women were happy to leave the ship. "It was bitterly cold, yet beautifully pleasant," the chronicle continues.

"After riding about one hour we came to Norwich and decided to walk nearly one mile to Brother and Sister Greer's. We reached the place about six o'clock. It was hardly light. . . . Soon Sister Greer was up and we were made welcome. Thus ended my entering of my sixty-fourth year."—*Ibid.*

In spite of that exhausting Wednesday, the travelers were ready for Thanksgiving. "We walked out, Sara and I, about one mile," the diary states; "and the air was sharp but bracing. I came to the breakfast table at nine o'clock. Oh, how hungry I was! . . . Dinner was at three o'clock and I was again hungry for dinner."—*Ibid.*

Off to Australia

The following November found Mrs. White on board ship en route to Australia. A few days before her sixty-fourth birthday, the *Alameda* docked for a day in Hawaii. The Adventists in Honolulu gave the visitors a warm welcome. They were first taken to the home of Sister Kerr, wife of a merchant in the city. Mrs. White described the refreshments they enjoyed there, consisting of fruits known and unknown to her. "But," she wrote, "we dared not indulge to any great extent, fearing we should have to discharge our cargo in less time than it took to store it away!"—Letter 32a, 1891. Anti-seasick pills were unknown in those days!

Word had leaked out of Mrs. White's forthcoming birthday, and Mrs. Kerr pressed many gifts upon her guest, who accepted them with thanks, not wanting to hurt her hostess' feelings.

The day was spent in sight-seeing and in visiting. That evening Mrs. White spoke in the YMCA hall. After the meeting the travelers were escorted to the ship, which would sail after midnight. There, good-bys were said. A few days later came Thanksgiving—and Mrs. White's sixty-fourth birthday. Not only did she receive gifts from Mrs. Kerr; she wrote, "The friends at Honolulu presented me with a ten-dollar gold piece as a birthday present, and Mr. Kerr, though a nonprofessor, gave me an upholstered rocking chair from his parlor set. . . . because I happened to mention that it was an easy chair. It has been a great comfort to me on the voyage, when sitting on deck."—*Ibid.*

But Ellen White did not merely rock her way to Australia. "I have written about one hundred and fifty pages," she reported, "but I expected to write as much as three hundred pages."—*Ibid.*

The Australian years flew past, and with them the birthdays of God's faithful servant:

Nov. 26, 1892. "Today I am sixty-five years old. I spoke to our people from the fifty-eighth chapter of Isaiah."—Manuscript 38, 1892.

Nov. 26, 1897. "Today I am seventy years old. I thank and praise my heavenly Father for the clearness of mind and the peace and grace of Christ I enjoy."—Letter 200, 1897.

Nov. 26, 1899. "Seventy-two years ago today my life in this world commenced. I

am still able to labor, to watch unto prayer, to speak to hundreds of people for more than an hour at a time.”—Manuscript 158, 1899.

Then, back in the United States: “This is my seventy-fourth birthday. I thank the Lord for the grace and health He has given me up to this time.”—Manuscript 127, 1901.

On the morning of her seventy-eighth birthday Mrs. White went out for her usual morning ride. When she returned she found the Elmshaven family and relatives who lived nearby, assembled in her honor. She wrote: “I had been so busy that I had not thought of its being my birthday, and I was . . . ‘plumb surprised’ to find such a large gathering, and two tables set in our dining room. . . .

“Sister Ings sent down a beautiful bouquet from the Sanitarium, and someone else sent flowers from St. Helena. Sister King presented me with a small silver-plated water pitcher, just such a one as I had been thinking of purchasing.”—Letter 321, 1905.

At the close of her thank-you speech Mrs. White said, “I desire everyone to know that I stand on the same platform of truth that we have maintained for more than half a century. That is the testimony I desire to bear on the day that I am seventy-eight years of age.”—Manuscript 142, 1905.

In remembrance of her eighty-second birthday God’s servant requested that a set of her books be sent to every Adventist intermediate school. This was done.

Her 1910 birthday came on a Sabbath. She wrote, “This gives me a most excellent opportunity to reflect upon the goodness and mercies of God to spare my life so many years to engage heartily in the work which He has given me to do.”—Manuscript 60, 1910.

Her Last Birthday

Then came the last birthday. Ellen Harmon White, who had expected to spend sixteen years on this earth, had spent eighty-seven. It was fitting that this 1914 birthday occur on Thanksgiving Day. “The old friends and family folks come in to cheer Sister White on her birthday and on the occasion of another Thanksgiving,” wrote Elder Clarence Crisler. After dinner “when most of the folks were still at the Thanksgiving tables,” Miss McEnterfer, companion of more than thirty years,

offered to take Mrs. White for a ride. The weather was unpleasant. Some thought she should not go. Others thought that one of the men should harness the horse, Belle. But Miss McEnterfer harnessed Belle, and the two women rode away in the buggy. Near the bridge in front of Elmshaven the horse stumbled, then fell to her knees. No one was hurt. Miss McEnterfer was taken by surprise: “I did not know she ever stumbled, and especially when going so slow. She had just started of her own account to trot and down she went. ‘Mother’ didn’t seem to be even surprised and said, ‘She often stumbles.’” And Crisler closed the incident by reporting, “The Lord surely overruled in this matter, and kept folks quiet and calm.”

Death at 87

On a July day in 1915, four months before her eighty-eighth birthday, Ellen G. White died, 153 days after the accident when she had fallen and become bedfast from a broken hip. “Mother’s last words to me were spoken Sabbath, July 10,” wrote Elder White. “When I visited her Sabbath morning I spoke of the beauty of the day, and then asked if she was suffering much pain. She said, ‘No.’ After I had prayed with her, I said, ‘We can trust everything to Jesus.’ Mother said, ‘That’s it.’ These words were spoken in a faint whisper, and after a few minutes she added, ‘I know in whom I have believed.’ Later in the same day she said to the nurse, ‘I don’t worry.’ . . . I visited her often, but she was not able to speak, and after Monday I do not think that she recognized my voice.

“On Friday . . . at twenty minutes to four she breathed her last. . . . It was like the burning out of a candle, so quiet, and at last the lungs were still.”

Then Elder White concluded, “Our people seem to think that, although mother’s voice will no longer be heard from the pulpit, her writings through her books will continue to be a living message to the world till the blessed Master appears!”—W. C. White letter to David Lacey, July 20, 1915.

Once I sought a time and place for solitude and prayer; but now where’er I find Thy face I find a closet there.

RESPONSIBILITIES

of a *Conference*

Committee Member

WILLIAM G. AMBLER

Pastor, Atlanta, Georgia

[EDITORIAL NOTE: The following message was presented at a meeting of the Georgia-Cumberland Conference Committee. It is felt that it should receive wider circulation through the pages of THE MINISTRY.]

SUCCESS in any business endeavor is dependent upon planning and organization. The administering of God's work in the various fields around the world is not to be regarded as small business. The program of soul winning through the many agencies of service in the Seventh-day Adventist Church calls for dedicated men who regard every decision as a challenge to an unfinished work. The responsibilities entrusted to consecrated ministers and laymen are far more involved than a common business venture. When the salvation of men's souls weighs upon our hearts and the needs of God's work confront us, the matter of administering His program becomes very sacred and serious.

A Motto to Remember

It is encouraging to know that Ellen G. White penned a motto for all who would be called to serve as committee members. This should constantly be kept before those who have the task of directing the most sacred work entrusted to mortals. "Let everyone who sits in council and committee meetings write in his heart the words: I am working for time and for

eternity; and I am accountable to God for the motives that prompt me to action."—*Testimonies*, vol. 7, pp. 258, 259.

Then are added the words of David in Psalm 141:3, 4: "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." This inspired counsel should characterize every motive and action of those called upon to make decisions in this solemn hour of preparation and progress. We are to be God's men caring for His work with consecrated hearts and minds. To show the necessity of this need and the sacredness of this calling, there is placed before us the first requirement—that of personal examination of self.

"Before our brethren assemble in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you so that you may not unwisely criticize or condemn propositions."—*Ibid.*, p. 257.

An Intense Longing for Souls

After the death of Christ those who were entrusted with the responsibility of leadership and those inspired by their zeal were filled with an intense longing to carry for-



Success in any endeavor, temporal or spiritual, is dependent upon planning and organization.

ward the work He had begun. Their minds were energized with the thought that they had a debt to Heaven and were responsible for the success of God's work. Even their features expressed a full surrender to Christ, and heaven's peace filled their hearts. "The Spirit animated them and spoke through them. The peace of Christ shone from their faces."—*The Acts of the Apostles*, p. 46.

The blessing of Heaven attended their labors. These were God's men, dedicated to one task, to reach "every creature under heaven" with the gospel. Nothing but death itself could keep them from fulfilling their heart's desire.

One of the first items of business among the leadership of the early church was the appointing of Matthias to the twelve in the absence of Judas. This decision was reached by opening their hearts to God in prayer and asking for Heaven's guidance. "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen" (Acts 1:24).

What a prayer that must have been as they lifted their voices to God in simple faith. It was like talking with Him face to face. Those men whose hearts were charged with Heaven's power found prayer as natural as breathing.

If we are to build confidence in God's work and know that we are being directed from above, we must keep the line open to the Source of all true guidance.

Pastor R. R. Figuhr wrote of this great need in *THE MINISTRY*, October, 1957: "No one can make a contribution of any value to the church who is not Spirit-directed. Talents, experience, enthusiasm, hard work and even education are valueless unless through them all there is the breath of heaven."

Deciding for the God of Heaven

Every decision will be carefully made when we remember that we are deciding for our heavenly Director. If the leaders in the cause of truth are without zeal, are indifferent and purposeless, it will surely be reflected to the laity. It will result in care-

lessness and indolence. We must be "sanctified channels" of the Holy Spirit if the blessing of Heaven is to rest upon our ministry. The impact of our devotion and sense of urgency will be seen in the lives of those we serve.

A united, eager constituency catches the spirit of a holy purpose issuing from those who set the course of direction and who serve God and Him alone.

A Spirit of Unity Will Prevail

A constant reminder of the unity necessary for the success of the proclamation of the gospel is the heavenly power sent at Pentecost. They were of "one accord," of one heart and soul. The final requisite came under the Holy Spirit, and they set out to conquer the world for Christ with all hope of earthly importance extinguished.

This same spirit of oneness should characterize our meetings relative to the many areas of business relating to the church. Through the years my confidence in our brethren and the harmony among us has strengthened my faith in the Advent Movement. There may be various opinions, but the unity of decision is evidence of divine guidance.

"One test of Christianity, of the power of Christ's grace in the heart, is to be able to differ with others earnestly but kindly, to contend for principles and not involve men in the contention. Let us always distinguish between men and principles, and even if we abhor the principles and feel that we must denounce them, let us love the men who hold the principles. In this way only can we win for Christ those with whom we associate."—F. M. WILCOX, in *Review and Herald*, Jan. 13, 1938.

Seeing the Needs of the Whole Field

The gospel commission to carry the message to every corner of the globe is the marching order of the remnant church. Fulfilling these responsibilities demands an honest appraisal of the needs of the whole field. The blessing of Heaven has attended the efforts of God's people because they have followed the sacred counsel of organization set forth in His Holy Word.

Building a Sacred Trust

In this movement to win the world for Christ the same spirit of unselfish service must distinguish every worker. The bur-

dens of every office are borne with success only with the recognition that every man adds to another man's achievements. Those who administer God's work will build reciprocal trust among their fellow workers. No masterful spirit will be revealed, but the spirit of the Master will always manifest itself.

Standing for Principle

We must always remember that when Israel returned to God principle was associated with its faithful, godly leaders. At this time, when the hour is late and a spirit of urgency is so much needed, strong consecrated men who are positive in their thinking will meet with success in their endeavors. A negative attitude breeds distrust. To think success is to have success.

Standing for Right

The leader who will stand for his convictions in this age, when the spirit of compromise is so prevalent, is to be admired. Others may not always agree with his views, but he will be honored for his courageous stand. It is far better to be misunderstood than to take no stand at all. "Many are so fearful of provoking unfriendly criticism or malicious gossip that they dare not act from principle."—*Messages to Young People*, p. 400.

A Pledge of Loyalty

The call to Christian leadership demands utmost loyalty and integrity. That which is regarded as confidential will not be made public. Criticism of any nature concerning committee decisions will be completely avoided. The casting of hurtful reflections on the ministry and methods of fellow workers will never be done. The love of Christ will control the mind so that there will be no entertainment of the destroying element of professional jealousy. When the lay members place their confidence in me, I will consider this as a sacred trust and not betray it. This loyalty will be manifested among our laymen in the full support of all board and committee decisions.

Recognizing that I have been entrusted with the principles of truth and conduct that are to be held high, I will take Christ as my personal friend and constant guide. I will regard and guard this sacred trust, which my brethren have placed in me, until Christ returns.

How to Keep *Public Evangelism* From Being Offensive

GORDON L. HENDERSON

*Director, Field Evangelism
The Voice of Prophecy*

WE ARE instructed by the Word of God that we should do everything "decently and in order" (1 Cor. 14:40). We are also told by the servant of the Lord that we are to conduct His work in an "elevated, refined, and conscientious manner."

Some time ago I slipped into the rear of an auditorium to observe an evangelistic service. There was no music while the people were gathering, but just a hubbub of noise and sounds of talking. It wasn't long before a young man arrived and hurriedly rushed to the front of the auditorium. Picking up a songbook, he paged through it, obviously to make a selection—then glanced around the auditorium to find someone to play the piano. Spying a pianist, he made quite a few gestures and finally communicated to her that he would like her to play the piano. Then leaping onto the platform, he announced the first song for the song service, and the program was under way. The program did not seem to be planned. Everything that took place just seemed to "happen."

In other evangelistic meetings I have observed the violinist spend considerable time twisting the little knobs on the violin and whining the strings with the piano in order to tune it while we all sat and waited for the performance. This has also happened with trumpets and other instruments.

Unfortunately, it is not a rare occasion to see an unorganized evangelistic program, and I feel that one of the criticisms that has been leveled against us evangelists—that we do not conduct our program with dignity and order—is a charge we must consider seriously. Too often the program is hurriedly thrown together, apparently with the feeling that the preliminaries will take only a little time and that the main and important part of the program is the sermon itself. This is true, yet I do not believe that such a slipshod performance is in accordance with the desires of our God.

Having been in evangelism only a few years, I have determined to look in on the programs of other evangelists and singing evangelists to glean from them points or procedures that I feel are dignified and in accordance with the wonderful truth we are presenting to those not of our church. I share with you here some of these things that I have observed and that I have tried to incorporate into the program with which I am connected.

Crucial Moments

The basic philosophy of beginning the evangelistic crusade should be to sell the program of the evangelistic team to the people of the area. This part of the project rests heavily upon the shoulders of the sing-

ing evangelist, since in most cases he is the first one to meet these people and the one who organizes the progression of the program to be presented.

The opening moments of any evangelistic crusade are crucial, for it is here that the evangelists are judged by those who are in attendance. If the auditorium is attractively set up, and if lovely music is reaching to every corner, the attitude of the individuals will be respectful and quiet. We are not necessarily interested in making this a church-oriented type atmosphere, but it should be an atmosphere of quietness and restfulness while the people are coming in.

In our Voice of Prophecy evangelistic crusades we always have the organist playing at least fifteen minutes before the song service is to begin, and sometimes for half an hour.

Arrest the Attention

To start the program we try to do something that will arrest the attention of the people. At seven-thirty sharp the organist, Norm Nelson, makes a series of runs on the organ from the high register to the low, and this is a signal that all the lights in the auditorium are to be put out. Of course, it is good if they are on a dimmer switch; but if not, they are put out in an orderly fashion and with planning. As soon as the lights are out Mr. Nelson introduces the opening number on the organ. In the dark my wife slips to the piano, where a microphone is in position, and I step to a microphone on the opposite side of the stage. As soon as Norm finishes the introduction a spotlight comes on me as I sing the first phrase of our opening number, "Coming Again," the spotlight on my wife's side flicks on as she sings, "Coming Again," and then we sing together, "may be morning, may be noon, may be evening, it may be soon. . . ." This is a very short opener, but it serves to acquaint the people with the fact that the program has begun in earnest. This is not just something to fill time while the people still visit and talk. The talking has ceased, and our program is under way. The evangelist takes his place on the platform at this time.

From here on we proceed with our song service for which we use only three songs. At the end of the first stanza of the third song, the organist and pianist modulate into a higher key, and I ask the congrega-

tion to stand as we sing the last stanza. At the close of this, the one appointed to have the opening prayer steps immediately to the microphone without announcement, bows his head, and begins to pray. Immediately following this I am at the microphone to introduce the offering. Our opening prayer includes not only asking for God's blessing upon the meeting but also on the offering that will be given, and the offering is received without another prayer. While the offering is taken we have organ music or organ and vibraharp. Following this is our announcement period, when we present our gifts of the evening and announce our future programs. Next our musical program is announced by Evangelist H. M. S. Richards, Jr., and we move immediately toward the sermon in the musical program. Following the last item, Pastor Richards stands and offers a word of prayer preceding his sermon. At the end of the sermon there is prayer, an appeal song, and a call for hand raising or standing. Pastor Richards thanks the people for being there, encourages them to come back again, and I sing a good-night song. Then I ask the people to remain seated for just a moment while those on the platform go to the rear of the auditorium. The organ and piano will be played softly, I tell them, and when there is an increase in volume, they will know it's time to be excused. Those of us on the platform step down to the side and walk quickly back through the auditorium and position ourselves at the doors to greet the people as they leave.

Be Organized

These are a few suggestions on how we have incorporated into our program those features that give it a professional atmosphere. Some will say, "I don't have all these props and individuals to make my program professional. I don't have the King's Heralds, Del Delker, an organist like Norm Nelson, or all the spotlights and paraphernalia that should be used." This may be true. When many of us started out, we didn't have them either. A program does not need all these things to make it successful. The important point is that the program *must be planned*. This is a most vital part of making it appear professional. To rush in at the last minute, tune instruments, pick out songs, and discuss different matters with the one who is playing the piano, inevitably results in an unprofes-

sional and undignified program. If you have persons in your church who can perform well at the piano or organ, sit down with them before you begin your evangelistic crusade and outline the procedure. They should be on hand in plenty of time each evening so that every musical number can be rehearsed. Make sure that everyone on the program knows just what is happening, and in what sequence.

Overemphasis Impossible

You can, from among your laymembers, organize your own evangelistic company, but remember *it must be organized*. I cannot overemphasize this. Just to call on the telephone and say, "I wonder if you would play the piano for us during our meetings," is not enough! There must be organization, there must be counseling together, a reiteration of the philosophy of evangelism and the purpose for which the evangelistic crusade is being held, and a dedication of the entire evangelistic team to the fulfillment of God's purpose in that specific area. Your song leader, whoever he would be, either from your congregation or a minister from the next district, must have an integral part in planning this program. And it must be made clear that his portion of the program is not just a time filler but is to be planned and organized as well as the sermon hour. It is his responsibility to make this program a really professional one that will nightly present the message of our church and of our God.

All those who are to participate in any given program should be at the auditorium in plenty of time to have all rehearsing out of the way before the people come. I am usually there to meet them, and I give them a program outline so they may know just where they come in and how the program is to proceed. Inform them that they

should take ample time beforehand to practice with the accompanist, tune their instruments, and take care of all preliminaries, then be ready to step out onto the platform at the right moment that there may not be any waste of precious minutes in the evangelistic crusade.

In order to make this service as dignified as possible while you are introducing the special music, it would be well to have the pianist or organist playing the introduction, making it long enough so you can present the person who is to perform and he or she can proceed to the pulpit and be ready to begin to sing or to play the instrument.

Simplified Spotlight

In regard to spotlights, if one plans to use something of this nature, a spotlight can be very easily produced by using a thousand-watt projector. Cut a piece of cardboard the size of a slide for that projector, put just a small hole in the middle of the cardboard slide, slip it into the slide holder, and let the light shine through that small hole. This will produce a spotlight that will be adequate for most situations. I have used this many times, and it has worked very well.

There are many innovations that an imaginative person can use in order to make a program satisfactorily professional. We do not always need to have large and expensive equipment, *but we do need to have organization and careful planning!*

The greatest hours of evangelism for God's people are just ahead of us, and we must be prepared to meet the challenge. It would be a tragedy if we failed God in this mighty hour. Let every worker join hands with the laity to spread the last warning message quickly in dignity and order.

RELAX TO BE CREATIVE—

To be creative, relax and let your mind go to work, suggests Dr. Kenneth H. Gordon, Jr., Temple University psychiatrist, reported in the magazine of the American Medical Association. When a person tries to force himself to create, "the result is usually either a copy of something he did before or it reads like an army manual." The mind permitted to work by itself "performs tasks as yet undreamed of by computers. In fact, we have barely scratched the surface of man's abilities, perception, and potential."

Ellen G. White agreed when she said, "Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought."—*Testimonies*, vol. 4, p. 652.

D. W. MCKAY

Administrator

Finds

JOY

in

Evangelism

JERE WALLACK

Pastor, Colorado Conference

THERE is nothing in denominational work that is quite as interesting or satisfying as evangelistic work," stated M. V. Campbell, General Conference vice-president, at the conclusion of a recent evangelistic series he held in Canon City, Colorado. "One does not realize this until getting back to it after a few years of other duties. It did me a great deal of good to get back in the harness as an evangelist, even though it was only for ten days. It took quite a while, however, preparing for the meetings, studying and preparing sermons, and getting my thoughts concentrated on soul winning rather than on Loma Linda University and the other tasks that have been more or less monopolizing my time and thoughts," he continued.

The meetings, held in the Adventist

church during June, were well attended, with the attendance growing every night. Elder Campbell presented the majority of the major doctrines of the church during the first nine nights of a twenty-one-night series concluded by the writer, the local pastor. Seven people were baptized at the conclusion of the meetings, with several more continuing in Bible studies.

Inspiration to Pastor

As a local pastor I would like to say that working with Elder Campbell was a real inspiration. His interest, enthusiasm, energy, and dedication to "grass roots" denominational work were very encouraging. It was thrilling to see that local evangelism is still primary in Elder Campbell's thinking even though he has been in administrative work for our church since he was twenty-four years of age. He was elected president of the St. Lawrence Conference in Quebec, Canada, at that age.

Thank God for the evangelistic-minded administrators of our church!



Elder M. V. Campbell and Pastor Jere Wallack, left, as they plan the day's visiting schedule.



PROGRESS

STONES

OR

MEN?

RON RUNYAN

IT IS not so strange that Satan throws a tantrum when souls are wrested from his grasp and placed on the side of Christ. The devil doesn't try too hard to stop any church program as long as it doesn't involve the saving of a soul. In fact, he is quite pleased when the church bogs down with expenditure of money, time, and energy that results in little or no souls brought to Christ.

There is a need of constantly sensing that the storm center of conflict between Christ and Satan is over the salvation of souls. This is the issue! Everything else is incidental to that issue!

Never-ending Job

The minister who is on the side of Christ faces the never-ending job of reminding himself, and acting accordingly, that "in order to be a truly successful minister, one must wholly consecrate himself to the work of saving souls" (*Testimonies*, vol. 4, p. 261).

To confront the world with our message is a difficult task. The temptation to take the easy way out has trapped no small number of preachers. Could it be possible that part of our church program today, involving the time and talents of our ordained and licensed ministers, is the result of yielding to this temptation to escape from the hard, difficult, emotion-draining work of persuading people to accept Christ? There simply is nothing harder and more

heart breaking than direct soul winning. Of course, nothing is more glorious and rewarding than when a person surrenders all to Christ as the result of Holy Spirit-blessed labors.

Forced Into It

I am most thankful for a conference president who virtually forced me into a public effort. I don't say that a public meeting is the only way to win souls, but one thing sure, a public meeting has something about it that never lets a preacher forget what his main task is in life.

"Let not the men that God has called to do gospel work become entangled with business perplexities. Let them keep their souls in the atmosphere most favorable to spirituality."—*Colporteur Ministry*, p. 23. I can personally testify that the most favorable spiritual atmosphere for me is to be in a spiritual battle—that of waging war against the stronghold of Satan. During a campaign of soul winning, my spiritual temperature is always at its height. My dependence upon God is stronger then than at any other time. When not struggling for the salvation of souls, I slip so easily into an independent state. That old Laodicean feeling of having "need of nothing" paralyzes me. While I am engaged in soul winning, the magnetic pull of the world is greatly reduced. My spiritual, physical, and mental capacities are completely occupied

with the highest, holiest work ever committed to man.

Back in my younger days, only long-term campaigns were in vogue. When I say long, I mean long. A five- or six-month campaign averaging four nights a week was not uncommon. From the moment we started to prepare for the meeting until the Amen of the last benediction, every hour of consciousness carried with it an inescapable burden for souls. It is not only a burden to see souls won, but a constant burden to subject your entire being to God. You realize your total inability to change a heart. You know that all your sermons, all your prayers, all your advertising, mean nothing unless God, through His Holy Spirit, works in your behalf. A well-oiled mechanical religious program can be operated quite apart from God's power. But the actual conversion, not convincing, of a soul, is God's work. If we think that by our own efforts we can change a sinner's heart, then we are attempting to ride a dead horse into battle.

If a man has never had the experience of being totally involved in a soul-winning program, he will never appreciate why most active pastor-evangelists and full-time evangelists take a rather dim view of many of our church programs that are not directly related to winning men for heaven.

Fig-Leaf Excuses

When my president set the time, budget, and place for my first solo flight into public soul winning, I tried everything possible to change his mind. Like poor Adam and Eve, I grabbed for every fig-leaf excuse to justify my attitude. Oh, how busy I was with church programs. I was in the process of developing a correspondence school that would sweep hundreds into the baptismal tank—so I thought! But nothing could budge that obstinate executive. The die was cast. The public meetings were a success, thanks to the Lord's help. J. L. Shuler doesn't know it, but his mimeographed evangelistic sermons were as "apples of gold in pictures of silver." I have often wondered how many other men could make the same or similar confession.

How we need soul winners today! If Ellen G. White were alive today, what would she say if she saw the world filled with huge fortresslike cities and so little being done to reach the masses within their sprawling borders? Could it be possible that if we

dispensed with a number of good, but less important, church activities and then simply began to carry the message from door to door, day in and day out, week after week, month after month, we would see an influx of new people into this movement that would amaze even the most optimistic? No one would have to justify his existence or position by grinding out some new idea that is supposed to finish the work. We would simply approach people with the Word of God, begin Bible studies, hold meetings, seek every opportunity to preach, not to the Adventists, but to the world—in short, "Do the work of an evangelist" (2 Tim. 4:5). If we could and would cut loose from our private studies, our offices, our church pulpits, our mimeograph machines, our endless committees, and begin talking, preaching, praying, and singing with non-Adventists, we would break every statistical record to date in short order. The idea would be to get all of our ordained and licensed ministers on the firing line. This would mean following the blueprint. "Often the laborers who might be a power for good in public meetings, are engaged in other work that allows them no time for active ministry among the people. For the conduct of affairs at the various centers of our work, those in responsibility must endeavor, as far as possible, to find consecrated men who have been trained in business lines. There is constant necessity for guarding against the tendency to tie up at these centers of influence men who could do a larger and more important work on the public platform, in presenting before unbelievers the truths of God's Word."—*Evangelism*, pp. 22, 23.

Signs Screaming at Us

The signs of Christ's soon coming are screaming at us! It is no longer a question of faith to believe the end is near. Yet, in the midst of this awful crisis, is the church awake to her twofold responsibility: first, to get ready to meet the Lord; second, to share with the world the good news of His coming. The world is collapsing about us. How can we hold our peace? How can we relax and let months and even years go by without any effort to warn the towns and cities where we are? Emergency measures need to be taken to shout our message from the housetops. Unprecedented expenditures ought to be made in the area of spreading the message directly! Never

has the world needed more what this church has to offer. We have been told repeatedly, "Human plans for the purification and uplifting of individuals or of society will fail of producing peace, because they do not reach the heart."—*The Desire of Ages*, p. 305.

There is only one way to reach the heart permanently, and that way is through the One who said, "I am the way, the truth, and the life" (John 14:6). The church is in desperate need of people—young people, old people—who will carry this message to the masses. As I witness youth in all countries who are promoting their philosophies, their ideologies, it makes me covet an exhibition of the same kind of zeal and enthusiasm in our church.

Watch youth witness for their beliefs in frantic rallies against this or that. Watch them burn their draft cards. Watch them taunt government authority. Watch them wear long hair, odd-looking clothes, and go barefooted. They are not ashamed. They have no fear of what people may say or think about them. How I covet their zeal, their forthrightness, even though I cannot agree with their philosophies.

Must Stones Cry Out?

Must tongues of us ordained and licensed ministers incessantly spew out mere chit-chat of cars and cameras, gossip and golf, politics and play, criticism and clothes, bargains and bills, finances and funds?

The world's greatest triumphal entry was the Saviour's ride into Jerusalem. The inspiration of the hour was dramatic. Few refused to join the glad procession. Cleansed lepers, healed invalids, forgiven sinners, were foremost in announcing Christ as king. The parade and adulation was so great, the jealous priests cried out, "Behold, the world is gone after him" (John 12:19). They were so upset over the success of Christ's short evangelistic campaign that they urged Him to rebuke and shut the mouths of His disciples. The Lord replied, "If these should hold their peace, the stones would immediately cry out" (Luke 19:40).

Today the command of the church is, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee" (Zech. 9:9).

Must our Lord use stones instead of men to declare this glorious theme?

The ARCHITECT and the CONTRACTOR

JOHN WESLEY FOWLER

Pastor, Georgia-Cumberland Conference

THE church is designed by an architect and built by a contractor. The architect has the brain and the contractor the building skills. We could well classify many ministers under these two headings.

First there is the minister who is the designer. He is a man of thought rather than action. He loves to study, to preach, and to write. Yet he does very little to execute the plans and ideas about which he thinks and writes and preaches. This type of minister confines his work primarily to the pulpit when a large and indispensable work for souls begins after the sermon has been preached. He is like a well-equipped and thoroughly disciplined soldier who will not get into the fray of the battle; therefore, he accomplishes very little.

Then there is the preacher who is not inclined at all along the lines of designing. He studies very little for himself. He concerns himself with the mechanics of church organization rather than the spiritual force behind it. He is more concerned with promoting than with preaching. This type of preacher is satisfied to preach other men's sermons, to think other men's thoughts, and to follow the designs that other men direct. His thoughts have not been disciplined to know the mind and heart of God. Therefore, his efforts bring forth little spiritual growth.

However, not all ministers fit into the above classifications. We can be thankful for the minister who is a combination of the architect and the building contractor. He is a man following the example of the Lord, who revealed *thought* and *action*. He is one whose thoughts are directed by none other than the great "I AM" and whose soul-winning activity is motivated by a God-given understanding of the eternal verities that face the multitudes in this challenging hour.



EDITORIAL

A PIECE of Eden planted on a Danish fjord was graced by the presence of 370 Scandinavian Adventist workers, wives, and children. At our Vejlefjord Danish Junior College, the ministers of the West Nordic Union and Swedish Union met for a six-day evangelistic council. Although these two unions had united in workers' meetings on several occasions before, this was the first time in history they had united as families.



The wor

SCA Evang



Scandinavian first timers on conducting large city efforts. Top l. to r.: B. Fernstad, R. Engdahl, K. Pedersen, R. Kvinge. Bottom l. to r.: P. T. Pohjola and G. Berghlund.

The combined school and youth camp facilities were ideal for such a large gathering.

The early August weather blessed us with continuous sunshine. Symbolic of the soul-winning theme of the council were the school's ripening wheat fields sprawled over the gently rolling hills. The wheat's heavy, golden heads begged to be garnered in. What a picture of the thousands of sincere souls scattered from above the Arctic Circle to Germany's border who wait for the Holy Spirit to send the reapers. Yet, there is a more challenging picture found in this same area. It is a picture of the more than 16 million other souls who need to have the opportunity of hearing the Adventist message. Scandinavia is strongly held in the arms of Lutheranism, the state



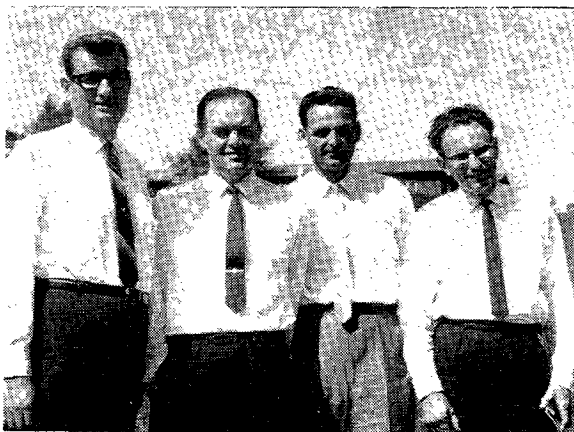
Workers and their families who attended the Evangelistic Council.

ANDINAVIAN gelistic Councils

(Part 1)

church, a fact that cannot halt the spread of God's last-day message if our church makes determined, well-laid plans for evangelism. And this is exactly what our leaders are in the process of doing.

Perhaps the most encouraging sign of progress was this meeting with a group of men who were planning to step out and hold for the first time, major public evangelistic meetings. Formerly these men of experience had been conducting campaigns only in their local churches, but their faith had been enlarged to the point where they were entering into large-scale public work. John Coltheart, division Ministerial Association secretary, had recently conducted a most successful campaign in Sweden's capital, Stockholm. This meeting proved



J. R. S.; Jens Madsen, pres., W. Nordic Union; Odd Jordal, pres., Swedish Union; J. F. Coltheart.



*Eight of the Scandinavian Bible instructors. Front row l. to r.: Bertha Israelsson, Elise Naglestad, and Ida Oster. Standing l. to r.: Ingeborg Stagling, Eva Marsi, Maja Borgen, Senja Pii-
lola, and Solbritt Ahlfors.*

that it was possible for Adventists to get a hearing. Many of our younger men had found additional courage to believe that new evangelistic methods, plus hard work, would prove effective.

Leadership With Vision

W. Duncan Eva, division president, has had a dream that is finally turning into reality. A sense of the need of reviving public evangelism, especially in the larger cities, has led him to recommend John F. Coltheart to the division committee as the new Ministerial Association secretary. Pastor Coltheart's main responsibilities are the fostering and training of men for public evangelism throughout the Northern European Division.

Jens Madsen, West Nordic Union president, has lined up Pastor Coltheart with a team of men to conduct a major campaign in Bergen, Norway, this fall. Kaj Pedersen, of Denmark, is in the midst of the largest public meeting ever to be held in the famous capital of Copenhagen. We salute these men for their vision and energy in laying big plans for the public presentation of our message. They need our prayers, not our criticisms. It is our conviction that Pastor Madsen, along with his local presidents, is going to place not just more emphasis, but the greatest emphasis Scandinavia has ever witnessed, on evangelism. We believe the next General Conference session, if there is one, will prove the wisdom of this emphasis.

The Swedish Union president, Odd Jordal, has his feet on the ground and his head in evangelism. During the Stockholm campaign he made it his personal business to copy all of Pastor Coltheart's material

for distribution among all the ministers in both the Swedish and the West Nordic unions. We salute this union for taking steps to put more men in the field. This has been accomplished by combining two of the three Swedish conferences into one. It is believed this move will provide more men and money for direct soul-winning activities. We pray God's blessing upon this venture.

Coordinated Evangelism

The evangelistic activities of some departmental men in Scandinavia were most heartening. Each man carries several departments but he still finds time for engaging in public meetings.

We also salute the women Bible instructors in these two unions. These faithful workers are instrumental in bringing many souls into the church. Our church in all countries is in desperate need of taking definite steps that will encourage consecrated young women to dedicate their talents to the work of soul winning.

Time was spent discussing a coordinated evangelistic program. If a plan like this is religiously followed, it is our conviction that in a short while these two unions will double their 1967 baptismal record of 396. Would doubling this number be too much to expect from a total membership of more than 13,000 led by a force of ordained and licensed ministers, credentialed and licensed Bible instructors, totaling 123, to say nothing of literature evangelists, institutional workers, and others?

Saunaland

Our next stop was Saunaland. Finland, noted for its sauna baths, was another de-

light to the eye. God's love revealed in nature couldn't be more impressive than it is in Finland. The warmth of its saunas was matched by the fellowship of its people. The Kallionime youth camp near Jyväskylä, on one of Finland's more than sixty thousand lakes, was a fairyland of beauty. Next to tiny Iceland, Finland has more Adventists per capita than any other field in the Northern European Division. The union president, W. E. Aittala, is laying strong plans to support Pastor Coltheart with both men and means in the forthcoming city-wide campaign in Helsinki.

Finland's rapid cultural and economic advance has made public evangelism much more difficult than in the past. Today new methods, new approaches, as counseled by the Spirit of Prophecy, must be used if the 1967 baptismal record of 190 is to be greatly surpassed. We believe this will be done.

One impression Pastor Coltheart and I received was of the fervor exhibited by our Finnish workers. More earnest prayers and testimonies could not be heard anywhere. Of course, our famous lady preachers are a wonder to the Advent world. Elsa Luukkanen, dean of women preachers, made a deep impression on our church members in America several years ago. She, along with other brave Finnish women, is still publicly proclaiming this truth. In short, our entire working force in Finland, with renewed dedication, is determined to put direct soul winning at the top of their activities.

Thoroughly Subdued

What would a trip to Finland be without trying a sauna? Finland cannot be dis-

associated from Sibelius and saunas. Try to imagine yourself sitting in a wood-paneled room heated by a stove containing a core of fiery stones. Watch the temperature soar to over 200° F. Beat your body with a clump of birch switches. Then, when you feel as if your skin has reached the boiling point, you dash out to the freezing-cold lake and plunge in. Repeat this process about four times, and you find your mental and physical capacities thoroughly subdued. We took these baths just before retiring. To take one before preaching would render our ministry quite ineffective! If our nervous world would only use saunas instead of tranquilizers, what a blessing it would be! As for us, we are sold on saunas. We couldn't recommend them more highly.

This report would not be complete without mentioning a bit about our traveling companion, John Coltheart. He eats, sleeps, and drinks evangelism! His heart must look like an evangelistic handbill. At places where we stayed together in the same room, we wondered at times if we would get any sleep. Our numerous walks through hill and dale were laced with ideas, suggestions, and discussions centering on the business of soul winning. John has a knack for slanting everything toward soul winning. Little wonder he has made evangelism a real science. His scrupulous attention to even the smallest details connected with a campaign is an indication why the Lord has blessed his efforts. His good wife, Raye, stands beside him, laboring untiringly for the success of every campaign.

In the next issue, we will conclude our report with an account of our work in Iceland, England, and Poland.

J. R. S.

Finland's working force is dedicated to the task of evangelizing the people of their lovely country.



DANGERS OF EXISTENTIALISM

(Concluded)

EDWARD HEPPENSTALL

Professor, Loma Linda University

EXISTENTIALISM'S dependence upon, and appeal to, the subjective repudiates the authority of any body of beliefs, or the fixity of the eternal truths of Scripture. It is a revolt against fixed systems and doctrines on the basis that such a set formula tends to separate thought from life. Absolutes, universals, are simply verbal expressions, and do not possess actual reality. Only the existential word is real and relevant. The word of truth is always contemporaneous. It has never been given with finality for all men.

If Christianity were a doctrine, the relationship to it would not be one of faith, for only an intellectual type of relationship can correspond to a doctrine. . . . The realm of faith is thus not a class for numskulls in the sphere of the intellectual, or an asylum for the feebleminded. Faith constitutes a sphere all by itself, and every misunderstanding of Christianity at once may be recognized by transforming it into a doctrine, transferring it to the sphere of the intellectual.¹

If I am capable of grasping God objectively, I do not believe, but precisely because I cannot do this I must believe. If I wish to preserve myself in faith I must constantly be intent upon holding fast the objective uncertainty, so as to remain out upon the deep over seventy thousand fathoms of water, still preserving my faith.²

In existentialism, faith and doubt belong together. In Scripture faith depends upon the certainty of what one believes. The principles of truth in Scripture are certain for all men, believers and unbelievers. If they are not, then how can one communicate with an unbeliever at all?

If truth cannot be understood without faith, all discussion with unbelievers would be impossible. Truth is truth for the believer because it is knowable and valid for all men irrespective of personal faith.

For existentialism it matters little what a man believes, so long as he believes it with passionate involvement. In the light of the sinfulness of man, extended to the whole of man's being, personal decision needs some moral and spiritual context, some authoritative norm, some guiding principle to test and try every claim to have experienced truth. How is one to distinguish between "I choose" and "I feel" since truth is subjectivity? In shifting the emphasis from the objective truth to the individual's inwardness, who or what is going to correct any deviation from truth or save from self-deception?

Immediacy

Existentialism involves a return to immediacy with God in terms of an intensity of feeling, passion, and often ecstasy. These emotional involvements are claimed to have significance for man's relationship with God, bringing man into the very presence of the divine. This achievement of a religious faith is by way of ontology (being), which affirms that man possesses deep within his being the capacity for immediate access to God and religious reality, an inner awareness whereby man can know God directly. Immediacy magnifies the miracle of some immediate encounter with God.

Martin Buber declares:

What is the eternal, primal phenomenon, present here and now, of that which we term revelation? It is the phenomenon that a man does not pass, from the moment of the supreme meeting, the same being as he entered into it. . . . At times it is like a light breath, at times like a wrestling bout, but always, it happens. . . . Man receives, and he receives not a specific "content" but a Presence, a Presence as power.³

Emil Brunner asserts:

Revelation, as the Christian faith understands it, is indeed, by its very nature, something that lies beyond all rational arguments . . . which can be attained only through divine self-communication.⁴

We know God only through personal confrontation, no longer identified with concepts of any kind. "Truth is encounter."⁵

The problem raised by existentialism is not an easy one. The Bible speaks of the inner witness of the Holy Spirit as an essential factor in Christian experience. The chief concern of the church, however, is for the genuineness of fellowship with God. Why should the church oppose the claim to immediacy if it leads to an encounter with God?

Since encounter with the supernatural is the claim common to all religions, including those which are non-Christian, how shall man determine what is true and what is false?

Existentialism does not relate itself to the categories of the infallible Word of God. It therefore sets forth a view of man's relationship to God far different than that revealed in Scripture. The God of the Bible is the speaking God. Communion with God is possible only between persons as rational beings. Once it is insisted according to the Bible that human reason must think harmoniously with the revealed truth of Scripture, the necessity for a given objective truth becomes obvious. God confronts us, not in ecstasy or emotional passionateness, not only as subject, but as object in terms of the revealed will and Word of God. Any claim to fellowship with God that dispenses with the rational category of fixed truth in the Word of God is open to the charge of demonic confrontation.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? . . . To the law and to the testi-

mony: if they speak not according to this word, it is because there is no light in them.⁶

In rejecting the revealed truths of Scripture and the objective nature of revelation, existentialism deprives man of any criterion whatever to distinguish between truth and error, between the Holy Spirit and a false spirit. If Satan confronts man as an angel of light in some form of immediacy, how would man be able to distinguish between the voice of God and the voice of the devil? If Christ is any judge at this point, His appeal to Scripture, "It is written," in exposing the devil himself, still holds true for Christians in every age. Any religious philosophy that conceives of man's relationship with God above and outside the sphere of conceptual revelation in Scripture lays men wide open to the deceptions of mysticism, sentimentalism, spiritualism, and every form of questionable supernaturalism. Instead of recovering the relevance of truth, it involves the surrender of the eternal truth of the Word of God. Existentialism is the rallying ground for the growing trend of our day toward a professed supernaturalism that could easily give up the Spirit's witness to the truth of Scripture for extremes of emotional and psychological fantasy.

Traditional Christianity has always insisted upon the personal and intimate nature of God's relationship to man. But this relationship is not born of uncertainty about the truth of Scripture. All the "passionate inwardness" of man's initiative alone cannot attain to the God who speaks to man through His Word.

Any claim to immediacy apart from the fixed word of truth in Scripture easily becomes deceptive, unrelated to the reality of truth at all. If there is no fixed truth in Scripture, what guarantee can men have that the immediacy they claim to experience corresponds to the reality of truth itself? By what standard are men to test and correct this "passionate inwardness"? How are men to know that these involvements constitute the truth?

Obviously, existentialism is only standard for testing its "passionate inwardness" as its own passionate commitment. But since sinful men are prone to pervert the truth, this immediacy can only leave man in a state of utter uncertainty. Unless man has direct access to truth normatively given by God by which men may test and correct

their own fallible feelings they are left to their own devisings. When existentialism asserts that the only certainty man has is his own passionate involvements, it exposes him to a thousand and one false claims to know God in some other way than that revealed in Scripture.

The very nature of sinful man involves restrictions and limitations to the nature of divine-human communication. One of the chief concerns of the Christian church must be for the genuineness of communion with God, because of the possibility of a counterfeit at the very point where truth and trustworthiness are so essential. The church must not countenance any immediacy that cannot stand the test of the Word of God. The Biblical communion with God brings the mind and life into harmony with the given truth of Scripture. Here man gains his true being and the purpose of God's revelation is realized. Here exist eternal categories that need no demythologizing. These categories belong to men in every age.

In Scripture, when God condescends to draw near to man through the Spirit, the prophet, or the apostle, the mind's grasp of rational knowledge given by God is both heightened and clarified. Everywhere the Spirit confirms the Word, and the Word insists that the God whom man claims to encounter be the God of Scripture.

Existentialism rejects the *a priori* knowledge of God in Scripture in favor of an inward immediacy. In so doing, it is in grave danger of becoming the victim of other supernatural powers that fight against God.

Men come to a true relationship with God within a conceptual frame of reference by the inspired Word of God. God comes to man in His Word through the Holy Spirit. The rational categories of truth are not belittled. Rather is the mind exercised so that, by means of a trustworthy knowledge of God, man can choose truth intelligently and become involved to his ultimate salvation.

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- ² ———, *op. cit.*, "Truth Is Subjectivity."
- ³ Martin Buber, *I And Thou*. (Translated by Ronald Gregor Smith, Edinburgh, 1937.)
- ⁴ Emil Brunner, *Revelation and Reason* (Philadelphia: Westminster Press, 1946), p. 206.
- ⁵ ———, *The Divine-Human Encounter* (London: S.C.M. Press, 1944), pp. 46, 47.
- ⁶ Isa. 8:19, 20.

Proclaiming the Message

Through Proper Newspaper Advertising

REUBEN A. HUBBARD

Pastor-Evangelist, Idaho Conference

WE MUST take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential."—*Evangelism*, p. 130.

We preach to only a minimal audience in our most successful evangelistic campaigns. Many more people read our advertising than attend our meetings. What impression does our advertising make upon the public? What message is proclaimed through our advertising?

"The character and importance of our work are judged by the efforts made to bring it before the public."—*Ibid.*, p. 128. Our advertising must proclaim a positive message. "God Is Not Dead!" "Jesus Will Come in Our Day!" "The Seventh Day Is the Sabbath of the Lord Our God!"

Reaching More People

Newspaper advertising may not be very effective in bringing out large numbers of

people to our meetings, but it is effective in reaching the masses with our message. And we must begin making greater use of the mass media if we are to fulfill the gospel commission.

At a recent evangelistic council some evangelists revealed that they had ceased using newspaper ads because they considered such advertising a waste of money. What we desperately need to do is re-examine our newspaper advertising. If it is designed merely to draw people out to an evangelistic meeting, then perhaps it is ineffective. But if it is designed to proclaim a message of hope to a dying world, then who can measure its worth?

I always budget \$100 for newspaper advertising in every effort. I feel that I'll reach more people with a few newspaper ads than I'll ever touch with my public presentations from the pulpit. For every person who attends the lecture a hundred will read the ad.

So writing newspaper advertising takes on real significance in my evangelistic outlook. Every ad must become an effective agent for placing before the world the teachings and beliefs of Seventh-day Adventists.

A Positive Message

An ad should state concisely and clearly one cardinal doctrine of the church. Here is one example: "Seventh-day Adventists believe deeply in the personal, visible return of Jesus Christ in our day. This 'blessed hope' has inspired a missionary program around the world. Hear Reuben A. Hubbard, lecturer, author, educator, artist, discuss 'Spotlight of Prophecy—What Is Coming?' Saturday night at 7:20 at the Seventh-day Adventist church. Forty-nine signs of Christ's soon return."

The above ad states our belief positively, simply, and completely, yet it still appeals to the individual to attend the lecture and hear more. I include the following sentence in my ads also: "For a free copy of this lecture write, P.O. Box _____, (City)." Nearly every ad brings one or two requests from people who never attend a single meeting.

We need to secure free newspaper space, and I generally manage to get my share. But I think we also should use paid newspaper ads to reach more people with the message of a crucified, risen, and soon-coming Saviour.

One of Hubbard's newspaper ads.

The Seventh Day Adventist Church proudly invites you to hear

Reuben A. Hubbard

In a special series combining health education with the new "BIBLE IN THE HAND" method of Bible education.

YOU ARE INVITED

Living Faith Lectures

bringing you a Faith to Live By!

- *FREE Bibles
- *Illustrated Health Feature Nightly
- *FREE Food Samples
- *Color Motion Pictures
- *Amazing Blacklight Displays
- *Nursery for Small Children

At 7:20 P.M. Every Night
Beginning Saturday, September 23
Seventh-Day Adventist Church
253 Valleyview Drive
 (for FREE transportation call 233-0644)



ADVENTISTS AND POLITICS

(Concluded)

LEIF KR. TOBIASSEN

Professor of History and Political Science
Andrews University

[A compilation and analysis of Ellen G. White's statements concerning Adventist attitudes to public, political, and civic affairs.—Ed.]

Adventists should not be guided by prejudice in public affairs: "Those who teach the Bible in our churches and our schools are not at liberty to unite in making apparent their prejudices for or against political men or measures."—*Gospel Workers*, p. 391.

Adventists, if voting, must vote intelligently: "We cannot with safety vote for political parties; for we do not know whom we are voting for." "It is a mistake for you to link your interests with any political party, to cast your vote with them or for them."—*Ibid.*, pp. 391, 393.

The Adventist, if voting, must remain free and independent. He should not vote the "party ticket" without analyzing the individual candidates and issues. The attitude "right or wrong, my party" is foreign to the intelligent Adventist.

Adventists, if voting, cannot participate in underhanded political practices: "We cannot with safety take part in any political scheme."—*Ibid.*, p. 391.

Adventists, if voting, must not link their church with any political party: "God employs the strongest figures to show that there should be no union between worldly parties and those who are seeking the righteousness of Christ."—*Ibid.*, p. 392.

Adventists, if voting, must not be emotionally or violently engaged in partisan strife: "Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world."—*Ibid.*, p. 393.

Strong warnings against becoming involved in "political issues" or activities: "Let political questions alone. . . . Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate

his opinions on political questions, should be converted by a belief in the truth, or give up his work."—*Ibid.*, pp. 392, 393. "God calls upon the teachers in our schools not to become interested in the study of political questions."—*Fundamentals of Education*, p. 484. (Written 1899.)

The correct application of these and similar statements hinges on the accurate meaning of the terms *political* and *politics*. Webster's *New International Dictionary* (Second ed.) defines *politics* and *political* in the following two ways: *Politics*: "The science and art of government." *Political*: "Of or pertaining to polity, or politics, or the conduct of government. . . . Of or pertaining to those who make a business . . . of politics, or politicians in their partisan activities; as, he is actuated by merely *political* motives." *The Encyclopedia of Social Sciences* (vol. 6, p. 225) states concerning the import of "politics" and political goals, "*Politics* frequently has unpleasant connotations. . . . The use of the term in the bad sense . . . implies a milieu hospitable to scheming and manipulations."

In which of the two senses did Ellen G. White use the terms *politics* and *political*? Did she intend to condemn only partisan strife and scheming, dishonest manipulations? Did she intend to discourage orderly exercise of the vote and serious study of political science?

Historical Background: Since the expressions *politics* and *political* were penned by Ellen G. White during the latter half of the nineteenth century, an understanding of the character of political



Evangelist Billy Graham and Richard Nixon shake hands with wheel-chair patients and other well wishers at the final service of the Pittsburgh Area Crusade in Pitt Stadium. The service had both Democratic and Republican appeal, as a telegram was read from Hubert H. Humphrey.

affairs in the United States at that time may aid the reader in ascertaining the accurate meaning of these terms as Ellen G. White intended them to be understood, and as they, no doubt, were understood by the readers at the time of publication. A leading authority in the field of American religious history observed:

"Lowering of the standards of conduct in both public and private life was one of the unfortunate consequences of the Civil War. The country's wealth was increasing with an alarming rapidity in the midst of political and social confusion while the war brought to prominence a class of rough, unscrupulous men, with low standards of personal conduct, who too frequently were permitted to gain leadership in both business and politics. Out of such a general background came an era of wholesale corruption in politics which affected every section of the nation and every department of government. The use of money in buying elections was but one of the many forms of political corruption. Votes were bought and sold in more than one state capital as commonly as meat in the market; governors' signatures to bills intended to create private fortunes were purchased with sums which reached into the tens of thousands. . . . Corruption in business was even more common, if possible, than in government."¹

"There is no drearier chapter in American political history than that which records the period from the end of reconstruction to the Populist revolt of the early nineties. . . . During the whole of this period the electorate played a game of blind man's

buff. Never before had American politics been so intellectually bankrupt. . . . The result was to make national politics unreal, and, except for electoral clowning and Congressional buncombe, very dull. . . . Candidates . . . fought political campaigns on the basis of personality or inherited prejudice. . . . Politics was largely a Punch and Judy show, but though the puppets and even the voices changed, the hands that held the strings were the same. Business ran politics, and politics was a branch of business. The country, said John Sherman after the election of 1888, had 'reached the last stages in the history of the Roman Empire when offices were sold at public auction to the highest bidder.'"²

"In the first half of the nineteenth century, politics had been an honored calling, and those in public life had been the objects of admiration. This changed after the 1850's, and many persons came to feel that politics was a field to be avoided at all cost. . . . Politics seemed to be increasingly corrupt; and run by sordid professionals."³

"It began to look as though the national government had only one reason for existence, to promote the interests of the dominant party through proper distribution of the spoils."⁴

A practicing politician said about the most popular political figure of the 1870's: "What I liked about him was his frank and persistent contention that the citizen who best loved his party and was loyal to it, was loyal to and best loved his country."⁵

Comments by early Adventists: During the formative years of the Advent Movement the United States was involved in turbulent political currents. The issues that resulted in the outbreak of the War

Between the States were much agitated before the 1860 national election. James White wrote in the *Review*, August 21, 1860:

"The political excitement of 1860 will probably run as high as it has for many years, and we would warn our brethren not to be drawn into it. We are not prepared to prove from the Bible that it would be wrong for a believer in the third message to go in a manner becoming his profession, and cast his vote. We do not recommend this, neither do we oppose. If a brother chooses to vote, we cannot condemn him, and we want the same liberty if we do not."

Two years later (*Review*, August 12, 1862), James White indicated that some Adventists had voted:

"Those of our people who voted at all at the last Presidential election, to a man voted for Abraham Lincoln."

At the General Conference in 1865 the following resolution was adopted under the heading "Voting":

"*Resolved*, That in our judgment, the act of voting when exercised in behalf of justice, humanity, and right, is in itself blameless, and may be at some times highly proper; but that the casting of any vote that shall strengthen the cause of such crimes as intemperance, insurrection, and slavery, we regard as highly criminal in the sight of Heaven. But we would deprecate any participation in the spirit of party strife." (Reported in the *Review*, May 23, 1865.)

Comments by leading Adventists: While neither our pioneers nor our recent or current leading preachers or writers profess to be infallible or even pontifical, their statements may be taken as sound expressions of current Adventist thinking. In 1936 Pastor Francis McLellan Wilcox, for 33 years editor of our major denominational journal, wrote in the *Review*, March 26, 1936, an article on "Seventh-day Adventists and Politics" and another article "The Preacher and Politics," in the April 2, 1936 issue. We recommend these articles:

"What relation should Seventh-day Adventists sustain to the question of politics? Is it proper for them to exercise the right of franchise, to go to the polls and cast their votes . . . ? We believe that this is their God-given and undeniable right. And this right they have chosen to exercise through all the years. . . . Is it right for a Seventh-day Adventist to hold political office? . . . Based upon the history of the children of God through the centuries, . . . I must believe that this is consistent with Christian faith and practice. . . . It is not for the church to

advise any man to accept political position, nor . . . has the church the right to deny any of its members this privilege and right."—March 26, 1936.

"It is natural that every man, whether preacher or lay member, should have an interest in national and international questions. . . . There can be no question as to the wisdom and propriety of workers' considering these great world problems in the light of divine prediction. Indeed, this is necessary to prophetic exposition. . . . Is it proper for the minister of the gospel to exercise the right of franchise? I believe that he may properly do this. The apostle Paul, in seeking protection from his enemies, appealed to the fact that he was a Roman citizen and was entitled to the protection which this citizenship guaranteed. . . . This is quite different . . . from acting as a partisan in a political field, electioneering, arguing, and contending for political measures, and decrying the policies and the candidates of opposing political parties. . . . Very definite instruction has been given that our ministers and the teachers and managers in our schools should keep entirely out of the general field of politics, so far as carrying forward any agitation is concerned."—April 2, 1936.

Dealing specifically with the warning statements by Ellen G. White concerning Adventist attitudes to "political" affairs, Wilcox expressed this opinion (in the *Review*, October 10, 1940):

"Is it possible to heed this counsel and at the same time exercise our right of franchise in national and State elections? We believe it is. One can vote for certain men and measures, he can give his support by ballot to ways and means which make for the good of the state and society, and at the same time keep free from the control or domination or spirit of some political party which advocates the measures which he approves. We know of many brethren who have done this for years. They engage in no political agitation or discussion, privately or in public. They do not pose as the abettors or supporters of any particular political party. They seek always to recognize principles apart from and above men. If they vote, they do not link their interests with such parties. They cast their votes for the candidates who in their judgment are best qualified for particular offices, without reference to party affiliation. We cannot believe that in so doing they violate the spirit of the instruction which we have received. . . . When one becomes partisan, when he dabbles in politics, seeks to unduly influence votes, links himself with some political party, to work for its measures and its candidates regardless of the principles involved, it is this spirit against which we are warned."

Pastor J. Lamar McElhany, for 16 years president of the General Conference, expressed himself (in the *Review*, October 23, 1952) in this way:

"The church has never attempted to instruct its members as to *how* they should vote, or for *whom*

they should vote. These are matters that must be left to the members' individual conscience. Nor has the church placed any ban or censure on its members if they as qualified citizens choose to exercise their right to vote, or on any who may choose not to vote."

In a previous article (*Review*, August 14, 1952), McElhany made this comment:

"We believe every member . . . is entitled to exercise his or her right of franchise. The stability and foundation of good government rests upon the people. If those who are stable and law abiding and have a high regard for the principles of good government hold themselves aloof from the task of choosing good and fit men for governmental leadership, they thereby make themselves responsible for failures in government. This is a responsibility good citizens should seek to avoid insofar as their votes make this possible. . . . It is important that all issues that are to be placed on the ballot should be carefully studied by every conscientious voter."

The Adventist attitude toward civic and public affairs seems to be that the genuine Adventist is primarily a citizen of the heavenly kingdom, established upon principles outlined in the Bible. The true Christian is a converted man, an ambassador from God to men.

The Christian's chief program for national and international betterment is the spiritual gospel, which links man to Christ and liberates man from his dependence upon social and civic measures. The true Adventist is not of this world; he is swiftly on his way out. Yet, while passing through he seeks to attract other men to the heavenly kingdom by translating its divine principles into human action. As a part of this, the true Christian will aid in the proper promotion of sensible plans for the extension of health, for the realization of religious and other proper freedoms, for the relief of want and fear, and for the pacific stability of the social and political order. Peace among men and peace among nations are among his personal concerns. Justice is one of his aims.

Under appropriate conditions the Adventist may cast his vote, or refrain from voting, as his deliberate judgment suggests. He will condemn no one who, under full consciousness of the spirit and doctrines of Christ, may decide to devote parts of his talents and time to the giving of sensible leadership to his local or national or world community. On the other hand, the true Christian will weigh matters calmly, conduct himself with the strictest rectitude

and dignity, ever seeking to be fully and impartially informed, and in all aspects of his functions always seek to discharge first, and at all costs, his ambassadorial obligations as a personal representative of Christ among his fellow men.

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- ¹ William Warren Sweet, *The Story of Religion in America* (New York: Harper, 1939), pp. 476, 477.
- ² Samuel Eliot Morrison and Henry Steele Commager, *The Growth of the American Republic*, vol. 2, (New York: Oxford University Press, 1942), pp. 214 ff. (read also pp. 365, 366).
- ³ Merle Curti and others, *An American History*, vol. 2, (New York: Harper, 1950), (read also pp. 271, 272).
- ⁴ Ralph Volney Harlow, *The Growth of the United States*, (New York: Henry Holt, 1933), p. 611.
- ⁵ *Ibid.*, pp. 611, 612.

FEEDBACK

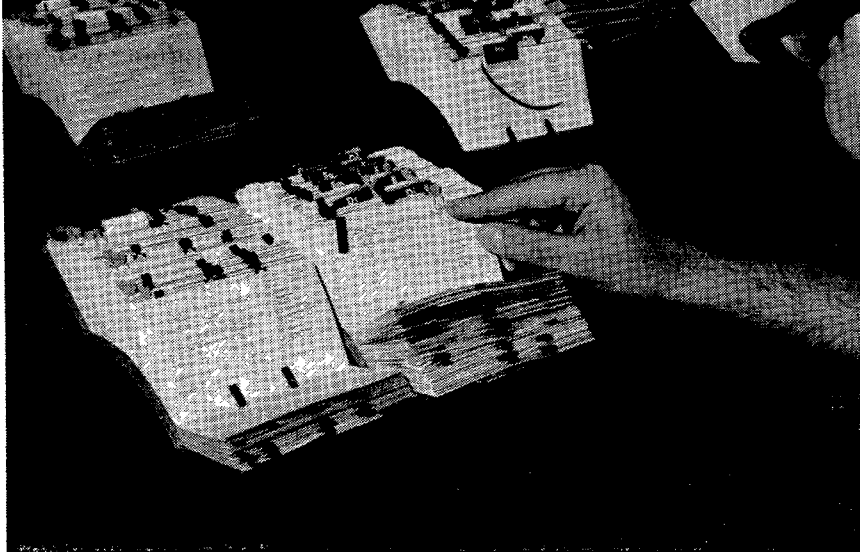
DEAR EDITOR:

Three cheers for the excellent article in the July MINISTRY by D. A. Delafield entitled "Last Stanza, Please!" I heartily agree with the position he has taken in this article.

In order to add just a little more fuel to the fire that he has kindled, how about taking a careful look at the hymn "Live Out Thy Life Within Me" (No. 279, *Church Hymnal*). When we sing all four of these stanzas they fit together perfectly. The second stanza says: "The temple has been yielded, and purified of sin." This leads perfectly into the third stanza, which opens with the words "Its members every moment held subject to Thy call." Now if we omit stanza number 2 the third stanza lacks much of the meaning that is present when it is tied with stanza number 2. If both the second and the third are left out, the fourth stanza does not have the full meaning that is there when the complete hymn is sung as it was written.

This is just an illustration of how careful we should be if we ever omit any stanzas in the songs that we use in our meetings. The obvious answer to this problem . . . is for all ministers to resolve to begin their meetings on time. Have as few preliminaries as possible and shorter sermons, then it will not be necessary for any of us to be embarrassed by having somebody step forward and say, "Last stanza, please!"

WM. C. HATCH
President, Wyoming Conference



Visible Visitation FILE

ROBERT DALE

Ministerial Association Secretary, Indiana Conference

TIME is the chrysalis of eternity," said Richler. The Lord wants our precious time; not our *spare time*. Of all the talents we possess, time is the most valuable—time that should count for souls won to Christ.

One of the most urgent tasks in pastoral-evangelistic work is *visitation*, both of church members and interested people. Ministers should spend their time in the right homes at the right time to reach souls who are at the point of decision. The Rolodex Visible Visitation File system can be used effectively by a minister in planning for visiting the right interests at the optimum time. His time is not wasted in locating top names, assessing their interest, analyzing past visits made. This file system has one card filed *by location*, so in any given area he has at his command all of the interest names and church member names in that area. At a glance he can *see* the *degree of interest* of any name in his file, since each card is clipped with a color-coded metal signal.

In order to make the best use of time in visiting, the Indiana Conference ministerial department has prepared the following Rolodex Visible Visitation File system.

First we will define three terms that become the backbone of the file system: (1) file secretary, (2) master file, (3) location file.

In order to process each name that is turned in for visitation and follow-up and to keep the files up to date, a file secretary is chosen. This person can be invaluable in organizing and recording data for the pastor-evangelist in his visitation program.

The master file is an alphabetical listing on Rolodex 3 by 5 cards (white) of all names coming into the church office. The location file contains a duplicate Rolodex card (green), filed by location for visitation. This card is taken out of the office for visitation.

White Rolodex cards are used for the master file, green Rolodex cards (the duplicate) are used for the visitation file, and a third card in yellow has been prepared

especially for members of the church. These cards are also made out in duplicate (both yellow) and filed in each of the two files, master and location. Sample cards appear below.

(Front) Yellow Cards (Back)

Date

Map No.

Name (Last First)

Phone

Address

Zip

MEMBERS	BIRTH DATE	DATE BAPTIZED	SEX	AGE	STATUS	RELIGION	EDUCATION	OFFICER HELD	GRADE OR OCCUPATION
1.									
2.									
3.									
4.									
5.									
6.									

Date	Your Name	Comments

(Front) White and Green Cards (Back)

Date

Map No.

Name (Last First)

Phone

Address

Zip

Name supplied by:

Phone

☐ Former S.D.A.

Address:

☐ Gift Bible

Remarks:

☐ Attend Crusade

☐ Colporteur

☐ Relative

☐ Patient

☐ Bible School

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

Meetings Attended.

☐

Date	Your Name	Degree of Interest	Comments

Interest Key: E-Ex. - G-Good - F-Fair - P-Poor - N-None - B-Bible Study - GB-Gift Bible

A sixty-division set of plastic Rolodex alphabet guides is used for the master file so the cards can be readily located when needed. For the location file, the blank insertible plastic Rolodex guides are used for the names of the section numbers in a city, rural route numbers, or small towns within a district.

The color-coded metal signals used are the Graffco Nu Vise Signals, which can be obtained at any good office-supply store. In the center space of each card a signal is placed to show the degree of interest of each name. (Example below.) The colors are chosen for degree of interest as follows:

- Yellow—excellent
- Orange—good
- Red—fair
- Pink—poor
- Green—none
- Blue—inactive

An “inactive” name would be one who had died, moved out of town, or is otherwise not available. These names are kept in the master file for a period of time only to check against in case the same name would be turned in at a later time.

On the left-hand position of the card, any local missionary endeavor can be clipped with a color you choose, such as using a white signal for those taking Gift Bible Evangelism, Bible studies in the home, attending Vacation Bible School, et cetera.

On the right-hand position of the card, a yellow signal is placed on the cards of those attending a current series of evangelistic meetings. These are yellow because they are top interests and need to be seen easily. Also in this same position on the card, the yellow member cards should be clipped with a white signal so they can be easily identified.

Sources of Names

The source of names to be obtained for the file are many and varied. Parishioners hand in many names of friends, relatives, and neighbors they want visited. Before a series of evangelistic meetings the Bible schools will send the names of their students. Our leading missionary periodicals will send their subscribers’ lists. Clerks’ records can be a gold mine of former Adventist names. These are always top in-

terests who can be won back by persistent, loving care. Adventist doctors have names of those who would benefit from visits, and before meetings will often send out a personal letter of invitation to their list of patients. The literature evangelists can supply a list of top interests they have found. The Gift Bible names are excellent contacts. The church guest book can provide names to be visited. Ingathering contacts should also be kept in the file for visits. Once this gathering of names begins, there is no limit to the number you can obtain in your own area, and with visitation these people can become souls saved in the kingdom of God.

We have found in our conference that the Rolodex Visible Visitation File has saved much valuable time and given many promising contacts. Also when one pastor leaves a district a new man coming in can begin immediately to continue the visitation of these names, since he does not have to build up a list. Thus valuable time is saved. With this file system in operation there is no need to wait for a period of time for baptisms after a new man moves into a district. Top names are not lost and forgotten.

In summation let us quickly go through the procedure of what the file secretary does with each name handed her. First the

name will be checked against the master file to see if the name has already been turned in by another person. If it has not, she will make out two cards, white and green, recording duplicate information on each card about this person. The address will be found on a large district map, and the section number placed on each of the cards at the top in the space provided for "Map No." The white card will be placed in the master file and the green card will be placed in the location file. After the initial visit to this person, a colored signal will be placed in the center position of both the white and green cards according to the degree of interest. These names should be visited as often as necessary for their particular needs. In time these people may decide to become new members of your church.

The completed task will not be accomplished by inept methods. We can carry the gospel to the lost world quickly if we will but use our time to its fullest advantage. It is not enough to continue as we have in the past. Every available moment must tell most effectively for the winning of souls. In this age of speed and proficiency our time must be judiciously employed, for as Macduff states, "Not to enjoy life, but to employ life, ought to be our aim and inspiration."



THE MEDICAL MINISTRY

Every Preacher a Practitioner of Preventive Medicine

R. L. KLINGBEIL

Pastor and Public Health Educator

AT THE beginning of this third article (see November, 1967, and February, 1968, issues) on the urgent need to install gospel ministers as practitioners of preventive medicine, we can do no better than to listen to the counsel of the Lord.

The human family is suffering because of transgression of the laws of God. The Lord desires that men shall be led to understand the cause of their suffering and the only way to find relief. He desires them to see that their well-being—physical, mental, and moral—depends upon their obedience to His law. . . .

In the preparation of a people for the Lord's second coming a great work is to be accomplished through the promulgation of health principles. The people are to be instructed in regard to the needs of the physical organism and the value of healthful living as taught in the Scriptures, that the bodies which God has created may be presented to Him as a living sacrifice, fitted to render Him acceptable service. There is a great work to be done for suffering humanity in . . . teaching them how to prevent sickness.¹

We have known these words for many years, but the passing of time, far from having made their content obsolete, has on the contrary filled them with supercharged power only waiting to be released.

The world around us is again forging ahead of us, even though for reasons, shall we say, less urgent than ours. We all recognize that because of the pressure of the tide of human degeneracy, the amazing increase in chronic illness, prevention is becoming an absolute necessity. This is why the world forges ahead. The church has an *additional* reason. It is clearly stated in the above quotation. Where can we find a more powerful incentive to practice preventive medicine on a scale hitherto unknown among us than in the knowledge of Jesus' imminent return?

Although it is not our intention to multiply quotations, the following is so irresistibly to the point that it might well be pondered very carefully.

A nation's first line of defense in building a healthy people lies in the maintenance and promotion of health. Any society that concentrates its health dollars and its health services on care of the sick will never be a healthy society. There is critical need for a concept of "community health services" to transcend the all-too-common concept of "sick services." Leadership by persons oriented and educated to a concept of health is sorely lacking. When maintenance and promotion of health fall short, a wide range of resources are needed (of which hospitals are one) to properly provide the therapeutic and rehabilitative services in many settings through various health disciplines. This is not to suggest that care of the sick is unimportant. Rather, the sick reflect our failure in promoting and maintaining health.²

These timely words take on even greater urgency when applied to God's "dedicated nation" (1 Peter 2:9, N.E.B.).*

The first line of defense of a people claimed by God as His own is good health.

We can be ever so zealous in preaching or disseminating our characteristic doctrines through Bible lessons that expound the truth for today, be successful in gaining assent, and baptize many to swell our ranks. But unless the principles of physical and mental health are built into the framework of doctrinal knowledge our work will be largely wasted. If Israel had not refused to lend an attentive and willing ear to God's health instructions their descendants would have possessed both physical and mental strength. They would have had a clear perception of truth and duty. Because they did not obey physical laws, they did not reach the high standard that God desired them to attain. We are in no different situation. The same cause and effect applies to the church. It remains for us, and especially for ministers, to decide whether or not *we* shall be a "would have been" people.

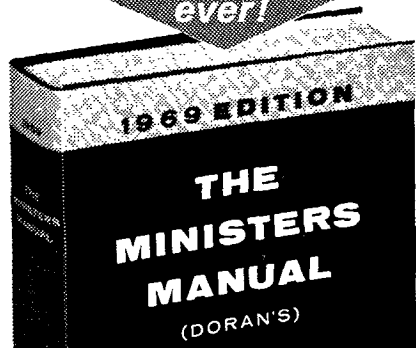
Cure-oriented

Although we are God's people, we are still predominantly *cure-oriented*. We hear about cure wherever we go. We operate hospitals to *cure* the sick. Heart-warming stories (and they really are) enlarge upon amazing instances of *healing*. Graduation speeches laud the "*healing arts*" to the almost-total neglect of the *preventive* skills. Of course, it stands to reason that a certain emphasis will always have to be placed on the work of curing. What we need, however, is a totally *different kind of relationship between the two*. Prevention must come into its own. It is too costly, too time consuming, to exert our efforts largely in the area of healing. In the words of our quotation, if we concentrate *our* precious Adventist dollars in centers for curing the ill, we will never be a healthy people either.

We, too, have a critical need for a concept of church "health services" to transcend the all-too-common concept of "sick services." By "health services" we do not mean merely the laudable efforts put forth by a thousand Dorcas societies. The expression includes the entire spectrum of activities that would promote the health of our members whether rich or poor, continual training and guidance in matters of hygiene for all periods of life, the study of physiology by all age groups in all churches. The responsibility for doing this rests primarily with the gospel minister.

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He is to stand as the foremost practitioner of preventive medicine everywhere. Let our doctors and nurses fill their time with efforts at curing people and, of course, with preventive activities as well. But the largest share of the task of teaching and encouraging prevention belongs, according to the blueprint, to the gospel minister. He is to be the *practitioner of preventive medicine* par excellence. In previous articles we have given quotations from the Lord's servant to substantiate this. We will, therefore, not repeat them here.

Superiority in Some Areas

In writing these words we are not unaware of the already-existing superiority of the health status of God's people, especially in some areas. This superiority is not due as much to the healing arts as to *preventive* medicine. Good Adventist hygiene has given us an advantage over other people. But how tragic it would be if we should be satisfied with what after all is but a very moderate superiority. There are many areas of healthful living in which as yet we have no reason for satisfaction whatever. God's wonderful desire for us is that we shall be made "holy in *every* part," and that we be kept "sound in spirit, soul, and

body, without fault when our Lord Jesus Christ comes."³ There is only one way in which this can be accomplished; namely, through consistent and continuous teaching by the minister of all the principles of preventive medicine and by precept and example.

Minister's Responsibility

Of late I have been newly impressed with the wonders of the human body. In common with my fellow ministers I have often quoted the declaration that man is "fearfully and wonderfully" made. But as leaders of the flock, do we really know how wonderful? How much time have we really spent in discovering the body and its wonders? To do this is not the task of medical students only; nor of nurses and others engaged in the work of healing. Of all people, ministers should be conversant in matters of physiology and hygiene. This knowledge would not only deepen their effectiveness as preachers of the gospel because of their enthusiasm for God's handiwork but it would also qualify them to teach those placed in their charge methods of holy living on the physical plane. Permit us to say once more that a few hasty talks appended to or inserted here and there in a series of evangelistic meetings by a nurse, doctor, or even the evangelist hardly begin to meet the requirements of Adventist preaching and pastoring. A study of health integrated into the framework of spiritual truth should go on continually in classes, but preferably study groups. To do less than this is to hastily salute something we respect but to which we have as yet not done justice.

Before proceeding with our study, let us look again admiringly at the work and character of our Saviour. What tireless devotion He displayed while serving men both physically and spiritually! Never did He divorce healing of the soul from restoration of the body. Indeed, why should He, if man was designed and made a complete whole? Only subsequent infection by pagan thought led men to dichotomize a human being. It is the purpose of the final gospel entrusted to the church to restore man's wholeness not only in the sense of making him well but of reaffirming the true concept of the unity of the entire person. This unity requires that we teach all believers the vital relationship between physi-

(Continued on page 45)



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.

Tape-of-the-Month Club

Following are the names of the speakers heard on the first seven tapes of the Save-a-Second Tape-of-the-Month Club. Those who have not yet joined the club may still do so and secure all back tapes if they wish.—Ed.

January

Side 1—Kenneth Wood, C. D. Brooks.
Side 2—H. M. S. Richards.

February

Side 1—A. C. Fearing, D. W. Holbrook.
Side 2—J. S. Bonnell, Robert Gentry, R. F. Waddell.

March

Side 1—Robert Gentry, Catherine Marshall, Don Reynolds.
Side 2—R. R. Bietz, R. F. Waddell, Kenneth Foreman.

April

Side 1—N. R. Dower, E. C. Ward.
Side 2—E. E. Cleveland, Emelio Knechtle.

May

Side 1—E. L. Minchin, T. Carcich, J. R. Spangler.
Side 2—G. E. Vandeman, A. C. Fearing.

June

Side 1—H. L. Cleveland, Glenn Sharman, D. L. Gray, K. J. Mittleider.
Side 2—F. W. Detamore, L. G. Cox, C. D. Brooks.

July

Side 1—N. C. Wilson.

Side 2—E. C. Ward, W. A. Fagal, E. L. Minchin.

(April, May, June, July, are the tapes from the evangelistic council at Camp Berkshire in New York.)

An Indispensable Tool

It is becoming increasingly vital that each family in each church shall receive the blessing of the weekly visit of the *Review and Herald*, our church paper. We have come to the place where every effort humanly possible must be put forth to save our dear people and to prepare them for the kingdom of God. We face an almost overwhelming task for the trends are in the direction of the world with its materialistic philosophy and its insatiable desire for pleasure and things. We need, therefore, every bit of help and encouragement that we can get as we seek to lead our people into the joy of victorious living and of a completed preparedness for the coming of the Saviour.

The *Review* is a most effective aid in reaching this objective. Its heart-warming messages of progress, its alertness to the meaning of world conditions, its call to revival and reformation, its clear presentation of Bible truth, and its hopeful message of righteousness by faith, these among other vital truths are forcefully presented from week to week in our church paper.

The *Review* is for the whole family. It is of interest to the young as well as every other age group. It still carries the ring of certainty and confidence that has characterized it through the years. It speaks in the soft whisper of an intimate relationship between the writer and the reader and it brings hope and courage to all who are blessed by its continuing ministry. Every pastor should certainly see in this outstanding journal a tool that is of such great significance that he cannot get along without it. He needs to read it faithfully himself and when he does he will not be satisfied until every family in his church reads it also.

We appeal therefore, to all the readers of THE MINISTRY to join in a faithful endeavor everywhere to place the *Review*, by subscription, in every home. It will help to keep our members faithful and will bring to them the joy of belonging to a movement that is destined for victory soon.

N. R. DOWER

GOSPEL TENTS

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AFTER SIXTY-SIX YEARS

F. D. WELLS

Retired Minister, Potomac Conference

This heart-warming article came in to our office in the form of a letter, and we would like to share it with you. D. M. P.

NOT many couples have spent more years together than Mabel and I have. By the grace of the Lord we celebrated our sixty-sixth wedding anniversary on September 2, 1968. We were twenty-two years old when we were united in wedlock.

The message came to my parents in 1880, the year I was born. Frequently through my boyhood days mother reminded me she had dedicated me to the Lord's work. Mother and father passed away shortly after our marriage.

I will never forget the statement mother made to me soon after I brought my bride home. "Frank," she said, "you will never keep that girl five years."

Dear Mabel had had Pott's disease and still had a very tender spot in her back. She suffered intense pain. She never weighed more than one hundred pounds and was never very strong. In spite of her suffering she has been the most cheerful and lovable companion a man could have. Everyone admired her for her lovable disposition.

I sympathized with her in her suffering and planned my work so that I could massage her back every day. Shortly after our marriage we purchased our first automobile. To ride one hundred miles was agony to her yet she always insisted on giving up the front seat to any other lady in our group. She seemed to think all women had the same backache she suffered.

Had it not been for my wife's sweet disposition I doubt I could have stood the test of those early years as a worker. While she was never strong physically, she willingly carried her share of our work together. As the years slipped by, Mabel's back trouble cleared up considerably, and as time passed she could ride hundreds of miles without complaining.

Though my wife was not trained for public service she served as secretary of the Sabbath School department one year at the high salary of five dollars a week! Because some felt that the giving of two salaries for one family was inequitable, Mabel served a second year without pay.

Through the years my companion has always minded her own business. She has never "pried" information on committee actions from me. She has never been a gossip. I have never been embarrassed because she "told tales out of school." She always accepted a humble place. She did her part socially—as a hostess she could not be beaten. She never put on airs but always played her part in a quiet, gracious manner.

If she visited in homes, she never was in the way, and I was always invited back. It was surprising how Mabel could fit into my program. She could help without interfering with the hostess. She never rested while there was work for the lady of the home to do.

Through the years my dear companion always kept up her end of the partnership until recent years. For the last ten years she has had to lay down the heavy

burdens, but during these years as an invalid Mabel still continues to be an inspiration to me. She has accepted her suffering patiently and without complaint.

A helpmeet—yes, but Mabel has been much more than that. Through the years she has been a wonderful inspiration to me. I know hundreds, yes, perhaps, thousands of others who could bear testimony to her faithful help through my long years of service in pastoral and executive work.

Ministers' Wives Organize

LAVERNE BEELER

Mount Vernon, Ohio

ELDER CLEVELAND will speak to the ministers' wives this afternoon at three-thirty."

This announcement at the workers' retreat last fall was the beginning of a new experience for the ministers' wives of the Ohio Conference. We walked down the path, crossed a small stream of water, and sat on the log benches at Camp Mohaven's Indian Village to listen as Elder Cleveland read a poem he had composed as he walked through the wooded area to the meeting place. The poem described the ideal wife. His topic, "Ten Commandments for the Minister's Wife," was practical and inspiring. We liked what we heard and wanted more.

"Let's have more ladies' meetings."

"Can't we have an exchange sheet?"

The conference officers were agreeable to having regular meetings for the women, and it was decided our exchange sheet could accompany the *Parson's Corner*, a semimonthly communication to keep the workers informed of plans and programs initiated and promoted by the conference administration and departments, as well as news about workers. And so the *Helpmeet's Nook* was born.

Since the inception of this idea last summer, we have organized a steering committee, consisting of five members, with Mrs. L. F. Kagels, wife of the Toledo pastor, as chairman. The steering committee made tentative plans for the entire year. Topics suggested by the women were as-

signed to different individuals to develop.

At an all-day workers' meeting in March, the women met separately for one hour in the morning and two hours in the afternoon. Introducing the topic of self-improvement, Mrs. Kagels said: "Some will never bother to find out what is inside the book if they don't like the cover. For this reason we are turning our attention to personal appearances, or the 'outer woman.'"

She emphasized the delicate balance between the outer and the inner woman. They must be put in proper perspective to the whole woman.

Mrs. Richard Figuhr led a well-planned symposium, with different women presenting the following topics:

1. Love, warmth, and charm—essential personality ingredients for winning and holding friends

2. Good grooming principles—a review of things we already know

3. Graceful carriage—standing, sitting, and walking

4. Clothes—what is appropriate for whom and when

5. Hair care—why, and how, and a demonstration

Mrs. Figuhr reminded us that in discussing these things we are merely following inspired instruction. "While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance."—*Testimonies*, vol. 6, p. 355.

The conference provided capable academy girls to care for the small children of the ministers' wives who wished to attend the meetings.

A special series of meetings at camp-meeting time was given by Margit Heppenstall. She discussed the "inner woman" and such subjects as the relationship of the minister's wife to her God, her husband, her children, her church, and her community. A panel discussion and opportunity for questions and answers followed each presentation.

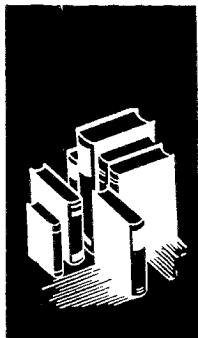
Material for the *Helpmeet's Nook* is contributed by the various wives, and it is coordinated by Mrs. Philip Follett, Mrs. A. E. Harms, and Mrs. C. R. Beeler at conference headquarters. We have had articles, poems, recipes, family news, and quotations from the Spirit of Prophecy writings on such subjects as the minister's home. Some questions of general interest

have been answered by Albert E. Brendel, Kettering Memorial Hospital chaplain.

Our meetings at the workers' retreat this fall will cover such topics as budgets and economics, the church's responsibility in sex education, interior decoration and flower arrangement, and the Adventist heritage.

Besides benefiting from the exchange of ideas in our meetings and through the *Helpmeet's Nook*, the ministers' wives are becoming better acquainted with one another. Young women, just beginning life in the parsonage, are profiting from the counsel of those of more experience. At the same time, those of more experience are keeping better informed on new ideas and trends.

Ministers' wives of the Ohio Conference now feel very much a part of the conference program. We want to keep pace with our husbands by being able to fulfill more effectively the role of homemaker and helpmeet.



BOOKS

***The Divided Kingdom*, Charles F. Pfeiffer, Baker Book House, Grand Rapids, Michigan, 1967, 107 pages, \$3.95.**

Anyone acquainted with Dr. Pfeiffer's books knows the value of his work. This is the fifth volume in a particular series on Old Testament studies. Previously released volumes in this set are *The Patriarchal Age*, *Exile and Return*, *Egypt and the Exodus*, *Between the Testaments*. The author is associate professor of ancient literatures at Central Michigan University, Mount Pleasant, Michigan. He is well known in the academic world, having authored a number of books in addition to those already mentioned; such as *The Dead Sea Scrolls*, *Baker's Bible Atlas*, *The Biblical World*, and *The Book of Genesis*.

The 335 years from the death of King Solomon to the fall of Jerusalem under Nebuchadnezzar in 587 B.C. is covered by this present volume. The decline of political power in Israel and Judah during these centuries was marked also by the emergence

of some of the most outstanding of the prophets. Great leaders such as Elijah and Elisha stood for the purity of Israel's faith in the days when Baal worship challenged the worship of Jehovah. These were followed by such men as Isaiah, Jeremiah, Hosea, and Amos, who proclaimed the impending doom of faithless Israel. Yet in spite of everything God could not forget His covenant. His patience with a vacillating people reveals the long-suffering of Jehovah.

It is inspiring to read this clearly outlined history and with it the inspired commentary contained in the book *Prophets and Kings*. The illustrations in the Pfeiffer volume are up-to-date, the text is superb. For a Bible teacher in either academy or college, this is a must. It is not just history but history retold by a minister of the Word.

R. ALLAN ANDERSON

***Charles Haddon Spurgeon*, W. Y. Fullerton, Moody Press, Chicago, Illinois, 283 pages, \$4.95.**

W. Y. Fullerton, a close friend of Charles Haddon Spurgeon, completed this most interesting biography 28 years after the great preacher's death. All the warmth and color of Spurgeon's life, experiences, character, and exploits shine forth in this book. I was gripped by the story of his early beginnings as a boy preacher and all the inner working of his heart and mental preparation that made him the most popular preacher in London at the age of twenty-one. Every Sunday for forty years, he continued to preach in London. Crowds from eight to ten thousand assembled to hear his lively, down-to-earth messages, well understood by the common and intellectuals alike. Besides this he published more than 3,500 sermons, founded Sunday schools, churches, an orphanage, a college, and edited a monthly church magazine.

I especially appreciated the many choice excerpts from his sermons and knowing some of the events and circumstances that gave impetus to his utterings. One cannot, I believe, read this book without himself being enriched, drawn to the power of Scripture in preaching, and inspired to spend many more long hours in study that he too may become a man used of God as a mighty soul winner.

"What a storehouse the Bible is," he once said at a meeting of the Bible Society, "since a man may continue to preach from it for years, and still find that there is more to preach from than when he began to discourse upon it. What pyramids of books have been written upon the Bible, and yet we who are students find no portion overexpounded, but large parts which have been scarcely touched. . . . For twelve years most of my sermons have been reported and reprinted and yet in my search for something new I pace up and down my study, embarrassed with the abundance of topics, not knowing which to choose."

I cannot help exclaiming, "What a man!"

ANDREW FEARING

THE MINISTRY



NEWS BRIEFS

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

Home Bible Study Groups Seen as Growing Trend in Evangelism

The evangelistic methods of the 1930's and 1940's are being replaced by home Bible study groups, Evangelist John E. Haggai claimed in Atlanta. Many Americans, he said, "have the idea that those who espouse evangelism are short on brains and long on lungs," and will not accept the approach of earlier decades. The phenomenon of the home Bible study groups is a healthy trend, Dr. Haggai continued, especially when the groups are church related. But the Atlanta-based evangelist said he was dubious of the home study when "it seems to be a hate the church movement." Dr. Haggai's activities during the past year have included campaigns in Indonesia, Lebanon, and South Vietnam.

Believing California Doomed, Church Sect Flees to Atlanta

Members of the First Apostolic Church of Bell Gardens, California, are moving to Atlanta because, as one member who arrived in Atlanta said, God is going to cause the Golden State "to fall off in the water." The first group of 100 have leased a small former Baptist church building, and prepared for the arrival of another 100. They have named their movement in Atlanta the Bible Apostolic Church. John Estes explained that members sold their homes, quit their jobs, and moved because of the prophetic leadership of the Reverend Donald Abernathy. The clergyman is said to have visions and to have worked miracles, including healing and bringing a stillborn baby to life. "This is the reason we do what we do," Mr. Estes said. "We've seen God work through him [Mr. Abernathy] many times. He predicted the Watts riot and the Arab-Israeli war." It was in July, Mr. Estes continued, that the minister told the group it must flee to Atlanta. Mr. Estes said he did not know the day or month when catastrophe would fall upon California but it "would probably be before 1970." The sect members believe that the West Coast State will come to an end through an earthquake causing it to be swallowed up by the Pacific Ocean.

Christian Appreciation of "Pagan Values" Urged

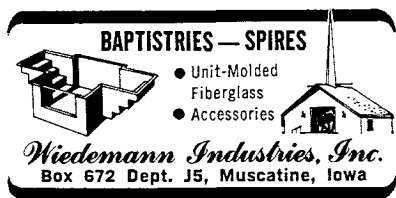
An analytical psychologist told the Eighth National Conference on Christian Education in Notre Dame that ancient pagan values that are reappearing in culture today should be appreciated rather than rejected by the church. The Reverend Thayer A. Greene, of New York City, spoke to some 2,300 persons attending the meeting sponsored by the United Church of Christ. Both Protestants and Roman Catholics attended. Among the evidences of a "new paganism" he cited the hippie movement "with its affirmation of the natural and the sensual and its search for an intensity of individual feeling and experience." He also cited the interest of some youths in Eastern meditation. "This represents a movement away from our own religious practice and assumptions to an exploration of the view of the world and the self which previous generations of Protestant Americans have almost totally ignored and have labeled pagan."

FBI Report Indicates Nation's Crime Rate Increased in 1967

The nation's crime rate, which has been increasing at a steady rate for the past six years, took a sharp jump upward in 1967, according to J. Edgar Hoover, director of the Federal Bureau of Investigation. The top G-man in the country, in issuing his annual Uniform Crime Reports for the United States, announced that more than 3.8 million crimes were reported during 1967, a 16.5 per cent rise over 1966. This figure includes both violent and nonviolent offenses. "From 1960 to 1967 the volume of crime has risen 89 per cent and our United States population 10 per cent. Thus, crime continues to outstrip population growth almost nine to one," Mr. Hoover declared.

Catholics Warned Against Equating Peacemaking With Order-Keeping

Roman Catholics have too long "tended to equate peacemaking with order-keeping," delegates to an area convention of the Christian Family Movement were told at St. Mary's College in Winona, Minnesota. Mary Perkins Ryan, an author, said that "peace" in the Bible's usage "means not simply the absence of disorder and violence, but the positive achievement of full human living in community." Too many Catholics think, she said, that the most important virtue to teach children is obedience. "Salvation," she said, "used to be presented as a matter of staying in the 'state of grace' by believing the truths of faith and obeying the commandments of God so that one would not die in a state of mortal sin and go to hell. Now," she said, "we are beginning to see more clearly that sin is not so much a matter of transgressing detailed commands, but of refusing to love God and man. We see salvation will ultimately be the fullness of life in community, achieved fullness of peace."



Every Preacher a Practitioner of Preventive Medicine

(Continued from page 40)

cal and spiritual hygiene. Jesus, the Master Physician, was also the Master Preacher. But the Master Preacher was also the Master Physician. Although we in our human limitation will never reach the time when all ministers will be physicians or equally all physicians be ministers, still the Master Himself calls for ministers with *sufficient* training to step out as full-fledged practitioners of *preventive* medicine. Our unique message demands such an advance. We are able to obtain *this* knowledge.

What a wonderful blessing it will be to our work everywhere when gospel ministers sufficiently versed in the principles of physiology and preventive medicine will integrate them with other truths, but both publicly and privately, and above all, continually.

Intimacy Between Loma Linda and Andrews University

It is truly heartening to see that attempts are being made to establish a more inti-

mate relationship between Loma Linda and Andrews University on the part of both students and faculty. In view of the nearness of the end, the needs of the hour and of God's people, this rapprochement seems inevitable. We can only wish that the "engagement" witnessed of the elements in the training of our ministers may be successful so that we shall soon see a matrimonial union between the theological and medical curriculums. When each phase of ministerial training shall receive its proper emphasis, when students of theology will be permitted to acquaint themselves sufficiently with physiology and hygiene, then they will go out as professional practitioners of preventive medicine and thus be able to preach an integrated message that the world needs so much in these last days.

¹ *Testimonies*, vol. 6, p. 226.

² Joan Hoexter, "A Viewpoint on the Primary Focus of Nursing," *The Shifting Scene—Directions for Practice*, National League for Nursing, 1967.

³ 1 Thess. 5:23 (N.E.B.).

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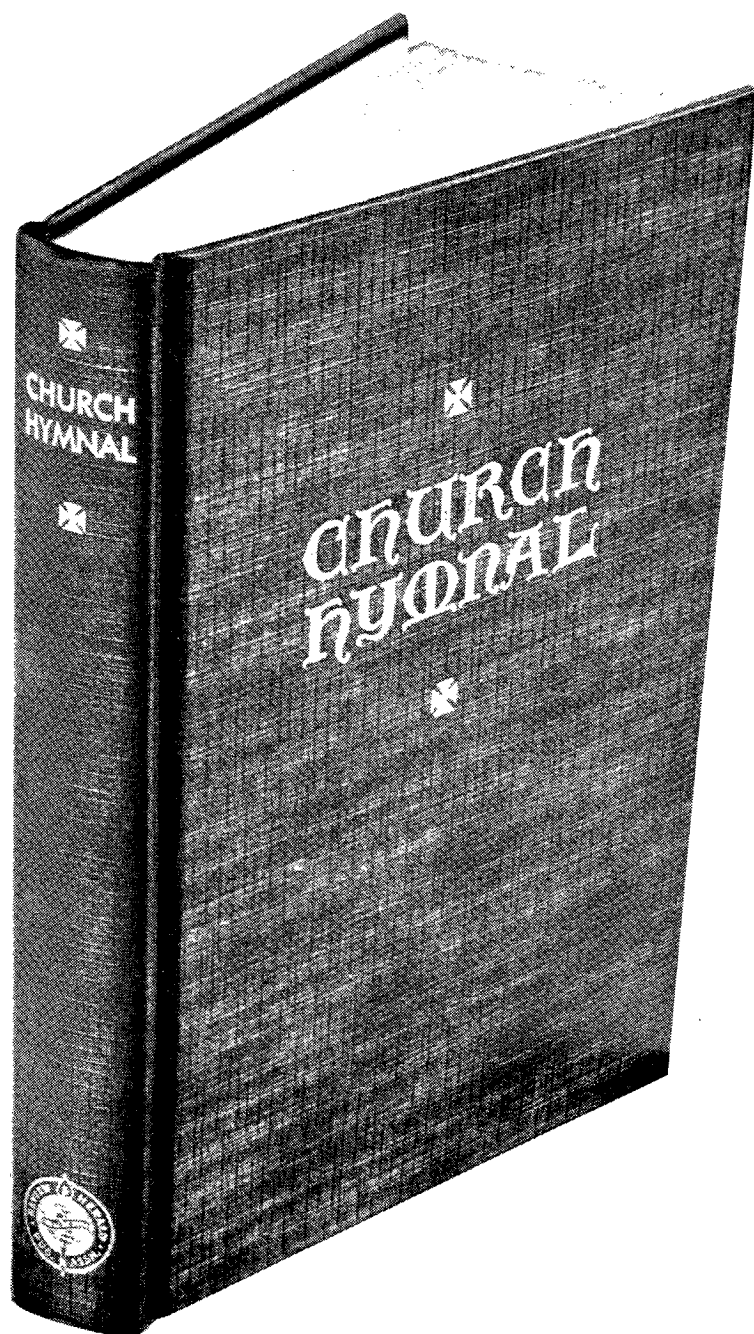
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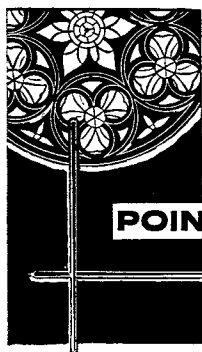
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POINTERS

SANITY "The world is prone to call every man who is possessed with a little earnestness or enthusiasm a fool, but it is an open question which is more foolish, *the world* or *the man*. And perhaps we shall learn someday that there was more sanity in our rhapsodies than in the shrewd calculations that verged toward meanness."—E. P. Roe.

I like Mr. Roe! Perhaps this trend toward realism is not confined to the world. Haven't we taken that count-the-cost philosophy too far? Sure, sit down and count the cost, *then get up* and build! No worth-while objective was ever accomplished without risking something. Had Peter kept his feet on the ground, he would never have walked on the water. If Paul had had "his head screwed on right," he would not have lost it to Nero, his blood providing seed for the church. The mule who hears "whoa" all the time will find it hard to "get up."

Lest by now the conservative reader adjudge me an advocate of government by impulse, I affirm my allegiance to and faith in sound management and planning. Between this and experimental research (scientific or spiritual) there is no natural conflict.

Mr. Roe objects to "binding rules and cautious methods" that stifle ingenuity and reduce ideals to the realm of practicality. This won't work in day-to-day business, let alone the King's business. "He knows where he is going" accepted as a compliment may in reality prove an epitaph. For it may signal the surrender of the individual to pattern thinking, thus consigning him forever to being a cog in the wheel.

E. E. C.

THE COMPUTER TEST

RECENTLY the Washington Sunday *Star* came out with an interesting note about the new Secretary of Defense, Clark N. Clifford. His new responsibilities have brought with them the duty of making many speeches. What happened to one of them might be suggestive of what might happen to some of our sermons if given the same treatment.

Speaking before the graduating class of National War College, he said he had written a very formal address for them and fed it into the largest com-

puter in the Pentagon basement for an unbiased opinion. The computer replied:

"Your formal address is both good and original. The trouble is that the part that is good is not original, and the part that is original is not good."

Clifford said that he destroyed the address and instructed the computer to classify its answers Sensitive, Top Secret, No Distribution! O. M. B.

THE IRREVERENT

WE PROCLAIM the doctrine of reverence to our people. But how reverent are we as ministers?

Some time ago one of my ministerial brethren, seated in the audience behind me, chattered, chittered, and snickered during a good part of the church service. It was a most embarrassing experience. Nearby were several non-Adventists who undoubtedly were negatively affected by this breach of etiquette. For a non-Christian to display such an irreverent attitude during a sermon would be most unacceptable. For a layman, it would be worthy of an open rebuke, but for a minister, such deportment could almost be considered blasphemy!

Reverence is a quality of spirit sorely needed by the church today. As ministers who are constantly dealing with solemn, eternal truths, we can easily slip into a state of careless irreverence. To maintain an attitude of respect and reverence in our disdainful, contemptuous age, requires constant vigilance.

Reverence is the primary element of religion. To sense God's presence on all occasions is one of the most rewarding aspects of true Christianity.

Satan's constant tug on our lives is always in the direction of irreverence. If he can succeed in developing an irreverent ministry and laity, he knows full well that this act will do much to uphold the claim that—"the Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"—*Testimonies*, vol. 6, p. 371.

J. R. S.

Missouri Synod District Endorses Church School Transportation Aid

Bus transportation should be provided pupils of private and parochial schools on the same basis as for public school students, the Minnesota South District of the Lutheran Church-Missouri Synod said in St. Paul, Minnesota. In a resolution adopted at its annual meeting the district urged members of its congregations to study the issue and write to their State legislators. The Missouri Synod operates the largest system of parochial schools of any Protestant body.

R. N. S.