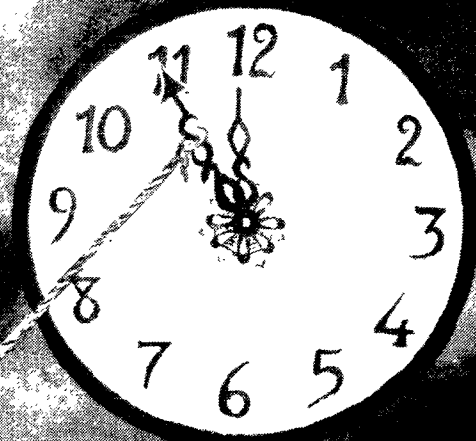


The
MINISTRY

FEBRUARY

1970



MAN
and the End of Time

See Page 24

L.B.

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First Things First

LOUIS F. CUNNINGHAM

Retired Minister, Kernersville, N.C.

THE call to the church of today is to advance on all fronts. It is a new and vigorous appeal with a militant ring and an air of hopeful expectancy. What if this should be the hour of destiny, our day of Pentecost? Surely the times call for a power and a purpose in the hearts of God's people to meet the tragic need of a world's end.

We shall want to plan wisely and well. At a time like this our best methods might easily fall short of the goal. For that reason the steps we now take must be in the right order. And what we do must be equal to the divine task.

But where shall we begin? And how shall we accomplish the work? We remember the victories of Israel—the deliverance at the Red Sea, the fall of Jericho, the triumph of Gideon's band. We never tire of reading these exploits of the past. In each experience we see how divine strategy and power may combine with human effort to bring about the seemingly impossible.

But there were times also of signal defeat. As great a leader as Joshua was defeated at—of all places—Ai. Compared to Jericho it was an easy prey; one that would take, as they supposed, little time, less effort, and no prayer. The defeat was a stinging one.

Sin in the Camp

Joshua was deeply humiliated. Such a setback was both unexpected and unacceptable. In dismay and bewilderment he fell on his face and sought the Lord for the reason. In His reply God revealed to Joshua that there was sin in the camp. He said to him, "Therefore the children of Israel could not stand before their enemies, . . . because they were accursed: neither will I be with you any more, ex-

cept ye destroy the accursed from among you" (Joshua 7:12).

This great leader, as mighty and resourceful as he was, knew that he could not hope to succeed without God's presence to guide and keep him. Except the Lord go with him, the conquest of Canaan could never be carried out. Even little Ai could be won only on God's terms. Sin must be dealt with first. After that—Ai.

The people of God today must go up against more than Jericho and Ai. Theirs is a world to reach for Christ. And unless the Lord goes with them, they too may fail and beg for help in bitterness of soul as did the man of God of that day.

But suppose that somehow, without His presence, God should allow the battle to go well for a time. What then? Would He be pleased because the results were so favorable? At the height of his power King Saul succeeded in destroying the great army of the Amalekites. It was a remarkable military victory. But when the prophet Samuel appeared, he had nothing but rebuke for the victor, saying, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" (1 Sam. 15:22).

Apparent Success

A comparable success in the work of God today would be a natural cause for rejoicing. But what a pity if, while we joy in our apparent progress, the Lord should be more impressed by the prevalence of our sins. May such a thing not be true of the people of God in a day like this?

God has not forsaken His own. He intends for them to witness to His power today as truly as He ever did His chosen nation then. Did not Joshua finally take Ai? In God's plan and by His grace the victory

was assured. The way was thus opened for the conquest of the Promised Land. This is the lesson God has for our day and our people.

Our Greatest Need

Our first goal then is not toward external gains. It is not meeting our over-all budget, nor the manning of our mission stations, nor the widening of our evangelistic outreach. Even these extremely vital issues must yield to a prior need. "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Selected Messages*, book 1, p. 121.

What has delayed our taking hold of this first of all our tasks? For one thing, it is never easy to be honest about our own serious faults. Neither do we readily admit to the shortcomings of the church as fully and as frankly as we ought. Yet, if this be the church of prophecy which John the revelator saw, it has a decided work of heart searching to do. It must freely confess to a materialism and self-satisfaction which say, "'How rich I am! And how well I have done! I have everything I want in the world'" (Rev. 3:17, N.E.B.).*

This divinely foretold condition calls for prompt action: (1) to protect the church against the inroads of worldliness from without, and (2) to remedy what spiritual laxity already exists among the believers. The second is the more difficult, for it is easier to prevent the problem than it is to remedy it after it has become firmly established.

We know that evangelism is the life-blood of the church. All of us long for a Pentecostal harvest of souls through the mighty agency of the Holy Spirit. But this poignant desire must not blind us to reality. We must be keenly aware that the enemy would not hesitate to use the most sacred means to his own ends. Notice how he has succeeded in the past. "By bringing into the church those who bear Christ's name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled."—*Christ's Object Lessons*, p. 71.

Preparation for Fellowship

Think of that! What a solemn responsibility rests upon every worker to prevent Satan from perpetrating such a subtle de-

ception upon the remnant church! Of course, it is true that the minister is not to legislate in matters of doctrine and organization. But it is equally true that he is bound before God carefully to discriminate in the choice of each candidate for church fellowship. Woe to the man who does not, for the decisions involved are eternal in their consequences.

Without this carefulness there is the risk of early apostasy. The other danger is that if such additions do remain, but only as nominal Adventists, they will most surely contaminate the spiritual life of others, so that the latter evil will be worse than the first.

The fervent preaching of the cross of Christ is needed now, as always, to bring about a great spiritual revival. But for this quickening of the Spirit to be accompanied by a genuine reformation, backsliders must hear again the thunders of Sinai. Of necessity also, sinners will be instructed in righteousness and temperance, and warned of the judgment. And they will sense anew the timeliness of the truths that separate us from the world, identify us as a people, and prepare us for the kingdom.

Some may say that there is no new sin in our day. No, there is only more of it. How well the devil knows that. We know it too. But it is far easier to do other good and necessary things than it is to deal with popular and resolute sin. However, sin does not solve itself. We may gloss over it. We may even ignore it for a time. But it is still there. Not only does it not "go away" but it continues to worsen.

The truancy of Jonah from his divine assignment shows how unwelcome the task is. And there was Jeremiah, who was "naturally of a timid and shrinking disposition" (*Prophets and Kings*, p. 419). Called to a work of reform within the church, he lamented his misfortune by saying, "I am in derision daily, every one mocketh me. . . . Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I would not stay" (Jer. 20:7-9).

Facing Up to the Problems

With these examples in mind, we today must face up squarely to the spiritual problems of the church, for the salvation of Seventh-day Adventists. Willful sin,

brought on by material prosperity and the love of the world, separates the soul from God. It thereby unfits us to bear the gospel to the world at a time when human probation is about to close and the Spirit of God depart from the hearts of men.

Our heavenly Father has ordained that this people shall complete an arrested reformation. Others may substitute activity, generosity, and formality for the work of reform, but we may not. Before all else, we are to seek such a quickening of our spiritual senses as will make sin repulsive and a genuine reform mandatory. Then, instead of the words "Your iniquities have separated between you and your God, and your sins have hid his face from you," we shall hear the call "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 59:2; 60:1, 2).

The fruit of our revival will be graciously abundant. As the prophet says further, "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (chap. 60:5).

What an Opportunity

To that end we should be aware not only of our relation to prophecy but also of a new opportunity and a new challenge awaiting us. The condition of the popular churches has reached a point where thousands of men and women are disappointed and dissatisfied. Soon the plight of the honest in heart will become unbearable to them. More and more, they will search the Word and pray for guidance. Rewarded in that, they will look for a people whose life and doctrine conform to their own God-given ideals.

Shall we not prepare now for the waiting providences of God? Shall we not do that which His wisdom has put first on our denominational agenda? Then, as the prophet foresaw, we, as God's people, revived and purified, shall lighten the world with the witness of our lives and the preaching of the everlasting gospel. What a privilege—and what a prospect!

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Are They Necessary?

H. J. HARRIS

*Lay Activities and Sabbath School Secretary,
Columbia Union*

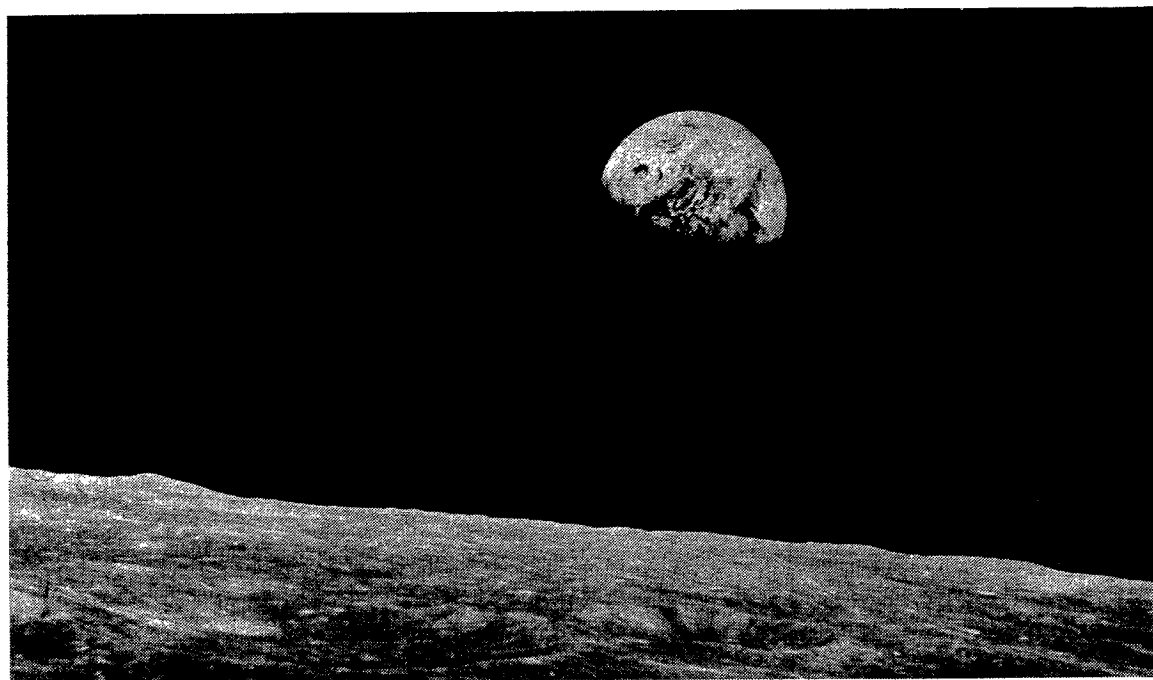
Seventh-day Adventists, like any other organization, do certain things so much and so long that they become traditions that are seemingly unbreakable. Among these is the use of Ingathering award ribbons.

On July 11, 1969, an article entitled "To Be or Not to Be" was placed in the *Columbia Union Visitor*, which called for church members' response to the time-worn use of Ingathering award ribbons. The article stated the amount spent on them and asked readers if they desired the practice to continue or not. In response to the article a woman from Pennsylvania wrote, "I say Amen to discontinuing the Ingathering award ribbons. Our family is in full agreement. This last year all four members of our family got Jasper Wayne awards. The children have gone Ingathering since they were three and they did it because they love the Lord and want Him to come soon. That is reward enough."

Another lady wrote, "I hasten to say, No, I do not want any ribbons. . . . We do not give or gather that money to be spent on ribbons. I have always felt like refusing mine."

A church in New Jersey sent in a list of 62 signatures requesting that the practice be discontinued as did several other churches throughout the union.

Of those who responded to this article roughly 90 per cent favored discontinuing the practice and spending the money for more direct and productive church work. Almost everyone indicated he enjoyed receiving them but readily admitted that they never used them and probably wouldn't miss them if they were never offered again. This is not to say that the *Columbia Union* is "kicking the habit," for we are not, at least for now. But we do think some of the saints would heartily approve if we did. And who knows, someone may just try it someday and discover the practice wasn't as essential as we thought for all these years.



WORSHIP HIM WHO MADE

(Part I)

R. H. BROWN

Vice-President, Student Affairs, Walla Walla College

THE last book of the Bible is a revelation from God given to the Christian church by Jesus Christ through the apostle John. Its purpose is to provide helpful foreknowledge concerning some of the most significant issues and events over the span of human experience from the beginning of the Christian era until the earth is restored to Edenic perfection and established as the administrative center of the universe.

The first five verses in the fourteenth chapter of this book describe a victorious company from earth who accompany their Redeemer before the throne of God and wherever He goes. This company is so large that the volume of sound it produces in singing is compared to loud thunder. The last section of this chapter (verses 14-20) gives a symbolic description of Christ's second coming and His gathering of the harvest of redeemed from earth.

Verses 6-13 portray efforts directed from heaven to prepare the people of every nation, tribe, and language on earth for the events described in the last section of the chapter, and for participation in the triumphant scene presented in the first five verses. The central concern of these efforts is a presentation of the "everlasting gospel." The specific presentation of the everlasting gospel, which is described in Revelation 14:6, 7, is made during the latter part of the nineteenth century and onward, for it is given when a particular judgment procedure is going on—a procedure known in Seventh-day Adventist terminology as the investigative judgment.

Verse 7 further informs us that the Heaven-inspired presentation of the eternal gospel at this particular time involves a clear and forceful call to give glory to God "and worship him who made heaven, and earth, and the sea, and the fountains of waters." The phrasing here immediately brings to mind the wording of the Sabbath commandment. "Remember the Sabbath day. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:8-11), and suggests that an emphasis on considerations involved in the weekly Sabbath will be prominent in the final Heaven-inspired witness to the good news of salvation in Christ.

A brief glimpse at some of the high lights in the history of human thought during the nineteenth century may bring deeper perspective to our understanding of Revelation 14:7. In making this review,

it will be helpful to keep in mind two reference points: 1844, after which one could say, "The hour of God's judgment has come"; and 1859, the year in which Charles Darwin's *Origin of Species* was first published.

In the first half of the 1800's those who took up scientific study did so, for the most part, out of a reverent desire to think God's thoughts after Him. Many of these men worked in the tradition of Sir Isaac Newton who a century earlier said, "All my discoveries have come in answer to prayer." The material universe was generally considered to be a manifestation of the power, wisdom, and goodness of God. Men of science did not feel that it was out of place to mention God, even in strictly scientific memoirs. Scientific association meetings were commonly opened with prayer. In his 1860 presidential address to the British Association, after outlining the remarkable recent achievements of science, Lord John Wrottesley spoke of scientific research as "a glorious hymn to the Creator's praise." He stated further his conviction that the more investigation is made of nature "the better shall we be fitted to come nearer to our God" (Robert E. Clark, *Darwin: Before and After*, p. 94).

Within ten years the situation had changed drastically. Darwin's views dominated both philosophical and scientific thought. Scientific activity was largely pursued in isolation from concerns related to the Creator, if not in outright disregard to God. Science was being used on a large scale as a way of escape from God.

In the latter part of the nineteenth century Ernst Haeckel, a German biologist and philosopher, was advocating that a religion based on evolution should be taught in schools instead of Christianity. Within a short time many school systems in leading nations of the world were operating in basic accord with Haeckel's proposal. Most of the readers of these lines are familiar with public schools which, while forbidden to teach religion, thoroughly indoctrinate pupils and students with evolutionary viewpoints that are opposed to orthodox Christianity.

It is of interest to note that the ideas which are loosely referred to under the term "evolution" were first presented in well-developed form in a book which was published in 1844. This book—*Vestiges of the Natural History of Crea-*

tion—was written by a professing Christian and had a devoutly Christian tone. It went through twelve editions and was widely discussed. Although this book proposed most of the supporting arguments later used by Charles Darwin, its viewpoints were soundly rejected by the scientific community and largely ignored by theologians. Darwin read *Vestiges* while he was in the initial stages of preparing material for his *Origin of Species* (*Darwin: Before and After*, pp. 47-49).

The following outline gives a historical setting for the message of Revelation 14:7:

1844—Publication of *Vestiges of the Natural History of Creation*. Beginning of the investigative judgment foretold by the prophet Daniel.

1859—Publication of *Origin of Species*.

1860-1870—Transition from a God-centered to an agnostic or atheistic viewpoint in science.

1863—Organization of the Seventh-day Adventist Church with a commitment to call men everywhere to give glory to God and “worship him that made heaven, and earth, and the sea, and the fountains of waters.”

1874—Founding of Battle Creek College.

Speaking of Battle Creek College, Ellen White stated in 1877, “The great object in the establishment of our college was to give correct views, showing the harmony of science and Bible religion.”—*Testimonies*, vol. 4, p. 274. It is significant that the objective set forth here is to bring about a return to the God-centered attitude toward science which prevailed in the early part of the nineteenth century.

The official list of Seventh-day Adventist beliefs contains no statement concerning a doctrine of harmony between science and the Bible. Nevertheless, the Seventh-day Adventist Church is unique among religious organizations in its implicit emphasis that the basic data of science is in harmony with the straight-forward teachings of the Bible, beginning with the first verse of the first chapter of Genesis. This position is clearly and eloquently set forth in the following statements by Ellen G. White:

In true science there can be nothing contrary to the teaching of the word of God; for both have the same Author. A correct understanding of both will always prove them to be in harmony.—*Ibid.*, vol. 8, p. 258.

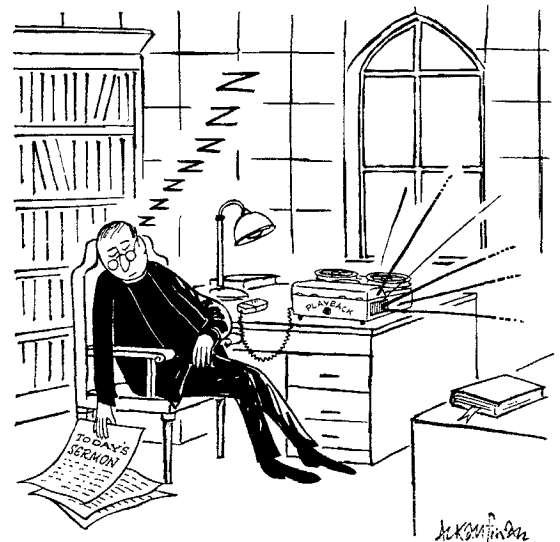
Skeptics who read the Bible for the sake of

caviling, may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. . . . The book of nature and the written word shed light upon each other.—*Patriarchs and Prophets*, pp. 114, 115.

Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. . . . The Bible record is in harmony with itself and with the teaching of nature.—*Education*, pp. 128, 129.

These statements are in sharp contrast with the position taken by H. Emil Brunner, one of the most popular Protestant theologians of the twentieth century. On page 38 of his book *The Word and the World*, he says, “Orthodoxy has become impossible for anyone who knows anything of science.” Dr. Brunner seems to imply that an individual who joins the Seventh-day Adventist Church must not only check in his cigarettes and booze but also his brain. God who gave us a mind in making us after His own image has invited us to reason together with Him (Isa. 1:18). In order for God’s church to develop an effective voice in which to call loudly and with certainty on men of every rank, level of education, and location, to worship Him who made heaven, earth and sea, this reasoning must include the development of “correct views, showing the harmony of science and Bible religion.”

(To be continued)



THE MINISTRY

The Pastor and *Lay Missionary Activities*

(Concluded)

T. GUNSTON

Pastor, Transvaal Conference, Trans-Africa Division

IF A pastor senses the need of leading the members entrusted to his care into a true witnessing experience motivated solely by the love of Jesus Christ, how does he begin? On his arrival to serve a church, the minister will not, of course, step into a lay activities vacuum. The church may have raised their Ingathering goal for several years in succession. The layman currently leading the lay activities of the church may have an active program for distributing *Signs of the Times* or Bible in the Hand. The new pastor will try to fit into the existing program.

However, his first concern will be to ascertain the spiritual experience of his members and in particular whether they are able to give, and are active in giving a warm, sincere witness of what Jesus means to them. He may do this as he visits in their homes, by asking them the question in a simple and natural way. He may also, after a few weeks, give opportunity for people to testify at the worship service or prayer meeting and see whether there is obvious reluctance, reserve, and very little joy and radiance in the testimonies given and whether they are self-centered and dealing with personal resolutions to turn over a new leaf, et cetera, or centered in the living Christ and what He means to them and has done for them. If the result is negative, the minister must begin, under God, to lead the members into personal contact with Jesus and an experience with Him so they will have something to witness about.

The Preaching Ministry

However, the pastor must have a living experience himself. He must be able to

speak naturally and with warmth and joy of what Jesus means to him and of the changes Jesus is making in his life. Otherwise he cannot lead others to this experience. His life will bear the greatest influence in leading the church into this witnessing experience.

The pastor's sermons should be such as the Spirit can use to produce in the members the personal experience with Jesus which is preparatory to a life of witnessing. They will, therefore, over several weeks or months include the following purposes:

1. The awakening of a sense of need for this personal contact with Christ: e.g., by exposing the vital difference between nominal Christianity and the life of faith in and fellowship with Jesus Christ, or by revealing the subtle dishonesties common to professed Christianity (such as singing in church "Sweet Hour of Prayer," and neglecting to spend even a moment in personal Bible study and prayer), or by unveiling the self-centeredness common to man.

2. A description of what Christ has done to change lives: e.g., by the minister giving his own testimony or that of someone else and thus creating a thirst for the more abundant life.

3. Making plain the way to personal contact with Christ, to full commitment, to the experience of forgiveness, of acceptance with Christ, and of sharing life with Christ day by day.

4. Pastoral visitation should include heart-to-heart discussion of the sermons. The pastor will share what God has done for him and encourage the members to speak of their own relationship with Jesus.

Prayer in the homes concerning this vital matter will be of great value.

5. Prayer meeting: The "School of Prayer" series of six prayer-meeting programs (see *THE MINISTRY*, October, 1964) has been found to contribute a great deal toward cultivating a real and personal contact with God. Whether or not this plan is followed, the prayer meeting could be so conducted as to encourage a personal encounter with Christ.

Group for Strugglers

6. Begin a group for strugglers. After a few weeks or months the pastor will begin to know who are the spiritual leaders of the church, those most hungry to know God. These will hopefully include some of the elected church leaders and may include others not in church office. The pastor should speak to about eight of these personally, inviting them to join him, say, every Tuesday evening, in an informal circle of fellowship and prayer. The only criterion for joining the group would be that each one would want to give his life to God (even though some may not understand just how to do it). The group is not to be a clique, gossip session, or debating society. Its clear purpose is to get to know the living Christ. An essential characteristic of the group is spontaneity—there is no rigid leadership, the meetings are informal, the group should begin without any announcements being made in church, and it should meet in a member's home. When the group meets, there will be opportunity for each to share with the others his failures, joys, and the things which happen to him as he tries to take Christ consciously through the routine of his days and nights. There is no room for pretense in such a group. Even the pastor must not pretend to have arrived spiritually. Thus the group members will begin to see together the contemporary footprints of Christ through their lives. There may be difficulties at first, fear of each other and embarrassment; but the freedom and informality of the pastor can be infectious.

The group meetings should also include devotional study, e.g., the Gospel of Mark, the first six and last four chapters of *The Ministry of Healing*, et cetera. This devotional study is not patterned after the conventional Bible study of Sabbath school lesson study. The group should pause in their reading whenever someone is impressed to

comment on a passage or thought. Then they should pray together, specifically, and for one another.

Significant Results

In places where this plan has been followed, there have been significant results. Jesus seemed to come into the members' homes in a very real way, and it became natural to speak of Him in their homes. People who would have struggled for years over resentment toward a neighbor or some other problem have heard suggestions from others who had had similar problems, and victories have come. All have benefited from the balance, correction, and love of such a group, and the witness of lives being changed before their eyes has helped them to find freshness again when their experience had become stale.

The pastor may be tempted to feel that he has no time for this. Jesus spent a large share of His active ministry with twelve men. Through these twelve, a multiple progression of life-changing lives began.

Companies of Christian workers should gather to ask for special help. . . . The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give.—*The Acts of the Apostles*, pp. 50, 51.

After the pastor has met with the original group for several months, he will encourage the members of the group to divide up into little groups of two or three. Each little group will then approach other members of the church to join them, and so there will be four or five groups each, consisting of eight or ten people. So the groups will increase in number until hopefully each member of the church is involved.

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others.—*Evangelism*, pp. 110, 111. The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who cannot err.—*Ibid.*, p. 115.

The groups for strugglers help to sustain (as well as start) the Christian life for many people. When this situation prevails in a church, the members will usually begin witnessing spontaneously. The Spirit will often impress them to launch out in specific areas of witness. Now they will have

something to tell, something they have seen and heard together.

Training for Witness

It should be emphasized, however, that an experience not shared will be lost. Encouragement and direction along lines of witness will be necessary. (See *Selected Messages*, book 1, pp. 129-142.) Therefore, as the pastor sees that the members are discovering the living Christ in a new and real way, he will begin to provide guidance and training for them. This may be incorporated into the midweek prayer meeting. In conducting this training class, he must ever keep in mind that this is not just another program to be pushed. It is a way of life into which Christ and he are leading the people.

As they put forth calm, steady, devoted effort to educate the church members to engage in personal work for souls wherever there are favorable openings, success will mark their labors.—*Ibid.*, p. 115.

The Saviour did not despise education; for when controlled by the love of God, and devoted to His service, intellectual culture is a blessing.—*The Desire of Ages*, p. 249.

In his training the pastor should remind the group that:

1. We are not advocating the "live the faith and not talk about it" idea. If a man in a dread disease ward marvelously met a doctor who effected a cure, and while he secretly began to be cured, he only walked around helping other patients to be more comfortable in their dying, without introducing them to his doctor, he would be little less than criminal.

2. Many sincere and devoted Christians who really want to speak to others of Christ do so in a pious and obscure manner instead of being simple and natural about it, using everyday language.

3. We are most winsome when we are unconsciously being ourselves with other people and accepting them just as they are, without trying to manipulate or change them in any way. Because we are not self-conscious at such times, we cannot evaluate our success too well and do not realize we are doing more good perhaps than when we prepare strenuously.

4. While one level of communicating living Christianity involves studying the Bible and other related books, speaking to groups about God, Sabbath school teaching, preaching, and living an upright life,

the level of communicating the gospel that we are most concerned about involves a person-to-person ministry; an actual conscious readiness on the part of an individual Christian to put another man or woman in touch with the living Christ. This cannot be obtained in canned form. It involves a way of thinking about and being related to other people, based on the realization that behind the placid masks we meet on the street, in the office, et cetera, there are frustrated, fearful hearts, pained by meaninglessness. However, people do not recognize this as guilt and separation from God. They are inwardly crying out for peace and direction. They will listen to someone who is genuine.

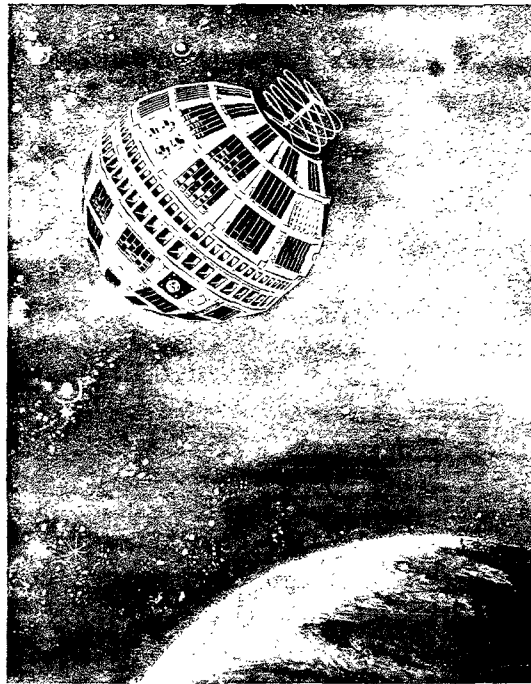
The gospel would be effective only as it was proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life.—*The Acts of the Apostles*, p. 31.

5. The member of the church who does this kind of witnessing will invite his interested friends to the group for strugglers he attends each week. This will lead in the course of weeks and months to church attendance, instruction in the teachings of Scripture, and hopefully to the interested friends' finding a place in the church of Christ. The new member is in turn encouraged to witness. (With this kind of witnessing going on by the members in the community, the pastor will find a ready audience for public meetings, which will aid in binding off many of the interests.)

If witnessing is a way of life and not a program, it is done all the time we are alive. While there may at times be a special crusade on a Sabbath afternoon (for example, the start of public meetings), the emphasis on finishing the work will require more than Sabbath afternoon work. We will have to witness every day. The people should be encouraged often to make Sabbath afternoon a creative family time. (This in itself would contribute toward the development of the Christian home and the saving of our children.)

The demand for devoted and zealous leaders is only emphasized by the above plan—leaders who will inspire people to engage in the work of God, using methods of Jesus. To some this seems a long way around. "Are there not quicker

(Continued on page 17)



“Willing to Communicate”

J. O. IVERSEN

*Director-Consultant
General Conference Production Consultation Service*

DAVID SARNOFF, chairman of the board of RCA, predicts the time will come when a person carrying a vest-pocket transmitter-receiver will connect by radio to a nearby switchboard linked to communications satellites and be able to see and speak with any similarly equipped person anywhere in the world.

On tomorrow's threshold is phonovision, which will become as common in the home as television.

Development of an electron beam-recording technique will soon result in fantastic possibilities of micro-imaging.

Recent months witnessed an unprecedented phenomenon from outer space 240,000 miles away. The words "In the beginning God . . ." were transmitted from Saturn's *Apollo 8*, a prelude to man's first lunar landing.

The hymn writer wrote with unerring accuracy, "We are living, we are dwelling in a grand and awful time."

Possibly Paul was the first to introduce the term "communicate" to the Christian church: "Charge them . . . that they do good . . . , willing to communicate" (1 Tim. 6:17, 18).

Communications Static for 1900 Years

We have come a long way from the dawn of history when communications were confined to hieroglyphics, smoke signals, preaching to immediate crowds in forums, and traveling donkeyback or on a slow boat to Cyprus. For millenniums communications were practically at a standstill.

Scriptures introduce us into time and history. We learn that from the beginning of time until the time of Christ little progress had been made in communications except perhaps for the development of a more sophisticated alphabet, papyrus, and ink. Communications failed to do much better during the next 1900 years.

Then erupted the industrial revolution at the beginning of the time of the end. In quick sequence came Eli Whitney's cotton gin; Fulton's Folly, the steamboat; Alexander Graham Bell's crude concept of the talking wire; and the railroad. Later the world became electrified by the wizardry of Thomas Edison. Today, however, most of these innovations have been outdated into the archives as new and exciting media concepts appear on the horizon.

Science has suddenly precipitated a communications revolution, resulting from an

information overload. When Queen Victoria died, news of the event crept across Africa by means of the talking drums. However, when President Kennedy was assassinated, news swept across Africa like wildfire, sparked by the most sophisticated television sets in Salisbury to the simple transistor in the smallest Ugandan village.

Knowledge is doubling at the rate of every seven years. Soon the gap will narrow to five. The high school valedictorian of 1938 would have a difficult time passing the entrance exams at Harvard today.

The new generation is plugged in—communications oriented. The youngster of twelve has accumulated more knowledge than the twenty-year-old of a generation ago. The preschool child has been exposed to approximately four thousand hours of television. By the time he graduates from high school his twelve thousand hours of classroom exposure will be dwarfed by fifteen thousand TV hours. Through travel and communication, today's young have experienced at home everything from on-the-spot fighting in Vietnam to campus rioting, the assassination of political leaders to civil-rights demonstrations, the wide world of sports to moon landings. The conventional education system has lost its monopoly on communicating information.

In the United States a man of thirty stands with one leg in each generation—fifteen years pre-TV and the rest post-TV. The over thirty-five's have received their childhood education mostly through the printed page with a smattering of radio. Shepherd boys outside Bethlehem, instead of whiling away the hours playing homemade flutes, now listen to the transistor held close to the ear. The camel traveling from Jerusalem to Jericho keeps step to the beat of the music from the transistor held by his rider.

Telephone From Anywhere to Everywhere

This is a revved-up generation. Communication is universal. The world can't communicate fast enough, nor can it receive news quickly enough. Scientific geniuses are already predicting additional wonders in the future of communication. Within thirty years television pictures should not only be in color but in three dimension as well. The world's libraries and museums should have been catalogued electronically and their collections accessible to anyone with a television screen. It

should be possible to telephone from anywhere to everywhere. Every home will have its information appliance and while postmen and paper money will still exist, they will not be vital to commerce.

CBS is already piloting the EVR, which is an electronic video recording so compact that people will be able to play video-tape cartridges and home movies on their own television sets. Thermo printing, combined with voice writers, is being designed to bring faster typing, recording, printing, translations, and all forms of communications to the average man. Microcircuitry, solid logic circuits, monolithic integrated circuits, and miniaturized electronics promise to be the fantastic new tool in modern education, business, and entertainment. The portable attaché case computer will prove an awesome boon to the researcher.

Today's super Cinemascope spectacles on wide screen with multistereo sound, are a far cry from the first motion picture "spectacular," *The Box*, in 1896—a 16-foot-long film production.

In this field of printing, publishers are offering some 40,000 paperback titles with sales running at 350 million copies a year. Unbelievable inventive developments are setting the stage for an even greater print explosion.

"Knowledge Shall Be Increased"

All this gives Daniel 12:4 a new and added meaning. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." This prophecy has often been used as a unit marker on the prophetic clock, yet it would not be totally accurate to confine this prophecy in the identical category of Matthew 24 and Luke 21. Nor would it be accurate to say that God shaped circumstances leading to an explosion of inventions only to further prove that the "fulness of time had come."

The Bible says: "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). As knowledge of truth increases, so must the tools of communicating truth. With this background we might better understand that the "increase of knowledge" was God-given so that the everlasting gospel may be preached to all the world as a witness to all nations before the end shall come.

It is unique that during all but one hundred of history's six thousand years communications were virtually static. Nor is it coincidental that the industrial revolution was timed to synchronize with the beginning of the time of the end. God has endowed scientific catalysts to thrust into existence, at the precise moment, the amazing and sophisticated tools of communication. This has been done in order that the remnant church, under the power of the Holy Spirit and dedicated to the proposition of proclaiming the Great Commission, might with a handful of adherents perform the miracle of feeding the multitudes of the earth. What an additional dimension and impact this takes on as we face up to the challenge of the world population explosion. The birth rate is currently exceeding the rebirth rate. Statistics indicate that it took the world nearly six thousand years to reach its first billion population; one hundred years the second billion. The third billion was reached within thirty-five years. It is projected that were time to last to A.D. 2001 the world population will vary between six and seven billion.

2.14 People Born Every Second

At the 1966 World Congress on Evangelism in Berlin, a huge population clock was placed on the wall of the congress hall, indicating that 2.14 people were born into this world every second, 128 each minute, 7,704 an hour, 184,896 a day. Of this number born every minute only 15 will become Christians. The ratio of Christians to world population was 35 per cent in 1925, dropping to 32 per cent in 1950, and on down to 23 per cent in 1957. It is predicted that by the turn of the millennium the ratio will dip to 16 per cent.

Present figures indicate that there are at least two thousand tribes that still have no portion of God's Word in their own language, 400 million living in India totally unaware of the Christian message. One billion in Eastern Europe and Russia are unable to worship God, yet Radio Moscow broadcasts more hours and in more languages with more power than anyone else in the world, with Radio Peking second and Radio Havana fifth. Communists are spending more than \$3 billion annually in communication and indoctrination, all from a meager start in 1917 by 40,000 hungry, ragged, but dedicated Marxist-Leninists.

For Such a Time as This

Into the hands of the church and for such a time as this have been placed equipment and opportunities to complete what might have otherwise been an impossible task. New areas of opportunity are opening almost daily. New and sophisticated media hardware are coming into utilization. God's church must do more than merely view these developments as indications of the times. It is imperative that the church be alert, utilizing every opportunity inventive genius can provide to further hasten the communication of truth. We might paraphrase Esther 4:14: "Who knoweth but that these modern tools of communication have come to the church for such a time as this in order that we might communicate to the world." With these God-given opportunities and with a complete dependence on the complete power of God, a dedicated church can present a formidable force that can shake the world.

"If we would follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach. . . . There is a fearfulness to venture out and run risks in this great work, fearing that the expenditure of means would not bring returns. What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than to do nothing. You know not which shall prosper—this or that."—*Evangelism*, p. 62.

The spectrum of communications is broad. What we have talked about here are the responsibilities and possibilities the corporate church has available in utilizing the many tools at its command. But this is only part of the story and represents only a part of the Christian involvement. The basic success factor in sharing the gospel is one's concept and technique of communicating were he to possess no single technical tool but Christian grace, a sense of urgency, and an understanding of how man can communicate with man in a personal encounter.

The trouble with school dropouts is not that they can't see the handwriting on the wall, but that they can't read it.

The All-Day BIBLE SEMINAR

J. F. COLTHEART

Ministerial Association Secretary, Northern European Division

TAKE about two hundred people on a Sabbath morning, place them in a cozy lecture theater, subject them to about ten hours of practically nonstop Bible study, charge them a dollar or two for the privilege of being in attendance, and you have what we like to call a Bible seminar. Interestingly enough, this novel approach is effective in gaining decisions for truth.

The idea was conceived in answer to a problem that we faced in Australia some years ago. At the time I was running long campaigns (forty weeks), touching the Sabbath question about the tenth and succeeding weeks. Many times people who were convinced of the Sabbath at the meetings and in home Bible studies would within a week or two be swayed by a visit from family friends or their minister. (The clergy visit assiduously in that country.) Often some puerile argument centered on Colossians 2:14-16 or the covenants or the church fathers and sometimes some dishonest exposition—"don't go out of your house on the Sabbath day," Exodus 16:29—was enough to cause people to stumble. Quite often a little time would elapse before the team discovered the problem, and by then it was too late.

It seemed then that if we could get together all our deeply interested folk at a strategic time in the campaign and underpin them with truth, they would have something to answer when faced with such situations. But would the people come out to a marathon session beginning Friday night from seven until nine o'clock and running on Sabbath from 10:00 A.M. to 8:00 P.M.? I chatted with loyal supporter and then conference president, Wilfred Rudge, and we decided that we should give it a try. It worked wonderfully well

and has also continued to do so in the lands of Northern Europe.

From Poland, Pastor P. Cieslar writes, "The idea of one-day Bible seminars was introduced to the Polish workers for the first time in 1968 by Pastor J. F. Coltheart. As a result of that, three Bible seminars were held in the following churches: Warszawa, Lodz, and Cieszyn. The all-day seminar has been proved to be one of the most powerful instruments in bringing people to Christ and rooting them in the Advent message. The warm Christian fellowship helps them to gain more confidence and faith in our truth."

Pastor G. Bryan, of Britain, writes, "I have found the seminar method of Sabbath presentation the best I have ever used in sixteen years of campaigning. Very sincerely I thank God for this new method and breakthrough."

Norwegian evangelist Rolf Kvinge says, "We are so grateful for the Bible seminar you have brought to us. It seems that all our men can use this approach even in little places where they do not have meetings. Especially do we find it valuable in our public campaigns for here we see large numbers beginning to keep Sabbath together."

From Finland, Pekka Pohjola writes, "The idea of the Bible seminar has proved a wonderful blessing in our land. Now we see people being fed with God's Word and taking their stand for the Advent message."

Let me answer some questions:

What Takes Place?

Through the day Bible topics with presentations ranging in length from ten minutes to half an hour are considered with the help of blackboard, charts, and

much duplicated hand-out material, which is read in unison. No slides are used (although in my normal evangelistic program I use thousands) for these people have been previously warned that they are coming together for hard study of Scripture, and I do not want to draw partly interested people. Subjects cover almost any aspect of the Bible with no particular effort to study doctrines, although several are included. We want to make people thrill to the study of Scripture and to get the feeling that they are being fed better than heretofore.

Has the Plan Been Modified Since Its Inception?

Yes. Whereas the original seminars were introduced on the twelfth Sabbath of the two-meeting-a-week campaign (after several Sabbath subjects had been presented) and were largely devoted to the Sabbath question with suitable interspersions, the seminar is now introduced in the fifth week of meetings, a few days before the Sabbath presentation. The first seminar now does not even touch the Sabbath question. In Northern Europe it is practically unheard of for the clergy of the popular churches to visit their flocks, consequently, people are not so easily disrupted doctrinally at a difficult time. There is not the urgent need to underpin in a short time. Some papers that I used to present, for example, "The Church Fathers," can be left out altogether, as the matter has no relevance here. In some countries, of course, the conditions that originally inspired the seminar will obtain and then the format can be adapted.

Ingredients for Success

A friendly, informal approach is absolutely essential, and no stiffness is allowed to come into the program. No effort is made to preach, but rather the conversational approach is used throughout. The choice of hall is a first consideration, and we prefer a modern lecture theater contained within a building and thus having no distracting windows. An indefinable sixth sense that only evangelists will understand, will cause us to choose one venue but reject another. Meals are supplied in a cafeteria in the same building, the catering usually being done by sisters of the church. We do not want people to go home for meals but to stay with us for the whole

day. During the meal breaks members of the team move around from table to table for informal chats.

How Many People?

Because we want a friendly, informal approach with no tendency to preach, we usually try to limit the seminar to about 180 people, although recently in Finland for weeks we had one of 500 people.

Enrollments

The seminar is first mentioned a week and a half beforehand and people are warned that only a limited number will be planned for because of the small accommodation available. Of course, as I have already said, we have purposely made sure that the accommodation is small in order to give us the required atmosphere. People are told that they must enroll in order to attend and that the program will run Friday night and all day Sabbath and consist of hard Bible study. They are also told it will be no use coming for part of the seminar and that there will be an enrollment fee. We are not particularly interested in the money, but we find it is psychologically helpful for the people. Forms are passed out at the midweek meeting in order to give those folk the first preference. Then on Sunday night forms are again passed out, and the people are told that there is no guarantee of their being accepted but that *if we can accept them*, a confirmatory letter with their name badge will be sent to them. (Actually many of these are delivered by the team.) Sometimes we are unable to accept people, but those folk are almost certain to be there the following Sabbath to take the places of the few who drop out.

The Next Week

At the end of a very busy but happy day, we say to the people, "Did you enjoy yourselves?" There is an immediate chorus of response, so we then say something like this, "Well, I have some good news for you. We are going to have another seminar next week, and this will also prove a blessing to the folk who could not be with us today. Now, we cannot have a full-day seminar because I do not have the time, and you do not have the time, but we are going to meet next Saturday morning from ten o'clock until twelve o'clock." Nearly all the people from the first seminar get back to

this one and, of course, follow on week after week at the same time each Sabbath morning. No enrollment is carried out for these ensuing seminars.

After a few weeks together, the folk are moved over to the church or if the seminars have been originally held in the church, then the program gradually moves toward the regular Sabbath-morning features. In any case, after the first seminar the two-hour program is made to approximate the Sabbath school and worship service. A half-hour Bible-course lesson is studied and after some weeks, this moves to the Sabbath school lesson quarterly. A ten-minute mission story brings a picture of Adventist work in some other part of the world field. A period is spent on Bible marking and, of course, the closing half hour is always devoted to a spiritual topic that will approximate the Sabbath sermon.

Why Sabbath Morning?

We often have workers say, "Why don't we have the seminar on Sabbath afternoon as so many more could attend?" We feel that we may as well face our people with just one hurdle, for if we had our meeting on Sabbath afternoon, we would still need to eventually change to Sabbath morning. Moreover, the audience has already come out in the morning for the all-day seminar, so why not continue to have them come in the mornings?

Advantages of the Seminar

Here we have a captive audience that is not brought together as a result of any advertising and consequently the evangelist can present any material without the need of trying to satisfy some previous advertisement or of holding the interest of the people. The folk become fiercely loyal to the seminar and the attendance holds very steady. Here then are our interested people, and while a few folk are added to it each week as people make Sabbath decisions and get Sabbath privileges, essentially the baptismal group will be found among those who came out to the first seminar. During the seminar meetings we go over and over every point of truth; in fact, during an evangelistic campaign with its home Bible studies, Bible course lessons, seminar, et cetera, we aim to cover every truth six times.

I find too that the seminar is very valuable in making sure people have faced the

personal experience of conversion before we try to indoctrinate. Again it can be pointed out that the close fellowship with others who are also taking a stand for the truth is very helpful. Especially is this so in difficult lands of Northern Europe where we have state church monopolies, where people are entered in the civil register as belonging to the state church and where when a person takes his stand we have to actually get him deregistered.

It could be pointed out that another advantage of the seminar method is that it is so adaptable and can be operated by a pastor in a town or country district where perhaps he has a dozen or so interests or Bible-course names. These people can be specially invited to partake in a seminar and this will bring people to a decision stage.

I have tried to be explicit regarding this method, but I am sure there must be many questions I have not answered. All that I can say is that the man who goes ahead and runs a seminar will never want to do without one again, and any questions he may have as to how it operates will surely be answered in the practical way as he sets about to do it. We have many men now in different countries of Northern Europe and also in Australia who have tried this and are convinced that it is a most valuable adjunct to the evangelistic program. May God bless you as you enjoy the thrill.

The Pastor and Lay Missionary Activities

(Continued from page 11)

ways to get the layman working?" they ask. If they are aiming at much movement and big reports, the answer is Yes. But if the goal is to lead the members into a true witness experience ("Go home to thy friends, and tell them how great things the Lord hath done for thee") and for the members to do this out of gratitude and love for Jesus Christ and for the results to be recorded in heaven and not just on earth, then the answer must be No.

God hasten the fulfillment of the following prediction of His messenger:

In many places consecrated men and women may be seen communicating to others the light that has made plain to them the way of salvation through Christ. And as they continue to let their light shine, . . . they receive more and still more of the Spirit's power. Thus the earth is to be lightened with the glory of God.—*Ibid.*, p. 54.

Evangelists, Are You *Discouraged?*

LAWTON G. LOWE

President, Ceylon Union

IT IS a frightening truth that no one will be saved who does not call upon the name of the Lord (Acts 4:12). This truth does not change even though some may rationalize or disbelieve what the Bible teaches.

The fact that should disturb evangelists is, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). People have to be told of Christ before they can trust Him, and they must trust Him before they can call upon His name and be saved.

God's way of saving sinners is to bring them into contact with the gospel. Therefore evangelism is not just another phase of church work, it is the whole work of the church and especially of evangelists. Preaching is God's plan, God's method of bringing the gospel—the "good news"—to lost humanity so that by hearing they might have an opportunity of accepting Jesus Christ as their Saviour (1 Cor. 1:21).

The Bible does not say that sinners will miss heaven because they are not elected, but because they "neglect so great salvation" and because they will not repent and believe. The judgment will reveal that men are lost, not because Christ did not

choose them but because of their unwillingness to come to Him. God gives men what they choose, not the opposite (Rom. 6:23).

Paul teaches us two distinct factors about fallen man. One is that he "receiveth not the things of the Spirit of God" (1 Cor. 2:14). Two, he "is not subject to the law of God" (Rom. 8:7). Therefore it is instinctive to him to suppress and to evade and deny God's truth, and to shrug off God's plan of salvation. When he hears the gospel, it is natural for him to disbelieve and to disobey it. Man is "dead in trespasses and sins" (Eph. 2:1). He is deaf to God's word, blind to God's revelation, impervious to God's inducements. He is like a corpse—there is no response.

Paul also states that Satan "now worketh in the children of disobedience" (verse 2), and that "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them" (2 Cor. 4:4). This not only means that sinful man has two distinct objections to the gospel, it also means that Satan has put two distinct obstacles in the way of successful evangelism. We must never forget, however, that evangelism is God's method of bringing the good news of salvation to lost mankind!

Yet many have grown discouraged, disillusioned, and apprehensive about evangelism. Why? Because we have put our trust in methods rather than in an all-powerful God. Often we take it for granted that good organization and efficient techniques, backed by routine prayers, are sufficient to guarantee results. We once felt convinced that what would bring life into a dead church was an intensive evangelistic campaign. Today we are not so sure; in fact, many fear evangelism. This may be because we do not always see the results from preaching that we had expected.

What can we do about our fears, our disillusionments? First we should admit that we were foolish ever to think that any evangelistic technique, however skillful, could of itself guarantee conversions. Second, because man's heart is impervious to the Word of God, it is no cause for surprise if at any time our evangelism fails to produce a large number of conversions. Third, we need to remember that the terms of our calling are that we should be faithful, not that we should be success-

ful. Fourth, we should learn to rest all our hopes of a harvest from evangelism upon the omnipotent grace of God.

God does not send evangelists out alone. He promises to send His Holy Spirit with Him. Let us always believe this and be assured that He is by our side when we go out to preach the Word. In Acts 5:31 we are told that the Spirit was given to "give repentance to Israel, and forgiveness of sins." We cannot make sinners repent and believe in Christ by our words alone; but let us believe that God, through the Holy Spirit, works faith and repentance in men's hearts. We must keep our eyes firmly fixed on the promise of God when He says, "My word . . . that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). This is no less true of the preaching of the gospel than of any other divine utterance and if we believe this, our own preaching of the gospel will not in the long run prove fruitless. God will see to that!

Example of Paul

It was this faith in God's grace that kept the apostle Paul from disillusionment and discouragement. He knew that wherever the gospel was preached the Holy Spirit could convert sinners. He believed that the Word would prove a savor of life to those who heard it and accepted it. It was this knowledge that made Paul confident, tireless, and expectant in his evangelism. It would be well to notice that on occasional hard spells, with much opposition and very little visible fruit, Paul did not panic or become heartbroken. He believed his business was to be patient and faithful in preaching the good news till the time of harvest should come.

On one occasion when Paul was preaching in Corinth and things were hard and there had been few converts and opposition was mounting, even Paul, the dauntless warrior, seemed to question whether it was worth persevering in that place, then "spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9). Yes, He was saying: "Go on preaching and teaching, Paul. Let nothing stop you, or discourage you, or turn you away from

your work of evangelism." This gave Paul the confidence he needed and as he held up Christ, eyes were opened, stony hearts were moved, and he saw results. Paul was confident that where Christ sends the gospel there He has His people.

When we evangelize, our trust must be in the God who raises the dead. He is the almighty God who turns men's hearts, and He will bring conversion through the movings of the Holy Spirit. Meanwhile, our part is to be faithful in making the gospel known; sure that our labors will not be in vain.

Let us persevere in presenting Christ to the unconverted. We are not on a fool's errand. We are not wasting either our time or theirs. We have no reason to be ashamed or halfhearted or apologetic in delivering it. We have every reason to be bold, and free, and natural, and hopeful of success. We need not be discouraged.

Mormons Hold World Conference on Records

One of the high lights of the first World Conference on Records in Salt Lake City was a trip up a tree-lined canyon to four massive tunnels cut into a granite mountain. Inside the tunnels, roofed by 700 feet of rock and reinforced with steel and concrete, are three bank-vault doors (one weighing 14 tons), and behind the doors, safe from natural or man-made disaster, are the millions of genealogical records that are ties to the religion of the Church of Jesus Christ of Latter-day Saints (Mormon). The vaults were constructed by the church's Genealogical Society to protect the records, as Mormons believe that the family unit can and does extend beyond the grave. "Family relationships," the church teaches, "were intended to be eternal and not for the period of mortality alone. Worthy church members who are sealed together by proper priesthood and authority are not married only 'until death do you part.' The husband and wife and children born to this union remain together throughout eternity as a family unit, provided they continue to live righteous lives in love and harmony." Marriages, baptisms, and other ordinances deemed essential by the church are performed by "stand-ins" for those forebears who lacked the opportunity to have the work done for themselves while living. But for that to happen, correct genealogical trees must be constructed—thus the storage vaults. In Salt Lake City a Genealogical Society library keeps some 6 million sheets, listing parents and families, and a 36 million card index file. Microfilm viewers are provided for public use, as are 90,000 manuscript histories and publications. The microfilm collection represents the equivalent of more than 3 million volumes of 300 pages each. And the collection continues to grow.

TO KNOW GOD

(In the Old Testament)

ROLAND E. LOASBY

Retired Professor, SDA Theological Seminary

THE heathen philosophical mind, whether it was that of the classical Greek, the Roman, or the Hindu, was quite sure of its ability to arrive at the ultimate truth of God and His being. This state of mind was quite foreign to that of the theocratic people. Throughout the Old Testament emphasis is laid on the *reality* of God, the fact that God is. The theocratic believer's conviction that a *knowledge* of God was possible, was possible in depth and to great personal benefit, was made clear throughout their history; but on the ultimate truth of God and His being the Hebrew mind did not speculate.

The Hebrew believer came to know that a knowledge of God was obtainable; not by philosophical speculation, not by immersion in mystery cults, but by a sincere, wholehearted surrender to the divine will, the divine directives. In seeking to make known to others their knowledge and understanding of God, the Hebrews used various names for God that are descriptive of His person.

The most general name for God in the Old Testament is *'Elohîm*, which occurs 2,555 times, of which 2,310 of these instances are used of God as the true and living One. The form of the name is probably a plural of *majesty*, indicating the greatness, the infinity, and inexhaustibility of His nature. More simple and elementary forms of *'Elohîm* are *'Elôah*, *'Elah*, and *'El*, each one implying the true God who is strong; the God of Israel. These words, though often used alone, are also often used in dependence upon another term, as "the faithful God, which keepeth covenant" (Deut. 7:9), "a great God" (Deut. 10:17), "God that is holy" (Isa. 5:16), "God my rock" (Ps. 42:9), "a God of knowledge"

(1 Sam. 2:3), "God my exceeding joy" (Ps. 43:4), "God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Ex. 34:6). These more simple forms of the name *'Elohîm* are found numerous times in the Old Testament. Here is a wealth of information about God that invites our study.

One of the most wonderful names of God is *'El-Shadday*, translated in the Authorized Version "Almighty God." The uncompounded form *Shadday* is always translated "Almighty." This is a pity, for the word implies fullness, richness, tenderness. The root is *shad*, the female breast, and is connected with the Arabic word for "moisten." Here is the suggestion of tender mercy, bountifulness, and sweet tenderness.

Another name that expresses in Hebrew the nature of God is *'Adonay*, which has connotations of firmness, determination, command, rule, ownership. This title implies the truth that God is Lord and has right to our full surrender and obedience. Malachi 1:6 expresses the believer's duty as implied in this word: "A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? if I be a master [*'adonay*], where is my fear?"

The Hebrew word translated "fear" (*môra'*), used in connection with God, is like the New Testament word *phobos*, not the cowardly, fearful emotion of reverential awe and piety. This word is of the same root as the word *fear* that is the beginning of wisdom (Ps. 111:10) and of knowledge (Prov. 1:7). It demands departure from evil (chap. 16:6), and leads to a knowledge of God (chap. 2:5).

The personal or proper name of God in the Old Testament is *Yahweh* (K.J.V.,

Jehovah), which is found there some 5,500 times. Mystery has always surrounded this name, with its origin and precise meaning unknown. The Hebrews connected the word with the very *hayah*, "to be," in Exodus 3:14, given as the equivalent of "I am that I am." This name apparently was introduced by Moses in connection with the covenant; yet it is found in Genesis, suggesting its use from very early times. The transliteration *Jehovah* was unknown until 1520, when it was introduced by Galatinus; but the Jews have never presumed to pronounce the Hebrew word, substituting others for it in their reading of the Scriptures. The name *Yahweh* generally sets forth God as the absolute and unchangeable One, the self-consistent One who fulfills all His promises, being the self-existent God of redemption.

A most significant statement, one that is a promise, was made by God to Moses: "Certainly I will be with thee" (Ex. 3:12). The promise was continued: "Ye shall serve God upon this mountain." This promise was not only fulfilled by the divine Presence and help given to Moses in a miraculous manner during the preliminary negotiations with Pharaoh but continued until his mission was fully accomplished.

The service upon the mountain included the giving of the covenant. The covenant is a bond between God and His people. It includes a revelation, a moral law that demands obedience: "Obey my voice," "keep my covenant." The promise follows: "Then shall ye be a peculiar treasure unto me above all people" (Ex. 19:5). The words translated "peculiar treasure" are correctly translated "my own possession" (R.S.V.). The covenant is then an election. It involves a very close relation between God and the believer. This relationship is maintained by obedience to God's will, thereby leading to a personal, practical knowledge of His person, His attributes.

To remain in covenant relation with God, the believer must obey the law of God. The law stresses God's transcendence and sovereignty; it emphasizes the believer's duty to live in conformity with God's directives and thereby points out the road to a knowledge of God.

In the Old Testament we have a moral basis for a knowledge of God. He is personal, high and holy; yet near to the repentant believer. Obedience is of a peace with trust based on a knowledge of God:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

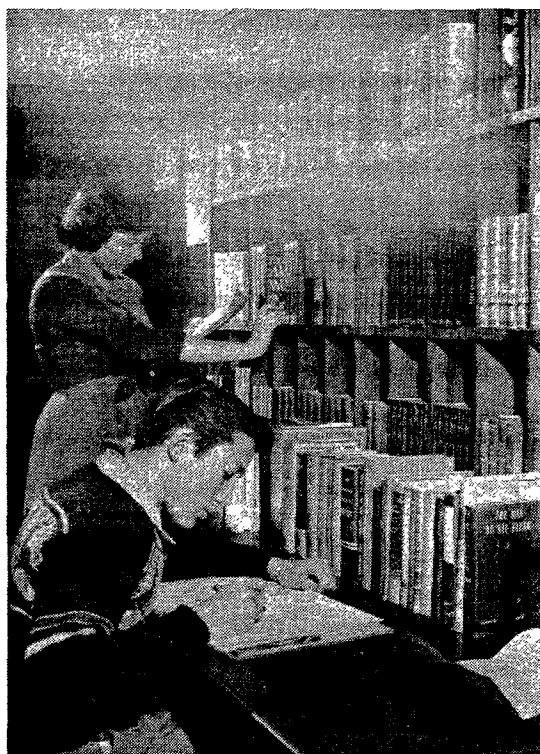
God's people should know Him. The covenant should be a dynamic reality in their life. Unfortunately, the lament of Isaiah has been too often true: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. 1:3).

Throughout history God's people have again and again shown themselves less intelligent than dumb animals. An animal recognizes its master; it acknowledges him as the source of its sustenance and well-being. The ass and cattle find their way to the barn; but God's people again and again ignore God as their Lord, friend, and the source of spiritual and physical life.

Ignorance of God is culpable, blameworthy. Particularly in the Old Testament knowledge of God is a synonym for obedience to God's will. The prophet Hosea says that the Lord desires *chesed* rather than offerings (Hosea 6:6). This word is translated "mercy," "kindness," or "loving-kindness" in the K.J.V.; "steadfast love" in the R.S.V. The Hebrew lexicon gives us a more meaningful translation, "kindly instruction," and mercy and charity as a branch and not the basic idea. Further, the word *chesed* has close and inalienable connection with God's covenant; moreover it expresses firm adhesion to the conditions of the covenant, always maintaining a notion of strength, firmness, and steadfastness. So very naturally the prophet completed his thought by saying that a knowledge of God is what is required and not burnt offerings.

God established the sacrifices and offerings; so it cannot mean He did not desire them in the absolute sense; but He demanded moral and spiritual values with them. The moral and spiritual aspects are always the true ends for which law and ordinance are established. Also the knowledge of God that He requires is referring to a personal, person-to-person, practical, experiential knowledge. Knowledge of God goes together with piety, love, and kindness; and all of these are involved in *chesed* with a determined relation to the covenant. It has been truly stated: "that *chesed*, in all its varied shades of meaning, is conditional upon there being a covenant. Without the prior existence of a covenant,

(Continued on page 70)



Running a Church Library

JASWANT SINGH KAPUR

Librarian, Spicer College, Poona, India

MANY of our evangelists and church pastors have long felt the need for organizing church libraries or reading rooms. They have found them a useful tool in arousing interest in our message. These church libraries also foster the spiritual growth of our church members.

How then can a church library be organized? It isn't as time consuming as one might imagine. In planning a church library careful attention needs to be paid to the following points: (a) location, (b) book stock, (c) office records, (d) staff, (e) library promotion.

In discussing each of these points it is well to ponder the *Five Laws of Library Science*, as enunciated by India's leading librarian, S. R. Ranganathan. They are: (a) Books are for use. (b) Every reader his book. (c) Every book its reader. (d) Save the time of the reader. (e) Library is a growing organism.

The Location

Your church library must be centrally located. The room or rooms chosen must satisfy certain basic requirements—lighting, space, ventilation, and washroom facilities.

Besides these the room itself must be physically attractive. There should be an adequate number of tables, chairs, and other furnishings aside from book shelves, magazine racks, and dictionary stands.

The Book Stock

This is the very heart of your church library. It is axiomatic that one cannot have a library without an adequate stock of books. The library book stock must grow—it must be a living collection. Dead wood will have to be weeded out. Aside from initial gifts, some finance will have to be provided for book purchases. This can come out of a regular fund or through a special offering.

The book collection should include Bibles, sets of the Spirit of Prophecy writings, MV Book Club books, biographies of Christian leaders, missionaries, et cetera, inspirational books, how-to-do-it books for church officers, books on cooking, nutrition, and on temperate living. It should include magazines such as: *Signs of the Times*, *Liberty*, *The Youth's Instructor*, *Guide*, *The Journal of Adventist Education*, *Listen*, *Review and Herald*, *THE MINISTRY*, et cetera.

To care for the proper preservation and circulation of these books and magazines some office records need to be kept. Keep them down to the minimum. Some church member or layman could do this work on a voluntary basis. You will need records for accessioning new books, registering borrowers, and recording loans of books and magazines.

Enter all books serially in a bound or loose-leaf accession register. The name of the church library should be stamped on the title page and on a secret page—be it page 21, 51, or 60. This is for purposes of identification. The accession register is the key to your church library.

All prospective borrowers must fill in either a borrower's application card or fill out an entry in a borrower's register giving their names and addresses. Include their telephone numbers.

The recording of loans can be done in a simplified manner. Use an exercise book. Draw columns for the name of the borrower, the title of the book, the date of issue, and the date of return.

The normal period for lending books is two weeks. I personally feel that a church

library does not need elaborate records or even a card catalog unless its total book stock exceeds eighteen hundred books.

Staff

In your congregation you can find some person or persons willing to help run the library on a voluntary basis. Whoever is chosen must have certain personality traits, such as a sound Christian character, honesty, cheerfulness, and above all a love for people and books.

Library Promotion

Through the use of church notices and posters attention can be drawn to helpful books, new additions, et cetera. It would be well for the pastor to include an annual sermon on some aspects of reading. The pastor must be convinced of the value of reading good Christian books before he can promote the church library.

Church libraries or reading rooms can play a great role in the furtherance of our message. Why not follow the advice of Habakkuk who wrote: "Write the vision, and make it plain upon tables, that he may run that readeth it" (Hab. 2:2).

WHAT SAITH THE SCRIPTURE?

"Faith Is the Substance . . ."

W. E. READ

In the King James Version of Hebrews 11:1 stands the monumental assurance that "faith is the substance of things hoped for, the evidence of things not seen."

The Greek word rendered here as "substance" is *hupostasis*, a word found only four or five times in the Greek New Testament, and rendered in the King James Version as "confidence" in Hebrews 3:14 and 2 Corinthians 11:17, and as "confident" in 2 Corinthians 9:4.

Since the King James Version was made, Greek papyri have been discovered that have shed new light on the meaning of the Greek word *hupostasis* in Hebrews 11:1. In these papyri this word is used in different ways, "but in all cases," declare James Hope Moulton and George Milligan in their Greek lexicon, "there is the same central idea of something that underlies visible conditions and guarantees a future possession." And, they conclude, "as this is the essential meaning in Heb. 11:1, we venture to suggest the translation, 'Faith is the title-deed of things hoped for.'"¹

This translation is certainly quite meaningful, for, if we hold the *title deed* of a property that we have never seen, this *title deed* is the actual evidence that the property is ours.

This translation suggested by Moulton and Milligan appears in *The Amplified Bible* as an alternate rendering, with a footnote credit to Moulton and Milligan. Moulton and Milligan's own statement is quoted by Archibald Thomas Robertson in his *Word Pictures in the New Testament*.² Furthermore, an identical rendering appears in Helen Barrett Montgomery's translation of the New Testament³ published six years earlier than Moulton and Milligan's Greek lexicon. An exact rendering appears likewise in Kenneth S. Wuest's translation of the Greek New Testament⁴ first published almost three decades later than Moulton and Milligan's work. Moreover, E. E. Cunningham, in his translation of the New Testament, gives, in a footnote, "*title deeds*" as an alternate rendering.⁵

¹ *The Vocabulary of the Greek Testament, Illustrated From the Papyri and Other Non-literary Sources* (1952), p. 660.

² Volume 5 (copyright, 1932) p. 418.

³ *The New Testament in Modern English* (Philadelphia: The Judson Press; © 1924, by The American Baptist Publication Society; 13th printing, Dec. 1951), p. 611.

⁴ *Wuest's Expanded Translation of the Greek New Testament: Volume III: PHILIPPIANS THROUGH THE REVELATION* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1959), p. 134.

⁵ *The New Testament (or Covenant) of Our Lord and Saviour Jesus Christ*, revised edition (London and Edinburgh: Marshall, Morgan & Scott, Ltd., 1930), p. 431.

The Editor in Imagination Interviews
Ellen G. White on the Subject of

MAN and the END OF TIME



Mrs. White, what are your feelings regarding the end of time for the human race? Is it near?

"We are near the close of time. I have been shown that the retributive judgments of God are already in the land. . . . God has given the world an opportunity to learn and to obey His will. . . . In infinite mercy a last warning message has been sent to the world, announcing that Christ is at the door and calling attention to God's broken law. But as the antediluvians rejected with scorn the warning of Noah, so will the pleasure lovers of today reject the message of God's faithful servants. The world pursues its unvarying round, absorbed as ever in its business and its pleasures, while the wrath of God is about to be visited on the transgressors of His law."—*Testimonies*, vol. 5, pp. 99, 100.

There are a number of immense cities in our world. Do we have much time left to evangelize them?

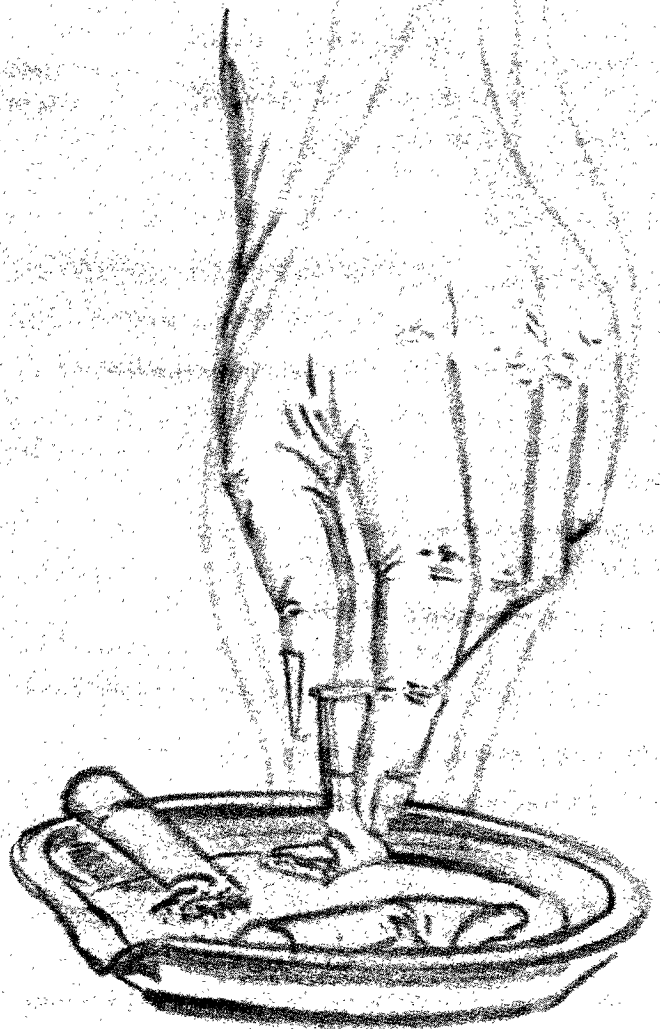
"Oh, that we might see the needs of

these cities as God sees them! At such a time as this every hand is to be employed. The Lord is coming; the end is near, yea, it hasteth greatly! In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly."

"The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent."—*Ibid.*, vol. 9, p. 101; *Prophecies and Kings*, p. 278.

(Continued on page 49)

THE **5** DAY
PLAN
TO STOP SMOKING



CATALOG OF MATERIALS
AND SUPPLIES

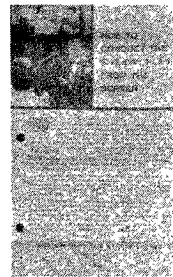
THE 5 DAY PLAN TO STOP SMOKING

Promotion and Instructional Materials

FIVE-DAY PLAN INSTRUCTIONAL KIT

This kit contains the lectures, instructions for conducting the Five-Day Plan, and samples of all supplies; also a Public Relations Kit.

\$2.25



HOW TO CONDUCT THE FIVE-DAY PLAN FROM THE SCREEN

A complete manual of instruction, showing how Action Unit members can organize, advertise, and conduct this vital community service from the screen.

Each	\$.15
Per 10	\$1.00
Per 100	\$9.00

ADVERTISING BROCHURES

These come flat, ready to be imprinted with local information.

Per 100	\$ 2.00
Per 1,000	\$13.50
Per 5,000	\$62.50

ADVERTISING POSTERS

11x17 inches

To be imprinted with time and place of meeting.

Each	.15
Per 10	\$1.00
Per 100	\$8.00



REGISTRATION SHEET

A simple form for all participants to fill out on the opening night.

Per 100	\$1.25
Per 1,000	\$10.00

CONTROL BOOKLET

In loose-leaf form, complete with *Decision Card*.

Each \$.55

NEWSPAPER MATS

Ready for use with information needed for advertising. One- and two-column widths.

Each \$1.00

TICKETS

In some places these seem desirable. They give essential information, ready for imprinting local date, time, and place.

Per 100 \$1.25

Per 500 \$5.00

Per 1,000 \$8.00

SUPER 8 MODEL 510 Z PROJECTOR

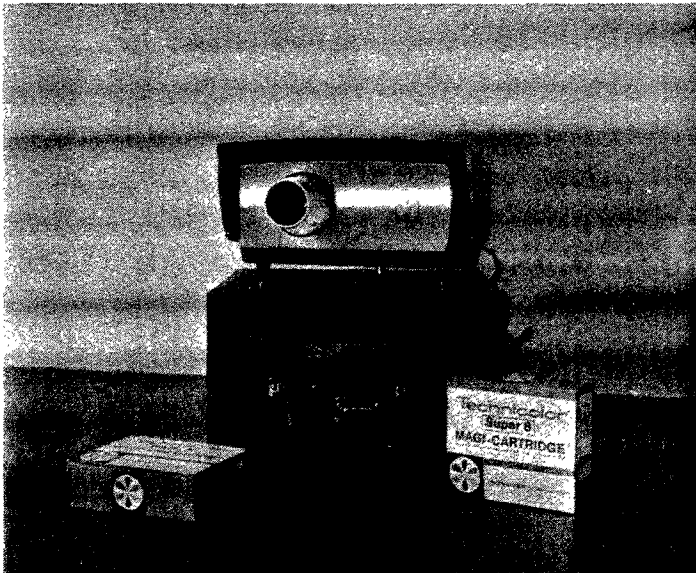
New Super 8 projector equipped with f/1.4 zoom lens. Fits screen size without moving projector. Ideal for home and medium-size audiences.

No threading, no rewinding. Use this projector for your personal Super 8 home movies.

With zoom lens, carrying case with table-top projection screen.

\$82.00

Extra projector bulb \$3.80





SMOKERS DIAL EMBLEM

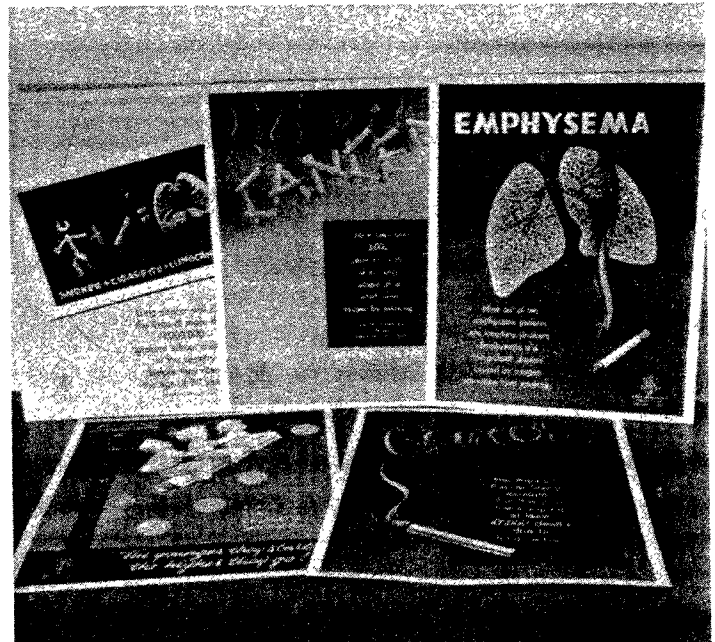
Prints for use when printing or advertising.

5 for \$1.00

SMOKERS DIAL KIT

Contains a fully outlined program for installing and conducting a Smokers Dial program. Excellent for building up interest.

Each \$1.00



TOBACCO POSTERS

A two-color set of five tobacco posters, for use in anti-smoking educational programs in churches and schools, and in the Five-Day Plan to Stop Smoking.

Per set, paper, \$.50

Cardboard, \$.65

Sets	Paper	Cardboard
10	\$ 5.00	\$ 6.50
25	12.00	15.50
50	22.50	30.00
75	33.75	45.00
100	40.00	50.00

Write for prices on quantities above 100 sets.



GIANT, FULL-COLOR MEDICAL PICTURES

Three giant, full-color lithographed prints depict lung cancer, emphysema, and ulcer of the stomach, for use with the Five-Day Plan, fair-booth displays, lectures, and temperance films.

Mounted on hardboard, plastic coated for permanent protection, and with stand-up easels for mounting, these crowd-arresting color pictures dramatically illustrate the dangers of smoking.

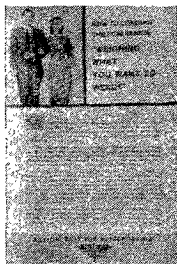
Once seen, these pictures will never be forgotten. Their great size, 20x28 inches, enables them to be visible throughout a fair-sized auditorium.

Cardboard, Per set \$20.00

Paper, Per set \$10.00

How to Conduct the Film Series

WEIGHING WHAT YOU WANT TO WEIGH



Before you show the film series, "Weighing What You Want to Weigh," you will need to read this pamphlet. This step-by-step instruction pamphlet tells you how to set up the program, what materials you will need, and how to conduct the film series.

Each \$.15

10 to 99 copies, each \$.10

Per 100 \$9.00

YOUR PERSONAL GUIDE

Each participant in the film program should receive the pamphlet, "Your Personal Guide to the Film Series, 'Weighing What You Want to Weigh.'" Containing basic questions for between-reel discussions, along with helpful information for weight control, this pamphlet is a must for everyone participating in the series.

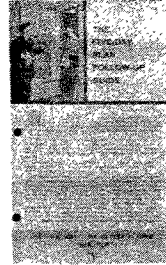
Each \$.10

10 to 99 copies, each \$.08

Per 100 \$7.00



FIVE-DAY PLAN FOLLOW-UP GUIDE



Outlines a complete follow-up program to the Five-Day Plan, whereby Action Unit members can step into the vital role of helping Five-Day Plan "graduates" maintain their resolve not to smoke again. It reveals in detail how people should be contacted, when they should be approached, what to say, and what printed material can be used to help them permanently break free from the smoking habit.

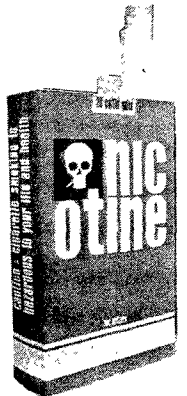
Each .15
Per 10 \$1.00
Per 100 \$9.00

Visual Aids

NICOTINE CIGARETTE PACK

A real teaching aid for any group. The two cigarettes can be lifted out to act as a viewer through which the student can see a color transparency of the alveoli, or air sacs, and the heart with a coronary occlusion. Transparencies can be changed. The pack is collapsible and vinyl-covered. It's lightweight and durable. Basically red and white in color. The film "Dying for a Smoke" goes nicely with this pack.

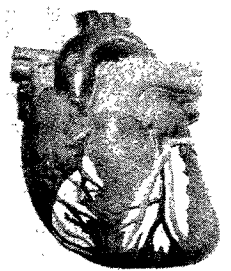
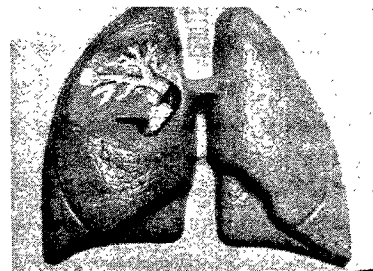
Complete unit \$25.00



PLASTIC HEART AND LUNGS

Measuring approximately 14 inches square, the heart and lungs pictured below add color and interest to your program. Produced in tough plastic and painted to look realistic they can be most helpful as visual aids in your better living presentations. The lungs are cut away to show the development of cancer of the lung.

Each Model \$ 6.50
Lungs and Heart \$12.00



CIGARETTE POISONS



Eight of the deadly poisons found in tobacco are arranged in a durable, lightweight case. Appropriate literature and aids are included with it. These are real poisons and are labeled as such. They are vacuum sealed to insure greater safety.

Complete unit \$35.00

PORTABLE TABLETOP DISPLAY UNIT

This blue and gold tabletop display is ideal, for Five-Day Plans, fairs, workshops, conventions, and Action Units. The illuminated header makes it distinctive and lights up the entire display. It's easy to carry and easy to assemble. Fully packed it weighs only 26 pounds, yet it measures 4 feet high and 7 feet wide with the side wings open. The display is flame-resistant and durable.

The face is covered in scruffproof washable vinyl. The outer wings are equipped with adaptable picture frames and the inner wings with velcro panels. Stick your velcro tape on the back of the book or article to be displayed and set it against the panel. Just pull off to remove. The shelf is equipped with two sets of brackets, so it can be either flat or tilted. The header "Listen, Journal of Better Living" comes with the display.

Complete Display unit \$115.50

Other available headers:

Five-Day Plan to Stop Smoking	\$4.50
Narcotics Education, Inc.	\$4.50
American Temperance Society	\$4.50
Youth For Better Living	\$4.50

Complete Set of Above \$15.00



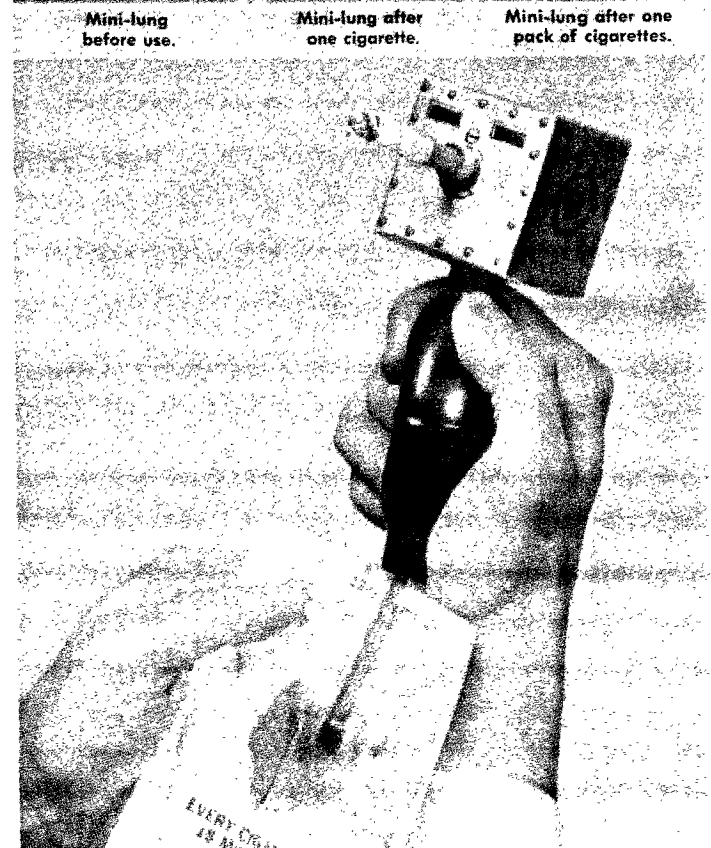
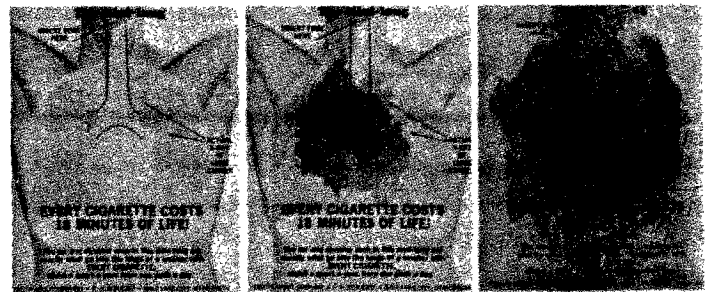
MECHANICAL SMOKER

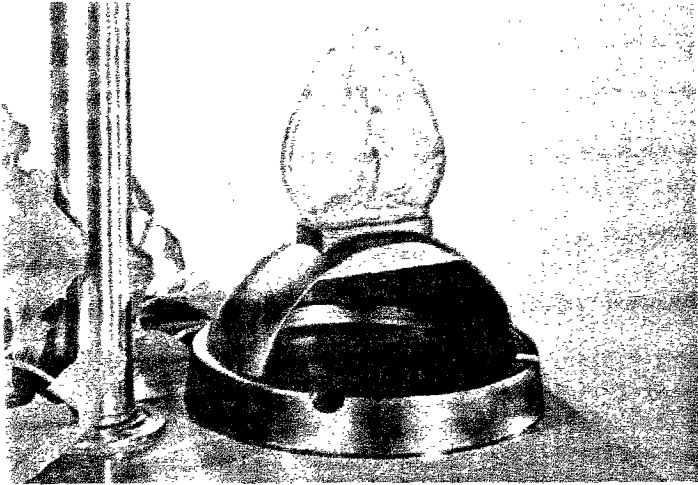
This smoking device channels the tars and nicotine from a single cigarette into a plastic mini-lung (permanent record for student or patient).

Because smoke paralyzes the cilia (tiny grass-like structures that normally sweep clean the trachea), the tars seen in the mini-lung accurately represent those entering the lungs of the smoker.

Each mechanical smoker is packed in a heavy duty box with 100 mini-lungs.

\$8.00
100 Extra mini-lungs \$2.50



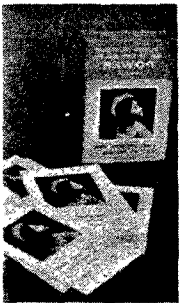


LUNG ASHTRAY

Created by a medical doctor, this anatomical reproduction of the lungs is mounted over an ashtray. Smoke goes into one lung but not into the other. After just a few cigarettes, the buildup of discoloration dramatically shows what occurs in the lungs of the smoker.

Use the lung ashtray as an educational tool with adults and young people alike to show your stand against smoking. It serves well as a gift for the smoker you want to help stop. The lung ashtray is made from heat resistant plastic and may be easily cleaned and washed.

\$3.00



POWER PACK

This consists of 30 selected Bible promises printed on colorful cards in a flip-top carton similar to a cigarette carton. Contains a brief ten-point program on how to stop smoking. Designed for Bible-oriented persons who want divine help.

\$1.00

MILLIE, DOLLIE, SAM, AND JOE*

There they are! Four unique, never-to-be-forgotten smoking manikins, all representing 12-year-olds. Made of durable, tough fiberglass and in two pieces so that the head and body and the hips and legs can be separated and packed into two cases for transportation or shipment.

Manikins are fully clothed. They are also equipped with shoes. A speaker is mounted in the chest so as to give the manikin a voice if so desired, by means of a tape recorder. (Tape recorders are not furnished).

The mouth accommodates a filter cigarette. Clear plastic tubes are connected to the lungs which are two one-quart jars containing spun glass or "angel hair" to filter out the tar. A bulb with two-way valves pumps smoke through the jars and expels it through the nose.

The manikin smokes a cigarette in a quarter of the time a person takes, as a bulb is pumped. Don't forget the ash tray.

Less than two packs of cigarettes produces a noticeable amount of tar in the tubes and jars.

Use the manikins in schools, churches, fairs, vacation Bible schools, service clubs, and in the Five-Day Plan. They go over with a bang!

If necessary, manikins are easily repaired at local manikin shops.

*Smoking Joe not pictured.



Smoking Joe	\$166.00
Smoking Sam	\$166.00
Smoking Dollie	\$186.00
Modern Millie	\$186.00

Films

COUNTDOWN



This new film is the story of a young space age scientist at Cape Kennedy. A routine chest X ray reveals a suspicious shadow in his lung that the doctor feels could be caused by smoking. After routine medical tests the lung is removed and examined in the pathology laboratory. The film gives special attention to both the cancer and emphysema problems.

16 mm 27 minutes full color

\$197.50

SMOKING AND HEALTH— A REPORT TO YOUTH

A factual, graphic portrayal of what smoking does to the physical system of the smoker.

16 mm 16 minutes full color

\$170.00



DYING FOR A SMOKE

When shown to youth groups, this film helps to emphasize the impact of smoking on health, particularly on anyone who begins the habit early in life.

16 mm 12 minutes full color

\$97.50

ONE IN 20,000



Shows the relationship between smoking and cancer. Features Alton Ochsner, M.D., performing an actual lung cancer operation.

16 mm 30 minutes full color

\$197.50

TIME PULLS THE TRIGGER

Features the relationship of smoking to various aspects of health. Uses both photography and animated cartoons. Interesting story plot.

16 mm 23 minutes full color

\$197.50

BEYOND REASONABLE DOUBT

Shows the effect of smoking on the heart and respiration, and also on the unborn baby of a smoking mother.

16 mm 25 minutes full color \$197.50

TOO TOUGH TO CARE

With satire and jests, this film shows in a graphic way, that cigarette companies are supposedly offering money, power, prestige, sex, identity, sophistication, and glamour—while in truth, they are offering serious illness, instead. Good for young and old.

16 mm 18 minutes full color \$220.00

UP IN SMOKE

Shows in form of satire the high-pressure advertising methods often used to promote cigarettes, especially to the young.

16 mm 25 minutes full color \$235.00

NATURE'S FILTER



A filmstrip with 55 frames in color featuring the research of Richard H. Overholt, M.D., of Tufts University, Boston. Complete with script.

\$6.75

double frame \$9.75

A CRUTCH FOR ALL SEASONS

Tells in graphic color the actual experiences of persons becoming addicted to various dependencies and in contrast shows the lure of a better way of life.

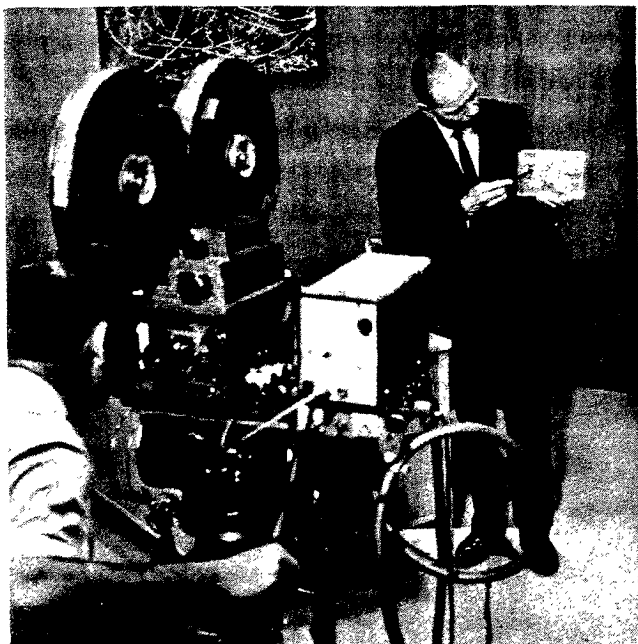
16 mm 22 minutes full color

\$197.50



FILM RENTAL

If you are unable to purchase the films listed in the Five-Day Plan catalog, write to us about our rental service.



FIVE-DAY PLAN FILMS

A set of five 30-minute, full-color films (one for each session) giving the lectures of J. Wayne McFarland, M.D., and E. J. Folkenberg. With this set of films, the Five-Day Plan can be operated without the presence of a doctor. The effectiveness of the Five-Day Plan will be increased, however, if a physician, dentist, or nurse could be present intermittently to answer questions.

Set of 5 films, \$575.00

HOW TO STOP SMOKING

A new series of 12 instant-load film cartridges. Show three cartridges each session. **How to Stop Smoking** shows the step-by-step process of a man and his wife breaking the smoking habit.

Ideal for use in homes, doctors' offices, evangelistic services and cottage meetings. **How to Stop Smoking** is not the Five-Day Plan as such. This fascinating film series gives practical tips on how people can break the smoking habit.

Set of 12 cartridges in technicolor including case. \$125.00

How to Stop Smoking is also available in 16 mm single-concept for use with larger audiences.

Four reels, 52 minutes running time, in technicolor. Approximately 13 minutes per reel. \$197.50



WEIGHING WHAT YOU WANT TO WEIGH

Set of 9 technicolor films on weight control you can show in your own neighborhood. Prepared in counsel with leading physicians, these health education films reveal proven techniques of weight control.

Set of nine cartridges in technicolor, including carrying case. \$96.50

Weighing What You Want to Weigh is also available in 16 mm single concept for use with larger audiences.

Three reels in technicolor, approximately 9 minutes each. \$149.50

Leaflets

WHY QUIT SMOKING?

Paul Harvey

Script of an actual broadcast, cleverly written in characteristic style of short, concise statements. 16 pages.

Per 100 \$5.50
Per 1,000 \$50.00



HOW TO STOP SMOKING

J. Wayne McFarland, M.D.

New twelve-page leaflet which outlines in convenient, condensed form a practical, tested ten-point program of the Five-Day Plan.

Per 100 \$5.50
Per 1,000 \$50.00

LUNG CANCER AND ITS RELATIONSHIP TO SMOKING

Alton Ochsner, M.D.

A 16-page leaflet, with condensed summary of scientific evidence. Authoritative.

Per 100 \$5.50
Per 1,000 \$50.00

IF YOU SMOKE

Eight-page full-color reprint from *Listen* on what smoking does to the lungs, heart, and arteries. Takes the reader inside these organs to view graphically the results of the smoking habit.

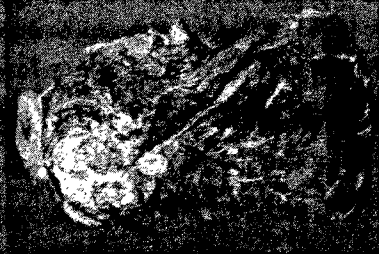
Small quantities, each \$.10

100 3.50

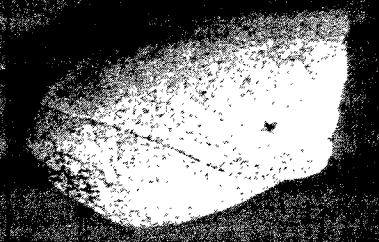
1,000 30.00

**If you smoke-- here's what
your doctor may see.**

A pathologist's view of the effects
of smoking on the human body.



FOR SMOKERS: the lung is
target for the constant in-
trusion of tars and chemical agents
from cigarette smoke which
may result in the development
of lung cancer, here shown by
the whitish area in an otherwise
blackened lung.



FOR NONSMOKERS: here is
an inflated, essentially normal
lung. This one comes from a
city dweller forty-seven years
old who has breathed the usual
amount of smoke. The black
spots are caused by carbon par-
ticles from air pollution, and
should be distinguished from
the tar deposits on the walls of
the breathing passages which
lead to cancer in a smoker.
"The effect of smog is not" in
causing cancer, says the Sur-
geon General's Report.

G. E. Dale, M.D., pathologist, Hinesdale Sanitarium and Hospital
Hinsdale, Illinois 60521
Photographs by G. C. Hession

Books

DON'T LET SMOKING KILL YOU!

Clarence W. Lieb, M.D.

Adviser to a large tobacco concern. He gives straight facts in graphic form about the harmful effects of tobacco.

Cloth, \$1.95

SMOKING AND HEALTH, THE SURGEON GENERAL'S REPORT

A summary of some 12,000 previous studies and experiments. It is a strong indictment on smoking as a health menace.

Paper, \$1.25

Current Supplement, \$.60



WHY NOT SMOKE?

J. DeWitt Fox, M.D.

Summarizes briefly but authoritatively the health aspects of smoking, with numerous testimonials from outstanding people advocating nonsmoking.

Paper, \$1.00

MIND IF I SMOKE?

Harold Shryock, M.D.

This book scientifically discusses how smoking affects the heart, lungs, and other organs of the body.

Cloth, \$2.50

Periodicals



Average Five-Day Plan participants will need additional help after the meetings are concluded to maintain their resolve not to smoke again.

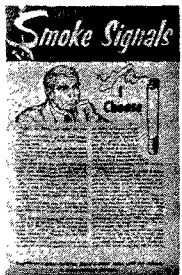
Participants should be urged to take out subscriptions for *Listen* magazine and *Smoke Signals*.

These magazines will provide two publications per month, an invaluable asset to those wishing to stay off smoking.

LISTEN, Journal of Better Living

LISTEN, a *Journal of Better Living*, provides scientific education for the prevention of drug addiction, alcoholism, and the use of tobacco. The latest feature is a special youth section designed to appeal to them and their need for positive better living. An outstanding news section is also included in this colorful magazine.

***LISTEN* subscription, monthly—12 issues, \$4.00 per year. This is barely the price of two weeks' cigarettes.**



SMOKE SIGNALS

Attractive four-page monthly printed in two colors. Interprets extensive tobacco research of today, focusing attention on latest finding. For use in Five-Day Plans and community outreach.

Smoke Signals Subscription

	12 months	\$ 1.00
Bulk rate	100 copies	\$ 3.75
	500 copies	\$18.00
	1,000 copies	\$35.00

For the Future . . .



NONSMOKERS INTERNATIONAL

As a continued service to graduates of the Five-Day Plan, and to keep your nonsmoking resolve both strong and constant, Nonsmokers International offers a plan whereby you will receive on a regular basis personal help in sticking to your decision.

Members of Nonsmokers International will receive their I.D. card and pin (I Don't Smoke and I Never Did!), or (I Did Smoke but Now I Don't!), or (I Did It, I Quit!). Also the new monthly *Better Living Newsletter* with human-interest reports on the Five-Day Plan, and *Smoke Signals*, a popularized factual overview of smoking and health. Specialized memberships also get *Listen*, full-color monthly journal of better living, and a personalized membership certificate.

AIMS

1. To encourage those who have given up the habit of smoking to continue as nonsmokers.
2. To sponsor nonsmoking clinics and other services for smokers who desire to break the smoking habit.
3. To protect the health interests of nonsmokers.
4. To compile, publish, and circulate medical and other scientific information for the benefit of those who for health and other reasons abstain from the use of tobacco.
5. To disseminate through visual aids, films, radio, television, and other means of communication, authoritative information regarding the hazards of smoking.
6. To encourage further research into the effects of tobacco smoke on human beings.

THREE DIFFERENT MEMBERSHIPS ARE AVAILABLE

(As listed inside back cover of new Five-Day Plan Control Book)

Regular	\$ 3	Includes I.D. Pin, <i>Better Living Newsletter</i> , <i>Smoke Signals</i> .
Special	\$ 6	Includes above plus <i>Listen</i> , full-color monthly journal of better living.
Supporting	\$10	Includes Regular and Special plus personalized membership certificate.

Those who no longer smoke or who have never smoked may also join Nonsmokers International and give their support to a positive program of better living.

All memberships to be processed through Nonsmokers International, P.O. Box 4390, Washington, D.C. 20012.

SMOKING MANIKINS, PARTS AND ACCESSORIES

Order Blank

SMOKING MANIKINS, 2-piece fiberglass

..... White boy—SMOKING SAM (22 lbs)	\$166.00	.....
..... Negro boy—SMOKING JOE	166.00	.....
..... White Girl with wig—MODERN MILLIE	186.00	.....
..... Negro Girl with wig—SMOKING DOLLIE	186.00	.....

FITTED CASES to carry manikins (set of two)

..... Lightweight (25 lbs) vulcanized fiber	90.00	.....
..... Heavy duty (50 lbs) fiber over plywood	130.00

LUNG SETS for spare or display

..... Complete ready to plug in	10.00
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RUBBER BULBS with 2 valves

..... Valves alone not available	1.85
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..... T CONNECTORS for Throat-Nalgene	.95
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..... Y CONNECTORS—PYREX glass	1.00
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..... SPORT SHIRTS with 2 zippers in sides	8.00
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..... HANDS—Indicate whether boy or girl, right or left, and color—each	8.50
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..... ARMS—Indicate whether boy's or girl's right or left, and color—each	13.00
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..... METAL STAND and ROD Indicate whether boy's or girl's	6.50
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..... WIGS for girls (circle color and style desired) Black, Brown, Blond, Redhead, African style, Pigtails, etc.	20.00
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..... HAIR FOR BOY, attached only at factory Any style. Mustache extra	33.00
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..... SPEAKERS with wire & RCA plug	5.00
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..... REPAIR & REPAINT manikins—at factory (plus transportation) Do not ship to us— write for information	35.00
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..... REPAIR & SPLIT manikins at hips Two-piece manikins have spring attachment for easy assembly. (Do not ship to us—write for information)	45.00
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..... TUBING per foot	.20
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..... CASTOR PLATFORM for manikin stand	6.00
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Total

Postage or Shipping

GRAND TOTAL

Name

Organization

Address

City State Zip

Five-Day Plan Order Blank

GENERAL MATERIALS

..... Instructional Kit		\$ 2.25	.....
..... Five-Day Plan from the Screen	Per 100	9.00	.....
..... Advertising Brochures	Per 100	2.00	.....
..... Advertising Posters	Per 100	8.00	.....
..... Registration Sheet	Per 100	1.25	.....
..... Control Booklet	Each	.55	.....
..... Newspaper Mats	Each	1.00	.....
..... Tickets	Per 100	1.25	.....
..... Smokers Dial Kit		1.00	.....
..... Smokers Dial Emblem	5 for	1.00	.....
..... Super 8 Model 510 Z Projector		82.00	.....
..... Extra Projector Bulb		3.80	.....
..... Medical Pictures, set of three		20.00	.....
..... Tobacco Posters, set of five, paper	Per set	.50	.....
..... Tobacco Posters, set of five, cardboard	Per set	.65	.....
..... How to Conduct "Weighing"	Per 100	9.00	.....
..... Your Personal Guide	Per 100	7.00	.....
..... Five-Day Plan Follow-up Guide	Per 100	9.00	.....

VISUAL AIDS

..... Cigarette Pack		25.00	.....
..... Cigarette Poisons		35.00	.....
..... Display Unit		115.50	.....
..... Extra Headers		4.50	.....
..... Five-Day Plan			.....
..... Narcotics Education, Inc.			.....
..... American Temperance Society			.....
..... Youth for Better Living			.....
..... Complete Set of 4 extra headers		15.00	.....
..... Lung Ashtray		3.00	.....
..... Mechanical Smoker		8.00	.....
..... Mini-Lung Refills for Mechanical Smoker	Per 100	2.50	.....
..... Plastic Heart		6.50	.....
..... Plastic Lungs		6.50	.....
..... Plastic Lungs and Heart, pair		12.00	.....
..... Power Pack		1.00	.....

FILMS

..... Beyond Reasonable Doubt	197.50	.....
..... Countdown	197.50	.....
..... Crutch for All Seasons, A	197.50	.....
..... Dying for a Smoke	97.50	.....
..... Nature's Filter, filmstrip	6.75	.....
..... One in 20,000	197.50	.....
..... Smoking and Health—A Report to Youth	170.00	.....
..... Time Pulls the Trigger	197.50	.....
..... Too Tough to Care	220.00	.....
..... Up in Smoke	235.00	.....
..... Five-Day Plan Films (Set of 5)	575.00	.....
..... How to Stop Smoking (4 reels, 16 mm)	197.50	.....
..... How to Stop Smoking (12 cartridges)	125.00	.....
..... Weight Control (3 reels, 16 mm)	149.50	.....
..... Weight Control (9 cartridges)	96.50	.....
..... Film Rental—Information Requested		.....

BOOKS

..... Don't Let Smoking Kill You!	1.95	.....
..... Mind If I Smoke?	2.50	.....
..... Smoking and Health	1.25	.....
..... Why Not Smoke?	1.00	.....

LEAFLETS

..... How to Stop Smoking	Per 100	5.50	.....
..... Lung Cancer and Its Relationship to Smoking	Per 100	5.50	.....
..... Why Quit Smoking?	Per 100	5.50	.....
..... If You Smoke	Per 100	3.50	.....

PUBLICATIONS

..... LISTEN Magazine, subscription	4.00	.....
..... Current issues as samples	Each .17½	.....
..... SMOKE SIGNALS, subscriptions	1.00	.....
100 copies, \$3.75		
500 copies, \$18.00		
1,000 copies, \$35.00		
..... Nonsmokers International brochures	FREE	.....
..... Memberships	3.00, 6.00, or 10.00
	Total
	Postage or Shipping
	GRAND TOTAL

NAME

ORGANIZATION

ADDRESS

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BOX 4390

WASHINGTON, D.C. 20012

(Continued from page 24)

But Mrs. White, it seems impossible to work these cities now. What shall we do?

"A great work is to be done. I am moved by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by, and this work has not been done. I feel a heavy burden that we shall now redeem the time. . . .

"My brethren, enter the cities while you can. In the cities that have been already entered there are many who have never heard the message of truth. Some who have heard have been converted, and some have died in the faith. There are many others who, if they were given an opportunity, might hear and accept the message of salvation. . . . These, our last efforts for the work of God in the earth, must bear decidedly the impress of the divine."

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Evangelism*, pp. 31-33; *Testimonies*, vol. 5, p. 463.

You have mentioned signs in society and nature, but are there any signs in the field of politics or religion?

"To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the Decalogue. *On this battlefield comes the last great conflict of the controversy between truth and error.* . . . While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending."—*Testimonies*, vol. 5, pp. 451, 452. (Italics supplied.)

Mrs. White, our General Conference Religious Liberty Department is actively engaged in thwarting Sunday laws. In fact, a new policy of the *Liberty Magazine* is to publish articles dealing with the Sabbath truth and the change of the Sabbath. Aren't we making a mistake in trying to hold off these events? Don't you think that we should just let these things take place so that our Lord can soon come?

"It is our duty to do all in our power to

avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. . . . Every controversy, every reproach, every slander, will be God's means of provoking inquiry and awakening minds that otherwise would slumber. . . . The efforts made to retard the progress of truth will serve to extend it."—*Ibid.*, pp. 452-454.

But when our religious liberty men speak about a religious issue in Sunday laws, they are laughed at. Most legislators today look on Sunday laws as simply social and welfare statutes. Some of us feel that we should be careful not to prejudice our attempt to secure exemptions by speaking out so decidedly. Others feel that we should take a bold stand in order to let the world know something about the Sabbath truth. Do you have anything to say on this point?

"This time when there is such an effort made to enforce the observance of Sunday is the very opportunity to present to the world the true Sabbath in contrast to the false. The Lord in His providence is far ahead of us. He has permitted this Sunday question to be pressed to the front, that the Sabbath of the fourth commandment may be presented before the legislative assemblies: thus the leading men of the nation may have their attention called to the testimony of God's word in favor of the true Sabbath. If it does not convert them, it is a witness to condemn. The Sabbath question is the great testing question for this time."—Manuscript 16, 1890.

You have made this very plain. Do you feel that we are doing all that we can as church members to let the world know that the end is near?

"My heart is often burdened because so many who might work are doing nothing. . . . Every believer, educated or uneducated, can bear the message.

"Eternity stretches before us. The curtain is about to be lifted. What are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who, having eyes, see not, and

having ears, hear not? Is it in vain that God has given you a knowledge of His will? Is it in vain that He has sent you warning after warning of the nearness of the end? Do you believe the declarations of His word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?"—*Testimonies*, vol. 9, pp. 26, 27.

Your answers are tremendously stirring to the soul. In view of the shortness of time, how do you feel about the wage-scale problem we face as a church?

"Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration. Oh, I am so full of this subject that I cry to God: 'Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.'"—*Ibid.*, p. 27.

What subject should we preachers be proclaiming to both the world and our own people since we are so near the end of time?

"We are living in the close of this earth's history. . . . Prophecy is fulfilling. . . . The time has come when the message of Christ's soon coming is to sound throughout the world. . . . All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God. His coming is our hope."—*Evangelism*, pp. 217-220.

You have made your point on the second coming of Christ, but what about the sanctuary truth?

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. . . . God's people are now to have their eyes fixed on the heavenly sanctuary, where

the final ministration of our great High Priest in the work of the judgment is going forward—where He is interceding for His people."—*Ibid.*, pp. 221-223.

But Mrs. White, in these modern days with the tremendous increase of theological knowledge, won't some of our doctrines have to be changed or at least greatly modified? We just can't be too dogmatic about these things, such as the three angels' messages, can we?

"That which was truth *then*, is truth to-day." "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained."

"Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so."—*Selected Messages*, book 2, p. 104; book 1, p. 161; *Evangelism*, p. 223.

You surely are strong on your beliefs—in fact, dogmatic! What about the doctrine of the law and the Sabbath?

"The Lord has a special message for His ambassadors to bear. They are to give the people the warning, calling upon them to repair the breach that has been made by the Papacy in the law of God. . . . The holy day of the Lord has been changed to a common working day. Men have torn down God's memorial, placing a false rest day in its stead. . . . The light concerning the binding claims of the law of God is to be presented everywhere. This is to be a deciding question. It will test and prove the world."—*Evangelism*, pp. 225, 226.

Nearly a hundred years ago you dreamed of a noble-appearing young man who talked to you about our publishing work. What did he say?

"You are not as a people doing one twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the

Remove the *Obstructions*

RAYMOND S. MOORE

Graduate Program Officer for United States Education

It may seem absurd or at least short sighted. But it is true. Many of our brethren in other churches still do not know that Adventists are Christians at all. Some are actually startled when we tell them that ours is a fundamentalist, evangelical Protestant faith. They often believe that we live only to proselyte, seldom to love.

Others who know that ours is a Protestant

preaching of the word alone without the publications. The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples. Many minds can be reached in no other way.

"Here is true missionary work in which labor and means can be invested with the best results. There has been too great fear of running risks, and moving out by faith, and sowing beside all waters. Opportunities have been presented which have not been grasped and made the most of. There has been too great fear of venturing. True faith is not presumption, but it ventures much. Precious light and powerful truth need to be brought out in publications *without delay*."—*Life Sketches*, pp. 217, 218. (Italics supplied.)

I am sure you agreed with him. What do you personally have to say about it?

"We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work."—*Testimonies*, vol. 8, p. 89.

Thank you for these excellent answers, Mrs. White, and we hope to interview you again on other subjects.

creed still regard us as legalists. They rank us pretty close to the Pharisees of 30 A.D. Thus we are in fact more offensive to some than if we were not Christians at all.

Why don't we set about to change this? There are several things we can do:

1. We can retort that these critics are bigots.
2. We can keep self-righteously silent and go on our traditional way; or
3. We can recognize that we may have indeed supplied reasons for these criticisms and set about to make a genuinely constructive change.

The third is the only course a wise and Spirit-filled Christian can take if he is ever to disarm such critics and to live for his church.

We must face at least two facts:

1. While our church principles are not legalistic, many of our people are.
2. Even though other members are not legalists they leave a clear impression that they are.

There is reason to believe that many of our ministers are aware of this condition and are doing something about it. Others have not recognized its seriousness or have not found a remedy.

There must be many simple, practical solutions. We suggest only four:

1. Continually stress in our church bulletins the implicit truth that the love of Christ, His grace, His righteousness, and blood are the first and foremost of our beliefs; that they are basic to our entire creed, and that all of our doctrines flow naturally from them. On their back pages many of our bulletins nicely summarize all our beliefs *except the basic faith in Christ's love and righteousness*. No list of doctrines should omit this salient truth. Rather it should be placed first, at flag level, or printed in bold-face type.
2. Bring this truth into every sermon, for every Adventist belief owes its strength to the love and grace of Christ.
3. Organize and ensure that our members become acquainted with all their neighbors. Let these people see that we are not isolationists, legalists, but are concerned Christians. Many people have recently become surprised and attracted to our church through the Five-Day Plan and other health efforts that attached no creedal rider.
4. Prayerfully re-examine our hearts to ensure that we do place the love of Christ as our firm base, our greatest motive.

This is no social gospel, placing the do-good deed itself as our goal. But rather this reaches down to the solid rock of truth and high to the glory of the cross from which come highest motivation for the glory of God and the welfare of our neighbor. Only the love of Christ does this. Once it is established in our lives and has the priority in our communication with others, our doctrines will flow naturally and beautifully—unobstructed by charges of legalism—into their hearts.

Why Are We Here and Where Are We Going?

(Concluded)

ROBERT H. PIERSON

President, General Conference

THIS last-day movement will become the object of Satan's most vicious attacks. Our schools, our medical institutions, our publishing houses, our message will not be spared. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). This war against the remnant is being waged today. "Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. It is impossible to give any idea of the experience of the people of God who will be alive upon the earth when celestial glory and the repetition of the persecutions of the past are blended."—*Testimonies*, vol. 9, p. 16.

What has happened in other Christian churches should serve as a warning to us as Seventh-day Adventists. Great churches are rethinking basic concepts of Christian faith. "Ours is a generation of gyrating theology that seems to have spun off any sure Word of God," Carl F. Henry writes. "Neo-Protestant religious currents are losing force and nearing an end of their special impact, while classic modernism, though politically a volcano, is theologically now but a bag of wind."—*Christianity Today*, March 1, 1968, p. 3.

When Columbia University was founded one of its objectives was stated: "The chief thing aimed at in this college is to teach and engage children to know God in Jesus

Christ, and to love and serve Him with all sobriety, godliness, and richness of life."—Quoted in *Christianity Today*, May 11, 1959, p. 6.

If this statement of purpose had been read on the Columbia campus a few months ago belligerent youth would have laughed it to scorn. Columbia, like most other church-oriented educational institutions, has long since shed its religious affiliation.

Real Leadership Needed

What is happening on formerly Christian campuses today is alarming. "Faster than the pulpits of the land can attract young people to Christ the colleges turn them out as skeptics and agnostics."—*Ibid.*, Sept. 11, 1961, pp. 25, 26.

Fellow leaders, what makes you think Seventh-day Adventist schools won't go the way most other church-oriented educational institutions have gone? If time permitted this morning I could give you eight or ten reasons why I believe, with God's help, they need not follow such a course. But let me tell you, they will go that way unless some real leadership is manifested in this denomination today. Only the power of God, working through dedicated and courageous leaders, will avert tragedy ahead. Don't think for a moment Satan is going to spare Seventh-day Adventist institutions! Satan is not going to leave Seventh-day Adventism alone. He will not leave our message unchallenged, our insti-

tutions unscathed in his last desperate death struggle. Our message, our schools, our hospitals, our publishing houses, our people will be the object of his bitterest attacks.

"There will be a removing of the landmarks," the Lord's messenger warned, "and an attempt to tear down the pillars of our faith."—In *Review and Herald*, Dec. 13, 1892.

Then note the subtlety with which this will be attempted: "I fear, lest, by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3; see *Selected Messages*, book 2, p. 196).

"Corrupted from the simplicity that is in Christ"—this is the evil that today threatens our institutions. Satan is not coming in his true guise (2 Cor. 11:14, 15.) He comes with subtle subversion, with plausible half-truths, with ridicule, with doubt, with unbelief, with science so-called. Fellow leaders, *this church is in far greater danger from seduction than from persecution.*

Purposes for Existence Unchanged

We say that times have changed. The aims and the objectives and the purposes of our institutions are different from what they used to be. Who says this? This is not what I read! Through it all *God's purposes* for His church, His schools, His medical institutions, His publishing houses, His people have not changed. Of course programs will be kept relevant, policies will be updated, our planning will be large and in keeping with the times in which we live. In those areas we must not lag, but the *purposes of our existence have not changed.*

"As our work has extended and institutions have multiplied, God's purpose in their establishment remains the same. The conditions of prosperity are unchanged."—*Testimonies*, vol. 6, p. 224. (Italics supplied.)

This is the time of great advance. This is the time when leadership is needed with large vision and faith-filled planning. Knowing the men who sit before me as I do, I have no fear but that your plans will be large, that you will be reaching out into the unentered areas. You will push back the frontiers. You will lay plans for the inner cities, the outer cities, and all the cities. In all our planning, let us re-

member that as leaders we must do some *standing* too. With all our progress some of us are going to need to do some standing.

Must Not Lose by Default

These institutions of ours, born in prayer and sacrifice, must not go by default.

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me" (Eze. 33:6, 7). The servant of the Lord says, "Where are the faithful guardians of the Lord's flocks? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded?"—*Selected Messages*, book 1, p. 194.

Brethren, fellow leaders in the Advent cause, you and I must be awake. You and I need to be both on our knees and on our toes in view of what is just ahead of this people. This is a challenge to every Seventh-day Adventist leader. Satan is at work in our churches, in our schools, in our medical institutions, and in our publishing houses.

Erosion of faith, an infringing secularism, worldliness, a relevancy that could beget spiritual insolvency, hypocrisy, indifference, apathy, dishonesty, lack of conversion, inactivity, all are potential dangers on the horizon.

We are still a called-out people of faith. We are still a church with some standards. Morality and modesty still are part of Christian conduct. The Word of God is still our guidebook. The Spirit of Prophecy still points us to the greater light. We still operate institutions that are different.

But let me tell you, if we hold our institutions, if we lead our people through to the kingdom, you and I will need to be courageous men of God, true leaders in Israel, watchmen who neither slumber nor sleep. We will need to do some planning. We will also have to do some *standing*.

We need to stand by our institutional heads. They cannot do the work that must be done alone. We must give these men our fullest cooperation and support in their efforts to maintain these institu-

tions as God has outlined. There are some lines that must be drawn, some board members who are willing to stand up and be counted, some leaders who will stand for right though the heavens fall.

No Escape Hatches

I realize that to some this sounds reactionary—like some “curia-stand-patism,” some “feet in concrete” philosophy; some will say we are “going into the future backward.” I know well how some will react to this appeal. But, brethren, we will receive all sorts of labels before the end if we do what God wants us to do. As I have said many times, as far as our plans and programs and policies are concerned, we want to be in the 1970's, but when it comes to the message and those things that have made us God's peculiar people, there must be no compromise. It must be, “Here I stand.”

Some may feel that we should not be too dogmatic, not too certain. It will be best to leave a few escape hatches here and there.

Let us leave a little room for accommodations, a little margin for possible error. Let us not stick our necks out too far. Brethren, I put not only my neck but every inch of my body on the altar for God forty years ago. Before I was a Christian I was an athlete, and I succeeded because I put every ounce of my being into it. When I took my stand for this message, I promised God that every ounce of my energy would go toward finishing the work of God. I feel the same today after nearly forty years. When I got aboard the good ship Zion I did not purchase a round-trip ticket. Mine is one way. It is too late now to think of turning back; there is only one way, brethren, and it is forward to the kingdom!

Fellow leaders, brethren and sisters, never forget why we are here and where we are going. Keep bright the purposes for which God called this movement into existence. Keep your vision clear, your courage strong, your heart sensitive to the appeals of the Spirit of God. Final victory is nearer than many of us may believe!

They Tried It . . . It Works!

W. A. HIGGINS

*Associate Secretary, Publishing Department,
General Conference*

Dan Collins had an idea, a burden. He felt that someone should capitalize on the interest created by literature evangelists as they visited the homes, and that someone should follow up the interests that developed as the result of people reading our books.

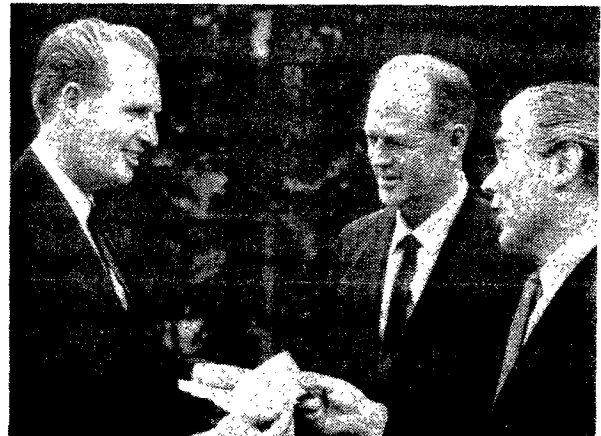
The accompanying picture shows Dan explaining to A. L. Page and H. V. Reed, publishing department secretary and president, respectively, of the Colorado Conference, the program he uses. He follows up any interests that are reported to him by the literature evangelists. He is also visiting those who have just completed the payment on their books. More than 99 per cent of the people he contacts are happy to visit with him. He asks them how they are enjoying their books, if they have any questions, and if they have made any interesting discoveries. As he visits with them he attempts to further arouse their curiosity and in many cases arranges for a definite Bible study.

By this program of follow-up and teamwork, sixty-seven souls have been baptized in less than one year's time. Brother Collins is now employed by the Colorado Conference as a full-time Bible instructor, concentrating on the following up of these contacts. Our bookmen appreciate his work.

They are happy to cooperate by supplying names and conducting group-canvassing campaigns in cities where evangelistic meetings are scheduled.

Just recently Brother Page took a group of literature evangelists into the city of Brighton, where in one week's time they sold \$2,742.75 worth of literature, enrolled 52 persons in Bible correspondence courses, offered prayer in 174 homes, placed 48 large doctrinal books, in addition to 1,508 other pieces of literature. They also left announcements of the evangelistic meetings to start the following Sunday night. Result? Well, at this time the meetings are still in progress, but eight families who were contacted by literature evangelists are attending.

We need one another's help. Our bookmen are glad to be known as cooperators, or teamworkers for truth.





LUTHER the Preacher

(Concluded)

W. M. LANDEEN

History Department, Loma Linda University

LUTHER was most specific on the subject of preaching. What did he have to say about preachers?

As the reform movement spread rapidly in the cities and lands of Germany, the shortage of qualified preachers became so acute as to cause general concern. The theological graduates just did not suffice to fill the pulpit vacancies. Dr. Karlstadt's declamations against university training did not help the cause of educating preachers, though the effect was only temporary.

Luther was always a hard taskmaster in the matter of a well-trained ministry. The technical equipment of a young preacher, he asserted, should include Latin, Greek, Hebrew, the vulgar language, history, some philosophy, and prescribed courses in Biblical studies. That he succeeded in making such a program universal was asking too much, nor did he insist that it be done. His words to the Bohemian Brethren may be used to illustrate his mind on the use of language in Biblical studies.

And further, if I could bring it to pass among you, I should like to ask that you do not neglect the languages but, since it would not be difficult for you, that you have your preachers and some

of your gifted boys learn Latin, Greek, and Hebrew well. I know for a fact that one who has to preach and expound the Scriptures and has no help from the Latin, Greek, and Hebrew languages, but must do it entirely on the basis of his mother tongue, will make many a pretty mistake. For it has been my experience that the languages are extraordinarily helpful for a clear understanding of the divine Scriptures.³

While education and training for preaching stood high on Luther's list of qualifications, they did not rival in importance other factors. First among those we must place the call to preach.

Pseudo Apostles and Mercenaries

In his comments on Romans 1:1: "Called to be an apostle," Luther says that Paul "strikes down three kinds of men who are not called to offices of honor": (a) the pseudo apostles through whom the devil sows tares among the wheat; (b) such as "assume an office because of ambition" and are "mercenaries, ready to reap honor, gold, or pleasure"; and (c) those who force themselves upon their charges or let themselves be forced upon them." In his comments on the three groups he de-

clares that "there is no greater danger than to assume such an office without a call of God," yet in his day there were many who were "completely insensitive to all this and did not give it the slightest thought."²

Continuing his comments, he dwells on the phrase "separated unto the gospel of God." This is the same as to say, "Relieved from all other tasks, I am dedicated, introduced, and consecrated to this single office to teach the gospel . . ." There are such, to be sure, as are set apart to the ministry but are yet involved in secular undertakings as if they were of the world. Not so Paul, who was set apart "solely for the gospel," and who did not even baptize but preached only.³

Every clergyman in the church should follow Paul's example. He must distinguish between himself and his office, i.e., between "the form of God" and "the form of a servant." He must always regard himself as the "lowliest of all," and since "every office is given only for the welfare of the subjects, he must be willing to give it up if he finds that he cannot administer it to the furtherance of the benefit of his subjects or that he blocks it by his person." "This," concludes Luther, "is the whole sin of a clergyman," because "he deprives his ministry of its fruit by one or both of these faults" and he will be held strictly responsible for his failure.⁴

From the numerous statements of Martin Luther on the call of a preacher one point is unmistakable:

Nobody can proclaim the word of God and be its messenger, whom God has not sent and upon whom He has not laid his word. For one cannot seize the word of God; it must be received from God as He commits it to one and sends him to preach it. Any preacher who preaches on a condition other than this most certainly speaks a lie even if he appears to speak the truth.⁵

The Reformer has much to say about preachers whose call is certain. From his *Commentary on the Sermon on the Mount*,⁶ published in 1532, we take several statements. First, he deals with the preacher's duty to preach.

These are the three things, so to speak, which every good preacher should do: First, he takes his place; second, he opens his mouth and says something; third, he knows when to stop. "Takes his place" means that he presents himself as a master, a preacher with both the ability and the responsibility, one who comes with a call and not on his own, one to whom it is a matter of duty and obedience. Then he can say: "I am not coming

because my own purpose and preference impel me, but I must do so because it is my office."⁷

On the second duty in preaching Luther is surely clear:

But he should also open his mouth vigorously and confidently, to preach the truth that has been entrusted to him. He should not be silent or mumble, but testify without being frightened or bashful. He should speak out candidly without regarding or sparing anyone, let it strike whomever or whatever it will. It is a great hindrance to a preacher if he looks around and worries about what people like or do not like to hear, or what might make him unpopular or bring harm and danger upon him. . . . He should not hold a leaf in front of his mouth. He should look at neither the pleasure nor the anger of lords and squires, neither money nor riches, neither popularity, nor power, neither disgrace nor poverty nor harm.⁸

Every word in this statement reflects Luther's own feelings and experiences as a preacher. He denounced what he felt must be denounced regardless of "danger, inconvenience, advantage, or pleasure, or of other people's malice and contempt." His satisfaction was that he was obeying the commandment of Christ.

Our consolation is in the act that He makes us His salt and will sustain us in our salting. He commands us to do that salting with good cheer. . . . Nor should we despair, even though it seems to us that we are getting nowhere. . . . Let Him determine what and how much He wants to accomplish through us. . . . Then we can stand before the judgment seat of God honorably and cheerfully.⁹

Fearless Preaching

Woe to such preachers as let themselves be scared off or muzzled for the sake of favor, or popularity, or personal gain. Such will hear it said of them: "This was our preacher, and he never said anything about it." And should such a preacher say: "Lord, they refused to listen," Christ will rejoin:

"Do you not know that I commanded you to salt, that I warned you earnestly to do so? Should you not have feared My Word more than them?" This should really put the fear of the Lord into us.¹⁰

Luther warned ministers not to preach or rule in such a way as to let themselves become tired and impatient and "be chased into a corner." Such men will not be of much help to other people.

You should be the kind of man who is firm in the face of firmness, who will not let himself be frightened off or dumbfounded or overcome by

the world's ingratitude or malice, who will always hold on and push with all the might he can summon. In short, the ministry requires a hunger and thirst for righteousness that can never be curbed or stopped or sated, one that looks for nothing and cares for nothing except the accomplishment and maintenance of the right, despising everything that hinders this end. If you cannot make the world completely pious, then do what you can. It is enough that you have done your duty and have helped a few, even if there be only one or two. If others will not follow, then in God's name let them go.¹¹

He certainly had no illusions about the problems of the ministry. The kingdom of evil was strong. It had captured man's citadel, his mind and his soul. Luther had none of the fatuous optimism of universal goodness that is prevalent in our day. So he could tolerate a preacher who had helped "a few, even if there be only one or two."

Softness or Austerity

However, even such a minister must in Luther's words be a "prudent and faithful servant" (cf. Matt. 24:45). The lack of prudence could produce a preacher "unworthy of respect" and given to undue familiarity; an unfaithful steward of the gospel could produce a tyrant. The one trait would end in softness, the other in austerity, and Luther found these two faults to be the most serious "faults of clergyman."

For softness is rooted in concupiscence, and austerity in irascibility. These are the source of all evil, as we well know. Therefore, it is very perilous to assume an office unless these two beasts have been slain, for they will do the more harm the more power to do harm is available.¹²

That the office of the ministry should in any way be of special advantage to any one who held it was unthinkable with Luther. How could it be when Jesus Christ had left His divinity to live among men in poverty and to die for man as a felon?

For Christ did not establish and institute the ministry of proclamation to provide us with money, property, popularity, honor, or friendship, nor to let us seek our own advantage through it; but to have us publish the truth freely and openly, rebuke evil, and announce what pertains to the advantage, health, and salvation of souls.¹³

It was a glorious ministry that Luther advocated and practiced. He was mighty in the pulpit. When Wittenberg and the university in 1522 were threatened by religious and social chaos, he returned there from the Wartburg in haste and an-

nounced that he would preach to the people. His first sermon really settled the trouble, but he preached seven more for good measure. He was not always that effective, but none can deny his power and glory in the pulpit.

The office of the ministry and the Word of God are supposed to shine forth like the sun. We should not go around sneaking and plotting in the dark, as when we play blind man's bluff, but deal openly in broad daylight, to make it perfectly plain that both preacher and hearer are sure about the propriety of the teaching and the legitimacy of the office, so that concealment is unnecessary. Act the same way if you are in the ministry and have the commission to preach. Take your place openly, and fear no one; then you can boast with Christ (John 18:20): I have spoken openly and freely before the world, and I have said nothing in the corner.¹⁴

You Preach, Let God Manage

As Luther's final advice to the ministry, we would choose a passage from a sermon on Matthew 21:1-9, given on the first Sunday in Advent, 1522. Commenting on verse 2, he makes Christ say to His disciples:

Go therefore, that is, just go and preach. Do not worry about who will hear you; let Me worry about that. The world will be against you, but let not that trouble you, for you will find those who will hear you and will follow you. You do not yet know them, but I know them already. You preach and let Me manage.¹⁵

¹¹ *Luther's Works*, xxxvi, 304.

¹² W. Pauck, *Luther: Lectures on Romans*, 8, 9.

¹³ *Ibid.*, 11.

¹⁴ *Ibid.*, 7.

¹⁵ *Ibid.*, 299, n. 24.

¹⁶ *L. W.*, xxi, 3-294.

¹⁷ *Ibid.*, 7.

¹⁸ *Ibid.*, 9.

¹⁹ *Ibid.*, 68.

²⁰ *Ibid.*, 58.

²¹ *Ibid.*, 27, 28.

²² Pauck, *Romans*, p. 6.

²³ *L. W.*, xxi, 9.

²⁴ *Ibid.*, 8.

²⁵ *W.A.*, 10-1-2, 51.

"All right! You've talked me into it. Please enroll me in the Tape-of-the-Month Club."

DON A. GRAY

What About You?



PROGRESS

RON RUNYAN

“Sound Without Sense” or Sound With Sense

THE histrionic revivalist, George Whitefield, was accused by his enemies of uttering “sound without sense.” His ability as an orator jammed the churches with motley throngs. Some of his outdoor crowds were so large that he would turn to the four points of the compass and repeat his key sentences four times to make sure all could hear.

The English actor David Garrick said, “I would give a hundred guineas if I could say ‘Oh!’ like Mr. Whitefield.” In fact his pronunciation of the word “Mesopotamia” sounded like an altar call!

Benjamin Franklin made some calculations in Philadelphia which indicated that Whitefield could be heard by a crowd of thirty thousand people — with no microphone, of course!

Power of Sound

Maybe Whitefield did make some “sound without sense,” but the point is, it was far more appealing than being silent without sense. Today’s modern gadgetry has stripped many of us of our vocal power. Well-modulated voices can sound so good over public-address systems, but what happens when the electricity goes off! Christ must have had a tremendous voice in preaching to thousands of people on an open hillside. He spoke with both the power of authority and the power of sound! Blessed is the theology student who learned public speaking from a person with a dynamic voice. I almost finished college

without having had this blessing. My first public-speaking teacher was about as round as he was tall. Some of us used to say that he would make better speed rolling than walking! He was a wonderful fellow and we all loved him, but we often wished his voice was as round as his physique. His shrill, gravelly voice was so uninspiring. If we didn’t learn much else from him, his lack of voice quality taught us that a good voice is a precious commodity.

Spellbinding Thunder

One year we had the good fortune to have a teacher whose powerful preaching and fabulous voice matched beautifully. This rare combination won the envy of us all and rightly so. He could control his voice like a concert pianist controls the piano. His range from a soft whisper of pathos to a shattering thunderous roll was spellbinding.

He tried to teach us how to use our abdominal muscles in breathing and speaking. After a session of gasping, he would quote from *Counsels to Parents and Teachers*, page 216, “This will make the tones more full and clear.” Over and over we were required to read and ponder the following statement, “We may have knowledge, but unless the habit is acquired of using the *voice correctly*, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little value to us unless we cultivate the talent

of speech; but it is a wonderful power when combined with the ability to speak wise, helpful words, and to *speak them in a way that will command attention.*"—*Ibid.*, p. 217. (Italics supplied.)

He referred to Stephen's defense which was done "in a clear, thrilling voice, which rang through the council hall. In words that held the assembly spellbound, he proceeded to rehearse the history of the chosen people of God."—*The Acts of the Apostles*, p. 99. Then he reminded us that "all may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power."—*Education*, p. 240. If any man practiced and exemplified what he preached, he surely did.

The Burning Chariots

There were some dramatic moments in our class at times. On several occasions we went to the chapel and practiced reading the Bible. Every time I think of this experience, Psalm 46 comes to mind. We did our best to follow his instruction as to how we should read it, but we sounded so squeaky compared to him! One student with a high-pitched, thin utterance was reading along one day and when he arrived at verse 9 and the words, ". . . he burneth the chariot in the fire," our instructor leaped to his feet and cried out, "NO! NO! NO! DON'T READ IT THAT WAY!" After marching to the pulpit, he took the Word in his hands and began to read. As he came to verse 9, his reading speed increased and so did his intensity. With a crescendo of power he roared out the words, ". . . HE BURNETH THE CHARIOT IN THE FIRE."

Some of us thought a windowpane had shattered it was such a mighty, climactic blast. After a lengthy pause, he read verse 10 which begins, "Be still, and know that I am God." His voice uttered these words in a whisper as delicate as a single spiderweb strand. What a contrast! Silence reigned over our group of aspiring preachers when he finished. Chills played the national anthem on our backbones. We stood to our feet to honor not only our teacher who made sense with his sounds, but the One who ". . . BURNETH THE CHARIOT IN THE FIRE."

Ah, fellow preachers, lift up your voice and let the people hear you make sense with your sounds!

FEBRUARY, 1970

FEEDBACK

Attention Bible Instructors!

DEAR EDITORS:

You are to be commended for your fine job in devoting a recent issue of *THE MINISTRY* to the shepherdess! The articles were very worth while and practical. Who is closer to the minister or has more influence on his life than the shepherdess? Surely it seems appropriate and timely that a whole issue be devoted to her. I'm sure I speak for many of us when I say Thank you!

Having said that, I would like to add one more thing. There is a class of shepherdesses (if I may borrow the term) whose work is different in many respects, but surely just as important, yet often forgotten and unrecognized. I speak of that small group of fast-disappearing "women ministers," known as Bible instructors.

What a happy surprise it would be someday to see an issue of *THE MINISTRY* dedicated to this faithful group of workers. What an inspiration it would be to them as well as to those contemplating entering this work.

If the editors will pardon me, I would like to say to all Bible instructors that if we flooded the office with some good articles, we might just be surprised at what would happen!

ROSALIE HAFFNER LEE

Pastor's Wife and Bible Instructor

Stirred by *MINISTRY*

DEAR EDITORS:

I've just passed my teen-age years. But for some time I've enjoyed reading *THE MINISTRY*. This stems from the example and encouragement of my only parent—my mother.

The August, 1969, issue was tops—I vaguely thought of prodding someone to suggest that those shepherdess articles be printed in some form so as to make them available to young Adventist girls.

Paul Gregoroff really hit the nail, in one blow, to its proper place. I've long been studying Adventist youth—as one of them—but I got stuck in that vicious circle of blaming parents. Those unhappily married parents who don't properly train their children who then grow up to be rebellious and unruly teen-agers with children out of wedlock or partners of an unhappy marriage who don't properly train *their* children, et cetera.

As I read Gregoroff's article I recognized why I never really found myself one of that "troublesome group in our church." I belonged! In the family—there were just two of us—what I said mattered and I was listened to. My faulty thinking was corrected. But not as a commander to a pri-

vate. My dear mother applied this to my attitude in church also. Of course, the children's story was interesting to mother too. But I didn't need to play with my doll, read my *Guide*, et cetera, in church. I was old enough to understand and so I did. Trust inspires faithfulness! I know this plan works! Accept us and we'll accept you, and what's more, what you profess.

Many times before I've felt a bit stirred about an article and contemplated writing to the editors of that magazine, but never did. This time I literally sprang from my seat to the writing table to write this although a few minutes before I was too tired to move—for although it is Sabbath I've just completed a loaded nine-hour day at one of our hospitals.

VIVECA BLACK

Meat Eating

DEAR EDITOR:

I was glad to read in *THE MINISTRY* of September, 1969, an article by Don T. Hawley, "Is Meat Eating a Sin?"

I studied the same question with several older brethren when I was in Washington, D.C., in 1928, and, we arrived at the same conclusions as Elder Hawley has now. Congratulations to him for his brave, wise, and excellent approach to the subject, and I suggest that there is plenty of material under the same heading for a series of articles, provided there is space available in *THE MINISTRY*.

MIGUEL A. TOMEL
Lajas, Puerto Rico

Music and Adventism

DEAR EDITOR:

I am concerned with the implications and the lack of accuracy of many of the statements in the article "Music and Adventism," which appeared in the September, 1969, issue of *THE MINISTRY*.

Possibly the writer is concerned over the questioning by some of certain types of folk music that have become popular with our young people, and with the older generation too. There is a tendency today to ridicule tradition as something to be avoided. In the *Saturday Review* of September 6, 1969, Mr. Tobin suggests that old traditions must not be too quickly rejected because, as Will Durant said, all our ancestors were not fools. Solomon remarked that there is nothing new under the sun. There are new arrangements and new approaches, but history does have some values and some lessons for us.

The writer does not make sufficient distinction between music with words, music without words, the performer, the listener, and the composer. Nor does he sufficiently enlighten us on the meaning of "honest music," "sincere music," and "pretentious music." Must all music be spirited? Where is the place for contemplative music? Is the purpose of all music the communication or speaking to the heart of the listener?

The standards listed by the writer are mostly subjective in nature. Valid objective standards are practically impossible to state and to apply. The church now includes so many different cultures and levels of education and thought that this makes it impossible to set up one set of criteria for all, except standards that can be stated in the most general terms.

Mrs. White left the matter of specifics in the choice of music in very general terms and these I am sure all Seventh-day Adventist musicians agree with. Music itself does have moral and religious overtones because it is a part of life. One cannot escape moral and religious values in life. But what might be termed "honest" or "sincere" in one case might be labeled "artificial" or "meretricious" in another case.

The writer uses a number of phrases he does not define, and which are loaded with adverse suggestions. What is the "spirit of institutionalization?" What is meant by "honesty . . . in style?" Does the quotation from Mrs. White, "Music should have beauty, pathos, and power," summarize the "esthetic qualities of music"? The final statement from Mrs. White, found on page 367 of *Counsels to Parents and Teachers* is taken out of context, and the meaning is twisted to apply to music. This is an unfortunate use of the writings of Mrs. White.

There are problems in music facing the church, and many of these problems have been repeatedly discussed by gatherings of our college musicians and no doubt by others. The church needs to be aware of change where it is needed. A revision of the *Church Hymnal* should be considered. New approaches to music in all its uses should be studied and discussed.

There is no one style, or culture, or type of music that has universal appeal. This article points up the need for more discussion on the part of our ministry on this important phase of our work.

H. B. HANNUM

Attention Retired Ministers

DEAR EDITOR:

I just want to tell you how very much I appreciated the article "As Thy Days . . ." by Elder R. A. Anderson which I read in the November, 1969, issue of *THE MINISTRY*. How we wish other retired (but not tired, as my husband so often says) workers could catch the vision of the satisfactions found in "homesteading" during the golden years.

It was eight years ago that we moved to this city and with the help of the brethren we have been able to organize a church here, we have accumulated almost enough funds to buy land for a church, we have nonmembers attending services and studying the truth. We solicit the prayers of you brethren and hope that if time lasts you too will find the joys in opening up work in a dark county.

MRS. B. L. THOMPSON

THE MINISTRY



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.

GUEST REGISTRATION

Pictured here is the guest-registration card, 3 by 5 inches, presently used in the Sligo church in Washington, D.C.

Guest Registration

A cordial invitation is extended to all to unite with Sligo Church. Please fill out this registration card and place it in the offering plate or give to a pastor.

Name

Street

City State Zip

Phone

- Place ☐ Attending for the first time
☐ Have attended before
X ☐ New resident in the community
in ☐ Visiting in the community
Proper ☐ Desire to know about SDA teachings
Square ☐ Interested in uniting with this church
- ☐ By Letter
☐ By Baptism
☐ By Profession of Faith

Denomination

Home Church

Pastor or Clerk

Front

FEBRUARY, 1970

Pastoral Information

Name

Street

City State Zip

- ☐ Sick at Home
☐ Sick in following Hospital

Place

- X ☐ Shut-In
in ☐ Needs Spiritual Help
Proper ☐ Needs Material Help
Square ☐ Interested in SDA Teachings
☐ Desires Bible Studies
☐ Desires Baptism
☐ Going to Military Service
☐ Date

Place a check ☒ in the squares which are best suited for this pastoral call.

	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sab.
Morning							
Afternoon							
Evening							

Submitted by

Phone

Back

A guide to Adventist soul-winning literature in meeting our non-Adventist friends.

CATHOLIC FRIENDS

	Price
Apocrypha, The	\$2.95
Judy Steps Out	1.00
Mary Kennedy's Victory	.30
Truth for Catholic Friends	1.00
(Sample package)	
Was Peter the First Pope?	.20
Wine of Roman Babylon, The	2.95

EVOLUTIONIST FRIENDS

Creation, Accident or Design?	7.95
Evolution, Creation, and Science	3.75
Evolution or Special Creation?	.50
Genesis and Science, paper	.50
In the Beginning	.10
Light From the Dust Heaps	1.25
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61

Planet in Rebellion, paper	.30
This Is the End	.30
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Can Persecution Arise in America?	1.00
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Coming of the Comforter, The	3.75
Speaking in Tongues	.30
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Destination Life	.30
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Bible Speaks, The	.95
Day to Remember	.30
From Sabbath to Sunday	1.00
God's Holy Day	.40
Hard Nuts Cracked	.10
Marked Bible, The	.30
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Rome's Challenge	.20
Sabbath Today, The	.40
Which Day Did God Bless?	.25
Your Bible and You, paper	1.00
ON LAW AND GRACE (For Baptist, Church of Christ, Lutheran, and other Protestant Friends)	
Doctrinal Discussions	2.75
Does God's Grace Annul His Law? (per 100)	2.25
Last Warning Message, The	.25
Law and the Sabbath, The	2.95
Let Me Assure You	1.95
Redeeming Grace	1.95
Saved by Grace	.25
Symbols of Salvation	.40
Three Hours to Live	.30
Order from your local Book and Bible House.	

IDEAL VACATION SPOT

One of the finest vacation spots for those who desire Adventist surroundings and fellowship is Camp Berkshire, situated at Wingdale, New York, and operated by the Greater New York Conference. I can highly recommend it. In the setting of rolling hills, birch-tree-filled woods, and a lovely

lake, Camp Berkshire offers rest and relaxation to the weary soul. More and more persons are finding their way to this spot for partial or full vacations. All types of accommodations, plus meals, are available if so desired. Prices are unbelievably reasonable.

Camp Berkshire has hosted numerous departmental conventions from various parts of the country. Our report concerning a "Taste of Pentecost" some months ago involved this beautiful spot. It is felt that the location did much to bring a spirit of unity and love among the brethren who attended this special spiritual feast.

For further details please contact E. L. Taylor, who is director of the youth activities department of the Greater New York Conference.

FIVE-DAY PLAN CATALOG

The new *Five-Day Plan Catalog* has been produced by the General Conference Temperance Department. It features aids, materials, and guidelines for effective and successful programming.

This catalog has been inserted in this issue of *The Ministry*.

Those who desire further information re the Five-Day Plan should contact their local temperance secretary or president.

An Open Letter to TV

Dear TV:

I am writing this letter to you because you have become my pastor. Instead of attending evangelistic services on Sunday nights or the midweek prayer meetings I have stayed at home and listened to you. It took so little effort to relax and watch your wonderful programs.

Now understand, I'm not lazy. But I don't get convicted listening to you as I would if I were in church.

TV, I'm in the hospital now, and I need your help. I can't go to my pastor at the church, for in substance I have slapped him in the teeth every night when he preached. I said in effect, "What you have to say doesn't interest me one bit." Why should I call him now?

And I feel ashamed to go to God because I have made Him second fiddle to you so many times. He knows that if I get well, I will do as I have always done and keep on listening to you. I couldn't give up my favorite programs just to worship Him.

Please, TV, will you help me get well? Also, the bills are piling up. Will you help me meet my obligations? And what if I should die?

If I do get well, you can count on me to be in my place as usual supporting your programs. I will be faithful to you. So please, TV, don't let me down.

A devoted supporter,

Many a Church Member

(Adapted from Faith, Prayer and Tract League)

"TELEMISSION"



An inexpensive communications system known as telemission has enabled the congregation of the First Baptist Church in Mauston, Wisconsin, to listen to "on-the-scene reports from its missionaries thousands of miles away at a cost of less than \$200 a visit," according to General Telephone and Electronics Corporation.

The system made it possible for Rev. John D. Stahl and his congregation to hold amplified telephone conversations over conventional long-distance circuits with the Church's missionaries in Tokyo, Nicaragua, Hong Kong, Alaska, and California.

The telemission facilities at Mauston were designed and installed by General Telephone Company of Wisconsin, a subsidiary of GT&E. They consisted of a standard telephone connected to an amplifier and a pair of loud-speakers, enabling the congregation in the church to hear both ends of the long-distance conversation. Reverend Stahl acted as spokesman at the telephone, so that the congregation could direct questions to the missionaries through him.

The telemission concept was developed by the field activities department of the American Baptist Convention for its member churches. The convention, through its national foreign missions board, absorbs the long-distance toll charges for calls placed by churches in its jurisdiction.

The 35-minute "visit" with Rev. Hugh W. Smith in Hong Kong cost about \$140, and it enabled the congregation to receive a "live" report on conditions there.

The popularity of telemission calls is evidenced by the fact that some 380 have been made by approximately 330 churches across the United States since the program was begun in January, 1968.



THE MEDICAL MINISTRY

THE Seventh-day Adventist Church in America has among its membership a relatively high ratio of physicians—about one in a hundred—seven times greater than in the country in general.

Physicians are a select group and constitute a highly educated segment of our church membership. What is the church doing to capitalize on their influence? What opportunity is being provided them to contribute to church objectives at their level of training and competence? What voice is given them in planning the church program? Are they being accorded their rightful place in contributing to the success of the church?

Even a cursory inspection of the wealth of instruction on medical missionary work in the writings of Ellen G. White impresses one that God's intention is that the Adventist physician is to play a meaningful role. There is no suggestion that they were to be trained merely for private practice or secular employment, but to be medical evangelists, or medical ministers. There was to be no separation between them and the gospel minister.

If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word.—*Counsels on Health*, p. 504.

"The Christian physician has a high calling. With his fuller knowledge of the human system and its laws, he is in a position to preach the gospel of salvation with much efficiency and power."—Quoted in *Review and Herald*, Oct. 29, 1914, p. 5.

To a physician who contemplated entering private practice Ellen White wrote:

"You are not your own. You have been bought with a price. Your time, your talents, every jot of your influence, is the Lord's. You are His servant. Your part is to do His bidding, and learn daily of Him. You are not to set up in business for yourself. This is not the Lord's plan."—*Medical Ministry*, pp. 44, 45.

The Adventist Physician— *A Minister*

DUNBAR W. SMITH, M.D.

Medical Secretary, Trans-Africa Division

The medical missionary as a gospel minister is to be ordained and sustained from the tithe.

The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice. No selfish motive should be allowed to draw the worker from his post of duty.—*Evangelism*, p. 546.

Some, who do not see the advantage of educating the youth to be physicians both of the mind and of the body, say that the tithe should not be used to support medical missionaries, who devote their time to treating the sick. In response to such statements as these, I am instructed to say that the mind must not become so narrowed down that it cannot take in the truth of the situation. A minister of the gospel, who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.—*Medical Ministry*, p. 245.

This statement is significant as the tithe is to be used only in support of the gospel ministry.

Set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel.—*Counsels on Stewardship*, p. 81.

What Is the Biblical Basis for an Adventist Physician Being a Minister?

The Scriptures indicate that the gospel ministry is broader than the traditional

concept. It includes ministry to the physical as well as to the spiritual nature of man.

Christ stands before us as the pattern Man, the great Medical Missionary—an example for all who should come after. . . . We are to do the same work that the great Medical Missionary undertook in our behalf.—*Medical Ministry*, p. 20.

In reading the word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us?—*Ibid.*, p. 246.

The commission here referred to is recorded in Mark 3:14, 15: "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

Too many consider the words of verse 14, which ends with a comma, as the complete commission and ignore the fifteenth verse which is an essential part. Preaching is very important but it is not all there is to ministerial responsibility. A minister who preaches only is not complete. Every preaching minister, to adequately fill his role, should have some medical training.

The minister will often be called upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for this line of work; for in doing it, they are following the example of Christ. They should be well prepared by education and practice to combat disease of the body as they are to heal the sin-sick soul by pointing to the Great Physician. They are fulfilling the commission Christ gave to the twelve and afterwards to the seventy.—*Ibid.*, p. 253.

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening.—*General Conference Bulletin*, April 12, 1901, p. 204.

This principle of a combined ministry is emphasized in Luke. The record of the first evangelistic campaign—the prototype—is in Luke 9:1, 2: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick."

That this twofold ministry was to continue after His ascension is indicated by Christ's last recorded words. "And he said unto them, . . . Lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven" (Mark 16:15-19).

The first Adventist medical school was named The American Medical Missionary College. Incorporated in Illinois in 1895, its purpose as stated in the first announcement was to give a thorough scientific medical education and train medical missionaries. As this college closed its doors in 1910, a successor, The College of Medical Evangelists, was opened in California. This name, chosen in consultation with Ellen G. White, signified that a graduate was to be a special kind of physician. He was to be a qualified, State-recognized Doctor of Medicine and also an evangelist—a gospel minister.

The original plan for training physicians at Loma Linda was thus stated:

First,—To plan for a five-year medical course, since it is manifestly impossible without overcrowding the curriculum to give in four years all that is essential and necessary in the usual medical and scientific lines together with Bible, pastoral training, instruction in hydrotherapy and other physiologic means, dietetics, etc., and allow time for practical experience in medical and evangelistic work.—*The Medical Evangelist*, Fourth Quarter, 1909, p. 34.

Ellen G. White's words were quoted in the same issue:

"Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists."—*Ibid.*, p. 2.

Not only was the Adventist physician—medical evangelist—to heal bodies but he was also to minister in preaching. A physician-preacher may, in certain circumstances, be more successful in public evangelism than others.

Too often so many things engage the minds of physicians that they are kept from the work that God would have them do as evangelists. Let the medical workers present the important truths of the third angel's message from the physician's viewpoint. Physicians of consecration and talent can secure a hearing in large cities at times when other men would fail. As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time. . . . The ordained ministers alone are not equal to the task.—*Medical Ministry*, p. 248.

Present the importance of present truth from the physician's standpoint. The Lord has declared that the educated physician will find entrance in our cities where other men cannot. Teach the mes-

(Continued on page 68)



A Shepherdess Feature Conducted by Dollis M. Pierson

If You Wish to Be Really Beautiful,
Then Remember—

Thoughts Paint Pictures

GERTRUDE LOEWEN

Minister's Wife, Washington, D.C.

MARGARET OGILVY wondered how her mother had acquired the soft glow of her face, the gentleness that played across her features during hours of stress as well as those of joy. She determined to learn her secret.

Studying her mother's countenance, which looked so awful in its calmness when one of her offspring misbehaved, or that rippled with mirth over someone's prank, she observed that, regardless of the circumstance, her mother's contented spirit never wavered. No trial hardened her features into an ironlike mask, nor did the sunshine of success erase the compassion from around her mouth. She bore her sorrows valiantly and made a rainbow of her tears.

One day Margaret discovered why other mothers, after a tragic loss perhaps of a child, came to her to seek her ministry and solace for their wounded hearts. "I looked into mother's eyes and suddenly knew why God had sent her into the world—into this often-too-discordant world—to open the minds of all who looked, to beautiful thoughts!"

We Are Painting Pictures Daily

Every woman unconsciously paints the pictures of her thoughts upon her face. What she thinks in the privacy of her inner being comes to the surface, either in coarse design or delicate tracery, according to the thought material she employs.

Freshman academy student Lueva began playing McDowell's "To a Wild Rose" in a rather bombastic manner. "Imagine that you're a flower girl dropping petals in a wedding procession," her organ instructor suggested.

The expression on the girl's face changed from excited animation to quiet winsomeness, and the music from her fingers fairly danced the petals before an imaginary bride.

"That's it!" her teacher exclaimed. "What were you thinking about when you came to your lesson?"

"Baseball," said Lueva.

"Your playing sounded like it!" smiled the teacher.

Not only had she failed to interpret the composer's meaning in her music, but her face had also reflected the concept she'd entertained in her mind. By focusing her thoughts on a beautiful wedding, she painted an entirely different picture on her face.

Interior Decoration of the Mind

A woman's inner world of enriched thinking illumines her countenance with a magnetism that can attract a host of friends and worthwhile experiences. Genuine soul beautification spreads a glow over the face with which no applied cosmetic can compete.

Interior decoration of the mind may first require a thorough washing of already established thoughts. By winnowing and sifting, she may discard worthless material and refine that which remains into noble and lofty concepts worthy of a queen's contemplation. Then, when she grasps the small details of living, as well as its grand abstractions, and applies her greatest powers of concentration to the simplest practical necessity, she stretches her mental capacity to its widest and highest dimensions. Stretching the mind enables her to create new and superior thought patterns.

Regardless of environment or circumstances, each woman possesses an inner sanctum of individuality in which no uninvited idea may indefinitely lodge. As absolute sovereign of the castle of her mind, she can grant entrance to only those guests who aid in developing her full potentiality for service in her home and in

her church. She can also refuse to admit any transient visitor that might quarrel with her carefully screened permanent guests. Closing the door to gloomy, frivolous, or spiteful thoughts, she can place a welcome mat before the citadel of her mind to receive only those cheerful, stimulating, and lovable thoughts that inspire her toward beautiful living.

To obtain that mental scenery which reminds of an Italian garden of colorful flowers, a woman must drink in fresh appreciations of art, music, literature, and other related forms of beauty. She should ponder every virtue and lay in supplies of truth, useful knowledge, and wholesome memories for future contemplation. Upon the art gallery of her mind, she may place the portrait of her Saviour as the centerpiece around which all of her other thought-masterpieces revolve.

The Finest Gift

The finest gift a person can bestow upon another is that of beautiful thoughts—thoughts that inspire and encourage, which see in every situation an opportunity to advance and to grow. Not only do helpful and kindly thoughts dispel fear and heal hurt, but they also view every failure as a challenging prelude to ultimate success. By cultivating constructive and radiant attitudes, a woman reflects a poise and charm that profoundly affects those who cross her path, but the net result of her influence depends upon the degree of selflessness of effort she achieves in her witnessing for her Master.

The privilege to erect for herself a temple of inexhaustible rich thoughts should challenge every woman to exercise constant vigilance and never to cease gathering her treasures. Garnering beautiful thoughts to give to others only increases her own store, for blessings multiply when shared. The psalmist unreservedly placed all of his thought-treasures upon the altar of sacrifice for his Master's use. "Let . . . the meditation of my heart, be acceptable in thy sight" (Ps. 19:14), he petitioned his heavenly Father; then poured out songs of beauty to bless men and women of all ages.

The life of the mind requires constant nourishing and nurturing to grow toward that perfect standard which the Creator originally planned for His children. To reach this height of excellence "the thinking powers should be consecrated to Christ" (*Testimonies*, vol. 4, p. 71), that He may direct each woman's thoughts into those areas which will enable her to paint more and more of His likeness upon her face.

—♦♦♦—
"Adapted to Each Other.—In many families there is not that Christian politeness, that true courtesy, deference, and respect for one another that would prepare its members to marry and make happy families of their own. In the place of patience, kindness, tender courtesy, and Christian sympathy and love, there are sharp words, clashing ideas, and a criticizing, dictatorial spirit."—*The Adventist Home*, p. 83.

WOMEN IN SACRED HISTORY

THE WOMAN OF A FIERY SPIRIT

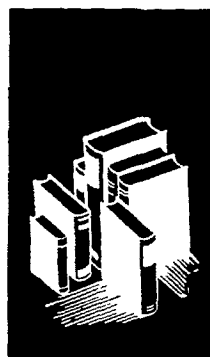
Her office was under a palm tree in the great out of doors. She was a judge of God's chosen people during a time of Israelite oppression. "And the children of Israel came up to her for judgment" (Judges 4:5).

Deborah is described as "the wife of Lapidoth." Lapidoth means "torches" or "flashes." Some commentators have felt this phrase might be translated "woman of fiery spirit" considering the important role Deborah played in the deliverance of Israel from the yoke of the Canaanites.

In her song of victory Deborah describes the manner in which the Lord used her to stir the Israelites to attempt great things for God. "Awake, awake, Deborah: awake, awake, utter a song" (Judges 5:12). This was to be no song of praise, but a battle hymn—a challenge to God's people to rise and do exploits for Him in an hour of crisis.

Deborah responded. She was by Barak's side as the man of war summoned his fighting men to Mount Tabor in preparation for the battle of deliverance. This mother of Israel was no isolationist. She was in the midst of the happening. She took an active part in the Lord's work. She did not presumptuously rush forward, but was led of God's Spirit to undertake her work for heaven. God called her and God blessed her.

The church today needs more Deborahs—women who by precept and example will stir God's people to do exploits for Him in this last crisis hour. Perhaps you can be a Deborah for Him in your church!



BOOKS

***Dark Side of Glory*, Berta Swan, Zondervan Publishing House, 1969, \$2.95.**

Rodgers Madden, the principal character of this book, feels a deep call to the ministry. He has trained himself first for law to please his father, who is a prominent lawyer in their city. He has also taken ministerial training, which is his first love. This story portrays the struggle he has in combating the opposition his family has to his becoming a minister. His resentment toward his family's attitude almost kills his spirit and causes him to leave the ministry for a while.

Dark Side of Glory makes for easy and interesting reading. Good Christian principles are portrayed in the lives of several of the characters as well as deep love for God and His ministry.

M. L. IVERSEN

***Groups Alive—Church Alive*, Clyde Reid, Harper & Row, New York, 1969, 126 pages.**

Pastors who counsel, but tremble at the idea of counseling with groups will find this book more than welcome.

Clyde Reid is on the staff of the Institute for Advanced Pastoral Studies, in Bloomfield, Michigan. He is the author of two other books, *The God-Evaders* and *The Empty Pulpit*. This third book illustrates, as did the first two, Dr. Reid's deep concern for more effective and relevant pastoral work in our churches.

Reid's stress is on the thesis that small groups offer the climate for spiritual growth that worship services and prayer meetings cannot offer. "People everywhere," he says, "are hungry for depth relationships. They need these to give them a point of security and belonging in a world of rapid change and mass society. Small groups also can supply the deep needs of human beings for love and acceptance that are so impossible to find in a crowd of a hundred or a thousand."—Page 16.

The book is written for the pastor who sees the need, but lacks the knowledge and confidence to meet the need through the use of small groups. It is written in a practical way and uses concrete examples and situations. Many readers will find the final chapter, "Nonverbal and Experimental Group Methods," extremely fascinating. Far from

limiting himself to "sensitivity groups" which are beyond the reach and training of most pastors, Reid has here dealt with groups of all types, with varying degrees of depth. The book is written for the pastor with a sense of adventure.

BRUCE C. MOYER

***Music and Worship*, Harold B. Hannum, Southern Publishing Association. Fully indexed. 128 pages, \$3.95.**

Here is a book with the most disarming preface you have ever read. Rather than purporting to be a handbook to church music or a dogmatic pronouncement on "right" or "wrong" music for use in the sanctuary, it is a free-ringing philosophy of sacred music that will inform the mind, cultivate esthetic appreciation, elevate the taste, and stimulate the thinking. It shows artistic beauty as approved of God, a complement to piety, and a deepening of spiritual joy.

The author, with a background of long years of music instruction in college and university classrooms, as organist in metropolitan churches, and as popular lecturer on music appreciation, discusses his themes in the vocabulary of the layman, making the volume one of broadest utility. These themes are presented under such topics as "Music for All Tastes," "Aesthetics and Religion," "Music and Evangelism," "Sacred and Secular," "The Singing Church," "The Humble Hymn," "Mediocrity in Sacred Music," and nearly a dozen others.

The book, aside from its interesting reading, would make an excellent handbook for a study group. Every pastor, evangelist, choir director, and minister of music will find its pages challenging.

The stimulating concluding chapter, making a prognosis for the future, includes ten beautiful hymns with music from the hymnals of other faiths. This book will be a prized edition to your personal music reference library.

H. M. TIPPETT

The Adventist Physician— A Minister

(Continued from page 65)

sage of health reform. This will have an influence with the people.—*Ibid.*, p. 242.

When you make the people intelligent on the question of health reform, you have prepared the way for them to give attention to the present truth for these last days.—*Counsels to Writers and Editors*, p. 125.

The presenting of Bible principles by an intelligent physician will have great weight with many people. There is efficiency and power with one who can combine in his influence the work of a physician and of a gospel minister. His work commends itself to the good judgment of the people.—*Counsels on Health*, p. 546.

Can the church continue to relegate this select and capable group to the sidelines? Is the Adventist physician to continue with the status of a layman, valued largely for his tithe-paying potential? Is his money worth more than his ministry? Is his expertise to be lost to the achieving of church objectives and instead to be used largely in building a fortune, or in serving the world? Is it not time to accord him the recognition and responsibility that is his God-given right?

Some suggestions with which to start:

1. Appoint physicians full time, as health department secretaries in the union and local conferences.
2. Create a local church position of min-

ister of health, or similar title, and appoint a physician as a co-partner with the pastor.

3. Form full-time ministerial-medical evangelistic teams.
4. Form full-time physicians' evangelistic teams to work selected cities.
5. Establish a Department of Medical Evangelism at Andrews University and in other Seventh-day Adventist colleges with full-time physician teachers to provide essential medical-missionary training to theology students.

Not only should the Adventist physician be a "gospel minister" but every minister should be a "medical missionary."



NEWS BRIEFS

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

Alliance Leader Raps Sunday Sales by Big Chain Department Stores

Announcement of Sunday operation by several department-store chains may lead to a complete take over of Sunday retail merchants and a serious curtailment of church and Sunday school work, according to an official of the Lord's Day Alliance. Dr. Samuel A. Jeanes, chairman of the Alliance's State and national-affairs committee, advocated more State and local laws against Sunday business, and utilization of the right of protest.

Southern Baptist Leader Attacks "Arch Liberals"

Dr. W. A. Criswell, president of the Southern Baptist Convention, characterized the "arch liberals" within the denomination as "termites who would destroy the church." The Dallas pastor who heads the 11-million-member denomination drew attention to the adversity that has surrounded his recent call for Southern Baptists to adhere to the church's historical confessions of faith, the latest of which was published in 1963. Dr. Criswell's remarks were made as he opened the 148th Georgia

Baptist Convention in Atlanta. He listed the following as the aims of arch liberals in the denomination: To eliminate baptism by immersion; to establish a "presbyterian form of government"; to downgrade the authority of the Scriptures. Dr. Criswell added, "When you're that way, you ought to join another church. You're not a Baptist any longer."

Earliest Known Menorah Found in Excavation at Jerusalem

The earliest known depiction of the seven-branched Menorah of the second Temple has been found in recent excavations in Jerusalem. Dating from before the birth of Christ, the Menorah (candelabra) was incised on a plaster wall just opposite the Temple. Excavators considered it likely that the representation would be an authentic likeness, since the person who made it could have seen it frequently in the Temple. The announcement was made by Prof. Nahman Avigad of Hebrew University, director of the expedition that recently completed its first three-month season.

The excavations also revealed remnants of royal buildings from the Hasmonaean and Herodian eras. They were found among ruins of the old Jewish quarter destroyed under Jordanian occupation and now being prepared for reconstruction and development. The Herodian palace built during Christ's lifetime has the oldest fresco pictures ever discovered in Jerusalem, boldly colored and delicately designed with such features as pomegranates and geometrical patterns in unusual perspective. The southwestern hill of Jerusalem where the excavations took place was known during Herodian times as the Upper City. There has been a controversy among scholars over whether it was also settled during the first Temple era when the City of David was on the southeast hill just south of the Temple mount. The recent excavations have established that the area was already settled under the

GOSPEL TENTS

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later kings of Judah, about the time of Jeremiah. Agricultural installations such as an oil press from that period were found, as well as female fertility figurines. In all, the excavations found nine levels of settlement from the period of the kings of Judah to that of the Crusaders.

Famed Chair of Peter Not Apostle's, Vatican Says

The chair of Peter dates back to the ninth century and was probably a gift of the Roman Emperor, Charles the Bald or of his son to Pope John VIII, the Pontifical Committee for Historical Sciences announced in Vatican City. The Emperor died in Rome in A.D. 877, only two years after having been solemnly installed by the pope as Holy Roman Emperor. The theory advanced a century ago that the chair belongs to the early Christian years and may actually have been used by St. Peter has been therefore disproved, according to the committee.

Religious Journalism Students Cite Major Trends of 1969

James Forman demanded \$500 million in reparations from "white racist" churches and synagogues . . . a bishops' rebellion in Rome offered a challenge to papal authority . . . Protestant and Catholics battled in the streets of Northern Ireland . . . These stories won bold, black headlines and represented major trends in religious news for 1969, according to students in the religious-journalism program of the Syracuse University School of Journalism. These students have won applause in recent years for their annual evaluations of religion in the news. Major trends to be observed and evaluated, the students said, involved the growing black challenge to white churches, the authority crisis in Roman Catholicism, religions at war, the search for interreligious fellowship, and growing disaffection with the institutional church. If published news is a valid index, the greatest trend in religious news is the battle of organized religion for relevance, the students stressed.

To Know God

(Continued from page 21)

there could never be any *chesed* at all." —NORMAN H. SMITH, *The Distinctive Ideas of the Old Testament*, p. 94.

Let it not be forgotten that *chesed* involves that love and duty which we owe to God and His covenant, and is intimately involved in a knowledge of God.

The minister today must have a personal, experiential knowledge of God to give to God's people. A most fruitful labor to this end is to study the names used of God in the Word. "Ministers should become Bible students. . . The word of God should be thoroughly studied. All other reading is inferior to this. . . If we study the word of God with an interest, and pray to understand it, new beauties will be seen in every line." God promises to reveal new and precious truths (see *Testimonies*, vol. 2, pp. 337, 338). It is not enough to have our sermons consist to no small degree of quotations from books other than the Bible. We must know and present the Word of God.

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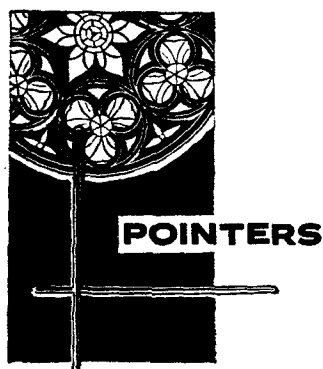
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WE'RE IN THE MAJORITY

A FIFTY-YEAR-OLD minister of the gospel recently took his own life in the quiet of the church parsonage. One of the preacher's parishioners, a patrolman, said he could give no reason why a man of the cloth could be so low spiritually. He further stated, "Ted was entirely devoted to his church and people." Perhaps this preacher felt he was in the minority.

Another minister, world renowned, became discouraged and after hours of restless thought cried out, "Lord, I am through; I resign my credentials." Then came back the healing words, "I do not ask you to resign; I will re-sign for you." You can't lose if you are on God's side, for you are in the majority!

No one ever met the dark side of life as our Saviour did. Christ knew the truth of Psalm 84:11, "The Lord God is a sun and shield: . . . no good thing will he withhold from them that walk uprightly." Note that word "sun." We speak of the sun's going down in the west. But the sun doesn't go down; it is the earth that moves. The earth becomes dark because part of it moves from the rays of the sun.

The dark hours of discouragement can be traced to our moving away from the Sun of Righteousness. When tempted to become discouraged, remember the words of Elisha, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha"

J. R. S

"TURNED OFF" "You turned me off," hissed an indignant youth to his pastor following the eleven-o'clock presentation. There followed a lengthy diatribe about ministers answering questions that youth aren't asking. The speaker was not a little chagrined, for he felt he had preached a good youth sermon.

This dichotomy threatens the whole line of communication between the generations. Let's face it, the new generation has evolved a new set of values. But let us face something else; namely, not all of them are good. I refuse to be bluffed out of "de-

bunking the bunk" that the youth extol by the "you turn me off" bit.

The simple fact is that some youth have never been "turned on." And further, it does our youth little good to witness the adulation of fawning adults competing for their favor by parroting their idioms and downgrading their elders. Yes, parents do a lot of things wrong. But so do youth, and so will they when they become parents! But to refer to parents as being "phony" is to sever the last cord of restraint possible to the home. Youth, youth worshipers, and Pharisees created the generation gap. It can only be bridged by understanding adults and teachable youth. There are youthful "phonies" too.

The self-righteous are the grossest egotists. Most of the young people I deal with want to "hear the Word of the Lord." They want to be told to clothe their bodies, groom their hair, and bathe themselves. They do not reject the Bible morality, work, and study.

Some youth flatter themselves that they are asking questions that have never been asked before. They're wrong. It's old hash in a new pot. Some barricade themselves behind the phrase "You don't understand us." As it relates to some "youth music" I plead guilty to the charge. But few youth themselves are inscrutable. Perhaps it is their own insecurity that leads them to seek refuge in mystery. "There is nothing new under the sun." Old solutions provide the safest answers. *Jesus still saves*—and in the same old way!

E. E. C.

IMPOVERISHED PREACHING

THE church should declare war on impoverished preaching. Of course no one is guilty of this in his own eyes. If a minister has one idol, it is his sermon. Proof? The frequency of repetition and the infrequency of outline renewal. How else can you account for the enthusiasm of the pastor's wife at the prospect of the pulpit appearance of a visiting elder? The problem is compounded by the fact that like the mentally ill, the guilty preacher is the last to perceive his poverty.

Apostasies, offshoots, and vociferous and persistent complaints are symptoms proclaiming stagnation.

To enliven a sermon, to prevent the pulpit from becoming a piece of antiquated lumber, to wipe the skeptic's snicker from his face, to remove lines of boredom from some worshiper's brow, to compel the attention of the daydreamer—this is our initial challenge. What will do it? The spirit and power of Elijah. Sound doctrine. Pointed preaching. Spirited delivery. Present truth. Relevant reasoning. Plain talk. Encouraging sermons. Christ uplifted. Love proclaimed.

E. E. C.