

JANUARY '71



THE MINISTRY

the voice of the
adventist ministry

THE MINISTRY

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THE VOICE OF THE ADVENTIST MINISTRY

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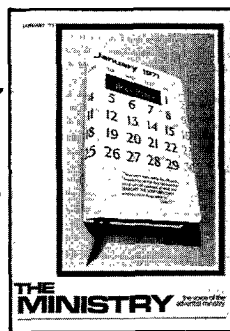
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JANUARY 1971

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The New Year and **THE BIBLE**

ANOTHER new year! How many more our mortal eyes shall see we do not know. One thing certain, we are still in the land of the enemy and awaiting final deliverance.

More than four years ago a stirring call was made for reformation and revival. Through the intervening years this appeal

has been restated, re-emphasized, and re-voted. As ministers we have been urged to enter upon this experience and then, by our own lives and through our ministry, to lead our congregations to the same fount of forgiveness and refilling.

We have seen some marvelous evidences of God's answer to our prayers as the work has gone forward in several areas with new power. We have experienced great revivals at Camp Berkshire and other ministerial gatherings and retreats; spiritual outpourings have come to churches, to academy and college campuses, and recently in rich measure to Andrews University. In these we rejoice, but we see in them but omens of a great tempest of power that must yet sweep through our ranks. We are quick to confess that the great outpouring of the Holy Spirit, destined to exceed even that of Pentecost, is still a future hope.

But how much longer must we wait? How much longer must *God* wait? Cannot this new year, 1971, be **THE YEAR OF THE BIG CHANGE**? The final movements are to be rapid ones. Changes are taking place today with unprecedented rapidity. Not only are the changes rapid ones, but the *rate of acceleration* increases with every

passing day. Some of these changes are for the better, some represent the sinister forces of evil at work. But the one great change that must come, is that change in our lives that will permit our being used more fully by God for the accomplishment of His purpose—to make ready a people prepared for the Lord.

Resolve to Study the Word

The new year is a time for resolutions. What resolutions might we adopt that will help with this preparation? Brethren, I suggest zeroing in on one basic consideration. This has to do with the strategic position the Bible must occupy if such a change is to come. There has never been, nor will there ever be, a genuine revival that is not accompanied by a renewed emphasis upon, and study of, the Word of God. This was true of the great reformations of Bible times; it has been true of the great revivals of Christian history in both the Old and the New World. Before the Seventh-day Adventist Church can ever enjoy the renewal of spiritual power it seeks there *must* be a hungering and thirsting for the Word. There is no substitute for this. Here is the source of power and change.

This pursuit is not to make a god of the Bible, but to recognize God in the Bible. We are told: "The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise."—*Education*, p. 126.

This is the power we so desperately need and it is to be found in the Word. "Accepted by the will, received into the soul, it

brings with it the life of the Infinite One. It transforms the nature, and re-creates the soul in the image of God."—*Ibid.*

Consider these words carefully. Read them again. Are they true? Do we really believe them? Of course we do. Still, as we visit among theological students in our colleges and at the Seminary, with interns, or with seasoned workers at our ministerial gatherings, the one great need usually expressed is that of finding the necessary time to spend in Bible study and personal devotion. How can we explain the pittance of time given to those power-packed pages, except that Satan knows that as long as he can keep us from them he can keep us in impotence.

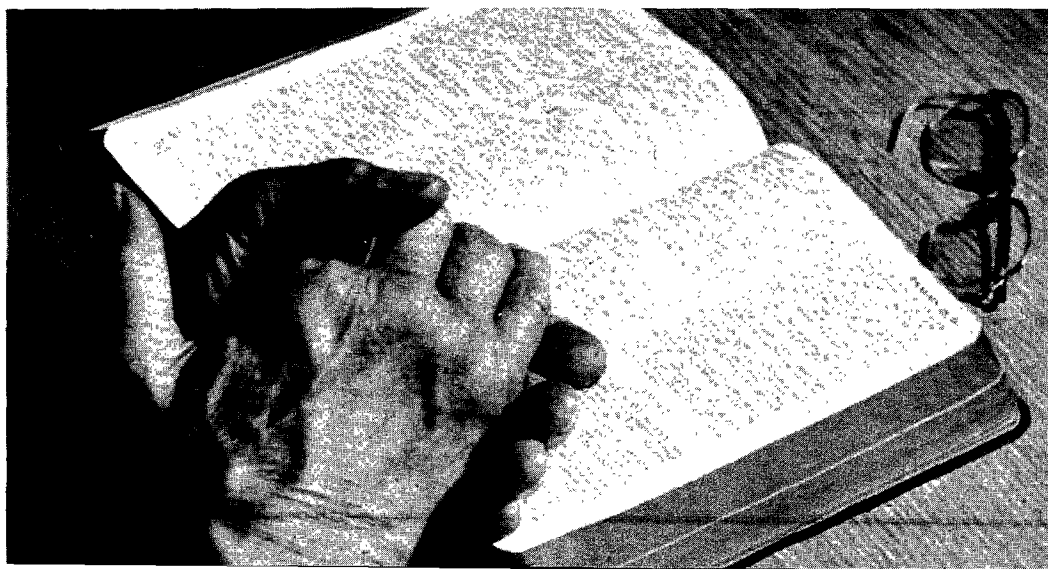
It's time for a change, and what better time than at the beginning of this new year. This change should not only lead us into a more intimate fellowship with the Word, but should involve our transmitting this sense of urgency and necessity to the laity of the church. What better thing can we do for our congregations than to lead them to this source of blessing and power. How few there are who really follow a regular plan of personal daily Bible study.

Increased Study—Deeper Prayer Life

One natural result of increased Bible study will be a deeper prayer life. This logically follows. The study of God's Word awakens us to our needs, and this in turn leads us to our knees.

This fact was illustrated very well in the life of that great man of faith, George Müller. For at least ten years his practice

There is a very intimate relationship between prayer and Bible study.



had been, upon first arising in the morning, to give himself to prayer. But then a change came. Writing of this he says:

Now, I saw that the most important thing I had to do was to give myself to the *reading of the word of God*, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord. . . .

The first thing I did, after having asked in a few words the Lord's blessing upon His precious word, was, to begin to meditate on the word of God, searching as it were into every verse, to get blessing out of it; not for the sake of the public ministry of the word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer.—Quoted in Harold Calkins, *Master Preachers*, pp. 30, 31.

There is a very intimate relationship between prayer and Bible study. Prayer without Bible study leads to fanaticism; Bible study without prayer leads to cold formalism.

Devise Various Study Plans

Various plans for daily Bible study have proved helpful. For many years I have been reading the Bible through rapidly each year, beginning January 1. This overall survey is usually completed within a month to six weeks. During the balance of the year I concentrate on particular books, using various translations. It has been most rewarding to discover how much can be gathered from the Word, even if just a few minutes each day is given over to it. The disciplinary feature of regularity is of primary importance.

A well-proved method is through regular study of the Sabbath school lesson. The Sabbath School Department is giving renewed emphasis to this aspect of study during the current quinquennium. Superintendents and Sabbath school councils should seriously consider their part and should also make it a special consideration in the training of the teachers. Sabbath school teachers are counseled to immerse their own hearts in the Word until they "burn with the vivid truths therein re-

vealed" (*Counsels on Sabbath School Work*, p. 18).

Especially should there be inculcated in the hearts of the children and youth a love for the Bible. This can also be encouraged through the MV Society. A worthy goal, also old-fashioned, would be for every society to lead its members into reading the Bible through during 1971. This is not often given the emphasis it should have.

An extra incentive for Bible reading among the young may be found in the use of some of the modern translations. While conducting a series of evangelistic meetings in the Rockford, Illinois, church last fall I met also with the children in the church school. As a special gift we presented each with a copy of *Good News for Modern Man*. Their response was enthusiastic and with few exceptions each began at once to read it through. (See Shop Talk, page 42.)

Seek for God

It is important that the study of the Bible be more than a daily routine or a formal indoctrination course. It must be a seeking out after God, the outgrowth of an earnest desire to know and to do His will. As we read and meditate on its sacred pages we will be "charmed with its beauty, admonished by its warnings, . . . and strengthened by its promises" (*ibid.*, p. 39).

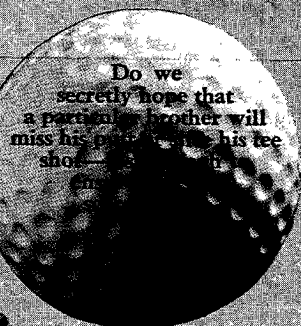
How pertinent is the counsel: "The destiny of earth's teeming multitudes is about to be decided. . . . We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word."—*The Great Controversy*, p. 601.

This is not an option with us. It is an obligation. We are not to choose whether or not we will be faithful in this. We must meditate on the Word and imbibe its spirit and power. To measure up to the demands of this hour without this is as impossible as it is to live without partaking of food, or without breathing.

With the advent of the new year, let's get back to the Bible. Then in answer to our earnest and more intelligent prayers we might well expect 1971 to be the year of repentance, reformation, and true Pentecostal revival. At that time we will be prepared to receive the spiritual resources so necessary for the still unfinished task of worldwide evangelism.

O. M. B.

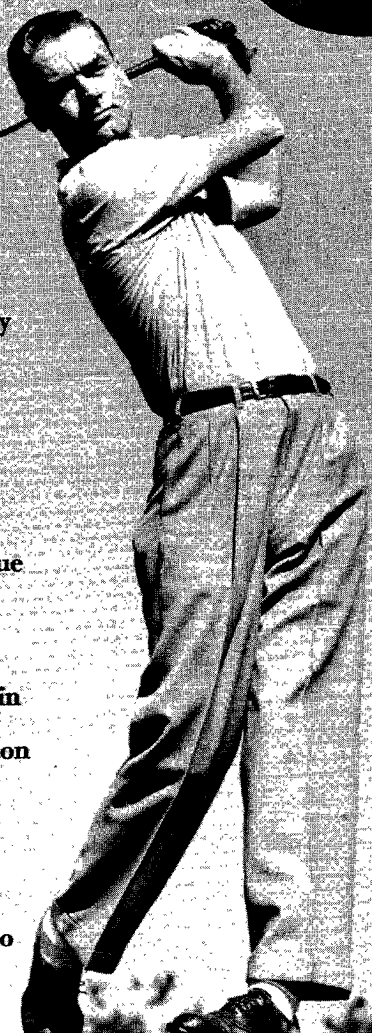
NEW MEN



"Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do" (1 Cor. 16:10).

During A.D. 51 and 52 the apostle Paul had spent eighteen months of intensive evangelism in metropolitan Corinth and had succeeded in establishing there a thriving Christian community, comprised mainly of lower-class Gentile believers. As still holds true in such cases, the preacher and his converts, through the following years, maintained a glowing mutual affection. Thus it is not surprising that we find Paul some six years later in Ephesus, receiving a visit from certain Corinthians. Stephanas, Fortunatus, and Achaicus had come to ask the apostle's opinion on the delicate issues of marriage, virginity, eating of idols' meat, and the resurrection which were proving to be highly divisive issues in the church. Neither is it particularly unusual that in his scholarly, yet practical, reply to their inquiry, the preacher promises to drop in as soon as possible with a personal visit to the brethren at Corinth.

What is outstandingly noteworthy, how-



for a new decade

C. B. ROCK

Pastor, Ephesus Church, Northeastern Conference

ever, is that in the face of some potentially explosive and irritating circumstances, such as: (1) The need to review some fundamental doctrines which he had no doubt gone over before; (2) the need to quiet the debate over who had contributed more to Corinth, he or Apollo; (3) the need to keep a clear-cut dichotomy between Judaism and Christianity without alienating the minority Jewish membership, the apostle kept his wits about him and adroitly, yet firmly, outlined not only God's requisites for the believers but the place and the position of the preacher with his people and with his fellow ministers. We see this delicate portrayal of proper relations shining throughout the several chapters of 1 Corinthians but nowhere more clearly than in the conclusion where he exhorts the church concerning his associate Timothy by whom reply was being sent: "Now if Timotheus come, see that he may be with you without fear."

Notice how sensitive the apostle is to the ethics of his position, of the relationship of the preacher and the church. Most versions including the King James read, "Now if Timotheus come." A minority of translations, however, read, "When Timotheus comes." Scholarship and circumstance strongly suggest that the latter version would be more meaningful and accurate. Of course, "if" and "when" are both conjunctions. But "if" is subjunctive, indicating Timothy might or might not arrive. But "when" is imperative, indicating that Timothy was on his way.

The Church Needs a Pastor

Timothy's going to Corinth with a message from Paul is analogous to every church's need of ministerial direction and encouragement. Show me a Corinth and I will show you the need of a Timothy. There is no group in society as stagnant and woeful as a church without a pastor. The family may lose its father and the mother will take up the slack. An army may in battle lose its captain and a sergeant or corporal will rise to direct the charge. A work gang may lose its foreman and some skilled understudy will take over very effectively. But a church without a pastor is an anomaly. Really, it is not a church at all. The sheep must have a shepherd. Judgment-bound men need a medium; a darkened society must have some

man of God to refract and distribute the light of God. Dying men need words of hope and even the organized community we call the church—sometimes stubborn, sometimes blinded by tradition, sometimes highly self-opinionated — needs the preacher. Corinth must have a Timothy to buoy its spirits, to bless its babies, to pray for its sick, to counsel its youth, to bury its dead, to supervise its elections, to boost its finances, to faithfully and unceasingly point its face to the skies.

But, gentlemen, Corinth needs and wants preachers, messengers of God, men who are easily distinguished, not simply because they dress in black or carry little look-alike cases for their Bibles and hymnals, but because they are so close to the Almighty that their very presence brings the fear of God.

Corinth needs preachers, not basketball coaches, not PR geniuses, not business executives, not school teachers, not bus drivers, not glorified janitors, not financiers, not construction managers, not health clinicians, not philosophers, not psychoanalysts, not salesmen, not legal advisers. We may in emergencies properly perform one or any of these functions and we should be prepared to do them all, if necessary; but never forget what we are. We are undershepherds of Christ ordained for tasks legitimate for no other group on earth, and recipients of spiritual enlightenment and physical protection available to no other group on earth. We are preachers, not because we are not equipped to do something else, but because we would not be happy doing anything else. And we are to the church what the bee is to the flower, the pilot to the ship, the cane to the blind, the lens to the astronomer. We are God's way of completing the marvelous transactions of salvation—earthly instruments of a divine process, mortal digits for an immortal equation, finite tools of infinite instrumentality necessary to God and man.

This positive image of what we are and who we are is vital to a healthy relationship with our members. We must feel it and believe it if our members are to be awed by the beauty and the holiness of our calling. Paul, in his humility, often confessed his individual inadequacies, but time and time again he exalted his calling and related to his members as a special instrument of Heaven. We see it in his letters as he writes to the Galatians, "Paul,

an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)" (Gal. 1:1). To the Romans, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1). And to the Corinthians, "Paul, called to be an apostle of Jesus Christ through the will of God" (1 Cor. 1:1).

Man of Authority

Some men seek to build their image by quoting from great authorities, but may I remind you, brethren, that there is a vast difference between quoting authorities and speaking with the authority of God. The former means a man has read a few books or subscribes to some professional journals. The latter means that he has found himself a man of God and that he accepts all the privileges and responsibilities of his ambassadorship and that in an age that denigrates value judgments and suspicions all creeds that speak of intangible benefits and futuristic bliss, in an age when so many impugn the motives of all, he is still willing to stand up in prophet-like posture on the authority of the Word of God and cry, "Sinner, come to Christ!"

Of course the minister must understand that even this image of a unique relationship of pastor with people will not be above criticism or occasional censure by the very people who love him and whom he seeks to lead. It is one of the prices we pay in the grand attempt at rescue. And brethren, "so persecuted they the prophets" who were before us. We must be prepared for this.

If you are just out of school they say you are too young.

If you are gray-haired and experienced they say you have lost your pep.

If your family is large then you are too busy at home.

If you have no children you are not a good example.

If you preach vigorously you are not very deep.

If you are the lecturer type then you are not dynamic.

If you are friendly and smiling you are probably too common.

If you are serious and sober you are much too stuffy.

If your car is new then you are rather extravagant.

If it is old it is an embarrassing thing to the church.

If your wife helps out in the program she is trying to run affairs.

If she is quiet and reserved then she is rather stuck-up.

You see, there is little chance that any minister will meet everybody's model, but in spite of it all, for the sake of Christ, the preacher must love the enemy; he must reach out for the reproachable. He must smile and shake hands with his tormentors, not breaking the bruised reed or quenching the smoking flax, and must gently, tenderly, by precept and example, lead the flock of God, ever aware of the dignity, the peculiarity, and the uniqueness of his calling.

You and Your Fellow Ministers

The second view that our text presents is that of the pastor's relationship to his fellow worker. In Paul's words, "see that he may be with you without fear," we have a magnanimity worthy of present-day ministerial emulation. A full reading in Phillips translation is, "If Timothy comes to you, put him at his ease. He is as genuine a worker for the Lord as I am, and there is therefore no reason to look down on him. Send him on his way in peace, for I am expecting him to come to me here with the other Christian brothers. As for our brother Apollos, I pressed him strongly to go to you with the rest, but it was definitely not God's will for him to do so then. However, he will come to you as soon as an opportunity occurs" (1 Cor. 16:10-13).*

I would have you to note the following: First, Brother Paul was completely unselfish and unthreatened by the love of his members for the other ministers. At first thought we might ignore his solicitous attitude for Timothy, for he was, after all, Paul's protégé. But then he could have stated it otherwise. He could have said, I am sending you this young intern, Timothy. He is a good boy, but he hasn't had much experience yet, so be nice to him.

And, what about Apollos? There was a real lively debate going on in Corinth as to who was the better preacher, Paul, Apollos or Peter. Albert Wikenhauser, in his book, *New Testament Introduction*, page 388, describes the Cephas party of

the Corinthian church as a group of Jewish Christians who had heard Peter preach elsewhere. They had immigrated to Corinth and not only talked about the power of the preacher of Pentecost but probably doubted Paul's apostolate since he was not a personal disciple of Jesus.

The Apollos group consisted of Corinthian Christians that had been baptized by Apollos, who, incidentally, succeeded Paul as the pastor of the Corinthian church. Apollos' followers were probably the more professional and educated members of the church and no doubt were enamored by the stylish speech of this Alexandrian Jew who spoke in the classic tradition of Grecian rhetoric and philosophy.

The Pauline party, probably the largest segment of the church, was dedicated to his style and methods. And how does Paul react to all of this? Does he chide? Does he attack? Does he threaten? Does he emit any sly innuendos against his brethren? Does he seek to exalt himself or defend his record? No, he gives Apollos "good ink" by calling his name numerous times in the letter and concludes by recommending a visit from him in the near future.

Gentlemen, I submit to you that it takes a big man to give unqualified recommendation to his brother and especially, as in Paul's case, to those who provide competition in our sphere or range of activity.

Preferring One Another

I am not so sure that I fully comprehend as yet what the apostle meant in Romans 12:10 when he exhorted "in honour preferring one another," but I think I do know what the admonition requires and what the results will be when it is acted upon. First, it requires the inner security and joy of a man who has discovered what kind of animal he is. One of the chief aids to selflessness is self-awareness. There are just so many talents that God has given us, and few men have more than one or two, and if one will listen to his members, to his brethren, and most assuredly to his wife and look at the facts candidly, he will come, in a few years to understand and discover where his talents lie.

The program of the Seventh-day Adventist Church and, probably more broadly, Christianity itself, calls for evangelists, pastors, administrators, and departmental men. Each of us is one of these or perhaps

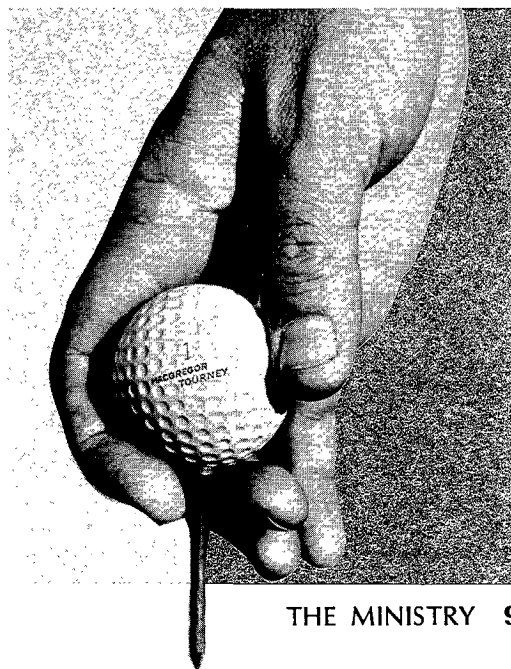
some combination of two or three, and when a man has made that discovery, when he has been convicted of his directions, he ceases his vain strivings to be what he is not and begins to feel the comfortable joys that derive from the unperturbed sureness in the breast of a preacher who has found himself. He is busy, not in outdoing his brethren in many fields, but in being a steady worker in all his responsibilities and in concentrating in those areas of his particular strength.

There was a short banjo-legged, muscular outfielder on the 1968 champion Detroit Tigers baseball team named Gates Brown. Now Brown could not run very well. He could not field very gracefully. Brown's arm wasn't the strongest one around either. In fact, there was only one thing Brown could do very well. He could hit. His manager said of him one time, "Brown thinks he can hit. Brown believes he can hit. Brown can hit." So what is Gates Brown? He is the most prized pinch hitter in the American League and he is happy doing it because he knows who he is and who he is not.

True Values

The second aid to contentment and magnanimity in the ministry is a proper system of values. A Seventh-day Adventist preacher—or any preacher for that matter—must guard against artificial priorities.

(Continued on page 40)



TC

FOR CHILDREN TOO!

URSULA M. HEDGES

Macksville, New South Wales, Australia

WE ARE more than halfway through the Testimony Countdown program in the Macksville and Kempsey churches in New South Wales, Australia, and the blessings are growing each week. A large percentage of our members have attended regularly and have brought their ideas to the discussion periods provided each evening of the program.

New convictions have taken shape in the hearts of our members as a result of the study that has been going on in the homes, and many have been reading more than is required for each week's quiz sheet in order to quench the new thirst that has been awakened. Of course, there are some instructions in the *Testimonies* that run against the grain of our desires, but we ex-

perience real joy when we change our daily living habits to follow the counsels of the Spirit of Prophecy.

Children's Special

Let me share with you a special program we have prepared for the children of the church in connection with the senior Countdown program. Quite some time before Countdown was launched, our minister, Pastor Ian Johnston, saw this as a golden opportunity to give the children material to build up their confidence in the writings of Ellen G. White. A special prayer meeting was already being held for the children each week while the adults had theirs, so we planned to carry this through. Pastor Johnston, my husband,

and I started on the project and have had an enjoyable time working together as a team.

A great deal of planning went into the children's meetings so that plenty of variety could be provided. And we have not been disappointed, for the majority of the children from the church come. First there is a ten-minute song service with lively choruses and ending with our theme song, "I Love My Lord." Then after prayer, a thirty-minute period is used for the sermonette which is related to prophecy, tests of prophets, place of prophets, actual predictions, et cetera, all well seasoned by illustrations. One feature of this part of the program is that the children who can read bring their Bibles and are helped in looking up the texts.

Stories of Ellen White

After a song we use a story from the "Silhouette Stories of Ellen G. White and the Message" which are wonderful flannelgraph stories in sets procurable from the Book and Bible House. The children love these living experiences from the life of the Lord's servant. Prayer bands follow, and after the children file back to their seats it is time for the Activity Sheets. These are geared to two levels. A quiz of some kind is duplicated on the topic of the night for the older children and juniors; the younger group color a picture depicting one part of the night's flannelgraph story. In this way the children have the lesson doubly impressed on their minds—and it is fun! Finally it is time to collect the pencils from unwilling hands, sing the theme song again, and bow our heads for the benediction.

The children keenly anticipate their meetings. Each week they ask, "Is there going to be another story about Mrs. White tonight?" "Oh, goodie!" "I can hardly wait till next week!" "Only four programs left? I wish they would go on and on."

A few weeks ago an adult visitor from another district stepped in on our children's program just to see what it was all about, and at the conclusion said that she had been captivated by the program.

Can the work of Ellen G. White fascinate children, challenge them, and give them a special purpose in life? We have no doubt about it.

Why not try a similar program in your church?

British Film Censor Sees World "Getting Sicker"

The world is getting sicker, at least in the realm of movies, the London Baptist Men's Club was told in London by Sir John Trevelyan, secretary of the official British Board of Film Censors.

"I could not begin to describe some of the films we have to see," he said, "and I am not thinking of those which find their way into the theaters specializing in X (for adults) films, like you find in the Charing Cross Road, but of those which are being shown in private cinema clubs.

"I find myself depressed at the situation. In the words of an eminent film producer I spoke with recently, 'The world is getting sicker and sicker.'"

He said, "In the United States censorship has largely been declared illegal, and with the 'waning influence' of the Roman Catholic Church, whose influence against sex films has been strong, the U.S. has turned to sex and obscenity as well as violence."

Where only a short time ago there were but 30 private cinema clubs showing obscene films in all of America, he claimed, in the past few years it has proliferated into a \$60-million-a-year industry.

"Much of it is frightful muck," Sir John added. He stated further that with many of the big film companies in real financial difficulties the temptation comes when producers look at the sex and obscene films and conclude that that is where the money is.

"Already we are getting some of these films over here," he added. "If cinema clubs spread and take away the money from companies producing and showing better films, then the industry could well die."

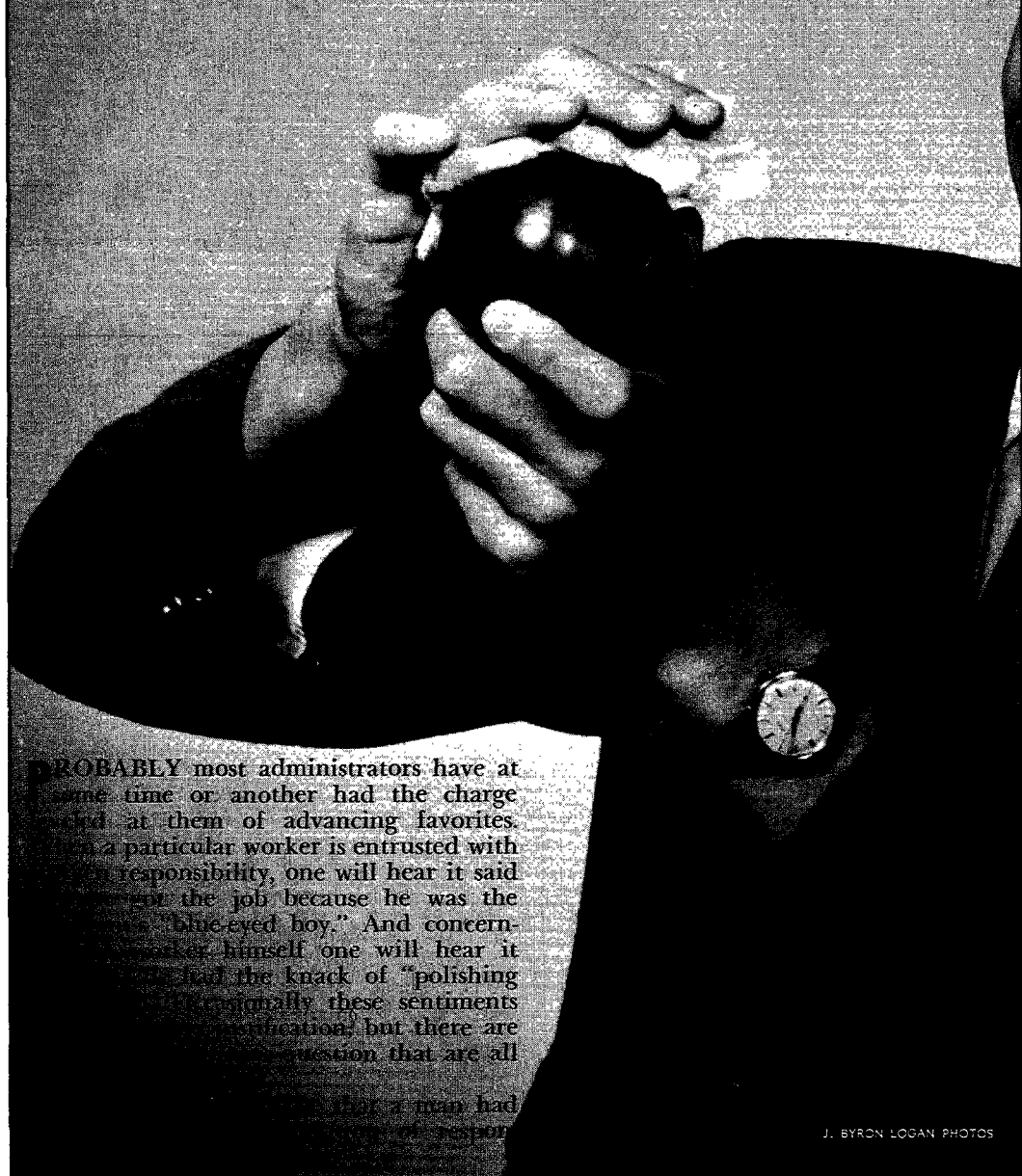
Alcoholism Called Greater Problem Than Narcotics in Britain

Alcoholism among Britain's young people is becoming a problem that "should give far more cause for alarm than drug addiction," according to a medical report issued in London. According to Dr. Max Glatt, "One sees an increasing number of alcoholics in their twenties. Many of them say they have been drinking to excess for more than ten years. The trend in this country is that alcoholics are getting younger." Alcoholism has emerged as the country's third major health hazard, closely following heart disease and cancer, the report said, adding, "In Britain alone there are at least 300,000 sufferers in various stages of the disease." In an editorial comment on the report, the London *Baptist Times* remarked: "Rescue operations for the victims of alcoholism are necessary. But if this is to be stopped from becoming a major destroyer, bringing havoc to millions of lives and homes, a massive study, educational, and public relations program must be organized quickly."

This "Blue-eyed Boy" Business

GEOFFREY E. GARNE

Editor, Sentinel Publishing Association, South Africa



PROBABLY most administrators have at some time or another had the charge leveled at them of advancing favorites. When a particular worker is entrusted with special responsibility, one will hear it said that he got the job because he was the "blue-eyed boy." And concerned for his worker himself one will hear it said that he had the knack of "polishing the blue-eyed boy." Originally these sentiments were expressions of commendation; but there are now a number of questions that are all

...that a man had
...of Boston

J. BYRON LOGAN PHOTOS

sibility because of his favorable standing with men of influence. Remember that the important test still lies ahead! He must stand or fall on *his own* merit, or lack thereof. His sponsors can carry him just *so far*. He cannot rely on those who boosted him up to *keep* him up! He must stay up by sheer dint of his inner worth, or he will come down as surely as there is a force of gravity—his sponsors notwithstanding. His friends may be strong enough to catapult him to the heights—but they will not be strong enough to catch him when he falls. And fall he must unless he has the inner resources to stay aloft without artificial stimulation.

You Can't Keep a Little Man Up

Whenever I hear my brethren complaining that someone who had been promoted didn't have merit, I think to myself that they are unduly concerned. After all, if the man *doesn't* have merit, *he*, not *they*, is going to have the embarrassment of demonstrating it! And *he*, not *they*, is going to have the tumble when the props are removed! Time has strange ways of removing the props. Sometimes those who launched him are transferred and a new Pharaoh "who knew not Joseph" comes to the throne. He begins to evaluate the new star objectively, by his results and not by his reputation, and the tables begin to turn. Thus many a man who is rocketed to fame turns out to be only a comet, not a star. His glory soon fades.

We shouldn't fret ourselves when we see men seemingly advanced, or lose any sleep over it. Time and circumstances have uncanny ways of trimming men to size. If a man has merit, no combination of circumstances will be able to keep a good man down, is equally true: You can't keep a little man up! Someone may *send* him up. But no one can *keep* him up. He'll find his own level as assuredly as the fall follows summer, and winter the fall.

We must also be humble enough to concede that we don't *always* know *all* the facts. The only factors about which we do know something—by no means everything—are the external ones. About the hidden factors we know nothing. In other words, when a man is called to higher responsibility, we know nothing of the process of preparation that has been taking place in his life behind the scenes over a

period of many months or perhaps several years. We may think we know the man, but on what period of association with him are we basing our judgment? On having worked with him five or ten years ago? Perhaps even on college days together? What has been happening to him since then? Through what experiences has God been leading him since then to equip him for this special task? Through what course of discipline and training has God been putting him to qualify him for this particular responsibility? You say it doesn't really make any difference. "A train journey doesn't change a man," to use a common expression. True! But the fiery furnace sometimes does! The deep waters of affliction do also. Above all, communion with God and the hours spent in the secret place of prayer and in the study of His Word and the Spirit of Prophecy—these *do* change men, completely, entirely. So does Gethsemane. So does Calvary. Supposing someone had said of Joseph, "Pharaoh, you're making a mistake investing this young man with so much responsibility. I knew him back in Canaan. He was a spoiled lad, always currying favor with his dad, always telling tales on his brothers. Why, Your Majesty, he's *very immature*." Immature? What had happened to Joseph between Palestine and the Egyptian throne?

Think of Peter. Suppose someone had whispered to the chairman of the committee of twelve that he didn't understand how they could appoint *him* to head the Jerusalem city evangelistic team. Why, the informer was present when Peter denied his Lord a matter of only weeks previously! Ah, but between the judgment hall and Pentecost lay His Gethsemane!

Then there was Paul. He returned to Jerusalem and claimed a place in the program of the church—"called to be an apostle," he unabashedly asserted! Someone might have been heard to say, "Why, just the other day he was on his way to Damascus to make havoc of the church there. How can he be considered?" The same man? A journey can't change a man! No, but what happens to him on the journey can!

Can you imagine hearing someone remark scornfully as Wesley began to stir England, "I happened to be in Georgia at the same time he was. He made a bit of a hash of things out there, you know."

What it all boils down to is this: Whom

God calls, He qualifies. And He has His own mysterious ways of qualifying men. Often those ways are inconspicuous and unspectacular. Sometimes those whom He is qualifying for special assignments don't even recognize the experiences through which He leads them as part of the process of preparation—not until afterward. And as for their contemporaries, they are completely oblivious to the deep stirrings of the Spirit in the lives of men, until suddenly one day they emerge from the shadows. Then they look at one another in querulous amazement and ask, "How did it happen?"

Pitied Not Envied

Yet another point worth pondering is that our concepts of what constitutes promotion are often sadly distorted. A lad in a church where I served once, announced to his mother one day that he was going to be a minister. When she asked him what had led him to that decision he said, "Oh, Mother, the pastor looks so nice in his black suit on Sabbath." To this lad, the ministry represented the glamour of standing in the pulpit in a nice black suit. If we find this lad's notion amusing, let us not forget our own misconceptions of what goes with responsibility. We think of the limelight, the prestige, the publicity, the fanfare, and the more we think of these things, the more restless we become. We begin to say to ourselves, "Why should *he* get all the glory? Why can't *I* get a turn?" What we forget are the headaches, the heartaches, the long stretches away from home—which are often involved—the misunderstanding and lack of appreciation, the criticism and faultfinding to which those in positions of responsibility are often subjected. Add to these the impersonalization of their program—having to deal with machinery and problems rather than with people and souls. Look at the whole picture, and you decide that those in administrative positions are not to be envied but pitied! Don't get me wrong. I'm not suggesting that positions of leadership are to be shunned! No! When God indicates that that is where He wishes one to serve, one should not hold back. For he who continues to shrink from responsibility, continues to shrink! What I *am* saying is that if looking at your brother's halo of glory makes you restless, you'd better take a second look at the kicks he



When a particular worker is entrusted with a given responsibility, one may hear it said that he had the knack of "polishing the apple."

gets on the seat of his pants—and then get stuck into the job that lies immediately at hand!

Pulling Strings

This brings us to perhaps the most important consideration of all: What joy or satisfaction could a man ever get out of an assignment unless he was absolutely sure, beyond any shadow of a doubt, that God had called him to that position? Suppose one had secured the job by “pulling strings,” or because one “knew the right people”—how could one ever have confidence to go to the Lord in times of crisis and say, “Lord, I’m in trouble. Please help me out”? One would feel as though he had to approach the Lord with his tongue in his cheek. One would have to look at the situation helplessly and say to himself, “This thing is of men. It was born of the flesh. It’s what I and my friends maneuvered. How can I turn to the Lord for deliverance?” But if the hand of God had *obviously* led in your coming into the position that has now brought you into the rapids, you could cast yourself upon His arms and say, “Father, You brought me here. I didn’t ask for it. I didn’t ever consult flesh and blood. *You* appointed me. Lord, see me though.” And He certainly will.

If you feel that you have been passed by, ask yourself the reason why. Instead of allowing yourself to become embittered, and to think negative thoughts about your brethren, go down on your knees and do some humble, positive, objective heart-searching. Ask God to show you *why*. He will. He will reveal to you one of two things:

1. Either some weakness in your life, your program, your human relations, your personality, your attitudes, or in your planning of which you were not aware, or,

2. That the place and the sphere in which you are now serving is the very place and the very capacity in which God wants you to work and serve, and that you would not be able to serve as effectively in any other capacity.

If it is the former He reveals to you, roll up your sleeves and tackle the problems He has brought to light. As you patiently and prayerfully cooperate with the Master in rectifying the deformity, He will see to it that someday another chance

comes your way. You will discover as you work with God to eradicate the problem that your feelings about the other chap being the “blue-eyed boy” were really *just an alibi* behind which you were unknowingly shielding to hide away from the truth about yourself!

If it is the latter God shows you, then still roll up your sleeves! Get stuck into that job God has so graciously given you to do for Him! Thank Him that He has accounted you worthy of the privilege of working for Him at all. Don’t allow your soul to shrivel up wishing, longing, dreaming, repining for some other job than the one He has entrusted to you to do for Him. Let your soul expand to the dimensions of the realization that this is His assignment for you and let it flood your soul with gladness and with song.

Stature and Status

Leaders and the brethren do sometimes make mistakes. But I am satisfied that intrinsically they are honest, good men—God’s men. If they make mistakes they are mistakes “of the head and not of the heart,” to quote our world leader. If I do not at times agree with their decisions that should not in the slightest shake my belief that in all sincerity they made those decisions with the best interests of the cause at heart. If in making certain decisions they make mistakes, they also suffer the keenness of disappointment resulting from those mistakes, because they love the work and long to see it progress no less than I do. If I do not have and hold this positive and charitable attitude about the decisions my brethren make, then I have no right to be a Seventh-day Adventist minister. And, inevitably, if a spirit of animosity and rancor were to poison my experience, the time would come when I would cease to be one! And, after all, who knows but that in the matter of the decisions which I thought were made in error time might well prove that *they* were right and that *I* was wrong! Those whom God has appointed to head up His work can see things from a better perspective than I can. So let me be loyal. Let me accept at face value the integrity and the sincerity of all the brethren with whom it is my privilege to serve. And for myself, let me concern myself with the matter of my *stature*, and leave in God’s hands the question of my *status*!

DAVID D. DENNIS

Treasurer, West Indonesia Union

But!

(A union treasurer sees dream of
public evangelism come true.)

Berdiamlah dirimu
dihadapan hadiratnja
hat is eseman Bumi.

FOR years I had stifled the urge to do public evangelism with the excuse that denominational administrators and office workers possessed neither the time nor the aptitudes for the rigor of evangelism. Since college days, as a business student, I was moved by the challenges of evangelistic campaigns.

But as with many of our worthy ambitions, I allowed the years to pass, and the hours of pressing responsibilities as an accountant, auditor, and treasurer were so full, my cherished dreams of public meetings were assuaged. Instead of visitation there were numberless committees and boards, there were budgets to balance rather than baptismal goals, officers' councils that took the place of Bible studies. Faithfulness in stewardship was promoted in the place of appeals for surrender, and financial statements were produced in lieu of evangelistic sermons.

However, early this year a request was received from the South Sumatra Mission urging me to conduct an effort in the prosperous city of Tandjung Karang, located in Sumatra's southernmost province. A campaign such as this had never been held in the area. Through the years the work in this part of Sumatra had progressed

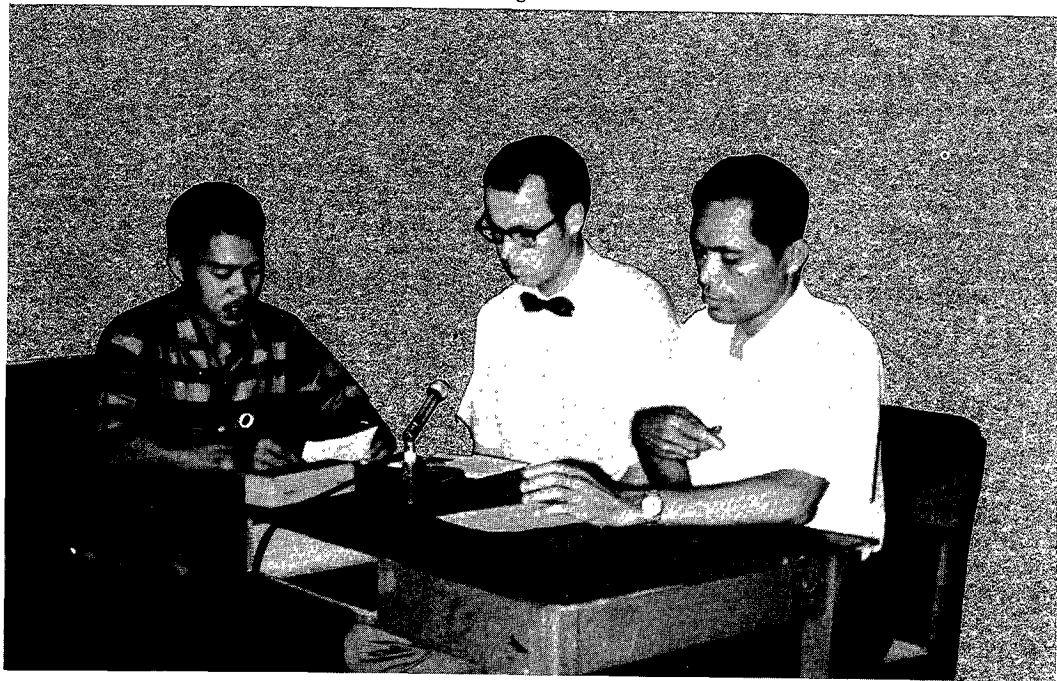
slowly and our efforts had been met with persistent opposition from fanatical religious groups. The time seemed ripe and the challenge great. Once the usual obstacles of the administrative work could be cleared, we decided to accept the invitation.

The Challenge Accepted

Leaning fully upon God's promises for guidance and support, I temporarily laid aside the work which had heretofore seemed more urgent and plunged into the task of preparing for a three-week every-night series of meetings, preceded by a Week of Prayer and Revival in the small local church. For both the revival series and the public effort it was ultimately necessary to prepare 32 new sermons. Seeing the value of such an experience, the brethren decided to conduct a field school to share with the workers assigned to assist in the meetings the inspiration of a treasurer's first experience in evangelism. The work of preparation, sandwiched between other routine activities, seemed monumental.

Assisted by R. I. Sarumpaet, secretary of the West Indonesia Union departments of

Free promotion was given to the evangelistic crusade by a live radio interview on the Tandjung Karang station.





Five members of the team closed the series with a baptism of 29 souls and others are preparing for baptism.

radio-TV and public relations, as translator, and my wife as music committee director, we opened the revival series on Sunday night, July 5. The studies, conducted each morning at 6:00 A.M. as well as the usual evening meeting, carried the theme "Teach Us to Pray," based on the Lord's Prayer, and were well attended. In fact, the attendance daily grew larger as members who had grown careless in their spiritual lives were visited and prayed with by the staff of workers from the South Sumatra Mission under the leadership of the mission president, C. G. Manurung.

Prayer and Success

Prayer was the secret of our success. The Week of Prayer concluded with a day of fasting and prayer on Sabbath as the Lord's Supper was celebrated, and closed with an all-night prayer service in the church. During the evangelistic crusade, which opened in the Wisma Ria Hall in the heart of the city on Sunday night, July 12, a special prayer group was organized by lay members to pray for the service each night. Many testified to strength gained and victories won from the emphasis on the power of prayer and the importance of the work of the Holy Spirit throughout the crusade.

From the beginning a strong visitation team was active. In addition to arranging Bible study groups with new interests as the meetings progressed, many backsliders were also visited and encouraged to return to church fellowship. Through this personal contact many important decisions were made to follow Christ.

A Full Program

The day's activities for the team began at 5:30 A.M. with jogging and physical exercises. Right after breakfast a two-hour field school was held with the staff of ten workers and the wives who were present. Discussions were organized on subjects of methods of evangelism, and a special study was included on the importance of stewardship. The remaining hours of the day were crowded with visits, Bible studies, and arrangements for the evening's program.

The regular campaign closed with our first baptism on Sabbath, August 1, when 29 souls were united with our church in Tandjung Karang by baptism in a public swimming pool. At this writing a strong follow-up program is being continued by the local workers. There are 16 in a class preparing for the next baptism planned soon and more than a hundred non-Adventists continue a faithful and systematic study of the Adventist message. The Bible-marking technique was followed during the campaign and more than three hundred Indonesian Bibles were given away to those who attended the meetings regularly.

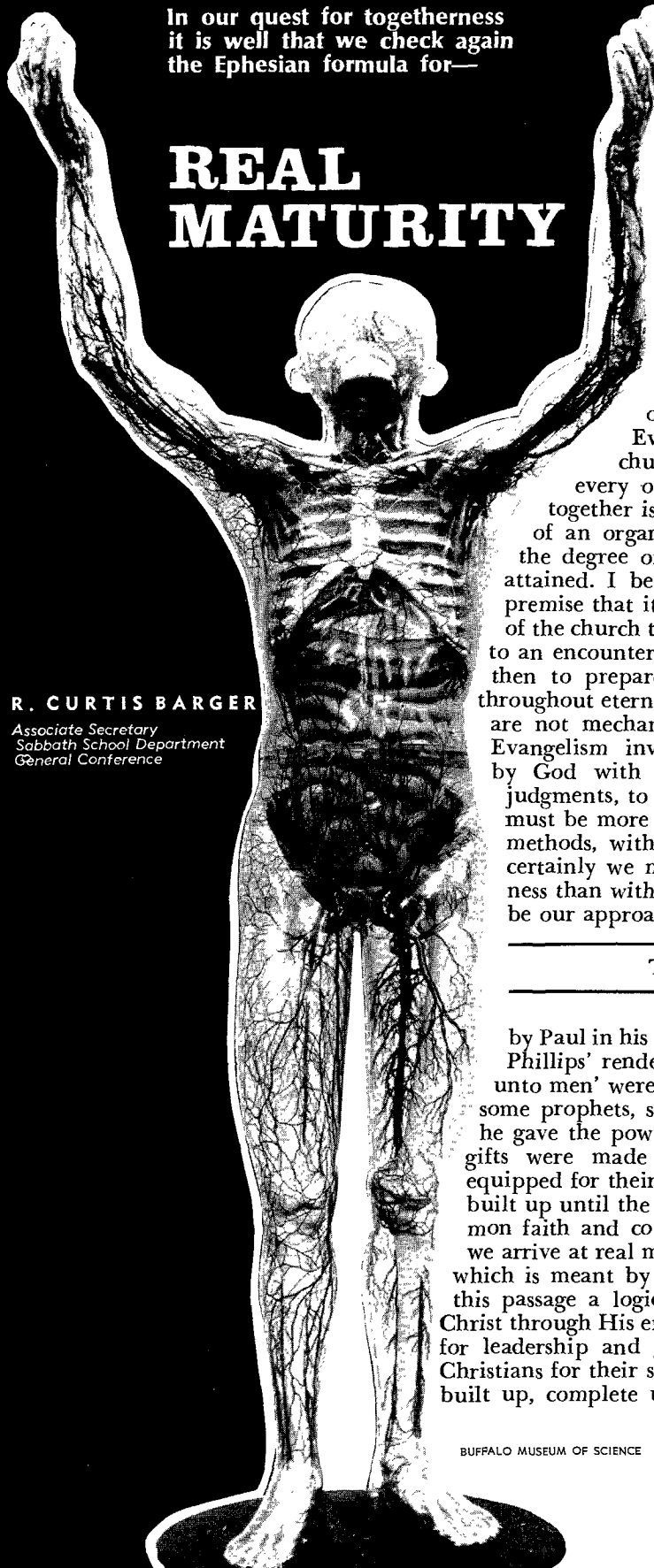
Do I feel repaid for the time and effort expended in this public evangelism crusade? The personal reward of looking into the tear-filled, happy faces of souls who had surrendered their lives fully to the Master is payment enough. Now I eagerly look forward to the next opportunity to lay aside the administrative responsibilities and become involved again in public evangelism.

In our quest for togetherness
it is well that we check again
the Ephesian formula for—

REAL MATURITY

R. CURTIS BARGER

Associate Secretary
Sabbath School Department
General Conference



AN UNIDENTIFIED wit has said it very well: "Cooperation solves many problems. A bunch of freckles would be a nice coat of tan if they would just get together." Togetherness in any enterprise is an essential ingredient in the success of an organization. In the work of the church it is indispensable. Just now, when the world seems tottering on the brink of chaos, coordinated evangelism under the direction and power of the Holy Spirit seems the only hope of fulfilling the Great Commission. Every agency and department of the church must achieve synchromesh with every other. The church that will not pull together is destined to pull apart. The maturity of an organization may be measured largely by the degree of unity in thought and action it has attained. I believe our work is established on the premise that it is the major, if not the sole, concern of the church to lead boys and girls, men and women, to an encounter with God as revealed in Christ, and then to prepare them to be with God and Christ throughout eternity. But soul winning and soul holding are not mechanical processes nor mass phenomena. Evangelism involves persons—individuals equipped by God with the right and the ability to form judgments, to make decisions. Thus in our work we must be more concerned with motivation than with methods, with dynamics than with mechanics; and certainly we must be more preoccupied with godliness than with gimmicks or gadgets. What then must be our approach in order to have real success?

The Ephesian Formula

A significant answer is suggested by Paul in his Ephesian letter. Reading from Dr. J. B. Phillips' rendering of Ephesians 4:11-13: "His 'gifts unto men' were varied. Some he made his messengers, some prophets, some preachers of the gospel; to some he gave the power to guide and teach his people. His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ.'" We note in this passage a logical pattern or sequence. The gifts of Christ through His emissary the Holy Spirit were to provide for leadership and guidance, then for the equipping of Christians for their service. Thus the whole body was to be built up, complete unity was to be achieved, and finally,

the attainment of "real maturity," "the fullness of Christ." Full Christian maturity is not achieved in the body of Christ until complete unity is a reality. Notice Paul's reference to the whole body being built up and the ultimate arrival at real maturity.

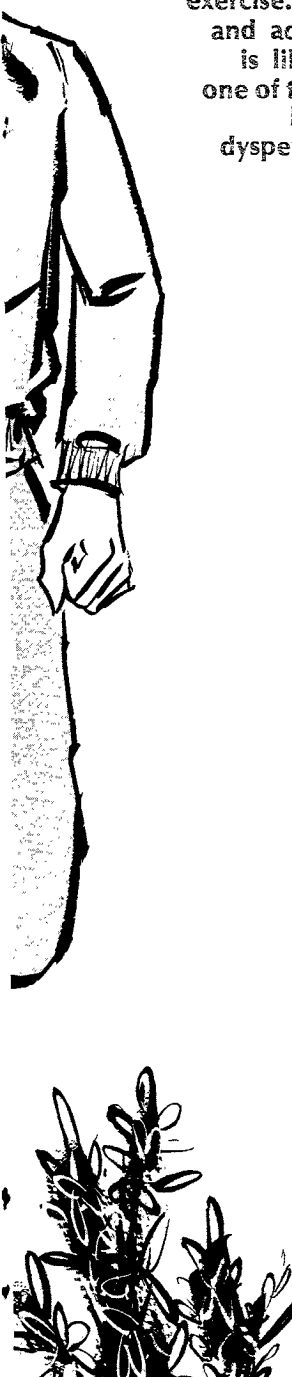
The Church and the Body

The apostle's likening the church to the human body is a very apt illustration. Just as the human body is made up of various organs and functions and possesses a variety of gifts and abilities, all functioning in unity despite diversity, so the church through Christ's gifts is to have various organs and functions and a variety of gifts and abilities, all operating harmoniously. This is essentially the basis of departmental organization in the church body.

The marvel of God's plan for the rescue of mankind is illustrated in the call of the apostles. Ellen G. White notes that "the apostles differed widely in habits and disposition," and that "all the disciples had serious faults." But these diverse personalities and characters were to be welded together into an amazing unity through contact with the electric personality of Christ. "These were brought together, with their different faults, all with inherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to be one in faith, in doctrine, in spirit. . . . Christ is the great center, and they would approach one another just in proportion as they approached the center."—*The Desire of Ages*, p. 296.

There was a deep purpose in the call of these men—and there is in the call of those who today are to succeed them. It is an astounding truth that "Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through co-operation with the divine, the power of man becomes efficient for good."—*Ibid.*, pp. 296, 297.





The body also needs exercise. Lack of proper and adequate exercise is likely to result in one of three conditions: loss of appetite, dyspepsia, or obesity.

Unity and Diversity

The Spirit of Prophecy writings make very clear that there are to be departments in the church, with men chosen to foster various lines of work, each department maintaining its identity, yet all working in harmony, each complementing and supplementing the others.

"Let every department of our work, every institution connected with our cause, be conducted on considerate, generous lines. Let every branch of the work, while maintaining its own distinctive character, seek to protect, strengthen, and build up every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work. This has always been the Lord's plan. Each worker must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member."—*Testimonies*, vol. 7, p. 174.

This is possible only if all labor under the impulse, guidance, and power of the Holy Spirit, directed by the divine Head of the body. Full submission to the Head is the only way to unity and "real maturity." But the primary goal of the co-operative effort of all organs and functions of the body is that there shall be healthy, happy, mature Christian individuals.

Feed That Body

What then is required for healthy growth and maturity in the body of Christ? If the church is like the physical body it will need food—a balanced diet, adequate nutrition. What about the body of Christ as it enters the last third of the twentieth century? Are there not distressing symptoms of spiritual malnutrition? Are not many members giving signs of being undernourished? Perhaps for some it is a process of slow starvation; some may be suffering for what nutritionists of America call hidden hunger, a phenomenon in which the subject eats a sufficient quantity of food, but not of the proper kind, or not in proper balance. There are many young and old, in our churches who are hungry—and they know it! They will come where real food is to be found. But many stop coming when they discover that they are not getting very much when they do come. This is one of

the greatest challenges facing leaders, pastors, and teachers in the church today.

We simply must provide ample, palatable, nourishing food, suitable to the age and the ability to assimilate. We know that it is not possible to nourish or to satisfy the appetite of a growing boy with a soda cracker and a sip of water, even though it may be administered three times a day. Neither is it reasonable to suppose that we can satisfy the soul hunger and soul need of our members with a few leftovers, hastily warmed up on Friday night, even though they be served with a flourish on Sabbath morning. We must see to it that our members receive spiritual food, well-balanced, well-prepared, and attractively served.

Breathe Deeply

Yet food alone is not the answer to growth and health. In speaking of the needs of the physical body, Sister White wrote: "In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They . . . send it, a life-giving current, to every part of the body."—*The Ministry of Healing*, p. 272. A new awareness of the role of oxygen in producing good blood and the role of exercise in inducing deep breathing is probably the reason that the huffing and puffing of the jogger is heard in the land today. More people are "running for their lives" than ever before, for they recognize that food is not enough to bring complete health and to fend off degenerate heart and circulatory diseases. The little book, *Aerobics*, by Maj. Kenneth Cooper, is significant perhaps because it organizes and systematizes information already at hand in the counsels of the Spirit of Prophecy writings. To me the book is a kind of allegory to emphasize what the church needs in order to produce healthy Christians, both physically and spiritually.

Yes, the body needs air, the pure air of prayer. "Prayer is the breath of the soul." Sufficient oxygen is possible only through proper exercise in proper amounts. Both literally and figuratively, he who does not labor does not breathe deeply enough. Strength, health, and growth are possible only if one has good blood, and good blood is to an important extent the product of ample pure air. The Bible says that "blood is the life," or that the "life is in the blood."

Today the emphasis is upon the need for revival and reformation. Reformation for many Seventh-day Adventists (and may I be so bold as to include some workers?) may need to begin at the dinner table or the public lunch counter. Also parenthetically, perhaps there should be a radical change in the intemperate practices of holding interminable committee and council sessions.

We Must Exercise Too

The body also needs exercise. Lack of proper and adequate exercise is likely to result in one of three conditions: loss of appetite, dyspepsia, or obesity. Candor can only admit that there are many persons still on our church books who seem to have lost all appetite for spiritual food. These are the church dropouts, and in North America, and in some other world areas, there are an astounding number of these. There are others, however, who may never miss Sabbath school or church, who buy and read many good books, who subscribe to, and read, our church periodicals, and who in many other ways appear to get an abundance of good food. But they appear to be spiritual dyspeptics. The symptoms show in a joyless, sometimes Pharisaical religion. These may appear to be quite sanctimonious at church on Sabbath morning, but they are just plain cantankerous at home, and often at work. A third class also seem to obtain sufficient spiritual food, and they grow fat! Their condition is one of religious obesity, an unhealthy growth. They manifest this in faultfinding, criticism, and gossip. These are the troublemakers in the church who "throw their weight around" in an almost wholly negative way.

What is basically wrong in each of these cases? Is it not that they fail to obtain adequate exercise of the proper kind? Someone has remarked, half facetiously, that the only exercise some church members seem to get is in *running* down fellow members, in *jumping* to conclusions, in *carrying* next week's troubles, in *sidestepping* responsibility, or often in just plain *pushing* their luck! After all is said and done, there is more said than done—and here lies much of the problem. The inner secret of good health is in having good blood. The motives, ideals, attitudes, and influence; the evidences that Christ lives within—these are what constitute good blood for the

Christian. Good blood and adequate circulation come from good food and pure air, but only if there is proper exercise. So we must help our people to obtain adequate exercise in witnessing, stewardship, and personal involvement in soul winning, all in proper balance.

Make It Real

Unfortunately, some in the church seem to have developed a superficial concept of religion. They realize they must have food, yet they content themselves with spiritual snacks or TV dinners. They have a kind of ritualistic few moments with the Sabbath school lesson before turning out the light, a hasty few seconds with the morning devotional reading if time permits before rushing off to work. Then there may be the habitual attendance at Sabbath services. With this the person says, "There! I've eaten." The individual knows he needs air; but prayer, the "breath of the soul," is shallow, a superficial repetition of set phrases. This person may be persuaded to exercise, but it is infrequent and listless: a small club of the missionary journal, a few hours Ingathering with the singing band, a dollar a week for the Sabbath school missions offering, and he says, "There! My exercising is done." Admittedly, this is a caricature—but are these not familiar features? Too often there is not the spiritual growth and vitality that the body of Christ must have if it is to attain to the "fullness of Christ."

Add to this shallow concept on the part of laymen, a virtual compartmentalization of church work by the departments, a fragmentation instead of correlation of efforts among the departments, then it is little wonder that there is so much lost motion, so much dissipated effort, so many frustrated leaders and disappointed people. We must help our members to see that Christian living is a totality of experience in which all the factors mentioned above blend and merge, and each permeates all. Bible study, prayer, Christian witness, and the inner life of ideals, motives, and attitudes, must all be the outgrowth of an inner experience with Christ through the conscious reception of the Holy Spirit.

Then we who are leaders in the various organs and functions of the body must be sure that our promotional motivation is controlled by the Holy Spirit and not by

the spirit of self. There must be no insulation or isolation in the work of the church because of unworthy and selfish motives. We must make all that we do spiritual, and then all will be mutually helpful and complementary.

Check That Nervous System

But there is another point as we follow through with the apostle Paul's illustration. I believe we should recognize the need for a sensitive, well-functioning nervous system. In other words, the church, the body of Christ, needs adequate communications. Just as vital nerves direct and control the functions of the body, so there must be vital links of communication in the church body, all directed by Christ, the divine Head.

I am convinced that much is lost in the potential of the church because we do not let one another know what we are going to do, or even what we are doing. Often because of poor communications we become more concerned about who is to get the credit for what is done than we are about what is done. Much is lost also because we do not take our members into full confidence when we lay plans and make policies that effect the lives and work of the church members. Our good people respond willingly and positively when they know what is needed, what is expected, and when we let them know that we have full confidence in them. Sometimes, perhaps unwittingly we give the impression that we are hiding something. This surely should not be.

Let us give Christ first place in our lives and in our promotion. Let us invite Him to come in by His Spirit to all of life's experience and ministry. Then let us seek by His grace and by every possible means to lead our people into a similar experience. Then prayer will be as natural as breathing; Bible study will be as desirable and gratifying as eating; personal witnessing and evangelism will be as stimulating and strengthening as regular, vigorous exercise is to the physical body. Then the blood, the ideals, attitudes, and influence of Christ Himself, will flow as a life-giving current to every part of the body. Then we shall attain that "real maturity . . . which is meant by the 'fullness of Christ.'"

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

Revival in OAKLAND

746

Hear

E.E.CLEVELAND

YOUR BIBLE SPE

JULY 12

OAKLAND AUD

61789





N. R. DOWER

Secretary, Ministerial Association, General Conference

THE months of July, August, and September were memorable ones for the Seventh-day Adventist church in Oakland, California. For five nights a week and three times each Sabbath, an evangelistic crusade conducted by the Bay Area Seventh-day Adventist ministers was held in the Oakland Municipal Auditorium. The immediate sponsor of this campaign was the Northern California Conference under the direction of Elder James Chase. They invited E. E. Cleveland of the General Conference Ministerial Association to be the speaker.

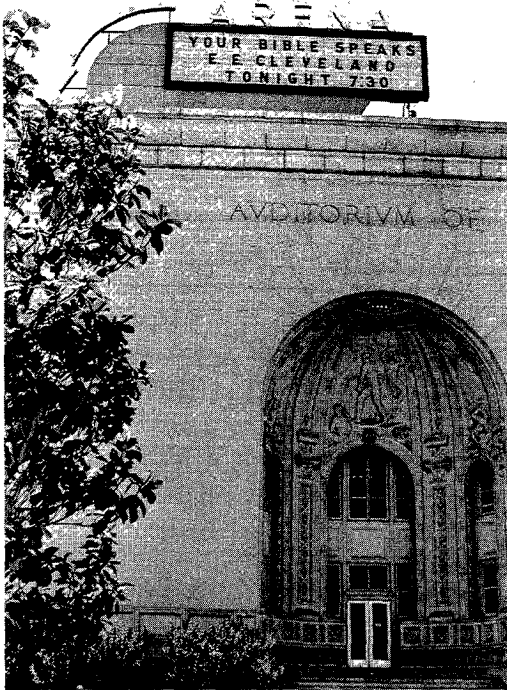
Long before his arrival, committees were organized under the direction of the conference president, and their work of preparation began. An all-night prayer meeting, embracing all of the area churches, proved to be highly successful and a real blessing to the program. The prayer meeting was climaxed by an early morning communion service that took place at dawn the following day. The church members pledged themselves to fasting and prayer throughout the campaign. Television sets remained dark for a three-month period. Many laid aside the eating of all pastries and flesh foods. Night by night the members of the churches filled their automobiles with non-Adventists and conveyed them to the auditorium.

The meetings were interracial in nature and from beginning to end a fifty-fifty ratio between blacks and whites with a liberal sprinkling of Spanish-speaking people, was frequenting the meetings. More than 250 people have thus far been baptized with others yet to follow. The interracial nature of the participants on the program and their harmonious working relationships were a marvel to the non-Adventist inhabitants of the Bay Area, and the meetings were an object lesson to the world that black and white can function meaningfully together in an age of racial tension.

Various Methods Used in Witnessing

In connection with the campaign, a massive food distribution program was conducted. More than 900 boxes of food were distributed to chronically needy people, with the Golden Gate Academy young people participating actively in the food distribution program. Churches from all

Displays on buses carried news of the meetings throughout the city.



Meetings were held in the Oakland Municipal Auditorium.

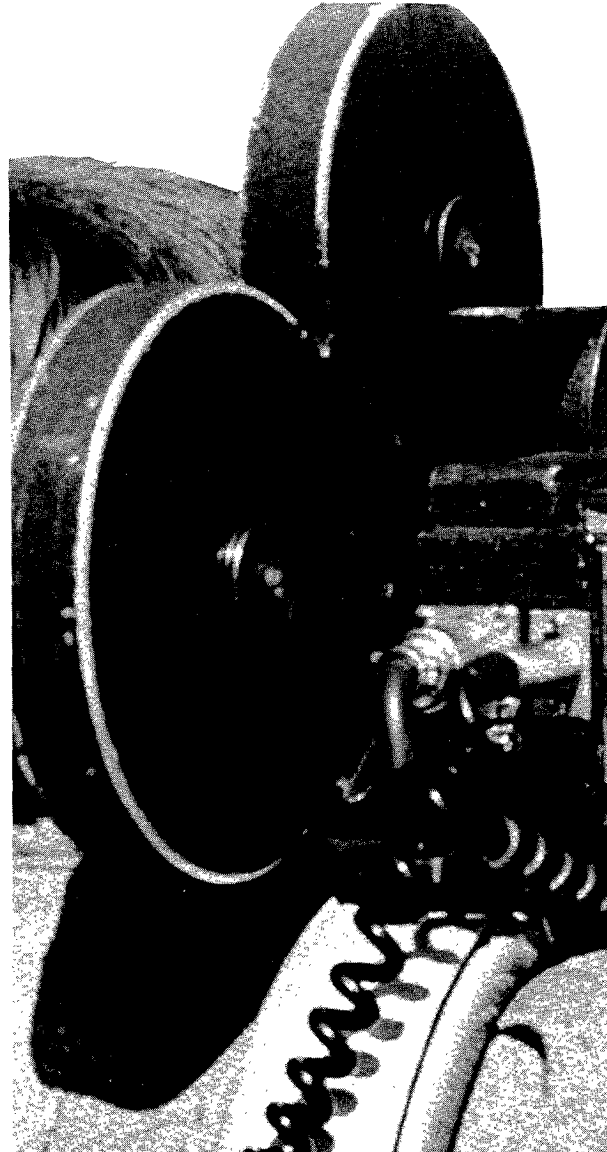
over the conference sent in their help—both financial and otherwise. Also, the South Central Conference medical van visited the depressed areas of the city and served as a medical clinic for two weeks of the campaign. Seventh-day Adventist doctors and nurses from the area donated their services for this worthy project. A nurse was baptized who worked on the medical van and, witnessing the work of the Seventh-day Adventists in the poverty areas of the city, exclaimed, “It is a pleasure to belong to a church that is helping people!” KPIX Eye-Witness News, channel 15, San Francisco, monitored this operation, then aired on two sections of its prime time news a detailed report of the work carried on in the van.

Miracles of physical healing were constant throughout the campaign. Brother Cleveland states that at no time in his ministry has he felt more definitely the literal presence of the Spirit of God in a series of meetings than at this one. One woman was healed through prayer, of a malignant tumor in her throat, and others report remarkable instances of healing.

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The South Central Conference medical van served as medical clinic.



One candidate for baptism met a severe crisis over Sabbath observance. He was informed by his employer that if he accepted baptism he could no longer work on this particular job. The man went ahead and was baptized. When he returned home from the baptism he found a letter in the mailbox from his employer stating that he had reconsidered and that our brother should return to the job Monday morning.

Wives who have long practiced Adventism were joined by their husbands in the baptisms that followed the campaign. One woman had prayed for her husband for 30 years. You must know of her joy at seeing him buried with our Lord in baptism. A gospel minister, a medical doctor, a nurse, and several schoolteachers were among those immersed in the name of our Lord. One young man, 19 years of age, was thrown out of his home bodily and told never to return if he was to become a Seventh-day Adventist. His Catholic parents did not seem to understand his new-found faith. He was baptized anyway, and is now living with a Seventh-day Adventist family.

Radio Program Features Cleveland

Brother Cleveland states that before leaving the city of Oakland he was on the radio program "Parson to Person." This

*Eye-Witness News, channel 15,
San Francisco, featured the
work of the medical van in
depressed areas.*

program is conducted by a Methodist minister and is very popular in that area. Listeners are able to telephone in and question the speaker and even disagree with him. It was a real privilege to disseminate information concerning the Adventist faith for one whole hour on this program free of charge.

Thousands of Seventh-day Adventists had their faith renewed by personal experiences with the Lord Jesus during the campaign. Local pastors in that area gave unstintingly of their time and energy to its success. W. R. Robinson was the campaign director; Frank Vessels and Joseph Jones were his associates. J. W. Lehman was finance controller, while Ronald Graybill and Ned Bristow handled the Public Relations. Bruce Babienco was in charge of transportation and Ron Torrano was in charge of the medical operation. Van Runnels was responsible for the platform organization, and Ralph McGann was minister of music. Brother Joseph Jones directed the food distribution program. All of the ministers of the Bay Area participated faithfully, including William Galbreth of another conference. More than 20 of the people baptized in Oakland lived in San Francisco. There was a collective effort from beginning to end aiming for a total program of Adventist evangelism—reaching the whole man. For the inhabitants of the Bay Area, it was an unforgettable experience. For Brother Cleveland it was a "walk with God."



BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

DOROTHY PARFITT

Minister's Wife, New South Wales, Australia

AUSTRALIAN women might as well be in purdah, secluded, in the tradition of the East, from all social contact except with their husbands. They are the most uninteresting women outside the Arab world, the most intellectually unstimulating . . . , according to a recent visitor from overseas.

Had he said this of Adventist women, in a spiritual sense, would it have cut to the quick? Have we stripped ourselves of worldly attractiveness and retired behind citadels of domestic perfection to escape heart-to-heart gospel confrontation? I ask myself as earnestly as I ask you. So far as seeking and saving the lost is concerned, might we just as well be in purdah?

Perhaps our visitor was thinking of that critical day of World War II. The war monster was gobbling up men and ammunitions faster than they could be supplied. In one of his most impassioned speeches, prepared with the help of his wife, Winston Churchill appealed for women—not for one or two, but for one million women who could put the duster down a few hours a day to help with the war effort.

He got them, and millions more, who did work only men had done before. Half the nation's working potential released unsuspected latent energies, some even manning—or rather, womanning—the anti-aircraft batteries. Mrs. Clementine Churchill observed that women could do this better than men, as the machinery needed a delicate touch.

* The seclusion of women from public observation among Moslems and some Hindus.

Adventist Women in Purdah?*

That day, in rainy Manchester, January 27, 1940, began a radical change in women's traditional social position that has spread over the world.

"So what?" you demand. "It is the spiritual crisis that is our concern. Besides, with modern sex permissiveness, wife-swapping and movements toward unisex, family life is disintegrating rapidly enough without Adventist women hastening its demise by sharing their energies with anything beyond the traditional and sacred family responsibilities."

Yet is not this widespread family decay symptomatic of a moral cancer—a spiritual melanoma eating the vitals out of our civilization as it has of previous civilizations? And does not this constitute the greatest crisis the world has ever faced? Do we expect to combat it by faithfully playing our role of competent cuisiniere, or do we hope that confining ourselves to our friends and our domestic duties will render us invulnerable to this plague that is racing across the world?

Furthermore, though a change in the social order was inevitable during World War II when women replaced men wherever it was a physical possibility, no such change is necessary for women to engage in spiritual welfare.

Christ's first interview after His resurrection, even before visiting His Father, was to appoint a woman to preach the first sermon of the Christian Era,¹ and this at a time when women had few legal rights.

During the seventeenth century a

woman of the Spirit, Madame Guyon, formerly a socialite in the French court, found the way to sanctification through faith as a personal experience.

Her soul was all ablaze with the unction and power of the Holy Spirit, and everywhere she went she was besieged by multitudes of hungry, thirsty, souls, who flocked to her for the spiritual meat that they failed to get from their regular pastors. Revivals of religion began in almost every place visited by her, and all over France earnest Christians began to seek the deeper experience taught by her.²

She left about sixty volumes of her writings and poems, some of the best of which were written while she was imprisoned.

In the nineteenth century Frances Ridley Havergal's life was transformed when she learned to live by faith in the Lord Jesus. This beautiful young woman, proficient in more than five languages, including Greek and Hebrew, who could climb the Swiss Alps like a chamois, now occupied herself—

with her writing, in giving Bible readings and addresses, in visiting the poor, and in doing needlework for the Zenana missions and for the poor. . . . She took up temperance work. . . . She spent much time in visiting from house to house, to read the Bible and point souls to Christ. . . . She . . . frequently led consecration meetings. . . .

She often sang in churches, hospitals, and other places. Every morning she spent much time in studying and marking her Bible. . . . Many were the letters of comfort and consolation that she sent to all parts of the earth. Her books also carried a blessing . . . wherever they went. Children flocked to her in crowds. . . . From morning to night she was occupied in the Master's service.³

There is no more fitting comment on her life than that stanza from one of her hymns:

Take my love; my Lord I pour
At Thy feet its treasure store;
Take myself, and I will be,
Ever, only, all for Thee.

To the 1969 Women's World Day of Prayer, a women's group in Ghana sent the following message:

"It is necessary for all women to have a spirit of courage in our world today. Practically every country has its heart disturbed by conflict and it is only through faith and courage that we women can obtain strength. *Who knows but what we have come to the kingdom for such a time as this?*" (Italics supplied.)

In this twentieth century women have more opportunity to exert an influence than at any other time. And it is at this

WOMEN OF EAST BRAZIL ORGANIZE LARGE SHEPHERDESS CLUB

A recent letter from Mrs. W. J. Streithorst of Brazil gave interesting details of their Shepherdess Club organized at the beginning of 1970. Workers' wives and other women employees of the six fields and five institutions make up its membership.

The two main objectives of the club reveal a far-reaching, progressive program. First, they wish to help their members do more efficient and productive work in their homes and churches. To accomplish this purpose a new medium of communication in the form of a women's magazine, known as SEJA—meaning "BE"—is published every other month. This magazine covers a wide range of subjects planned to interest women in the home as well as women working in all branches of the organized work. Articles are contributed by the members and fall into such categories as: art, music, child evangelism, juniors, Pathfinders, VBS, welfare, nursing, nutrition, home and family, and handwork.

Their second project is called The Educational Incentive Fund. This fund is to help needy students begin their studies in our own Christian academy and college. After this initial help the student is to continue his education by doing colporteur work. Already they have been able to assist a number of young people.

I believe our women in east Brazil are to be commended for the good work they are doing and I am happy to share this news with the readers of "By His Side" column.

D. M. P.

time that God has assured us He will pour out His Spirit "upon all flesh; . . . and your daughters shall prophesy, . . . and upon the handmaids in those days will I pour out my spirit." (Joel 2:28, 29.)

Do I hear a laconical voice: "If that's how you feel, why don't you *do* something?"

A very good question! Why don't we?

Why not? Is the moral situation not critical enough to waken our dormant energies? Does everyone enjoy the advantages

of righteous living by faith? Is the dedicated but small working force of godly men already coping with the world's spiritual challenge? Does the gospel machinery not need a delicate touch?

Whatever excuse we Adventist women can make to justify inactivity, it cannot be that we are in purdah.

¹ John 20:16-18.

² J. G. Lawson, *Deeper Experiences of Famous Christians*, p. 103.

³ *Ibid.*, pp. 324, 325.

IF

For the Wife of a Minister
(With Apologies to Rudyard Kipling)

MARGIT STROM HEPPENSTALL

If you'll stand by your man and be contented
To let him have the limelight and the fame,
While you, though worthy, only are presented
As just his wife, but smiling all the same.
If you can love your man and let him love you
With every thought and word and look and deed,
So no one else around you or above you
Will rate from you a second glance or heed;

If you can dress to please his eye for beauty
Without offending those who criticize,
And willingly perform the humblest duty
In Sabbath school or church or otherwise,
And serve with skill, but never seek position
When others want and get the nicer tasks;
If you possess that acme of discretion:
Give no advice unless somebody asks;
If you, when people bring their problems to you,
Can give them of your time and sympathy,
And be deserving of the trust they show you,
And shun all gossip like the leprosy;

If you can live within your means and make it
A game of wits to keep the budget straight,
And dine on beans and bread at times, and take it
All with good cheer, and make him think it's great;
If you can make a home in some drab dwelling
With sagging window frames and peeling paint
And furniture that's old and musty smelling,
If you can do all this without complaint,
Because you know in six months you'll be moving
To something worse—or better—who can say?
If you can laugh it off, you will be proving
You've passed the acid test and got an A.

If you can wear your outfit of last season
For many seasons more and still look nice,
Because your inward beauty is the reason

For that adoring look in hubby's eyes;
If you can cook and serve a gracious dinner
In no time flat to anyone he brings;
If you can keep your poise from wearing thinner
Each time the telephone or doorbell rings;

If you can have your house fit for inspection
No matter when church members come to call;
If you can treat the humblest with affection
And be objective and impartial to them all;
If you can share your husband with his needy
members

When he is only home to eat and sleep,
Without inquiring if he still remembers
That date with you that he forgot to keep;

If you can listen to your husband's preaching
And be at once his critic and his friend,
To kindly spur him on in ever reaching
For higher standards and a nobler end;
If you can tolerate his always getting
Another book when you would like a hat,
And realize without a frown or fretting
That he must study when you want to chat;

If you can pray with him through all your trials
And smile when tempted to give way to tears;
If you can learn to love your self-denials
And never give a room to doubts or fears;
If you can help him when his star is rising,
To keep a simple, pure humility,
And back him up in never compromising
On principles of truth and honesty;

If you can be a Christian every minute,
Walking the narrow path our Saviour trod,
Yours is your husband's heart with all that's in it,
And what is more, you'll be approved by God.

PRESENTING THE FULL GOSPEL



J. BYRON LOGAN PHOTO

WALTER M. BOOTH

Layman, Berrien Springs, Michigan

THE good news of God's love for man, and the manifestation of that love in the creation and redemption of man, constitute the main theme of the Bible. This message is to be carried to the world, in harmony with the command of Jesus Christ to His disciples (Matt. 28:18-20). Those persons who have felt the touch of the divine love are obligated to bring to those who have it not a knowledge of that love and God's exalted purpose for man.

The world is in moral darkness. The Christian church has not been true to its divinely appointed mission of proclaiming the good news, of reconciling man to God. As a result, it has lost its power, and men and women have lost their faith in it. There has been a retreat from religion and a consequent weakening of the hold of morality on men and women. Many have lost their sense of the purpose of their existence and know not where to find it.

God has placed in each of us a need for Himself, and He intends to satisfy that need, if we will only let Him. The gospel is eminently suited to the needs of man in every age, including the present. Not only

is it able to satisfy man's need for God, it is also the basis for all legitimate human progress and achievement.

Thus the gospel teaches man that he was created by God to be a son to Him, to commune with Him, and to be a partner with Him in all His activities. It presents to man a profoundly dignified morality, teaching him that he was created in the image of God and that, resultantly, his life is to be patterned after that of God. Thus the gospel provides two things so desperately needed by modern man: a sense of purpose, and a morality based on divine sanctions—the strongest possible foundation of human behavior.

The gospel, which emphasizes the fatherhood of God, teaches that all men are brothers, and thus it is the basis for the belief in human brotherhood and social justice. It provides man with an impulsion to legitimate achievement in subduing the forces of nature for the betterment of man. The gospel affords a sure basis for advanced levels of human happiness, showing that happiness is to be found in God and in the relationships of life that He has or-

dained. Last, the gospel promises man immortality and eternal life under certain conditions.

The gospel is thus universal in its ability to satisfy human needs, and all are to be invited, nay urged, to share in the benefactions which it bestows.

Enhancing the Gospel

The appeal of the gospel can be either greatly enhanced or extremely minimized depending upon the way in which it is presented. It must not be presented as mere theory or in such a way as to suggest that it is a matter of indifference whether it is accepted or rejected. It is eminently reasonable, attractive, and adapted to the needs of man, and it must be so presented. That God loves man, that He created him with a personality similar to His own, that He intends to bestow on him, conditionally, eternal life, accompanied with an eternally escalating level of happiness, that communion with Him is a most rewarding experience, that God Himself has died for man to secure to him the full benefactions of His love, are truths of impelling and absorbing interest.

Could man but know that to stand in the presence of God, to experience all the warmth, radiance, and loveliness of the divine personality, is to experience the most satisfying feeling possible, they would inevitably crave such an experience.

It is the privilege and obligation of those who know God, whether they be ministers of the gospel or laymen, to so present Him to those who know Him not. One writer, Ellen G. White, has well said: "In Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Saviour. His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them. So His servants are to present the riches of the glory of the unspeakable Gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing."—*The Desire of Ages*, p. 826.

Not only is the gospel attractive to man, it is extremely reasonable, based as it is on the supreme rationality of God. It is thus possible to present divine truth in a way

that will appeal to the mind as well as to the heart.

The needs of man vary from person to person. Some are dissatisfied with the emptiness of formal religion and long for a deeper religious experience. Others are confused by intellectual doubts, the faith of their earlier days, perhaps, having been undermined by skeptical and infidel suggestions. Many are unaware of the realities of spiritual life. Some are slaves to vice and know not how they may be freed. Yet others are ground down in a state of self-depreciation which renders them almost incapable of appreciating the love of God and His concern for their betterment.

Adapt to the Needs of All

To attempt to reach all these evangelistically by the same method is to invite failure. But these must not be ignored or passed by while the proclamation of the gospel is limited to the so-called honest in heart, or to those who might, by accepting it, bring honor to the church. The wise servant of God will present messages adapted to the needs of all. To the earnest seeker after truth the presentation of the gospel in its beauty and simplicity is doubtlessly adequate. To the person confused by intellectual doubts, whose faith has been weakened by contacts with unbelievers, a different message must be addressed. He must be shown that the gospel is a reasonable, consistent, unified scheme of truth. Those who are enslaved by vice must be led to see the degrading nature of sin and that it is only in God that supreme happiness is to be found, that He can strike off the shackles that fetter them. There are many who can be won to God only by a demonstration in the life of the principles of divine love. Such are incapable of realizing the reality of divine love unless it is actualized for them by human love. His disciples are His representatives among men, and one of the most effective ways of winning souls to Him is in exemplifying His character in our daily life.

The gospel is not only universal in its appeal; it is many-faceted, it has many aspects. It is important that a complete gospel message, centered in God and Christ, be presented, rather than one single aspect. To emphasize one dimension of the gospel at the expense of others is to give only a partial view of truth, and such is inade-

quate as a basis of religious experience. Some aspects of the gospel are not as well suited as others to satisfy man's need for God. Unless, therefore, a total gospel is presented, there is a danger that that need will not be fully satisfied. The Christian system of belief is centered in God and Christ, and a message of this kind is what man needs. But the Christian belief is one that lends itself easily to systematization in a scheme of doctrines and beliefs. There is a danger of presenting the gospel as such a system, rather than as a God-centered message. The purpose of doctrines, it must be remembered, is not to serve as the basis of religious experience, but to afford us correct ideas about God, so that our relationship to Him will be on the proper level.

There is also a real possibility that either the duties or the privileges of the gospel will be emphasized, the one at the expense of the other, that the law of God will be stressed disproportionately to the love of God, or vice versa. The inevitable result of these one-sided presentations is that people attracted to the church will lack depth in their religious experience. To make doctrines central in the message rather than God, means to attract to the church those whose religious experience will be doctrine-centered and who will tend to look upon religion as assent to a creed rather than as commitment to a Person. "The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. . . . The same danger still exists."—*Ibid.*, p. 309.

Put the Emphasis Where It Belongs

It seems that we as Seventh-day Adventists have placed in our evangelistic outreach a disproportionate emphasis on certain aspects of truth while failing to emphasize others. We have emphasized the law of God, while failing to stress to the proper degree the love of God. We have emphasized certain aspects of truth which are more or less peculiar to us while failing to take advantage of those areas held by Christians in general. We have interpreted religion as acceptance of a system of doctrines rather than as a relational commitment to Jesus Christ. We have interpreted God as a person primarily to be obeyed rather than one to be first loved and then obeyed. We have admitted per-

sons to church membership, not on the basis of their conversion but rather on their willingness to accept our doctrines and, to a degree, our manner of life.

The greatest need of men and women today is the conviction that there is a God who loves them, who loves them to the point of concern for their welfare and happiness, to the extent of willingness to die for their eternal salvation; a God whose life is tinged with the tragedy of human suffering, who feels man's suffering as deeply as does man himself; a God who welcomes with open arms, and without re- crimination, the most flagrantly disobedient and willful sinners who come to Him, welcomes them, and restores them to all the privileges of sonship to Him; a God who, because He is love, longs to be man's constant companion, longs to ravish his heart with His love, longs to bestow on him supreme happiness. Men and women need to know that there is a God who can give purpose to their existence and meaning to their lives, a purpose that is noble and exalted, a meaning that is deep and rich.

What the world needs more than anything else is a reaffirmation, in teaching and living, of the character of God as a God of love. It is this alone that will unlock the hearts of many. "The contemplation of the love of God manifested in His Son will stir the heart . . . as nothing else can."—*Ibid.*, p. 478. Yes, the world needs a revelation of the divine love. The failure of the church to give this revelation to man is, as was noted above, the cause of the moral and spiritual darkness that covers the earth. It is therefore imperative that the church bestir itself. "It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. . . . At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . . The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of Christ has done for them."—*Christ's Object Lessons*, pp. 415, 416.

A Simple Filing System

CHARLES MELLOR

Ministerial Secretary, Northern California Conference

THERE are many filing systems ministers use and one must find one that will adapt to his method of doing things. Most systems require more time to keep up than the average minister has.

Most ministers use a regular file folder to hold clippings and items that are loose and can readily be stored. All that needs to be done is to write the topic on the folder's tab and it is ready to be filed. However, when it comes to retaining materials found in books, it is not practical to clip pages. Thus, a system needs to be found for retaining the great wealth of materials one discovers in his reading.

Purchase a good three-ring notebook that holds 5-1/2 by 8-1/2 pages. Use an A to Z divider where a page for each subject desired may be placed.

In the first section of the notebook, a list of books you have read will be listed by consecutive number. This will give you an excellent bibliography with the necessary information if you do some writing at a later date. As an example:

1. Andreasen, M. L., *What Can a Man Believe*, Pacific Press, Mountain View, Calif., 1951, 211 pp.
2. Gordon, A. J., *How Christ Came to Church*, Judson Press, Valley Forge, Pa., 1951, 123 pp.

List the topics for which you have reference in capital letters on the right hand upper part of the page—one topic to a page. Examples of such topics might be: ADOLESCENTS, ALCOHOLIC, ANGELS, et cetera.

Now you are ready to list the gems, illustrations, and thoughts you have discovered in your reading. First, you place the number of your book and then the page

number. It will look like this—203/29. As an example, under the page entitled ADOLESCENTS will be:

1. The problem of steady dating 292/99
2. Ill. E. S. Jones's adolescence 417/30, 31

(NOTE: Ill. stands for illustration; 417 is E. Stanley Jones's book, *A Song of Ascents*, and 30, 31 are the pages on which the illustration appears.)

Each page in your notebook will hold about twenty-five citations on each side. Thus in a few years, one will have many fine quotations and illustrations. What an asset this is in preparing a sermon!

In sermon research, I practice the plan of writing my thoughts on 4-by-6-inch cards. Thus at the end, I can write 293/127 rather than writing out the author and title of the book in full. This saves much time and effort and is easy to check the source of the idea.

Another advantage of this system is to place in your sermon notes the code of where you found an illustration or thought so if you plan to write the sermon for future publication, hours of search can be eliminated.

When reading a book, use a red and blue pen or pencil. Write in the margin the main topic under which you plan to file the thought. Then when you finish the book, list what you have found in your filing-system book. This will take only a few minutes, but if put off to a more convenient time may never be done.

The advantage of this filing system is it takes a minimum of time and costs very little to set up. It will pay big dividends when sermon-preparation times comes. When you travel, you can take your "Filing System Book" with you in your brief case. This is so helpful, for when you read a book you can make your notations on the run.

ON ILLUSTRATING THE SERMON

R. E. FINNEY, JR.

Bible Instructor, Southeast Asia Union College, Singapore

THERE are about as many ways of preaching as there are preachers. Nevertheless, there are certain excellences and, unfortunately, certain shortcomings that recur and point the way to failure or success as a preacher. For the purpose of this discussion I shall think of preaching in terms of either the pastoral or evangelistic sermon. For the most part the principles involved apply to both.

First of all, in any type of preaching adequate preparation cannot be neglected with any result except failure. Adequate preparation is the work of a lifetime. It means far more than spending a few hours a week in the study, reading haphazardly from the Bible or Spirit of Prophecy writings, although these are basic source materials. There should be *systematic* reading and study, both intensive and extensive. Concentration on a book of the Bible for enough time to really absorb its meaning, with collateral reading, is a means that will not fail to bear fruit.

My Method

One of my favorite methods of gleaning ideas for sermons is reading a few pages a day from the Spirit of Prophecy books, particularly the Conflict of the Ages Series. I list ideas with accompanying page numbers on a three-by-five card clipped into the back of the book.

Beyond this and outside the study and the hours that can be spent there (all too few for most of us), good preaching grows out of extensive reading. Reading should be a habit, a recreation, an obligation, an obsession, for the minister. Out of such reading will grow preaching that is easy to listen to and hard to forget. If you have heard H. M. S. Richards preach on prophecy (and who hasn't?) you have noticed the almost inexhaustible flow of historical allusion accompanying his exposition. I suppose I have heard Elder Richards preach on Daniel 2 at least a half dozen times, and every time he brings in

new material. Every time it is interesting. This is the result of living a life with books and using them intelligently.

This sort of life will save us from the lamentable use of hackneyed, worn-out illustrations that our grandparents grew tired of before we were born. Some of these should have been buried or cremated two generations ago. When a minister launches into one of these relics of the past, he does two things: He reveals that he is either a novice or that he is too mentally lazy to dig up something new, and he instantly loses the attention of all his hearers who have been around long enough to have heard more than a few sermons previously.

That I write about realities is borne out by the fact that less than ten days ago I saw *in print* in a denominational magazine the story of the man who saved himself from freezing to death by endeavoring to revive a companion. I am glad the men were saved, but I wish someone would freeze the illustration!

Use Fresh Illustrations

I count a book worth the price of its purchase if I get *one* good idea or illustration from it, particularly if it is fresh. As an example, a sermon on irreversible decisions, preached to young people, led me to use the experience of Scott and his incredible trek out of the Antarctic as recounted in the book *Endurance*. When after two years he and his advance party reached the crest of the four thousand-foot mountain range on Elephant Island, they could see nothing but a seemingly endless incline of snow and ice leading downward at a terrifying angle to the distant sea. Realizing that he and his men were too far spent with fatigue and hunger ever to climb down the mountain, Scott coiled the rope the group had used for climbing, the little group clasped their arms around each other, sat down on the coiled rope, and pushed themselves over the ridge to hurtle

down the mountain. They could have been precipitated over a cliff and been dashed to their deaths, for they had no way to be sure what lay below, but in minutes, shouting with joy, they coasted to a gentle stop at the outskirts of the whaling station where rescue awaited them. Some decisions (marriage for example) should be irreversible, but they may have to be made.

An illustration always gains interest if it is accurately told with sufficient figures

and hard facts to identify it. The power of speech is illustrated much more effectively if one mentions that DeGaulle spoke only three minutes when he pulled France back from the brink of revolution, than if one merely states that he "made a speech."

I would not advocate a minister's burning all his sermon notes, but I think if many of his illustrations were irretrievably deleted from them, it could bring a blessing to his hearers.

((((((FEEDBACK)))))))))

DEAR EDITOR:

As I picked up the telephone I heard the familiar voice of a friend. "Have you read the January issue of THE MINISTRY yet? You will be very interested in one of the articles headed 'Prayer Groups Are God's Plan,' by Linda Gage, of Loma Linda."

My mind went back some two years to the day when my eye fell on a little blue booklet entitled *The Latter Rain*, by Meade MacGuire. For the next hour I sat absorbed in the reading of it. Never before had the events of the last days and the tremendous preparation necessary on the part of God's remnant people been impressed so vividly or so forcefully upon my mind. As I meditated upon the words of warning the Lord spoke to me as clearly as if I had actually heard His voice: Share these things with your church. And there and then it was clear to me that it was His wish that I, the minister's wife, should start a Women's Prayer Fellowship, with the specific purpose of studying the vital subject of the latter rain and how we may better prepare ourselves to be ready for that day.

I managed to get hold of a large number of the little booklets, which I distributed after having been given a few minutes of Sabbath school time in which to promote the books. I then announced that we would begin a fortnightly Prayer Fellowship that would meet at the homes of those of our congregation who for reasons of age, frailty, or lack of transportation could not get to our regular Wednesday evening prayer meetings. Our immediate study was the subject of the latter rain, which we took from the book chapter by chapter.

Since then, we have learned much from selected chapters of Mrs. White's writings. At present we are reading the Bible through with the use of *Patriarchs and Prophets*. I cannot describe the

precious fellowship that we experience. Although there are never more than eight of us present, and sometimes as few as three, yet we feel the presence of God and know that He is blessing us and hearing our prayers. We invite any member of our congregation to make known to us in advance any special requests they may have for prayer. We also have a prayer scroll.

I want to testify to the fact that the bond that exists between those who avail themselves of a prayer group such as we have in our church is closer than any other in the church or out of it.

May many more prayer groups arise in all our churches throughout the world as we see the end fast approaching, and allow the Lord to reveal to us the tremendous preparation still to be accomplished in our hearts that we may be fitted to have a part in the latter rain experience and be ready to meet Jesus in peace when He comes.

JUNE M. SCHRODER

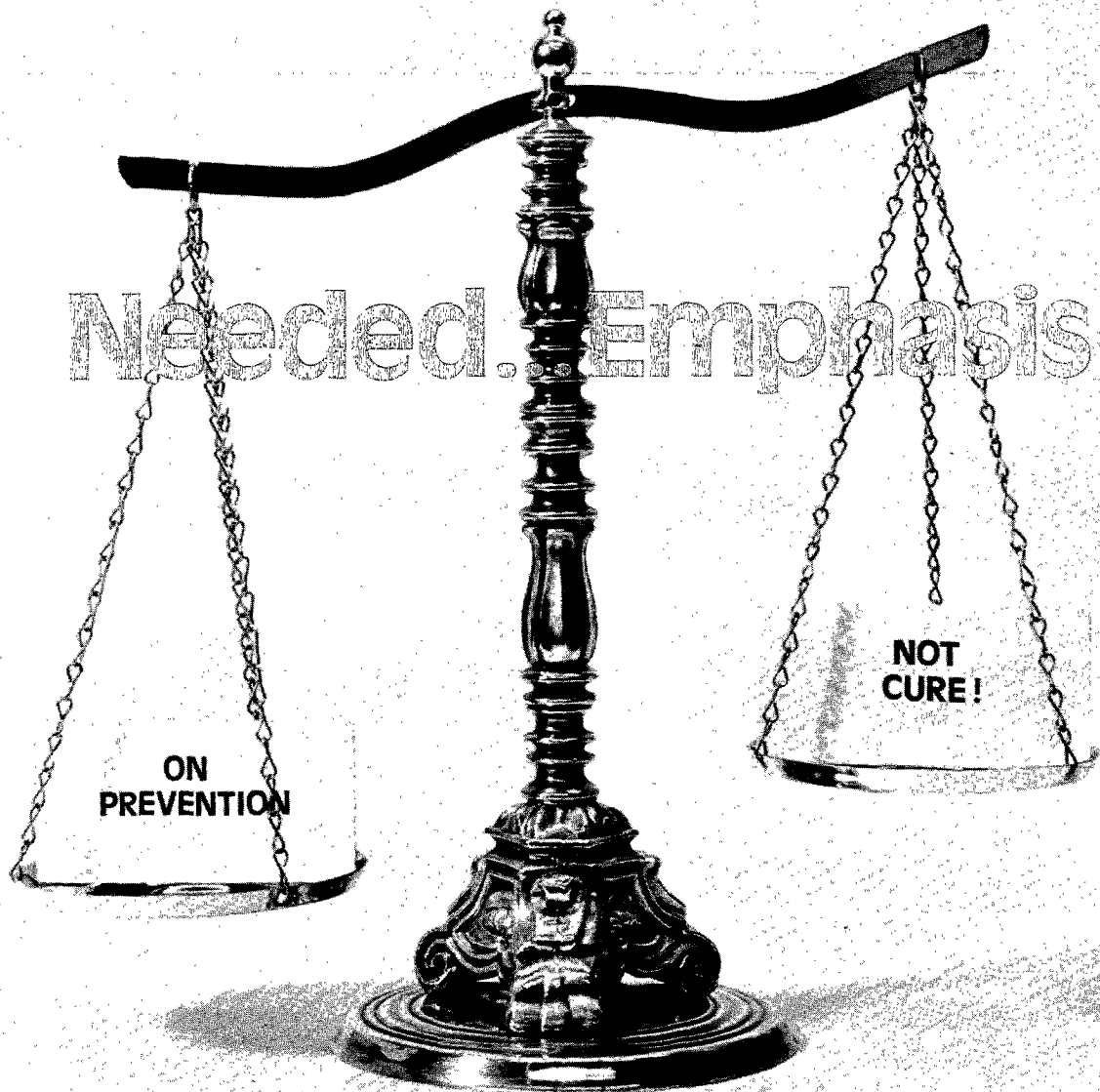
Minister's Wife, Bulawayo

TE DECET LAUS

("To Thee Belongeth Praise")

A hymnal for the musician, compiled and edited by Oliver S. Beltz, M.Mus., Ph.D.

Priced to a church musician's purse at \$5.40 including postage! Returnable after ten days with full refund. Address: Musician's Hymnal, Box 325, Loma Linda, California 92354



J. BYRON LOGAN PHOTO

R. L. KLINGBEIL

WHY is it, that you as a minister and theologian are so involved in the promotion of physical fitness? Is not this area rather far removed from theology?"

These questions were asked of a professor from Union Theological Seminary on a recent popular television program. I listened with deep interest to the interview, because this is an area concerning which there exists widespread and often profound misunderstanding. It was really a typical situation—representatives of the public wondering why a minister of religion dabbled in questions of physical welfare!

The reactions of these men to the preacher's active interest in health did not come as a surprise to me. A pronounced segregation exists between health and religion, in spite of several formal attempts on the part of representatives from both groups to overcome it.

It seems unfortunate that even among our own people, who have been commissioned by God to announce the final message of salvation, this segregation persists to an amazing degree—in spite of the fact that we have done much to clarify the unity of the person.

We are thankful to God for the progress that has been made by our people toward this end. But because of the added information granted us by Heaven, our responsibility lies in the *full and complete implementation of Heaven's principles*.

As Seventh-day Adventists we know that right will eventually triumph over wrong, righteousness over sin. This triumph, however, must be achieved in the human personality, in his *body*, as well as in his mind. In fact, without mastery over the body, there is little or no hope for righteousness. Physical stamina will accompany stamina in righteousness. Vigor of body will characterize God's last-day people. This vigor is not a mere by-product of obedience to God's laws. It is the direct result. And it is more. High-level physical fitness is a must for those who will experience the imminent grueling test of faith. God's remnant people will possess the ability to sustain fatigue, prolonged hunger, and relentless pressure. Let us not indulge in the fanciful dream that this stamina is imparted simply by faith. If God gave it then He will also give it now. But our Creator gives added strength only to those who meet the conditions—daily discipline and close adherence to the rules of health. No doubt, God will add His strength to those weakened through no fault of their own. But the ability to survive the hardships that will come upon God's people will depend on their *present preparation*. The responsibility for this preparation falls upon the shepherds of the flocks. It is our task under God, first, to train ourselves sufficiently in *technical know-how*, and second, to teach our people the essential knowledge of preventive medicine and to inspire them to apply this knowledge in their private lives.

Increase Your Faith—Through Healthful Living

When we have done our best in this vital area of physical development, then, to be sure, righteousness is still a matter of pure faith. But surely none of us can con-

ceive of a pure and living faith that deliberately or through sheer carelessness omits a constant program of self-improvement and self-discipline. Health, with its resultant growth in hope, mental alertness, and determination to understand God's requirements, makes faith more effective.

The maintenance of health, we already know, is a sacred duty. But again, and more explicitly, why? Because it supplants faith in the acquisition of righteousness? Never! The remnant church does not believe in righteousness through health "reform," any more than through Sabbath observance. But is it not true that righteousness may be effectually lost through a willful neglect of either?

Sabbath observance and healthful living are not merely products of our faith in God. They are that. But they are more. They are also means. Spiritual Sabbath observance is a delightful means, an efficient tool, placed in our hands to kindle and to maintain the all-essential faith. So is also whatever knowledge of hygiene and physiology we may acquire.

I may, of course, as hosts of non-Christians do, promote good health and teach preventive medicine merely to increase my self-reliance and to boost my efforts at spiritual self-help. Christians have a nobler reason. They remember God's commands to ancient Israel. The prospects placed before them were grand and glorious. Through good health the Lord sought to elevate them above the other nations. God's heartfelt purpose was to make them peculiar in every pleasant and impressive sense. He knew that as long as a creature serves his own pleasures selfishly and uses his body carelessly there is no way of lifting him out of sin. Had Israel of the past followed all God's rules out of genuine love they would have been the wonder of the world.

God's thrilling purposes still stand. They are for everyone who joins himself to *modern* Israel. Are we going to be as disobedient as were the ancients? Or will we so relate ourselves to the principles of preventive medicine as to permit God to use us in His closing demonstration to the world? God knows our helplessness in sin. He understands our total inability to restore ourselves. But He has also given us the tools of cooperation. Whatever faith does in relation to God (and this we should understand), healthful living is of

the *essence* if we would *maintain* the proper relationship.

Is Indifference Postponing the Loud Cry?

Healthful living, even if done persistently, will not of itself usher in the final loud cry of our messengers. But make no mistake, *indifference* and neglect can very effectively *postpone* it. Health, to be sure, is only a means, but an indispensable one. Purity and vigor of body and mind is God's means to restore His image in us. We do not advocate health as a work to gain merit before God. Righteousness is obtained by trust alone. But *man must do his very utmost* to exercise that trust. He must cooperate with the Almighty.

Has not the time fully come for us as ministers, under God, to open a new and final chapter in the proclamation of the message that is to prepare a people for the coming of Jesus? And a part of that message calls for an emphasis on *prevention* of sickness among God's people. Cure, restoration to health, is a costly process both in terms of equipment and personnel. Recovery from illness by means of medical equipment will of course remain a part of our program till the end. But have we really begun to *place priority upon prevention*? Although physicians, nurses, and other professional people in our institutions are inserting bits of information here and there on how to avoid relapses and recurrences, *prevention* of disease as a *characteristic phenomenon* among God's remnant people can be achieved only when our ministers, who are most intimately related to their members, will assume their role in imparting necessary instruction on these lines.

Cutting Down on Apostasies

We bemoan our numerous apostasies, and rightly so. Would we not agree that an astonishingly large number would not have occurred if these individuals had been sufficiently instructed in the sanctity of body-mind relationships and been given adequate information regarding bodily functions? Have we honestly faced all the implications of the complete unity of the human personality?

Let us bring the training and the work of the Adventist ministry up to date—in keeping with Spirit of Prophecy counsels. Science is today emphasizing this direction. In fact, Paul Harvey, news commentator, in his TV broadcast of March 18, 1969, predicted that within twenty years most of the work in the field of medicine would be in the area of prevention rather than cure.

Before its time, however, prophetic counsel has urged us on in this matter. We have repeated *slogans* long enough. Let us now busy ourselves with *studying* sufficiently about the laws of our bodies that we may stand before our people as true Adventist ministers, who preach a *complete* message of deliverance from sinful practices in both body and mind.

The Divine Counsel

Listen again to God's own counsel:

In teaching health principles, keep before the mind the great object of reform—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.

Lead the people to study the manifestation of God's love and wisdom in the works of nature. *Lead them to study that marvelous organism, the human system, and the laws by which it is governed.* Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing.

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a *part of his appointed work*. Of this work there is great need, and the world is open for it.—*The Ministry of Healing*, pp. 146, 147. (Italics supplied.)

Let us not only pray but work with determination that the counsels given here and elsewhere in the inspired writings on the necessity of teaching the gospel of health and *prevention* of disease in our churches will soon be *implemented* both in the *curriculum* of our schools and in the *continual practice* of our workers for God everywhere.

New Men for a New Decade

(Continued from page 9)

It is hard for us to accept the fact that a desk job in the office, or the pulpit of the largest city in the conference is not the most noble way to spend our career. Our system of values seems to underrate the pastor of the average-sized church. Thus the preacher who thinks he deserves more status or responsibility than he has is necessarily bitter and critical of his brethren. On the other hand, any preacher who is plunging unreservedly into the work at hand, whether he deserves better things or not, will invariably find enough work to exhaust his powers, enough people to gladden his spirits, enough love to warm his heart, and enough patience, by the grace of God, to be faithful. Such a man has already fulfilled the chief basis of heavenly commendation and he has furthermore arrived at that mental posture without which even the largest, most prestigious responsibility becomes unpleasant; and unencumbered by the standards of men he can look his fellows in the eye and say with the poet: "Stone walls do not a prison make Nor iron bars a cage." He can say to himself, "My mind to me a kingdom is."

Not Afraid

Third, such untarnished openness toward our brethren requires a fear of God which pales into insignificance all fear of men. A man cannot be free to create, free to preach, free to express himself with his members, or his peers in the motel room, or the brethren at the conference table as long as he is afraid. The intern may be excused for his reserved relationship to his elders, but that veteran preacher, though ordained, has never lived who is still bottled up by the opinions of men; who is so busy memorizing the "shibboleths" that he cannot say "Jehovah-jireh"; who is so occupied with biding his time that he prostitutes his tenure; who is so busy protecting his vested interests that he loses his investments. Because Christ was a free spirit, He feared no man. Life to Him was an abundant adventure.

It didn't really matter to Jesus what the public opinion polls of His day said. And you will recall that they turned against Him very early. By the age of twelve He had made enemies in the Temple. By His

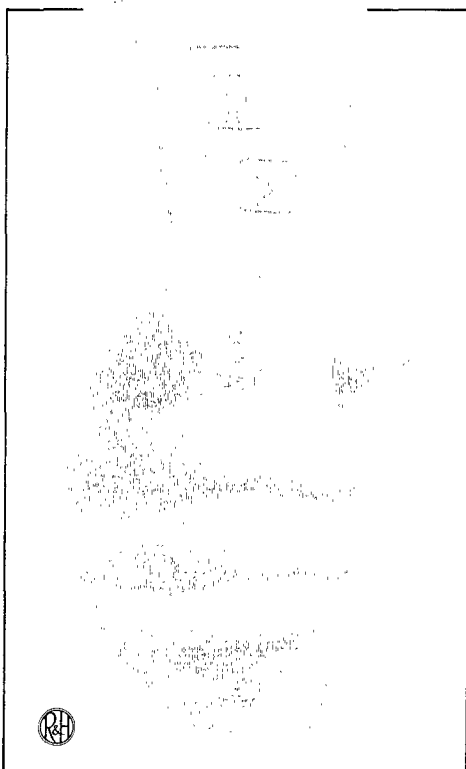
teens He had alienated His brethren, and by age thirty he had fully incensed the religious establishment of His day. Yet He was free. Jesus loved men. Jesus revered life, Jesus respected age and experience, but He feared only God. He was ethical, courteous, and kind; yet—though He followed the Father's plan in all things—in the eyes of men He was an innovator. His mission on earth and His highest joy was to bring relief to suffering and ignorance and He used whatever legal and necessary methods available to accomplish His purposes. He was not concerned with precedents or acceptance. His question was not, what will happen to me or my career? or how will they categorize me? but, what is right? He asked not, what will the brethren think? but, how can the job best be done? He was apolitical and positively uncompromising in His God-given, he-man individuality.

Searching Questions

And how about us, fellow ministers? Has the fear of God released us from the shackles of human sanctions? Can we, do we, relate to one another with pure motives and openhearted concern? How does it feel when the people squeeze our hands and tell us we are wonderful; when the group that couldn't make it with the former pastor surreptitiously tell us of his purported mistakes; when vacancies occur which seem more luscious than our present post; when our lieutenants in a former district call and tell us about the blunders of our successor? Do we really wish each other well? or do we secretly hope that a particular brother will miss his putt or slice his tee shot—just enough to ensure a better score for us! Perhaps it isn't the only answer to the spiritual revival we need as a precursor to the loud cry, but of this I am sure: When the Seventh-day Adventist ministry becomes fully possessed of its mission and completely selfless in its fraternal relationship we shall have taken a major step toward the apocalypse and then, and only then, will we be able to duplicate the feats of the forthright apostle who wrote to the saints at Corinth, "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do."

* From *The New Testament in Modern English*, © 1958. Used by permission of The Macmillan Company.

ATTENTION!



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will be donated to your church's Investment Fund each time you turn in a block of ten subscriptions to LIFE AND HEALTH at the special missionary rate of only \$3.00 each. These subscriptions should be submitted only on Form No. 70 available at your Book and Bible House. This form is a combination order form and \$5.00 rebate request.

This offer is open to all churches any time of the year. Why don't you give it special attention at Christmas time? It could help your Investment Fund reach its mark.

P.S. A big Thank you to the thousands already using the LIFE AND HEALTH investment plan.

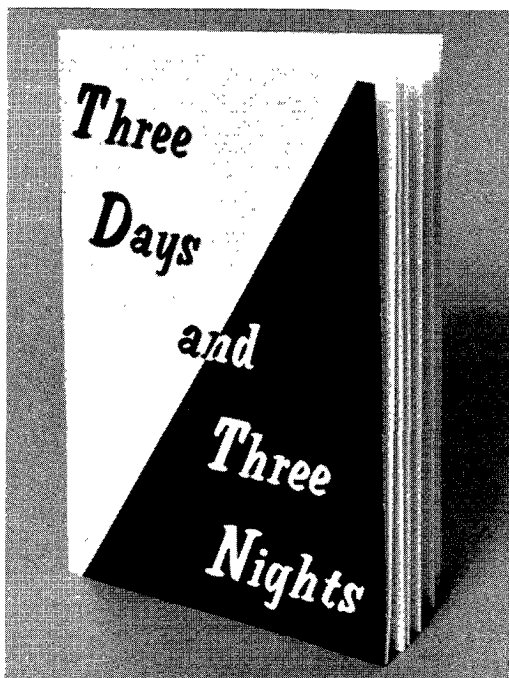


SHOP TALK

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

THAT WEDNESDAY CRUCIFIXION THEORY

There is an excellent 20-page booklet that answers all the arguments used by those advancing the theory that Christ was crucified on Wednesday and resurrected on Saturday, after 72 literal hours in the tomb. We heartily recommend *Three Days and Three Nights*, written by Joe Crews, Amazing Facts radio speaker. The booklet is available through the Chesapeake Conference of Seventh-day Adventists, Box 803, Columbia, Md. 21043. The price is 40c for single copies; 25c in quantities of ten or more.



CHURCH EVALUATION

There is one conference that has a special committee from the conference office that evaluates each church building on an annual basis for a paint-up, fix-up, clean-up month. Some of the buildings are not very representative. Is yours?

GOOD NEWS FOR MODERN MAN

The Lay Activities Department of the General Conference has made arrangements with the American Bible Society whereby it is possible for us to secure *Good News for Modern Man* directly from them at only 20c per copy when ordered in lots of 100 or more. Direct your correspondence to: Dr. James Nettinga, Executive Secretary, American Bible Society, 1865 Broadway, New York, N.Y. 10023.

Evangelists, pastors, and teachers will see various ways of taking advantage of this offer, particularly as they seek to encourage more reading of the Scriptures by our children and youth.

Correction: In Shop Talk, August, 1970, E. J. Fialho suggests you write for the free booklet, "The Matter of Editing and Publishing a Church Newsletter." The address given had not been updated, and should have read:

United Presbyterian Church
Inner Church Center
475 Riverside Drive
New York, N.Y. 10027

NEW DIMENSION IN EVANGELISTIC ADVERTISING

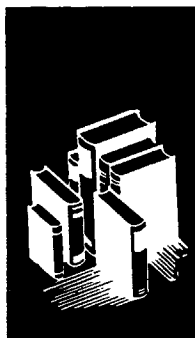
A new dimension in evangelism was recently introduced in a series of meetings in Indianapolis, Indiana. A trailer was equipped with a two-sided illuminated marquee-type sign on which movable letters were placed. This was located right in front of the church. Every lecture was advertised to keep the public constantly aware of the next evening's lecture. By day its silent testimony was seen by many thousands of people who passed by in the street. By night its message dominated interest on the darkened street.

We believe that this type of advertising has been very effective during this series of meetings and are pleased with the results. The value of such a sign is easily apparent:

1. The illuminated sign is 4' by 8' and carries its own internal lighting system.

2. It is mounted on a trailer and can easily be moved to any location.
3. It can be used over and over again for any type of meeting.
4. Any message can be placed on it with the movable letters.
5. It is two-sided and can easily be read by people traveling either direction.

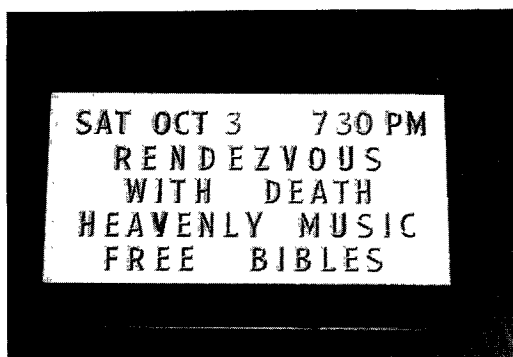
M. DONALD OSWALD



BOOKS



Marquee sign advertises meeting.



Marquee sign illuminated at night.

What Belongs to Caesar? Donald D. Kaufman, Herald Press, Scottsdale, Pa., 1970, Softback 97 pages, plus extensive bibliography, \$2.25.

Don't read this book if you hate to think. Not only is the book thought provoking but it is a conscience prickler. The author, a Mennonite pastor, questions the propriety of paying taxes that are used largely for war purposes.

Most Christians have considered the problem of personal service in the military and many have adopted a position of conscientious objection to such service. The problem of compulsory taxation has not received equal consideration, although there have been conscientious objectors to war taxes for centuries. Two centuries ago Quakers, Mennonites, and Dunkards, because of their principle of non-resistance, refused to pay taxes for the American Revolution.

Of excellent value is the study, in depth, of four New Testament passages that are often used to justify obedience to governmental demands. These are Matthew 17:24-27; Mark 12:13-17; Romans 13; and I Peter 2:13-17. The exegesis of these texts is most helpful.

The author very ably defends his position that "if conscientious objection to war is to have any genuine significance in our time it must include a decisive "no" to the Internal Revenue Service for money which is clearly spent for war purposes."

The Christian has seven courses of action. He may (1) reduce taxable income by increasing benevolent contributions to 30 per cent; (2) pay the taxes willingly without questioning the use of the money; (3) pay the taxes voluntarily, but express a protest to the government; (4) reclaim the "war tax" funds from the Internal Revenue Service by completing and filing *Form 843* if his employer withholds his taxes; (5) voluntarily limit his income so he need not pay; (6) refuse to pay all or part of the taxes as a witness and a protest; (7) refuse to file or pay. Dr. Kaufman argues for the seventh course. As you know, some of these positions are a form of civil disobedience and any participant must be willing to bear the consequences.

PASTOR'S PRAYER

Mountains stand unmoved through blasting gale,

Never swayed by wind or hail;

Help me, Lord, amid life's fiercest storms

Never to move and never to quail.

SHARONANN PLUMMER

The value of this work lies in the insight it gives of the complete conscientious-objector viewpoint. Seventh-day Adventists have objected to military service which might lead to the taking of life, but have cooperated with the government in those areas where life is saved. Dr. Kaufman urges that careful consideration be given to economic support of governmental financing of its war efforts.

M. E. LOEWEN

BOOK REVIEWS

We believe you will find the following volumes, published by the Pacific Press Publishing Association, an invaluable aid in your missionary work. Each volume has a retail price of 40c and is available through your Book and Bible House.

Man the World Needs Most, A. S. Maxwell. This is Elder Maxwell's 109th manuscript. The author points out that in these tumultuous times Christ is man's only hope. Without Him the future is dark indeed.

Radio Church of God, Harry W. Lowe. In this little volume of 144 pages Elder Lowe compares the teachings of Mr. Armstrong and his Radio Church of God with that of the Seventh-day Adventist Church. You will find this volume extremely helpful in working with those who have come under the influence of Armstrong's teachings.

The Remnant Church, Ellen G. White. This is an economy reprint in the STW series of a title that was allowed to go out of print a number of years ago. The 64 pages composing this volume give ample evidence from the pen of Ellen G. White that God is leading today the same people He has led for more than a century, and that He will continue to lead them to a glorious climax.

Mind If I Smoke? Harold Shryock, M.D. This is a complete revision in the STW series of Dr. Shryock's previous book. It is especially suitable for the doctors' rack program and should be used widely as an aid to those who desire to stop smoking.

Crusader for Freedom, Gertrude Loewen, Southern Publishing Association, Nashville, Tennessee, 1969, 227 pages, \$5.95.

The biography of a man, Jean Nussbaum, committed to and challenged by a cause—that of perpetuating the principles of personal freedom and more specifically, religious freedom.

Throughout his seventy-nine years he constantly met and powerfully influenced the heads of state of a dozen different countries—always with an air of personal understanding and humility. His occupation as a medical doctor never interfered with his vocation as a crusader for freedom in the cause of his Master, and in many instances the “right arm of the message” was helpful in making contact in political circles.

The author has written the book in a style that inspires and challenges the reader to look for and be prepared to accept the opportunities for a wider service. This book is especially significant in that it poignantly shows the relationship between the medical ministry and the ministry as a whole.

DOROTHY HESSONG

Thomas Coke: Apostle of Methodism, John Vickers, Abingdon Press, Nashville, Tennessee, 1969, 394 pages, \$14.50.

This is the first documented biography of Thomas Coke, the indefatigable and controversial “father of Methodist missions.” While writing an authoritative biography, John Vickers seeks to meet some of the accusations that have been directed to Coke, especially the charge that he was possessed of self-seeking ambition. That he sought office is clear enough, but whether he did this for self-seeking motives is questionable. He probably had the best of motives but was somewhat naive and lacked judgment in the way he expressed himself. He was disappointed when he was not acknowledged after Wesley's death as his legitimate successor. However, he remained a faithful worker within Methodism.

While not the best of administrators and a poor judge of character, he was a great promoter. Having made 18 voyages across the Atlantic, his influence was felt in England and America, and also extended to the Methodist missions in the West Indies, where he frequently visited while on his trips to America. His heart was always directed toward missions, and much of his life was spent in raising money through personal solicitation for his beloved missions. He even learned French in order to work in France, then actually spent some time there. He had involved interest in Africa and India and was on his way as a missionary to the latter country when he died aboard ship and was buried in the Indian Ocean.

As Wesley's right-hand man but not his official successor, he nevertheless filled a tremendous role in maintaining a bond between British and American Methodists by his actual presence, and in provoking his fellows to look to the entire world as the field. No man in his day had as far-reaching an influence.

Every Adventist worker will find much to inspire him in this biography of a great worker for God.

SAKAE KUBO



NEWS SERVICE

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

Growing Agreement Is Cited in Anglican-Roman Catholic Talks

Growing agreement between Roman Catholic and Anglican theologians currently engaged in dialog on a worldwide basis is reported by Anglican Bishop John Moorman of Ripon, England, one of the leading Anglican participants, in his diocesan newsletter.

Bishop Moorman, senior Anglican observer throughout Vatican II, is a member of the Anglican-Roman Catholic International Commission which met at Venice in September. An official report of this meeting referred to the "startling convergence and frequent identity of doctrine" revealed by the theologians regarding Eucharistic faith and practice.

"Obviously we can't expect to solve our problems without a great deal of hard work and prayer," Bishop Moorman said. "All we can do is to keep the doors open, and to pursue those 'lines of convergence' in every possible way.

"Meanwhile, both churches are going through a period of rapid change, and a new generation is growing up who will obviously see things very differently from the way in which we see them here.

"Here, I think, lies our hope. You will remember what we said at Windsor: 'No doubt exists in the minds of any of the members that the final aim of our work is the attainment of full organic union between our two communions.' It is very important that we should keep this clear and not allow any doubts to enter in."

U.S. Crime Rate Up 148 Per Cent in Ten Years, FBI Declares

The crime rate in the United States during the past decade has risen by 148 per cent, according to the Uniform Crime Reports—1969, which are issued by the Federal Bureau of Investigation. The National Crime Index or rate, according to the report, rose 10.6 per cent over 1968. The report showed that the crime rate, or number of crimes for each

100,000 persons, was 2,471. In 1968, the rate was 2,234.8. Burglary, or unlawful entry to commit a felony, was the single most frequently committed crime. A total of 871,900 cars were stolen in 1969, or one for every 100 registered vehicles. The report noted that over the decade the percentage of increase in auto thefts was four times greater than the percentage increase in car registrations. The city which had the highest crime rate, according to the FBI, was Baltimore, with 1,022.5 violent crimes per 100,000 population. Miami and New York were second and third, respectively.

Methodist Synod Votes 21-21 on Move to Discard "Reverend" for Clergy

A motion that the Methodist Church cease to refer to its ministers by the term *reverend* drew a 21-21 vote in the Wellington, New Zealand, Methodist District Synod. Most of the support for dropping the term came from the clergy.

The chairman, the Reverend Wilf Ford, declined to use his vote to break the tie and the issue thus died.

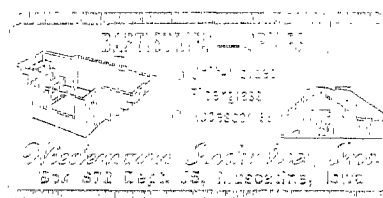
Moving the change, the Reverend Graham E. Hawkey said continued use of the term created an artificial barrier between minister and people. It also reinforces, he said, the distortion that the church is basically clergy-centered rather than Christ-and-people-centered.

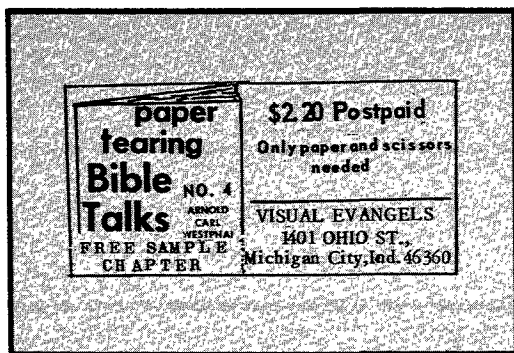
The word *reverend* is derived from the word *revere* which meant to exalt, venerate, or hold in unusually deep respect, Mr. Hawkey said. With such a meaning the term as applied to ministers neither described nor defined their function or their character, he held.

Pope Hopes for Anglican-Catholic Unity in Homily on "40 Martyrs"

In Vatican City before 10,000 Roman Catholic pilgrims from England and Wales and members of the Anglican Church, Pope Paul VI solemnly canonized 40 English and Welsh martyrs, executed for their religious convictions under England's laws in the sixteenth and seventeenth centuries.

In a sermon during the colorful two-hour ceremony in St. Peter's Basilica, the Pope expressed the hope that "the blood of [the] martyrs would heal





the great wound inflicted upon God's Church by reason of the separation of the Anglican from the Roman Catholic Church.

"Do these martyrs not tell us that there is only one church founded by Christ?" he asked. "Is it not this, their witness, their devotion to their country, that assures us that one day—God willing—the unity of the faith and of Christian life will be restored?"

Stressing the theme of ecumenical unity, the pontiff said, "There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church—this humble 'servant of the servants of God'—is able to embrace her ever-beloved sister in the one authentic communion of the family of Christ, a communion of origin and faith, a communion of priesthood and of rule, a communion of saints in the freedom and love of the spirit of Jesus."

Remarking that "perhaps we shall have to go on waiting and watching in prayer, in order to deserve that blessed day," the Pope said, "but already we are strengthened in this hope by the heavenly friendship of the 40 martyrs of England and Wales whom we have canonized today."

Survey of a New Jersey Parish Shows Many Oppose Some Church Teachings

A survey of a large, middle-class Roman Catholic parish in Willingboro, New Jersey, indicated that its members tend to "revere their religion as a social necessity" but participate according to their consciences rather than via ecclesiastical direction.

For example, the findings showed that four out of five do not agree with the church's ban on birth control and nearly half do not accept the absolute authority of the Pope.

Responsible for the survey is Father T. Murphy, who gathered his data at Corpus Christi Parish, Willingboro, as part of his work on a Master's degree in communications at Temple University, Philadelphia.

The 39-year-old Trinitarian priest assisted at the 4,000-family parish—largest in the Trenton diocese—on Sundays for the past two years while attending Temple.

TV Series Against Smoking Effective, Report Reveals

The American Cancer Society has reported a "significant decline" in cigarette smoking among viewers of a TV series on "Why You Smoke" aired last March over the National Educational Television network.

A survey to determine results of the series showed a drop of 8.5 per cent in the number of smokers and a reduction of 7 per cent in total cigarette consumption among viewers of the program.

Lieberman Research, Inc., of New York, which conducted the survey, told the annual meeting of the American Cancer Society in New York that the series "was effective in getting some people to stop smoking."

The study included a sampling of 7,177 viewers and nonviewers from 11 metropolitan areas contacted immediately after the telecasts, and 425 others who were queried again in July.

According to the report, 12 per cent of the TV population surveyed the programs. The data revealed that smokers who quit entirely stayed off the habit, but those who merely "cut down" tended to go back to their original levels of smoking.

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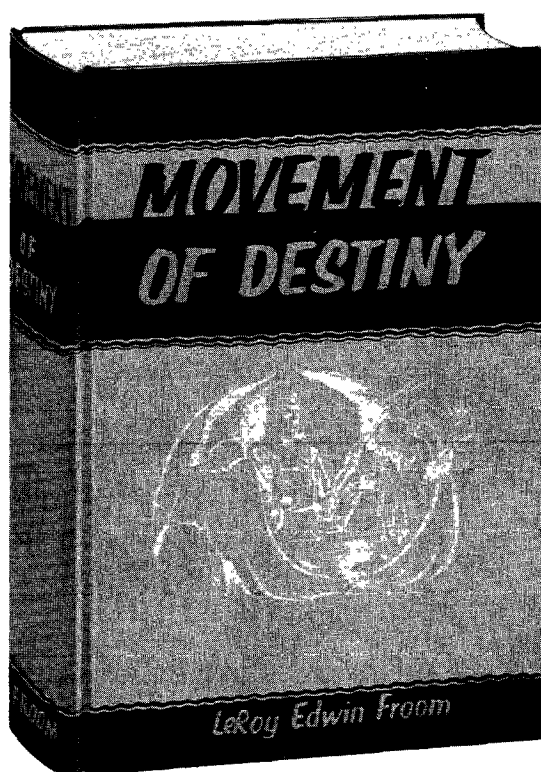
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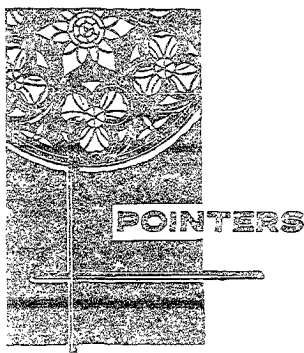
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DROP HIM? Of JESUS, Dr. Vincent Harding said, "Shall we drop Him, or shall we snatch Him from the white community and paint Him black as they have painted Him white? Or would that be just another form of idolatry?"

Concerning the last question, the answer is Yes. By recreating Christ after their own physical image, men have in effect become worshipers of themselves. We know that Christ was a Semite and therefore neither European, African, nor traditionally Asian. Any attempt, therefore, to picture Christ as anything other than a Semite is a form of self-flattery, and an education in prejudice. Perhaps the severest test of our love-purity lies in an honest answer to the question, If Christ was black, white, yellow, or red, would His race dampen the ardor of my worship or deter me altogether? To worship Him as God is our only hope of life eternal. His Hebrewness is but His fleshly contact with the whole human race. He came unto *His own* (in the flesh), and to "as many as received him" (us). There is, therefore, no sin in one's primary concern being "*His own*" if he is careful to include "*the others*." Charity begins at home, but it must spread abroad.

To the question "Shall we drop Him?" the answer is simple. A thousand times NO! When denied the privilege of comfortable birth, He didn't drop us. In Gethsemane, in that awful struggle, when the cup trembled, He didn't drop us. On Calvary with the concentrated wrath of God, men, and demons torturing His very being, He didn't drop us! Drop Him? Perish the thought.

E. E. C.

FROM SPARK TO FLAME In 1900 Lenin started a revolutionary paper intended for Russia.

The title of it was "The Spark." The motto was "From Spark to Flame." Intensity and dedication are words that most aptly describe this political movement. Nothing seemed to daunt or discourage those involved. Think back to September, 1844, when two young Germans met in Paris—one was Karl Marx; the other Friedrich Engels. As they visited together they found themselves in perfect agreement on all theoretical points. Marx put his thoughts, many of which came from the mind of Engels, on paper and the booklets spread

throughout Europe. Some people read, most ignored, and a few believed his works.

Sixty years later a young Russian, Lenin, read his writings and believed they could work. He dedicated his life to selling people on these new political and economic concepts. Again, only a handful of people believed.

The story is told that one day Lenin stood up in the middle of a town square and gave a fiery speech on the need of a revolutionary change in his country. At the end he made an altar call by saying, "Those of you who are ready to die for the cause of the revolution in Russia . . . those of you who are prepared to give your lives that a revolution might take place, I call you to step out of the crowd and join the revolution." The response? A paltry 17 people.

But that spark of 17 people ignited into a small blaze of 17,000, then burst into a roaring inferno of 17,000,000 and climaxed in a global confrontation whereby two fifths of the world's population are now swayed by their political ideologies.

The Advent Movement started in a similar way—with a group of young people who had a vision. The results have been gratifying but not good enough. We must start a revolution within our own movement before we can revolutionize the world. Clarity of goals, streamlining, elimination of projects and programs which may be good in themselves but not of primary concern to the church—all this and more too is needed. Above and beyond all, the flames of the Holy Spirit need to engulf us as a purifying fire in order to make us the kind of ministers we ought to be. It is purification for a purpose! That purpose is to carry the gospel to the world and salvage as many souls as possible from the snares of Satan.

Why not join the revolution by setting your own life and program in order!

J. R. S.

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