

DECEMBER '71



THE MINISTRY

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seventh-day adventist
ministry

THE MINISTRY

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APPLES OF GOLD IN BASKETS OF SILVER

R. A. RENTFRO
Evangelist, Central California Conference

THE wise man, Solomon, knew the almost unbelievable power of words when he wrote so long ago: "A word fitly spoken is like apples of gold in baskets of silver" (Prov. 25:11, R.V.).

New words seem to be capturing the minds of men and women every day. Every new dictionary is bulging with words not used or understood fifty years ago, yes, even ten years ago.

Words are pictures. They have personality and character, like people. There are words that laugh like a babbling brook; words that cry. There are beautiful words and sacred words; yes, and there are ugly words. There are words that like a drawn sword hurt people we love, leaving scars that time will not erase.

Our text suggests the high esteem Solomon placed upon well-chosen words. In his day, when a banquet was given by an Eastern king it was customary to present each guest with a golden apple. These golden apples were placed upon the tables in lovely baskets of silver filagree work, and then through the meshes the glittering fruit delighted the guests.

Today, few human beings touch lives at more levels than does the Seventh-day

Adventist minister, teacher, or Bible worker. We are often privileged to use **kind** words much as a skilled surgeon chooses ever so carefully just the proper medication or suture. No doubt each sincere worker for Christ can remember some of his own well-chosen words that indeed proved to be "apples of gold in baskets of silver."

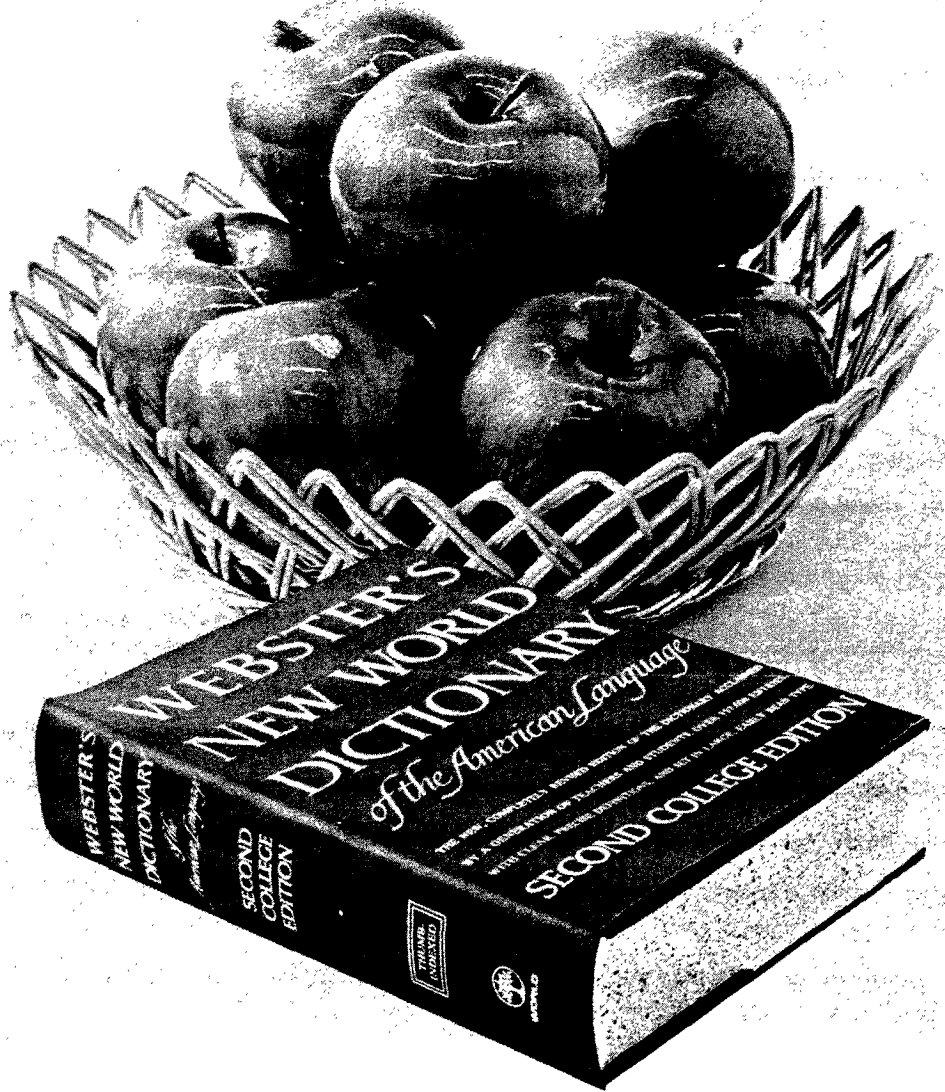
But you say, "How is it ever possible to use kind words when one is faced with some of these impossible situations—yes, situations which require some word of rebuke? How can one be kind then?"

The great John Wesley had the uncanny ability to rebuke in a most loving and kindly manner. One day one of Wesley's workers thrust the bejeweled hands of an embarrassed new convert before the gaze of that largehearted man of God. Wesley said simply: "You have such beautiful hands." It was enough. She never wore jewelry again. His loving, Christ-filled soul captured her.

The Best Words

Perhaps the best words are those words we sometimes leave unsaid. I am acquainted with one minister who while

**"A word fitly spoken
is like apples of gold in
baskets of silver" (Proverbs 25:11, RV).**



J. BYRON LOGAN PHOTO

driving along the street in a large North American city thought of the apparent ingratitude of a subordinate. The more he thought of it the more upset it made him. He decided he would drive there at once and tell this **friend** a few things! But then the mood changed—a voice seemed to urge, "Don't do that." And he is glad that he did not, for he kept a true friend. Had he spoken his mind he certainly would

have bruised a friendship, and for no good reason.

Probably all of us in our "trying hour" have gone to our files and pulled out an encouraging letter from a conference president or other leader. Every true minister for Christ has written many such letters himself. We all need these "golden apples" of encouragement; many a man has given up and died for the lack of them.

There was something wistful in the appeal the little boy made to his father when he cried, "I often do wrong, I know, and then you scold me, and I deserve it; but Father, sometimes I try my best to do right. Won't you let me know when I do please you?"

How many times have we left unsaid words, indeed apples of gold, when a word of sincere appreciation for a fellow worker's efforts could have buoyed him up splendidly in his Christian journey. At large funerals a small fortune is sometimes spent on expensive floral offerings when the man now dead might have given even greater and longer service to this cause had we reached down and given him a lift and a friendly word of helpful encouragement when he needed it most!

I like the words of one unknown author:

Bring me all the flowers today,
Whether pink, or rose, or red.
I'd rather have just one blossom now
Than a whole truckload
When I'm dead.

Begin at Home

Another area where we as leaders in God's cause can truly present "apples of gold in baskets of silver" in our choice of words is right in our very own homes. Someone has wryly said, "One can always be kind to people one cares nothing about," meaning, of course, that the businessman is always courteous with a client—he has to be—but the moment he steps into the house he takes his wife's head off! Yes, the woman who has borne his children and bathed his wounds a hundred times "gets it."

I remember one woman, the daughter of a minister, who told me, "I have never heard my father raise his voice at home." I thought that because of her great love for him and because it happened only seldom that perhaps she could not remember it. But no, she said, "He never did."

What a magnificent thing to be said of any man! I am sure that Jesus always chose His words well. When He had to rebuke the people there were always "tears in His voice." May it be said of every Seventh-day Adventist worker: "That man is a true Christian in his home and in every relationship in life."

Life is short at best and one day some of these chairs about the dining room table will be empty. We really ought to treasure up every happy and lovely and wonderful thing to repeat at mealtime. We ought to make sure that we are at our very best in our homes.

You may breathe a pious blessing
Over viands rich and good,
But a blessing with long faces
Won't assimilate your food,
While a meal of bread and herring,
With a glass of water clear,

Is a feast if it's accompanied
With the blessing of good cheer,
Knowing something funny, tell it;
Something sad, forget to knell it;
Something hateful, quick dispel it;
AT THE TABLE.

—Author Unknown

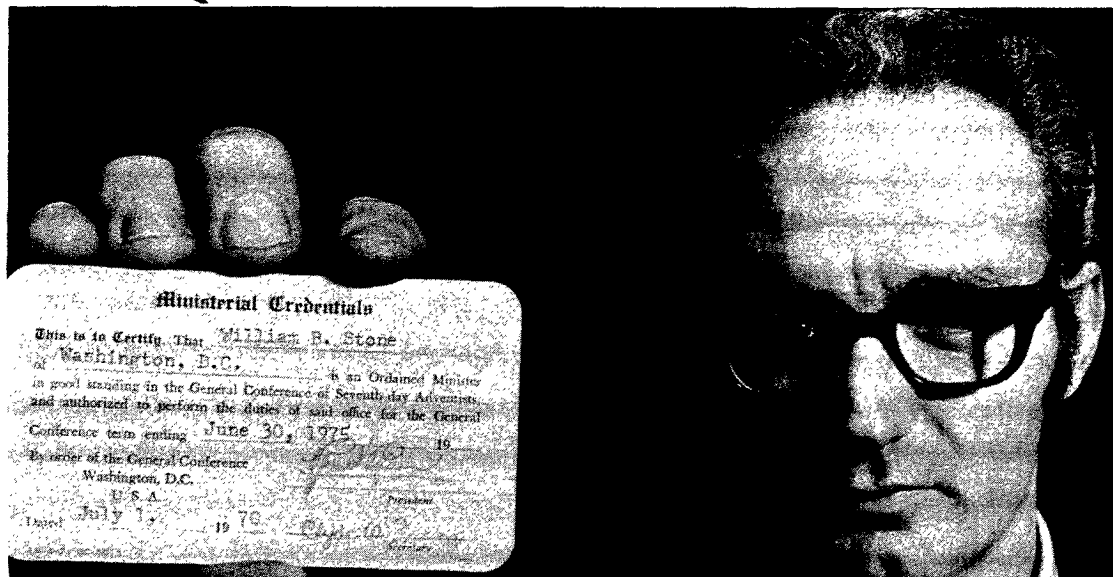
Perhaps there is no other time when words can heal and lift as in that moment when another human being looks to his pastor for words of sympathy in the tragic moment of bereavement or in time of deep disappointment. Words of sympathy are "apples of gold," too. But even these should be uttered cheerfully. Few men have shown as much tact in using the right word at the right time as did John Wesley. On one occasion while speaking to a woman in trouble—a trial that was beyond her comprehension and for which she could see no reason—he said: "Do you know why a cow looks over a stone wall?"

The woman looked up with her eyes full of tears. "No," she answered. "Why," said Wesley, "it is because she cannot see through it, and that is just the way with your trouble. You cannot see through it so you must look over it, and go on doing your duty."

I am sure that that woman never forgot the happy comfort of that conversation.

Jesus charmed His hearers by His marvelous usage of words as they sprang from His great heart. May we in the great Advent ministry do the same every day as we lift up the regal Galilean.

FUTILITY OR UTILITY?



J. BYRON LOGAN PHOTO

IRMA ROLLER HADLEY

Pastor's Wife, Missouri Conference

NEWSWEEK recently reported a study of the American clergy made by Notre Dame sociologist John Koval which estimates that one in four U.S. Roman Catholic priests is ready to forsake his vows and one out of every eight Protestant ministers is seriously thinking of resigning his pastorate.¹

While Catholic fathers apparently are disgruntled about many issues, celibacy not being the least, the Protestant clergy are distressed by the "need for more money" and the "seemingly futile and ineffectual work of the church."

Koval's study emphasizes that clergymen have not lost faith in their creeds, but they have become frustrated over the hopelessness of their mission.

Despair is in vogue. The last decade has seen men in every discipline throwing up their hands like children doing a finger play. Too frequently this mood of abandonment strikes the ranks of the Adventist ministry and threatens even greater infiltration.

Age is no safeguard in either direction.

Only days ago the sad news came that a young friend had lost heart and dropped out of the work. Sometimes older men after long years of experience ask for a leave of absence that is understood to be a permanent one.

The temptation to become discouraged, like an uncontrolled virus, seems to lurk everywhere—in the study when all alone, the pastor ponders his problems, in the executive committee room where grave dilemmas defy human solution, and even at workers' meetings when one bitter, despondent voice can cloud the conversation of a group of men enjoying a few moments of between-meeting fellowship.

Optimism a Necessity

Surely enough, the futilistic view musters sufficient fact to be convincing if we are not wary. A worker may begin indulging his feelings by looking at the terrifying amount of work to be done in his own conference

or in his local district. He allows himself to think of how little he accomplishes in each short day, and he says to himself, "What's the use? I'm scarcely making a dent!"

The worker today sometimes falls to computing the many miles he is forced to travel, the time he sacrifices away from his family, the loss of rest and relaxation he suffers. He is tempted to say, "What's with it? I could make more money and support the church better if I were a good layman. Perhaps I might live longer at that!" Right at the moment he doesn't lay much value on that little white card in his wallet signifying his sacred calling.

A pastor observes the worldly pursuits, even open sin, that engulf many of his members, and he sighs, "Does my preaching have no effect at all?"

Our futilistic brother sees a great gap between the first vision he had of the soul-saving ministry and many of the actual duties that greedily gorge his time. His head spins with directives from the various departments of the church until he cries within himself, "Am I only a promoter, a budget juggler, a campaign manager?"

Beware of Hazard

That such a spirit of futility exists is a grave hazard, but the real tragedy would be our failure to see it for what it is—the scheme of Satan to destroy the ministry. It is the same assault that caused Jonah to check his baggage for Tarshish. It is the tactic that persuaded John Mark to become a missionary dropout. The feeling of despair brought the great prophet Elijah to the lowest ebb of his experience. But the servant of the Lord tells us that there is a way to overcome.

For the disheartened there is a sure remedy—*faith, prayer, work*. Faith and activity will impart assurance and satisfaction that will increase day by day. Are you tempted to give way to feelings of anxious foreboding or utter despondency? In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise. He is eternal truth. Never will He change the covenant He has made with those who love Him. *And He will bestow upon His faithful servants the measure of efficiency that their need demands.—Prophets and Kings*, pp. 164, 165. (Italics supplied.)

What a marvelous assurance!

Is it possible for us to spend too much time thinking without *praying*, more time *looking at* the work than working? A busy man does not have time to become discouraged. His very usefulness is an antidote to an attitude of futility.

We Have That Power

If false shepherds lacking the Spirit and power of God are quitting their clergy, then let it only remind us that the Holy Spirit is thoroughly entrenched in the camp of truth and all His strength is on our side to enable us to finish the work.

True, we find ourselves inundated by the magnitude of the work. It seems that the nearer we approach the end, the more the work increases. Our churches and our people are faced with new problems today that bear heavily on the pastor and add to his burdens. In order to meet the rapidly changing mores of civilization the work of God is constantly expanding and supplementing old methods. This too multiplies the work to be done. In the face of all this it is for each of us to cast his own will. What purpose would be served by quitting? How much would that accomplish? The faithful worker sees the enormity of the work to be done as the very reason for keeping at his post. Never has there been a greater opportunity to be used—never has the cause of God needed him more.

Although the apostle Peter was speaking of the Christian calling in general, these words in his second Epistle are very applicable to the ministry:

So, dear brothers, work hard to prove that you really are among those God has called and chosen, and then you will never stumble or fall away. And God will open wide the gates of heaven for you to enter in to the eternal kingdom of our Lord and Saviour Jesus Christ (2 Peter 1:10, 12, Taylor).²

It has been almost twenty years since my husband and I accepted this calling. There have been trying times when only Heaven could see the way out for us; there have been weeks and months of hard physical labor; but there has been the constant hand of God leading to triumph and success. We saw it in the beginning; it still exists. We will not give it up now or, with His help, ever!

¹ *Newsweek*, "Clergy Under Stress," January 25, 1971, p. 57.

² From *The Living Bible*, Tyndale House, Publishers, Wheaton, Illinois. Used by permission.

NO MAN HAS EVER CONVERTED A SOUL



OTTO H. CHRISTENSEN

Retired Bible Teacher

NOT long ago I sat with many others listening to one of our ministers trying to inspire the audience with his message. Although he was a very good man, well liked and highly respected by young and old as a Christian, somehow he did not succeed in communicating very well. The response was meager. He tried very hard, and perhaps that was his difficulty. This may seem strange, for surely we should attempt our best, shouldn't we? Yes, that is true if it is not only *our* best. His voice was tense, and as a result, high pitched, as though putting across his program depended entirely on his promotional or salesmanship ability and personal drive.

I remember one time while canvassing for a scholarship I attempted to give a canvass like that by imitating my partner's skill. When I had finished, the kind lady, who had been gracious enough not to interrupt, said, "If you had given me a chance to get a word in edgewise I could have saved you that speech." The sales response was negative.

Jesus and Statistical Reports

So in this case, if there was a response to his effort it was only due to sympathy or

not wanting to disappoint a well-liked man. He had worked hard, was sincere in what he was doing, but was saturated with the idea that promotion must do the job and bring results. Activity was his criterion of success rather than the results of success. How often we ministers are deceived by this philosophy because we have not learned to rely wholly on God! We are so anxious to have results that we try every human effort to achieve them and have a good report. If Jesus had had to write a statistical report of His immediate success at the close of His career it would have been a very meager one. But success is not always measured by statistical figures.

By way of contrast, shortly thereafter I heard another good man (and I believe the one was as sincere and godly as the other). He was calm, fortified with Scripture, forceful in his address, and spoke to the heart. His voice was not strained or high pitched, even though essentially their voices normally were perhaps on a par. He recognized that the work and message are the Lord's and that God must do the work on the human heart. He was merely the instrument in God's hand. Thus he spoke with confidence and authority, and people sat listening as though he had been with Jesus and learned of Him. He had come to the place where he recognized that mere human effort, however zealous, can but fail. The reaction was in harmony with the presentation; there was a willing response born out of love and holy desire. And this text came again to mind: "Not by might, nor by power, but by my spirit, saith the Lord."

It Makes a Difference

It makes a difference both to the speaker as well as to the audience whether we preach to the head or to the heart. We can work people into action by high-pressure promotion, and as a result some may eventually find the true motivating force. But it is a tensive strain on the preacher, for he feels the success or failure of his program rests upon his ability to exhilarate people into action. How much more satisfying it is to be able to think, I am only an instrument in God's hand, and in complete trust in His power to move men I commit my all to Him, and in calm confidence I rest in His abiding presence and help. Then the voice will be calm, restrained, and not tensed up to a high pitch. How we as ministers need to learn the trusting experience of Isaiah

as he wrote of it in the forty-ninth chapter:

He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. (Verses 2-4.)

What an encouragement to know, even when it looks as if our work is in vain and our accomplishments almost zero, that if we are a polished shaft in His quiver, ready to go when He pulls the bow, the results of our work are His and our work is with our God! No man has ever won a soul. That is God's work; we are merely His arrows. So while we do our best, we can leave the results with Him. "'Come unto me, all ye that labour and are heavy laden, and I will give you rest,'" said Jesus to His labor-worn disciples. He will take the burden and bear it if we only yield it to Him.

How About the Singing?

The same is true of singing for God. This contrast I also noticed in the two services: One singer, to those who were able to appreciate it, brought a sense of awe for the splendid performance (perhaps that is why musicians use the term "perform"), the skill, the sustained notes, et cetera, but the other sang to the heart—words were clear, the tone was melodious, full of spiritual expression (not performance expression), and brought tears of repentance.

How do you preach? Is it with a sense of personal dependence on a promotional skill which wears out the preacher and puts him under an overwhelming nervous and mental strain? Or is it with a calm trust in the power of the Word (having, of course, studied it and made thorough preparation both in head and heart upon your knees), and a complete confidence in the aid of the Holy Spirit? Yes, I repeat: No man has ever converted a soul. This is the work of the Holy Spirit; we cannot replace Him by our many words however skilled and however tense. God must do it, but He cannot if we get in the way. Self must be lost in true humility; reliance must be in a calm trust in God and what He will do through us. This will give the preacher confidence, remove the high-pitched strain from his voice, bring true satisfaction to the minister as well as the congregation, and ultimately crown his work with success.

let the man preach*

NOT long ago it was our pleasure to go to a conference and hear some great preaching. The preaching was done by men we had never heard of: men who have never written books, or built a "public image," or achieved national status. It was a magnificent experience. The conference was set on fire by their eloquence. Every Christian went away with a new sense of the presence of God. Right before our eyes the church was renewed.

Whatever is wrong with the church today, it is nothing that cannot be cured by good preaching. The layman who is unhappy about his church is the layman who has not been stirred lately by a powerful Gospel message. Many executives are sitting in denominational board rooms wondering why the graphs that were going up for so long are now beginning to tilt downward. Their church membership statistics are dipping and threatening to cascade. They wonder, "Is there too much emphasis on this, and not enough on that?"

To such leaders we would say: "Look to your preaching. Get your ministers excited about the Gospel. Burn into them the conviction that God's power is waiting to be released. See to it that each congregation is on tiptoe from Sunday till Sunday, wondering what kind of spiritual feast is going to be set when the Bible is opened and God's Word is proclaimed."

There is no excuse whatever for consistently poor execution in the pulpit. There is every reason to expect a thrilling, life-changing proclamation. Let us look at some of those reasons: (1) the authority of the Word of God, (2) the power and relevance of the Gospel of salvation, (3) the convicting work of the Spirit of God, (4) the desperate condition of contemporary man. There is a full quiver for any preacher's bow!

Instead of being made into a check-out counter where facile observations about the hang-ups of supermarket existence are spooned out, the pulpit should be a flying buttress of the Kingdom of God, from whose sacred ramparts life belts are pitched to drowning men and women. The power of God to penetrate every facet of a man's being, to strip him and drench him and dry him and clothe him—this is preaching fare! Our congregations need to be shaken until the pews groan with the knowledge of the wickedness of sin, and until the floors creak with the traffic of people heading for the front to get right with God.

The distinguished Topeka psychiatrist, Dr. Karl Menninger, said recently that ministers discouraged with their preaching should not turn away from it and confine themselves to counseling individuals, but should preach louder. "It is time for clergymen to speak out," he said. "People must be told to stop destroying themselves. You should be the evocative minority. People are moved by what you say."

If a minister is not preaching with power, it may be that he has allowed himself to doubt that God "cut him out" for such work. If so, he has skimmed on spiritual preparation and shortchanged the pew. He has deluded himself into thinking that program is more important than proclamation.

His congregation may have contributed to his doubts. Perhaps they have told him unconsciously that they wanted a multiphasic personality who could act as impresario at a seven-ringed circus and not miss an act; who could run a seven-day-a-week operation with his left hand while keeping his right hand in the hand of God. In that case some rethinking needs to be done.

Let's give the man a chance. Let's tell our ministers that we want them to preach the Gospel of salvation as we know they can preach it, full throttle, all systems go. Let's give them time with God, time to turn aside and see the burning bush. Let's pray for them—not at them or against them.

"Ah," some may say, "but you don't know our minister." Perhaps not, but we suggest you read the life of John Wesley. "But," others may protest, "preaching is dead." That is not only nonsense, it is heresy. Christ said his preached words would live forever. Let's put the church back on a Biblical foundation. Let's have some great preaching!

* From DECISION, © 1970 by The Billy Graham Evangelistic Association.



A Powerful Ally

AMONG the most powerful allies the minister and laymen have at their disposal in the work of evangelism is the printed page. We are fully aware of the oft repeated statement that the larger number of those who will come into the church during the final harvest will trace their knowledge of the message to the reading of our literature. How important it is then, that we utilize our literature to the fullest! Literature plays an extremely important part in MISSION '72. The results in souls saved in the kingdom will be determined partly by the use that will be made of this important resource.

A Rich Source of Names

Have you taken note recently of the large army of literature evangelists that are out with our wonderful books day after day? These dedicated soul winners are in the front lines doing a tremendous job. If they were not earnest seekers after

souls they would be in a different line of work, but compelled by the power of the Holy Spirit, they continue to go from door to door, praying that they will be guided to souls "waiting to be gathered in." Blessed is the pastor or church that has one or more of them in the district, for they are constantly developing or discovering interests.

This being so, let us work closely with these untiring laborers as we go forward with MISSION '72. Even now there are in the offices of the Home Health Education Service (HHES), out of which literature evangelists work, the names of thousands of people who have purchased sets of books. Our publishing brethren are more than eager to share these names. They are good prospects for visitation and should receive special invitations to the Reach Out for Life meetings beginning March 4, 1972. And these names should find their place, along with others, on the standardized prospect cards and in the

file. They will be a rich source for follow-up and future baptisms.

Every-Member Evangelism

Our laymen cannot all be literature salesmen, but they can all be literature evangelists. MISSION '72 offers the finest opportunity and greatest challenge ever extended for every-member participation in such a role. The MISSION '72 tracts have been prepared with this in mind. They are geared to the times, prepared to meet today's mind. They are artfully designed and beautifully illustrated. The catchy titles will arouse an interest, and content will keep the reader with it until he has read it all.

There is no more effective way of reaching out into our communities for souls than by the heaven-born plan of personal visitation with message-filled literature. With every church and every member participating in MISSION '72, just think of the millions of pieces of literature that will be given out to arouse interests and fruit for the kingdom.

Books as Awards for Attendance at Meetings

Literature can also play an important role as a powerful ally during the Reach Out for Life meetings. It will be noted that according to the suggested arrangement of subjects, the second night's topic will be on the home. In this connection we are reminded that the Missionary Book of the Year for 1972 is **Happiness Home Made**, which is a new printing of **The Adventist Home**. In this volume statements particularly oriented to the Seventh-day Adventist reader have been deleted, making it an excellent volume for wide general distribution. It would be well to make special mention of this book on the night the subject of the home is presented; then have a good supply on hand. It can be offered as an award for attendance or for sale at a modest price.

Other books can be given special mention on other nights as they relate to the subjects being presented. As awards for attendance, there is nothing more appropriate than good literature. Beyond that, a choice supply of books may be attractively displayed and made available at a reasonable cost.

The Book Award Card

Along with many others, I have followed the plan for many years of using a Book Award Card for increasing and holding attendance at evangelistic meetings. (See Shop Talk, page 39.) The card has numbers around the perimeter; a number is punched out each night as a record of attendance. A certain number of punches will entitle the bearer of the card to a gift book, either a particular book, or one he might choose. The more expensive books will require more punches. To build attendance a special punch may be awarded for each person in attendance for the first time as a result of the cardbearer's invitation. Also, a double punch might be offered as a special inducement to get folk out on particular nights when their attendance is especially important.

As the meetings progress and the message is unfolded, the assortment of books available, either as gifts or to be sold, can be enlarged. These should be displayed in an attractive way with hospitable and courteous persons in charge.

The name of the cardbearer should appear on the card. When the card is turned in for a book, the name of the book should be written on the card. Also, the numbers punched should indicate the nights attended. That is, each number should represent that particular night of the series. Number 7 would refer to the seventh meeting, et cetera. There should be enough numbers to cover the series. Extra punches should be made to the side of the regular numbers.

Thus it is seen that the card bears very helpful information. Even before the card is turned in, the receptionist that does the punching should be alert to repeaters and convey helpful information to the pastor and evangelist.

These are but a few ways in which literature can play an important part in MISSION '72. There are others. Remember: "The Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the Word. The same ministry of angels attends the books that contain the truth as attends the work of the ministry."—**Evangelism**, p. 161, 162.

O. M. B.

Good Listening is Enlightening

CECIL COFFEY

Public Relations
North Pacific Union

CAREFULLY cultivating the practice of good listening—really paying attention to what is being said, no matter who is saying it—is one of the best short cuts for a church leader who seeks to accumulate current information that is pertinent. It has been repeatedly demonstrated that persons in leadership positions often are poor listeners, largely for these reasons:

1. The person speaking to them is a subordinate.
2. They think of other things while a person is talking.
3. They talk too much themselves.
4. They don't hear a person out.

Listening is hard work. It is hard physical work and it requires a great deal of mental effort. You don't sit *back* and listen to something important; you sit *up* and pay attention to what is being said.

Good listening must be cultivated. Many men stop their climb halfway up the ladder because somewhere along the way they ceased to pay close attention to what they were hearing.

Leaders constantly come in contact with a great variety of intelligent, well-educated, and experienced men and women in the professions. These are capable people, and

a little time taken to draw them out and listen will help the good listener to acquire pertinent information in capsule form. When you associate with people who are moving ahead, experimenting, brainstorming new ideas, you are helping yourself to move ahead—if you listen to and absorb what they tell you. And likewise, your work responsibility will benefit. Incidentally, it has been demonstrated that a subordinate usually does his job much better when he has a superior who takes the time to really listen to his ideas and suggestions, and who encourages him to speak up anytime he has something constructive to say.

Good listening is enhanced by the ability to ask leading questions. The answers we really want to hear come more often when we phrase questions indicating the direction we want the answer to take. But this is not wise. In some matters people don't like to be pinned down. A carefully phrased question approach gives them freedom of movement and usually will result in a helpful reply. "How do you feel about . . . ?" is a good way to begin.

When a person is answering a question, particularly if he is giving a technical-type answer, you can encourage him by nodding occasionally to show that you are getting what he is saying, and by interrupting him at appropriate times when something is not quite clear. Don't let him continue on without interruption when he is completely above you, nor should you let him waste your time with long-winded talk that obviously is elementary. A bit of tactful interruption in either case may save the day.

There is no such thing as a professional listener. But some people must be expert listeners; their very work depends on it. Reporters and writers, psychologists and psychiatrists, and certainly ministers—those who must be adept at interviewing—all must be good listeners. Not only that, they must be able to gather and absorb a large amount of information in a comparatively short period of time.

This ability in a leader, developed and refined, no matter what rung of the ladder he is on, is not merely good business, it is good public relations. Many problems could be solved in their budding if there were a bit more *listening* and a little less *telling*. A wag has put it this way: "You'll find plenty of profit in letting your ears do a lot of work before your mouth takes over."

Phaseout or EMPHASIS?

ROSALIE HAFFNER LEE

Bible Instructor, Ohio Conference

ISN'T the Bible work gradually being phased out?" This question was recently asked of a conference Bible instructor by a layman of the church.

From whom had he received his information? Or what gave him this impression?

Why did a college religion department head this past school year discourage several young women from training for Bible work? What led him to tell them that there is little future for the Bible instructor?

Are we phasing out the Bible work without admitting to it? Are we waiting for the few remaining Bible instructors to reach retirement age, discouraging any new ones from entering the work, so that within a few years the profession of women ministers among us will have become extinct?

It may seem so at times! Bible instructors often feel that their work is ignored, unappreciated, or barely tolerated. They may spend their lives quietly, unassumingly, winning souls for the kingdom, never caring who gets the credit. They may think no one notices, and many onlookers may have the impression that the Bible work is being phased out.

But I want to set the record straight. The God of heaven has plans for His "women ministers."

When a great and decisive work is to be done, God chooses men *and women*. . . . There are women who are especially adapted for the work. . . . If there were twenty women where now there is one, . . . we should see many more converted to the truth. . . . This question is not for men to settle. *The Lord has settled it.—Evangelism*, pp. 469, 471, 493. (Italics supplied.)

Women as Well as Men Needed

Yes, God's plan is that women as well as men are to have a part in the finishing of the work. We know too, that many men of God in this great movement—General Conference leaders, conference leaders, pastors, and evangelists—believe in God's plan and have no intention of phasing out the Bible work.

Then where did the rumor start? We believe there is a plan to phase out the Bible work, but it didn't originate with the Ministerial Association.

The enemy of all soul winning would like to cripple one of the mightiest agents of our evangelistic endeavor—personal work. Consequently he has been plotting for a long time to make the Bible work appear as unattractive as possible, keeping all Bible instructors out of the limelight so that no one could possibly guess what an exciting and challenging profession it is. His plan has been to give the false impression that Bible instructors are "dear little ladies" who go around reading the Bible to people, but are incapable of little else. He has planted the idea that young women couldn't possibly do the work, and *no man* would want to humble himself to such a lowly task.

And we fear that all too often his plan to phase out this important work has been successful. But God's purposes still stand!

New Emphasis Sought

No, the Ministerial Association of the General Conference has no plan to phase

out the Bible work. Instead, our leaders are interested in giving it a new emphasis and the respect and dignity that it deserves.

Study is being given as to how the needs of our Bible instructors can be better met, and how others can be recruited for this important work.

One suggestion under discussion is the possibility of a professional letter to circulate quarterly among all Bible instructors, retired and prospective ones included. This news-type letter would include exchange of Bible studies, ideas, methods, reports of work, and helpful articles.

The purpose of such a letter would be to keep Bible instructors in closer touch with

one another, provide professional aids, and serve as an impetus for the recruitment of new workers.

A venture such as this would be successful only if Bible instructors and others interested would cooperate and participate to make it work. Therefore the Ministerial Association would like to know your reaction to this idea. If you are a Bible instructor, a Ministerial secretary, pastor, evangelist, or a college Bible teacher, please let your response and suggestions be known. Address all comments, suggestions, or questions to the General Conference Ministerial Association.

Phaseout or emphasis? Which will it be?

SAYING WHAT YOU MEAN

"The Gist of His Jest Was Just"

A. T. KING

THIS very significant announcement used to adorn the office of a much-admired speech instructor. As pointed as is this gem, we should define terms before we discuss pronunciation.

Most of us understand *gist* to mean the meat or germ of the matter discussed. Your dictionary will tell you that, among other things, *gist* is the essence or main point, as of an article or argument.

That same authority will inform you that some of the principal meanings of *jest* are a mocking or bantering remark; jibe; taunt; a joke; witticism; or even a jeer.

Just (rhymes with must) used as an adjective, means correct, right, fair, deserved, merited, well founded: as, a just suspicion. As an adverb it is used to mean exactly, precisely: as, just one o'clock, almost exactly, only, no more than, barely: as, he just missed the plane; a short time ago: as, he just left. In times past it meant quite, or really: as, just beautiful, but these

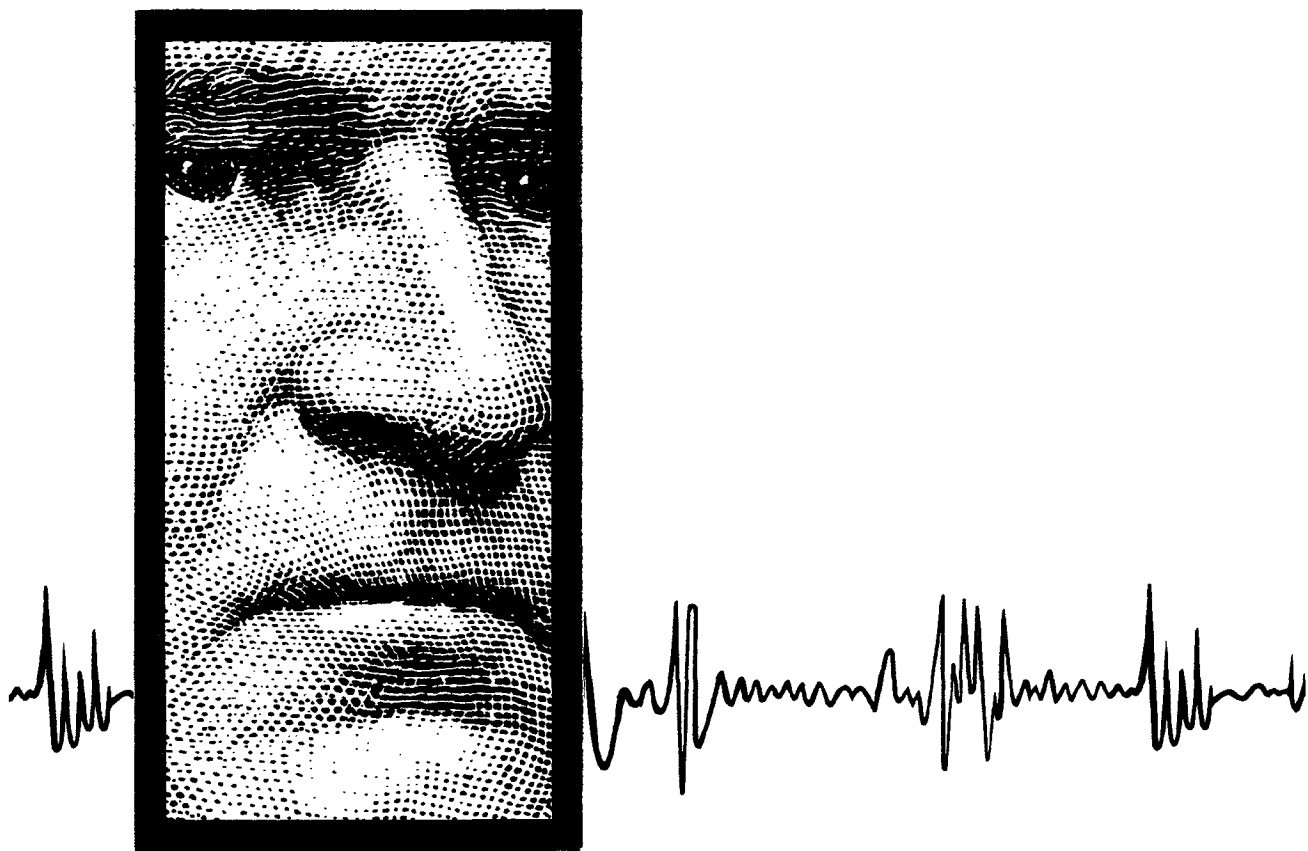
meanings are now regarded as colloquial.

Viewed from the point of meanings one quickly realizes that vagrant thoughts may cause minds of the audience to lose the point being made by the speaker when "just" is mispronounced "gist," or "jest."

But by far the worst result of such mispronunciation is that many, hearing poor use of words, will reject the unpopular truths taught by the speaker.

Here is a suggestion for improvement: Most of our churches keep several tape recorders for use at Ingathering time. Nothing is more helpful to the speaker. These machines, well regulated, will return to the speaker's ear a true, unprejudiced reproduction of what was said.

Keep the first recording. Periodically make other recordings, comparing them with the first. Remember, your "just" should rhyme with must, rust, et cetera. Make sure that your just does not continue to come out *gist* or *jest*.



*Does the Seventh-day
Adventist minister
have a*

health obligation?

SANFORD H. ROSEMAN

Pastor, Times Square Center

THE Adventist minister has in his possession a wonderful gift—a gift that the Jewish people once treasured greatly. What is this gift? The health laws given to Moses by God and the health reform message as given to Ellen G. White.

We talk in our evangelistic efforts of the fact that we are interested in the whole man—the physical, the mental, and the spiritual. One without the other is not complete.

Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon the physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or his Creator.—*Education*, p. 195.



So the Adventist minister must not be only spiritually strong; he must be mentally and physically strong also. He must not only preach health reform; he must practice it. He must not only confine himself to the spiritual but be able to give his people the other food that is needed as well.

A holy work does not exempt them from the necessity of observing the laws of health. Neither can they escape the penalties of disregarding those laws.—I. T. JONES, *The Pastor, Man and His Ministry*, p. 79.

The minister is always on display. The church looks to him for guidance, and the pastor who is irritable, overweight, or who indulges in the wrong kind of diet, then stands in the pulpit on Sabbath with his large paunch and a scowl on his face and gives a sermon on health reform is fooling no one but himself. A minister who is not healthy is hurting himself, his family, his church, and most of all God, because he has lost his effectiveness.

A pastor should formulate and follow the common-sense rules of health, concerning such ordinary things as diet, weight control, rest, hygiene, sanitation, recreation, relaxation, vacation and regular medical checkups, and when necessary regular treatment by physicians.—*Ibid.*, p. 80.

Personal Preparation Necessary

As I have mentioned previously, the Adventist minister is unique in all the world for he has the only complete message. But he must live it daily and be eager to give it away to a starving world.

The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by co-operating with the Master worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.—*Evangelism*, p. 263.

The minister must prepare himself in all of the aforementioned areas. The task is a hard one. Just as an automobile cannot operate if the spark plugs are missing or are in and the wires leading to them are not attached, likewise the human being cannot function if one of the three basic elements of his well-being is not working properly. The body can be properly clothed, housed, and fed, but if the physical, mental, and spiritual elements are not harmoniously maintained it cannot run properly.

The transgression of physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the author of our being. He has created the human structure. He is the author of physical laws, as He is the author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God. Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered, or respected, or recognized. This is shown by the injury done to their own bodies in violation of the laws of their being.—*Counsels on Diets and Foods*, p. 43.

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature.—*Ibid.*

So as ministers we need to present before our flocks a body—our own—that is in perfect health and in harmony with God's law, that we might be able to render to the needs of those who will come to us looking for answers to their problems, be they physical or spiritual. Consistency is most desirable in the life of a pastor. And when your congregation can see this quality in you, then you will find it reflected in them.

THREE ANGELS' MESSAGES PERSONAL AND NATIONAL

RITCHIE WAY

Missionary, New Guinea

IT DOESN'T matter whether you are spraying roses, taking medicine, or exterminating termites, if the instruction on the label advises, REPEAT TREATMENT, you cannot blame anyone but yourself for the mediocre results you will get if you neglect to follow this direction.

Likewise, there are some who have questioned the effectiveness of the three angels' messages, not realizing that these messages must—according to the divine prescription—be repeated before the coming of the Lord.

The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance.—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 14:6-12, p. 978.

The above statement was written by Mrs.

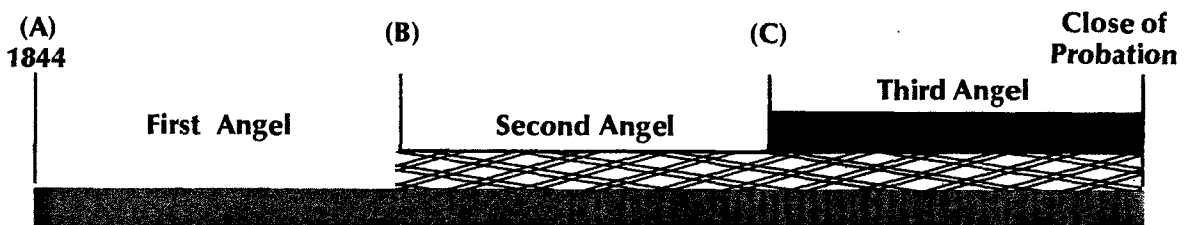
E. G. White in October, 1904. Although the three angels' messages had then been proclaimed for almost sixty years, she directly implies that a more intelligent proclamation of these messages was yet to take place.

The first angel's message had been given by the Millerites, who prepared a people for the Second Advent, and when the churches opposed them and shut their doors to this message they then proclaimed the second angel's message, calling the people out of Babylon. The Seventh-day Adventist pioneers preached the third angel's message when they introduced the seventh-day Sabbath and showed that the saints of the last days would "keep the commandments of God, and the faith of Jesus." This original application, which was both limited and local in scope, would appear on a time line as below:



But a study of Revelation 14:6-12 and the Spirit of Prophecy's comments on these verses reveals that the three angels' messages

are yet to have their ultimate, universal application, which would be graphically set out like this:



The First Angel

(A) The first angel's message is essentially a proclamation of the everlasting gospel of salvation in Christ during the investigative judgment. "The hour of his judgment," although a specific reference to the antitypical Day of Atonement, has also a broader application to God's impending judgments upon the great whore, Babylon. Hence the urgency in the message, "Fear God, and give glory to him."

The Second Angel

(B) The second angel's message has not yet reached its perfect fulfillment, and cannot until all nations have been made drunk with Babylon's false doctrines.

Not yet, however, can it be said that "Babylon is fallen, . . . because she made *all nations* drink of the wine of the wrath of her fornication." She has not yet made all nations do this.—*The Great Controversy*, p. 389.

Therefore, "the perfect fulfillment of Revelation 14:8 is yet future" (*ibid.*, p. 390). But when the nations of earth, intoxicated by the doctrines of a spirit-possessed Babylon, submit their power to her control, then the second angel will sound the warning to *all* the world. The church will go forth in the latter-rain power of Revelation 18:1-4 to call the true-in-heart out of the fallen system.

The Third Angel

(C) When Sunday observance is enforced by civil law the third angel will appear to warn men of the fatal consequences of honoring this papal institution in defiance of God's law. The issue will be clearly set before the people and men will be offered the seal of God as the alternative to the mark of the beast. Thus the whole world will be divided into two camps, and when the last responsible person has made his decision, probation will close.

Like many Bible prophecies Revelation 14:6-13 has a dual application. The first was both limited and local in scope, but the final fulfillment will be complete in every aspect.

This, then, raises the question, Does this mean that the second and third angels' messages have no significance at the present time? By no means! The Sabbath-Sunday question may not now be a *national* issue, but wherever the three angels' messages are preached, it is very definitely a *personal* issue.



The Second Angel

Had the second angel's message not been proclaimed in my hometown I would not now be a Seventh-day Adventist. And many readers of this article have also responded to the call to come out of Babylon and join the remnant church that keeps the commandments of God.

Each year the second angel's message becomes more significant, for the further Babylon slips into the abyss the stronger it becomes. When Babylon's fall becomes national, then the message will also become national.

The Third Angel

Every time we preach on the unpardonable sin we are preaching the third angel's message on a *personal* scale. When the whole nation stands in danger of committing the unpardonable sin by rejecting the Sabbath of the fourth commandment, then the third angel's message will be preached on a *national* scale. "Today is the day of salvation," is the message of the third angel. The only escape from "the wrath to come" is obedience to the truth as it is in Jesus (1 Thess. 1:10).

Neither the Scriptures nor the Spirit of Prophecy gives the slightest indication that the messages of the three angels will burst upon the world like a clap of thunder. Rather, they spread their rays like the rising sun until the world is flooded with their light. But this will never happen if we slacken their proclamation now.



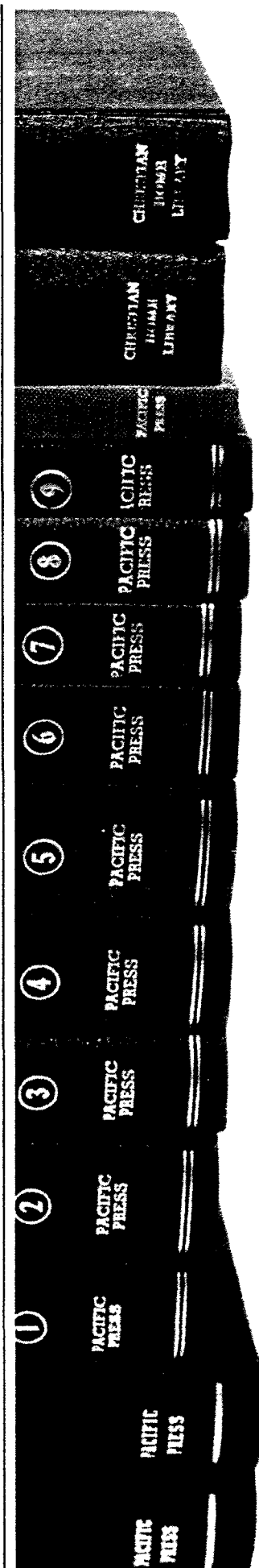
Rev. 12:17; 19:10

The Spirit of Prophecy

ERNEST LLOYD

Retired Minister
Deer Park, California

WRITING on the Spirit of Prophecy and its continuing influence as God's guiding gift to the church, Elder W. A. Spicer in his excellent and enlightening book, *Certainties of the Advent Movement*, page 227, makes the following statement of assurance: "The gift still speaks its messages, its counsels covering even *future* times, and outlining experiences *yet to come* before the



movement reaches the Land of Promise.” (Italics supplied.)

Occasionally we meet church members who wonder and question whether Mrs. E. G. White’s influence today is increasing or diminishing. We have many good reasons to believe that her influence is not only continuing, but is greater now than ever. Let me mention only a few of these reasons.

1. Mrs. White’s influence has increased through the years with the growth of our church membership and the circulation of her inspired writings. *Steps to Christ*, for instance, is now going to the world in 100 languages, and is probably the top book in the religious book world, of course, aside from the Bible. The total printing volume of *Steps to Christ* has passed 14 million copies. This is an astonishing total for a religious book. *The Desire of Ages* and *The Great Controversy* are also issued in many languages, and these books together with other leading books by Mrs. White have run into millions of copies that have been printed and circulated. Who can measure the far-reaching influences growing out of this inspired literature? We must remember, too, the influence of her remarkable books on health and nutrition as they have deeply impressed countless men and women of the world, including medical and scientific teachers and writers.

2. The publishing, medical, and educational departments of our work use the Spirit of Prophecy writings freely in the wide promotion of these major phases of our worldwide services. The ring of certainty and conviction in these writings fosters confidence and faith, and whenever and wherever our people act upon the counsel given, we see growth and prosperity as promised in 2 Chronicles 20:20.

3. The Prophetic Guidance Course has given definite help to more than sixty thousand of our church members who have enrolled since it began in 1960. It has been of special benefit to new believers. Old and young have been greatly blessed in reviewing the work and influence of God’s great gift to the remnant church. The course has done much to build faith and confidence in the certainty of the prophetic voice and its guiding influence in the preservation of the Movement. Testimony Countdown has accomplished great things in thousands of Adventist homes in recent months by definitely increasing closer acquaintance with the *Testimonies for the Church*.

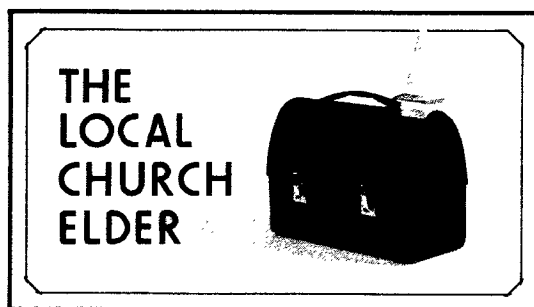
4. It is interesting to note the number of quotations from the Spirit of Prophecy that appear each week in the *Sabbath School Lesson Quarterly*—from seven to a dozen paragraphs are found in each lesson through the year. Since the majority of our church members follow the lessons in the quarterly, it is easy to see that most of our homes are influenced by the helpful comments quoted from the Spirit of Prophecy writings. Here is a daily influence that touches many thousands of our people.

5. The youth attending our academies and colleges also are influenced by the writings of Ellen White in their Bible, denominational history, and Spirit of Prophecy classes. During the past ten years we have had frequent opportunity to observe in both academies and colleges the reactions of students to the presentations of materials on the life, work, and influence of Ellen G. White, and have been gratified by the keen interest shown. Perhaps our devoted Bible teachers are doing more than any other single group to impress upon our youth the meaning and importance of prophetic guidance in the remnant church. It is also good to note the frequent mention of Ellen White’s messages in our denominational papers, editorially and otherwise.

The Spirit of Prophecy is one of the distinguishing marks of the remnant people (Rev. 12:17; 19:10). Its great function is to guide and preserve the Advent Movement to the end of its history. (Note Hosea 12:13.) Just as Moses was used of God to guide and preserve His ancient people in their wilderness experience on the way to the land of Canaan, so God is using the inspired writings of Ellen White to guide and preserve His remnant people as they move out of modern Egypt to the heavenly Canaan.

We would do well to pause each day to thank the Lord for His Book of books, and also for the special messages He has given through His messenger to the remnant church for the physical and spiritual welfare of its members, young and old, in these latter days of earth’s history. We quote her own fulfilling prediction as to her writings and their influence:

“Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will *constantly speak*, and their work will go forward *as long as time shall last*.”—*Selected Messages*, book 1, p. 55. (Italics supplied.)



THE UNDERSHEPHERDS

ORLEY M. BERG

THE pastor is the shepherd of the flock, the local elder the undershepherd. Together they have the responsibility of caring for the sheep. On the Sabbath day they help to provide proper spiritual nourishment, inspiration, and encouragement through Bible study, worship, and fellowship. The Sabbath should be a high experience for every Seventh-day Adventist Christian. Each Sabbath should be a step in spiritual growth, another milestone on the road to holiness. Each service should contribute toward the great objective: "To make ready a people prepared for the Lord."

In previous issues we have discussed some of the ways in which we can make the Sabbath services more meaningful and helpful. However, we can never feel that our responsibility to the flock begins and ends with the Sabbath. What happens through the week may actually determine the salvation or loss of many souls. Here is where the care of the shepherd and his undershepherds becomes exceedingly important.

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The Missing Sheep

The anxious shepherd will be very careful to notice on the Sabbath day which of the sheep are missing. His heart will go out to the absent ones, particularly to those whom he knows to be experiencing spiritual struggles and reverses.

It is easy to report to the church board that Brother Blank has not been in church for six months, a year, or perhaps several years, but what has been done during that period to encourage the missing member to return?

Visiting among former members reveals that many of them could have been rescued if they had been contacted, prayed with, and encouraged during the earlier periods of their declining experience. Eternity alone will reveal how important have been some of the visits of the faithful pastors and elders in saving members for Christ and His church.

My Experience

There was a time when, as a teen-age lad, I had become unsettled and careless. I be-

gan slipping away during the church service, then finally skipped Sabbath school as well. This was a country church without a pastor, the full responsibilities being borne by the local elders. I shall never forget the night the head elder, who was a farmer, and one of his associates called at our home. They soon made it known that they had come to see me. Mother directed them into the back bedroom where a friend and I were having a good time together. It so happened that the friend was also on the list to be visited. So they made a most earnest appeal to both of us. They let us know how much they missed us at the church, and explained how we could be a help, especially to other young people. They pleaded with us to return to Jesus and the church, assuring us that our loving Saviour was very willing to forgive and stood eager to help us in our Christian life.

The words touched my heart. I loved the Lord. In fact, as a junior I had already felt the call to the ministry. But then the devil had lured me into the broad and popular way. Now I knew that I must change, and the decision for change was made while these humble lay leaders of the church talked and prayed.

A number of years later I learned that this head elder, who for years had given spiritual leadership to my home church, was seriously ill in a rest home near where I was then pastoring a church. I seized the first opportunity to call on him. What great encouragement came into his life, then ebbing away, as I expressed to him my great appreciation for the visit that dark night! Tears of gratitude flowed from each of us. I have often wondered just what would have happened to me if he had not come, if he had not had a personal concern for my soul, if he had not made that direct personal appeal?

Brother elder, how is it with you? Do you have that same concern? Are you willing, after a busy day at the office, or in the shop, or perhaps on the farm, to leave the comforts of your home and go out on a night call to search out a missing member of the flock, perhaps a teen-ager? What efforts are you putting forth to encourage discouraged souls? What are you doing to bring them back to the sunshine of God's love?

The care of the flock has been entrusted to the pastor *and elders* of the church. This is not an option. It is a decided responsi-

bility. It can be neglected only at the loss of some dear souls. In the larger churches some sort of undershepherd plan should be in operation by which the church membership is organized into groups with undershepherds over each. Where this plan is followed the prime responsibility for seeing that this plan is actually a functioning process rests with the elders. The deacons and deaconesses should be involved, but the leadership by precept and example must come from the elders.

Do Not Neglect Your Responsibility

This phase of responsibility is too often neglected, and as a result we have the wrecks of human souls strewn along the highway to the kingdom. Just recently a dear woman came into my office to discuss with me her problem. She had been disfellowshipped for lack of attendance. There were extenuating circumstances. Admittedly, she could have put forth a greater effort to contact the church, but through the experience that continued for quite a period of time there was very little effort made to contact her. Finally the postman brought her the news that her name had been dropped from the church records. Thankfully, she is going about to have her membership reinstated in a church in the city to which she has moved. She loved the Lord enough to take the initiative. It would have been much easier for her to have grown bitter and turned completely away from the church.

May the Lord bless both pastors and elders as together prayers are offered, plans laid, and efforts put forth not only to win new souls for the church, but to hold those who have already been gathered in. It is part of the self-sacrificing but rewarding labor that God has called you to do. And in thus looking after the flock you are following in the pattern of the Great Shepherd of us all.

My prayer: Dear Lord, forgive me where I have been unfaithful in my concern for the spiritual welfare of every member of the flock, and where I, as an undershepherd, have failed to search out and encourage the faltering and the weak. Bless our church, every member, and particularly those in special need, and give me wisdom and grace as I seek to be a greater help to them. In Jesus' name. Amen.



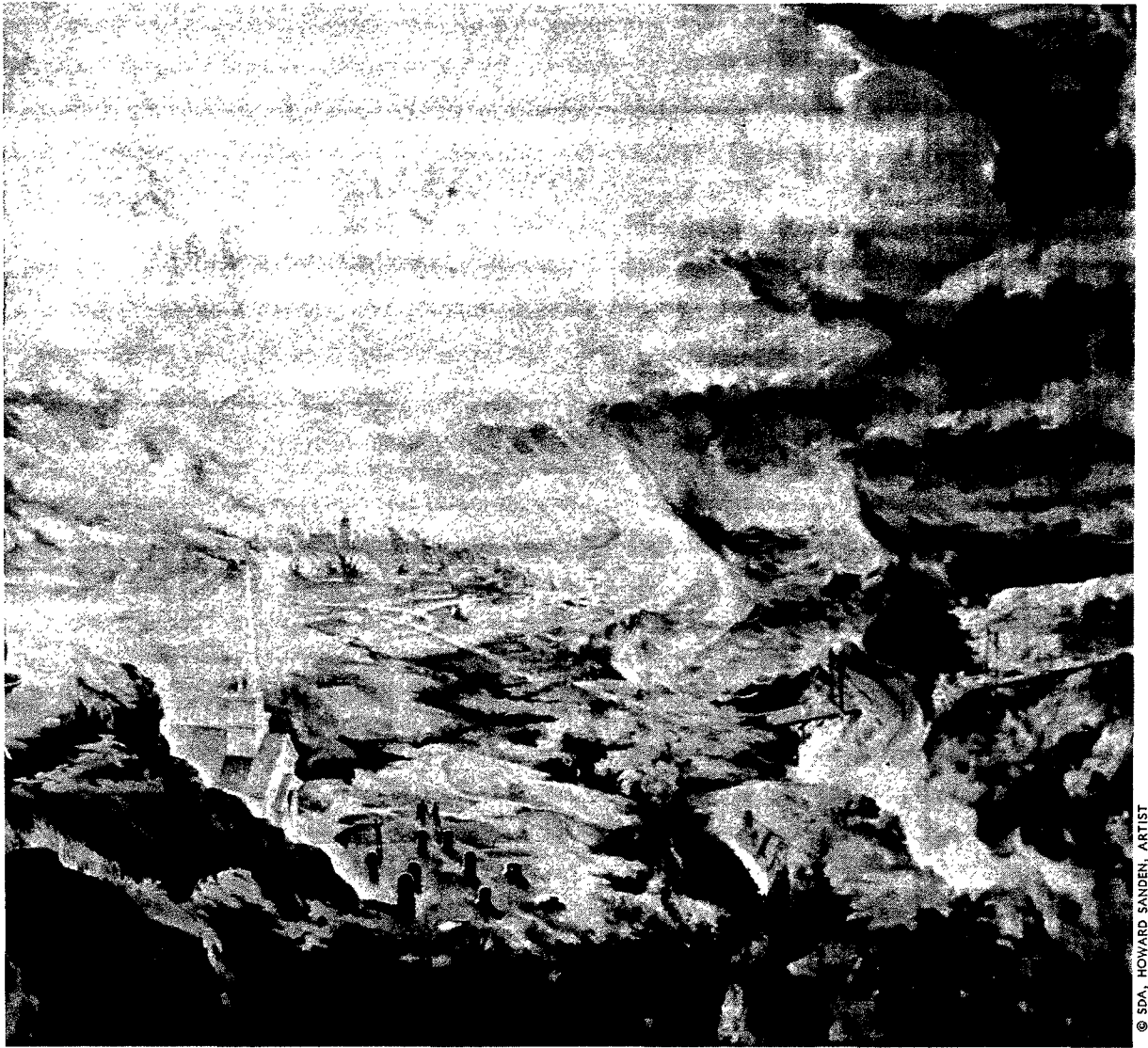
Hastening the D

**"You should look
forward to that day
and hurry it along."**

ELLEN G. WHITE

IN THE prophecy of Jerusalem's destruction Christ said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of

the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to "every creature which is under heaven." So now, before the coming of the Son of man, the everlasting gospel is to be preached "to every nation, and kindred, and tongue, and people."



© SDA, HOWARD SANDEN, ARTIST

ty of the LORD

God "hath appointed a day, in the which He will judge the world." Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been

warned, and the Lord Jesus would have come to our earth in power and great glory.

After He had given the signs of His coming, Christ said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "Take ye heed, watch and pray." God has always given men warning of coming judgments. Those who had faith in His message for their time, and who acted out their faith, in obedience to His commandments, escaped the judgments that fell upon the disobedient and unbelieving. The word came

to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." Lot placed himself under the guardianship of the heavenly messengers, and was saved. So Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign of the coming ruin, and fled from the city, escaped the destruction. So now we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved.

Because we know not the exact time of His coming, we are commanded to watch. "Blessed are those servants, whom the Lord when He cometh shall find watching." Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord's household "their portion of meat in due season." They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation. . . .

The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, "All things continue as they were from the beginning." "Tomorrow shall be as this day, and much more abundant."

We will go deeper into pleasure loving. But Christ says, "Behold, I come as a thief." At the very time when the world is asking in scorn, "Where is the promise of His coming?" the signs are fulfilling. While they cry, "Peace and safety," sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptu-

ous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief.

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.

Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

This message was taken from the chapter entitled "On the Mount of Olives" in the book, *The Desire of Ages*.

THOUGHTS ON COLOSSIANS 2:14-17

D. E. MANSELL

*Associate Book Editor
Review and Herald Publishing Association*

THE objection is sometimes raised by those who do not wish to keep the seventh-day Sabbath that this passage teaches that the Sabbath was nailed to the cross and that, therefore, Sabbathkeeping is no longer binding upon Christians.

Let us examine Colossians 2:14-17 in the light of the Scriptures to determine whether there is any validity to the objection.

What is the "handwriting of ordinances?" 2 Chronicles 33:8 says that the "ordinances" were "commanded . . . by the hand of Moses." The entire passage reads as follows:

Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

Observe that a distinction seems to be made between what God commanded and what Moses commanded. This distinction is placed beyond question in 2 Kings 21:8—a passage parallel to 2 Chronicles 33:8—which reads thus:

Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ (Col. 2:14-17).

Joshua 1:7, 8 indicates that "all the law, which Moses . . . commanded [Israel, verse 2]" was written in a "book," called "this book of the law." Deuteronomy 31:25, 26 refers to "this book of the law" and declares that Moses ordered that it be put "in the side of the ark . . . that it may be there for a witness against thee," that is, against Israel.

It is in the sense that Moses' book of the law was a "witness against" Israel, that "the handwriting of ordinances" is said to be "against us." In other words, should Israel depart from the ordinances of the Mosaic law, that law would stand as a witness against their apostasy.

It is clear that Moses commanded the handwriting of ordinances. But what did God command? Deuteronomy 4:13 says:

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

These commandments, "written with the finger of God," were "written according to all the words which the Lord spake . . . in the mount" (chap. 9:10). Having spoken the words of the Ten Commandments, chapter 5:22 declares that God "added no more"—not even the handwriting of ordinances. These two tables of stone containing the Ten Commandments, and written

LAW OF TYPES AND CEREMONIES

The Law of Types and Ceremonies is a book that explains the meaning of the various types and ceremonies of the Bible. It is a book that is essential for every student of the Bible. The book is divided into two parts. The first part is a study of the types and ceremonies of the Old Testament. The second part is a study of the types and ceremonies of the New Testament. The book is written in a clear and concise style, and it is easy to read. It is a book that is essential for every student of the Bible.

MORAL LAW OF TEN
COMMANDMENTS

I. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and greatest commandment. II. Thou shalt love thy neighbor as thyself. This is the second commandment. III. Thou shalt not have strange gods. IV. Thou shalt not take the name of the Lord thy God in vain. V. Honour thy father and mother. VI. Thou shalt not kill. VII. Thou shalt not commit adultery. VIII. Thou shalt not steal. IX. Thou shalt not bear false witness. X. Thou shalt not covet.

by God Himself, were placed "in the ark" (chap. 10:5).

The distinction between these two laws is unmistakable: The law Moses commanded, which he wrote in a book, and which contained the ordinances, was placed "in the side of the ark"; but the law God commanded, the Ten Commandments, which He wrote on tables of stone, was placed "in the ark." The former—"the law of commandments contained in ordinances"—was "abolished" (Eph. 2:15), when it was nailed to the cross; the latter—God's Ten Commandment law—was not nailed to the cross. Because it was not, it remains in force, and is therefore binding upon Christians today.

Why was the handwriting of ordinances abolished at the cross? It was abolished for two reasons: First, the types contained in the Mosaic ordinances met antitype when Christ died on the cross. Thus, there was no longer any need for God's people to observe the ordinance that commanded the killing of a lamb for a sin offering after Jesus died, because "the Lamb of God, which taketh away the sin of the world" (John 1:29) had been slain. Second, Satan, taking advantage of the Jewish tendency to be exclusive, made the ordinances of Moses, which were designed to instruct both Jew and Gentile concerning the coming Redeemer, a means of separating them. Having accomplished this purpose, Satan induced the Jews to add burdensome rules and regulations to the Mosaic ordinances until they became a "yoke" that neither the Jewish "fathers" nor their descendants "were able to bear" (Acts 15:10). It is in this sense that Paul declares that the handwriting of ordinances "was contrary to us" (Col. 2:14). But Christ came and died on the cross, and in so doing He fulfilled the types of the Mosaic ordinances. Having been fulfilled, they were abolished. In the same act Christ triumphed over the "principalities and powers" of evil (see Eph. 6:12) who were determined to keep the Gentiles ignorant of God's plan of salvation.

Since the types contained in the Mosaic ordinances met antitype in Christ's redemptive work, Paul declares under inspiration that no one was to "judge" Christians "in meat [offerings], in drink [offerings] (Lev. 23:37), or in respect of an holyday, or of the new moon, or of the sabbath days" (Col. 2:16).

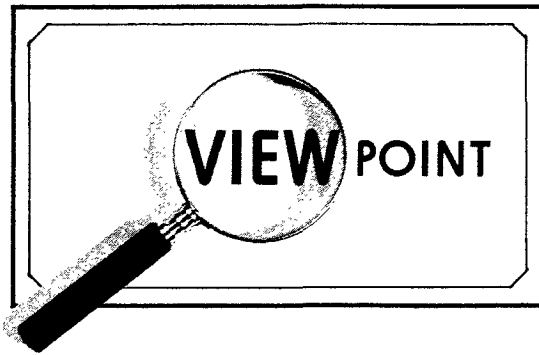
If one were to stop with verse 16 of Colossians 2, there might be some justification for thinking that Paul was referring to the seventh-day Sabbath, when he speaks of "the sabbath days," or simply "sabbaths." However, verse 17 clearly states that these sabbaths, or sabbath days, were "a shadow of things to come; but the body [the object casting the shadow] is of Christ." As a shadow ends when it meets the object casting it, so the various ordinances, such as, meat and drink offerings, holydays, new moons, and sabbaths that foreshadowed Christ's redemptive work, ended when type met antitype.

Does the Bible clearly distinguish between the sabbaths, which foreshadowed Christ's redemptive work, and the seventh day Sabbath of the fourth commandment? It does. Leviticus 23:24 says, for instance, that "the first day of the [seventh] month" was "a sabbath." Observe that it is not *the* Sabbath, but *a* sabbath. Similarly, "the tenth day of this seventh month"—"day of atonement" (chap. 23:27)—was declared to be "a sabbath" (verse 32). Observe that both of these sabbaths could not possibly be seventh-day sabbaths, since they fell on days more than a week apart. Like our birthdays, these typical sabbaths fell on all the days of the week in a course of years. Not so the seventh-day Sabbath. It was not linked to the month, but to the weekly cycle. But the important thing is that chapter 23:37, 38 states that all of the "holy convocations," with their "meat offering," and "drink offerings," were "beside the sabbaths of the Lord."

Which sabbath is the Sabbath of the Lord? Exodus 20:10 declares that "the seventh day is the sabbath of the Lord." Did this Sabbath point forward to Christ's redemptive work? No, it points back to Christ's creative work in the beginning. (Compare Ex. 20:8-11 and Eph. 3:9.)

Again the distinction is unmistakable: The typical sabbaths of the Mosaic ordinances pointed forward to Christ's redemptive work; the seventh-day Sabbath of the fourth commandment points back to Christ's creative work.

Conclusion: The objection that Colossians 2:14-17 teaches that the seventh-day Sabbath was nailed to the cross does not appear to be valid in the light of the Scriptures. The seventh-day is still "the sabbath of the Lord thy God," and hence, is still binding upon Christians.



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

An Answer to "Is Just Sowing the Seed Enough?"

I feel deeply constrained to write concerning Brother C. Dale Brusett's article, "Is Just 'Sowing the Seed' Enough?" in the June, 1971, issue of *THE MINISTRY*. Several statements reflect a burden which I have had for several years. I strongly concur with his conviction that there is not adequate training for either ministers or laymen in how to bring Bible-study interests to a decision. I personally feel that a concerted training program in this would effect a dramatic increase in baptisms.

Before becoming a minister, I gave hundreds of Bible studies as a lay elder. During eight or nine years of going out as often as five nights a week, I was able to bring into the church only several families, because I, like most laymen, assumed that if truth is presented the sincere listeners will automatically accept it and step out! These several families came into the church *only* because the pastor visited them and obtained the decision!

Later at the Seminary, where I ultimately received a B.D. degree, the technique of obtaining decisions was mentioned only briefly at best. There was never an opportunity to witness this technique in use either in practice or mock exhibition. Even during an evangelistic field school in California the students were paired off with one another rather than with the evangelist or instructors. So we flailed around!

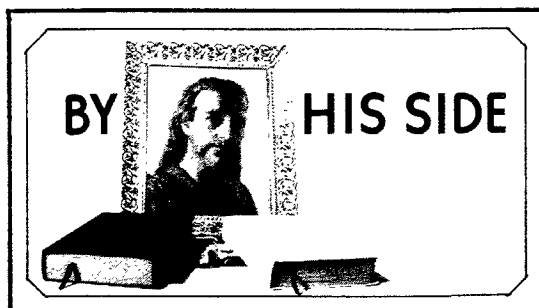
Here in Indiana we are implementing a

version of the gift-Bible program which we call Go Tell. This program when followed properly is very successful, because it uses laymen called Elijans who have been trained by the conference in special decision-obtaining courses. Of course, the pastors are also used in getting decisions from the students in this program. Whenever our conference leaders have appealed to the laymen to be sure to call for their pastors when they need help in getting decisions because, as the laymen are told, "They have been trained in getting decisions," I wince inside, knowing how little training we have, and in most cases we have learned only by trial and error.

I sincerely hope that your department will be instrumental in initiating a concentrated program in training ministerial students and present pastors in this vital procedure. I wish every successful evangelist could be integrated into a program of having systematically assigned to him a succession of nearby pastors during his visitation program to witness his techniques of handling the interests in various stages of the decision process. This might be somewhat annoying to some evangelists who feel this would slow them down, and who might feel their reputation is based on their ability to produce. However, it would be an invaluable blessing to many pastors. Moreover, I feel that most evangelists would heartily cooperate.

A. C. SCHNELL

Pastor, Indiana Conference



A Shepherdess Feature Conducted by Dollis M. Pierson

THIS IS LIFE!

MOLLY K. RANKIN

Principal's Wife, Kabiufa Adventist College, New Guinea

NO ONE—not even a tightrope walker, whom I would think knows all about exciting experiences—could say that life in the mission field is dull.

Why, just tonight as we left the college church after young people's meeting and the closing of Sabbath service, three little boys came running over the lawn by the swimming pool shouting, "Pastor Rankin, Pastor Rankin, there's a pig in your garden!"

"Oh, no!"

You have to live in New Guinea to realize the havoc that one little pig can work in your garden. As we rushed over the little rise we must cross to reach our house we were confronted by a startling sight. There on our front lawn were about ten men and boys, some armed with long sticks, and all of them dancing about and shouting at the top of their voices. The rebel pig was making her share of noise too, but was not captured without a struggle—she gashed one boy's arm.

This boy, however, felt it was worth the pain because my husband gave him \$5 in expectation of getting at least \$10 from the owner of the pig. I wouldn't have tackled that monster for \$50. However, pigs are worth a lot of money here, and a *kanaka* (native) would gladly pay the money rather than have his pig shot, as it should be, when it comes on the campus and does extensive damage. But this crafty animal, after being tied up with yards of strong, heavy rope, defied the whole army of would-be captors, slipped from her noose,

and went snorting off. Five dollars down the drain!

Adaptability and Sense of Humor Necessary

There is so much to learn when you first go to the mission field. You must adapt and forgo some of your long-cherished ideas. Above all, you must have a sense of humor.

We had been here only a few weeks when our second son came triumphantly in the front gate followed by a fearsome-looking Chimbu who carried bow and arrows.

"Hey, Mum, I found this fellow, and he wants to sell these. Aren't they beauties, Mum?" I fingered the arrows and thought, "Can I afford \$1 for an arrow?" They were nice, and I hadn't bought anything of the sort before so I went inside and found the money, paid him, and said good-bye to the man. I was sitting in the living room admiring my very first artifact when my youngest son, who had watched my purchase, came in with the other two arrows.

"Where did you get those?" I asked in astonishment. He replied, "Oh, I traded my hat for them." The hat cost thirty cents at Woolworth's back home. I have learned to bargain now.

Dorcas Society meeting in New Guinea is an education in itself. It is a vastly different experience from any meeting I have attended in the homeland. Each week thirty or forty women from the neighboring villages come along to the college din-

ing hall to hear a talk on health and to be taught how to sew. How they love it! When you are confronted by a bare-bosomed, string-skirt-girt, white-haired lady, who hands over her fee and announces triumphantly, "Me like workim trousers,"—you don't turn a hair—just say, "O.K., Mumma, me markim you now me workim quicktime." I've never had so much fun playing simple games like "Rats and Rabbits" or "Flying Dutchman." Games are new to these women. They laugh so much that by the time we are finished they are breathless and speechless.

Of course, Dorcas meetings in the villages are far less sophisticated. There the women sit on the bare ground to sew. Here again some of the sights take a bit of getting used to. For instance, everybody seems to know about the pigs in New Guinea—pigs and New Guinea are almost synonymous, but no missionary or casual visitor returning to the homeland prepares you for some of the unusual experiences you encounter in these far-away fields.

Children Love Mission Life

We were much older than most people when my husband did his ministerial training, so when we got our much-wanted mission call we had a teen-age boy and one approaching teen-age. What would be the effect of mission life on our children? We need not have worried. They love it!

There is always activity for them here at the college, plenty of outdoor life with none of the distractions of television, or temptations of the theater, or other worldly pursuits. Instead of just mentally devouring every mission story in the *Guide* and the paperbacks put out by our publishing houses, they are now themselves a part of the great mission program.

Every Sabbath they go along with the students and faculty on branch Sabbath school work. It means getting up about 6:30 A.M. and walking or riding by truck, car, bike, or any other means of transport available, out to the surrounding villages within a radius of 14 miles. They lead these unkempt, lovable, heathen people in songs and then hold the Picture Roll while their student companion tells the gospel story in pidgin English.

About two hours later we drive back along the road and collect our sons and the students. We all compare notes and make up our report to be presented in the Sab-

bath school back at Kabiufa. Altogether about 250 students and faculty families go out to about sixty villages and contact up to two thousand people.

Our boys frequently bring some of the village boys back to Sabbath school and church at the college. For a number of Sunday afternoons our twelve-year-old David went out to his village to help them erect a shelter where they could worship on wet Sabbath mornings. Living in the mission field enables children to help in a very definite way in the finishing of the work.

Hard Work But Satisfying

Is mission life hard work? Sure. Exhausting? Very definitely. But it is oh, so rewarding, satisfying, and completely worth while.

Here in this Christian college in the mission field I just never know what will happen next. Perhaps I shall be asked to start teaching commerce in two days when I haven't studied accountancy for twenty years. I may have to take a student to the hospital, or speak in worship at the girls' dormitory to still a temporary feeling of discontent. I may receive a telegram saying that an important visitor will be arriving, and asking us to "please meet and accommodate." Without warning someone may land on my doorstep, and I may have to manufacture a cold drink from nowhere. Perhaps it is ten pairs of boys' pants that need patching, or a national staff member or student that needs a new dress, or school uniforms that need to be sold. It may be a "kanaka" mother who has lost her milk and needs instruction on how to prepare bottles. It could be just ordinary little things like three boys and one little girl who need comfort and understanding, or a tired, harassed husband who wants peace and quiet. Whatever it is, mission life is the life for me!

And if you love the Lord and you love people, and if you have a sense of humor and can adapt to the unexpected, then mission life is the life for you too.

Books for the Minister's Wife

It was Elizabeth Barrett Browning who once wrote: "No man can be called friendless who has God and the companionship of good books." We are fortunate indeed! We have God's Book, the Bible, and so

many inspirational books written by Christian men and women that we are privileged to select the best. As to the inspirational books written, some will enjoy one type and some another, but all may have the "companionship of good books."

This month we are featuring devotional books for the minister's wife and other women readers. Four of the books given in our list below, no doubt, are already in your library. They are unexcelled as devotional reading material, and we could not omit them. Their beautiful messages need to be rediscovered.

Devotional Books

***Steps to Christ*, Ellen G. White.**

This is Ellen White's most popular book. It portrays the simple steps to the victorious Christian life. It was first published in 1892 and is still one of the world's best sellers in the field of religious literature. It is now published in one hundred different languages and 14 million have been sold. Its beautiful messages speak to hearts in many lands.

***Please Give Another Devotion*, Amy Bolding, Baker Book House, Grand Rapids, Michigan. Written in 1964, 102 pages, \$2.50.**

This is an excellent little book to use for devotional talks, or for your own meditations. Its illustrations will appeal especially to women.

***Thoughts From the Mount of Blessing*, Ellen G. White.**

This book "takes the reader within range of the Master Teacher's voice as He presents the ABC's of Christianity in His Sermon on the Mount. Here he finds himself listening spellbound to the Magna Charta of the kingdom. In the pages of this inspiring record he comprehends more clearly the far-reaching principles of life set forth by our Lord in His incomparable sermon."—*Love Unlimited*, p. 4.

***I've Got to Talk to Somebody, God*, Marjorie Holmes, Doubleday & Company, Inc., Garden City, N.Y. 1969, \$3.95.**

A woman's conversation with God. A collection of heartfelt prayers by a woman for other women on such topics as housework, friendship, and the family.

***Positive Christian Living*, Ellen G. White, Review and Herald Publishing Association, Washington, D.C. This is the newest edition of the book, *Christ's Object Lessons*, (Paperback), \$1.00.**

A beautiful presentation of the parables of Christ. Deeply spiritual lessons are drawn from the common things of life in parables that reveal God's loving care for us and the care we should show for others.

***Daily Delights*, Pauline Spray, Zondervan Publishing House, Grand Rapids, Mich. 365 pages, 1968, \$4.95.**

A homey, practical, heartwarming series of daily meditations and experiences familiar to women.

***The Desire of Ages*, Ellen G. White.**

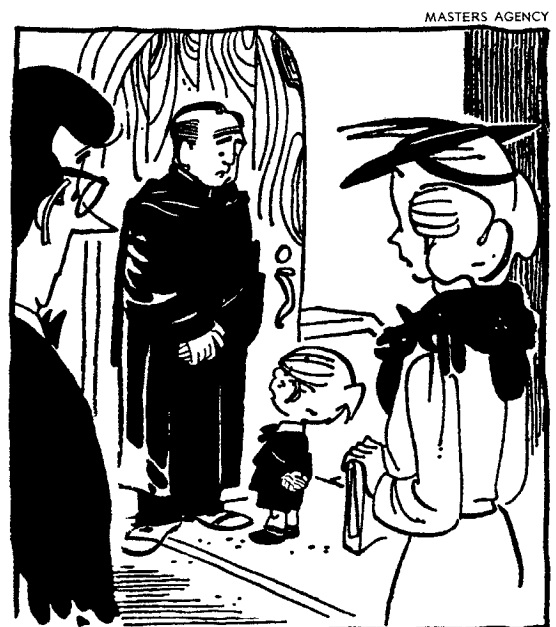
As a devotional book this is unexcelled. It is now published in seventeen languages; an estimated 1.5 million copies have been sold. The purpose of this book is not merely to give the story of the life of Christ, but to present the love of God as revealed in His Son and to set forth Jesus Christ as the One in whom every longing may be satisfied. The name of the book comes particularly from the words of the prophet Haggai, who called Christ the "desire of all nations."

***Great Women of Christian Faith*, Edith Deen, New York, Harper, 428 pages, 1959, \$4.95.**

Sixty-four brief biographies of saintly women of all ages down to modern times. Includes sketch of Ellen G. White. This is an excellent source of material for talks as well as inspirational reading for personal devotions.

***The Unique World of Women*, Eugenia Price, Zondervan Publishing House, Grand Rapids, Mich. 244 pages, 1969, \$3.95.**

Interesting stories of unheard-of Bible characters (all women). Eugenia Price has planned this book for both personal reading and for devotions in public meetings.

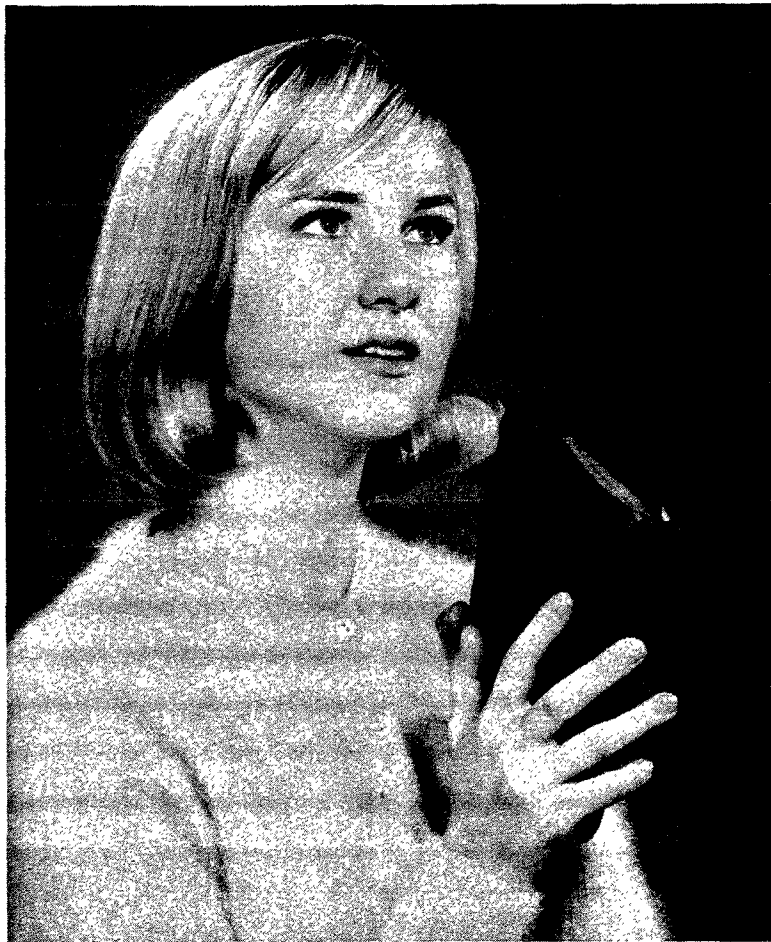


"I liked the sermon, but the commercials were too long."

Is There a Way to Control Costs and Morals in Denominational Schools?

WADIE FARAG

Pastor, Lacombe Church
on the campus of Canadian Union College



H. M. LAMBERT

EDUCATORS, lend me your ears! There is no doubt that today an ever-lessening commitment to Christian education is found on the part of church leaders and church members of all denominations. Both leaders and laity have ceased to promote the principles of Christian education with the vigor exercised only a few years ago.

Today it is estimated that only 25 per cent of Catholic students are in Catholic institutions. Only about 12 per cent of Presbyterian students are in Presbyterian colleges, and less than 11 per cent of Southern Baptist students are in colleges of their denomination. The Free Methodist Church estimates that half of its students are in Methodist colleges. Similarly, approximately 50 per cent of Seventh-day Adventist young people attend Adventist institutions of higher learning. Practically all these churches admit that the balance is shifting in favor of the public college. Furthermore, the rapid proliferation of public colleges threatens the dual system of education on the North American continent and may very well spell the demise of many private colleges. This trend could accentuate the problems that the church-affiliated institutions are now facing.

Is there something that can be done to avert this threatening danger? Yes, there is. But it may not lie in the solutions so far propounded by practically all Christian educators. There is a need for a new and fresh approach in the attempt to save denominational schools.

The question must be answered—If there is an ever-lessening commitment on the part of church members to Christian education, why has this change in their attitude come about? Have the laity failed in their support of Christian education, or have Christian educators failed in their operation of Christian institutions? Could it be that the line of demarcation between Christian and non-Christian schools is narrowing to the extent of disheartening the church laity from lending their support to institutions that are not distinctly different from public schools? Could that be a main reason?

Changes Must Occur

If denominational schools are to continue, a change in the present goals and objectives of Christian educators must take place. Then let not church leaders in their endeavors to solve the ever-increasing problems of maintaining Christian schools talk of such seemingly plausible solutions as initiating major fund drives, developing a rationale for increased support from within or without the church, freezing salaries, paring budgets, and cutting back in faculty personnel. Each of these solutions or all of them combined will never solve

the problems of denominational schools. They are at best putting "a piece of new cloth unto an old garment" (Matt. 9:16), which may very well make the rent worse. What is needed is vastly different from all of that.

As one who has observed the operations of many denominational schools in many countries; who has studied in schools, seminaries, and universities of different faiths; and who has sat on church school and college boards, I have come to the conclusion that if denominational schools are to continue, two conditions must be maintained. First, a distinctly high moral and spiritual standard that is vastly higher than the very best found in public institutions—a moral and spiritual standard that is worthy of financial support—must be obvious. Second, a faculty and administration that is able to practice frugality, yet practicality, both in their homes and in the operation of the institutions is necessary. I have personally seen such schools that belong to many different faiths—Seventh-day Adventist, Baptist, Moravian, inter-denominational, et cetera. But in this discussion I would like to discuss just one of them.

An Example

On the prairies of western Canada, on one thousand acres of land, is a large and thriving interdenominational Bible institute in a quiet, rural, and rich agricultural area. The institute has its own gardens and dairy herd, and it is able to provide for the students and staff an abundance of good food on an unusually low budget. The institute now includes a grade school with 220 students, a high school with 230 students, and a Bible school with 730 students. The high school is fully accredited by the provincial department of education, and the grade school is inspected by it. The Bible institute offers a four-year course after the completion of high school. A graduate must obtain 136 credit hours in order to graduate. Although the Bible institute offers no degrees and no science courses, the vast majority of the student body, or 730 students, are enrolled in it.

The remarkable thing about this Bible institute is its emphasis on the study of the Bible. Every student is directed to secure his or her theological and doctrinal beliefs through direct contact with the entire body of Scripture, taking all the Bible, from

Genesis to Revelation, in its contextual meaning and order. They refuse to adopt the methods used in many other Bible schools of different denominations where the student often spends his time studying books about the Bible rather than the Bible itself. Neither do they condone the practice of other Bible schools that are so given over to intellectualism and scholasticism that they cannot nourish or foster faith. To them such schools feed the flesh, cater to worldly wisdom, and build up the student to trust in his own ability instead of making him a humble follower of Jesus Christ.

I attended one of their graduation exercises. None of the students wore caps or gowns. Each one of them held a Bible in the hand. The Bible was their pride. They had no commencement speaker. A few members of the graduating class each gave a small sermonet on the same subject, developing one theme. Their delivery, knowledge of the Scriptures, and confidence in God were most commendable.

Personal Recruitment

How were they able to recruit so many students from all over the United States and Canada to study mainly such subjects as Bible, homiletics, personal evangelism, church history, N.T. Greek, music, English, and missions? They do that not by having an intensive program of recruitment, or by sending public-relations personnel all over the country seeking students, or by scheduling tours for musical bands or tumbling teams—they have no budget for such luxuries. The students and their parents do the recruiting. They tell their neighbors, friends, and church members what Christian education has done for them or their children. As a result many students enroll seeking an education that can change the lives and hearts of the young people. This method, that does not call for an outlay of means, is more productive and representative of Christian education than tumbling teams or similar enticements could ever be.

But lest you think that the students like their school because of the lax social standards, let me hasten to briefly discuss their regulations.

Standards Are High

Social relations are carefully regulated between men and women during their years of attendance at school. There are no

exclusive conversations anywhere on the campus between students of the opposite sex. Students are expected to refrain from correspondence, dating, or other associations that might result in premature emotional entanglements that hinder them from placing God and His will first in their lives. Girls and boys sit at different tables in the cafeteria and on different sides in the classroom. When they go out on street meetings or rescue missions they go in separate cars or sit on opposite sides in the bus. Holding hands, kissing, and petting are taboo. Only seniors are allowed to talk with their boy or girl friends with chaperonage for a period of twenty minutes twice a month.

The dress standards are spelled out. Dresses and skirts, irrespective of cut or style, must be of such length so as to cover the knees at all times. Tight (profile) skirts are not permitted, neither are wide or low-cut necklines. Sleeves must cover the elbow for all public appearances. No girl is permitted to wear earrings or make-up. The beauty of character is always held before them. No wonder cases of unwed mothers have not been known in the history of the institute. Indeed, irregularities do sometimes take place. However, when infringement of any social, moral, or dress standard takes place, proper discipline is immediately administered.

As to the young men, they receive barbershop services every two weeks at no extra cost to them. Only regular, modest haircuts are allowed. Ducktails, block haircuts, and long sideburns are not permitted. All men are expected to be clean shaven at all times.

Spiritual Interest Stimulated Rather Than Entertainment

The institute has no entertainment programs on Saturday nights or any other night. They have no use for amusements, and none of the students dance or go to theaters or shows. In fact none of the faculty or staff members even own a television set; neither are such sets found in any dormitory. Instead they have a weekly missionary meeting conducted by students and open to the public.

These meetings are held on Friday evening; the students arrange messages from the Scriptures, testimonies, or biographical sketches of missionary heroes and thereby stimulate missionary interest in the utter-

RUSS HARLAN, ARTIST



most parts of the earth. In every building in the institute hang posters about world missions or texts from the Bible. Students pride themselves in the reputation that was once heaped upon them as reproach that their institute "just makes missionaries."

Almost 50 per cent of the institute's graduates go to mission fields in Africa, Asia, Australia, Central America, Europe, the Near East, South America, and the islands of the seas. To date, at least 1,627 of its students serve or have served as foreign missionaries in 82 countries, and 1,046 more are serving as pastors and Christian workers.

Although no radios are allowed in the dormitories, the institute emphasizes music. Many courses in music are taught, and choirs and/or bands render sacred music in all the services.

Students are kept busy and happy. Particular stress is given to achieving practical skills and a balanced, sane outlook toward life—an outlook that will help the students in their future ministry abroad or in the homeland. Every student is expected to work ten and a half hours per week during the school year. Students who work during the summer holidays on the campus are

exempt from all tuition, board, and room charges for the entire school year. Strong emphasis is placed on the value of personal physical fitness, and courses offered in physical education include physical conditioning, team games, and skill games.

As part of their social activities the students hold three banquets a year. These generate a great deal of enthusiasm and ingenuity.

Tuition Unusually Low

It is in the area of finances, however, that another unique and distinctive factor for the success of the institute is to be found. Here are some startling figures about their financial program. It costs a grade school student \$60 a year for tuition. There are no boarding facilities for that age group. High school students are charged \$890 a year for tuition, room, and board. The 730 Bible institute students that constitute the majority of the student body pay only \$555 a year for tuition, room, and board, or about one fifth of what other denominational institutions with similar facilities charge. Although these charges seem unthinkable low, yet they take care of two thirds of the entire

operational budget of the institute. The other one third, or about \$180,000 annually, is realized from memorials, gifts, legacies, and annuities. Furthermore, because of the investment income, as well as their small administrative and staff costs, the school was able to show last year an excess of income over expenses of almost \$19,000 in the total operation of the school.

How were they able to do it? Well, they realized early that the success of the institute depended to a great extent on the devotion and consecration of the faculty and staff. No emphasis is placed on degrees. While they appreciate advanced educational qualifications, they employ only teachers who have a clear commitment to Christian education. Staff members serve without normal salaries. Each one is given living accommodations suited to his needs. Grocery allowances vary from \$32.50 per month for a single person to \$136.00 for a family of six. All medical costs and utilities are paid for them, and each staff member receives \$25.00 from the staff fund for personal needs. Each of them, whether president or plumber, principal or printer, secretary or stenographer, treasurer or trucker, teacher or preacher, farmer or fireman, carpenter or cook, electrician or laborer, receives the same allowance, and all are happy for it. Groceries are provided at very reasonable prices, and because of the way their remunerations are set up, no one pays any income tax whatsoever. They are able to enjoy moderate conveniences in spite of their frugality. Indeed, none of them own the latest car and none live in luxury, but they all dress well and neatly and enjoy very good health. Their homes compare very well with ministers of other denominations.

The Impossible Has Been Accomplished

Here is one institution, among others, that without any question has overcome in the battle against costs and the breakdown in social standards. Regardless of whether one agrees with all of their beliefs or regulations, he is bound to admit that they were able to accomplish what many educators regard as impossible in this day and age. The fact that in the seventies there is an institution like this proves that young people are "strong" (1 John 2:14) and are willing to be molded if there are adults who are willing to accept that fact. It also proves that the problem of high costs does

not merely lie in the depreciating value of the dollar, but to a greater degree in the institutional requirements demanded by some educators, as well as in the standard of living practiced by some of them.

Some denominations are, without any question, investing a maximum portion of the church dollar in Christian education. They do that in spite of their disappointment in what goes on in Christian institutions. They do that in their desperate endeavor to save their children. Christian educators owe these faithful believers a great deal. It is true that to surmount the financial problems of Christian education, church members should exhibit today the kind of faith and confidence exhibited by the church in the past, but to a greater degree that also applies to the teachers. More than ever before, all educators today should manifest the same sacrificial spirit and dedication as their founding fathers.

Leadership, the Important Factor

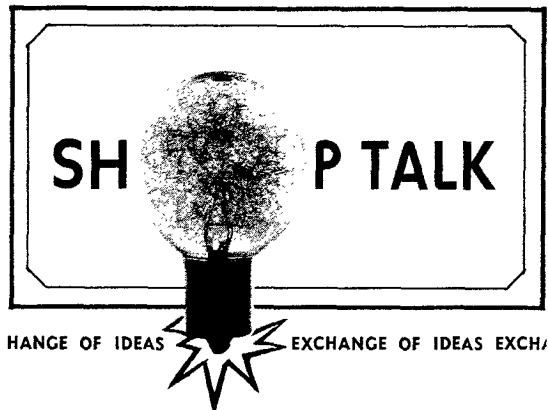
The key to the financial problems of Christian schools today must be found in the kind of leadership given by Christian teachers, and not merely in the financial support of the laity.

In the erection of school buildings, in their furnishing, and in every feature of their management the strictest economy must be practiced.—*Testimonies*, vol. 6, p. 208.

Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves.—*Education*, p. 221.

Indeed, when all workers realize that "the question of finance can be managed nicely, if all the workers will be willing when there is a pressure for means, to accept less wages" (*Selected Messages*, book 2, p. 207), and that God wants the "educational institutions at this time . . . to set before the world an example" (*Counsels to Parents and Teachers*, p. 57) and not to make the world their example; when "the word of God is made the basis of education" (*Fundamentals of Education*, p. 541); and when all realize that "the saving of souls is worth far more than mere intellectual training" (*Counsels to Parents and Teachers*, p. 207)—when all of this is realized, then there is hope for denominational schools.

As Hudson Taylor said: "God's work, done in God's way, will never lack God's support."



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.

HAPPY NEW YEAR

On the first Sabbath of the new year, why not have an officer dedication. Most of our churches have a number of members taking office that day. It is impressive to have them stand and take a pledge and have a prayer asking God to bless them in their new duties and asking the entire congregation to be loyal and cooperative. It will only take five or six minutes and will remind all of the sacred responsibility they have in doing the Lord's work.

The minister can have the officers come to the front of the church and stand before the pulpit; or in larger churches, they can stand where they are while the deacons pass out "The Officers' Pledge for the New Year." All should read it together.

The Officers' Pledge for the New Year

Knowing that our church is God's channel of light and truth to this world, and that every member is under sacred obligation to use his talents to the glory of Christ, I hereby declare that with God's help I will execute the office to which I am elected by this church to the best of my ability.

I promise to lift up the program of our church, to live according to its standards, and to support the board meetings and committee meetings, to which my office entitles me.

I desire the prayers and cooperation of all the Christians of this body, recognizing the fact that it is only through Christ that I can attain.

Name _____ Date _____

FREE BOOK AWARD CARD

A book award card such as the one pictured here can be very helpful in building and maintaining attendance at evangelistic meetings.

1	2	3	4	5	6	7	8
FREE BOOK AWARD							
Please look over the fine display of books to be offered free to those who attend these meetings. The reverse side of this card explains the plan. Several can be yours by faithfulness in attendance and by inviting others.							
Name _____							
Street No. _____							
City _____				Zip _____			
9	10	11	12	13	14	15	16

FRONT

The Award Plan	
<ul style="list-style-type: none"> • Bring your card each evening and have it punched at the door. • An extra punch will be given for each person present for the first time as a result of your invitation. • Select the book of your choice on the basis of the number of punches required as indicated at the book counter. • This offer is for individuals ten years of age or older 	

BACK

What Is Wrong With Evangelism?

A few days ago I heard an able and eloquent preacher speaking in behalf of an important promotional program. His message was clear, his thoughts full, his words like arrows. His brilliance held his preacher-audience spellbound. He was lucid, moving, and powerful. He was simply great.

Later, when I introduced myself at the door as an evangelist, he responded: "You know, I used to be an evangelist."

His words were like a springboard, catapulting my thoughts to hundreds of others like him now in other areas of denominational endeavor. Then there slammed into my consciousness with re-entry impact the question, What is wrong with evangelism?

Why have all these men of large gifts left this direct and unique means of communicating the gospel?

Is the work of the evangelist to be considered as only a passing fancy or perhaps as a stepping stone to what might be thought of as more important responsibilities? Never! away with such thoughts.

JOHN W. FOWLER
Ministerial Secretary
Wyoming Conference

Ministry Index for 1971

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G

Garne, G. E.—This "Blue-eyed Boy" Business—Jan.; Do You Know How to Handle Frustration?—Aug.
Garnett, C. V.—If—Aug.

H

Hackett, W. J.—Spirit of Prophecy Emphasis Year in Europe—Sept.
Hadley, I. R.—Futility or Utility?—Dec.
Hardin, J. R.—A Disputed Ministry—Aug.
Hardinge, M.—The Six Loves of a Minister's Wife—May; July; A Suggested Reading Program for Ministers' Wives—Nov.
Harris, R. E.—Music for Worship—Oct.
Hawley, D. D.—The Incredible Credibility Gap—April.
Haynor, W. A.—Youth Evangelism—Let It Happen!—Feb.; Why Be an Ordinary Preacher?—Oct.
Hedges, U. M.—T. C. for Children Too!—Jan.
Hessong, D.—*Crusader for Freedom*—Jan.
Hetzell, M. C.—The Present Minister

Is Not Active—July.
Holley, R.—What a Difference the Church Makes—April.
Hubbard, R. A.—Getting Decisions in the Home—June.
Hunt, J. N.—Cicero or Demosthenes?—May.
Hyde, G. M.—Making Views Known—July.

I

Iversen, J. O.—*Christian Education in the Home*—Nov.; *Audiovisual Facilities and Equipment for Churchmen*—Nov.

J

Jewett, R.—Interview With an Academy Bible Teacher About Movies—Feb.
Johnson, G. G.—Our Work Among the Evolutionists—July.
Jones, D. E.—Is Your Hospitality Showing?—April.

K

King, A. T.—"The Gist of His Jest Was Just"—Dec.
Klingbeil, R. L.—Needed—Emphasis on Prevention, Not Cure!—Jan.
Knowles, G. E.—Spectators or Participants?—April.
Kubo, S.—*Thomas Coke: Apostle of Methodism*—Jan.; *The Crisis of Piety: Essays Towards a Theology of the Christian Life*—Feb.
Kuhn, O. B.—Liberalism Endangers the Church—May.

L

Larsen, R. L.—To Know Thy God—Aug.; Where Is Elijah?—Nov.
Lee, D. H.—Ghosts in the Parsonage—Aug.
Lee, R. H.—*The Role of Women in the Church*—May; My Personal Part in the Ministry—March; Phase Out or Emphasis?—Dec.
Lehnhoff, R.—Harnessing the Church—Oct.
Lloyd, E.—On Traveling Light—May; The Unchanging Christ in a Changing World—July; Spirit of Prophecy, The—Dec.
Loewen, M. E.—*What Belongs to Caesar*?—Jan.

M

McKay, D. W.—What If You Were Sentenced to Die?—May.

M

Mansell, D. E.—Thoughts on Colossians 2:14-17—Dec.
Mattison, W. H.—Evangelism "Explo" in India—June.
Mellor, C.—A Simple Filing System—Jan.; Summer Is Coming—April; Choosing the Nominating Committee—Nov.
Miller, C.—Philippian Fellowship—Oct.

N

Nelson, L.—Preaching With Visual Aids—Oct.
Nelson, W. K.—Please, Preacher—Pause!—March; Wanted: Real Live Missionaries—Oct.

O

Osmunson, R. L.—One of the Greatest Means for Evangelism—June.
Oswald, M. D.—Proclaiming the Sabbath More Fully—June.

P

Parfitt, D.—Adventist Women in Purdah?—Jan.
 Parker, E. A.—Intellectual Honesty?—June.
 Patzer, P.—What I Expect of My Minister's Wife—Aug.
 Paxton, G.—Pastor Discusses Questions About Revival—July.
 Pierson, D. M.—Women of East Brazil Organize Large Shepherdess Club—Jan.; Indian Woman Power—Feb.
 Pierson, R. H.—"Believe . . . and You Will Succeed"—Sept.; Make Room for Personal Visitation—Oct.; In the Truth, or Truth in Us?—July; Is Your Church Dying?—Aug.; Pastor, Do You Need an Assistant?—Nov.
 Powers, C. L.—A Deep Debt of Gratitude to God—Sept.

R

Ray, L.—It All Started With a Woman—Oct.
 Rentfro, R. A.—Apples of Gold in Baskets of Silver—Dec.
 Reynolds, G. G.—Gertrude M. Brown, M.D.—July.
 Reynolds, L. B.—*Getting Acquainted With God*—Aug.
 Richards, K. E. H.—Up With Summer!—March.
 Richardson, G.—Pastor—Quarterback or Coach, The—Nov.
 Ritchie, I.—*His Stubborn Love*—Nov.
 Rock, C. B.—New Men for a New Decade—Jan.
 Rosado, C.—*The Cross in the New Testament*—March.
 Roseman, S. H.—Health Obligation?—Dec.
 Runyan, R.—Illustrations That Count

—May; That Column!—Aug.

S

Sahlin, M.—*The Church at the End of the 20th Century*—July.
 Satelmajer, N.—*The Reformed Pastor*—April.
 Schoen, V. W.—1971—Laymen's Year—April.
 Schone, A. S.—Living!—Aug.
 Sharman, G. S.—Contact Evangelism—May; *A New Face for the Church*—July; *Kind Words for Sad Hearts*—Sept.; *Be/Come Community*—Oct.
 Shaw, H. J.—Experimental and Experiential—Feb.
 Shipowick, L. A.—Are You Training Your Laymen?—July.
 Shoup, E.—*Learning to Work Together*—May.
 Shwe, T.—One Thousand Buddhists Hear the Message—June.
 Skoretz, E.—The Single Adult—Feb.; March.
 Spangler, J. R.—From Spark to Flame—Jan.; Like a Mighty Army—Evangelism '72 Thrust!—Feb.; "And Let All the People Say, Amen"—March; Spiritual Perfectionist—Aug.; Reach Out for Life!—Aug.; God Is Saying Something!—Sept.; Solutions to Divisions Within the Church—Nov.; *All the Children of the Bible*—Nov.
 Standish, C. D.—What Is True Relevance for Youth?—Feb.
 Steed, E. H. J.—Strengthening the Church's Spiritual Backbone—May; Home Help—Aug.
 Steinweg, B. W.—The Incarnation of Christ and Its Purpose—May; June.
 Stevenson, M.—Revival Fires on the Campus!—Feb.
 Strala, A.—Field School in Austria—Nov.

T

Taylor, R. W.—Tail on the Donkey or Entering Wedge?—Nov.
 Thompson, R. A.—What Shall We Preach?—July.
 Thurber, M. R.—Meekness—Nov.

V

Vogel, H.—What's Happening in West Berlin?—June; Ellen White's Labors in Germany—Sept.

W

Waddell, R. F.—Abortion Is Not the Answer—March.
 Wagner, B. E.—Total Evangelism—June.
 Wahl, C. W.—Games People Play When They're Dying—Feb.
 Way, R.—The Scope of Prophecy—April; Three Angels' Messages—Dec.
 White, A. L.—*John Harvey Kellogg, M.D.*—Aug.; Testimony Countdown Sept.
 White, E. G.—Man or Woman?—May; Our Missions in Europe—Sept.; Inspiration of the Word of God, The—Sept.; A Message to the President—Oct.
 White, H. C.—Just What Do You Mean?—Aug.
 Williams, R. F.—Send Me an Able Man—Nov.
 Wood, J. W.—Preparing the Church Budget—Nov.
 Worth, J. T.—Not Too Young to Win Souls!—Feb.

Y

Youlden, G. E.—Figurative Language of the Bible, The—Oct.

A GOSPEL WORKER'S NOTES

(A Parable on Filing)

We've heard about the button bags,
 Their periodic care;
 About the scrap bags and their bits
 Of silks and wools so rare;
 Those mystic bags held scraps of lace,
 Assorted as to kind,
 And cotton strips for time and place,
 To suit each need and mind.

The scrap bags, and the button bags
 A thousand secrets hold,
 For many threads and stony beads
 Decked ancestry now cold;
 How many times their worth displayed
 Where one could hardly dream,
 And yet it seemed that soon or late
 Each scrap was used in seam!

And likewise so, my stacks of notes—
 Penned thoughts in word or jot—
 Are stored away for later days,
 Lest otherwise forgot!

Loose-leaf and notebook bits I muse,
 And clippings, facts, and rhyme,
 Each page awaiting better use
 In some near future time!

'Tis here a thought and there a line,
 A sermon in brief note;
 An outline or analysis,
 Or oft some friendly quote!
 Unfinished talks, a bit of verse
 To fit into some scheme—
 A whole array I now review,
 From which rich gems I glean!

And as the button bag of old
 Discarded odds and nicks,
 I find within my stacks of notes,
 Some facts that hardly mix
 With present growth of thought and aim—
 These to the waste assigned,
 I organize the best I claim,
 A place for each I find!

LOUISE C. KLEUSER



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

Catholic Theologians Ask "Democratic" Election in Naming Popes and Bishops

An international assembly of Roman Catholic theologians closed in Brussels with a strong demand for "democratic elections" of popes, bishops, and pastors. In an overwhelming vote, delegates to the World Congress of Theology on the Future of the Church called for radical revision of current selection procedures. They also endorsed a resolution urging an end to discrimination against women in the church, and requested the church to undertake serious study of "the possible role of women in the ministries."

Israel Police Bar Prayer at Temple

Israeli police have once again forcibly barred Jewish youths from holding a prayer meeting in Jerusalem's Temple Mount compound. The compound contains two Moslem mosques, Al Aqsa and Dome of the Rock. It is situated in the city's Arab sector. Fearing that Jews might accidentally stand over the now-obliterated site of the "Holy of Holies"—a section of the ancient Temple accessible only to Jewish high priests—the Israeli Orthodox Rabbinate decreed that Jews may not pray on the mount. Several prominent rabbis, however, have expressed dissatisfaction with the ruling, saying that prayer services could be held in certain parts of the compound. The government, seeking to preserve a delicate balance between Jews and Moslems in the area has supported the rabbinate decision.

British Methodists Expel Famed Minister Who Says He No Longer Believes in God

A widely known British Methodist minister, the Reverend Raymond Billington, has been expelled by his church after confessing he no longer believed in God. Charges of "false doctrine" had been made against him by lay members. The expulsion was decided on by Methodist clergy delegates from all parts of the country. They met in a private session in Harrogate, England, as part of the 1971 Methodist Conference. Mr. Billington, senior lec-

turer in humanities at Bristol Polytechnic in western England, later made a public statement in which he said: "I have made it clear that I can no longer accept the old-fashioned idea of an omnipotent God in control of the universe. I believe that the story of Jesus is basically myth, and it would be wrong of me to give 'God talk' to my students. Many, many ministers support this view and have told me so."

Pentecostal Movement Seen Answer to "Drab" Rationalism

A prominent United Church of Christ minister says he believes the Pentecostal movement may help U.S. churches fight rationalism that he says is killing Protestantism in Europe. Harold King, minister of the suburban Wayzata Community church, expressed the view after returning from a seven-week tour of Europe. According to Dr. King, church services in Europe are about as "drab and unappealing to the eyes" as many of the church buildings themselves. He thinks that emphasis on the Holy Spirit, or "divine creative force" can bring "spontaneity and freshness" into what has been overly "scholarly or intellectual." He pointed to the decline in European Protestantism by citing church attendance figures in Hanover, Germany, where a pastor told him they were "lucky to get two hundred and fifty people on Sunday" out of a parish of ten thousand. This "Pentecostal outbreak" he sees as a must for the future of Protestant Christianity. "While I could be skeptical," he said, "I'm really amazed and quite turned on." A Harvard graduate, Dr. King said he formerly espoused a rational approach to religion.

Mormons Urge "Devout People" to Prepare for Second Coming

Key officials of the Mormon Church have urged "good and devout people" throughout the world to seriously prepare themselves for the second coming of Jesus Christ, "which is near." "There are good and devout people among all sects, parties and denominations and they will be blessed and rewarded for the good they do," said Joseph Fielding Smith, president of the Church of Jesus Christ of Latter-day Saints (Mormon). Mr. Smith spoke at the closing session of the 141st Annual General Conference of the Mormon Church here. Alvin R. Dyer of the Mormon Council of 12 Apostles, governing body of the church, said there are numerous signs that indicate the nearness of Christ's second coming. "The Lord identifies the present day as a time of preparation," he said. "Living in the last dispensation, we must be aware of the fact that there will not be another . . . that all God has intended for the redemption and salvation of man upon the earth through the gospel plan will culminate in this dispensation."

TV Evangelist Proposes \$4 Million Tower-Restaurant Topped by Cross

TV Evangelist Rex Humbard has revealed plans for a 750-foot tower—the highest structure in Ohio—featuring a revolving restaurant that would be built next to his Cathedral of Tomorrow. The \$4 million concrete and steel tower would be topped with a huge cross. Mr. Humbard plans to house the cathedral's new commercial television station in the tower. The restaurant and TV studios would be in the main tower, 560 feet high. The restaurant would be roofed by an observation deck. Fare would be charged for a one-minute elevator ride to the deck. The restaurant would seat 250 customers. A 190-foot steel television signal tower and cross would rise above the observation deck.

Iraqi, Japanese Archeologists' Study May Give Data on Early Christianity

Iraqi and Japanese archeologists will shortly begin an intensive search in the bed of the Tigris River for sunken artifacts that may throw light on early Christianity, according to a Baghdad Radio report. The search will focus on an area where the Tigris and Euphrates join to form the Shatt-Al-Arab waterway in southern Iraq. The artifacts, collected between 1842 and 1851 by a French consul stationed in Mosul, northern Iraq, near the ruins of Nineveh, were packed in chests and shipped by boats from Mosul and Baghdad to Basra in southern Iraq. The boats sank, however, before reaching their destination, and only forty chests of three hundred were salvaged. From studies of the salvaged artifacts, which were distributed among museums in different parts of the world, archeologists have extrapolated that among the missing pieces are tablets bearing religious inscriptions and historical observations on early Christianity.

Court Finds New York Unit Best Fitted to Probe Existence of the Human Soul

An Arizona judge has finally ended the legal dispute over a fortune left by a gold miner for work designed to prove the existence of the human soul. Superior Court Judge Robert Myers has granted \$297,000 to the American Society for Psychical Research in New York City. Earlier, he had designated the funds to the Barrow Neurological Institute of Phoenix, a branch of a Roman Catholic hospital. The State's supreme court overruled his action, saying that the institute did not qualify under the will of the deceased miner. The case, one of the most colorful and perhaps bizarre in the history of the U.S. civil law, began in 1964 when a handwritten will and \$175,000 left by James Kidd, who disappeared in 1949, were found in a bank vault. Interest increased the sum to \$297,000. The will provided that the money, with the exception of funeral expenses and \$100 for a "preacher of the Gospel to say farewell at my grave," go for "re-

search or some other scientific proof of a soul of the human body which leaves at death." Mr. Kidd said: "I think there can be a photograph of a soul leaving the human at death." The American Society for Psychical Research was organized in 1906 by William James, the famed philosopher and psychologist. Among its interests are investigations of apparitions, deathbed visions, and "out-of-the-body" experiences.

A "God Is Dead" Theologian Now Warns Against "Counterculture"

One of the theologians who startled the religious world in 1965 by proclaiming the "God is dead" theory has now warned that the Western way of life is seriously imperiled by the rise of the "counterculture." William H. Hamilton, dean of arts and letters at Portland State University, said the "youth culture" or "counterculture," with its belief that the learning of the past is worthless, is beginning to emerge as a serious alternative to Western religions. Noting that the "churches cannot take over this movement as they took over the peace movement and the civil rights movement," he said, "the counterculture religion of the 1970's will be polytheistic." The theologian also warned that the counterculture "attacks the belief that work is beneficial to the world," claims that work is "corrupting" and there are ways of getting along without it. It is more than a new phase in the timeless rebellion of youth, the theologian affirmed; it is combined with the belief that "nothing which is holding us together is worth believing in." Asserting that the counterculture will not even be consistent in its espousal of heathenism, he said it will use any religion that deals with the situation of the moment, whether it's Christianity, Buddhism, or witchcraft. Citing the popularity of the rock opera "Jesus Christ, Superstar," Dr. Hamilton asserted: "It's not religious; it is commercial, and it is bad music." "I'd hate to see the churches take it up as the real thing," he added, "and not recognize it is part of the counterculture."

Vatican Planning Guidelines to Cover Exodus of Priests

In an effort to counteract the growing "exodus" of priests from the ministry, the Vatican plans to offer a new series of guidelines aimed at "the recovery" of clergy who have second thoughts about their calling. Announcement of the new measures is contained in the 1970 edition of "The Activities of the Holy See," an annual report on the work of the Pope and the Vatican. Implementation of the measures will be under the direction of the Sacred Congregation for the Doctrine of the Faith, which has recently completed a worldwide survey on reasons why priests choose to leave the active ministry. Federico Alessandrini, Vatican press office, told newsmen that the survey showed that the ratio of priests to faithful "was continuing to deteriorate at an alarming rate."



Israeli Excavation Draws Speculation

The Israeli Department of Antiquities said in Jerusalem that there is a possibility that the place where the ancient kings of Israel used to sit in judgment has been uncovered. It is tentatively surmised that the place referred to in 1 Kings 22:10 was recently unearthed during excavation of the Biblical city of Dan. Israeli authorities said that archeologists had uncovered an external gate, a wide stone-flagged space, an inner gate, an open-roof stage, and a sacrificial altar.

Mormon Hospitals Bar Pantsuits

The 17-hospital chain maintained by the Mormon Church has vowed to fight the invasion of women's pantsuits fashions in its hospital corridors, whether they appear in the dietary kitchen or the delivery room or anywhere else in the hospitals. Clarence Wonnacott, assistant commissioner of health services for the Mormon Church, said hospital administrators have established the following policy: "It is expected that uniforms will be of the authorized colors and designed as outlined in hospital policies: clean, neatly pressed, and of modest fit. Extreme fashions in clothing such as pantsuits are not acceptable."

Conservative Southern Presbyterians Announce Plans for New Denomination

Conservative members of the Presbyterian Church, U.S. (Southern) have announced plans to form a new denomination "loyal to the Scriptures and the Reformed faith." Donald B. Patterson, chairman of the independent evangelical group Presbyterian Churchmen United (PCU), made the announcement at the annual *Journal Day*, a gathering of conservatives supporting the *Presbyterian Journal*, an unofficial weekly. The new venture, he said, is being undertaken by four groups—PCU, the *Journal's* board of directors, the Presbyterian Evangelistic Fellowship, and Concerned Presbyterians. Mr. Patterson, pastor of the First Presbyterian church of Jackson, Mississippi, also announced that he had been selected as chairman of a twelve-member steering committee "charged with the responsibility of developing and implementing a plan for continuation of a Presbyterian Church loyal to the Scriptures and the Reformed faith."

St. Louis Burglars Fond of Pulpit Microphones

Sixty-four microphones, valued at some \$13,000, were stolen during the past year from the 170 Roman Catholic churches in the city of St. Louis and immediate suburbs, according to a memorandum issued by the insurance office of the Archdiocese of St. Louis.

Israel Is Considering Limit on Missionaries' Residency

The Israeli Ministry of the Interior is considering restricting permanent resident permits for Christian missionaries; however, a final decision has not yet been reached. Yona Malachy, director of information for Christians at the Ministry of Religions, noted that there is "absolute freedom" for missionary activities in Israel, but said that he feels there should not be uncontrolled influx of missionaries from abroad. Dr. Malachy said that "thousands of propagandists of extreme sects," whose activities are resented not only by Jews, but also by Moslems and Christians, might come into Israel, unless some restrictions are imposed.

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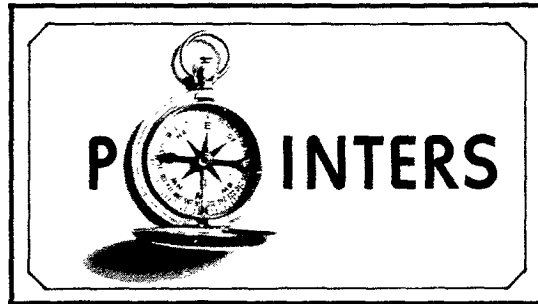
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I'm thinking of six very significant words found in 1 Corinthians 13:7, Moffatt's translation: "Always eager to believe the best."*

What a marvelous rule for a worker in God's cause to follow. This will affect the way we enter into conversations, the way we hear reports, the way we listen to sermons, and even the way we read articles in THE MINISTRY.

We are not only to be willing, but *eager* to believe the best. Eager beavers are sometimes thought of as having more zeal than knowledge. True. But even then it's still best to be an eager beaver when looking for the best in others. This, of course, is one of the natural results of really having love in the heart. And that's what 1 Corinthians 13 is all about.

O.M.B.

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

ABORTION ABORTION speaks of premature termination. When Christ died on the cross His own disciples thought that His mission was aborted. For nearly three days the work of the movement was suspended. For the first time since the Incarnation, there was no voice extolling the marvels of the grace of God. The disciples were in hiding, fearing a similar fate. Could the church live while Christ was dead, or die with Him alive? Then came the resurrection and with it the joyous reassurance that the church's mission was not aborted. The program was the same, "the gospel to all the world." And the work of God exploded in a blaze of apostolic glory.

There is nothing automatic or self-generative about the apostolic success story. The disciples *repented*, confessed, and sought the power of God in their individual lives. And it came. Like a mighty rushing wind, it came; like fiercely burning tongues of fire, it came. And it spilled over, like a volcano that cannot contain itself, and it spread until the whole world had heard the good news of the saving grace of the Lord Jesus.

E. E. C.

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