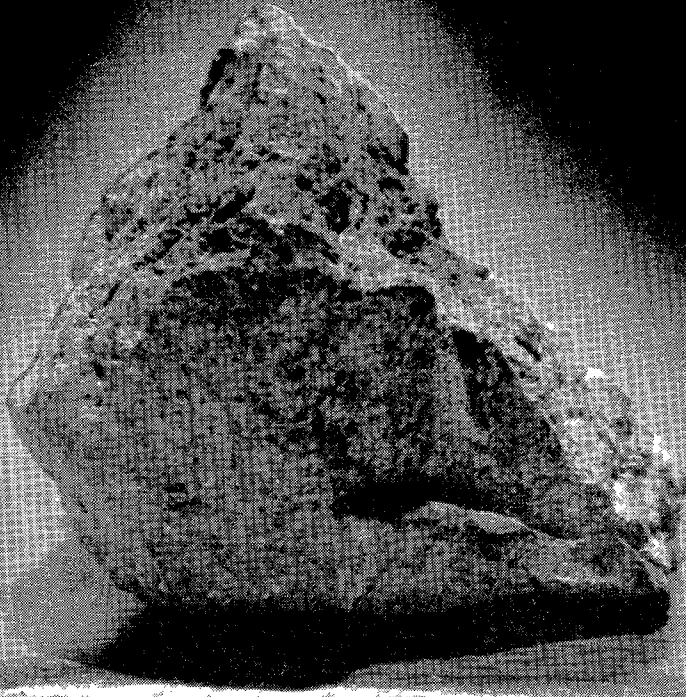


The **MINISTRY**

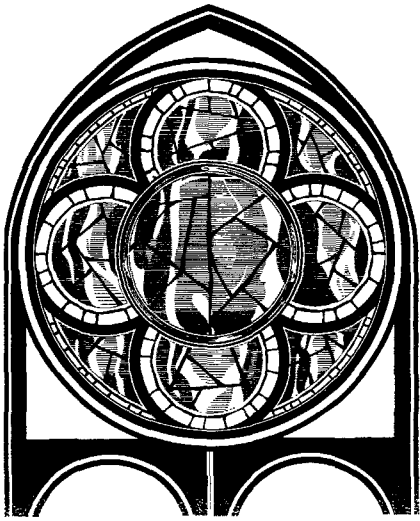
APRIL

1965



THE FIRST STONE
LET HIM WHO IS WITHOUT SIN CAST IT

(See article on p. 3)



How They Prayed

George Whitefield, famous English evangelist, said, "O Lord, give me souls, or take my soul."

Henry Martyn, missionary, cried as he knelt on India's coral strands, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747, declared, "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else; I desire nothing more."

Thomas à Kempis, 1379-1471, said, "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. See me where Thou wilt, and deal with me in all things as Thou wilt."

Dwight L. Moody implored, "Use me, then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther prayed on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie prayed when as a young missionary candidate he knelt on the banks of the Lössie: "O Lord, send me to the darkest spot on earth."

"Praying Hyde," a missionary in India, pleaded, "Father, give me these souls, or I die."

—Wesleyan Methodist





EDITORIAL

Rocks

or

Resurrections?

LET'S STOP PICKING UP STONES AND START PICKING UP PEOPLE

STONES were tightly clutched by dead-in-sin Pharisees and scribes. Some hands were empty, but eyes fastened to brains ready for murderous action had spotted rocks lying here and there in the dust. These "twice dead" (Jude 12) sons of Satan, like wild waves of the sea, stormed around Christ and the condemned. This was the scene when the woman caught in adultery was dragged into the presence of Jesus. The situation was tense. Adultery was involved. Lost humanity becomes interested and excited when sex is the focal point. Hollywood would go bankrupt without a carnal focus.

A Human Guinea Pig

The plot involved a whole brood of preachers and religious leaders. The full ugliness of this episode takes shape when we realize that here was a premeditated and executed plan for the dual purpose of stoning both Jesus and the woman. Secretly the accusers may have hoped that a mob-violence spree would result in their death. This thought jolts our senses two ways. First, why kill the Creator and Sustainer of life? Second, we are horrified by the fact that the woman was merely a pawn, a human guinea pig, used as one ingredient in an explosive experiment for destroying the Lord. The imagination of a person with any sensitivity left in his conscience nearly explodes when he witnesses not only the ultimate goal but the recipe followed to achieve that goal. This story offers proof of "man's inhumanity to man"!

Ants and Washbowls

There was no concern for the woman's soul or feelings. One of those leaders with

a rock in his fist had seduced the woman. The exploitation of their victim was of no more consequence than stepping on an ant. Their conniving actions resembled dirty rings around a washbowl. What a contrast between these men and the Saviour! The first noticeable difference was that Christ was totally unconcerned about Himself or the rebellious crowd. This was unique. Most men, ministers included, put into a similar situation immediately think and act in harmony with laws of self-preservation. It would be a battle for survival. But to the amazement of all, Christ thinks of one thing only—the trembling adulteress bowed before Him.

Secret Passwords

The second noticeable difference is the striking way He defeated His murderous

Cover Picture

Pastor Wesley Amundsen has a small stone mounted on a wooden base (see cover picture) on his office bookcase. This striking visual aid was designed and presented to him by a woman whom he knew in the early days of her Christian experience. Somewhere along the way she had stumbled and her unjust accusers "stoned" her out of their presence. But she had been made whole again, and this "stone" was to be to her and to others who might read the inscription a reminder, "Let him who is without sin cast a stone." Seeing the stone and hearing the story inspired Elder J. R. Spangler to write this article, "Rocks or Resurrections?"

opponents. No accusing finger. No flaming words of justice. No appeal for mercy. No defense for the woman or self! Just a silent scrawling of vivid words in the dust. Secret passwords that unlocked hidden recesses of filthy souls. The eyes of the mob read every word, every phrase. Countenances changed from gleeful hate to terror as their dirty characters were hung out on the clothesline of public inspection. Then Jesus stood erect. He gave permission for the execution to take place, but on condition! "He that is without sin among you, let him first cast a stone at her" (John 8: 7). Stooping down the second time, He continued flashing the exposing searchlight of truth on His enemies.

False Perfectionism Fades

In a few moments that particular Temple court corner was deserted. Every perfectionist in the crowd decided he was imperfect and suddenly remembered a previous appointment. Christ's strong protest against sin exhibited by tracing them in the dirt had its effect not only upon the accusers but also upon the accused. Furthermore, she thought she heard her own death sentence when the Lord said, ". . . let him first cast a stone . . ." When she dared glance around, her accusers were gone! She was left alone in the presence of One who knew no sin! She was now under the convicting power of Christ's righteousness. At first this was a terrifying experience. Sinfulness in the presence of sinlessness. Imperfection before perfection. Impurity next to absolute purity. Sin is sin, but more horrible and awful in the presence of One who was a total foreigner to sin. Anyone under the least conviction of the Holy Spirit knows the feelings of horror when his character is compared with the character of our Lord.

Miracle of Miracles

Breathlessly she awaits judgment from this divine Person. But to her astonishment Christ didn't excuse or accuse her! *He resurrected her!* Hope and help were hers as the Lord of power said the life-giv-

ing words of forgiveness and re-creation. "Neither do I condemn thee: go, and sin no more." This command was the *beginning of eternal life* for a woman who a short time before was counted among the dregs of humanity. A woman who was dead in sin now felt the resurrection power of Jesus uplifting her to a new life of beauty and obedience. This miracle of conversion towers like a Mt. Everest above any healing miracle Christ performed. We would much rather see a withered and blighted life made whole than a lame limb physically restored.

"He Restoreth My Soul"

With grateful emotion she threw herself before the Lord with a heart bursting with love and repentance. The Lord shared with her His future resurrection experience. Just as the stone was to be hurled from His tomb by powerful angels, so the Lord caused those stones to be dropped from the hands of Satan's agents who clamored for her life. Just as the Lord was to be delivered from His rocky cell of death, so the Lord emancipated this woman from both her accusers and her own guilty conscience—a prison as strong as a tomb. She was free, free from God's condemnation, free from self-condemnation, free from her spiritual malady. With the psalmist she could triumphantly declare, "He restoreth my soul"!

Slay or Save?

Ministers are privileged to share this dynamic news with the world. Of course, to share it with others means we must first experience it ourselves. The religious leaders during the time of Christ's sojourn on earth rejected this marvelous power. Rejection led to the awful result of seeking to condemn, to kill, to destroy, to ruin those whom they should have led into a resurrection experience. They should have been able to lead sinners from enslavement in sin to the freedom of righteousness in Christ Jesus. But alas, their love of praise, selfishness, and ease led them to actions of destruction.

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Celestial Court Records

Today the world has no lack of self-righteous, self-sufficient, critical human beings. Testimony against people far outweighs testimony for people! Heavenly record books are crammed with words, thoughts, and actions against people while plenty of blank pages are still left in the records for positive entries.

The question is, Where are those who hate sin but love the sinner? Where are the ones who are willing to deny themselves a life of ease in order to show men how to be resurrected from their graves of vice and evil? We need no feeble excusing of sin nor lowering of standards. But we do need a converted ministry and laity who know how to slip tender arms around precious beings in error and gently point them to Christ, the only hope for the hopeless. We need men who will help and hold rather than harm and hurt. I firmly believe that the majority of souls who do any thinking at all about their own spiritual condition feel extremely helpless and alone. It seems so needless to emphasize how deep in the pit of sin they are unless a greater emphasis can be placed upon the resurrection ladder available to them for climbing up out of the mud of death.

Pick Up People Not Stones

There is a blizzard of material sweeping through the mails concerning perfection. Could we imagine a rock in the hand of one who knows the power of Christ's resurrection in his own life? Can one in whom dwells the Spirit of Jesus hurl a stone at a fellow being? If all true Christians could be gathered into a gigantic arena and have set before them some poor sinner, and then listen to the challenge, "Those without sin, start throwing stones," not a move would be made. No converted man or woman would stoop to pick up a stone. The entire assemblage would stand there with bowed hearts and empty hands. If any of us who read these words have stones of condemnation, censure of hypocrisy in our hands, let us drop them, and with one hand take hold of the hand of Christ and with the other grasp the hand of the spiritually needy person.

As ministers, let us help our people to stop picking up stones and start picking up people! Let lips stop shouting, "You're a sinner" and start pleading, "Go, and sin no more!" We must never preach a ser-

mon against evil without offering hope to the sinner that a resurrection life can be his. Never condemn a single sin without giving practical instruction on how to overcome sin. Never talk against evil unless we are free from evil ourselves and can show others the secret of victory. The finest way to condemn sin is to show how God gives men the power to overcome sinning. The most effective way to make people hate sin is to proclaim the immediate resurrection power of the Lord Jesus Christ. When we know it ourselves the world will wonder in amazement as they see written across our lives those words of living beauty, "Nevertheless I live, yet not I, but Christ liveth in me."

Let the Modernist Drown

The certainty of a literal resurrection for the dead at Christ's second coming is known by those who live a resurrected life here and now! Those who doubt a coming resurrection are those who violate His commands in daily living. Those who believe are those who live in harmony with His will. Those who deny the supernatural element of the resurrection power available for hearts today are the defeated. Let infidels rage and skeptics spue out their sarcasms and doubts. Let the modernist drown in his own self-conceit as he tears the very heart out of God's precious Word by denying the miraculous power of conversion. Those who reject the resurrection experience join the ranks of the hopeless and the heartless.

As workers together with God we must help those shackled with habits of indulgence, who are chained to the whipping posts of doubt and unbelief, who are sealed in the tomb of defeat. "Come out! Break loose! Be unfastened by simply hearing and believing the Word of the Living God" must be our message. Fling into the ears of Satan the life-giving words, I am "alive unto God through Jesus Christ our Lord" (Rom. 6:11).

What is our message this Eastertide, fellow preacher? Defeat or victory? Life or death? Sin or righteousness? Doubt or belief? Rocks or resurrections? J. R. S.

Common sense is seeing things as they are and doing things as they should be done.

The trouble with blowing your own horn is that it leaves no wind for climbing.

“THESE ARE GREAT DAYS!”

NOT everyone thinks that these are great days. But really, if you were given your choice, would you exchange this generation for any other? Would you want to live in any other age? Think of what is being accomplished these days. True, there are problems. But real leaders are never confounded because of problems. Men were made to surmount difficulties.

No challenge was ever greater than that of carrying the gospel to all the world in this hectic hour. If we but believe it, the challenge becomes the chance, the opposition the opportunity. Think of what Providence has provided as aids for the accomplishment of this high purpose. When Israel left Egypt, God made a sea dry land. But today not only a small sea but every ocean becomes a way and the air an avenue. Nothing is a barrier to God. No iron curtain can stifle His message of grace.

“Who would set the briers and thorns against me in battle?” saith the Lord. “I would go through them, I would burn them together” (Isa. 27:4). How many times we have seen God accomplish what seemed to be the impossible.

The four words of our title were spoken by Sir Winston Churchill in a speech delivered to the boys at Harrow School in 1941. They sum up the spirit of this man who changed the history not only of his own nation but of the free world. Fifty

years earlier he had sat in those same halls in Harrow; he had studied in those same rooms. Those were more or less politically quiet days. Now the world was at war. Cities were being bombed and danger lurked on every street. No one could tell what a day would bring forth. A tense and eager audience listened to him say:

Do not let us speak of darker days, let us rather speak of sterner days. These are not dark days: these are great days—the greatest days our country has ever lived; and we must all thank God that we have been allowed, each of us according to our stations, to play a part in making these days memorable in the history of our race.

One’s attitude to danger is vital. Psychologists tell us that we do not run because we are afraid, but rather we are afraid because we run. Paul says, “Having done all, to stand. Stand therefore.” With a course to defend, a man can rise to great heights. And Churchill’s absolute dedication to a cause is an example to all who are called to leadership. Could we say it has a particular lesson for the ministry of the Advent Movement? In the darkest hours of the struggle when some were saying, “There is no use going on,” the indomitable spirit of this man rose to the occasion. To him defeat was unthinkable; victory was certain, though it be through “blood, toil, tears, and sweat.” Even in his teens he sensed that he was walking with destiny. He made enemies, as great leaders always do, but when he died official representatives from 113 nations walked behind his flag-draped coffin.

Many things about this man we could not emulate, but his indomitable spirit and dedication have never been surpassed in human history. Had he known and followed the principles of healthful living, he might have lived many more years. He did not reach nine decades because he smoked and drank heavily, but in spite of it.

He had rare gifts, and none was greater than his ability to use the English language. Rarely has there been one who could embody so much in a sentence. His was not exactly spontaneous oratory; it was studied declamation. The world remembers not only what he said but how he said it. And there again is a lesson for us as ministers. The power of words is tremendous.

The cause we serve is far greater than that of national safety. It is not bound up with time but with eternity. It is as much greater as heaven is higher than the

earth. Leaders who not only sense responsibility but give their whole lives for a cause are hard to find. God is looking for, and the church desperately needs, men with clear vision, deep conviction, and unswerving loyalty; men who are "as true to duty as the needle to the pole"; men who are unafraid in the face of the biggest challenge; men who instead of wailing because of the tragic times to which we have come are able to say, "These are great days." Our churches need more than an analysis of their failures. No inspiration comes from talking defeat. Victory must be

our watchword, victory over sin and selfishness here and now, and then final victory over every form of rebellion at the return of our Lord.

John Wesley said, "Give me fifty young men that fear nothing but sin and I will shake the world." Jesus chose only twelve, and one of those turned traitor. But through the eleven and the converts they made, God turned the world upside down. Those were great days, but ours are greater. Then let us to our tasks and lead the church of God to victory.

R. A. A.

Honest With God

BERNARD E. SETON

Departmental Secretary, Southern European Division



SOME time ago a certain bishop was confined to bed for about three months. During his enforced rest he did some theological thinking and prepared material for a book that has since become world famous. The writer is Dr. John A. T. Robinson, Anglican bishop of Woolwich, in

South London. The book?—*Honest to God*.

The slim volume (141 pages) was an immediate best seller. In fourteen months it passed through ten editions, and is still selling apace. A reading of the book, however, makes some wonder why it achieved such fame, for it is not well written, and it contains very little original thought. It is largely a compilation of other men's thoughts—as the author admits. Why, then, the stir that attended this publication?

Any answer to a query concerning the book's popularity must deal with its thesis, which in simple language may be fairly summarized as follows:

Our long-held anthropological ideas of God are invalid, and should be abandoned along with our outmoded concepts of a flat earth with heaven above and hell beneath. We should go further, urges Robin-

son: we should jettison all ideas of a *personal* God, a Supreme Being who exists apart from ourselves in some other section of space. We should, in harmony with the scientific thought of our age, be ready to acknowledge God as "the Ground of our being"—that is, the very center of our own consciousness—and as nothing more. The bishop, in fact, recommends a religion that dispenses with all thought of a personal transcendent Deity, and a Christianity that speaks only of a human Christ.

This thesis, as before suggested, is by no means original with the bishop of Woolwich. The greater part of the author's thought is drawn from the writings of Paul Tillich, Dietrich Bonhoeffer, and Rudolf Bultmann, men whose names carry considerable weight in contemporary theology but whose views are known to be incompatible with conservative teaching. The acclaim that greeted Robinson's book no doubt arose from the fact that he had gathered scattered ideas on one topic—modern interpretations of the nature of God—between the covers of a slim paperback, that he expressed those ideas in slightly less technical language than that of his main sources, and, above all, that such thoughts harmonize with the antitheistic spirit of our age, a spirit that is glad to dispense with God and to cry, "Glory to man in the highest! for man is the master of things." Dr. Robinson has told the world just what

the world today has wanted to hear.

But let us utter no cheap jibes against the author of *Honest to God* and his fellow travelers. The bishop has written sincerely; he is being honest. But millions of honest men have traveled wrong roads before him and reached wrong conclusions, and we believe the bishop is keeping them company. We, however, must recognize that he is taking thousands upon thousands with him. There is no doubt that his philosophy is shared, in varying degrees, by the vast majority of Western men. The number of those who believe in the personal God portrayed in the Bible and in the divine-human Jesus Christ of the New Testament is a small number indeed. And it is better for us to face that distasteful fact than to delude ourselves, to hide our heads in the sand of ignorance, and to refuse to recognize the current climate of opinion. Here there is no bliss in ignorance and no folly in being wise.

This situation presents our evangelists, our Bible teachers, our theological students, and our administrators with a grave and inescapable problem, namely: How can we effectively preach the Advent message to such an educated but skeptical generation? How can we persuade men to respect the Bible that they have abandoned, to believe in the God they consider outmoded, and to follow the Christ they judge to be divested of all meaningful divinity?

Can we, if we wish, bypass the problem and work only for those who are relatively unaffected by modern trends, or who are simple enough to be unconcerned with contemporary opinion? But those people are becoming increasingly fewer in number and are generally drawn from the least thoughtful classes. If we content ourselves by ministering only to this minority we shall be guilty of neglecting the greater part of mankind, and shall be leaving a mass of humanity unaided, unaffected by the message we have been commissioned to preach. We must face the challenge of our age and find a way or ways of meeting its Godlessness and overcoming its baleful unbelief. How can we do this?

First we must prayerfully think. Some of the theologians with whom we so readily disagree have thought far more deeply than some of us have ever dreamed of doing. We need to do some down-to-earth and up-to-heaven thinking—to think deeply and highly about God, Christ, and

His word. We need to measure up to the mental activity of those with whom we differ; then, and not till then, we may gain a hearing and earn their respect, even if we do not gain their instant conversion.

But we need to do more than this. We need to consider our message in the light of the age in which we live. This is not heretical counsel. Noah, Moses, Paul—all the great evangelists—worked that way, and we should work similarly. We should restudy our doctrines and find ways of formulating them in twentieth-century rather than nineteenth-century terms. The essence of the doctrines need not change, but our ways of expressing them must make God's doctrine obvious to twentieth-century man. Such expression will not be easy, but it will be well worth attempting.

We then need to present to modern man a persuasive basis for belief in the Bible as the ever-relevant word of God. The question of inspiration, the inspiration of the Scriptures, lies at the very foundation of our faith and the very root of modern unbelief; and until we settle that question for ourselves, we are wasting our time in trying to build on shifting sand. Next, we need to clarify our own ideas of the God revealed in the Bible, and to learn to introduce thoughtful men and women to His personality and His power. Then the Son of God in the person of the Son of man must be convincingly portrayed to our contemporaries; and the Holy Spirit, who alone can guide all men to truth, must be set forth as an eternal third of the eternal Trinity. When these four beliefs are squarely established, the remainder of our message will be relatively simple to present. Unless these four are accepted, we shall never make headway with today's intelligentsia.

Let us, then, be honest with God and give Him the very best and highest consideration of which we are capable. Let us study His Word thoughtfully, with an ever-deepening understanding of its teachings. Let us study to find not a string of so-called proof texts with which to smite opponents but rather to uplift Jesus Christ as Creator and Redeemer. Paul declares that it is "the preaching of the cross," which "is the power of God" (1 Cor. 1:18), that will demand the attention of the thoughtful, and will bring the sincere face to face with One before whom they will bow and confess, "My Lord and my God."

Broken to Be Given

E. L. MINCHIN

Field Secretary, General Conference



THERE is only one miracle that has been recorded by all four NT evangelists, and that is the feeding of the five thousand. There must be a reason for this. There is a reason. In one verse we read of this miracle of mercy motivated by love. "And he commanded the multitude

to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude" (Matt. 14:19).

There is more to this miracle than we see on the surface. There are depths here that have not been explored. "In Christ's act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers."—*The Desire of Ages*, p. 369. It was more than a creative act. It was a prophetic act. In the multitude Jesus saw the destitution of the human race, hungry, dependent, with no leadership, and the night coming on. We talk of the feeding of the five thousand, but if we count one woman and two children to each man, there would be fifteen to twenty thousand people.

Superabundance in the Hands of Jesus

Five loaves and two fishes! How hopelessly inadequate were such slender resources. How utterly absurd they must have appeared to the disciples. But broken by the hands of Jesus they did the impossible. Just so, the utter destitution of the world, the overwhelming greatness of our task, and the tragic inadequacy of our human resources placed in His hands will bring a superabundance of the divine provision.

What were Jesus' emotions and thoughts as He took the loaves and fishes, looked at the hungry multitude, lifted His eyes to heaven, and then "brake, and gave"? In John's gospel the record of the feeding of the five thousand is followed immediately by the discourse on the bread of life. Within a year Jesus Himself sat with His disciples in the upper room and instituted the sacramental service. And the bread He broke that night represented His broken body. Unquestionably, Jesus saw Himself in those loaves and fishes. It was not His object only to feed and clothe men. He had something more imperishable for them and for His disciples. He said, "I am the bread of life" (John 6:35). He knew that the blessing of life through Him could come in only one way. He must be taken; He must be broken; He must be given. If His body, His heart, and His whole life had not been broken, His precious life could never have been given, and we would be without hope. The miracle of the loaves and fishes was symbolic of His own sacrifice for the redemption of the world.

We Must Be Broken

There is a special sense in which every preacher, every evangelist, is called to follow in His footsteps. He says to us, "My servants, you too must be taken, and you must be broken if you would be given." This is where this miracle of the feeding of the five thousand proclaims a powerful message, especially to the ministry. We are to act in His stead. We are His under-shepherds, standing in Christ's place before the people. We all know that we have been *taken*. Years ago He took us for Himself to make us His servants. We all long to be *given*. Back of each minister is a congregation of hungry, needy people, so desperately in need of the bread of life. We



and brake it." Before Christ was given, He was broken. What do we know about that? Unbroken bread can never be given. Perhaps here lies the failure of many a ministry.

Complete Surrender Necessary

Abraham was broken; then he was given. You will find on this side of Moriah something in Abraham's life and ministry that you will not find on the other side.

All the sorrow and agony that Abraham endured through that dark and fearful trial were for the purpose of deeply impressing upon his understanding the plan of redemption for fallen man. He was made to understand in his own experience how unutterable was the self-denial of the infinite God in giving His

own Son to die to rescue man from utter ruin.—*Testimonies*, vol. 3, p. 369.

Jacob was broken at Jabbok. Prior to this experience, we are told, he "had not an experimental knowledge of the God whom he revered. His heart had not been renewed by divine grace."—*Patriarchs and Prophets*, p. 178. He was crafty, deceptive, self-sufficient. In those days he was a good stock breeder. If he had lived today he would have been called a good stock-broker. For twenty years he swindled, and was swindled. God's servant was living the life of a worldly man. God had to break up his self-sufficiency forever, and He had to take him to Jabbok to do it. What he needed was a complete and full surrender, a new nature.

Not until he fell crippled and helpless upon the breast of the covenant angel did Jacob know the victory of conquering faith and receive the title of a prince with God.—*Thoughts From the Mount of Blessing*, p. 62.

It was when Peter was broken after his shameful denial of the Lord he loved that his self-sufficiency was swept away. He be-

feel so inadequate. Oftentimes the people are largely unresponsive to the Word of God. Many a minister has been well nigh despairing because of the apparent fruitlessness of his ministry and the unresponsiveness of the people. Sin and worldliness seem to flourish, while the Word of God languishes.

There are many causes for this. Is it possible, however, that we ourselves, the ministers, are one of them? We would not suggest that any among us has not been taken, that we have not been called, or that we are not converted. There could be no greater anomaly than this—a Christian minister who is not converted, and whose service is merely a formality. We have all been taken. We have felt the grip of that pierced hand in ours. We have no doubt about that. But, brethren, that of itself is not enough. The Old and New Testaments tell us that to be called is not enough. The ministry of God's men down through the ages reveals the same truth. And our own experience tells the same story. Note the expression "He took . . .

came at Pentecost the instrument for one of the greatest ingathering of souls in history.

Moody had been preaching and doing a great work for God, but there came an experience in his ministry when he was broken. His whole ministry was changed. It was right after the great Chicago fire. When he was broken he went on with the same sermons, but his preaching was different—it was pulsating! It was alive! A great spiritual movement was begun, the result of which will be seen in eternity.

John Tauler, the famous preacher who influenced Luther greatly, was at fifty years of age without a peer as a theologian. He was drawing one of the largest congregations in Europe. What more could he want? Yet Nicholas of Basel showed him that it was not by might or by learning or by splendor of eloquence, but by God's Spirit that he was to fulfill his ministry. For two whole years Tauler left his pulpit and sought retirement to get that spiritual endowment to which he had hitherto been a stranger. When he returned he came with a baptism of power, and mighty signs followed.

Does Self-sufficiency Hinder Power?

Perhaps we too need to be broken. Perhaps we too should do some heart searching. What is our motive for preaching? Is our self-sufficiency hindering His power? Is it that we want more to fill our churches and have admiring congregations than to see souls redeemed and sinners brought to the cross? Are we more concerned about ourselves and our public image than about our Lord? Are we irritated by adverse criticism, and long only to hear nice things said about us? Do we want to be great preachers or God's messengers? A man can be a great preacher without being God's messenger. He can be God's messenger without being a great preacher. By God's grace he can be both.

Is it that we have become insensitive to the cry of the world's need? Are we the unsympathetic ministers of the passion of our Lord "who in the days of his flesh . . . offered up prayers and supplications with strong crying and tears?" (Heb. 5:7). It was that devout preacher, J. H. Jewett, who once said, "We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the passion. We must pity if we would redeem. We must bleed if we would be the ministers of the

saving blood."—*The Passion for Souls*, p. 34.

Brethren, we are not without hope. Our desperately inadequate and limited resources if placed in His hands may still be used in multiplied blessing to the people. If we too ardently long for transformation of character as our supreme equipment for effective ministry, there will surely come a day when He will, as He did with Jacob, bring us to our Jabbok. He will break up the evil in our nature, deliver us from our self-sufficiency, and give us gloriously to a lost world.

But only broken bread can be given.

Be Honest With God

Christ came to our world to live out the law of God, to be our pattern in all things. He placed Himself between the mercy seat, and the vast number of heartless worshippers who were full of ostentation, pride, and vanity, and by His lessons of truth, which were "eloquent with simplicity," He impressed the people with the necessity of spiritual worship. His lessons were impressive, beautiful and weighty with importance, and yet so simple that a child could understand them. The truth He presented was so deep that the wisest and most accomplished teacher could never exhaust it. Those who work as seeing the Invisible, will always preserve simplicity, charging the simplest words with the power of the grandest truths.

The youth may be a power for Christ, if they will maintain their simplicity, and not seek to present something startling, something original, but teach the precepts of their Lord. But to invest the simplest truths with novelty and singularity, is to rob them of their power to win souls to Christ. . . . The use of long words and soaring eloquence is not essential to success. What you need is a living experience in the things of God, and simplicity in presenting the love of Christ to the lost. . . . When the heart is aglow with the love of Jesus, you will express it to others, and become witnesses for Christ.

We are not to hide the gospel, or cover the cross of Christ with ornamental roses and thus make the preaching of it of no effect. The true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to unbolt the door to hearts that have long been closed against Christ and His love.—*Sons and Daughters of God*, p. 266.

Are



Necessary?



WE ARE frequently confronted with the exhortation to have an open mind. To not have it is generally to put oneself in a position of ridicule. However, this open-mind philosophy, even with its meritorious element, is too frequently orientated in the direction of conformity.

Anything averse to this is often considered stubbornness. The question then arises, If one would be true to convictions of truth, should one always maintain an open mind; should an open mind be subject to exceptions; or can one be open to advanced light and still have a closed mind? Let us address ourselves to this problem by first considering the nature of the mind and the laws governing our mental processes.

There Should Be Balance

Our mind as well as our body was made in the image of God. Even though our mind is finite and God's is infinite, yet in the divine plan our mind was made to function in the human sphere exactly as God's mind functions in His sphere. It has been given us to use as we will. We may submit it to the Master Mind or we may submit it to Satan's control. God does not control it without our consent. Our will determines this, yet our mind has been made to work under certain laws. We determine which direction these laws shall lead us by our will, with which God does not interfere. But to habituate these laws

to serve in the right direction and the fullest service for development of the mind there should be balance in the use of the various faculties, lest these very laws be abused and lead to the very opposite of our intentions. Without this balance, one faculty will be developed and the other not, and there will be unbalanced judgment as a result, so that the thing we have specialized in, to the possible neglect of other fields, will assume undue importance to us and prevent drawing right conclusions.

Care Needed in Development

Like every other member of our body, the mind if unused, will become weak and useless. It must be exercised as well as disciplined, so that it in turn may rightly rule the body. There is perhaps no limit to which it may be exercised provided the body is equally exercised and taxed. Because this is an intricate machine capable of being influenced toward good or evil, trickery or honesty, self-enlightenment or self-deceit, depending upon whose voice we are determined to heed, great care is needed in its development. Satan has been experimenting with its properties for centuries. He has been implanting in the minds of men that faith is a sign of weakness and doubt is a sign of strength. "Many a man who delights to quibble, to criticize, seeking for something to question in the

OTTO H. CHRISTENSEN, Ph.D.

word of God, thinks that he is thereby giving evidence of independence of thought, and mental acuteness. He supposes that he is sitting in judgment on the Bible, when in truth he is judging himself. He makes it manifest that he is incapable of appreciating truths that originate in heaven, and that compass eternity."¹ Thus, many "have taken their position on the side of unbelief, as though it were a virtue and the sign of a great mind to doubt, when it is the sign of a mind too weak and narrow to perceive God in His created works."²

Our Minds Can Become Blinded

There are so-called revelations of wisdom set forth as deeper truth or new light that often flow from the imagination of conceited and deceived minds. The saddest and most seductive element in it is that when we are thus deceived we ourselves do not know it. Only a higher power can open our minds to understand. "He only who created the mind and ordained its laws can perfectly understand its needs or direct its development."³ Our minds may become blinded to ourselves. Says the Scripture, "But their minds were blinded" (2 Cor. 3:14), also "In whom the god of this world hath blinded the minds of them which believe not" (2 Cor. 4:4). Warning against the subtlety of it, Paul says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3). The messenger of the Lord tells us that "if questioners and doubters continue to follow the great deceiver, the impressions and convictions of God's Spirit will grow less and less, the promptings of Satan more frequent, until the mind will fully submit to his control."⁴

Thus we must recognize that there is real danger. Unless our minds are submitted constantly to the Mastermind of God we will be subject to the most delusive and insidious workings of another mastermind who beguiled even our first parents who had so recently been created in the image of God. Hence, we need to be aware of what is an open mind and what is a closed mind.

The Law of the Mind

As stated before, the mind functions in harmony with the laws with which we were created. Paul, in Romans 7:23, speaks

about the law of the mind. Before advancing further into the topic, let us see what some of these laws are. One of them Paul makes clear in 2 Thessalonians 2:10-12, that is, if we reject the truth of God our minds become unable to see truth and we become receptive to falsehood. This is further confirmed in the book *Child Guidance*, "It is an important law of the mind—one which should not be overlooked—that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will be occupied in other pursuits. But as long as there is any hope of gaining the desired object, an effort will be made to obtain it."⁵ Thus one rejects truth at the peril of his soul. (See John 12:35, 40.)

Another law of the mind is that we comprehend and accept that which we love or desire. (See John 3:19-21.) "It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence."⁶

For where your treasure is there will your heart be also. The antithesis to this is that hate blinds our eyes. John says, "But he that hateth his brother is in darkness, . . . and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John 2:11).

What Is an Open Mind?

Third, we become in character what we think. "For as he thinketh in his heart, so is he" (Prov. 23:7). "It is a law of the human mind that by beholding we become changed."⁷



One often hears the expression that we should have an open mind, and many statements might be quoted from the Spirit of Prophecy to support this. It is equally true, although it may sound paradoxical, that we should also have a closed mind. Some might raise their eyebrows to this and say, "Narrow-minded." But both Biblical and Spirit of Prophecy support may be given for this statement, even though it might be considered narrow-minded by some. This may seem strange. But what is an open mind? Open to what? and to how much of what? Are we to have an open mind to every philosophy, good, bad, or indifferent, and thus be as the whale that swallows everything his open mouth envelops? Or are we to screen? The question answers itself. It would seem self-evident that screening must be necessary if we would keep the truth of God pure in our minds and not be subjected to every hypothesis of "science falsely so called." Those who are swept off their feet by the waves of temptation, imagine, as did Eve, that they are becoming wonderfully wise, outgrowing their previous ignorance and narrow conscientiousness, but like her, they will find themselves sadly deceived. We are told that John the Baptist "closed his mind to the mass of tradition taught by the teachers of the Jewish nation, opening it to the wisdom 'which cometh down from above.'"* In speaking of Christ's wise reserve in not entering into a discussion regarding the divine mystery of the essence of God, Ellen G. White says, "He did this that He might close the door where human conjectures should not be encouraged."* Thus we can observe that there are subjects and philosophies on which we should have a closed mind.

Danger of Deception

What these shall be will perhaps always be mooted among men. Thus, it is evident that man needs something objective, something outside of himself, to be his safe guide. One man with a certain background will feel that this particular topic is safe on which we should have an open mind. Another will feel he is immune to the deceptions of still another philosophy, having been steeped in it in his training, so that now through acquaintance and partial acceptance, to say the least, it no longer seems a danger. However, in view of the working of the mind according to certain laws, man needs something outside of him-

self to direct his thinking and warn him of dangers. Will each one of us be humble enough to realize this and our own personal danger from the warnings given, even without seeing it? This is a part of salvation by faith. And this objective standard and guide is the Word of God. When this Word has spoken plainly do we still need an open mind to that which contradicts it? The Jewish nation is an example in point. The people of this nation were given every advantage, but they remained fruitless. The people gradually forsook the fountains and hewed them out cisterns. Gradually they absorbed the traditions built up by man and the philosophies of the nations around them until they completely lost their way and failed to recognize the One who in truth was their Deliverer. "The fetters which the nation had for centuries been forging, the people of Christ's day were fastening upon themselves."¹⁰

Today we have come to a time of crisis. We are in an age of conformity when the whole world is talking ecumenism under the united leadership of the Catholic and Protestant world. We have been warned of the dangers ahead. Will we accept the warning? "A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. . . . In this generation there are many whose eyes become dazzled by the glare of human speculations, 'science falsely so called;' they discern not the net, and walk into it as readily as if blindfolded. . . . But when . . . men exalt their own theories above the word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages."¹¹

Danger of Rejecting True Evidence

Lovingly God has warned us of our present-day dangers. For centuries He warned and counseled Israel, until at last He wept over the city of Jerusalem. Will we respond to His loving counsel and take His word as our guide? How He longs to keep

us from falling into Satan's snares! Many are wandering today in the enticing labyrinths of philosophy, thinking by this they are discovering additional facets of the truth. They search for reasons and evidences that they will never find, based purely on man's subjective logic, while they reject the evidence which God has so graciously given. God's truth is in His Word. Yet, "God will never remove every occasion for doubt. He gives sufficient evidence on which to base faith, and if this is not accepted, the mind is left in darkness."¹² God has given us His Word proven through the ages in the experiences of men. God designed that it should be searched as the true source of science, above all human theory. "Those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting, without chart or compass, upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and His works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable."¹³

Satan will have many deceptions for the last days to deceive, if possible, "the very elect." Surely, none of us is aware of the turn which these will take. If we knew every turn, they would not be so deceptive. How we need to pray every day, especially those who go into higher schools of learning, that God will keep us from the unseen and indiscernible delusions, and that He will give us such wisdom that, by a thorough knowledge of, and faith in the simplicity of His Word, we may be able to discern that which will undermine our faith in God's wonderful message of truth for today.

Dare We Criticize God's Word?

Our great temptation ahead will be to surrender to conformity and liberality, because "by the cry, Liberality, men are blinded to the devices of their adversary, while he is all the time working steadily for the accomplishment of his object."¹⁴

The Word, which is to be our objective standard, is too often subjected to human evaluation. In doing this, man sets himself up as a judge of God. If God's Word can be

challenged and criticized, then we have no sound, objective guide outside of ourselves. Then the Word is no more sure than the man who evaluates it. Thus, perhaps unintentionally, truth is undermined and the God of nature is restricted by His own laws. We are warned against this very thing: "Men take it upon themselves to rein up the word of God before a finite tribunal, and sentence is pronounced upon the inspiration of God according to finite measurement, and the truth of God is made to appear as a thing uncertain before the records of science."¹⁵ If man is able to judge the Word of God, then either it is not truly the Word of God or the man who does this assumes he is greater than God. Then who will be our judge in the last day?

At the last public meeting in which Ellen G. White spoke before her death, her last words and act before she sat down was to raise up the Bible in her hand and say, "Brethren and sisters, I commend unto you this Book."¹⁶ If this is undermined we have no rudder and we will be cast upon a sea of human speculation with no land in sight. We must keep an open mind to God's expanding truth as spiritual light shines upon it. But, while our mind is open to increased light on the truth we know, let us keep also a closed mind to the sophistries, philosophies, and speculations of men who know not the truth but have pleasure in unrighteousness.

Are We Giving the Danger Signal?

We will be assailed by every form of evil, flattery, bribes, inducements, promises of future exaltation, and world fame. If we do not yield we will be considered unscholarly and nonintellectual. To this test comes the challenge: "What are God's servants doing to raise the barrier of a 'Thus saith the Lord' against this evil? The enemy's agents are working unceasingly to prevail against the truth. Where are the faithful guardians of the Lord's flocks? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded?"¹⁷

We will be tested as Pilate was. He "longed to deliver Jesus. But he saw that he could not do this, and yet retain his own position and honor."¹⁸ Just so, many will know and want to do right but will lack the courage to resist the error. Conscience

will point in one direction, but self-interest, conformity, and honor from men will point in another. But if and when we compromise with error, we shall soon be swept off our feet into the quicksands of human reasoning and doubt. While we should keep our minds open and do deep research to discover truth and to find further light on and confirmation of truth, we need to keep our minds closed to the sophistries and traditions of men. Error can never be proved right no matter how much research we do. The Word of God will stand though the heavens fall. Otherwise we would be lost in a sea of despair without a rudder. "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18). May God keep us from the failures and pit-

falls of the past centuries and help us not to forget our past beginnings. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us . . . in our past history."¹⁹

- ¹ *The Desire of Ages*, p. 468.
- ² *Testimonies*, vol. 4, pp. 584, 585.
- ³ *Education*, pp. 276, 277.
- ⁴ *Testimonies*, vol. 4, p. 585.
- ⁵ *Child Guidance*, p. 284.
- ⁶ *The Great Controversy*, p. 555.
- ⁷ *Patriarchs and Prophets*, p. 91.
- ⁸ *Fundamentals of Christian Education*, p. 447.
- ⁹ *The SDA Bible Commentary*, vol. 4, p. 1157 (Manuscript 45, 1900).
- ¹⁰ *The Desire of Ages*, p. 587.
- ¹¹ *The Great Controversy*, pp. 572, 573.
- ¹² *Patriarchs and Prophets*, p. 432.
- ¹³ *Ibid.*, p. 113.
- ¹⁴ *The Great Controversy*, p. 522.
- ¹⁵ *Medical Ministry*, p. 90.
- ¹⁶ W. A. Spicer, *The Spirit of Prophecy in the Advent Movement*, p. 30.
- ¹⁷ *Selected Messages*, book 1, p. 194.
- ¹⁸ *The Desire of Ages*, p. 738.
- ¹⁹ *Life Sketches*, p. 196.

Are Adventists Fundamentalists?

WILBUR K. NELSON

Ministerial Association Secretary, South China Island Union Mission



SEVENTH-DAY ADVENTISTS strongly emphasize the great fundamentals of the Christian faith and the importance of sound Bible-based doctrine. Some decades ago a conservative theological faith was popularly called Fundamentalist and generally Seventh-day Adventists did not

object to this categorization as descriptive of their own theological position. Since the development of the so-called Fundamentalist movement in the early twentieth century an increasing disrepute has come upon the term so that its use by Adventists today might, unfortunately, be misleading. Thinking of the term in its original meaning it is still occasionally used by our writers and speakers. Some have even thought of us as "fundamentalists of the fundamentalists."

The conservative reaction to inroads in

American theological education by the influence of highly critical liberal philosophical thought and the accommodation of theologians to Darwinian evolution led to the publication of a series of twelve small books called *The Fundamentals*. This endeavor, begun in 1910, presented the convictions of conservative scholars on what constituted the *sine qua non* of Christianity, i.e., the infallibility of the Bible; Christ's virgin birth; His substitutionary atonement, resurrection, and second coming. Naturally Seventh-day Adventists subscribe to these essentials of faith and appreciated at the time the clear warnings of other Christians against the vagaries of what came to be known as Modernism. Even so, we would observe that *The Fundamentals* presented only a partial, if central, statement of the meaning of the Christian faith.

The emphasis on a few major doctrines was sometimes carried too far so that all of Christian doctrine was reduced to a few essentials. Fundamentalists were often guilty, for example, of re-

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ducing the Christian message to one of salvation alone.¹

As time passed far more serious criticism of those carrying the Fundamentalist banner developed. With evolution as the movement's archenemy the Fundamentalists developed a distrust of science generally, and their critics viewed them as a group of anti-intellectual obscurantists. Their apparent depreciation of scholarship marked them as having a zeal without knowledge. Further, they were seemingly unconcerned with the problems of society and practical life in reaction to an objectionable social gospel. These later developments and departures from the distinguished positions of early Fundamentalist champions (notably J. Gresham Machen) led to considerable acrimony within the movement. Fundamentalists became noted for their attacks and counterattacks, suspicions, and accusations, so that they were thought of by some as no longer representing a theological position but rather a particular disposition in conflict and bigotry. The identity with Fundamentalism of "holy rollers" and what appeared as Protestantism's "lunatic fringe" brought additional disrepute upon the name.

Carl F. H. Henry, editor of *Christianity Today*, in an article entitled "What Is Fundamentalism" stated:

By some fundamentalism is considered a summary term for theological pugnaciousness, ecumenic disruptiveness, cultural unprogressiveness,

scientific obliviousness, and/or anti-intellectual inexcusableness. By others, fundamentalism is equated with extreme Dispensationalism, pulpit sensationalism, excessive emotionalism, social withdrawal, and bawdy church music.²

The wide identification of Fundamentalism with the arbitrary and erroneous exegesis of Dispensationalism would of course destroy the usefulness of the term for Seventh-day Adventists. Dispensationalism carries objectionable connotations of a "pretribulation rapture," 144,000 Jews to be saved during a seven-year tribulation period, the dividing of the history of the Bible into seven fixed dispensations, and the concept that the Old Testament is primarily "for the Jews." We thus cannot expect to convey our intended meaning of a people with a faith based upon the Word of God, who constitute God's remnant people, by identification with the Fundamentalist movement of today.

Theological labels frequently distort the spirit and life of a Christian movement. This is surely the case in the use of this term. Those believing in the Bible and the whole Bible, for the preparation of the whole man to meet Christ, represent a prophetic response to world needs in this final hour. This total Christian life expression should be best represented as "Seventh-day Adventist."

¹ Ronald H. Nash, *The New Evangelicalism* (Grand Rapids: Zondervan Publishing House, 1963), p. 24.

² Quoted by Nash, *ibid.*, p. 28.

Compassion— Can We Get It Back?

C. LESLIE MILLER *

Turn off the TV, set aside the distractions, and read this article thoughtfully and thoroughly.

WHILE chatting with an aging surgeon friend of mine I asked the question, "Doc, do you ever worry about the time when your fingers will lose their skill?"

He paused for a moment and then replied, "No, pastor, but I do confess that at times I worry that the day may come when my heart will no longer feel the suffering of my patients."

One of the most frightening current fulfillments of prophetic Scripture is that men are losing natural affection. Emotions, particularly in the realm of spiritual experiences, are viewed as indications of fanatical trends. Christians can unashamedly weep over the silly sentimentalism of TV and movies, or scream with uncontrolled joy or fury over a home run or touch-down. Yet, the same Christians would be ashamed to display any emotion of contrition or joy in the atmosphere of public worship.

Something is wrong with the evangelical church! It has lost its passion for souls and its compassion for the lost. It glories in its orthodoxy and a robot type of theology. Seated comfortably in its rocking chair it earnestly sings, "Rescue the Perishing." In beautiful harmony but with dry eyes, its voice reminds us, "See from His head, His hands, His feet, sorrow and love flow mingled down."

May I shock you by saying the greatest need of the evangelical church is not the power of the Holy Spirit. That is ever avail-

able, but it cannot manifest itself or operate until there is created the only field in which it can be effective. The power of the Holy Spirit to multiply the loaves and fishes was demonstrated only after the heart of Jesus was moved with compassion as He saw the multitudes as sheep without a shepherd. It was a transformed and compassionate Peter who gave to the lame man the gift of health and movement. Every apostolic miracle and dynamic declaration of the Gospel was born in a human heart filled with divine compassion.

No Sword

The church no longer has the sword in its soul. The Romanist's symbol of the bleeding heart of Mary cannot be accepted by us, but it may have a significant suggestion for us. Simeon looked up into the lovely face of the young mother and said, "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed" (Luke 2:35). "She [Hannah] was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow" (1 Sam. 1:10, 11).

"I will greatly multiply thy sorrow . . . ; in sorrow thou shalt bring forth children" (Gen. 3:16). This divine decision applies spiritually as well as physically, and today as well as in the day of the Fall.

At a Sunday school convention a pastor told me of his wayward teen-age son. "He has broken almost every law of God and man. He is killing his mother with sorrow and is breaking my heart. What can I do?"

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Pressed for attention by other people, I abruptly asked, "Have you ever tried a *tender tear*?" He went away in anger at my strange suggestion. A year later we met at another convention. He greeted me with, "It worked! It worked! When I got home that night my boy was asleep. As I stood by his bed my heart was flooded with a new and tender compassion. I found myself on my knees clasping my boy to my heart and bathing his face with *tender* tears. Almost before I knew what was happening he was on his knees beside me weeping, and both of us wept our way back to God. Tom's a new boy. Our home is radiant with happiness."

With surprising frequency God works through the sorrow of compassion. All God's great servants have been refined in the crucible of sorrow and have been men who interacted to the tragedies about them.

Moses cried unto the Lord, "If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book" (Ex. 32:32).

Abram faced the excruciating heart-break of Moriah.

Daniel agonized in intercessory prayer as he identified himself with the guilt of his people (Dan. 9:3, 4).

Jeremiah cried, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1).

Christ was a man of sorrows and acquainted with grief. The rebellious rejection of Himself by the people of Jerusalem broke His heart. He was grieved that His own received Him not when He came to them.

Paul reminded the Ephesian elders, "By the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31).

To Timothy, the apostle wrote, "Being mindful of thy tears, that I may be filled with joy."

We are trying to produce results with a soul that has never been pierced by the sword of vicarious sorrow. *Never has so much truth been preached with so little passion! Never have so many souls been reached but the touch has been without emotion or conviction! Never have so many Sunday School lessons been taught with so little compassion!*

In no other historical age have Christians known so much about tragic current events

and cared less. Men and women, parents and youth, clergy and laity have been stricken by this strange and terrifying blindness to the implication of worldly and godless trends.

No Ministry

Margaret Mead wrote in *The Saturday Evening Post*: "What has happened to those roles which have historically belonged to women? Traditionally they used to care for the young, nurse the sick, lay out the dead, attend women in childbirth, comfort the sorrowful, quiet unruliness, and temper hotheadedness with gentleness and wisdom.

"In these days of great freedom . . . we may well ask: How do we women stand? The answer is simple. We stand very badly indeed. The ancient occupation of bathing the dead is now in the hands of morticians, a male profession for profit. Midwifery, and the loving induction of mother and infant into a satisfactory symbiotic relationship, is now in the hands of male obstetricians followed by male pediatricians. Visiting the widowed and sorrowful is done largely by male insurance agents, again as part of the profit structure of our society. Dedicating one's life to God or human welfare is becoming steadily unpopular. The care of the infirm old has been put as far outside the house as possible and delegated to institutions where gadgets replace tenderness and the television set the friendly personal voice."

American women have forgotten how to feel and how to care beyond their own personal requirements.

In our Christian homes the social has superseded the spiritual. The phone, social engagements and the TV have evicted the altar of prayer. The cares of life have driven Mary from the feet of Jesus to the place of employment or the festive board of entertainment. Social graces have supplanted the grace of the Holy Spirit. We are too busy to lead our children into the presence of God. We have little time for the Bible, and intensive study of the Scriptures is a lost art.

We worry over calories and vitamins but are not alarmed by spiritual deficiencies.

Comparatively few Christian young people are willing to dedicate themselves to the extension of the church's ministries. Who is to blame for the lack of interest and dedication? Why do so many mission-

any candidates fall by the wayside or never return to their fields after their first term? Why, with so many evangelistic sermons preached and so many Bible lessons taught, are so few souls saved? Has the age of science cancelled out the dynamic power of the Gospel? Are we evangelicals satisfied with our progress? What *community change would occur if your church would instantly disappear from its location? Would the unconverted world view it as a tragedy and bemoan the loss of its influence?*

Look at the first century church. "The multitude came together . . . and were confounded . . . they were all amazed and marvelled . . . they were pricked in their heart and said, Men, brethren, what shall we do? . . . and fear came upon every soul . . . they were filled with wonder and amazement . . . they marvelled; and they took knowledge of them that they had been with Jesus . . . all men glorified God for that which was done . . . the place was shaken where they were gathered together . . . with great power gave they witness of the resurrection of the Lord Jesus . . . of the rest durst no man join himself to them; but the people magnified them . . . they were cut to the heart, and they gnashed on him with their teeth . . . these that have turned the world upside down are come hither also."

Is our today's world less in need of a soul-jarring impact by the church? Should we, living in the last perilous days, be content with less spiritual power and influence than that of the infant church?

No Awareness

What is the missing element in our churches and Sunday schools?

We have a crisis without an awareness. Constantly surrounded by alarming trends we go blissfully on our way of apathy and heartless unconcern. The international trend threatens atomic annihilation. We, sons of God, shrug off our involvement in politics and policies by accepting the trends as part of our eschatological theology. Marriages are threatened, suicides are multiplying, and men's minds and hearts are cracking under the economic pressures of this age.

So what? Either we have no answers to these problems of life or we don't care to communicate them. The spiritual crisis is even more alarming, but there is no alarm

in Christian circles. How many evangelical churches have seriously tackled the grim problem of those who fall among spiritual thieves? Busy with our important church program we pass by on the other side and leave the wounded and weak brother to be devoured.

The return of the Lord is a conspicuous part of our hymnology and creed. But how much of a reality is it to us? *Is it not true that to many of us the second appearing of Christ would be both surprising and inconvenient?* We talk about heaven but build for time. We plan for tomorrow but not for eternity.

We have a need without a concern. If we are to salvage our generation we must establish a new set of values. We must desist from measuring success by money and position, rather than by divine approval. We must stop defining security in terms of policies and social security instead of by eternal investments. To protect our spiritual heritage we must cease from seeking first "these things" and relegating the kingdom of God to a secondary position.

We need to become conscious of our unevangelized Jerusalem. Most evangelical churches stand in communities that are basically pagan. Few people in the immediate church neighborhoods know much about the distinctives or mission of the church. The passion and compassion of Jesus seldom passes through the church walls to the families across the street.

While we talk and sing a great deal about missions, the fact remains that all our missionary giving is peanuts when compared to what we spend for cosmetics, aspirins and recreation.

No Compassion

We have a soul without a sword. We have never vicariously entered into the sorrows and grief of the world. From our ivory tower of correct theology we tell sinners that Jesus loves them. It is all very professional, impassionate and impersonal. This is the explanation for our evangelistic impotency. This answers the question, "Why are sinners unimpressed by our lives and unmoved by our message?"

Of course we need the power of the Holy Spirit. But, remember, that power operates effectively only in the field of compassion.

Our hearts are not broken by the things that break the heart of God. Our eyes are never blinded by tender tears, tears of compassion. Our will detours around its

Gethsemane. We have a Moriah, but it is a mountain of creed without its Isaac bound to the altar. We emphasize the proclamation of the gospel, but it is a proclamation without a passion.

We need the old faith for the new frontiers. However, that old faith must be bonded to the old compassion, to meet the desperate fears and hungers of the new frontiers.

While traveling up the Kwilu River in the Congo Republic, our boat docked at a native village. Scores of women, arms and head laden with baskets of produce, crowded aboard the steamer to sell their produce to the crewmen. As one woman stepped across the gap separating the steamer from the oil barge lashed to its side, her foot slipped on the slick deck. Her baskets flew in all directions. And as she fell into the water she managed to grasp hold of the edge of the deck with her finger tips.

In sheer terror she screamed, "Help me! Save me!" Scores of her relatives and friends shouted, screamed, and almost trampled on her fingers, *but not one person put their produce down to grasp her wrist and pull her to safety.* Finally, her fingers slipped and she was drawn beneath the boat by the vicious currents. Far down the river I saw a black hand rise above the surface of the water and then disappear.

The furious captain demanded, "Why didn't you help her? She is your relative from your own village." As innocently as though no tragedy had been involved, they replied, "But we might have dropped and lost some of our produce had we tried to save her."

Heartless? Yes. But how much do we as Christian parents really care about the spiritual condition of our children? Does the unsaved condition of our Sunday school students so crush our hearts that we go home from our class to weep and fast rather than to feast? Do we as pastors, conscious of the need for revival in our churches and the lack of power in our evangelism, cry to God, "Give me children, or else I die." (Gen. 30:1)?

Late one Saturday evening a pastor was working and praying in preparation for the morrow. He answered his phone and could hear only the sound of a woman sobbing. Then he recognized the voice of one of his finest Sunday school teachers. "Pastor, forgive me for calling you at this

Bible-marking Plan in Paris

Word from Charles Winandy, our veteran evangelist in Paris, indicates success for the Bible-marking plan in France. Meetings were begun on October 25 in a hall seating 260 people. The auditorium was full every Sunday afternoon and three fourths of the audience were non-Adventists. Most of them were Roman Catholics. Public interest was aroused when the lectures were based on ecumenism.

"We must take advantage of every opportunity the enemy presents," said Brother Winandy in his letter. "Such meetings would have been impossible a few years ago, because when the word 'Bible' was used, people were frightened away. We followed the method of our brethren who have used the Bible-marking plan in the United States. We made a few adjustments in order to accommodate our French auditors. Following our experience in Paris, some of our ministers will begin the same plan in other cities of France."

In my recent visit to France I had the opportunity to meet Charles Winandy, along with our other faithful ministers. Soul winning in this great country is not easy, but we believe God will give these men souls as the attention of the people is directed to the Sacred Scriptures. Our prayers are with Brother Winandy and our other pastor-evangelists who are faithfully attempting to present the Word in this area of God's vineyard.

J. R. S.

late hour. But my heart is so burdened for the boys in my class that I feel I can't live unless God saves them. Please, pastor, please pray for them."

And God did save them! Her lesson, tempered with tears and born in a heart pierced by the sword of compassion, brought eight boys, every member of her class, to the Lord the following morning!

Never was the evangelical church so efficiently organized. Our brains are filled with the finest methods and techniques. We have at our disposal superb equipment and mechanics. In the gospel of the Lord Jesus Christ we have a dynamic message. The Holy Spirit is ready to operate in supernatural force through the body of Christ. Time is running out on us as the coming of Christ approaches. Combine all these assets and factors with the essential ingredient, the compassion of the love of God, and once again the forces of sin will cry out in consternation, "These that have turned the world upside down are come hither also" (Acts 17:6).

The Twentieth Century Book of Acts

How Lay Team Workers Started a Chain Reaction

GEORGE A. COFFEN

Pastor, Berrien Springs Village Church, Michigan



THE GREAT Christian Action Movement of the first century was recorded for us in the book of Acts, and what a glorious record it is. In the twentieth century we can and we must write a new book of Acts to prepare a people for the soon coming of our Lord and

Saviour, Jesus Christ. The gospel was then preached to "every creature" by the combined efforts of the ministers and the laity. Every convert was a convert maker. The gospel commission can only be fulfilled today in the twentieth century by an identical Christian Action Movement that once again combines the consecrated energies of both priest and layman. "Everyone who professes the truth should be a living preacher."—*Testimonies*, vol. 1, p. 260.

While I was pastor of the Providence, Rhode Island, church I saw in a small way this book of Acts for the twentieth century being written by consecrated colporteurs working together with laymen and their pastor. Frank Nieb, a dedicated and energetic member of the Providence church, was a linotype operator for the Providence *Journal-Bulletin*. He was successful in his work in a worldly sense and made excellent wages, but he was not entirely happy. He owned a beautiful home, had a lovely wife and fine family. He was well thought of in the neighborhood and in the church, but he was not satisfied with himself. He desired to do more work for the Lord, and for a while he contented himself by doing part-time colporteur work, holding on to his job at the *Journal* at the same time.

Soon, however, Frank grew restless. He

longed to do more work for the Lord. He began to come under the conviction that he ought to do full-time colporteur evangelism. On a number of occasions Frank and I prayed together about this conviction. His family was praying, the church was also praying. When prayer is offered like this something is bound to happen. I can never forget the day when he and his wife came to see me. We talked this matter over in my office, looking at it from every angle. Then we knelt together, claiming the promise that "where two or three are gathered together in my name, there am I in the midst." When we got up from our knees our eyes were moist, but a decision had been made. Frank and his wife together decided that he would enter full-time colporteur work. They have never regretted this decision. He was successful from the beginning and was the first colporteur in Southern New England to sell \$20,000 worth of books in a single year. For the past few years Frank has been assistant publishing secretary in the Southern New England Conference.

Under the blessing of God, Frank Nieb began to write his chapter in the twentieth century book of Acts. As he went from door to door selling truth-filled books he also sought opportunities for Bible studies. Soon he had more studies than he could handle and asked for my assistance. I took over a study with Mr. and Mrs. Edward Matteson and their two girls. This resulted in the baptism first of Mrs. Matteson and her two daughters, and later the husband. The Mattesons and Brother Nieb became interested in the Bosworth family and studies developed wherein both Brother Nieb and Sister Matteson tried to lead the Bosworth family into the truth. Again my help was enlisted, and after several months

I had the privilege of baptizing Ralph Bosworth and his son, Norman. Mr. Bosworth was a contractor by trade and we engaged him after his conversion to build our church in Wickford, Rhode Island, at a saving of many dollars. Thus another page in the book of Acts was written.

Brother Bosworth got Brother Nieb interested in Mr. and Mrs. Richard, but Frank, too busy to handle another study, got Brother Bosworth to begin the studies. Soon he sought my help, and after several months of studying with the Richards, who were Roman Catholics, I had the privilege of baptizing both Ted and Delia Richard. In a short while Ted Richard became a colporteur, and soon he had a Bible study interest with Mrs. June Randall. Later he turned the interest over to me, and in a few months I had the joy of baptizing Mrs. Randall. Another page in the book of Acts had been written. Soon Frank Nieb developed another interest and I began studies with Mrs. William Brown and her daughter, Mrs. Mary La Porte. At the completion of the series, it gave me great joy to baptize Mrs. Brown and Mrs. La Porte. Their help has blessed the church.

Franklin Greene, a dedicated lay elder

A Worker's Prayer

I could not live without Thee,
O Jesus, dearest Friend;
The times when stress and tensions
Mar fellowship must end.
For days, when close beside me,
I feel Thee every hour,
Are full of joy and victory,
Of holy peace and pow'r.

In early morning stillness
Thy presence wakens me,
And kneeling in the darkness,
I lift my heart to Thee.
Oh, come and light the pathway
Where I must walk today;
Give me some thoughts of courage,
And loving words to say.

Supply new strength for burdens,
I'll bear them then with cheer;
For each perplexing problem
May I Thy counsel hear.
And when in evening shadows
I go to needed rest,
May I be sweetly conscious
Of leaning on Thy breast.

—JEANETTE T. WORTH
Bible Instructor
Southeastern California Conference

IMPORTANT NOTICE

Social Security Coverage Re-opened for Ministers

Ordained and licensed ministers who failed to file a certificate waiving their exemption from Social Security coverage before 1962 now have a third opportunity to elect to be covered.

Ministers who may have changed their minds and now desire Social Security Coverage should sign *Waiver Certificate, Form 2031*, which must be filed before April 15, 1965.

Payment will be required for income earned from ministerial service during tax years 1962, 1963, and 1964. Additional information may be secured from any of the area offices of the District Director, Internal Revenue Service.

W. E. Phillips, Assistant
Treasurer, General Conference
of Seventh-day Adventists

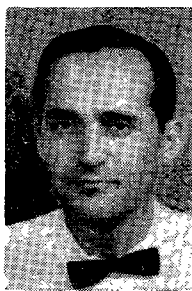
of the Burrillville, Rhode Island, church, won Mrs. Mildred Fenley and her son, Eugene, into the message. These were two of at least a dozen souls whom this layman and his faithful wife had brought into the faith. Mrs. Fenley entered the colporteur work and has been wonderfully successful. She not only consistently sold much literature and truth-filled books over the years but under the blessing of God she has helped to win at least sixteen souls to Christ. Her faithful witnessing is responsible chiefly for the establishment of a small church in Putnam, Connecticut. Just before I moved from this district in Rhode Island, Mrs. Fenley had me conducting a good-sized cottage meeting, and thus far two persons have been baptized as a result.

Combining their efforts with that of the minister, as the servant of the Lord has written should be done, these faithful colporteurs and laymen have shared in the winning of nearly forty souls. God bless our consecrated colporteurs and dedicated laymen who give their time to the work of soul winning, and thus are daily writing the twentieth century book of Acts.

The Five-Day Plan in Southeast Asia

DANIEL R. GUILD

Ministerial Association Secretary, Southeast Asia



WILL the Five-Day Plan work in Asia? Are there smokers addicted to the habit here who will have the same desire to quit smoking as people in America? Will enlightened self-interest and the physiological and psychological principles believed in by Seventh-day Adventists and used so

successfully in America be equally effective in Asia? Can the program be successfully adapted to meet local circumstances? Will the news media, which receive so much of their income from the tobacco monopolies, and the governments, which are dependent on the tobacco taxes for a large share of their much-needed revenues, cooperate with this new program?

These questions were much in our minds as we contemplated introducing the Five-Day Plan in Asia. But now the questions

have to a large extent been answered, for two pilot programs are now history. In July Dr. Roger Nelson and Pastor Chester Damron, of the Bangkok Sanitarium and Hospital, conducted a Five-Day Plan in that institution. In August, Dr. Ralph Waddell, medical secretary of the Far Eastern Division, and I held a Five-Day Plan in Penang.

Although the newspapers are much more reserved about cooperating with the program, much free publicity was given. In Bangkok the editor of the *Bangkok Post*, the largest English daily, took the course, and on the following Sunday gave more than half a page of coverage in pictures and a story.

In Penang the local newspaper ran two stories, and the national newspaper of Malaya ran one story. But a local newspaper reporter who desired to take the course failed to attend, probably under pressure from his editor. The government-controlled Radio Malaysia gave us an eight-minute interview, which was broadcast nationwide on Sunday evening.



Dr. Roger T. Nelson explains the deadly effect of nicotine on the heart while lecturing in Bangkok during the Five-Day Plan meetings.

Dr. Waddell put a great deal of thought and effort into adapting the program to meet the economic needs and physical needs of the local people. The control booklets printed in America cost the equivalent of a laborer's salary for one day in Malaysia, and their cost was thus prohibitive. So Dr. Waddell designed a set of five pocket-size cards, one for each night, and an envelope to keep the cards together. In this tropical climate men do not wear coats, and these cards have the added advantage of fitting into a shirt pocket.

It has also proved possible, with some thought, to adapt the materials presented by the physician and the minister to meet local conditions. Some of the illustrations and other materials in the talks were adapted and changed. The diet here is much different from that in America, and modifications were necessary. In fact, in the General Conference kit the physician's talk for the fourth evening deals almost wholly with meat eating, and flesh food is only a small part of the local diet. Dr. Waddell worked out an entirely new talk for that evening, of course devoting the time and emphasis necessary to develop the advantages of a totally vegetarian diet.

Pastor Paul Eldridge, division ministerial secretary, has developed a combination admission and punch card listing the day and title of each group therapy session. Titles for each day are: Sunday, "So You Want to Quit"; Monday, "Time Pulls the Trigger"; Tuesday, "Your Secret Weapon"; Wednesday, "The Spice of Life"; Thursday, "You Are the Winner." These are supplied in advance to those who send



The Khek Association Hall where the Penang meetings were held.

in registration cards. They are helpful in determining beforehand the size of the group that will participate and in keeping the attendance regular.

Plans are now under way to translate the script of the film *One in 20,000* into the major languages of our union. At least for the present, a taped sound track is planned for the film. It is hoped that sound tracks in these languages can eventually be added to the film through the service provided by the General Conference Temperance Department. The Radio Doctor

Dr. Ralph Waddell in the Penang Five-Day Plan meetings demonstrating local fruits and other foods available to flush the nicotine out of the system.





A sandwich sign placed in various locations in the city to advertise the Five-Day Plan.

filmstrip *So You Want to Quit* and the filmstrip *Nature's Filters* are, of course, much easier to use in the local language.

Fearing that the people would not enter into the group-therapy portion of the evening sessions as freely as in America, we were not prepared for the great surprise awaiting us. They responded in a warm and enthusiastic way. A man who had smoked sixty to seventy cigarettes a day for twenty-five years testified in the Penang session: "I have more confidence in myself. Anyone with a genuine and intense desire to stop smoking will not fail to drop the disgusting smoking habit if he has attended the meetings and carried out all the instructions." A woman said the last evening, "I have tried drops, pills, lozenges, everything, but have never been able to quit. With this program I made it. I'm through with cigarettes."

In the Bangkok session one woman, the wife of a doctor, said she had smoked four packs of cigarettes a day for the past twenty-four years. Her husband had advised her that she must stop smoking. Instead, she cut down to only two packs a day and added ten to twelve cigars a day! But gradually she went back to four packs a day. Under the program, for the first two days she was sleepy and lethargic. By the fifth evening her physical symptoms were

gone. "I feel much better," she testified during the group-therapy session, adding with a grin, "and I've kicked my habit of drinking fifteen to twenty cups of coffee a day as well."

The results of the program have proved to be about the same as in America. Of the twenty persons who participated in Bangkok, Pastor Damron reports that 80 per cent of them were able to quit the habit. Results in Penang were similar to those in Bangkok. Of the sixty persons who took the course, 68 per cent of those who faithfully carried out the program were successful in breaking the habit.

A most encouraging aspect in both of the pilot programs is the type of people who are attracted by it—the wealthier people in business, Americans, Australians, and army men. In the past, other methods of evangelism have failed to reach many of this class of people in our union territory. Bangkok reports as participants the chief accountant in the Bank of America, two men from the American Embassy, a newspaper editor, and officials in the army. In Penang, several company directors, a leading physician, officers in the Australian army, as well as Malays who are Moslems and strongly prejudiced against Christianity, were all attracted by the program.

On the closing night in Penang a handsome Indian gentleman who had been coming each evening asked me for my home address. Then he offered his address to me. Finally he summed up the true

(Continued on page 46)



Chester Damron in action in the Bangkok Sanitarium and Hospital.

What Do They Think of You?

R. E. FINNEY, JR.

President, Wisconsin Conference

HAVE you, fellow minister, ever wondered what the people in the pews thought of you? By this I do not mean what they say to you at the door on Sabbath morning at the close of the service, but what they actually think.

I have long considered it important to get "consumer reactions" to whatever I have had the responsibility of giving out. During the time in which I was editor of *These Times* we had several professionally conducted reader surveys made. We were more than startled by some of the things these surveys revealed. Even today the format of the magazine still reflects some of the secrets thus revealed.

A few months ago, still convinced of the value of "consumer reactions," I conducted a poll of all the local church elders in the Wisconsin Conference. I do not claim to be an expert pollster but I did my best. Accompanying the questionnaires was a letter asking the elders to take into their reckoning not only their present pastor but the pastors they had had during the past ten years or so.

The answers to my questions startled me. Perhaps you may find food for thought in the accompanying results. But before you draw any hasty conclusions may I state that, in my opinion, we should not brush aside these answers from the elders. Some of these men are well-educated professional men; some are not so well educated from the standpoint of formal education. But they are all the elected elders of their respective churches, and as such are considered the best-qualified men in the church, spiritually and mentally, for this position.

APRIL, 1965

I think their answers are worthy of thought.

May I point out one salient point? You will notice that in the "strong points" column, "visiting church members" appears at the bottom of the list, while in the "weak points" column it is at the top. It seems to me that this is more than coincidental. Personal observation leads me to believe that the elders are right. Occasional appreciative remarks about pastors who *do* visit have the ring of surprise and appreciation in them.

One more word of explanation. I asked the elders to return the questionnaires unsigned, and my secretary opened the envelopes so that I have no idea who mailed in the answers, nor to which minister they applied.

Preacher, if you have the nerve you might want to verify these answers in your own congregation. They might change your ministry.

Questionnaire to Church Elders in Wisconsin

(Fifty-one replies)

Strong Points		Weak Points	
36%	Preaching	38%	Visiting church members
15%	Hard work	26%	Ability to put lay members to work
11%	Soul winning	12%	Soul winning
9%	Bible student	8%	Tactfulness and agreeableness
9%	Tactfulness and agreeableness	8%	Organization
9%	Organization	8%	Ability to put lay members to work
5%	Ability to put lay members to work	6%	Preaching
1.9%	Visiting	2%	Hard work

Back Numbers of *The Ministry*

Your help is urgently needed in securing the following back numbers of **THE MINISTRY**. If you have any of the issues listed below and would be willing to let us have them please write the Ministerial Association, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

1928 to 1936 inclusive: All issues or complete volumes if possible.

1938: June, July, Aug., Sept.

1940: May.

1941: Feb., June, Sept., Oct., Nov., Dec.

1942: March, April, June, Aug., Sept., Oct., Nov.

1943: April, July, Sept.

1944: March, April, Oct., Nov., Dec.

1945: Jan., Sept., Oct.

1964: July, Nov.

Let's Eat!

I COULD never live without meat. I'd have to learn to cook all over again!"

"Yes, it's easy for you to be a vegetarian. You have been one all your life and know how to make many tasty vegetarian protein dishes!"

These two remarks are often heard from those first introduced to the Adventist program of healthful living, which discourages the use of flesh food. Some continue asking these questions for years after they become members of the church, and never receive much response. They therefore continue in their old unhealthful dietary practices.

These sincere requests for help to live more healthfully were a constant agitation to me. The answer to this need was supplied when news of a preacher who conducted a cooking school at Sligo church came my way. Why couldn't I do that? If William Loveless can make bread for several hundred, surely I can for twenty-five or thirty.

A visit to the General Conference Medical Department, the Book and Bible House, and the originator of the idea, Elder Loveless, supplied encouragement, information, and supplies. A few hours stolen from a busy schedule supplied the time to put the lectures together and to learn how to cook, and the "Let's Eat" program was on its way. Incidentally, this preacher had seldom used the stove before except to heat water for Postum, but there was a woman in the house who gave him considerable help in the fundamentals of cookery.

"Let's Eat" consisted of five weekly night sessions from seven to nine o'clock. The topics covered were deserts and overweight, breads and breakfasts, vegetarian protein dishes, vitamins and minerals, and lunches and beverages.

More imaginative titles were used for publicity, but these were the basic topics covered on the five evenings. The big job was deciding what to leave out, since so much ready information was available on the various subjects. Gathering the materials, preparing the lectures and publicity, and learning how to cook all in one month's spare time—this was one of the most informative, interesting, and busy programs I have ever undertaken.

A copy of *Everyday Nutrition for Your Family* was given to each family who attended. Mimeographed recipes and other leaflets were also given out each evening.

Was it worth it? I should say so! And here's why.

I can think of no other church program that has more possibilities of getting people involved. Help is needed for serving, for the literature table, for the sampling table, for cleaning up afterward, and for many other things. Even nonmembers can be involved by assigning them a recipe to make and bring to the next session. Occasionally a braver personality can be selected without warning to follow a recipe and make a dish in front of the entire group. This not only gets someone else involved but helps prove the point that cooking is not difficult.

Because the program is quite different and can have entertaining features, it is an excellent way to follow up a series of evangelistic meetings. We maintained the interest of several folks who would otherwise have lost interest after the evangelistic team moved away.

C. H. HARTMAN

Pastor, Charlottesville, Virginia

Members and nonmembers alike saw that the Adventist dietary program was both simple and sensible. One who gives the program who has never cooked before has a decided advantage. The audience is encouraged to be more adventurous in trying new dishes. They think, "If he can do that and has never cooked before, I can too."

Several community folks came to visit the church who would never have come otherwise.

The whole venture brought much positive public relations, which will have a continuing influence in Charlottesville. A request for a preliminary news article to cover "Let's Eat" brought a customary three-inch article that was lost in the back pages of the newspaper. One visit to the society editor brought a photographer-reporter to the church—an unprecedented occurrence. This visit was followed by an article and a picture of the preacher-chef that occupied one third of the society page. The story was by far the largest news coverage the Charlottesville church had ever received in any single activity.

This program has excellent potential for variety. The lecture and cooking demon-

stration will occupy the majority of the time. One or two good brief films or filmstrips are worth while. Audience participation in helping with a recipe or bringing something made at home adds interest. A weight-reduction contest adds variety and will have special interest for many. This begins with the first meeting, and the winner is rewarded at the last meeting. A variety of skits can be used. This also helps to increase the member participation.

Of special interest is the awarding of prizes. These consist of food given by the distributors of vegetarian protein products as well as by local merchants. I was quite surprised at the favorable way merchants responded with products for door prizes. The value of prizes ranged from fifty cents to five dollars.

Cooking School Title Taboo

When labeling the program it is important, I feel, not to refer to it as a "cooking school." One objective of the program is to get men to come. The variety, the entertainment factors, and the fact that food is being served will encourage them to come. Most men, however, especially nonmembers, certainly do not want the word to get



Pastor C. H. Hartman issuing Cooking School Certificates.

around at work that they attended a cooking school at the Seventh-day Adventist church. The thought of a story like that getting out is enough to send most normal males into a convulsion. Please call it "Let's Eat," "Fun With Food," anything—but not a "cooking school."

Restaurant Gets Involved

Two most interesting side contacts from "Let's Eat" have good future promise and are therefore worthy of note. While borrowing trays from one of Charlottesville's most prominent cafeteria-restaurants, I became involved with the owner in a discussion concerning high-protein vegetarian cookery. He expressed unusual eagerness to experiment with them and feature one of these items once a week in his restaurant. The second contact was made at the University of Virginia Hospital. While I was gathering facts on the protein content of commonly used meats, the dietitian there manifested interest in vegetarian proteins for occasional patients who would not eat meat. Arrangements are being made to supply the hospital with foods for this purpose. The pastor is planning a buffet supper to provide opportunity for restaurant owners and the dietitians of the two hospitals to sample vegetarian protein products that are available.

Any pastor who tries a program such as "Let's Eat" will be well rewarded, not only with interesting information in a new field, but with the pleasant experience of spending many hours working together with the one he loves most, if she is a good cook who likes to be helpful. This is an unusual privilege that is seldom possible in a busy pastor's schedule.

No Reason for Disloyalty

DUANE R. PETERSON

Pastor, Illinois

WHILE taking the church school group on a specially arranged field trip to a minimum-security penal farm in Vandalis, Illinois, I noticed some thought-provoking posters for the employees. The messages

were very apt, and they can be applied beneficially to the ministry.

Loyalty

If you work for a man, in Heaven's name work for him.

If he pays you wages that supply your bread and butter, work for him, speak well of him, and stand by him, and stand by the institutions he represents.

If put to a pinch, an ounce of loyalty is worth a pound of cleverness. If you must vilify, condemn, or eternally disparage, resign your position.

But as long as you are a part of the institution, do not condemn it. If you do, you are loosening the tendrils that hold you to the institution, and by the first high wind that comes along, you will be uprooted and blown away; and probably you will never know why.

Our loyalty to God, His cause, His church, and His leadership should be such as will remain firm and undaunted. To stand resolutely in absolute loyalty to the remnant church is the pillarlike position every pastor must take. With harassment of insidious insinuations and innuendoes from within and without, the church will not get better, but only worse, as time continues. God's sentinels must remain stalwart in their loyalty.

Hear the voice of God: "My son, if sinners entice thee, consent thou not." Those who are controlled by the Spirit of God are to keep their perceptive faculties awake; for the time has come when their integrity and loyalty to God and to one another will be tested. Do not commit the least injustice in order to gain an advantage for yourselves. Do unto others, in small matters as well as in great, as you would that others should do unto you. God says, "Ye are my witnesses." You are to act in My place.—*Sons and Daughters of God*, p. 164.

Where do God's men receive greater portions of the attribute of loyalty?

All who will gather warmth from the coldness of others, courage from their defections, and loyalty from their treason, will triumph with the third angel's message.—*Ibid.*, p. 201.

God and His church have been so very good to us. First of all, we have been chosen to be His full-time servants, and then generously supplied with the needs of life so that we can give our complete attention and time to the work He has called us to do. Our hearts should be overflowing with gratitude. Let us stand faithful and true to all that God, His church, His leadership, stands for.

A Perennial Program of Evangelism

(PART I)

CHARLES H. BETZ

Church and Development Secretary, Washington Conference

OVERWORKED, weary ministers; idle, inactive church members; these are perennial problems of the Christian church today. Often a pastor is expected to do such things as fix the leak on the roof of the school, buy new chairs for the primary division, prepare the annual budget, and secure estimates on the cost of a new furnace. The conference looks to him to plan for and successfully conduct five or six annual campaigns, to promote the many special days and offerings, and to be alert and active in many other areas. With a concern for souls on his heart, the harrowed pastor takes time to give some Bible studies and make necessary sick calls. Too often the minister is almost a stranger at home. His children beg him to play with them, but there is no time; duty calls, so he drives away again with the disappointed look on the faces of his precious children to haunt him and add to his frustration. Overdrawn you say? Possibly so, but too often—too true.

Late at night after the family has retired, the minister muses over his day. He sadly recalls that book he was going to read. There was barely time for personal devotion, let alone the exegesis he wanted to do in the book of Hebrews. Gaines Dobbins says:

The temptation of the minister is to play the role of "star." He is the pitcher on the team, the player who carries the ball, the flying "ace," the general who plans the strategy and gives the commands. Spectacular "stars" may win applause, but victories are won by teams.¹

The servant of the Lord observes:

Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs

and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all.²

This state of affairs is unfortunate for the pastor and his family, but it is nothing short of disastrous to the church. Our people have become spectators, "religious dwarfs." They dry up like leaves on a tree in the fall—ready to drop off at the slightest rustle of adverse breezes. Members who are inactive become wonderful culture for the virus of false doctrine—a prime target for offshoot movements.

The Peril of Idleness

The Word of God clearly sets forth the peril of uselessness. Among those on the left hand of the King, as recorded in Matthew 25, are religious people who are horrified to hear themselves denounced and rejected simply because they "did it not unto one of the least of these." The one-talent man, who hid his lord's goods, was stunned by the scathing rebuke and rejection of his lord. There is no charge of false doctrine, worldliness, or immorality. He is called "wicked," not because of what he did but because of what he failed to do—he was just lazy! In the parable of the two sons, the one representing the Jews, under the condemnation of God, "went not." Likewise, the curse of God rested on Meroz for what they had not done. "They had loved that work which would bring the greatest profit in this life; and opposite their names in the ledger devoted to good works there was a mournful blank."³

The Lord's messenger asks the poignant question, "Where do we see travail of soul?"

Where do we see the members of the church absorbed in religious themes . . . ? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people?"⁴ To say that the majority of our members in most places are doing little or nothing by way of direct missionary endeavor is to state a fact that most of us recognize. Many of our members are inert, stagnating, and vegetating spiritually because they are doing nothing for Christ. In writing to the leaders of one of our large centers the servant of the Lord says, "Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises."⁵ Again she states: "With stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey."⁶ "He knows that if they sleep a little longer, he is sure of them, for their destruction is certain."⁷ The thought of thousands of our members, especially in our large centers, in this critical condition, should stab us wide awake, and bring deep concern to our hearts.

Busy Ministers—Idle People

Our problem comes into focus: Ministers are busy for God; the people are idle. We all have realized this; it grieves us. We go into our study, we get on our knees, and we prepare a message warm from God's throne. We arise to preach on Sabbath; we deliver our souls. We speak with conviction and earnestness; and the people are obviously moved by the Holy Spirit. They solemnly raise their hands, promising to go to work for God. We may organize a training class and a band for the distribution of literature. Then comes camp meeting, vacations, or Ingathering, and in a short while we recognize sadly that we are back in the same rut. And, as someone said, "The only difference between a rut and a grave is its dimensions."

There seems to be a defeatism and fatalism in the hearts of many pastors in regard to lay evangelism. Has God set before us an impossible task? Or are we to wait, as some have suggested, for persecution to waken our people? Or should we await the latter rain before we seriously seek to enlist our laymen? Divine counsel states: "The great outpouring of the Spirit of God . . . will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. . . . God will recognize the fact

by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."⁸ Again, "I was shown God's people waiting for some change to take place, a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act."⁹ How can we bridge this gap? How can we lead our people into a consistent, year-round involvement in soul winning?

The reasons for this inertia, this lack of missionary zeal on the part of our people, are many and complex. We recognize that the problem is basically a spiritual deterioration. Selfishness has seriously eroded our missionary spirit. Love has burned low on the altar of many hearts. We agree that a revival is the greatest and most urgent of all our needs. It is long overdue. And to seek it should be our first work.

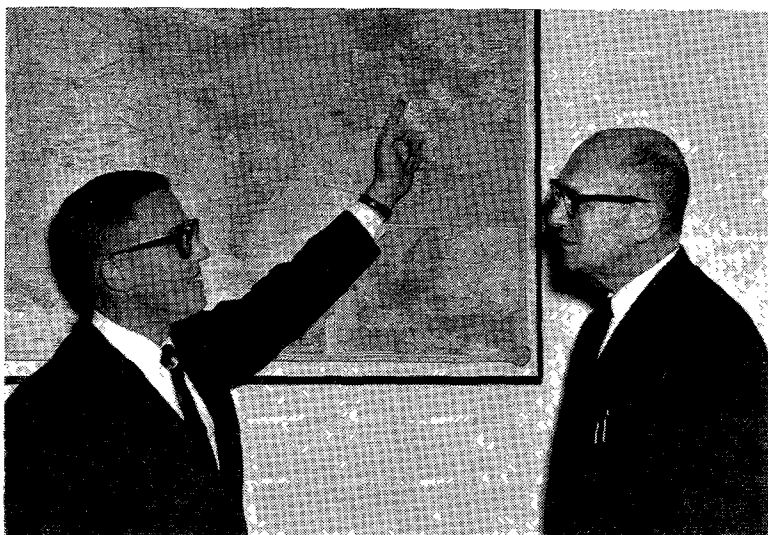
I do not believe that there is any antagonism between methods and the power of the Spirit. As Vernon Yearby says:

No attempt is made to press the Holy Spirit into a ready-made evangelistic method. "The wind bloweth where it will, and thou hearest the voice thereof, but knoweth not whence it cometh, and whither it goeth, so is every one that is born of the spirit." No man or group of men can tell whence the wind cometh, or whither it goeth. No man, or group of men, or a denomination can foretell the line along which the Holy Spirit will operate toward the accomplishment of a divine purpose. No man will make the wind his servant except as he learns the true method of answering its law. The wind bloweth where it will, but if I want the wind to be my servant and propel my boat across the sea, I must know the method of constructing the boat and setting the sail to catch the wind. So, while the Holy Spirit is the one worker, without whom nothing can be done in evangelism, it is imperative to discover the methods by which He works, and in the proportion that is done, we will be able to cooperate with Him in all His great work and purpose.¹⁰

Methods, such as tithing, mint, anise and cumin, ought not to be left undone. The burden of this study is methodology.

Victories Won by Teams

In seeking a solution to this problem our concept of ministry must first undergo a radical change. We should recognize that not only were we commissioned to proclaim a saving gospel but we were given the oversight of the flock of God. We must see our role as a leader of a team, remembering that victories are won by teams, not "stars." Ellen G. White tells about the owner of a large mill who once found his



Contest Winner Announced

The winner in the recent Baker Book House Twenty-fifth Anniversary Manuscript Contest is Dr. Siegfried J. Schwantes, of Andrews University, Berrien Springs, Michigan.

The title of Dr. Schwantes' prize-winning manuscript is *A Short History of the Ancient Near East*. The prize, to be awarded by Baker Book House, is an expense-paid trip to the Holy Land. More

than 100 manuscripts were entered in the contest, which closed on November 15. Dr. Schwantes' work will be published by Baker Book House this May.

Dr. Schwantes is a graduate of Johns Hopkins University, Baltimore, Maryland, in the field of Semitics (Ph.D.) and associate professor of religion at Andrews University, Berrien Springs, Michigan.

superintendent in a wheel pit making some minor repairs while a half dozen workmen were standing idly by looking on. The foreman was fired, not because he was lazy but because he was teaching the six men to be idle while he did their work. "If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."²¹ A good foreman will spend time planning work for his men. He will organize them into teams and assign to each his task.

It is at this point that many Seventh-day Adventist ministers fail. Our concept of ministry is basically pulpit centered. To encourage our people to work we depend primarily on pulpit exhortation, not organization. We should know by now that our people are not going to work for souls simply because we tell them to do so, or because we read to them from the Bible and Spirit of Prophecy. Upon careful analysis it is apparent that we have no basic unit of organization responsible for win-

ning souls and missionary tasks through the entire year. We have a wonderful organization at the top levels of our denomination; but most of our churches are sadly lacking in organization, as far as soul-winning activity is concerned.

The Red Cross does not depend upon admonition and inspiration alone in conducting its financial campaign. *Successful drives are tightly organized with basic units of organization, manned by trained leaders who are responsible for assigned tasks. An army is broken down into manageable units, each with its leader, who is responsible to execute commands.* The basic principle for our missionary organization is plainly set forth for us by one of unquestioned wisdom and authority. Here it is: "The formation of *small companies* as a basis of *Christian effort* has been presented to me by One who cannot err." (Italics supplied.)²² I have found it difficult to hold working bands together based on a specific kind of missionary work. I am suggesting that the Sabbath school class may logically be this "small company," the basic unit of organization.

Organize Into Small Companies

How many of us have our people organized into "small companies" at work to reach the lost all about us? "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20). How can the work of God prosper when we are not obedient to the orders of our Captain? Let us confess that we have been busy here and there, but we have neglected some of those things we have been commanded to do. Let us ask the deacons to fix the leak on the roof of the school; let us trust the Sabbath school superintendent to purchase those chairs for the primary division; let us request the finance committee to prepare the annual budget; let us cease "majoring on minors," and let us set our hearts to the task of leading our entire church out into the ripening harvest field. Let us begin to tap the tremendous strength latent in our congregations. There is untold talent in our churches going to waste—rusting from inaction. Our members must participate or perish! It is our duty to train and inspire our members to join our soul-winning team. They will then become co-workmen instead of spectators—watching the pastor as he puts on his "effort." In view of the lateness of the hour it is incumbent upon us to bring about a total involvement of the entire church in preparation for revival. "The pull of the people" may, under God, become a gigantic force for the extension of His kingdom, and nothing can stop it. "The gates of hell cannot prevail against it."

How to implement this ready-made organization in a year-round program of evangelism will be the subject of subsequent articles in this series. Other vital aspects to be considered in this study will include training, assignment, records, and motivation.

(To be continued)

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- ¹ Gaines S. Dobbins, *Building Better Churches* (Nashville: Broadman Press, 1947), p. 147.
- ² Ellen G. White, *Evangelism*, p. 113.
- ³ ———, *Christian Service*, p. 88.
- ⁴ ———, *Testimonies for the Church*, vol. 6, p. 423.
- ⁵ ———, *Christian Service*, p. 81.
- ⁶ *Ibid.*, p. 79.
- ⁷ White, *Testimonies for the Church*, vol. 1, p. 263.
- ⁸ White, *Christian Service*, p. 253.
- ⁹ *Ibid.*, p. 82.
- ¹⁰ Vernon Yearby, *Revival Plan Book*, published by Southern Baptist Convention, p. 1.
- ¹¹ White, *Gospel Workers*, p. 198.
- ¹² ———, *Christian Service*, p. 72.

A One-Soul Audience

EARL W. HESLOP

Pastor-Evangelist, Scranton, Pennsylvania

I THOUGHT that evangelistic stories about an audience of only one were more apocryphal than factual. That is, until I had such an experience.

I was conducting a series of meetings in the Honesdale, Pennsylvania, Seventh-day Adventist church during May, 1964. On the third night of our Hour of Destiny series I had only one person in the audience. And I had picked him up on the way to the meeting!

I had been giving Bible studies to Harry Snyder regularly for several months, and he was happy to go with me to the evangelistic services in the neighboring town. I first met him when he was an amputee patient in the hospital. I had made this first contact upon the request of his friend and neighbor, who was a member of the Scranton church.

Expected More Than One

The sermon that night was a study of the rich young ruler, with the appeal to full surrender to Jesus Christ. As one of the features of the meetings I was showing each night one of the filmstrips prepared by Evangelist Fordyce Detamore for the In His Steps series. That night the subject was "How long does it take to be saved?"

While we were traveling the rain-swept highway to our appointment, Harry had asked, "How many do you think you will have in the audience tonight?" I replied, "It probably will not be a big crowd, but I expect to see several of the members there."

For prelude music before each meeting I played Chapel records featuring The King's Heralds. The time for the song service came, but there was no pianist in sight. Nevertheless, we sang "Lead Me to Calvary."

Then Harry said, "It doesn't look as if anyone else is going to come. What are you going to do now?"

"I'm going ahead with the program we have planned, and those who come will miss that part because they will be late." At that time I fully expected to see at least some of the local members.

Benediction for One

The sermon was given, and it was concluded by our quoting the first two stanzas of "All to Jesus I Surrender (*Church Hymnal*, No. 573). I then became my own projectionist for the filmstrip and narrator of the script at the same time. No one else had come to the meeting; even my youthful projectionist was absent.

After the concluding prayer Harry commented, "That was the best I have ever heard you preach. It's too bad some others weren't here to hear you!" "I wish there were others too," I replied as I started to disassemble the equipment.

Responds Without Altar Call

Then Harry asked, "When are you going to have your next baptism?" I was taken by surprise. "Pretty soon, Harry. But why do you ask? Would you like to be in it?"

"Yes, I would. You answered a lot of the questions that have bothered me. I've waited, thinking that I wasn't good enough to be baptized, but now I know better."

It was then that I knew that there were others in that audience. I had not seen them, but I was confident that heavenly angels and the Holy Spirit had been present. That's why I believe my greatest success was with my smallest audience.

Twenty-eight Times Before the Sabbath Mentioned

Harry Snyder was baptized on May 23. Yet there is an epilogue to this experience that is significant to me. While visiting with him the following week this conversation took place:

"Pastor, do you know how many times you called on me before you mentioned the Sabbath?"

"Why, no, Harry, I haven't the slightest idea."



Pastor Heslop and his one-man audience.

"You came to see me twenty-eight times before you said anything about the Sabbath. Why did you wait so long?"

"I don't really know, unless it was because I thought the appropriate time had not arrived. Did you expect me to talk about the Sabbath earlier?"

"Yes, I did. When you told me that you were an Adventist pastor back there when I was in the hospital, I thought that would be the first thing you would talk about."

"Why?"

"Because every other Adventist I have ever known would always bring that subject up and tell me I was keeping the wrong day."

"Suppose I hadn't waited so long. What would have happened then?"

"I know we would have gotten into an argument and I might not have wanted you to come back."

"Aren't you glad I waited?" His affirmative reply underscores this Spirit of Prophecy counsel:

You should not feel it your duty to introduce arguments upon the Sabbath question as you meet the people. If persons mention the subject, tell them that this is not your burden now. But when they surrender heart and mind and will to God, they are then prepared candidly to weigh evidence in regard to these solemn, testing truths.—*Evan-gelism*, p. 485.

No man can be coerced into doing his best work; he can only be inspired.



The Time Budget



A MINISTER'S day is never ended. Preaching a sermon each Sabbath and conducting a midweek prayer service, both requiring hours of preparation, are but a small part of a preacher's life.

Fund-raising campaigns come one after the other; attending committee meetings, settling church members' personal problems, visiting the sick, conducting funerals and weddings, and being subject to call day and night—these are some of the tasks that occupy the minister's waking hours. Too many chores can make his life a harrowing experience. An overworked minister cannot operate efficiently.

Budget Time

In order to carry out a successful program a minister must budget his time as carefully as he budgets his money; time is one of his most valuable possessions. To be an effective preacher he must eliminate hurry, worry, and fatigue.

"But," you say, "it is easy enough for you to tell me, when you don't have my problems."

Granted. That's all the more reason why

you must budget every hour of the day. Plan as many visits as before, but make them short. Be sure to keep within your time schedule. Also allow a certain amount of time for emergencies that are bound to arise.

A good minister, like a good executive, is one who can allocate responsibilities to others. "In every church," says Ellen G. White, "there is talent, which, with the right kind of labor, might be developed to become a great help in this work."—*Testimonies*, vol. 9, p. 117.

It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to labor for their Master according to their several ability.—*Ibid.*, p. 128.

You may think that no one but you can do a certain task. Remember that some layman may do about as well. At least it will give him a feeling of accomplishment, and it will save you time. "We should be careful not to take upon ourselves burdens that others can and should bear."—*Ibid.*, vol. 3, p. 13. Besides, laymen grow under responsibility. The apostolic church grew through the efforts of laymen.

Every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord. . . . The minister who shall educate, discipline, and lead an

army of efficient workers will have glorious conquests here, and a rich reward awaits him when, around the great white throne, he shall meet those saved through his influence.—*Ibid.*, vol. 5, p. 308.

Stretch Those Muscles

No matter how busy you may be, include time in your budget for exercise. Ellen G. White said, "Ministers should not neglect physical exercise."—*Ibid.*, vol. 3, p. 211. "To neglect the body is to neglect the mind."—*Ibid.*, p. 486.

DONALD W. MC KAY

Layman, New York

Statistics prove that twice as many sedentary people as active ones have heart attacks and the greater percentage of ulcer and diabetes sufferers are inactive people.

Ministers above all need to relieve tension by exercise. A minister may get a calling down in a heated board meeting. He may feel like barking back, but he can't. In fact, he can't even disclose that he'd like to. As a result, he can't release tension. Some tension backs into a headache or a backache or an upset stomach.

To operate at maximum efficiency you must exercise to dispel tension before it has a chance to build up and cause damage.

Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise.—*Ibid.*, vol. 4, p. 652.

If you require an extra hour for your busy schedule, get up earlier each morning. After a while you will find yourself no more tired by arising at six than you were when you slept until seven. Get to bed earlier.

"But," you say, "I simply can't fall asleep before eleven." If you are genuinely tired, you will be able to sleep at an earlier hour. Rising and retiring times are largely a matter of habit. If you want to adhere to your budget, you must change bad habits. Of course, it will be difficult at first, but if you persist it can be accomplished.

You will begin to appreciate more fully than ever before those free moments you have allowed in your budget for recreation. And when you work strenuously for six days you will look forward with anticipation to the Sabbath. "The Sabbath was made for man, to be a blessing to him by calling his mind from secular labor to contemplate the goodness and glory of God."—*Ibid.*, vol. 2, p. 583.

After you have learned to budget your time, no longer will you become annoyed when delayed or when someone is late for an appointment. Instead, you may be so preoccupied with a stimulating idea that you may even welcome the delay.

As Adventists, we believe that time is short. Should we not, therefore, above all people try to use each moment wisely?

SUGGESTIONS FOR ORGANISTS

Clip this item or copy the following pointers for organists and place them in a conspicuous spot on your organ.

Have you ever been in a church where the organist played so loud it about shook you out of your seat?

Have you ever listened to an organ accompaniment that sounded more like the solo?

The following suggestions for organists have been posted on the organ in the Phoenix, Arizona, church as a reminder to local and visiting organists. Those who have organs in their churches would do well to emulate this plan.

Pointers for Organists

1. This room is acoustically "alive." The organ tone carries well in the curvature of this building.

2. Watch your volume. Play no louder than is pleasing to you. In fact, the volume is louder on the other side of the room than you hear it here.

3. When accompanying—remember—the organ should support but not overshadow the soloist. Better to be in the background than the foreground.

4. A good musician is lost in the crowd. He is performing his task so well that attention is not drawn to himself.

5. For the glory of God, let us be instruments in His hands, thus honoring Him.

THANKS FOR YOUR FAITHFULNESS!

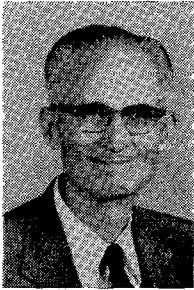
RUTH BERGSTROM JONES

Loving Loyalty to the Church

J. O. WILSON

Retired Minister, Louisiana

In our discussion of "The Shepherd and His Flock," in the February issue of this journal we pointed out that pastors and church officers sometimes use unnecessary harshness in dealing with members under their care. It may be well to give some attention here to the attitude that should be maintained by members who receive such treatment or who *think* they are dealt with unfairly.



IT TAKES courage on the part of the pastor to follow the policy of gentleness as set forth so effectively in the book from which I quoted at length in the preceding article — *The Shepherd Evangelist*, by R. A. Anderson—because he will be criticized by his church members, the

very ones who should most of all appreciate his gentleness.

There are always some who pride themselves on being "frank," on "speaking their mind," on dealing promptly and drastically with anyone not living up to the standards—their standards. They consider it a virtue to apply rigid discipline to weak and wavering ones, and are pleased when the pastor follows such methods. If their pastor should advocate gentleness and patience with the erring, they will call him soft-hearted and weak. They will tell him that he must understand that in this particular part of the world people have to be handled with a firm hand, that his gentle methods will not work here. They will point to some firm-handed pastors of the past as examples that might well be followed.

So the pastor who resolves to follow the gentle methods of the Good Shepherd will find himself in need of a great deal of courage. Fortunately the Good Shepherd can supply fully the needs of the undershepherds who will share His Spirit and follow His methods.

But what should be the attitude of a member who finds himself dealt with in ways not so gentle? It is good for every pastor and church officer to put himself in the place of the one to be dealt with. "I sat where they sat," said the prophet Ezekiel. Things often look entirely different when viewed from another perspective.

Patient Forbearance Needed

It is good to help a member, whose case has to be studied, to realize that it is a serious thing for him to set up his opinions and his judgment against the pastor and the majority of the members of the church. If a majority has voted the dismissal of a member we should help him search his heart seriously and earnestly, and lead him to the place where he is willing to acknowledge freely and fully his guilt. In counseling such a one we might use the first person singular pronoun to help impress him, saying something like this, "Now let us suppose I am the one whose case the church has acted upon and yet I know myself to be innocent of the charge made against me. What should be my attitude?" The Christlike attitude is to keep calm and courteous.

Continuing, the pastor could say, "Let us suppose that I have been accused of stealing. I know that I am innocent, but the circumstantial evidence is strong against me. A majority in the church considers me guilty and votes my dismissal. Shall I become angry and refuse to attend church? Shall I refuse to speak to my former brethren? No, by God's grace I should keep

sweet, continue to attend the services of the church, and meet my brethren with the same friendliness as before.

"Or suppose the pastor has lost confidence in me and told me frankly that I am a hypocrite and the church would be better off without me. Perhaps the pastor's words and conduct were out of place; we are not discussing that just now. But what should be my reaction to his sharp words? It would be most natural for me to say, 'I'll never enter that church again as long as this pastor is here.'

"Yes, it would be most natural to say that, but it would not be the way to victory and the way to heaven. After all, our goal is heaven, and not the mere winning of an argument. If I stop attending church, who will be benefited? Will I? Never. Will the pastor? He may be pleased, under the circumstances. But God will not be pleased. The devil, of course, will rejoice. Do we want to please God or the devil? That is the question to settle."

This one stumbling block is the downfall of many. When a church member stops attending church services (for reasons other than sickness), he is on the way to apostasy and loss of eternal life. He may feel that he has good reasons to stop. He may think he was mistreated by the pastor—and it may be true. He may feel that he is not wanted by the pastor or the members. But he should continue to attend services. Hundreds fail on this point, because it takes a great deal of courage to meet this test. But God's grace is sufficient, and to meet this test in the right way is victory.

"What? Attend church when you are not wanted!" the natural heart exclaims. Yes, and attend with good behavior, not to "lobby" or stir up strife. Attend to worship God and hear His word. Attend to receive instruction from the very pastor whose sharp words wounded the heart. Jesus said, "Love your enemies." That is altogether impossible to the sinful heart, but every true Christian knows it is a glorious reality through the transforming grace of God. So quiet, orderly, worshipful attendance at church under the circumstances described above, is possible. It is the way to victory.

"But I can stay at home and worship God," someone will say. "I can even hold a service in my home, and invite my friends to attend. That will be good missionary work."

No, that is a snare of the evil one. We repeat what we have said before, that to stop attending church services under such circumstances is the beginning of apostasy. And to hold services in one's home under these circumstances would be a temptation to some of your friends in the church to stop attendance at church and attend your services. And so you begin competition with the church; you set up rivalry. You talk with your friends about the injustice that has been done to you. And so the strife increases, and the work of the devil flourishes.

Resolve Now to Be Loyal

Under no circumstances should a church member stop attending church services, not even if he is dismissed from church membership. If he attends for the purpose of talking with his friends about the faults of church members or of the pastor, then he is stirring up strife and may have to be told to stay away. But he should not do this. He should attend for worship and instruction. And so long as he does this, no pastor or church officer has a right to forbid his attendance. No true pastor or understanding church officers will ever want to forbid the attendance of such a person.

And if the pastor or the church members have wrongly rebuked or dismissed a member, such a Christian attitude on the part of that member will be the surest and quickest way to convince the pastor and the church members that they made a mistake. It is the way of fellowship with Jesus, the way back to fellowship with one's brethren, the way to the kingdom of heaven.

Everyone, at the time of becoming a member of the church, should pledge this kind of loyalty to the church. That is the time to settle this question in his mind. He should take a solemn vow when he is received into church membership that he will never allow anything to cause him to stop attendance. If he waits until some provocation arises, it is much harder to make such a resolution. But if he made such a vow when he became a member, it will carry him through such times of testing.

O for such a spirit of loyalty in the heart of every member! It would save a multitude from backsliding and apostasy and eternal loss. It would make our churches places of sweet fellowship, where we can taste the joys of heaven on earth.



SHEPHERDESS

MY, IT'S nice to be in a small church for a change." Tim and I had just come up with the others from the children's Sabbath school division and had quietly found seats. We were waiting for the adult Sabbath school division to close, in the little church we were visiting.

"Mrs. Murdoch, would you please lead the closing song while I play the piano?" The Sabbath school superintendent's voice interrupted my reverie.

"I—I can't lead a song," I mumbled. I had vaguely heard the superintendent ask the district pastor's wife, and she had refused. Now, I had also.

The superintendent called on the pastor's teen-age daughter, who came forward.

As I stood with the congregation to sing, I was ashamed. Why had I refused?

Was it because the pastor's wife refused? She had several tiny foster children to care for, and had a good reason to refuse.

I did not.

Could it be I was afraid to get up in front of these people? No, I knew most of the folks here. My husband, a college teacher, had often been called upon to speak here, during our frequent visits, in the absence of the district pastor.

Fear of the people wasn't a good reason.

Well, maybe I was afraid because I didn't know whether this pianist would play through the whole stanza, or just part of it, before we began to sing.

Yes, that must be it! But I could have quietly asked her!

Such thoughts occupied my mind as the others sang the closing song.

After Sabbath school I apologized to the superintendent.

"That's all right, Mrs. Murdoch!" she assured me. "Maybe next time you visit us you can give the mission story."

A

Helping Hand

PATSY MURDOCH

Charleston, West Virginia

I agreed, and I did, and I have, since.

Remembering the verse, "What time I am afraid, I will trust in thee" (Ps. 56:3), I promised myself that with God's help I would try to assist wherever and whenever possible.

To a Shepherdess

Her thoughts

Are not those of the crowd,
Nor of one who is cowed,
But true to what is vowed,
No cheat, discreet.

Her words

Are not full of strife,
But those of a kind wife,
And a savor of life,
So sweet, discreet.

Her deeds

Are not showy parade,
Nor a silly charade,
But wise and unafraid,
How meet, discreet.

Her life

Is not blindingly bright,
But a ray of sunlight,
Or a star in the night
A feat, discreet.

—MRS. R. KNAPP

1964 Ordinations in North America

Alabama-Mississippi Conference

DONALD E. CRANE, pastor-evangelist, Nicaragua.
ARL V. VOORHEIS, pastor, 408 Gray Avenue, Panama City, Florida.

Alaska Mission

CLYDE D. MUNDY, pastor, 717 Bently Drive, Fairbanks, Alaska.
FRANCIS L. OWENS, pastor, Box 1540, Sitka, Alaska.
GARY D. STRUNK, pastor, 135 East 11th Ave., Anchorage, Alaska.

Allegheny Conference

CHARLES L. CHEATHAM, pastor, 127 Liberty Road, Englewood, New Jersey.
JOHN E. COLLINS, pastor, Rt. 2, 17 Plover Road, Salisbury, Maryland.
LUTHER R. PALMER, Jr., principal, Pine Forge Academy, Pine Forge, Pennsylvania.
DONALD J. WILLIAMS, pastor, 818 Eighth St., Lynchburg, Virginia.

Arizona Conference

GEORGE CARAMBAT, pastor, Box 185, Springerville, Arizona.
JAMES DAVIDSON, pastor, transferred to Rt. 4, Box 870, Battle Creek, Michigan.
ROBERT T. HIRST, pastor, Arizona Conference.

Carolina Conference

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NEWS BRIEFS

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

New Process in Glass Provides Church Bells

A newly invented electronic system of petit glass chimes that rival the sonic qualities of the great bronze bells of massive cathedrals has been installed in St. Susanna Roman Catholic church, Dedham, Massachusetts. The four-bell chime system is the invention of Gerhard Finkenbeiner, of New Bedford, Mass., a Brandeis University glass-research technician. It is encased in a metal cabinet two feet long and weighs some 40 pounds. When the glass instrument is operational the vibrations are converted into an electrical signal that is amplified some 100,000 times to transcribe it into acoustical sensitivities by means of a special speaker. The result is the sound of church bells comparable to that of bronze castings.

Bible Gift of Lutherans to Catholic Archbishop

A new Roman Catholic cathedral in San Francisco will hold a "lectern Bible" presented by Lutherans of the city. The gift was presented to the archbishop as he attended a special "Forum on the Christian Church of Today" at St. Mark's Lutheran church. It was the first time a Catholic archbishop had appeared at a meeting in a San Francisco Lutheran church. He spoke to the group on the Second Vatican Council. The pastor of the Lutheran congregation, the Reverend R. F. Hidy, cited Archbishop McGucken's appearance "as one more evidence of cordial relations between the Roman Catholic and Lutheran groups in many parts of the world."

14,000 Visit Synagogues in "Operation Understanding"

The cantor of Touro Synagogue in New Orleans chanted "El Mole Rachamin ("God Full of Compassion")" for the welfare of the soul of the late Archbishop Joseph F. Rummel of New Orleans. "This is probably the first time in the history of Judaism and Christianity that a cantor in a synagogue has sung the special prayer for the dead for a Catholic archbishop," said Rabbi Leo A. Bergman, of the Touro Synagogue. The occasion was

the launching of Operation Understanding—1965, a program of exchange church and synagogue visitations by Protestant, Catholic, Orthodox, and Jews inaugurated a year ago by Archbishop John P. Cody, of New Orleans.

American Girl in Taiwan Becomes Buddhist Nun

A 22-year-old American girl is the first foreigner to become a Buddhist nun in Taiwan. She is Virginia Aitken, of Rochester, New York, who has taken the Buddhist name of Ming Chueh. Miss Aitken arrived in Taiwan last May and studied at the Buddhist nunnery at Hsinchu, about 50 miles southwest of Taipei. She had become interested in Buddhism while in New York about eight years ago. Later she queried the U.S. Embassy in Taipei to receive information on the Hsinchu nunnery.

Christianity Never Taught Equality of Men, Reds Hold

Latest pro-atheist programs of the Soviet radio system hold that at no period in history has Christianity endorsed "equality among men." A recent broadcast heard throughout Russia featured Petrovna Polyakova, described as a professor of philosophy. He disputed an "assertion" by theologians that Christian teaching has advocated the equality of man. He told his audience that the word *equality* "never appears in the Bible," and that such equality as was "implied by the apostle Paul and by Catholic and Orthodox theologians was confined to equality in the eyes of God or to equality in life after death."

Cathedral, Begun in 1397, Now Officially Completed

The Milan Cathedral, built in sections since 1397, was declared officially completed on the dedication of its fifth and last massive bronze door. Officiating at the unveiling of the eight-ton, 16-foot door, was Archbishop Giovanni Colombo, of Milan. Designed by Lucian Minguzzi, noted modern artist, the bas-relief door depicts the history of the cathedral. Dedicated to the virgin Mary, the cathedral is 515 feet long and 216 feet wide. It has a façade 184 feet high and many spires, tallest of which is 357 feet. Next to St. Peter's Basilica, it is the largest Catholic church in the world.

Final Council Session Will Begin on September 14

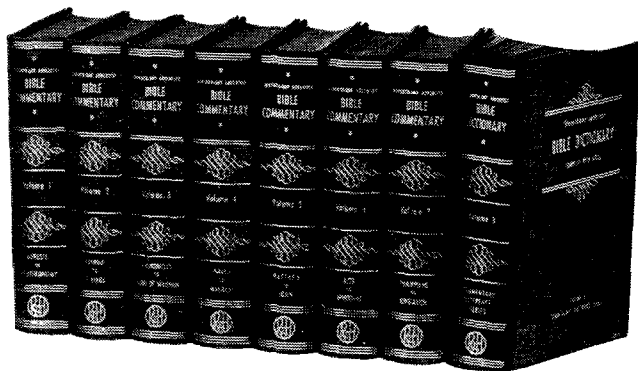
Pope Paul VI will open the fourth and last session of the Second Vatican Council on September 4—the same date that the third session began in 1964, the Vatican Radio announced recently. The Pope had stated previously that the fourth session would end the Ecumenical Council. It is expected to terminate by the end of November or early in December. High on the agenda will be such widely discussed topics in the Christian and non-Christian world as the statements on religious liberty and

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on Catholic-Jewish relations, and the schema on the church in the modern world.

Russians Seek New Methods to Wean Pupils From Religion

The fact that many Soviet children still attend church services has prompted the Pedagogical Academy in Moscow to launch a special campaign emphasizing new methods to wean youngsters from religion. Officials announced that the first step would be to set up a special group, including a number of psychologists, to discover why children are attracted toward religion and what family or other influences tend to make them immune to atheistic indoctrination.

Spanish Protestants Cite Restrictions

Spain's Protestant minority continues to experience the ups and down of an ecumenical see-saw, according to observers in Madrid. Last September Protestant leaders hailed what they described as a considerable increase in toleration for Protestant activities. They reported that many Protestant churches that had been closed were opened. However, complaints are now being heard that this favorable situation—paralleling the strong ecumenical overtones of the Second Vatican Council—is being reversed, temporarily, at least. The current situation was summarized in a memorandum recently addressed to the World Council of Churches in Geneva, Switzerland, by the Evangelical Defense Committee, which represents nearly all the Protestant denominations in Spain. The report claimed that 26 Protestant places of worship have been waiting for five months to hear from the Department of Internal Affairs on their applications to reopen, or transfer to new premises, or to pass from clandestine to an official status. Meanwhile, it is said, delays of from eight to eighteen months have occurred in cases on non-Catholic couples seeking authorization to marry.

The Five-Day Plan in Southeast Asia

(Continued from page 26)

secret of the program better than he knew when he testified to Dr. Waddell and me, "I have tried many times before to quit, but have been unable. You men have a power." We told him that the power is God's power. That power is equally effective in hearts everywhere around the world.

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Resurrection

CARL DIEMANN ANDERSON

Handfuls of clay sculpted after His own mold.
Giant inanimate, prone upon a five-day-old virgin soil.
God looked at him.
The task was almost perfect.
One thing.
That human form remained somnolent in unconsciousness.
Give him the spark of life so he can live.
One moment.
Fix his eyes in the right direction.
Now.
Divine mouth-to-mouth resuscitation.
Stirs those lungs, awakens brain, heart, sinew.
The eyes open: his first sight—the Sculptor.
Myriad beams of love and wonder glisten forth from the eyes of the first man.
His maker raises him by the hand.
It is love at first sight.

* * * * *

Another day.
Parents in bereaved bewilderment listen in shocked wonderment.
To the wails of simulated grief.
The twelve-year-old girl is dead.
Anon the room empties to be filled with a Presence.
He gazes long in loving heartbeat
At the wasted girlish form reclined on her last couch.
His lips murmur.
Now.
Divine touch. Tingling sensations of life throb through her body.
Divine voice. Lungs stir, brain awakes, heart beats.
Her eyes open: her first sight—the Healer.
A thousand lights dance out of the caverns of her eyes.
Her Maker raises her by the hand.
It is love at first sight.

* * * * *

Once more.
Cemeteries, nameless graves, ocean depths
Wait.
Listen.
It is the far-off sound of jubilee trumpets.
The air swishes in expectancy with the whirl of a million wings.
A voice calls.
The eardrums of a numberless multitude are pierced with divine sound.
The surging, leaping, quickening spark of life
Touches paralytic limbs, cancerous spots, deaf ears, blind eyes, weak hearts,
arthritic joints.
Now.
A host of immortal youth burst the clods into the arms of waiting seraphim.
The eyes open: their first glimpse—their King.
Joy scintillates from every countenance.
It is love renewed at last—forever.
Amen.