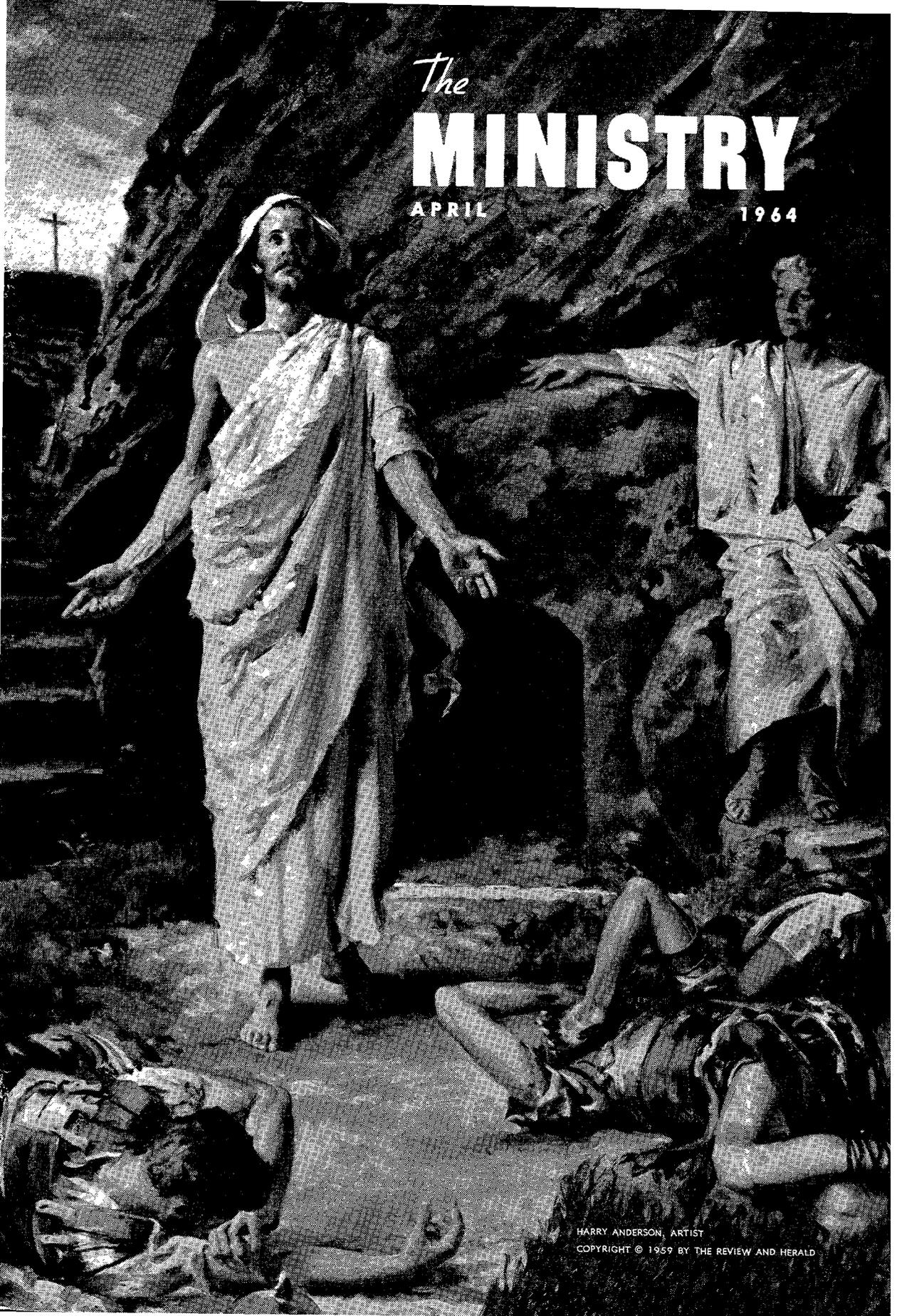


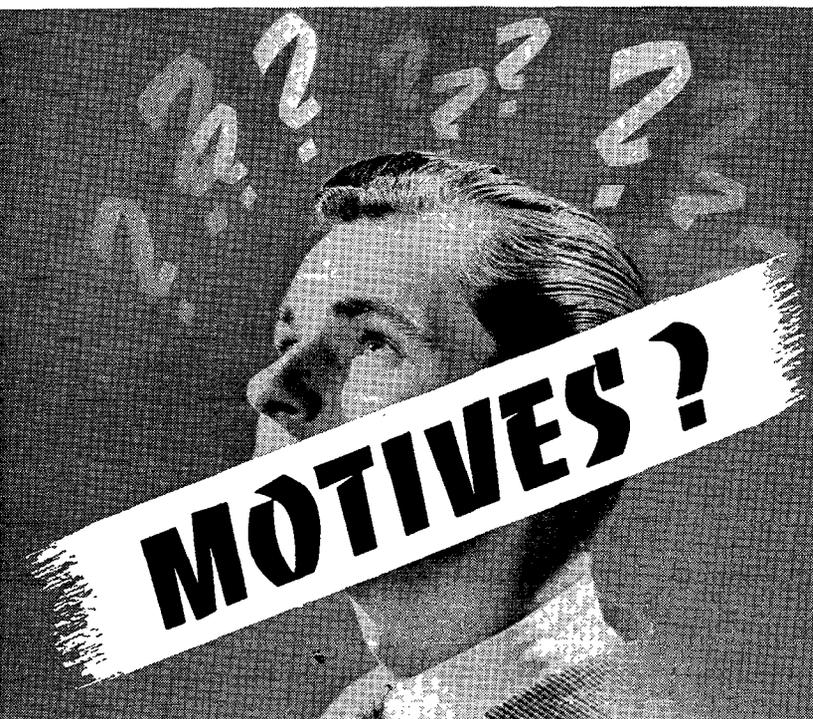
The
MINISTRY

APRIL

1964



HARRY ANDERSON, ARTIST
COPYRIGHT © 1959 BY THE REVIEW AND HERALD



OTTO H. CHRISTENSEN

Professor of Religion
and Biblical Languages
Andrews University

LET us study the important topic of motivation: first, we need to carefully examine our own motives, for they mold our character; second, we should remember our motives are open to God and we will be judged by them; third, we should ask what is a true motive, and how can we obtain or acquire it?

The two men who followed Jesus after His baptism were asked by Him: "What seek ye?"

What seek ye? A profession or Jesus? This is a very pertinent question for you, who desire to enter the ministry, to consider. What is your inner heart purpose and motivation? Further, after you are in the ministry how will you inspire your churches to activity? Will it be by competition? Some material gain or honor? Or to glorify self by building up a good record? These are real questions you should settle before entering the sacred work. We do not need commercial salesmen competing for recognition. We need ambassadors for Christ proclaiming a message of salvation to a sin-sick world. We need men who follow the example of Christ who "glo-

rified not himself to be made an high priest" (Heb. 5:5), who prayed, "Glorify thy Son, that thy Son also may glorify thee" (John 17:1). Self and glorification of self in one form or another are the greatest hindrances to true success. And remember, true success is not measured by outward appearance or figures in the union paper or the *Review and Herald*. It is not what man thinks, but what is recorded in the record books of heaven that counts.

Our inner motives are sometimes unrecognized by ourselves. Man's "heart is deceitful above all things . . . : who can know it?" (Jer. 17:9). We may think we know our motives, only to discover that our heart has deceived us. Ananias and Sapphira thought they knew theirs until covetousness caught up with them. "Amid the cares of active life it is sometimes difficult to discern our own motives, but progress is made daily either for good or evil."¹ If we cannot know our own heart, then surely we must not judge someone else's. Therefore, Paul says, "Judge nothing before the time, until the Lord come" (1 Cor. 4:5). God has not committed to us the task of judging character and motives, but He has bidden us to examine our own.

¹ A chapel talk given to the students of Andrews University.

In the world there are two principles contending for supremacy. These can be traced through the records of history and prophecy. This controversy between the two enters into every phase of human experience. We are to see how in every act of life we ourselves reveal "the one or the other of the two antagonistic motives," and by this we decide upon which side of the controversy we will be found.² Our motives then decide upon whose side we are, because our motives have their source in one or the other.

As ministers in preparation, we need to be sure what our motives are. Therefore, we need to examine and question them carefully. We are told that, "Self-knowledge will save many from falling into grievous temptations, and prevent many an inglorious defeat. In order to become acquainted with ourselves, it is essential that we faithfully investigate the motives and principles of our conduct, comparing our actions with the standard of duty revealed in God's word."³ "We need carefully to search our hearts and study our motives. Selfishness may prompt the desire to do what appears to be an unselfish and praiseworthy act."⁴ How important it is to become familiar with our own daily conduct and the motives prompting what we do. We are counseled to review our acts daily. "Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives. . . . The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by Him as springing from selfish motives and base hypocrisy."⁵ Perhaps in no profession is the door of access to this so easy as in the ministry. It is the motive that gives character to our acts and stamps them with shame or high moral worth. Note this striking statement: "Every action derives its quality from the motive which prompts it, and if the motives are not high, and pure, and unselfish, the mind and character will never become well-balanced."⁶

We may be able to hide motives from men, but we can never hide them from God. They are as clear as the light of the sun to Him. "All our works are passing in review before God. All our actions and the motives which prompted them are to be open for the inspection of angels and of God."⁷ Over and over we are told both in

Scripture and in the Spirit of Prophecy writings that God will weigh our motives in the judgment. How important is it then that motives be right. "It is not the results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness above all else."⁸ I wonder whether we fully realize this as we should. Paul knew he must answer for the motive and spirit of his words and deeds. God is not deceived by acts of piety. "Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn."⁹

Even as teachers we may have selfish motives. Some are naturally interested in one field while others are interested in another. But why do we promote the discipline in which we are trained? Is it to glorify God and give our students a proper balance and perspective of life, or do we have selfish motives? In *Counsels to Parents and Teachers* we are admonished,

No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling students upon every point, and praising them for their progress, while in other essential studies these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need. In these matters, teachers are too often controlled by ambitions and selfish motives.¹⁰

Do we as teachers, because of this, sometimes make assignments so heavy that if our students were to fulfill them they would not have time for their other classes? If so, we are unfair both to them and to the other teachers. It is so easy to bypass our own motives in our enthusiasm for our field. But we must ever remember that God is balanced, and this, we are told, is because of His unselfish love. This unselfish love will also make our motives right and us balanced in all that we do. Think of Daniel and his pure motives with all his talent. His determination was ever to honor the Lord, and the Lord gave him true success.

What is a true motive? Do we as workers make the honor or prestige of our district or conference or institution our motive, and then justify it on the basis that it is not selfish? We say, it is not for personal reasons, but for the glory of the church. How insidious can motives become? Let us

truly and sincerely examine our hearts to see what is our true motive. In gaining an earthly reward we may lose our real reward. In Matthew 6:1, 2 we are told not to do our alms before men to be seen of men; otherwise we have no reward in heaven. To those who do their works to be seen and glorified by men (and this is one of the greatest temptations in the ministry), Jesus said, "They have their reward." The word used there is *μισθός*. The papyri and ostraca discovered in Egypt show that this verb was customary in connection with receipts. It showed that what was due had been paid in full. The debt was paid off and receipted. So, Jesus indicated, nothing more was due the hypocrites who had successfully paraded their virtues and received the homage of the crowd. What a pathetic picture if a minister has had ulterior selfish motives, and he has gained the front page or high commendation to find a receipt from God, "Paid in full." They have no further reward in heaven. What a low price for which to sell out! Is that what we want? I fear this motive is altogether too prevalent. We must understand the importance of right motives if we would have the approval of Heaven.

"When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service. It is true that in a subordinate sense we should have respect to the recompense of reward. God desires us to appreciate His promised blessings. . . . Love to God and to our fellow men should be our motive." ²¹ Paul said, "For the love of Christ constraineth us."

A few years ago I received a scholarship from New York University to attend a six-week workshop in Israel. While waiting for the plane at the airport in Rome, I fell into conversation with an Indian who had spent some time in Italy studying diesel engines. Our conversation was broken off when the plane was ready for boarding. After lunch on the plane he came over to my seat and asked whether we might continue our conversation. It developed into a religious discussion. He was a Hindu, but I shall never forget his religious philosophy. As our conversation turned to the subject of heaven and hell, he expressed himself very firmly that he did not believe in either and Christianity was weak in that we had to have a heaven as a reward or a hell to shun in order to do right. His belief was that we

should do right for right's sake. Even though I could not go along on the no-heaven-or-hell idea, I said to myself, "Thou art not far from the kingdom." What is our motive for doing right? Is it selfish, to save ourselves from hell, or to obtain a reward in heaven? I believe we should analyze our motives for what we do, and see whether they are heaven born. Selfishness is from below; selflessness is from above. Why do we do good?

"The desire to honor God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, that we may understand how to use wisely the Lord's goods." ²² So "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." After quoting this, the prophetic gift says, "Here is a principle which lies at the foundation of every act, thought, and motive; the consecration of the entire being, both physical and mental, to the control of the Spirit of God." ²³

When our motives of action are based on a deep heart love for the Master, it will naturally demand a life of self-respect. Respect for God correlates a respect for oneself, made in the image of God. We must live with ourselves, as well as with God. William King, in his book *Motives for Christian Living*, in regard to self-respect as a Christian motive, says,

A life with due regard for oneself must be so lived as to achieve our own self-respect. To yield to some temptation may never be known to men. But *you* will know it and *you* have to live with yourself. You would walk among men with a guilty secret, with a black spot in your memory. You would receive the praise of men when you knew that you were entitled only to their condemnation. You would cringe under your own accusation as a hypocrite. It is the tragic defeat of life when you do not win your own self-respect. You cannot gain this self-respect unless you are loyal to your own intuitive conviction of what is right. Jesus recognized this inherent consciousness when He said, "Judge not ye yourselves what is right." ²⁴

A true motive comes as a result and not as a purpose. I see my sins; I weep in anguish. God forgives in mercy. I rejoice and now I joyfully serve Him; not for reward, honor, position, competition, or prestige. This is the only true motive and the only kind that will bring true success and reward in heaven. How much we need workers with that kind of motive! Then the Holy Spirit can, and will, work, and there

will be one hundred conversions where now there is one. How we need to bury self that Christ may be seen. It is customary for our young men preparing for the ministry to speak at various churches in the surrounding area on Sabbath. Some years ago evidently one young man had made a rather unnecessary display of himself as a preacher. The kind and godly local elder wanted to help the young man. So the next Sabbath he had printed a motto and fastened it to the pulpit. When the young man got up to preach he looked down and there he read the sobering words, "We would see Jesus." Perhaps some of us older ministers would not be harmed if such a motto were always on our pulpit. God needs men who can forget self and stand as a pillar for the right.

Self is the reason we have so much compromising of standards. Motives are wrong. Self wants to protect itself, and so we rationalize our compromising. May God give us men who will stand for right and truth though the heavens fall. We are in a compromising age, and the pressure of ecumenism is upon us in various ways. When we yield and follow along with this ecumenical wind and pressure of conformity we need seriously to ask ourselves, What is my motive?

Now what can we do to have right motives? This is the important question. First of all, the heart must be changed. I tremble as I read, "There are few really consecrated men among us, few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences."¹⁵

We are told that the Holy Spirit renews the motives. Then if we would have right motives we must have the Holy Spirit in our lives. We must have a real sense of sin and a complete surrender to Christ so that His grace and truth will reign in our hearts. This alone can purify our motives and control our outward actions in harmony therewith. This is the remedy and this alone. Apart from this, as ministers you will revert to the law of human selfishness, which will degrade your motives for personal gain. But to serve from motives purified by the Holy Spirit, this is the righteousness of Christ. "The religion of Christ

is something more than talk. The righteousness of Christ consists in right actions and good works from pure, unselfish motives. Outside righteousness, while the inward adorning is wanting, will be of no avail."¹⁶

Love to God is to control every motive. This will raise us above the corrupting self-exalting influences of the world. In writing about John's effort to lead the believers to understand their privilege, Ellen G. White says, "And as this love was allowed full sway, and became the motive power in the life, their trust and confidence in God and His dealing with them would be complete."¹⁷ Notice the words "full sway." Then we will be complete in our dealing with God. When shall we obtain this experience? What is it Satan doesn't want Seventh-day Adventists to know? "Satan does not want anyone to see the necessity of an entire surrender to God."¹⁸ When we have thoroughly examined our motives and when our motives are right, when they are unselfish, when all we do is not to glorify self but to glorify God, then we shall have true success, and our reward will be great in the kingdom of heaven. Otherwise, we will have had our reward, and will have been paid in full by the honor and glory that man may selfishly give us. Choose not the husks, but rather "when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." "But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:3-6, 17, 18).

REFERENCES

- ¹ *Testimonies*, vol. 5, p. 420.
- ² See *Education*, p. 190.
- ³ *Gospel Workers*, p. 276.
- ⁴ *Welfare Ministry*, p. 234.
- ⁵ *Testimonies*, vol. 2, p. 512.
- ⁶ *Sons and Daughters of God*, p. 171.
- ⁷ *Testimonies*, vol. 4, p. 63.
- ⁸ *Gospel Workers*, p. 267.
- ⁹ *The Great Controversy*, pp. 486, 487.
- ¹⁰ *Counsels to Parents and Teachers*, p. 232.
- ¹¹ *Christ's Object Lessons*, pp. 398, 399.
- ¹² *Messages to Young People*, pp. 149, 150.
- ¹³ *Testimonies*, vol. 3, p. 84.
- ¹⁴ King, *Motives for Christian Living*, p. 125.
- ¹⁵ *Testimonies*, vol. 5, p. 82. (*Italics supplied.*)
- ¹⁶ *Ibid.*, vol. 3, p. 528.
- ¹⁷ *The Acts of the Apostles*, p. 552. (*Italics supplied.*)
- ¹⁸ *Testimonies*, vol. 6, p. 92.



EDITORIAL

“Why Did God Send Me Here?”

HARRY W. LOWE

Sometimes we may reasonably wonder why we were born into a world such as this, but that is not the meaning of my question, “Why did God send me here?” The world we live in may look crazy, but since no man ever had any choice in parentage or place of birth, it is only beating the air to pose problem questions that will always remain unanswerable in this life. It is after our lives begin to run their course, and we find ourselves caught up in the inexorable laws that govern everyday existence, that millions of men cry out: “Why did God send me here? Why did this have to happen to me?”

One of my most interesting recent Christian contacts was with a young European woman exiled from her homeland. She found herself in a refugee camp, and amid the sometimes-demoralizing futility and loneliness of it all, she said she often wondered why God had brought it all upon her. But even if her own actions had contributed to her situation, she could not dismiss the thought of divine purpose even in her darkest days. Eventually she found herself alone and penniless in the New World and her faith was tested in a new way. A brighter Christian, a more simple faith, I have not seen in many years. She probably will never see her people again. She started life anew with nothing but faith, began a nursing course in a foreign tongue, and is slowly acquiring a new circle of friends. You could not shake this young woman's faith in God's presence and purpose through all her trials. However, not all cases shine as bright as this one.



Field Secretary
General Conference

Some years ago a distraught mother of two almost uncontrollable teen-age boys assured me that everything was wrong in her life because God was not with her. She was sure she had married the wrong man, and therefore God had forsaken her. “Don't you know,” I asked, “that Christians have been marrying non-Christians since the days of Jesus? Don't you know that God does not leave us when we make mistakes, and that the New Testament has a solution for things that God permits but does not order?” Then I read this: “A woman who has a heathen husband willing to live with her must not divorce her husband. For the heathen husband now belongs to God through his Christian wife, and the heathen wife through her Christian husband. Otherwise your children would not belong to God, whereas in fact they do” (1 Cor. 7:13, 14, N.E.B.).*

“You all belong to God,” I said. “He does not let us go when we make mistakes. Go back to your church, make home and mother and wife mean more than they ever meant before, and let God work things out. His grace is your sufficiency.” Two years later one son married a Christian girl and the father went to the wedding where a watchful minister made his acquaintance and never let him go. Father, mother, son, and his wife are now all happy in the church and conscious that a divine purpose overshadows them.

These two cases are only types in a world full of people who wonder why they are where they are and what to do about it.

If we read the Bible with relevance

there is a really human story in Paul's letter to his fellow worker Titus, who lived in Crete, but who probably would have preferred life elsewhere. Titus was a pagan convert to Christianity, and he had lived in Antioch, Jerusalem, Corinth—all civilized centers in their time. Then he apparently entered upon arduous missionary labors in Dalmatia (modern Yugoslavia) and in Crete.

Crete in those days must have possessed a high average in basic human weaknesses. Paul quotes a local prophet as saying: "Cretans were always liars, vicious brutes, lazy gluttons—and he told the truth!" (Titus 1:12, N.E.B.)* That was a tough environment to live in, but read the whole chapter, what Christians ought to be, compared with what too many Cretans were.

Titus lived among overbearing, short-tempered people, drinkers, brawlers, moneygrubbers. When Paul has to say that Christian leaders—and Titus was to train and ordain them for service (Titus 1:5)—must not be drunken brawlers and "not given to filthy lucre," we may be sure that the early Christian church sometimes had some pitiful money-loving, inebriated persons to deal with, and they were a sore trial to men such as Titus.

Add to all this, false teachings, scandal-mongering, low-principled old men and women, unchaste, unkind, gadabout young women, drunken young men of violent disposition—and Crete wasn't exactly an island of peaceful, Elysian delights for a Christian minister!

Dr. Thomas H. Keir, from whom my title is borrowed, is probably right in thinking that the Epistle to Titus is an answer to a letter written by Titus to Paul about these trying conditions. He wonders aloud whether Titus had written along these lines:

"Dear Paul,

"Why did God send me here to Crete? This is not a 'desirable parish.' It would take years and years of sweated labour—and you know very well the Church is not a good employer—to make anything of the place. The Cretans are a miserable lot, cheats, liars, drunken, and pretty foul-mouthed . . ."

The remainder can be imagined, but Thomas Keir leaves that in order to say what is to me a delightful thing.

We can only guess at the contents of Titus' letter. We do have Paul's reply. Paul says in effect:

"Dear Titus—my true son in the faith, you ask why you are posted to Crete? Because there is so much wrong in Crete that needs to be put right! Yes, everybody knows about the Cretans—they are a byword for every kind of vice. What you say is all too true. But *that's why you are there*—to show them the kind of character Christ creates through faith in Him."—*The Word Is Worship*, p. 14.

This is all well-founded on the actual words of Paul: "This is why I left you in Crete, that you might amend what was defective, and appoint elders in every town as I directed you" (Titus 1:5, R.S.V.). The qualities required in Christian leaders are outlined in this chapter, and the succeeding chapter speaks about the kind of people Christians ought to be. It was the proclamation of the "sound doctrine" of the gospel that was to change even pagan Cretans into men and women who lived "soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12, 13).

I once worked for a short time in a naval shipyard where thirteen thousand men were employed. As a young Christian I found myself in a new and tough place where Christian principles were not easily maintained. I soon found a few more professing Christians there, and became acquainted with a fine man who was a well-read Methodist lay preacher. To this older man I conveyed my dislike of the environment in which we worked. He dropped his slide rule and drawing pen on his draftsman's board, looked at me as he placed his hand on my shoulder. "Harry," he said, "that's why you, Jim West, a few other believers, and I are here!"

A few days later I heard him talking earnestly to some scoffers. Then I noted how unruffled and patient he was under the provocation of the ungodly. Soon he became something of a hero to me, and I understood that I had not just drifted into that place. God had a purpose for my presence there, though I did not see it clearly till later.

His first purpose was, I am sure, to make a timid young man face up to the basic necessity of Christian witness. What tragic delays in God's program for the world have ensued because Christians have not borne a witness that is consistent, courageous, and sustained throughout the ages. For example, in Paul's day personal witness had car-

(Continued on page 11)

WANTED!

MINISTERS

EARL SIMMONS

One of the great problems facing the church today is the increasing shortage of new ministers entering the field. According to recent calculations 211 new ministers are needed each year to fill all possible SDA ministerial needs in the North American Division alone, but at the present rate we are graduating only sixty to seventy ministerial students yearly. What is the answer to this acute two-thirds shortage of ministers?

In *Testimonies*, volume 4, page 604, there is a statement that I believe holds the answer. "There will surely be a dearth of laborers unless there is more encouragement given men to improve their ability with the purpose of becoming ministers of Christ." The key, then, is in giving "more encouragement" to those with ability to improve their talents with the purpose of becoming ministers. The Lord evidently plans to work largely through us and our encouragement of others to gain more workers.

As we pursue this study it may come as a surprise to find that we are actually to urge others into service. "There are many who would work if urged into service, and who would save their souls by thus working."—*Gospel Workers*, p. 82. "There are among us many young men and women who, if inducements were held out, would naturally be inclined to take several years' course of study to fit themselves for service. . . . Urgent inducements should be held out to those who ought now to be engaged



Former President of
Ministerial
Fellowship Club
Pacific Union College

in work for the Master."—*Testimonies*, vol. 8, p. 229.

Does the plan work of encouraging others to enter the ministry? Through the years one minister has made it a practice to speak to boys and young men who seem as though they would make good ministers. He graciously asks them, "Have you ever thought of becoming a minister? It seems to me you would make a good one."

If the Spirit of the Lord has been moving on that soul this may be the very needed and added stimulus to start him on the pathway to the ministry. From this simple but important contact that minister knows of at least twelve young men who are now in the ministry or are preparing for it.

Encouraging young people to enter the ministry through an organized group activity is also one of the quickest and most effective methods of gaining workers. During the past school year a special ministerial promotion program was put on in all the senior academies of the Northern and Central California conferences by the Ministerial Fellowship Club of Pacific Union College under the leadership of club president, Earl Simmons; program director, Jere Wallack; and sponsor, Elder Robert W. Olson.

The effectiveness of this promotion program was indicated in the interest shown by the seniors on the annual academy visit to the college. In 1962, only eight seniors showed an interest in majoring in religion,

but this year [1963] after the program there were forty! The majority of these were boys, but some girls were present who are being encouraged to become Bible instructors. In the academies the interests were even higher, but many of those students are not yet seniors. The total interests from the nine academies in which the program was conducted were twenty-eight for minister or evangelist, four for Bible teacher, twenty-six for Bible instructor, seventeen for missionary work, and fourteen for other denominational positions. We feel that the program has been richly rewarding and that the seeds sown will continue to bear fruit in the future.

The plan at PUC is to go to the senior academies every other year and during the alternate years, beginning this year, a new field will be entered, which may be even more rewarding. The grade schools and junior academies, where the young people are often already making their decision for their lifework, will be visited to interest and encourage those whom the Lord can use to dedicate their lives to the gospel ministry. There are about sixty of these schools in the PUC area. The only way to reach them all is by putting the program on slides and tapes and sending them out with a retired minister or the local pastor. Some very effective programs have been done in a similar way.

The PUC academy program was aimed primarily at interesting, informing, and gaining decisions from the young people. The format of the program was as follows: Jere Wallack, the program director, introduced the program and the speakers; Lloyd Munson showed the great values of the gospel to mankind by the use of slides from around the world, depicting the wondrous transformation of men's lives through the power of the gospel. Don Coles told of the joys, benefits, and life of the minister. Felicia LeVere gave the Bible instructor's way of life and graphically showed from the pages of the large book (shown in the photo) the great need for more Bible instructors. One chart illustrated that there are about 138 Bible instructors in all of North America and that hundreds more are needed. The need for more ministers was shown by Lloyd from sketches in the big book.

Twenty years ago 25 per cent of all Seventh-day Adventist college students were ministerial students; today only 8.2 per cent are. Larry Roth concluded the program by explaining what a call to the ministry is, and then extended an invitation for all seriously interested students to remain after the meeting for further information. In the aftermeeting a paper (sample at the end of this article), further explaining the call of the minister, was given to each stu-



Those participating in the PUC ministerial promotion program are left to right: Larry Roth, Felicia LeVere, Don Coles, Lloyd Munson, and Jere Wallack.

dent, and his name, address, and class level were recorded on cards.

A follow-up program was given for the interested students on college day. At that time the students met the teachers and were encouraged to continue with their ministerial plans. During the summer each of these students received an encouraging letter from Elder R. W. Olson, the chairman of the department of religion.

Various methods were used to finance the program. However, it is anticipated that in the future it will become a regular phase of the college promotion activities and will receive funds from the public relations department.

The vital need for a ministerial promotion program was forcefully impressed upon us as we found from this first year's experience that, first, there is a general lack of knowledge of the need for more ministers, and in many cases even a feeling that there are no openings for many of the students now graduating; second, the actual duties and gratifying rewards of being a minister are in many cases a revelation to the students. Through the program the image of the ministry is seen in a new and appealing way that many had never realized before.

The need for more ministerial promotion programs is tremendous! The rapidly growing shortage of ministers was discussed at great length by the 1962 worldwide conference of Seventh-day Adventist Bible instructors. As the best solution to the problem they unanimously voted the recommendation that every college put on a ministerial promotion program in their area. We at PUC know that the programs actually do work!

How many programs could be put on in the next year or so? With God's blessing we believe it is possible to reach almost every school across the nation. When we began to think about the ministerial promotion program we had no previous pattern to follow, but we made it a matter of earnest prayer and study and we decided we could do it. The Lord blessed our faith with men, means, and materials. Surely He will do the same for all who cooperate in heaven's great work, for "all heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts."—*Christian Service*, p. 19. "With almost impatient eagerness the angels wait for our co-operation; for man

must be the channel to communicate with man."—*Ibid.*, p. 9.

What a grand and glorious work it is to be instruments in finding the channels through which heaven can work! The need is great. The key is in our hands—"more encouragement given men to improve their ability with the purpose of becoming ministers of Christ."

The Call to the Ministry

Is there a special place for each one of us to fill?

"Every man has his place in the eternal plan of heaven. Whether we fill that place depends upon our own faithfulness in cooperating with God."—*The Ministry of Healing*, p. 476.

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327.

Can we find it?

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

"Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised."—*The Desire of Ages*, p. 668.

"Go forth, young disciples of Christ, controlled by principle, clad in the robes of purity and righteousness. Your Saviour will guide you into the position best suited to your talents and where you can be most useful. In the path of duty you may be sure of receiving grace sufficient for your day."—*Testimonies*, vol. 5, p. 87.

"The thoughts and ways of God in relation to His creatures are above our finite minds; but we may be assured that His children will be brought to fill the very place for which they are qualified, and will be enabled to accomplish the very work committed to their hands, if they will but submit their will to God, that His beneficent plans may not be frustrated."—*Patriarchs and Prophets*, p. 638.

How will He guide us?

"There are three ways in which the Lord reveals His will to us, to guide us. . . .

"God reveals His will to us in His word, the Holy Scriptures.

"His voice is also revealed in His providential workings; and it will be recognized if we do not separate our souls from Him by walking in our own ways, doing according to our own wills. . . .

"Another way in which God's voice is heard, is through the appeals of His Holy Spirit, making impressions upon the heart, which will be wrought out in the character."—*Messages to Young People*, p. 156.

Three important bases for making the decision:

1. Do I feel the woe? "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16). "I have set thee a watchman" (Eze. 33:7). "But his word was in mine heart as a burning fire shut up in my bones" (Jer. 20:9).

2. Do others recognize that God has called you? "Those whom God calls must be men of deep experience, tried and proved, men of sound judgment, men who will dare to reprove sin in the spirit of meekness, men who understand how to feed the flock. God knows the heart, and He knows whom to select."—*Testimonies*, vol. 1, p. 209.

3. You will be successful as a soul winner. "The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry. The evidence of his apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives. Christ is formed within, the hope of glory. A minister is greatly strengthened by these seals of his ministry."—*The Acts of the Apostles*, p. 328.

"Why Did God Send Me Here?"

(Continued from page 7)

ried Christianity into most of the known world. There were many churches all along the North African Coast, and the logical course was for Christian witness to spread through Egypt, Ethiopia, and indeed the whole of Africa. Instead, the fires of missionary zeal burned low. The Christian church lost interest in the heathen continent, and erstwhile Christian churches disappeared. Today Africa may well become Mohammedan rather than Christian.

The second purpose I discovered for my presence among these worldly men was that

I might meet a man. An old and saintly man took an interest in me, and through him I found Christ as I had never known Him before. Indirectly, this old man who led me closer to "the man, Christ Jesus" had a part in my leaving my environment to take training for the ministry and the mission field. I have not escaped problems and trials such as come to all men, and I have many times wondered why God sent me here and there, and why this happened and that. But always as I faced my problems I have heard that voice: "That's why you are there! My grace is sufficient."

* Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

"AX TO GRIND" How to present truth in all of its balanced beauty is a science worthy of pursuit. The minister need only to be human to be tempted to speak more often on some subjects than others. Herein lies the possibility of abuse of privilege. When a subject becomes a minister's "hobby," it also loses its saving power—thus becoming a missile—and the minister, a launching pad.

It should in all fairness be pointed out that a subject does not become a hobby by mere repetition. Rather, it depends on the emphasis given that particular topic with relationship to the other articles of faith. In short, overemphasis converts a positive truth into an "ax to grind." This practice has discredited some of the most vital truths of the Scriptures in the eyes of many. It is therefore a devil's contrivance, though practiced by the innocent. Subjects affected range from "Christmas trees" to "vegetarianism" (or lack of it), and "finance" to "futurism."

Of course, the twin evil to overemphasis is lack of emphasis. Indeed, it is difficult to determine the lesser evil. What greater sin is there than the *sin of silence* on great themes? Unholy boldness may lead to one—but ungodly fear is the certain progenitor of the other. And this fear the apostles did not know. They spoke the truth with boldness, regardless of consequences. Favor, prosperity, and even life itself was expended. At the risk of being called traitors they preached Jesus. At the risk of being called social revisionists, they preached brotherhood. At the risk of being called Communists (later) they preached sharing. At the risk of being called drunkards, they sought and received the Holy Ghost.

Thus, the preacher's perpetual problem is that of too much or too little. The true course lies peacefully between fanaticism and fear. E. E. C.

The morning is the first part of the day, and it is fit that He that is first should have the first, and be first served. . . . Whatever you do, begin with God.—MATTHEW HENRY in *The Secret of Communion With God* (Fleming H. Revell Co.).

Leader or Fork-Fighter?

H. E. RICE



Associate Secretary
Medical Department
General Conference

To accept the responsibility of leadership in the church or in an institution affiliated with the cause of God is not a light and irresponsible thing. It is a solemn obligation. Solomon suddenly found himself the leader of Israel, and when the sense of responsibility was fully grasped, he trembled under the burden and disclaimed the ability to lift the load. There are *dozens* who are willing to accept the honor and stature, to *one* who is willing to accept the blame.

All human endeavors are but the extended and lengthened shadow of leaders. Therefore, when leadership is accepted in any measure in the cause of God, it follows that to some extent that the conference, the church, the institution, or that facet of the work will be the lengthened shadow of its leader. The dedication of the church, conference, or institution is a great mirror, a great reflector, in which the magnified and amplified and extended image of the leader is reflected quite perfectly to the world. If we bemoan today that there is lacking a dedication, a holy and inspired motivation, a Godly spirit of service that existed in other years, we are but confessing our own shortcomings. Not long ago I read a statement that carried in it a great deal of thought, though I have forgotten the author. He wrote: "When small men cast long shadows, it is the time of sunset in a nation." It is our great duty and obligation to be men and women of such stature that we can and will cast lengthened shadows in the organization in which we serve. These organizations will be our lengthened shadow.

A quality that I suggest to you is the ability to resist rote, complacency, and contentment. There is a great temptation to fit neatly into the security of the organization and find in it your career. It has

been done many times before. An interesting example of this trait of character is recorded in Judges 17:7-11.

"And there was a young man out of Bethlehem-judah of the family of Judah, who was a Levite, and he sojourned there. And the man departed out of the city from Bethlehem-judah to sojourn where he could find a place: and he came to mount Ephraim of the house of Micah, as he journeyed.

And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehem-judah, and I go to sojourn where I may find a place. And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell with the man."

This Levite of long ago received his salary, his chariot depreciation, his apparel allowance, his rent subsidy, his per diem, and Holy Writ testified he was content therewith. The priesthood had given him security as it has given it to us today. Here was a Levite seeking his place in life, and he found it in the house of Micah, the Ephraimite. His wanderings were over, his career discovered; his bread certain as the private priest of Micah, and he was content. His contentment constituted his tragedy. He had found security in the priesthood. The mechanics of religion, the technology of worship, the ritual of prayer and sacrifice, the sacerdotalisms of the day occupied his time, his interest, and his attention. He became, in short, a religious tech-

[This talk, given to a group of medical and institutional workers by a veteran administrator, embodies many principles that are common to all kinds of denominational leadership. The article is both frank and forceful. While all the comments are not of universal application, they are all worthy of careful thought by all Adventist workers.—Ens.]

nician. He had learned unfortunately the art of peaceful coexistence with evil around him. The groves to Baal on yonder hill no longer disturbed the tranquillity of his soul. Wickedness in the town was unrebuked; avarice, greed, mendacity, frivolity, and abandon no longer interrupted the routine of his incense burning, his prayers, and his appeasement.

We face similar temptations. Ordination will have given us a life competence, in part a deliverance from the necessity of making a success. Surreptitiously and unrealizingly we will be tempted to fall into the easy groove of denominational ritual. Without rationalizing it we may be tempted to fall victim to the delusions that as long as one keeps morally clean and financially sound, he has a life career assured.

There is a temptation when the going is a bit difficult, or when one runs out of sermons, to get in touch with some friend further up the ladder who will send in a "call" for us to another conference, and to move bag and baggage at denominational expense, delivered from the absolute, stark, bald, uncompromising necessity of making a success where one is. Avoiding this is an earmark of leadership.

There is always the temptation to fit into the denominational organization, perhaps work into a department assignment and on to various steps on the ecclesiastical ladder and be partially delivered from the burden of campaigns, of subscriptions, and of Ingathering. If the Lord does not come to intervene, those who pursue this happy course and have learned the doleful lesson of peaceful coexistence with evil and of organizational security will retire to — on sustentation with Social Security, there, in placid, happy, pious tranquillity, to await either the resurrection or the coming of the Lord.

A quality I count as important is unimpeachable integrity. A leader cannot dabble in the slightest deviation from absolute veracity. For a leader there is not an alter-

nate to candor. Evasion is but a mild form of prevarication. Even silence can at times be close to it. To willfully allow someone to believe an untruth is little different from telling one. A leader must never promise what he cannot fulfill. The confidence of the people is absolutely essential to success. The slightest deviation from absolute veracity destroys it more quickly than almost anything else. The penalty paid for compromising one's absolute integrity is that one's truths go unbelieved. This is too great a price to pay.

Unimpeachable integrity includes the use of organization's time, money, supplies down to stamps, envelopes, and paper clips. We live in an age when the prevailing custom is laxity. I think frequently that God does not have to separate the sheep from the goats; they often separate themselves when they make out their expense accounts and in dealing with things as small as telephone calls.

A qualification for leadership is the ability to keep a vision clear and distinct before the mind and heart. A leader finds within the heart an inner urge, a compunction, and a compulsion that will prohibit any peaceful coexistence with evil, ever! While some look upon evil with curiosity, a leader always looks upon it with horror and regret.

While some look upon impurity and vice with amusement, a leader always sees it with shame and compassion. While some see, as the blind man long ago, people as trees walking, leaders will always see a lost world in desperate need of salvation every time they see people. While some will see contumacy and wickedness and calumny as accepted parts of life, leaders will always behold them with contempt. While some can see lack of dedication, complacency, and indolence where there should be zeal and say "It is none of my business," leaders cannot bear to see evil unrebuked. While some will seek personal gains, pursue sidelines, pull strings, and manipulate committees, leaders follow the principle "This one

POWER TO BE A MAN

Says Robert L. Smith in the *Arkansas Baptist*, "We have learned to fly through the air faster and higher than the birds; swim under the sea deeper and farther than the fish; we can travel in space with greater freedom than the moon—we now desperately need power to walk on the earth like a man!"—FRANK S. MEAD in *Tarbell's Teachers' Guide for 1964* (Fleming H. Revell Company).

thing I do. I set immortality in the midst of the multitude." Leadership is not the ability to preside over committees, but to lead people to a goal. Moses led Israel forty years in the wilderness, but he was leading them to the Promised Land and knew where he was going. It was only said of Abraham, he went not knowing whither he went.

There is another quality I suggest for leadership. The ability to resist cynicism and the tendency to become critical. Institutions, causes, even churches, are fraught with human frailties, burdened with inefficiencies, and weighed down with human weaknesses. It is impossible to attain stature in leadership without seeing unholy characteristics manifest. You will see manipulations, politics, inefficiencies, preferences rewarding mediocrity, evils where they are least expected. It is sometimes possible to see injustices meted out. Human judgments frequently err. It is easy to become cynical and bitter and critical and eventually to lose faith in the cause and in the leadership. It is easy to drift into a position of tearing down, by untempered and ill-timed criticism, the very thing we give our lives to build up. A leader must see these outcroppings of humanity, even in priestly garb, for what they are—human frailties—and never allow them to lessen his zeal or shake his confidence or dampen his enthusiasm. A leader must not give voice to criticism that destroys but does not build.

Another quality for leadership is open-mindedness and the ability to change. There is only one thing that I know of that solidifies faster than cement and that is the human mind. The cause of reaching conclusions and solidifying upon them is the tendency to avoid the unpleasant necessity of continuous thinking. Unfortunately most decisions in the world today, and this includes our church and institutions, are not made on the basis of sober analytical thinking, but rather on the basis of preconceived ideas that have solidified—prejudices that have hardened and caked—and on the basis of our emotions. Leaders must be able to rise above these elements, even at the risk of having frequently to plow up the hardpan of the mind by the process of rethinking. It is time-consuming, tedious, and humiliating, for often we have to concede that we have been wrong; and therefore, the simplest thing is just to close the mind.

Our work is growing, and it should. In

the days of A. G. Daniells there was a re-organization to meet the needs of that day. A similar need exists today or will exist in due time as distance is annihilated by speed, and communications become instantaneous, as our social economic world changes and our work grows. We will sooner or later suffer from obsolescence and perhaps do even now. The pressure for modernization and change will mount; and eventually will prevail. It is not a symptom of weakness, but rather of growth. Among us as workers will come three different reactions. Most of us will resist change, some will accept change, and a few will demand change. It is easiest to resist change. We automatically oppose that which alters our prevailing pattern. I looked at new narrow neckties in the store window not long ago and said to myself, "I do not like them." Then I pondered why I did not like them, and concluded it was not the necktie that I disliked, but the change.

Knives and spoons are found in the ancient mounds of antiquity, but not forks. The fork is a modern instrument, only a little over three hundred years old. Forks apparently were invented in Italy. It was not until the seventeenth century, however, that they were in general use, even in Italy. Sometime in the 1600's Thomas Coryate, a writer and traveler, visited Italy, and on his return he introduced forks into England. Normally you would think that people would want to try something new and would see virtue in the fork, but Coryate was ridiculed by his friends for using it. Forks were described as an insult to God. The Church of England took a firm stand against forks, and a clergyman preached a sermon against the use of forks using the words "It was an insult to God to use such a device for eating when he provided fingers for that purpose." As a matter of fact, Queen Elizabeth ate with her fingers, although she tried using the newfangled device in her old age, and was severely criticized for doing so.

I look back with embarrassment at my own experience and realize I have opposed most progress made by the denomination at one time or another. It is ordinary and an earmark of mediocrity to dedicate the life to the perpetuation of the existing order in the certainty that it is God's will. Leadership is ever open-minded and retains the ability to change.

(To be continued)

All-Out for Christ

R. CURTIS BARGER

"All-out" really *is* in the dictionary. I wasn't sure until I looked it up. I knew the term is commonly used in reference to efforts or struggles of various kinds. But here in the dictionary is this compound word, which according to Webster means "exerting all energy and employing every resource."

I fell to thinking the other day: We are *all in* an *all-out war*, that war which began incredibly in heaven itself. Revelation 12 gives us the picture. That surely was an all-out struggle; Satan made an all-out effort. But he met all-out resistance and was cast out of heaven. To this newly created earth he carried the great controversy. Now the revelator says that Satan fights against God and God's people with "great wrath" because he knows his time is short, and that in the last days he is to make a final all-out effort against the commandment-keeping, testimony-obeying church.

You and I are in this war. We may say, I'm a peaceful soul; I don't want to fight. But in this we have no choice. "He that is not with me is against me," Jesus declared. Of course, thank God, we *do* have a choice: we may choose to fight on the side of ultimate and complete victory. But the point is that since this is an all-out war, we will never gain an all-out victory unless we are all-out for Christ. In fact, anything less than this will not bring victory at all, but defeat.

We thrill at the prophetic view of the controversy ended, the victory won, the great company of redeemed ones on the crystal sea before the throne of God. Saved at last! We must be there! But there is only one way:

When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The



Associate Secretary
Sabbath School
Department
General Conference

second theme will be the song of the Lamb, the song of grace and redemption. . . . This is the theme, this is the song, —Christ all and in all. . . . All unite in this song.—*Testimonies to Ministers*, p. 433.

If you and I are to have all-out victory in this all-out warfare we must make an all-out acceptance and confession of Him who is all and in all, the one who is the all-out gift of God.

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift.—*Steps to Christ*, p. 21.

The love of God is an all-out love; His sacrifice was an all-out sacrifice. Jesus came all the way to earth; He was in all points tempted like as we are, yet without sin; He was in all things victorious over Satan; He became our great exemplar, our pattern, in all respects. Jesus went all the way to Gethsemane and all the way to Calvary. Then He went all the way back to heaven, there to be our all-sufficient advocate and intercessor. He purchased with His own blood the right to forgive all confessed sin and to cleanse us from all unrighteousness. He is the one, the *only* one, "able also to save . . . to the uttermost" all who "come unto God by him." And it is He who says, "Whosoever will may come." Surely, with such an all-out Saviour, the all-out gift of the all-out love of the heavenly Father, our response must be an all-out gratitude, an all-out love, an all-out service.

The heroes and heroines of Bible story whose lives so inspire us were all-out for God. Paul is an outstanding example. In Acts 26:10, 11, he recounts how vigorously he had persecuted the Christians, "being exceedingly mad against them." Saul was an all-out enemy and persecutor of God's people. But on the Damascus road, transfixed by the white shafts of pure light from

heaven, he made an all-out surrender to Christ: "Lord, what wilt thou have me to do?" Later as Paul, the humble apostle, he could say: "Christ Jesus came into the world to save sinners; of which I am chief."

It is significant, fascinating, and inspiring to study Paul's use of the little word *all* in his writings. The "all" was in his writings because the "all" was in his life. This all-out quality in Paul's life is what gave authority to his preaching and effectiveness to his ministry. When once Paul was in this business of being a Christian, he was in it for all he was worth! (And that attitude makes any man worth a great deal!) What a contrast between Paul's ringing messages and the lame, tame pretensions of modern preaching. Someone has characterized the uncertain and mediocrity of the modern pulpit in these words: "You must repent after a fashion, you must be converted in a measure, or you will be damned, to a certain extent."

But this was not Paul's way. "All have sinned." "We shall *all* stand before the judgment seat of Christ." "As in Adam *all* die, even so in Christ shall *all* be made alive." Paul urged all to come to an all-sufficient Saviour for the *all* of salvation. He was concerned that Christians go all the way with their Saviour. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "And the very God of peace sanctify you wholly." Paul uses such significant words as "all," "every," "whole," or "wholly," literally scores of times.

What a man for God he was! He could say, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?" But at the same time he declared, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some" (1 Cor. 9:1, 19-22).

Before their complete conversion, two of Christ's followers came to Him with the request: "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand." Too many of today's followers apparently have the same desire: "Grant that we may *sit*!" This was not Paul's way. Read once more in 2 Corinthians 11 his recitation of his all-out ministry: the labors, stripes, imprisonments, beatings, shipwrecks, journeyings, perils, weariness, painfulness, hunger, thirst, cold,

nakedness, and the care of the churches. Then there was his "thorn in the flesh" from which he thrice sought deliverance. But there is also his resigned response, in faith and confidence, to God's assuring promise, "My grace is sufficient for thee."

It is this all-out experience with an all-sufficient God that Paul commends to us. Thus he pleads that the Christian may have wisdom, knowledge, diligence, grace, patience, lowliness and meekness, prayer and perseverance, boldness, good works, gladness and joy, and that these may characterize *all* his life.

He gives us the secret of success in carrying out the will of God: "I can do all things through Christ which strengtheneth me" (Phil. 4:12). Then he gives unhesitating assurance to those who yield their all to the purposes of God: "My God shall supply all your need according to his riches in glory by Christ Jesus" (verse 19). In view of this unlimited (from God's standpoint) provision for our lives and our service, he pleads for full and complete stewardship of life:

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

These are the marks of the all-out Christian. The call of Jesus and the urgency of the time to which we have come demand this kind of experience. The warfare is about ended; time is running out; Jesus is soon to come. A quick work and rapid movements are just before us. We face an unfinished task, the wrath of the dragon, the final thrust of battle against the remnant. This is no time for a passive, folded-hands experience; no time for uncertain, muddled, twilight thinking and acting. This is the time of all times when we must pray as if all depends upon God, and work as if all depended upon us. No longer dare we put up "PRIVATE—NO ADMITTANCE" signs on some of the pet chambers of our soul as the Holy Spirit visits us. It is time we abhorred the practice of giving God's cause the leftovers of our means after satisfying all our fancied needs. It is time to cease talking of "spreading the gospel" or of "holding the fort" or of "letting our lights shine." It is time to talk about a "finished work" in our own lives and in the world!

In view of the "all" of God's salvation and His provision for our lives, how sacred a trust is life, how precious an opportunity! Some months ago I went through an experience that deeply impressed upon my heart my obligation to *be all* and to *do all* and to *give all* for the Master's cause.

More than five weeks of a two-and-a-half-month itinerary in the South American Division had been spent in Brazil. Then after a brief stop at division headquarters and a meeting in Montevideo, my companion in travel and labor, Pastor Mario Rasi, and I were to go by plane to Buenos Aires for an important series of meetings. In the morning when we were to depart, all planes were grounded by a heavy fog. Then plans were made for us to go by ferry ship on an overnight crossing of the Rio de La Plata estuary. Hundreds of passengers were on board when the *Ciudad de Asuncion* set sail about ten o'clock in the evening. Pastor Rasi and I retired to our separate rooms. About 2:00 A.M., for some unaccountable reason, the ship got out of its course and struck a submerged wreck of a vessel. All lights went out, and the ship began to sink.

There were not enough lifeboats—only six for the several hundred passengers. One



of these was never launched. The first one that did get into the water sank immediately, filled with passengers. There were not enough life jackets. Pastor Rasi was issued one, but I got only a narrow life belt. Amidst the fear and confusion word finally came that the ship was resting on the bottom of the channel, the two top decks would remain out of the water, and that all should quietly await rescue; all would be safe. Then anxiety subsided somewhat. But it was very cold, dark, and foggy. Water temperature that night averaged about 45 degrees Fahrenheit. We re-

signed ourselves to a long and cold wait.

Then to our consternation fire broke out and spread rapidly through the vessel. Now there was wild fear and excitement. All must abandon ship, and there were not enough lifeboats for even half the passengers. I had found Pastor Rasi. We shook hands, committed each other to God's care, and said good-by, hoping to stay together, but fearing that we could not. Even more quickly than we had feared, we were separated. I was never to see him again on this earth. I spent five hours in the chilling winter waters, holding to a small wooden platform. I heard pitiful cries of suffering and terror. I saw many lose consciousness and drift away in the cold darkness. I thought my time had come. It almost had, for I was very close to unconsciousness when rescue came.

Everything I had with me for a long itinerary was lost that night. I underwent some excruciating suffering and anxiety for a few hours. Yet I know that my life was providentially saved, and that the miracle was extended to spare me any serious aftereffects from exhaustion and exposure. My companion lost his life. Why God allowed this I do not know. I simply know that "Blessed are the dead which die in the Lord . . . that they may rest from their labours; and their works do follow them."

Perhaps one never fully realizes how precious life is until he is definitely faced with its loss. When I think how the hand of God reached down to hold me up in those dark, icy waters, my gratitude takes on new dimensions. Many things crossed my mind as I floated for anxious, agonizing hours. I thought of my ministry and thanked God that I had had the precious privilege of serving in His cause for a few years. I felt that a place in His cause was worth more than all else beside. Now that the Lord has thus indicated that He still has work for me to do, every birthday anniversary I celebrate from here on will have new significance. Opportunities afforded during the Sabbath school hour to express gratitude with a gift for the Birthday-Thank Offering will have real meaning.

We need more than we do to cultivate the grace of gratitude. If we go all out for Christ we cannot help being thankful for the all-out salvation He provides. Every day we are preserved through the love and goodness of God. Deliverance may not al-

(Continued on page 19)

Forever and Forever

EDMUND A. PARKER

Many readers of the English Bible are inclined at some time or other to interpret Hebrew (or Greek) concepts by the present English meaning of the term. This is particularly noticeable with the word *forever* and its cognate form. To them the word *forever* generally means "for an eternity," or "eternally."

From a study of this word *forever* in the originals, one is led to the conclusion that the Hebrew concept thus expressed was one of continuity (a lineal concept). The English reader is inclined to make the durative idea uppermost in his interpretation. The Hebrew author allowed *the context* to express the durative concept, but to him the word *forever* held only the idea of continuity of the *inferno* and not of its duration. In other words, in the example given the fire kept burning from start to finish, and there was no possible hope of putting it out. This Hebrew concept was carried into the Septuagint and then into the Greek New Testament.

It may be an advantage to digress for one moment and make a few comments on the value of the Septuagint. This was translated before the New Testament was written, and what is more important, it was translated into Greek. Many students look up the classics, the papyri, and other words, but too often they seem to ignore the LXX. In our study of this word *forever* we will see the value of the LXX.

Detailed Analysis of the Above Statement

Let us consider the Hebrew term as used in the Old Testament. The Hebrew word under discussion is *'olam*. In the K.J.V. it has been rendered in the following ways: ancient time (1); beginning of the world (1); continuance (1); ever (267); everlasting (11); evermore (15);



Minister
Rangiora, New Zealand

old (7); old time (1); world (2); always (1); ancient (5); at any time (1); eternal (1); everlasting (53); for ever (3); lasting (1); long (2); old (6); perpetual (20).* The frequent occurrence of this word makes it imperative that we have a clear understanding of it.

As we look at this word in context we see that it is used quite regularly to express an idea that has nothing whatsoever to do with eternity. Let us look at some interesting

examples that will illustrate the point. It is used of a slave in Deuteronomy 15:17, and in Exodus 21:6 to show that he would continue to be a slave as long as life should last. The idea here is one of continuance and not one of duration. Continuance emphasizes the daily relationship to his master, whereas duration would only think of the time. In Psalm 30:12; 29:12, LXX, praise is pictured as ascending to God forever. The context reveals that it means as long as man continues to live. The thought is that every day in every way man when faithful will cause praise to ascend to God. Not praise spread over a long time, but praise every moment of every day. When God spoke of an everlasting covenant He was not emphasizing a long, drawn-out affair, but one that would continue as an hour-by-hour and day-by-day relationship (see Genesis 17:7). We could multiply examples of this type of usage.

The question of passages that seem to contradict our above statement is a relevant one. What about the occasions when this word is used with reference to God? Does it not there mean for an eternity, or eternally? No, the word itself does not inherently have that meaning, it is the context that gives it the concept of eternity. The word itself has the idea of God as an ever-present reality, but not necessarily as an eternal being. However, we know that

in actual fact God has had no beginning and that He will never come to an end, and therefore the context here gives the idea of eternity to our word. The word *'olam* emphasizes the continual presence of God, whereas the context emphasizes the durative nature of the God of heaven. This may look like a hair-splitting definition of terms. Maybe it is, but if the Hebrews saw it that way, so should we if we are to get the correct meaning of the many passages where the expression occurs.

If we get a clear insight into the Hebrew thought pattern behind the English word *forever* (and its cognate forms) in the English Bible, it will help to clear away many of the difficult passages of Scripture where the word *'olam* occurs. This word could be used for expressing something that transpired in a few seconds, or lasted for an eternity. The idea is that of continuity from a couple of seconds to time unlimited. In other words, there is nothing that is intermittent, for once it has started it continues until it has finished. Fire that burns forever is fire that burns everything to ash and then goes out; a slave forever is one that serves faithfully all the days of his life; a man who receives eternal life is a man who continues to experience life as long as God lasts, and that by actual fact is time without end; a man who receives the punishment of eternal death has the reward meted out to him, and this takes the form of ultimate death, which continues to be for all time (man is not conscious at all, he is completely destroyed in the second death, and the destruction continues to be for all time).

Some will probably retort at this point by saying that the above may apply to the Old Testament Hebrew, but it certainly will not stand up to investigation in the Greek sources. When the classics are studied, the papyri reviewed, and the profane authors considered the Greek idea seems to be different from the Hebrew concept. That may be quite true, but let us look a little closer at this question.

The Influence of the Septuagint

I am not in a position to determine the thoughts that ran through the minds of the men who translated the Septuagint. However, I can look and see what they have done. Also as I look I can compare the way the LXX rendered Hebrew thoughts with the way the New Testament writers did.

With the expression *'olam* the LXX has followed the general pattern of using the Greek word *aion* or *aiōnios*. It must be admitted that these words do not necessarily mean an eternity. However, it should be mentioned that many have tended to give them that concept in passages that have to deal with the destiny of man and kindred subjects, for example, the popular teaching of soul torment in a continually burning hell.

Even if the translators of the LXX believed in innate immortality it does not necessarily follow that because the New Testament writers used the same words as did the LXX they too condoned and accepted this doctrine. The New Testament uses the words *aion* and *aiōnios*, but let it ever be remembered that the inspired writers looked back through the LXX to the underlying Hebrew concept. In the New Testament the word *forever* and its cognate forms have a similar meaning to that of its Old Testament counterpart.

We can illustrate the point that we have been trying to make by quoting two texts from the King James Version:

"Even as Sodom and Gomorrha, . . . are set forth for an example, suffering the vengeance of *eternal* fire" (Jude 7).

"And turning the cities of Sodom and Gomorrha into ashes" (2 Peter 2:6).

Let us remember the underlying Hebrew concept in the references to hell fire, the statements about the nature of man, the promises to the overcomer, and the warnings to the faithless, and many others, and thus save ourselves some difficulties when preaching on these subjects.

* As listed in Young's *Analytical Concordance to the Bible*.

All-Out for Christ

(Continued from page 17)

ways be spectacular, but it is nonetheless miraculous and wonderful. Every day we ought to tell our Lord how much we appreciate Him. We ought to thank Him that we may labor for Him. Then when opportunities, such as the Birthday-Thank Offering, are afforded us, a willing, liberal, tangible gift will not only say Thank You to the Saviour but will help others to know Him and to swell the mighty chorus of gratitude and praise to which He is entitled. This I have resolved to do.

How to Reduce Apostasies

CREE SANDEFUR

A little more than one hundred years ago the General Conference of Seventh-day Adventists was organized by twenty delegates from six conferences. The official world membership, if we can say anything was reliably official in those early years, was 3,500. At the close of 1962 the world membership stood at more than one million. The current membership, along with the multiplied thousands that have been laid to rest during the past one hundred years, evidences the blessings of God that have attended the preaching of the third angel's message. It is evident that God has wrought mightily in behalf of His truth. We wish this picture of accomplishment in Adventism might be terminated at this point of the presentation. To do so, however, would be unrealistic to our challenge.

Our loss of membership by apostasy condemns us. Someone may suggest that the church has always lost members. To the one who fully appreciates the gift of God through Jesus Christ, it is little comfort to be reminded that the early church, in its purity, had to deal with apostate members such as Judas and Demas.

Only eternity will reveal the value of a soul saved. Conversely, only then will we fully understand the tragedy of a soul lost. Unlimited are the areas we might profitably discuss that would be helpful in minimizing apostasies.

My assignment is to consider the Sabbath morning worship service as a medium for alleviating the problem. The subject is difficult because of the difference in circumstances that exist in churches in contrasting areas of the North American Division. Our churches in Alaska have a different problem as compared with churches in Florida. In many conferences our churches are



President
Southern California
Conference

dependent on the local elder to conduct the worship services, while in other conferences there are congregations that enjoy the ministry of their pastor each week. It is difficult to make applications that will be of value to varied congregations and circumstances. And yet, I suppose basic principles will apply regardless of geography or the size of a congregation.

Possibly, to begin the discussion, the question might be in order *Why do people leave the church?* It would seem doubtful that as a denomination we have explored this question to the extent that we can answer authoritatively. We may have ideas, and some of our conclusions are possibly correct. However, there may be important factors involved that we have not uncovered or brought into focus.

To illustrate, shall we use the experience of Demas? Why did he leave the church? In his association with Dr. Luke, Paul, and other church leaders, he was surrounded with the atmosphere of dedication and commitment. I am sure he saw few if any inconsistencies in the lives and ministry of these brethren. I doubt that anyone could have been as closely associated with the apostle Paul as was Demas without having become rather thoroughly acquainted with the teachings of the church. It seems only logical that the brethren kept him busy. Thus, it is unlikely he had available time for sampling worldly pleasure.

Then what happened to Demas? We know little more than the statement made by Paul in 2 Timothy 4:10, "Demas hath forsaken me, having loved this present world."

What were the contributing factors that took him into the world? Someone suggests that he *chose* the world. This is true, but

why? Why did he go the way he did while Mark, who got off to a shaky start, became a pillar of strength in the church? I would emphasize that in the experience of Demas he had the association of the saints of the church. I do not see how it could be a lack of knowledge. Also, these early church leaders were men of devotion. Miracles followed their prayers. Demas had every advantage, yet he went the way of the world.

I have used this experience, not to confuse or discourage us, but to point out one important factor. Holding our membership is more than association, environment, or knowledge. It is more than routinely studying the Sabbath school lessons seven times a week, subscribing for the *Signs, These Times*, the good old *Review*, or attending church school or a Christian college. All these are very important, but brethren, each and all of them may become only a "form."

Which of us has not seen more than one attend a Christian school from the first grade through college and yet because of the vicissitudes of life seen such a one slip out of the church? Unfortunately we have seen gifted men with keen minds who have preached this message effectively lose their way and join the world. They certainly did not lack knowledge.

I have said all this that we may more fully recognize that somehow, somewhere, we must *inspire* our church membership to believe and experience the joy and pleasure that comes in fellowship with God and His church. We must lead our people into the blessed realization of experiencing the deep satisfaction and security that is found in putting on the whole armor of the church. The Sabbath morning witness of the church must be so effective that church members will look upon the world as sounding brass and tinkling symbols as compared with the peace, confidence, inspiration, and satisfaction they find with God's people. Such a goal is more than an ideal. It must be a reality. With less, we will continue to bewail the stream of good people who enter the front door of the sanctuary and casually march through the church, out through the back door, and into the world, without having been greatly moved or inspired by what they saw or heard in the church. The casualness with which so many perform this routine should shatter us, and the observation is made with no thought of criticism. It is merely a fact that

can easily be supported by interviewing those concerned.

To further point out the problem that will lead us into a few suggestions of solution, let us remember the following:

1. Most of those who have left the church continue to believe that the Seventh-day Adventist Church is the remnant, true church.

2. They would not join another church for religious reasons. They might possibly join such an organization for social contacts.

3. In most cases they will argue for the doctrines of the church when talking with others.

4. In many cases they are sincerely ambiguous as to why they actually stepped out of the church.

Thus we must conclude that their departing from our midst was not due to a nonbelief in the remnant church or to a lack of knowledge.

How or when or where might we have contributed to holding them within the church? It is my opinion that the proper use of the worship service is an important solution. This is one service of the church in which we usually have the best representation from our church membership. If we are to face up to the problem it seems logical we should do so at the worship hour. How?

The music, the order of service, the message from God's Word, must be so dynamic that souls will go forth from that service challenged, thrilled, inspired, condemned, and encouraged to the extent they will *know* the church is their strength, their refuge, their greatest source of joy, and their only avenue of security.

At a recent athletic event in Los Angeles it was announced over the radio that 5,000 tickets would be put on sale at 6:00 P.M. All of the other 49,000 tickets were already sold. A few minutes after 6:00 P.M. there were people lined up for the equivalent of about one mile, paying up to \$3.50 per ticket so they could attend this particular sports event. Why?

Recently I noted on a certain newscast the thousands of persons who sacrificed to join the march on Washington, D.C. There was every indication that these persons were happy to join this demonstration. Why were there so many who would leave their jobs and spend their funds to make the trip to Washington? It was because

their whole heart was in the project.

Is not the challenge the church offers the needy human heart far beyond any of these in importance? A better question might be, Is the church fully meeting its commission in appealing to the heart?

Is it possible that we are losing altogether too many of our members because the worship service is filled with mediocrity? In too many instances the order of service is not well planned; the music is a display of talent rather than the overflowing of the heart in praise to God. The sermon is lukewarm or possibly cold. It has no fire or challenge. People leave the service undernourished, unmoved in spirit, and unchallenged in heart.

What can we do? The pastor is the key. He is the backbone of the future of this church. Humanly speaking, his church rises or falls with him. It is he who will bring a spirit of revival—or of *lukewarmness*. It is he who will inspire his congregation or chill them. As administrators we must do more in helping our pastors to become mighty men in representing God's Word. There must be developed men who are Bible preachers. We have a constituency that immediately recognizes when a man is merely rehashing what someone has already digested.

I had a certain member, without criticism, observe to me that on a certain Sabbath his pastor was off to a good start in his sermon. Real spiritual nourishment was being presented. He said this continued about fifteen or twenty minutes, then it seemed the well went dry, and the pastor filled the next several minutes with stories and unchallenging remarks. This observation was made regarding a pastor that is far above average in Adventism. I believe it is time for conferences to spend more money in sending more men to our Seminary to prepare them for a more effective ministry of the Word. Once these men are at the Seminary we need to make certain they are under the kind of leadership that will make of them strong preachers of the Word. Philosophy, conjecture, sensationalism, and speculation—this kind of preaching will not hold members. An educated and enlightened church membership demands that we train more effective ministers of the Word.

Generally speaking, a congregation responds favorably to spiritual nourishment. In a mutual friend's home I was sitting

across the table chatting with a doctor. The conversation turned to the subject of his pastor. With deep feeling he expressed his appreciation for the spiritual strength he received from the messages presented by his pastor on Sabbath. He also mentioned his regular attendance, along with hundreds of others, to the mid-week service because he enjoyed so much the studies given. In the course of the conversation the doctor made a very important observation: "My pastor causes me to think." From another church I received a letter from a housewife in which she commended the fine sermons presented by her pastor. She stated that their family often discussed the sermon on the way home from church.

There is another area worthy of our consideration. The flame of evangelism must permeate our worship services. The strongest soul-winning program of any conference will be the result of every church conducting a worship hour that will appeal to its membership as well as to the nonchurch-member visitors. We need to do more in using the worship service as an appeal to the community. The church membership should be encouraged to bring their friends to the worship service, knowing that it will be the kind of environment that will appeal to them.

The spirit of fellowship should pervade the worship service. There are many lonely people in the world. Some of those individuals are in the Seventh-day Adventist Church. In many homes there are Seventh-day Adventists who stand alone. They need warmth, friendship, and fellowship on Sabbath morning. Such a fellowship is more than the mechanics of acting friendly. In reality the pastor reflects either warmth or coldness. He sets the pace. He must be relaxed and friendly. More and more Adventists are building large churches. This makes it even more imperative that we have the atmosphere of friendliness in our churches. What can be done to bring in this warmth and friendliness? I know one pastor who is using a registration procedure that is unique. At a proper time in the service an usher presents to each pew of worshippers a registration card. Each individual in that pew is to sign the register. Thus, in a large church, people become acquainted with the names of those who are sitting next to them. Other churches are using the procedure of a few

A Bibliography for Ministers

(Part 3)

CHARLES E. WENIGER

Seventh-day Adventist Theological Seminary,
Andrews University

This article lists selected studies on worship, including music, from Franklin K. Knowler's "Bibliography of Communications Dissertations in American Schools of Theology," published in the June, 1963, issue of *Speech Monographs*. They are available, as explained in the previous articles of this series, through the Inter-Library Loan Plan.

Worship

Artz, Rhodes M. "The Children and the Sunday

minutes of fellowship at the close of the worship service. In the warmer climates this is done on the patio. It does seem important that a spirit of fellowship pervade our Seventh-day Adventist churches on Sabbath morning.

A proper worship service is not a cure-all for the problem of apostasy. On the other hand, a disorganized, irreverent, promotion-filled eleven-o'clock hour does nothing to inspire, encourage, or spiritually feed our people. As administrative leaders we need to prepare our pastors for a more effective preaching of the Word from the pulpit. We may spend millions of dollars building institutions. Such is good, and there is a need. However, we must spend more money if necessary in developing effective pastors. We should have a burden for this because our church membership reflects the need.

Talk presented at a Presidents' Council, in Dayton, Ohio, in 1963.

- Morning Worship Among the Disciples of Christ." B.D., College of the Bible, 1957.
- Badger, Philip H. "Preaching in Christian Worship." B.D., Christian Theological Seminary, 1958.
- Cook, Cecil V. "Hymnology Before the Reformation." Ph.D., Southern Baptist Theological Seminary, 1898.
- Dean, Kenneth G. "The Principles and Practice of Public Prayer." B.D., College of the Bible, 1954.
- Farmer, Frances H. "The Junior and the Morning Church Service." M.A. in R.E., College of the Bible, 1935.
- Garrison, Melvin H. "The Relation of Sermon and Church Music in Corporate Worship." B.D., College of the Bible, 1957.
- Gayle, Mrs. Joe. "Youth Choirs and Their Place in Southern Baptist Churches." M.C.M., Southwestern Baptist Theological Seminary, 1957.
- Giltner, Margaret R. "Primary Worship Without Music." M.R.E., College of the Bible, 1934.
- Graves, Albert R. "The Use of Music in Worship." M.R.E., College of the Bible, 1952.
- Gray, Joseph H. "The Church Choir: Its History and Importance in Public Worship." B.D., Moravian Theological Seminary, 1945.
- McGuire, Joyce D. "Educating Adults in the Use of Music in the Church." M.R.E., College of the Bible, 1956.
- Parker, Gordon A. "The Development of Hymnody in England From the Reformation to the Oxford Movement." B.D., United College, Winnipeg, Canada, 1955.
- Plumer, Stanley T. "Preaching Against a Worship Background." B.D., Andover Newton Theological Seminary, 1942.
- Roper, Betty A. "A Study of the Choir as an Agency of Religious Education in the Local Church." M.R.E., Asbury Theological Seminary, 1952.
- Ross, Hyla Jean. "A Study of the Teaching Ministry of the Church Through Hymnology." M.R.E., Asbury Theological Seminary, 1959.
- Sanford, Jack D. "The Reformers' Concept of Preaching in Worship." Th.M., Southern Baptist Theological Seminary, 1955.
- Schaeffer, R. E. "The Relation Between Worship and Preaching." B.D., Lancaster Theological Seminary of the United Church of Christ, 1935.
- Skeen, Orville M. "The Contribution of the Communion Service to Worship." B.D., College of the Bible, 1952.
- Van Arsdale, Werdie W. "Guiding Personality Growth Through Public Prayer." B.D., College of the Bible, 1943.
- Weidler, Albert G. "The Mutual Relation of Preaching and Praise." B.D., Western Theological Seminary, 1911.
- Woodbury, Harold W. "The Relation of Preaching to Worship." B.D., Andover Newton Theological School, 1941.

Are you, Friend Preacher, studying your choice of these dissertations, or is this series "just another bibliography"?

The Resurrection

Life of Christ

LOUIS F. CUNNINGHAM

Other fundamentalists disagree with Seventh-day Adventists on some major points of doctrine. This is not surprising, for they also differ among themselves. But, in our stand that the mediatorial work of Christ is a part of the plan of salvation, their reaction is marked. The popular view limits everything of significance to the one work of Christ on the cross. We believe that to accept such a position is to limit oneself to a narrow and unscriptural view of the gospel.

A few New Testament texts will help to clarify this. For instance, Paul says, "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:17, 18). On the surface, this text appears to have no connection with the subject, but there is much that applies, so let us study it further. Let us see what the apostle presents here. He emphasizes both the fact and the necessity of the resurrection of Christ. Fundamentalists would hardly deny either. But there is something else in his statement. Paul injects an alternative state of things, a situation without the resurrection of Jesus. It is this proposition that is so damaging to some of the conclusions of many fundamentalists.

Now, we know that the resurrection did take place and that the plan of salvation is in no danger from the possibility of failure here. But that is not the point. Paul introduces the proposition that without the resurrection of Jesus, certain conditions would as surely hold true. He is definite about this and leaves no room for



Minister
Kentucky-Tennessee
Conference

anyone to misunderstand him. Is the apostle fundamentally sound in his conclusions? It is important to know that he is, especially since he would then be in serious conflict with certain major points of doctrine as they are now widely taught.

How could what Paul says in this text be true if the sacrifice of Christ on Calvary has all the elements of finality? If His death were the terminal point in His

work for us, how could any later event, or the lack of it, negate or reverse that conclusive work? This is even more a question if it were true that the saints of the past had gone to their reward. But apart from any such consideration, it is evident that no subsequent condition could nullify the faith of the saints, if Christ's death alone were all that mattered.

His resurrection, ascension, priesthood, and second coming are all a part of Christian doctrine, but not one of these could make the difference of eternal loss, if it were only incidental to the sacrifice of Calvary. We must conclude that if Christ's work for man ended at Calvary, then His resurrection and later work for man are of no real consequence by comparison. In that case they have no definite bearing on the salvation of man. They would be interesting sidelights of the gospel, but of no vital importance. Yet Paul declares otherwise. His language allows only one conclusion. He is emphatic in his position that even the sacrifice of Christ on the cross is entirely nullified without the resurrection of Christ.

The work of salvation does not and can-

not end with the words "It is finished" (John 19:30). That particular work was finished. His sacrifice was full, adequate, complete. Nothing need be added to that

At this season men are rejoicing in the new life of spring with which the Easter celebrations coincide. While the origin of this festival had pagan associations, we must not forget the epochal event of the resurrection of Christ. Here is a short doctrinal presentation of the importance of Christ's life, both before and after the resurrection, to every believing Christian.

as atonement. There is nothing lacking about His sacrifice or its value. It is all that it need be or could be as such. It is perfect. And it is sufficient for the needs of all mankind of all ages, as an atonement

for sin. "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:2). Seventh-day Adventists are firm in their stand upon this fundamental position. They do not in the least minimize what Jesus has done for man on Calvary.

There is something else they do not do. They do not tie the hands of Christ in the present, nor deprive Him of a work for us now for which we shall be eternally indebted to Him. His present work is a work of grace, of wonderful, saving, indispensable grace. This work and its importance are described by the eminent expositor Alexander Maclaren. Here is brought to view two important aspects of Christ's work for man. He says, "Pardon is much, purifying is more. *The sacrifice on the cross . . . does not exhaust what Christ does for us.* He died for our sins, and lives for our sanctify-



ing. He died for us, He lives in us. Because He died, we are forgiven: because He lives, we are made pure." *

One of the reasons for the widespread misconception of the scope of Christ's redemptive work is in the popular teaching that men who are "once saved" are "always saved." Those who teach this consider that the initial step into God's grace is irrevocable, both on God's part and man's. In this light, sanctification is of no serious importance. It doesn't change anything that really matters. But the Bible does not agree with such a narrow and distorted view. For example, Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

To make forgiveness or justification the only condition of salvation is to unbalance the gospel and to circumscribe the work of Christ for all mankind. Forgiveness is necessary, but it is not all that is necessary. Holiness, or sanctification, is also necessary. Forgiveness is only a beginning, of which sanctification is the end. It is cleansing. Sanctification is a transfusion. Thus the full need of man is met for the whole period of, and for every circumstance of, his life. It is met by a living Christ in a continuing work of grace. This work is revealed in Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." As our high priest, Jesus carries on this effective work for the salvation of man; there is no lapse, nor is there any want. It is continual, therefore it is essential. It could not be otherwise.

It is unfortunate that there are any who would look upon the mediatorial work of Christ as if it were unnecessary, or superfluous. Paul repeatedly stresses that the work of Christ is twofold, that it continues beyond His death. This is clear from Romans 5:10: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Reconciliation is the initial step. It is made possible through Christ's death. Without reconciliation man is completely estranged from God. And without Christ's death there could be no reconciliation. Now that we are reconciled by His death, the way is open for us to be saved through a later work of Christ's. Having been reconciled by His death, we are saved by His life.

This life by which we are said to be saved is not only the life before His death, but after, as the text plainly states. This life is Christ's resurrection life. We cannot be saved without it. (Compare Heb. 7:25; Rom. 4:25; John 14:19.) Our faith would then be vain, worthless, useless. Without it, we are still in sin—lost. And all the dead are perished. So Paul declares, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:17, 18).

On the cross, Jesus died for all, yet we know that not all are saved, nor will they be. He died for the whole world, but men are not saved en masse. Rather, they are saved individually through their faith in and by the postresurrection life and ministry of Christ, which includes all that He is doing and will do for us until the day of redemption. There is something comforting and gratifying about this thought. In His mediatorial work, He is not dealing in generalities. Jesus comes down to the particular needs of individual cases, like yours and mine. He applies the merit of His perfect atonement on Calvary to *each* person who responds to His invitation, "Come." The courts of heaven are alert to respond. *One* sinner repents and "there is joy in the presence of the angels of God" (Luke 15:10). One soul cries out, "Lord, remember me," and he finds that he has a living Advocate at the very throne of God. He is not forgotten. He is not lost in a maze of humanity. He is sought out and ministered to as though he were the only one that mattered. He is saved and prepared for entry into the kingdom of glory at the coming of Jesus through a continuing work of Christ's grace. Justified, sanctified, glorified, he is ushered into the presence of the One who has done nothing less than needed to be done that this might be possible.

* *Maclaren's Exposition of Holy Scripture*, vol. 11, page 260, in comment on 1 John 1:7. Wm. B. Eerdmans Publishing Co., 1952. Grand Rapids, Michigan. (Italics supplied.)

God's word must be the guide of your desire, and the ground of your expectations in prayer; nor can you expect that He should give a gracious ear to what you say to Him, if you turn a deaf ear to what He says to you.—MATTHEW HENRY in *The Secret of Communion With God* (Fleming H. Revell Company).

Financial Goals, Special Days, Year-round Evangelism

R. T. HUDSON

In the year 1962, our church calendar showed there were twenty-one special-offering days to which Seventh-day Adventists must direct their efforts. But when one considers that an additional five Sabbaths were required to complete the Ingathering goal, three Sabbaths to secure subscriptions to our official church paper (the *Review and Herald*), four Sabbaths for the campaigns devoted to our missionary journals (*The Message Magazine*, *Signs of the Times*, and *These Times*), two Sabbaths dedicated to religious liberty, and one Sabbath for *The Christian Record*, there was actually a total of thirty-six Sabbaths required by the General Conference for special offering and promotional days. These projects are usually presented during the eleven-o'clock service.

In addition to this, there are four thirteenth Sabbath programs (presented during Sabbath school), making a total of forty Sabbaths set aside by the church for special offerings and special promotional drives.

The additional twelve Sabbaths must be used to put into effect the local church fund-raising projects. These involve the church expense, the church school expenses (with teachers' salaries and the various obligations connected with the school operation), the church building fund or church remodeling fund, and mortgages that might be outstanding. Hence one could easily see how the entire fifty-two Sabbaths of the year might be devoted to major financial programs. It is obvious that something must be done to find a way to



President
Northeastern
Conference

fill the need other than by taking time from the preaching of the gospel.

Certainly we must find a way to evangelize through the departments of our church, otherwise we might find ourselves saying bitterly, as did Solomon of old, "They made me the keeper of the vineyards; but mine own vineyard have I not kept." We do have ways of winning souls through the organizations of the

church. Many of these auxiliaries have sprung into being because of a desire on the part of the laymen to become active in the program. We have ample authorization for this type of activity in the Spirit of Prophecy writings. The book *Evangelism*, page 111, has this advice:

God is pleased by efforts to set them [church members] at work. He desires every church member to labor as His helping hand, seeking by loving ministry to win souls to Christ.

And on page 113 there is this statement:

Our ordained ministers must do what they can, but it must not be expected that one man can do the work of all. The Master has appointed unto every man his work. There are visits to be made, there is praying to be done, there is sympathy to be imparted; and the piety—the heart and hand—of the whole church is to be employed if the work is to be accomplished.

In New York we have tried to broaden our evangelistic ministry by making every organization of the church a soul-winning agency and by transforming many of these special days in the church calendar to soul-winning days.

As an example of the organizations, I

might point to our New Believers' Choir. About five years ago Mrs. Rosa L. Jones, our Bible instructor, organized this group in our church with the view toward putting newly baptized members to work. It is the type of organization to which non-Adventists might be properly invited. A Bible study is conducted prior to each rehearsal. I can safely report that I have baptized no less than thirty people during the five years as a direct result of the work of this choir. People simply join the choir, they hear the Bible studies, they sit through to listen to sermons, and they take their stand to be identified with the remnant people. The choir makes a remarkable contribution in holding new believers. It makes them feel that they are a part of the church program and they in turn render very acceptable music. They sing every fifth Sabbath and at other times throughout the year. There are more than 100 people presently singing in this group.

The Friendly Gleaners is another of our organizations. This one was established by Brother Sidney Dash, a godly man in our congregation (now deceased). The burden of his heart was to do something to hold those who have been newly baptized into the faith. As soon as a person is baptized the Friendly Gleaners make it their responsibility to secure his name and address and to visit him immediately. They urge the new member to attend Sabbath school, they see that he is present for the morning service, they urge him to attend the midweek prayer meeting, and they take an interest in his being properly introduced and enlisted in the work of the various church organizations. The Friendly Gleaners give a report about twice a year on the newly baptized members to assure us that they are following through on their decisions to be firm, loyal Seventh-day Adventists. When this group renders its report, we check it over and those whom we note as being weak or who are drifting away from the church or who are having some special difficulty, we visit, and attempt to revive and strengthen.

Then there is our usher board, which is also evangelical. We try to instruct our ushers that their work is primarily soul winning. Before the visitor has an opportunity to know whether the minister is preaching truth or not he meets the usher. Therefore, we instruct our ushers that before they go on the floor they should spend

much time in prayer, that they might know how to give a handshake that will impress individuals with the warmth of Christian hospitality. We want no one to leave our church feeling that they have been received in an unfriendly manner. If our ushers are consecrated, dedicated, and on the job, visitors will know by their contact with the usher that they have discovered a truly Christian body of believers. We try to seek out ushers who will dedicate themselves to this task and make people feel at home in the church of God. In a similar manner we attempt to impress on all of our church auxiliaries the importance of making their work evangelical. We believe that it pays in souls soundly converted to the church.

Regarding the special days, there are sixteen of these set aside in the calendar year by the General Conference for special events in our church program. These are the Home Missionary Day, Religious Liberty Day, Christian Home and Family Altar Day, Temperance Commitment Day, Sabbath School Rally Day, Missionary Volunteer Week of Prayer, Fall Week of Prayer, Spirit of Prophecy Day, Literature Evangelism Day, Sabbath School Visitation Day, and Witnessing Laymen's Day. These occasions can also be real soul-winning adventures.

For the Spring and Fall Weeks of Prayer, we usually invite an outstanding evangelist to conduct these meetings. The entire church rallies to the occasion, and they support the meetings by attending in large numbers each night. We have seen many people make decisions to be baptized as a result of these meetings.

In the Home Missionary Visitation Day we encourage our members to take the literature that has been prepared and to go out into the surrounding neighborhood and invite people to read the tracts they are delivering. Invariably we have found individuals who have once been Adventists but who have fallen away from the church. We have found others who have known of the Adventist church but did not know exactly where it was. There were others who knew nothing of Adventists, but they were glad to receive us. Through these contacts we have been able to win many people to Christ. These special days are real opportunities either to win men and women to the church or greatly to confirm present members in their faith and loyalty to it.

Now Is the Time

W. JOHN CANNON

At the entrance of the National Archives building in Washington, D.C., there are four inscriptions. One says, "What is past is prologue," the second, "Study the past," the third, "The heritage of the past is the seed that brings forth the harvest of the future," and the fourth, "Eternal vigilance is the price of liberty." This building stores the records of the past, and they are the proud history of the people of the United States.



Professor of Social Sciences, Columbia Union College

These inscriptions appear to bear a message of warning, as well as one of challenge. How justifiable it would seem to feel snugly secure in our accomplishments and to be deceived into thinking all we now have to do is to enjoy the fruits of our labors. These inscriptions remind us that the past is but the beginning, the introduction. There is so much yet to be done. Our security for the future depends upon how we accept the responsibilities the past has handed us.

If this be true about our nation, it is many times more true about our movement. We are tempted to feel we have arrived. It would be easy to sit back and imagine we can enjoy the fruits of the sacrifices of others. But this is not so. The past is prologue. The task is not finished, and there is so much more to be done, and the hour is late. Greater things lie ahead to challenge our talents, our resources, and our energies, and tax them to the limit. Only as we redouble our efforts, and sacrifice *increasingly*, can the task be finished. God is waiting for each individual member to capture this vision.

The servant of the Lord said more than half a century ago: "We have nothing to fear for the future, except as we shall for-

get the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

As we read this, there are two factors that stand out. (1) All that has been done so far, glorious as it is, still leaves much to be done to complete the task. (2) The hour is late, and this tremendous task will be accomplished in a short time. The only possible answer is twofold: a completely dedicated people and the outpouring of the latter-rain power.

Here is the test: "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12).

Knowing the Time

What is the time? The text says the night is far spent. In 1844 God called out a people and commissioned them to proclaim a message to all the world. This people would emerge out of a great disappointment (Rev. 10:8-10). They were to be students of the "little book" that had been sealed but now was open. They were to be bearers of the threefold message. This message begins with the proclamation that "the hour of his judgment is come."

The judgment-hour proclamation is a solemn message. It is a matter of eternal destiny. But it is a matter of hope. We are getting ready to live with Jesus. Hence it is a question of relationship with Him. "As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes

A sermon preached in the Sligo church, Takoma Park, Maryland.

with the living. Every name is mentioned, every case closely investigated."—*The Great Controversy*, p. 483.

Prophecy has given the time. The "little book" of Daniel's prophecy has declared, "unto two thousand and three hundred days; then shall the sanctuary be cleansed." We all know as Adventists how to count those prophetic years that unmistakably terminate in 1844. But there is one point we often miss, and it is that this wonderful time prophecy was sealed by the cross. In Daniel 9:24 we read: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." There is a divine connection between the cross and the judgment-hour message. It is forever fixed as surely as the cross of Calvary is fixed. Every Adventist must understand this relationship.

When the hand of God's prophetic clock struck the hour His movement was born. That was 1844. The time had come.

Our Lord, talking of this age and time, said: "This generation shall not pass, till all these things be fulfilled" (Matt. 24:34). The argument about the length of a generation is beside the point. The whole context and urgency of its setting makes it a relatively short space of time. One consideration seems to claim our thinking—this generation must be getting very near its terminal point. There is not much time left.

Time Is Running Out

"Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Education*, pp. 179, 180. This was written more than half a century ago. If the angels of God were holding in check the winds of strife and the gathering storm was ready to burst on the earth at the turn of the century, where are we in the program of events today? At the time of writing the statement about the "restraining angels," the Lord's servant said it was the time of the end: "We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ

is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude."—*Testimonies*, vol. 9, p. 11.

The early pioneers expected Jesus to come in their day. Nor was their hope ill-founded. It could have happened. Listen: "If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Ibid.*, p. 29.

When I first knew this truth, more than forty years ago, there was in the church an old gentleman at that time more than eighty-five years old. He would say, with a ring in his voice and a sparkle in his eyes, "These eyes will live to see Jesus come." He fell asleep in Jesus many years ago. Was his a faith without foundation, or could it be that we have not done all the work we could have done to hasten the coming of Jesus? Surely "the night is far spent, the day is at hand," "now is our salvation nearer than when we believed."

Is it possible that the people of God could sleep in a time like this? The parable of the Ten Virgins seems to indicate that possibility. The record says all ten went forth to meet the bridegroom. All were looking for his coming. Then there was a tarrying time. The bridegroom did not come when he was expected, so all ten fell asleep. It was at midnight when the cry arose, "Behold, the bridegroom cometh." All ten of them arose and expected to be ready, but some had spent the supply of oil. Somewhere along the line they lost the blessing of the presence of God's Holy Spirit. The awakening time had come too late for them. They were not ready.

(To be continued)

"If you want your neighbor to know what Christ will do for him, let the neighbor see what Christ has done for you."—FRANK S. MEAD in *Tarbell's Teachers' Guide for 1964* (Fleming H. Revell Company).

Are We All Part of a Problem?

J. W. PEEKE

I have chosen as my text, 1 Corinthians 13:4-7, Moffatt's Translation: "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient." *



Manager
Insurance Department
General Conference

A few years ago in General Conference worship, someone asked the question "If the golden rule is so simple, why is it sometimes so difficult to get along with some of the brethren?"

I thought about this for a long time, and did some personal research to find the answer. I came to the conclusion that we sometimes do not get along with others because of a lack of patience, kindness, generosity, humility, courtesy, and in general, because of a lack of Christian maturity, resulting in a lack of Christian love and an understanding of the other person's problems.

You will recall that Peter Marshall was chaplain of the United States Senate for some time before his death. In one of his prayers in the Senate on June 26, 1947, he expressed this thought: "Our Father, we are beginning to understand at last that the things that are wrong with our world are the sum-total of all the things that are wrong with us as individuals."

If we would paraphrase this prayer for our benefit, it could read, "Our Father, we are beginning to understand at last that the things that are wrong with our denomination are the sum-total of all the things that are wrong with us as individuals."

Thus, if we have a desire to improve the denomination, an institution, or a church, we should first improve ourselves.

A few years ago, while I was business manager and treasurer of the Washington Missionary College, I attended some courses in college management at the University of Omaha, Nebraska. I was greatly impressed by what was said by an elderly guest instructor. This man was the controller of the University of Illinois, and had many years of experience to support his counsel.

As he spoke to the college presidents and business managers in attendance, he emphasized the concept of a total program of operation. He said some college administrators had made the mistake of putting the academic staff on a pedestal while downgrading the nonacademic staff. In the speaker's opinion this was a mistake, because both groups are vitally essential in the total operation of an educational institution. This instructor said the degree of importance of one group over the other was hard to define.

To illustrate his point, he told of an arrangement his college made with the local painters' union. The college maintenance personnel were nonunion, so they worked out a peaceable settlement with the union that they would paint all walls and the union painters would paint all ceilings. This was a very satisfactory arrangement, and there was no difficulty until one day the college decided to paint the interior of a quonset hut. Then the two groups got into an argument on the question of where the walls ended and the ceiling began! Thus the speaker expressed his opinion that it would be foolish to try to emphasize

Worship talk given in the General Conference chapel.

the importance of one group of employees over another.

Another piece of advice that impressed me greatly was given by this same instructor just before the termination of the course. In addressing the group he suggested, "When you men go back to your respective organizations be sure to make yourselves a part of the answer to the problem instead of a part of the problem."

The thought came to me that probably no administrator in the audience ever thought of himself as being a part of a problem. My observation led me to believe that most administrators always think they are part of the answer to the problem. But if we are honest with ourselves we might have to admit that on occasions we are part of the problem.

I once heard a statement made to this effect: "Power corrupts; absolute power corrupts absolutely." In checking this quotation I found it had been quoted incorrectly. It really reads: "Power tends to corrupt; and absolute power corrupts absolutely." Personally, I feel that any administrator in our denomination should do all in his power to be humble and sincere and never become corrupt; but to strive to become a true laborer "together with God."

I have heard this expression, "laborers together with God," used on many occasions, but did not fully understand it until I consulted the Spirit of Prophecy writings, and then I found a statement that was really challenging because it set forth the prerequisites for becoming a laborer together with God. In fact, I have taken the liberty of calling this the L.T.G. degree.

As you know, you may fulfill certain specifications and obtain a Ph.D., M.D., R.N., or an M.S. and it is only after you have fulfilled the specifications that you are entitled to the degree. In my opinion, it is the same with the L.T.G.—Laborers Together With God—degree. In *Christ's Object Lessons*, page 402, Ellen G. White specifically sets forth the essentials for obtaining an L.T.G. degree. The quotation starts with the word "only," and this word is repeated for emphasis: "Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God." When we apply these stipulations to our lives we feel inadequate.

A few years ago I was asked to give a talk to the student body at Shenandoah Valley Academy in Virginia. Naturally, I was interested in promoting the concept of total Christian maturity. I used the text of I Corinthians 13:4-7 from Moffatt's translation. This, in my opinion, is an analysis that each one of us can make in our lives to see how close we as individuals approach Christian maturity. As you know, Moffatt uses the word *love*, and in each place where this word is used we may correctly insert the name of Jesus.

The important thing is whether or not our name would fit there. In the following quotation I would like to have you read your name where the word "love" has been omitted:

"—— is very patient, very kind, —— knows no jealousy; —— makes no parade, gives [himself/herself] no airs, is never rude, never selfish, never irritated, never resentful; —— is never glad when others go wrong, —— is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

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

BOOK REVIEW

Messages for Men, edited by H. C. Brown, Jr. Zondervan Publishing House, Grand Rapids, Michigan, 1960, 150 pages, \$2.50.

This is a rather unique book written both to laymen and to clergymen. Seventeen outstanding Christian business and professional men challenge both laymen and pastor. Each man gives two messages.

1. A down-to-earth practical sermon by a man styled for men, inspiring them to Christian living and more zealous witnessing for their Saviour.

2. A message directed to the preachers concerning what laymen expect of their minister, and how they regard the pulpit ministry of the pastor. The opinions expressed here are revealing and quite thought provoking. Laymen have always acted a vital part in God's kingdom. Through the centuries their work has complemented that of the prophet, priest, and preacher. Laymen are as vitally needed today as they were in the time of Moses. This volume is designed to fan the urgency in recognizing and utilizing the great potential manpower of our churches.

ANDREW FEARING

"He [God] will crown with success every humble effort made in His name."—*Evangelism*, p. 457.

This is an excellent and forthright commentary on the common mistakes of inexperienced visitors to the sick. Why not reproduce it as an insert in your church bulletin and thus benefit the laity?

Bedside Manners

J. E. BYNUM

It was 2:00 P.M. Visiting hours were just beginning at the hospital where my wife was recovering from surgery. As a minister I had often visited the hospital as one of my pastoral duties. Now the situation was reversed. We were to be on the receiving end of well-wishers and visitors. It took just one day for us to change from the commonly held position that visiting hours are a vital, therapeutic part of the healing process.

We learned to prepare for the twice-daily onslaught like soldiers going into combat. "Lord, save us from our friends!" became almost a daily prayer.

Finally the physician ordered a sign placed on the door to my wife's room. Her illness was neither contagious nor critical. However, without that sign, rest and recuperation could not be achieved. It read simply: "No visitors." As we looked at it—the symbol of our desperation—we began to wonder what the many patients we visited felt and saw when we arrived at their bedsides. Generally speaking, objectionable visitors fall into at least six distinct categories.

First is the hale-and-hardy type. He bursts into your room like a cyclone, beaming and booming a lusty greeting. He often appears just after you have been wheeled from the recovery room, or the day after surgery. You look terrible. You feel terrible. You blink dazedly out of the stupor and smile through your nausea.

Who can forget the visitor with "squatter's rights." She comes early and stays late. The victim may feign sleep, coughing attacks, sinking spells, or highly contagious disease, but nothing frightens or speeds her



Pastor
San Francisco
Central Church

on her way. You are reduced to the role of a helpless, if indignant spectator. She takes in your every pain, every symptom, every treatment. Nothing escapes her observation.

Then the indulger appears. He will present a huge and tempting box of candy or other smuggled goodies. It has been days since such gastronomic delicacies have come within sight or smelling distance. Then you are tortured by

the memory of your doctor dictating a thousand-calorie, salt-free, sugar-free, fat-free, almost food-free diet. This visitor is akin to the one who brings bouquets of flowers and other pollen-loaded hazards to the asthma patient.

No illness is complete without the prophet of doom. She stands by your bedside solemnly shaking her head. "Yes, your symptoms are exactly those of my great aunt who lingered on for a little while before her horrible end." As she recites this melancholy dirge your mind begins to respond to her suggestions. "Yes," you think, "I do have the same kind of pain! She is so sure." Under your visitor's lamentation you break out in alternating cold sweats and burning fever. You are regaled with the whole story from slight headache to brain tumor; from upset stomach to ptomaine poisoning; from faint rash to smallpox. Before she finally leaves you may almost feel like calling for the last rites.

Perhaps the most indiscreet visitor is the one that pries for details. No area of the patient's medical history or anatomy is sacred or secret as the most embarrassing and personal questions are asked. While some patients are eager to talk about their opera-

tions, others do not like to share an intimate stitch-by-stitch account with all the known world.

Finally, the sick visit the sick. I will never forget the student nurse who came to visit us the very day we brought home our first-born child. Being sensitive new parents, we had the apartment house as far as the curb as sterile as humanly possible. Even so she insisted on holding our awesome and precious infant. Imagine our dismay when she sighed: "What a relief to sit down. I have been on my feet all day in the tuberculosis ward!"

A similar feeling of utter despair and helplessness overwhelms the hospital patient as he receives the visitor who comes a-blowing and a-dripping up to his bedside with a handshake, or perhaps a kiss. "The kiss of death!" thinks the patient.

And the near relative to this type is the visitor who fails to notice or take seriously the sign warning: "NO SMOKING, OXYGEN EQUIPMENT IN USE!" He either wants to live dangerously or die violently. As he lights up, you begin a mental count-down within your oxygen tent. Blast-off will come any second.

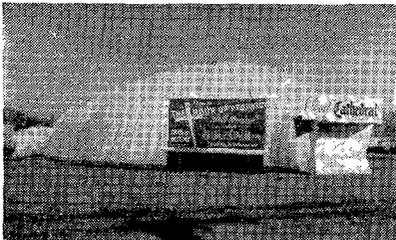
Visiting the sick is a historic and uni-

versal tradition filled with moral implications. For none may depreciate the Biblical injunction to visit the sick (Matt. 25: 36). On the other hand, the patients are legion who have inwardly groaned: "I was sicker after ye visited me." Note this counsel:

It is misdirected kindness, a false idea of courtesy, that leads to much visiting of the sick. Those who are very ill should not have visitors. The excitement connected with receiving callers wears the patient at a time when he is in the greatest need of quiet, undisturbed rest.

To a convalescent or a patient suffering from chronic disease, it is often a pleasure and a benefit to know that he is kindly remembered; but this assurance conveyed by a message of sympathy or by some little gift will often serve a better purpose than a personal visit, and without danger of harm. —*The Ministry of Healing*, p. 222.

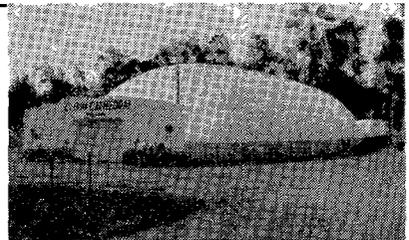
While the minister should often visit the bedside of the sick, would we not do a greater service by a candid self-analysis of our own bedside manners and revamping our approach to the sickroom? As we minister in this way we should disturb as little as possible the peace and dignity of the patient. For is not a broken spirit as serious as a broken bone? Is not the healing of the body hindered or enhanced by the morale of the patient?



This 120' x 60' structure has been used in Arizona.

The Ideal EVANGELISTIC AUDITORIUM

The Air Structure by Quest and Sons has proved itself to be the ideal portable building.



This 120' x 60' structure is being used in Michigan by Evangelist E. K. Walter.

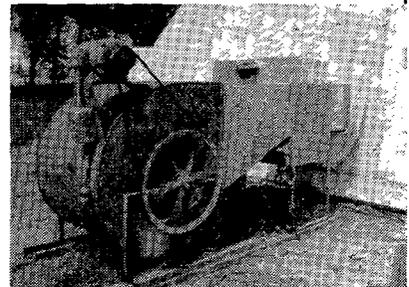
"THE BUILDING THAT DRAWS A CROWD"

For more than seven years we here at Quest have been building Air Structures. We have spent a large amount of time and money to perfect this type of structure for evangelistic use. We now have a building that is ultimate in simplicity and practicability. The efficient cooling and heating systems make Air Structures practical from the 100 degree plus temperatures of Yuma, Arizona, to the below freezing weather of the northern winters. Wind and rain need not worry you when you use a Quest Air Structure. Only a few hours is required to erect and fold up. For Economy, Simplicity, and Audience Attraction, the Quest Air Structure is the answer.

Interior of Cloud Cathedral



Blower and Heater Arrangement



For a newly compiled, complete explanatory brochure, send to:

A. E. Quest & Sons
222 East 34th St.
Lubbock, Texas

For export:
Ponce Service Co.
2636 34th St.
Lubbock, Texas



SHEPHERDESS

The Price Is Too High

BEATRICE S. STOUT

Should mothers take constant employment? How can we simplify life and curtail our needs? What are the "do it yourself" aspects of child training, and how important are they to young lives as compared with formal education? How do psychologically upset parents affect their young children? This article will help you better to understand some of these problems, for it was written from the author's mature experience and study.

AS PARENTS we must comprehend the great potential for good or evil that lies in our hands. It is our privilege to build a foundation broad and deep that will be as enduring as eternity. Ellen G. White had this to say of parents: "By their example and teaching, the future of their children is largely decided."—*Prophets and Kings*, p. 245. A child will absorb like a sponge what he sees and hears. With the miracle of birth there is given the privilege of inscribing on fresh young minds strength and beauty of soul and mind. Eternity alone will reveal the influence of early training.

The wives of workers have much responsibility in many fields, but it cannot be overemphasized that parenthood must take precedence over all other duties. If any work demands absolute selflessness it is that of rearing children. In just a few short years we must help them find the best in life. Muddy feet and smudgy fingers leave their marks on the floors and walls. But suddenly there is lost somewhere a small lad or lass, and the door of opportunity closes. They go their way all too soon. If we have helped them to a steady growth in Christian character they are provided with a bulwark for avoiding the pitfalls of life and are prepared at maturity to stand aloof from the threatening dangers of a careless world.

Home should be an oasis of tranquillity in an untranquil world. Home, to a child, is

father, mother, and love, and these make a potent combination. The wives of ministers and teachers in the work of the church are not faced with the handicap of a divided or a one-parent home. However, in our human striving and imperfection, there remain innumerable daily questions as to the wisest course to pursue, which must be carefully and prayerfully considered.

In an age when our wants have outstripped our needs there is room for reflection as to what place "things" should occupy in our scheme of everyday living. Many mothers, for economic reasons, feel that they must add to the family income by employment outside the home. It is impossible to overlook the pressures of the present current standards of living. It is enough to say that each mother must settle this serious problem individually, for she alone knows every angle of it. The decision cannot be made lightly, for it may have far-reaching consequences, not easily discernible at the moment. Will having what we call the niceties of living at the present be of more value to the happiness and future well-being of our children or is mother's presence in the home of more vital importance?

Socrates, the Athenian philosopher, who wore one robe summer and winter, said, "How many things there are that I do not need." Simple living has been emphasized in the instruction given by God to the

remnant church, as is evidenced by the following statement. "Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time."—*Testimonies*, vol. 5, p. 189. Surely, if this idea is inculcated in a child he will be better fitted to take his place in a worldwide work that becomes dynamic when it is sacrificial.

Jules Henry in his book *Culture Against Man* says there are two themes that dominate our lives and desiccate our values, so that our days are often empty of truly satisfying meaning. One of these is our lopsided preoccupation with amassing wealth and raising our standard of living. The basic question is whether reducing our living to simpler terms outweighs in value to our families the benefits of maintaining the present standards of living. This decision is vitally important to our children.

The good seeds of character are to be sown moment by moment, day by day. A tired mother coming home after a long day's work outside the home has little time or opportunity for planting these tiny seeds. Will her influence be a shadow or a substance? Great gain or loss hangs in the balance. Moral choices between right and wrong determine character, and parents must seize every opportunity for training, for it is now that the work must be done. Walt Whitman has said it is not so important what you do with the years, but it is very important how you use each hour. Mother needs to be on the job keeping her flock free from every influence that would poison young lives.

Little everyday decisions add up to more than we at the moment comprehend, and they change the shape of things to come. In the *Washington Post* of August 19, 1962, this report was made, and it brings into sharp focus the unhappy results of an error so infinitesimal that it passed unnoticed: "The omission of a hyphen in some mathematical data was said to have caused the failure of a space ship launched toward Venus, at an estimated loss of \$18.5 million." Only a hyphen! The workshop of the home is a great "Do it yourself" project, which demands constant supervision, and the little details to be worked out cannot wait until mother gets home. Many of them probably would be overlooked.

Life takes on new meaning when we realize the limitless source of wisdom and power from Him who giveth to all men

liberally and upbraideth not. We may well tremble over the responsibility that is ours, and the tangled threads of our own weaving can bring us to despair. When baffled by seemingly insurmountable obstacles, how fortunate we are to have a wealth of material available in this vitally important field of child training. We must take full advantage of it. The soundness of the instruction given to this people by God through the Spirit of Prophecy has been demonstrated in many fields. In the field of child guidance the words of Dr. Lillian Gore, specialist in elementary education for the United States Office of Education, relative to sending young children to school, have a strangely familiar ring. "They have many things to learn about eggs and leaves and people. It is not right at this age to put the emphasis on formal instruction." Thus in modern language the words of Ellen G. White in *Education*, pages 207, 208, are confirmed: "The brain, the most delicate of all the physical organs, and that from which the nervous energy of the whole system is derived, suffers the greatest injury. By being forced into premature or excessive activity, and this under unhealthful conditions, it is enfeebled, and often the evil results are permanent. . . . For the first nine or ten years of a child's life the field or garden is the best school-room."

Educators are asking whether the pressure of early schooling is bad for young minds and bodies. Dr. Gore has this to say: "I have seen too many emotional blocks that took years to work out, caused by just this sort of pressure." Is the price too high in sending children off to school too early in life so that mother may become a breadwinner? In the light of such statements one can appraise problems with more perspective.

We read much of upset children. Perhaps you are faced with the problem of a child who seems to be color blind to right and wrong. There is a little bit of lying. The child is mean to other children. A child psychologist with ten years of clinical experience says we must not look at the terrible thing the child has done, but at what triggered the act. What was back of his behavior? If he is hateful to other children what is going on between the parents? The child may be imitating, acting out what he sees at home. In a family where the not-too-perspective parents openly

quarreled before their son, the mother continually threatened to leave home. On returning from school each day this child immediately made sure that mother was still there. These parents were blind to the tension building up in their son's life under the fear that someday he would come home to find mother gone. In adult life this man deserted his own family in a moment of deepest discouragement. Who is to say what influence this background of early emo-

tional pressure had to do with his act?

This is the kind of black-and-white reasoning parents must make. The future hope of society depends on the great principles of better living and true values of happiness and success instilled in children, the poor man's riches. By submerging self, by putting everything we have into parenthood, we may disappoint the enemy and save ourselves long years of futility and frustration.

1963 Overseas Ordinations

AUSTRALASIAN DIVISION

Bismarck-Solomons Union Mission

BUBUKWAISULU, BUKA, national missionary.
ISAAC, national missionary.
LAPO, JOSHUA, national missionary.
PINI, REUBEN, national missionary.
WILFRED, mission secretary-treasurer.

Central Pacific Union Mission

GILES, GILBERT DEAN, mission district director.
LEE, GORDON ARTHUR, president local mission.

Coral Sea Union Mission

CUMMINGS, PETER CECIL, mission district director.
KALA UALI, national missionary.
KOLIVOS, national missionary.
KOROROME, national missionary.
MIOKE, REGGIE, national missionary.
OROREA, national missionary.
SAM, national missionary.
UNACI, national missionary.
WANE, national missionary.

Trans-Commonwealth Union Conference

BATH, ARTHUR JOHN, union publishing department secretary.
BEAMISH, JAMES NOEL, pastor-evangelist.
CURRIE, ALAN DAVID, pastor-evangelist.
NADEN, ROY CECIL, pastor-evangelist.
PEPPER, BRIAN CARLON, pastor-evangelist.
RIGGINS, ALFRED NOBEL, pastor-evangelist.
TOLHURST, ATHOL HUBERT, pastor-evangelist.

Trans-Tasman Union Conference

EDWARDS, REX DANIEL, pastor-evangelist.
LAWSON, DAVID EDWARD, pastor-evangelist.
LINDSAY, ALAN GIBSON, pastor-evangelist.
LUDWIGI, THOMAS, pastor-evangelist.
MOE, REX VERNON, pastor-evangelist.
PARKER, THOMAS ROSS, pastor-evangelist.
UTTLEY LYNN, pastor-evangelist.

CENTRAL EUROPEAN DIVISION

East German Union

BLEIL, ERNST, pastor, Am Kanal, Elisabethfehn, Germany.
DILLMANN, FRIEDRICH, pastor, Osterdeich 42/43, Bremen, Germany.
FRIEDRICH, ALFRED, pastor, Marienburger Str. 72, Hildesheim, Germany.
GUENTHER, LOTHAR, secretary, Linsingenstr. 28, Hannover, Germany.
HITZKE, KURT, pastor, Hainstr. 12, Rendsburg, Germany.
HUESCHER, HUGO, pastor, Volksgartenstr. 15, Koeln, Germany.
KRAUSE, HANS, pastor, Auf der Kuhle 9, Schnellenbach, Germany.
MUELLER, DR. WINFRIED, teacher, Marienhoehe 32, Darmstadt, Germany.
NAEHRING, IVAR, pastor, Eifelplatz 2, Koeln, Germany.
PATZKE, ARNO, pastor, Charlottenstr. 24 a, Hamburg 19, Germany.
REIDER, LOTHAR, pastor, Kaiserstr. 39/41, Essen, Germany.

RICHTER, HEINZ, pastor, Am Flachsteich 3, Schleswig, Germany.
SCHAEFER, HARALD, pastor, Kreuzerstr. 7, Duisburg-Neudorf, Germany.
SCHLUETER, WOLFGANG, pastor, Luebecker Str. 46, Eutin, Germany.
SCHWARZ, ALFRED, pastor, Werstener Dorfstr. 58, Duesseldorf, Germany.
STILLE, WILFRIED, pastor, Hauptstr. 8, Solingen, Germany.
WEGNER, H. JOACHIM, pastor, Nettelkamp 50, bei Zelzen/Hann., Germany.
WIENKE, EWALD, pastor, Am Berge 8, Letter/Hann., Germany.

FAR EASTERN DIVISION

Central Philippine Union Mission

CASTRO, R. B., departmental secretary, West Visayan Mission, P.O. Box 241, Iloilo City, Philippines.
MORENO, SABINO, departmental secretary, Central Philippine Union Mission, P.O. Box 3, Cebu City, Philippines.

East Indonesia Union Mission

LENGKOAN, A., district pastor, North Celebes Mission, Djalan Kelabat 153, Manado, Sulawesi Utara, Indonesia.
MACAREWA, FREDDY, union evangelist, North Celebes Mission, Djalan Kelabat 153, Manado, Sulawesi Utara, Indonesia.
MARAMIS, J. S., mission evangelist, North Celebes Mission, Djalan Kelabat 153, Manado, Sulawesi Utara, Indonesia.
MATUSEA, J. D., departmental secretary, East Indonesia Union, Djalan Kelabat 153, Manado, Sulawesi Utara, Indonesia.
PESIRUMANG, J., district pastor, North Celebes Mission, Djalan Kelabat 153, Manado, Sulawesi Utara, Indonesia.
PUSUNG, H., district pastor, North Celebes Mission, Djalan Kelabat 153, Manado, Sulawesi Utara, Indonesia.
WALEAN, P., district pastor, South Celebes Mission, Makassar, Celebes, Indonesia.

Japan Union Mission

SABURO, ARAKAKI, district leader, Okuma, Kunigami Son, Okinawa.
SHIBATA, HIROSHI, evangelist, Naha, Okinawa.
SHIGERU, TSUKAYAMA, pastor, Sashiki Son, Okinawa.

North Philippine Union Mission

BALDWIN, H. M., secretary-treasurer, North Philippine Union Mission, P.O. Box 401, Manila, Philippines.
BALVERDE, BENJAMIN, field evangelist, Northern Luzon Mission, Artacho, Sison, Pangasinan, Philippines.
CASTILLO, B. T., field evangelist, Southern Luzon Mission, Legaspi, Albay, Philippines.
FERNANDEZ, GIL, teacher, Pasay City Academy, P.O. Box 401, Manila, Philippines.

South China Island Union Mission

LIU, HWEI-YIN, chaplain, Taiwan Sanitarium and Hospital, Taipei, Taiwan.

Southeast Union Mission

HU, K. S., district pastor, P.O. Box 1224, Bangkok, Thailand.
SMITH, W. E., district pastor and chaplain of Penang Sanitarium and Hospital, 465 Burmah Road, Penang, Malaya.

South Philippine Union Mission

QUIPANES, N. A., evangelist and district leader, Southern Mindanao Mission, P.O. Box 293, Davao City, Philippines.

West Indonesia Union Mission

BULLOCK, G. E., secretary-treasurer, West Indonesia Union Mission, Djalan Taman Sari 44, Bandung, Java, Indonesia.
BURHANUDDIN, RIFAI, chaplain, Bandung Mission Hospital, Bandung, Java, Indonesia.
HUTAURUK, NELSON, mission president, West Kalimantan Mission, Bandjarmasin, Kalimantan, Indonesia.
KILAPONG, S., district leader, East Java Mission, Surabaya, Java, Indonesia.
MANULLANG, J., departmental secretary, West Indonesia Union, Bandung, Java, Indonesia.
PAUL P., president, Indonesia Union College, Bandung, Java, Indonesia.
ROMPAS, A. T., district leader, East Java Mission, Surabaya, Java, Indonesia.
SARUMPAET, R. I., district pastor, West Java Mission, Bandung, Java, Indonesia.
SIRINGORINGO, E., departmental secretary, West Indonesia Union, Bandung, Java, Indonesia.
UMBOH, J. B., departmental secretary, West Indonesia Union, Bandung, Java, Indonesia.

INTER-AMERICAN DIVISION

Antillian Union

BENCE, NICOLAS, departmental secretary, Camaguey, Cuba.
CANDELARIA, ELIEZER, district pastor, Box 304, Morovis, Puerto Rico.
CHRISTIAN, DIONISIO, departmental secretary, Box 2006, Balboa, Canal Zone.
CIUFFARDI, AMERICA, district pastor, Santo Domingo, Dominican Republic.
CRUZ, RAUL, district pastor, General Peraza, Havana, Cuba.
FIGUEROA, JOSE H., conference treasurer, Caparra Heights, Puerto Rico.
FLOREZ, JESUS, district pastor, Camaguey, Cuba.
GOMEZ, ANGEL, district pastor, Managua, Nicaragua.
MELENDEZ, ELIEZER, departmental secretary, Caparra Heights, Puerto Rico.
SALCEDO, JACOB, district pastor, Camaguey, Cuba.
VEGA, FRANCIS, district pastor, Guanica, Puerto Rico.

Caribbean Union

FRENCH, B. G. O., college president, Box 175, Port-of-Spain, Trinidad, W.I.
GRIMSHAW, JOSEPH, conference treasurer, Box 66, Port-of-Spain, Trinidad, W.I.
HOYTE, R. L., departmental secretary, Box 223, Bridgetown, Barbados, W.I.
JOSHIAH, BELGROVE, district pastor, P.O. Box 223, Bridgetown, Barbados, W.I.
RAMBHAROSE, DAVID, district pastor, P.O. Box 78, Georgetown, British Guiana, S.A.
RAMBHAROSE, PAUL, departmental secretary, P.O. Box 78, Georgetown, British Guiana, S.A.
WHITNEY, K. W., union secretary-treasurer, Box 221, Port-of-Spain, Trinidad, W.I.

Central American Union

CASTRO, VICTOR DIAS, conference treasurer, Box 2006, Balboa, Canal Zone.
CLAROS, FRANCISCO, district pastor, Guatemala City, Guatemala.
CLAYTON, C. W., district pastor, Box 90, Belize, British Honduras.
COJULUN, MANUEL, district pastor, San Jose, Costa Rica.
FUNES, CESAR, district pastor, Box 2006, Balboa, Canal Zone.
GIL, GUSTAVO, district pastor, Guatemala City, Guatemala.
GONZALEZ, ARISTIDES, district pastor, Managua, Nicaragua.
KAINE, JAIME, district pastor, San Jose, Costa Rica.
OROZCO, ABEL, district pastor, San Salvador, El Salvador.
RAMIREZ, L. A., union departmental secretary, San Jose, Costa Rica.
SHAND, LANCE, district pastor, Box 2006, Balboa, Canal Zone.
WHIST, W. V., union secretary-treasurer, San Jose, Costa Rica.

Colombia-Venezuela Union

BUNFIGLIO, MICHELE P., college professor, Correo Aereo, Medellin, Colombia.
CAGRES, JUAN, departmental secretary, Correo Aereo 4979, Bogota, Colombia.
CAMACHO, FELIX, union departmental secretary, Correo Aereo 609, Medellin, Colombia.
FERNANDEZ, FELIX, union departmental secretary, Correo Aereo 609, Medellin, Colombia.

Franco-Haitian Union

BOUZY, JOSEPH, district pastor, Palisance, Haiti.

CHERENFANT, MICHELET, departmental secretary, Boite Postale 868, Port-au-Prince, Haiti.

DORVAL, NAHUM, district pastor, Cayes, Haiti.

JEAN-PIERRE, ASSER, district pastor, Vallieres, Haiti.

PERPIGNAN, MARCEL, departmental secretary, Boite Postale 28, Cap-Haitien, Haiti.

FERRIN, R. E., seminary president, Boite Postale 1339, Port-au-Prince, Haiti.

Mexican Union

ABREGO, NEFTALI QUINTERO, district pastor, Monterrey, N.L. Mexico.

SALVADOR, ENRIQUE, district pastor, Tijuana, Baja California, Mexico.

West Indies Union

FRAZER, NOEL S., district pastor, Cambridge P.O., Jamaica.

LAWRENCE, ARTHUR G., district pastor, Morant Bay P.O., Jamaica.

MAIR, CLEVELAND, district pastor, Falmouth P.O., Jamaica.

MARCH, DON, district pastor, Bodden Town, Grand Cayman.

MIDDLE EAST DIVISION

MILLER, L. C., Turkey Section, LC, 14 Saray Arkasi, Ayazpasa, Taksim, Istanbul, Turkey.

KHOURY, GEORGE, P.O. Box 3715, Beirut, Lebanon.

FANGARY, SAMAAH, P.O. Box 12, Heliopolis, Egypt, U.A.R.

GAYED, ANGELY, P.O. Box 12, Heliopolis, Egypt, U.A.R.

NORTHERN EUROPEAN DIVISION

British Union

MURTAGH, M.D., pastor, Churchtown, Dublin 14, Ireland.

Ethiopian Union Mission

CHRISTOS, GEBRE, district pastor, Box 145, Addis Ababa, S. Ethiopia.

MONTBAINOR, NEGASH, evangelist, P.O. Box 145, Addis Ababa, Ethiopia.

ANDREAS, SOLOMON W., chaplain, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia.

WASSAIHUN, ALEMU, evangelist, P.O. Box 145, Addis Ababa, Ethiopia.

Finland Union

AHONEN, TOIVO, pastor-evangelist, Papinkatu 18, Joensuu, Finland.

MAKKONEN, VILHO, conference departmental secretary, Jarrumiehenkatu 5, Turku, Finland.

Polish Union

BULLI, KONSTANTY, school principal, Milanowek k/W-wy, Zwirowa 11 a.

CIESLAR, PAWEL, departmental secretary, East Polish Conference, Miedzylesie k/W-wy Jezynowa 5, Poland.

CIUK, WIKTOR, departmental secretary, South Polish Conference, Opole, Zeromskiego 6/1, Poland.

HOLEKSA, JOZEF, pastor-evangelist, West Polish Conference, Stargard Szczecinski, Szczecinska 114, Poland.

PRZYCHODZKI, TADEUSZ, pastor-evangelist, West Polish Conference, Wroclaw, Tomaszowska 24/8, Poland.

West Nordic Union

GJERTSEN, OIVIND, principal, Bekwai Secondary School, P.O. Box 45, Ghana, W. Africa (ordained before leaving for mission field).

BJERKAN, OLE CHR., principal, Ethiopian Adventist Training School, P.O. Box 145, Addis Ababa, Ethiopia (ordained before leaving for mission field).

SOUTHERN AFRICAN DIVISION

Central African Union

GASTSOMA, S., pastor-evangelist, Urundi Field, Ndora, D/S Bubanza, Usumbura 1, Burundi.

MUHULA, A., pastor-evangelist, B.P. 1710, Usumbura, Burundi.

SENKOMO, S., pastor-evangelist, Urundi Field, Ndora, D/S Bubanza, Usumbura 1, Burundi.

Congo Union

TSHIYA, LEVY, pastor-evangelist, West Congo Field, B.P. 4004, Leopoldville II, Congo Republic.

East African Union

AYIEMBA, R., pastor-evangelist, Ranen Field, P.O. Box 592, Kisii, Kenya.

BAKKER, P. D., mission director, Kenya Coast Station, P.O. Box 273, Mombasa, Kenya.

CLIFFORD, G. F., college principal, Bugema College, P.O. Namulonge, Uganda.

KIGEZI, K. S., pastor-evangelist, Uganda Field, P.O. Box 22, Kampala, Uganda.
 MAIYO, J. K., pastor-evangelist, Central Kenya Field, P.O. Box 1352, Nairobi, Kenya.
 OLSEN, E. G., secretary-treasurer, Central Kenya Field, P.O. Box 1352, Nairobi, Kenya.
 OMORO, E., publishing secretary, Ranen Field, P.O. Box 592, Kisii, Kenya.
 OPIERE, J., publishing secretary, Kenya Lake Field, P.O. Kendu Bay, Kenya.
 OTEGA, T., pastor-evangelist, Ranen Field, P.O. Box 592, Kisii, Kenya.
 PIFER, R. D., mission director, Ruwenzori Station, P.O. Box 22, Fort Portal, Uganda.
 SANYU, E., pastor-evangelist, Uganda Field, P.O. Box 22, Kisii, Kenya.

Nyasaland Union

KABAMBE, H. K., church development secretary, South Nyasa Field, P.O. Box 536, Limbe, Nyasaland.
 KHONJE, W. W., teacher, Malamulo College, P.O. Makwasa, Nyasaland.
 NYASULU, F. K., assistant principal, Mombera Station, P.B. Mzimba, Nyasaland.
 SCHOONRAAD, J. C., field secretary, Central Nyasa Field, P.O. Box 169, Fort Jameson, Northern Rhodesia.
 ZIYENDA, A., publishing secretary, North Nyasa Field, P.O. Box 12, Mzimba, Nyasaland.

South African Union Group I

DU PLESSIS, W., principal, Sedaven High School, P.O. Box 197, Heidelberg, Transvaal, Republic of South Africa.
 RUNKEL, J. D., pastor-evangelist, Transvaal Conference, P.O. Box 61, Orange Grove, Johannesburg, Republic of South Africa.
 SWANEPOEL, D. H., pastor-evangelist, Oranje-Natal Conference, P.O. Box 403, Pietermaritzburg, Natal, Republic of South Africa.

South African Union Group II

CLIFFORD, DR. H. E., hospital director, Maluti Hospital, Private Bag, Ficksburg, Orange Free State, Republic of South Africa.
 MOTLOHELOA, H. T., district leader, P.O. Box 46, Butha Buthe, Basutoland.

Tanganyika Union

BINA, Z., district leader, East Lake Field, P.O. Box 15, Tarime, Tanganyika.
 CHACHA, T., district leader, Majita-Ukerewe Field, P.O. Box 243, Musoma, Tanganyika.
 KUSEKWA, Z., district leader, West Lake Field, P.O. Box 3143, Maswa, Tanganyika.
 MAKAWASA, E., district leader, West Lake Field, P.O. Box 3143, Maswa, Tanganyika.
 MEWANA, G., district leader, Tanganyika General Field, P.O. Box 347, Tabora, Tanganyika.
 NGASANI, R., district leader, East Lake Field, P.O. Box 15, Tarime, Tanganyika.
 TENGA, R. A., district leader, Tanganyika General Field, P.O. Box 31, Iringa, Tanganyika.
 YOHANA, M., district leader, Tanganyika General Field, P.O. Box 347, Tabora, Tanganyika.

SOUTH AMERICAN DIVISION

Austral Union

SOLIS, WALTER, pastor-evangelist, Cervantes 296, Parana, Entre Rios, Argentina.
 WEISS, WALTER, departmental secretary, Cervantes 296, Parana, Entre Rios, Argentina.

East Brazil Union

BARBOSA, DJACI, secretary-treasurer, Caixa Postal 1919, Rio de Janeiro, Estado da Guanabara, Brazil.
 COSTA, LOURIVAL MARQUES DA, pastor-evangelist, Caixa Postal 1326, Belo Horizonte, Minas Gerais, Brazil.
 DIAS, RUBEM, professor, East Brazil Academy, Caixa Postal 53, Petropolis, Estado do Rio, Brazil.
 FUERMANN, MAX, pastor, Caixa Postal 1919, Rio de Janeiro, Estado da Guanabara, Brazil.
 GORSKI, RODOLPHO, pastor, Caixa Postal 1919, Rio de Janeiro, Estado da Guanabara, Brazil.
 HARDER, PALMER, president, Caixa Postal 233, Vitoria, Espirito Santo, Brazil.
 MICHILES, ERISON, pastor-evangelist, Caixa Postal 378, Recife, Pernambuco, Brazil.
 QUINT, ADEMAR, pastor-evangelist, Caixa Postal 1919, Rio de Janeiro, Estado da Guanabara, Brazil.
 TAKATOHI, SCHICHIRO, professor, East Brazil Academy,

Caixa Postal 55, Petropolis, Estado do Rio, Brazil.
 TORRES, JOSE ALFREDO, departmental secretary, Caixa Postal 1919, Rio de Janeiro, Estado da Guanabara, Brazil.

Inca Union

ARUAS, HUMBERTO, departmental secretary, Casilla 240, Iquitos, Peru.
 CASTRO, PEDRO, pastor-evangelist, Casilla 355, La Paz, Bolivia.
 FRANCO, NORBERTO, pastor-evangelist, Casilla 85, Puno, Peru.
 HUAMAN, CLAUDIO, pastor-evangelist, Casilla 330, Chiclayo, Peru.
 MAMANI, PEDRO, pastor-evangelist, Casilla 355, La Paz, Bolivia.
 RUEDA, LUIS, pastor-evangelist, Casilla 1140, Guayaquil, Ecuador.

North Brazil Union

ARAUJO, NATHAN T., pastor-evangelist, Caixa Postal 341, Fortaleza, Ceara, Brazil.
 BOOCK, CARLOS, pastor-evangelist, Caixa Postal 341, Fortaleza, Ceara, Brazil.
 HEIN, RODOLPHO, medical missionary launch captain, Caixa Postal 243, Manaus, Amazonas, Brazil.
 LESSA, JOSE DA SILVA, publishing department secretary, Caixa Postal 243, Manaus, Amazonas, Brazil.
 LIECKE, NARCISO, publishing department secretary, Caixa Postal 243, Manaus, Amazonas, Brazil.
 LISBOA, BENEDITO J., departmental secretary, Caixa Postal 341, Fortaleza, Ceara, Brazil.
 NORTHRUP, M. E., departmental secretary, Caixa Postal 341, Fortaleza, Ceara, Brazil.
 PAIVA, ITAMAR S. DE, medical missionary launch captain, Caixa Postal 243, Manaus, Amazonas, Brazil.
 PINTO, MANUEL N., pastor, Caixa Postal 656, Belém, Pará, Brazil.
 PORTO, MANOEL, medical missionary launch captain, Caixa Postal 656, Belém, Pará, Brazil.

South Brazil Union

DECOL, JUVENCIO, pastor, Goiano-Mineira Mission, Caixa Postal 60, Goias, Brazil.
 LOYOLA, ISMAEL P., pastor, Caixa Postal 60, Goiania, Goias, Brazil.

SOUTHERN ASIA DIVISION

Burma Union

MAUNG TWA, pastor, SDA Church, Moulmein, Burma.
 TUN MAUNG II, evangelist, 68 U Wisera Road, Rangoon, Burma.
 SAW BROWN, evangelist, SDA Church, Myaungmya, Burma.
 KEITH MUNDT, evangelist, P.O. Box 77, Mandalay, Burma.
 ELISHA PAUL, pastor, Kyaukaing, Toungoo District, Burma.
 ZAKHUMA, evangelist, P.O. Box 77, Mandalay, Burma.

Pakistan Union

HUTCHINSON, E. R., principal, Pakistan Union School, Chuharkana Mandi, Sheikhupura District, West Pakistan.
 JENSEN, PAUL L., departmental secretary, 32 Mozang Road, Lahore, West Pakistan.
 TOEWS, WALTER H., secretary-treasurer, 32 Mozang Road, Lahore, West Pakistan.

South India Union

DIASON, MONICKAM, principal, E. D. Thomas Memorial High School, Kudikadu, Tanjore District, South India.
 EASTERBROOK, WILLIAM F., principal, SDA High School, Sadanandapuram, Kottarakara, Kerala, South India.
 JONES, RALPH H., principal, SDA High School, P.O. Box 3, Natsapur, West Godavari District, South India.
 KUTZNER, ARNE, principal, Lowry Memorial High School, Duravaninagar, Bangalore, South India.

Western India Union

JOHNSSON, WILLIAM G., Bible teacher, Spicer Memorial College, Ganeshkhind, Poona 1, India.
 OHAL, VASANT D., evangelist, New Shahupuri, Kolhapur, Maharashtra, India.
 RAJ, VENKATASWAMY, manager, Oriental Watchman Publishing House, Poona 1, India.
 SMITH, KENNETH G., pastor, Surat Hospital, Surat, Gujerat State, India.

SOUTHERN EUROPEAN DIVISION

Angola Union Mission

CHANDALA, MOISES, evangelist, Caixa Postal 3, Nova Lisboa, Angola.
 ESTEVES, CARLOS ASCENCAO, director, Missao do Cuale, Angola.
 ISAIAS, ESAU, evangelist, Caixa Postal 3, Nova Lisboa, Angola.

JOSE, ZEFERINO, evangelist, Missao do Quicuco-Quilengues, Angola.
MIRANDA, JOAQUIM MATOS, director, Caixa Postal 3, Nova Lisboa, Angola.

Equatorial African Union Mission

BODENMANN, ALBERT, missionary, Mission Adventiste, Maroua, Cameroun.

Franco-Belgian Union Conference

BUYCK, ROLAND, pastor, Mission Adventiste, P.O. Box 139, Tamatave, Madagascar.

DELARGILLIERE, CLAUDE, pastor, "Molieres Neuves," Rue des Mouliniers, Saint-Etienne (Loire), France.

JUBLIN, RAOUL, pastor, 31 Rue du Marechal Gallieni, Le Havre (Seine Mme), France.

Hungarian Church

OCSEI, ALEXANDER, pastor, Szekely Bertalan u. 13, Budapest VI, Hungary.

Italian Union Mission

CUPERTINO, GABRIELE, pastor, Via Chiaramonti 46, Cesena, Italy.

FERRONI, GIANFRANCO, pastor, Via S. Giovanni 400, Cagliari, Italy.

Portuguese Union Mission

BIAAO, ANTONIO, pastor, Rua Anselmo Braancamp 48, Porto, Portugal.

Spanish Church

PAGES, FELIX, pastor, Campo de Escoriaza 4, Zaragoza, Spain.

Swiss Union Conference

FREI, JACQUES, pastor, Cite Bellevue 3, Fribourg, Switzerland.
GHRIG, RUDOLF, pastor, Schadaustrasse 26, Thun, Switzerland.

KUEBLER, HANS, pastor, Huttwilerstrasse 58, Lotzwil, Berne, Switzerland.

WALTI, FRED, pastor, Guldilsoosstrasse 15, Wetzikon, Zurich, Switzerland.

"Overcoming Hindrances," "Praying as Christ Teaches," "Conversational Prayer," "Hearing Prayer," and the "Upside-down-ness of Prayer." "Prayer is still the greatest power on earth if it is practiced in the true fear of God. It is our solemn obligation to see that it is so practiced."

ANDREW FEARING

Religion in the Soviet Union, Kolarz, Walter, St. Martin's Press, New York, 1961, 518 pages, illustrations, maps, \$12.50.

Once in a while one comes upon a book that gives evidence of massive scholarship and wonderful breadth of mind at the same time. This is such a book. It examines in amazing detail the postrevolutionary experience of every religious group, great and small, in Russia. It is simply a gold mine. Any preacher who will read and ponder this volume will gain a wealth of food for thought and preaching out of the effort. Why do some groups thrive under persecution (all have undergone it) and others disappear? Any pastor or teacher or administrator interested in helping his group to survive hostility from any source will find plenty of data to ponder here. Mr. Kolarz has written the sections on each of the religions in a wonderfully sympathetic spirit. To my knowledge the eight pages devoted to Seventh-day Adventists are without parallel in any other work anywhere. The price of this volume seems stiff. By comparison with the value of its information, however, it represents an excellent investment for any school, church, or private library.

SIDNEY ALLEN

Christian Education in the Home, Alta Mae Erb, Herald Press, Scottsdale, Pennsylvania, 1963, 92 pages, \$2.50.

The author draws from thirty years experience as a teacher of child psychology in presenting in easy, readable style what ought to be required reading for fathers and mothers.

He discusses the child's relationship to the six important areas of life and presents an entire chapter to each: "The Child and God," "The Child and Jesus," "The Child and the Bible," "The Child and the Church," "The Child and Others," and finally, "The Child's Attitude Toward Himself."

Especially helpful are the pithy outlines preceding each chapter, which help the reader to an easier grasp of each of the six frontiers of child discovery.

The writer wisely emphasizes that religion cannot be forced upon children, that they must be motivated. They cannot be driven, but can be led. She says the greatest and only contribution that a parent can make is to help his child relate himself properly to the six areas of life that make up a complete cycle. The other major stress is that whatever is done for a child must be done at the very beginning of life. What makes the book of special value is that theories are backed up by practical examples.

J. O. IVERSEN

THE MINISTRY



BOOKS

Prayer, Its Deeper Dimensions. A symposium by thirteen contributors, Zondervan Publishing House, Grand Rapids, Michigan, 1963, 88 pages, \$1.95.

This practical book is an outgrowth of a series of articles on the secrets of successful prayer, published in *Christian Life*. They are authored by thirteen leading clergymen, evangelists, and spiritual writers. Much use is made of illustrations and experiences of those who have been weak and impractical in their prayer life as well as of those who have found a positive and meaningful growth in a closer relationship with God and His divine plan for human life.

Some of the themes studied in this symposium are: "What Is Prayer," "How Much Faith," "Confidence Is Necessary," "The Power of United Prayer,"

NEW-NEW-NEW

AUDIO-VISUAL CREATIONS



FAITH BIBLE COURSE BY THE VOICE OF PROPHECY AND KING'S HERALDS

The only Bible course we offer without texts on the filmstrip. Can be used in any language.

One Filmstrip SF \$3.50
Set of 20 Filmstrips \$49.50
One Recorded Tape \$5.25
Set of 10 Recorded Tapes \$49.50
Combination Set—Films and Tapes Complete With Script \$89.50

LIFE AND WORK OF ELLEN G. WHITE

A series prepared in collaboration with the E. G. White Publications, with special art work presenting old manuscripts never released before in any form.

	Single Frame	*Double Frame
Part 1 (80 Frames)	\$ 7.75	\$ 9.75
Part 2 (95 Frames)	8.75	10.75
Combination, Parts 1-2	14.75	19.75
With Tape Narrations	21.75	26.25

* These double-frame filmstrips are suitable only for conversion to slides and are not intended for projection in strip form. 2x2 double-frame cardboard mounts \$8.75 additional.

Sponsored by the E. G. White Publications, General Conference of SDA

PIONEERS AND DOCUMENTS

Set of 60 Natural-Color Art Slides to aid in teaching the early history of the Advent message and establishing new converts in the remnant church.
Complete With Script \$19.75

FOOTPRINTS OF THE PIONEERS

Retrace the early steps of the Advent pioneers and relive some of the thrilling experiences of yesteryear. A pictorial visit to the early landmarks of our faith.
111 Double-Frame Slides \$15.00
Tape Narration \$5.25

Sponsored by the General Conference Medical Department.
Foods and Health Nutrition Series

"The victims of poor cooking are numbered by thousands and tens of thousands. Over many graves might be written: 'Died because of poor cooking'; 'Died of an abused stomach.'"—*Ministry of Healing*, p. 302. It is not necessary to be among the ignorant when there is available such a course as

EAT TO LIVE (by Edyth Cottrell)

One Filmstrip, Single Frame \$3.50
Set of 10 Filmstrips \$29.50
One Recorded Tape \$5.25
Set of 5 Recorded Tapes, Both Sides, Narrated by Mrs. Kenneth Wood \$24.50
Combination Set—Films and Tapes Complete With Script \$19.50

ORDER BLANK

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Please ship items as indicated:

- | | | |
|--------------------------|----------------------------------------------------|-------------------------------|
| <input type="checkbox"/> | Faith Bible Course—Set of 20 Filmstrips | \$49.50 |
| <input type="checkbox"/> | Faith Bible Course—Set of 10 Recorded Tapes | 49.50 |
| <input type="checkbox"/> | Combination Set—Film and Tapes Complete | 89.50 |
| | | Single *Double
Frame Frame |
| <input type="checkbox"/> | Life-Work E. G. White—Part 1 (80 Frames) | \$ 7.75 \$ 9.75 |
| <input type="checkbox"/> | Life-Work E. G. White—Part 2 (95 Frames) | 8.75 10.75 |
| <input type="checkbox"/> | Combination parts 1-2—Films Only | 14.75 19.75 |
| <input type="checkbox"/> | Parts 1-2 With Tape Narration | 21.75 26.25 |
| | * Use to make 2x2 slides | |
| <input type="checkbox"/> | Pioneers and Documents With Script | 19.75 |
| <input type="checkbox"/> | Footprints of the Pioneers—111 Double-Frame Slides | 15.00 |
| <input type="checkbox"/> | Footprints of the Pioneers—Tape Narration | 5.25 |
| <input type="checkbox"/> | Eat to Live—Set of 10 Single-Frame Filmstrips | 29.50 |
| <input type="checkbox"/> | Eat to Live—Filmstrips With Tape Narrations | 49.50 |
- (Prices slightly higher in Canada and Foreign)

Enclosed

Name

Street

City Zone State

REVIEW AND HERALD PUBLISHING ASSN.
Washington 12, D.C.

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

Your Child From Birth to Rebirth, Anna B. Mow, Zondervan Publishing House, Grand Rapids, Michigan.

Here is a writer who profoundly knows her subject and handles it in a most acceptable way. She deals more with the factors and features of rebirth than with the problems of childhood.

The opening chapters present the deeper experiences of childhood that may be made meaningful to a child's acceptance of Jesus Christ as a personal Saviour if adults in home, church, and school wisely exercise their influence.

It is especially refreshing to note that the author clearly defines the experience of rebirth as something far more than mere religious education. "Rebirth is not so much related to religious knowledge or merely doing good, as it is to a spiritual relationship with God; and the very young child may enjoy this relationship." The author proceeds to set forth the importance of adult attitudes and adult influence toward childhood, especially in early and formative years.

The natural tendency of many adults to depreciate the piety and religious attempts of a child has a tremendous influence toward tending to superficiality of religion in later life. The author is one who realizes that a major responsibility of the church must be to nourish and develop the spiritual sensibilities of the children and youth under its influence. A loving appreciation must be the basis of all our efforts toward the child.

Mrs. Anna Mow not only knows the problems of a child, she knows even better the love and power of the Lord Jesus Christ. She has presented in these 150 pages the fundamentals of good, practical Christianity and has sought to relate it to child evangelism in terms that may be appreciated by those who present the truths of salvation to the lambs of the flock.

The opening chapter entitled "Your Part in a Child's Response" points out the individual responsibility of the adult. The next few chapters deal with a child's spiritual awakening in his relationship to home life, then in the church, and last in the school. The chapters under the subheading of "Preparation for Rebirth" reveal the sincere spiritual understanding of the author: "Love for Relationship," "Imagination for Faith," "Choice for Commitment," and "Reverence for Worship."

These and other chapters present steps in the spiritual development of true Christian character in childhood. All through her book the author emphasizes the need of bringing Christian truth and practice into the orbit of childhood's understanding.

She states, "Whatever a child learns he will incorporate into his play life, and what he plays he will learn." It is not inconsistent with Christian standards to bring gospel truth to the level of the child's adaptability.

This book will open many doors and suggest many ways whereby the experiences and development of childhood may be made more meaningful and effective.

W. J. HARRIS

Shoe-Leather Faith, Garth and Merv Rosell, Bruce Publishing Company, St. Paul 14, Minnesota, 1960.

This book contains intimate stories of dynamic people such as Daniel Webster, J. Edgar Hoover, Dwight Eisenhower, Martin Luther, Henry Ford, J. Hudson Taylor, Mark Twain, and Charles Dickens. Exciting stories and workable quotes from these and many other great men and women form a flowing pattern of life in this work.

It is not just another book of choice stories, illustrations, and anecdotes; it is different. There are many illustrations that will help to make a sermon live, many choice sentences that can be woven into a sermon. Here are just a few:

"If Jesus bore the cross and died on it for me, ought not I to be willing to take it up for Him?"—Dwight L. Moody.

"A Christian, as a candle, must keep cool and burn at the same time."

"Never let a difficulty stop you. It may only be sand on your track to prevent skidding."

"If you never stick your neck out, you will never get your head above the crowd."

"Reach up as far as you can and God will reach down all the way."

There is a very convenient index plan in this book which helps one to quickly find interesting statements, poems, or experiences regarding such subjects as: action, burdens, character, faith, generosity, kindness, laughter, marriage, sacrifice, and salvation.

I have greatly enjoyed reading this book. It is an asset to my library and is a constant source of help in the preparation of sermons.

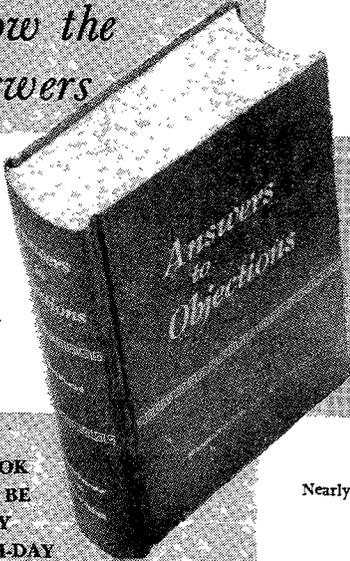
D. A. McADAMS

Practical Methods for Sunday School Teachers, Marie M. Chapman, Zondervan Publishing House, Grand Rapids, Michigan, 64 pages, \$1.00.

This is one of the Sunday school "know-how" series. This little volume is well worth its price. It gives information as to where one can find volumes of material that he may wish to use in dealing with young people of all ages, and also for adults. For example, the section on pictures supplies the reader with enough ideas, sources, and suggestions, along with valuable picture illustrations, that would last a teacher for a long time. It might be worth while to recommend a book like this to your Sabbath school teachers.

ANDREW FEARING

*If You Don't
Know the
Answers*



This Book Is for YOU

Here you will find the logical and well-considered answers you need when someone raises an objection to Seventh-day Adventist doctrine. To know the answer, or to be able quickly to find it, gives you quiet confidence as you **SHARE YOUR FAITH.**

Answers to Objections

Francis D. Nichol

**THIS BOOK
SHOULD BE
IN EVERY
SEVENTH-DAY
ADVENTIST HOME.**

"Be ready always to give an answer to every man that asketh you a reason . . ." (1 Peter 3:15).

**A BASIC, INVALUABLE
REFERENCE BOOK**

Divided into two parts

PART I

Deals exclusively with 108 specific objections to Adventist teachings.

PART II

Provides certain added material in answer to various charges. More fully sets forth the evidence in behalf of particular doctrines.

ADDED FEATURE

A Scripture index totaling approximately 1,000 references.

No other book in all Seventh-day Adventist literature duplicates this volume.

**ORDER FROM YOUR
BOOK AND BIBLE HOUSE**

Nearly 900 pages.

An examination of the major objections raised against the teachings of Seventh-day Adventists.

After careful study of the supposed reasons offered for not accepting the teachings of Seventh-day Adventists, the author answers in this volume those which are most commonly encountered. It was on this basis that the author compiled the list of objections considered in this book.

The objections answered in this unique and most helpful encyclopedic volume are not straw men, but *real problems* faced by every minister, evangelist, literature evangelist, layman, and youth soul winner who seeks to promote Seventh-day Adventist teachings.

Handy to carry—handy to use—full text—no abridgment.

Former	New	\$2.50
Price	Compact	
\$10.00	Edition	

Plus insurance and postage—15c for first volume, 5c each additional volume to same address.

_____ Church Missionary Secretary
_____ Book and Bible House

Please send me

_____ Compact Edition ANSWERS TO OBJECTIONS @ \$2.50 each _____

State sales tax where necessary _____

Insurance and postage _____

Total enclosed _____

Name _____

Address _____

City _____ Zone _____ State _____

ORDER TODAY



NEWS BRIEFS

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

Rome's "Spiritual" Clinic Designed to Aid Youth

Two hundred experts are carrying on throughout Italy what is regarded as one of the world's most unique Roman Catholic apostolates—a "spiritual" clinic, established two years ago as an experiment designed especially for young people. The Center of Moral and Religious Consultations has met with such success that Vatican authorities reportedly are seriously considering inaugurating similar round-the-clock services in other countries and ultimately making them worldwide. Director of the center is Don Pier Giovanni Grasso who said the aim of the center is to give not only young people but adults a "discreet therapy" that will establish an accurate diagnosis of their individual needs after they have been encouraged freely to voice their personal opinions and then accept advice. "Our experts," he said, "operate in the fields of theology, philosophy, social, political, scientific, medical, psychiatric, psychological, literary, and pedagogical fields. They lend aid and counsel in matters pertaining to engagements and marriage, and in all youth problems.

Catholic Priest Protestant Sunday School Teacher

In Seattle, Washington, a Protestant church's adult Sunday school has a new teacher—a Roman Catholic priest. This new development in the widely expanding ecumenical movement has proved quite a success at the University Christian Church. The teacher is Father Michael Taylor, S.J., an assistant professor of theology at Seattle University. He is conducting 12 weekly Sunday classes for this group. The title of his series is "Roman Catholicism: A Doctrinal Dialogue." The Jesuit priest emphasized that the series is not aimed, in any way, at conversions to Catholicism. Its purpose, he said, is to acquaint a mature Protestant group "with the high lights of Catholic doctrine and, hopefully, to develop an appreciation of the Catholic faith and possibly to remove some unfounded prejudices.

Christian Nightclub Opens in Philadelphia

A nightclub where no alcoholic beverages are sold and where both clergymen and young people are welcome opened on New Year's Eve in the Philadelphia suburb of Llanerch. Believed to be the first Christian nightclub to provide a full-stage presenta-

tion offering of sacred music, the new "Splendor Supper Club" is housed in a restaurant with a seating capacity of 1,200 and a large stage. Support for the weekend programs, planned for an indefinite period, has been sought in announcements issued to clergymen throughout the Greater Philadelphia area. Music, which will include "hymn-sing-a-longs" and the appearance of guest artists, is provided by the Spurrrows, a touring group of 27 led by Thurlow Spurr, a former music director for Youth for Christ International.

"Back-seat" Christians Held Impeding Church

"Millions of churchmen are merely back-seat Christians willing to be observers, ready to criticize or applaud," said Dr. D. Elton Trueblood, "but not willing even to consider the possibility of real participation." Declaring that "a person cannot be a Christian and avoid being an evangelist," he stressed the need for the church to encourage lay members to "make contact with the life of the world." He said the church's "main responsibility is always outside its own walls in the redemption of common life." "We are not reticent," he said, "in saying which athletic teams we support and do so vociferously. How odd it is that it is only in regard to the spiritual life that we are reticent. There is no vital Christianity without witness."

Missionary Candidates to Face "Trial Run" Before Appointment

Candidates for a career in the foreign mission program of the United Church of Christ will in future be required to complete a "trial run" of from three to five years in the mission field before their appointments are final. The new ruling was voted by the United Church Board for World Ministries, meeting in Atlantic City. According to the board's vice-president, Dr. Alfred Carleton, the short term of service will give the candidate "a chance to know what they are getting into and an opportunity to demonstrate to the board that they are suited to the work."

Christian Unity Movement Won't Lead to One Church

Lord Geoffrey Francis Fisher, the former Archbishop of Canterbury, said that he did not believe there would ever be a single world church under one jurisdiction. In an interview the Anglican leader noted that the Roman Catholic Church's advance

NOW... 3 SIZES



Unbreakable . . . noise-free . . .
lightweight . . . boilproof com-
munion glasses . . . \$1.25 Doz.

FREE sample of each size

Sudbury BRASS GOODS CO.

Order from
your dealer
Dept. C.

70 Pearl Street

Brookline 46, Mass.

Do It Yourself

Make your own Black-Light Sermon Illustrations

Here it is! The new do-it-yourself manual by Stanley L. Folkenberg for making twenty-four of your own black-light sermon aids. It is designed to help you make your own professional-looking illustrations at a very moderate cost. A starter set of five of the more difficult designs as shown here have been created by our artists on 36" x 50" silk-screen sheets. The other subjects can be made by following the instructions in the manual.

A starter set of five 36" x 50" silk-screened pieces with do-it-yourself instructions for a total of 24 sermons.

At low cost, through do-it-yourself activity, you can now own a whole evangelistic black-light series.

Starter set of five charts with manual to guide you in making other black-light sermon aids—\$30. Any one of the five ready-prepared charts—\$7.50 each. Accessory aids such as die-cut letters and Trace-A-Bet kits are also available as listed in our audio-visual-aids catalog.



\$30.00

PER SET

ORDER BLANK

Please ship to me the do-it-yourself black-light kit including the do-it-yourself manual and the starter set of five 36" x 50" silk-screened charts complete—

Name

Street

City Zone State

Send visual-aid catalog Enclosed \$



Prices slightly higher in Canada and foreign countries. Sales tax where necessary.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

into the movement of friendship among Christians was "a first step toward Christian unity." However, he said, Christian unity did not mean a single church under one jurisdiction. He interpreted it as "unity in friendship and understanding." He hailed the advance toward unity but cautioned against attempts to hurry it. This, he said, could lead to frayed tempers. Christian unity according to him has to be a gradual process.

Be Pastors, Not Psychiatrists

Pastors are pastors and not psychiatrists or "personal counselors," it was stated in Charlotte, North Carolina, by two Lutheran welfare officials. Dr. Henry H. Cassler, head of the NLC Welfare Division's clinical pastoral program, said that in recent years an increasing number of Protestant clergymen have abandoned their usual duties to enter private practice as counselors. While some have made the move after years of preparation, he said, others have entered the counseling field "entirely unprepared." Dr. Cassler suggested that churches survey the status of clergymen engaging in private or part-time counseling activities. There is a "vast difference" between the counseling of a parish pastor with one of his parishioners and "personal counseling" by clergymen who have become professional consultants, he said. "The church has an obligation not only to protect itself but it must remember the sick and troubled person who is led to believe he is receiving help from the church when he becomes a client of a private counselor," Dr. Cassler stated. "Chaplains have the responsibility," he added, "of retaining the mission of the clergyman and not blurring it by adopting the nomenclature and practice of the helping professions, such as psychiatry, psychotherapy, and social case work."

CLASSIFIED ADVERTISEMENTS

Advertisements appropriate to *The Ministry*, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address *The Ministry*, Takoma Park, Washington, D.C. 20012 U.S.A.

THOUSANDS OF NEW and USED religious and theological books. Send your "want list." Write for free catalog. Libraries purchased. Kregel's Book Store, Grand Rapids, Michigan 49503.

Vacancy in the chaplain's department of one of our medical institutions for a retired minister. Please write J. R. Spangler, Ministerial Association, General Conference.

Editor

Roy Allan Anderson
Associate Editors

E. Earl Cleveland
Andrew C. Fearing
J. R. Spangler

Managing Editor
Harry W. Lowe

Copy Editor
J. Ina White

Art Editor
T. K. Martin

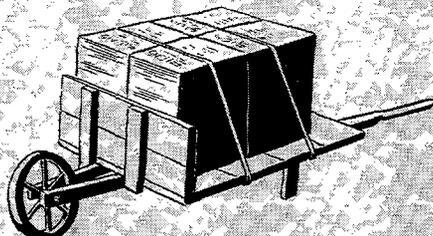
Consulting Editors—Reuben R. Figuhr, Walter R. Beach, Theodore Carcich, Richard Hammill, Edward Heppenstall, R. Leo Odom.

Overseas Contributors—George Burnside, Australia; O. Gmehling, Central Europe; Paul Eldridge, Far East; David H. Baasch, Inter-America; Wayne Olson, Middle East; E. E. Roenfelt, Northern Europe; Enoch Oliveira, South America; T. M. Ashlock, Southern Africa; W. H. Mattison, Southern Asia; G. Cupertino, Southern Europe.

CONTENTS

Motives?	
<i>O. H. Christensen</i>	2
"Why Did God Send Me Here?"	
<i>H. W. Lowe</i>	6
Wanted! Ministers	
<i>E. Simmons</i>	8
Leader or Fork-Fighter?	
<i>H. E. Rice</i>	12
All-Out for Christ	
<i>R. C. Barger</i>	15
Forever and Forever	
<i>E. A. Parker</i>	18
How to Reduce Apostasies	
<i>C. Sandefur</i>	20
A Bibliography for Ministers	
<i>C. E. Byniger</i>	23
The Resurrection Life of Christ	
<i>L. F. Cunningham</i>	24
Financial Goals, Special Days, Year-round Evangelism	
<i>R. T. Hudson</i>	27
Now Is the Time	
<i>W. J. Cannon</i>	29
Are We All Part of a Problem?	
<i>J. W. Peeke</i>	31
Beside Manners	
<i>J. E. Bynum</i>	33
The Price Is Too High	
<i>Beatrice S. Stout</i>	35
1963 Overseas Ordinations	37
Books	40
News Briefs	44
Pointers	48

SIGNS OF THE TIMES 90TH ANNIVERSARY

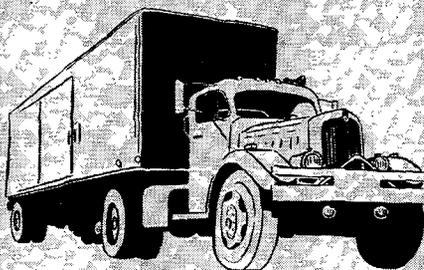


1874

First issue 2,000 copies
weighed 320 pounds.

1964

275,000 copies printed each
month weigh 46,000 pounds
(twenty-three tons).



THE PROMISES!

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word."—*Christian Service*, page 146, italics ours.

"Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*Ibid.*, italics ours.

"God will soon do great things for us if we be humble and believing at His feet. More than 1,000 will soon be converted in one day, most of whom will trace their first conviction to the reading of our publications."—*Review and Herald*, Nov. 10, 1885.

OUR CHALLENGE!

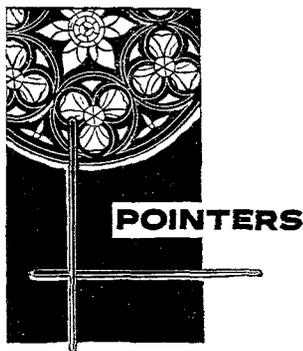
Believers in 1874 contributed \$19,414 or at least \$40 per member to start printing *Signs of the Times*. What a glorious beginning! Someday soon the cause of God will triumph! May every member do his part and sponsor this "silent pulpit" in as many homes as possible. Let us capture the spirit of Yountville and with God's help invest at least \$40.50 (eighteen subscriptions) during the ninetieth anniversary year of *Signs of the Times*.

Special Crusade prices: U.S.A. and Canada, \$2.25; overseas, five or more, \$2.50 each.

April 1 to June 30, 1964

MORE "SIGNS"

MORE SOULS



TWILIGHT OF THE CHURCH MANY secular newspapers carry a page on Saturdays devoted to "News of the Churches," and to religious articles. Several Christian writers have commented on the astonishing fact that in one or two cases papers carried no such news and no religious articles the weekend of the Kennedy tragedy. Our first reaction would normally be that an event so shamefully shattering and of such worldwide import would demand extensive coverage and would naturally crowd many things out and perhaps the religious articles were somewhat irrelevant after the tragedy. That would be the charitable view, but some commentators went to work and found that the papers in question all carried many columns, even pages, on horse racing, sports, entertainments, horoscopes, women's fashions, the stock market, crime, and, of course, liquor and other ads.

Insignificant? Maybe. But in this materialistic age, religion is often the easiest thing to dispense with. To rewrite the religious news overnight in the light of the sudden calamity was, of course, a problem, but not impossible for capable journalists. Moreover, in a dark hour, what do men need more than the consolation only faith in God can offer? Without the spiritual fortitude of religious faith, the world will pass into the twilight that it so often would thrust upon the church of Christ.

H. W. L.

SMALL STIR THINGS are too quiet for comfort. There is not enough reaction to the preaching of the Word. O for the good old days when "Mightily grew the word of God and prevailed." And "There arose no small stir about that way." If our preaching doesn't create a "stir," brother, there is something wrong. It should stir our own souls, our homes, our churches, and communities, our enemies, our friends, and even strangers who wish us neither good nor ill.

Such preaching must necessarily be provocative. It cannot "gloss over" the sensitive areas. Its aim must be sure and, like the arrow, have its point pointed! It must hit the mark. Such messages cannot fail to stir opposition and support. Sinners are uneasy under this kind of preaching. No small stir will accompany such efforts. This also demands Christ-centered sermons. Nothing stirs the soul or a city like the greatest story ever told surrounding

the greatest life ever lived. Also, Spirit-filled prophetic preaching builds revival fires.

It is a paradox that in these stirring times there is such spiritual apathy. We need more of the vital element in our preaching, the conscience-pricking power of the Holy Spirit. Then will it be true of us as the apostles of old, "Mightily grew the word of God and prevailed," and "There arose no small stir about that way."

E. E. C.

PRONOUNCE IT RIGHT THE other day one of our successful ministers was publicly reading a statement from the Spirit of Prophecy. Unfortunately he mispronounced a most familiar religious term. It was not a mere matter of wrong accent, but rather a total failure to say it correctly. A wave of embarrassment swept over the audience of well-seasoned Adventists. This word was common to even the novice.

This awkward mistake could have been avoided had the preacher read every word out loud beforehand. Any words he was not acquainted with should have been quickly looked up in a good dictionary. Just a small thing, but Satan is eager to use a slip like this to advantage. Mental blocks, like static, may prevent further reception of truth because the mind of the audience may be focused on the mistake instead of what is being said.

I wonder whether Paul had in mind anything like this when he wrote: "Study to shew thyself approved unto God," a workman that needeth not to be ashamed." The communicator of truth should package the truth with extreme care before final delivery!

J. R. S.

NO WOOD PROBABLY no one is more often or severely maligned than the gospel minister. Like his Master before him, he is called everything from a blasphemer to Baalzebub. Now, he can't be all of that, and it is doubtful that he is any. Howbeit, the true test of a man's character is how he reacts to calumny. Few men can stand like Jesus and answer "not a word." If the "report" is untrue, the effect is doubly repugnant. It is difficult enough to endure a justified reprimand. This is probably due to excessive personal pride or to the knowledge that the "corrector" is not infallible. Neither reason, however, constitutes justification for arrogance on the part of the offender.

Difficult as it is, lies *seldom* have to be answered. And many attempts to "answer" the charges only serve to publicize the same. We are not called to the gospel ministry to guard our reputations—rather that of Him who called us. In fact, self-defense is often interpreted as giving credence to the lie. The Master demonstrated the better way. He did not dignify the attacks of His accusers with an answer. If His life did not refute them, He chose to let the cynical hold sway. A lie contains the seeds of its own destruction. Given time, it will discredit itself. The pulpit is now, and ever will be, a base for the defense of the gospel. A lie is indefensible. Said the wise man, "Where no wood is, there the fire goeth out" (Prov. 26:20).

E. E. C.