



*The* **MINISTRY**

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PHOTO BY M. W. SHULTZ



## EDITORIAL

In this confused age when all thinking men and women know the possibilities of race suicide, when far-seeing statesmen are echoing the words of the Pope in his address before the United Nations: "War must not be, never again," the ministers of the Advent Movement have been called to proclaim to all the world the everlasting gospel of Jesus Christ. People not normally interested in apocalyptic prophecy to whom the idea of a catastrophic end of the world was regarded as a joke are now facing the fact in all seriousness that an end of all things may indeed be at hand and that something like our Lord's return may truly be imminent. And if so, then people should be preparing to meet Him.

### *Lift Up Christ*

The clear-cut message God has given us leaves no room for doubt. Never since the days of Noah has a message been so desperately needed. Above the catcalls and sneers of those who hate and despise truth, in the face of those whose amused contempt leads them to feel superior to God's Word, we are charged to lift up Christ that men of all races and classes may be drawn to Him.

Each time one visits Athens he comes under the spell of those wondrous masterpieces of architecture. To watch the Pentelic marble turn from the gleaming white of the noonday into the glorious rose red at sunset is unforgettable. What must it have been like in the days of Paul?

Close by the Acropolis is the rocky spur known in those days as the Areopagus, where one day a "foolish babbler" named Paul appeared. He spoke to men well versed in Plato and Aristotle, and from where he stood on Mars' Hill he could see the beauty of 15 pagan temples. But in a few swift, well-chosen sentences he lifted his hearers far from the immediate scene to

# Our

# High

# Calling

the God of the universe who "dwelleth not in temples made with hands." Then step by step he came at last to the story of the resurrection. That was too much for the Athenians. It seemed too foolish and too insignificant for discussion. They scorned the very idea. They turned their backs on truth.

But we will let history be the judge. What that unknown itinerant evangelist preached smashed ancient paganism, undermined its philosophy, set aside its rituals, and made its lovely temples mere monuments. In less than four centuries even the glorious Parthenon itself became a Christian church and continued as such for a thousand years.

### *Life With a Capital "L"*

Paul preached Christ, not philosophy. He declared a living Saviour, not a psychological change in human thinking. To declare the news of God is the greatest privilege on earth. To witness before all ranks and races that the great God of heaven came to earth in Christ that He might give new life to everyone who will receive it is indeed a high calling.

What Christ came to do He still does in the hearts of those who will accept Him. To be able to tell a poor, stained, and stunted sinner that his blighted life can be united to the life of God; that the old self can be crucified; that he can live victoriously over sin now and later live forever, is a privilege

beyond the power of words to describe. Paul said: "For me to live is Christ." The life of God was his life. It was more than the power of Christ, or the help of Christ, or even Christlikeness. It was Christ Himself. That gospel changed the world. Life could now be written with a capital "L."

The Romans were the masters of the world when that gospel first spread throughout the empire, and in those early decades many Christians were cast to the lions, others were persecuted or burned. But they were able to face anything because they had Christ and He was their life.

Louis Bertrand in his *Sanguis Martyrum* describes the sufferings and triumphs of some of those early martyrs. To be thrown to the lions, while spectacular, was not the worst that could happen to one. The bitterest, most terrible sentence that could be passed upon Christians in those days was *damnatus ad matella*—"condemned to the mines." Under the scourge those unfortunates rowed those Roman galleys to North Africa, then under the scorching heat trekked through the mountains to the Numidian mines. Reaching their destination their chains were shortened so that they could never again stand upright. They were branded on their foreheads with red-hot irons. Usually one eye was gouged out. Then thrusting a lamp and a mallet in their hands these unfortunates were whipped and sent underground, never to return. Their sufferings beggar description. Working beneath the lash they toiled on day after day, for months, even years. Those more fortunate caught the prevalent fever and died, or perhaps got killed for amusement. But many lived on. Some wrote messages with charcoal on the smooth rock. In those messages one word appears again, and again, and again. Abbe Dimnet says it runs in long black lines "like a flight of swallows chasing one another toward the light." That word is Vita, Vita, Vita. Life! Yes, they had it, even in the midst of death. And theirs was the abundant life, life that was life indeed.

### *The Gospel Timeless*

How glorious to know that the evangelistic note is ever the same in every age. As heralds of God to this last generation we are commissioned to preach the gospel "once delivered to the saints." While the deeper needs of men in every age are the same, yet they have to be reached in differ-

ent ways because they cloak themselves so differently today from what they did in Paul's day. The gospel is timeless but as preachers we must present truth to men and women garbed not as they were in the fourth or even the nineteenth century but as they are in the sixties of the twentieth century.

### *Has Science Disproved God?*

It has been well said: "The tooth of time cannot gnaw truth but it gnaws the trappings of truth." Ours is an unbelieving age. When a certain type of science declares it does not require the hypotheses of God, we reply that science can never disprove God, much less displace Him. In an age of unbelief it is our privilege to say to the multitude: "Behold your God." But how can we declare Him unless we know Him; unless we see Him towering o'er the wrecks of time?

One of the most impressive statements ever penned by the messenger of the Lord challenges us as teachers and preachers of the Advent message. It is found in *Fundamentals of Christian Education*, pages 374, 375:

When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted together for joy. All nature will bear testimony, as designed, for the illustration of the word of God.

How profound! To win in the fields of scientific and theological investigation requires men of deep thought and tireless study. Are we that kind of men? Soon some will be called before rulers to bear witness to the veracity of God's Word. Are we ready for such a challenge? And if the persecutions of the early centuries were to be repeated would we "endure hardness as a good soldier of Jesus Christ"? Ours is indeed a high calling and it could yet be a perilous calling. Never was a generation so privileged and none so responsible.

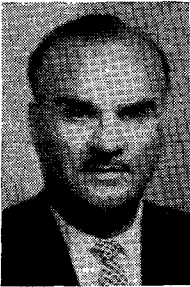
R. A. A.

# God's Promise

## for the Jews

THEODORE CARCICH

Vice-President, North American Division



THE ecumenical winds blowing throughout the world are causing a stir in Jewish theological thought. Old concepts under review and dialog with Christians mark a new trend among Abraham's literal descendants. While this should not be construed as a mass movement away from historic Jewish doctrine it does indicate a desire to examine basic Christian belief.

Who will deny that the foregoing desire is of the Holy Spirit—the same Holy Spirit that worked so mightily in the days of Abraham, Isaac, and Jacob? Surely of all people who have anything in common with Jews, Seventh-day Adventists should be foremost in kindly answering the questions Jews are asking.

We have been instructed as to the best method of arousing Jewish minds to eternal realities. God's servant has said:

In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they

see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."—*The Acts of the Apostles*, p. 381.

An effective means to carry out God's instruction and reach the 5.5 million Jews in North America is the *Israelite*, a 32-page illustrated periodical published quarterly by the General Conference. Under the able direction of its editor, R. L. Odom, the magazine carries articles on health, archeology, science, history, theological and devotional topics, and religious liberty, and it has a question-and-answer service. Each copy offers its readers a free Bible correspondence course, which close to 400 persons completed during the first ten months of 1965. On Sabbath, March 19, the churches throughout North America will promote the circulation of this splendid magazine and we trust that subscriptions will be provided to every responsible Jewish family in the community.

Among the thousands and thousands of requests for literature initiated by Ingathering contacts, many come from Jews. In addition, approximately 20,000 copies of the booklet *Religious Liberty Threatened*

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have been mailed to leading Jews of the nation and the response has been good. Often the Jews work closely with us in defending and preserving religious liberty and in meeting the threat of Sunday laws. The increasing trend toward union of church and state brings us even closer together.

Let us, therefore, with warm and tender hearts befriend the Jews in our communities so that in our day this impressive state-

ment will be fulfilled: "Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. *The God of Israel will bring this to pass in our day.* His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*Ibid.* (Italics supplied.)

# How Shall We Approach Our Jewish Friends?

R. ALLAN ANDERSON

Secretary, Ministerial Association, General Conference



THERE is nothing more important in evangelism than knowing how to approach people. No matter how wonderful the message or how up to date the equipment, no matter how large the budget or the number of associate workers, success is definitely bound up with public relations.

Ralph B. Nestler, chaplain of the Eugene Leland Memorial Hospital in Hyattsville, a few miles from the General Conference headquarters, relates a most interesting experience which concerned a woman of the Jewish faith who was a patient in the institution. Her stay there greatly impressed her. Not only was the efficiency of the medical personnel all that could be desired, but the whole atmosphere of the institution appealed to her.

Like thousands of others who attend our hospitals and sanitariums, she felt there was an atmosphere there that seemed to be different. And she expressed it one day like this: "Chaplain, why are the people in this hospital so good to me?" That was a good question.

Now note his tactful reply. He said: "Be-

cause we are followers of the greatest Jew that ever walked this earth, Jesus of Nazareth." That was frank and also accurate. Relating the experience later he told how the woman gazed at him quizzically but said nothing. He asked, "Would you like to hear passages of Old Testament Scripture that prove clearly that Jesus is the Messiah?"

"Yes," she said. Then the chaplain read and explained such passages as Daniel 9: 25-27, Isaiah 53, and Psalm 22. He says, "Tears streamed down her cheeks but she made no comment."

His approach was both wise and winning. For the next few days that intelligent, well-educated Jewish woman pondered what she had heard. Then as she was getting ready to leave the hospital she approached the chaplain again, this time with a request. "Chaplain," she said, "would you please give me the Book?"

"Which book?" he inquired.

Then pressing her point she urged somewhat emphatically, "You know the Book—the Book—the entire Book."

The chaplain then realized what she meant. She was asking for the Bible. She wanted both the Old and the New Testaments. Of course, he was glad to give her a Bible.

Now note the sequel to the story. The

interest was followed up by workers from the Hyattsville church, and soon this good woman together with her daughter (who had been of another faith) and grandson were preparing for baptism.

"One could easily detect the inner peace that was in her heart," said Chaplain Nestler, "for it radiated from her face."

In visiting the home later he heard her exclaim: "God is so good! He has answered all my prayers but one, and I know He will answer it also. My son has been missing for seventeen years. Not a word have I received from him for those seventeen years. Not a word have I received from him since he married. All my attempts to locate him have failed."

The chaplain confided the matter of the missing son to the workers in the institution. Prayer seasons were held. He even sent certified special delivery letters to former employers of the son and to the religious leaders of the community where he was last known to reside. And then it happened; the son was located. He visited his mother a week after he was contacted. And what a blessed reunion that was. How wonderful is the grace of God!

This good woman died of a heart attack two weeks later, but she had an Adventist funeral. The son and daughter-in-law both testified that they believed the hand of the Creator had indeed been guiding them.

Not all our contacts have such unusual and happy endings, but true medical missionary work is indeed the "right arm of the message" and when done rightly can be one of the greatest means of bringing to the sick ones a knowledge of the full gospel. Many who belong to natural Israel, who attend our medical centers, can be reached in this way who would not otherwise respond.

A great work is yet to be accomplished among these dear people and we thank God for the means He has placed in our hands for this, such as the little journal, the *Israelite*. But a prayerful, tactful approach means so much. Our chaplains are a vital part of the great evangelistic program of the church. And we thank God for these dedicated, well-trained ambassadors. May they watch for every opportunity to reach modern Israel.

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We have found wealth when we have enjoyment in unbought pleasures.—*Sunshine Magazine*.

# "Young Men Are Wanted"

WILBUR K. NELSON

Department of Religion, Pacific Union College



Young men are wanted."<sup>1</sup> As the climax of the final controversy approaches; as we appraise the vast fields of evangelistic opportunity; as we ask, "Who is sufficient for these things?"—God replies, "Young men are wanted!"

Today, as in apostolic times, the minister is called to place his hand on the shoulder of youth seeking God's will in service, saying, "This charge I commit to you . . . , my son."<sup>2</sup>

There is joy in seeing souls won in response to our evangelistic preaching. There is a blessing in seeing members mature in the faith through our pastoral ministry. However, to be used to guide a boy into a life of ministry for God should be among the highest ambitions in each preacher's career. Three spheres are suggested as areas of influence in guiding youth toward a receptive attitude to God's call to preach: the minister's home, the church, and the school.

Does my son want to be a minister? If not, why not? In my obligation to make the ministry attractive, did my son see it at home? Did he from earliest years share my wonder that God should favor a man to be His channel of grace? "But," one replies, "is it fair to influence my son in his choice of careers?" The answer is most obvious. We should desire for our son the very

highest opportunity in life. He has been dedicated to God from birth. The minister's "first duty is to his children."<sup>3</sup> It is for us, like David, to earnestly prepare our sons for vital places in God's work, saying: "And thou . . . , my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind."<sup>4</sup> Certainly career decisions should not be forced; but from what better source should the church expect to find its preachers of tomorrow than in the homes of the ministers of today? Let us covet the highest *service*, the greatest sacrifice, for our sons. "Parents, *help* your children to fulfill God's purpose for them."<sup>5</sup> (Italics supplied.)

### *Influencing Youth*

Within the church program the preacher has opportunity unlimited to influence children and youth toward Christian service. And God will surely put it in his heart to speak right words of direction to children in the homes of his members. Instead of asking Johnny, "What would you like to be?" could not the pastor inquire, "Johnny, wouldn't you *like* to be a preacher someday?" Now, in such a question to a child you are in reality saying to him, "Don't you think I am the happiest, friendliest person you have known? Do not my stories interest you and my smiles warm your heart? Wouldn't you like to be a minister too?" To the boy, the ministry is *you*. Do such slight, conversational influences actually result in directing a boy's mind to God's call to the ministry? Do we remember the wonder, perhaps amazed unbelief, we first felt when someone ventured to suggest (in some cases, dared to say!) "*You* should be a minister"?

My first summer in the ministry included working as a counselor at several junior camps. One boy of about ten comes to mind who showed an unusual spiritual sensitivity. On an afternoon hike we stopped a few minutes together and I asked, "Wouldn't you like to be a minister? Perhaps someday we could work for God together." The boy smiled, saying he thought he would like that. Years later when I was visiting on a college campus a tall young man reached out his hand to greet me. "Here I am," he said. "I made my decision at junior camp." (Strangely, in God's providence, that boy and I have had an opportunity of association in missionary service.)

Church schools and academies are rich

mines holding jewels to be discovered, cut, and polished for ministerial service. Speaking to a wealthy father of several children, someone recently observed, "You have given so generously to God's cause, surely you would also be willing to give one of your fine sons!" His two boys who were listening smiled, and the father spoke a few words encouraging the thoughts of his younger boy of about fourteen toward Christian service. The brothers were enrolled in a boarding academy. In a recent Week of Prayer in that academy, in response to an invitation for those interested in becoming ministers to attend a special meeting to discuss such work, that younger boy was there! So were several others to whom during the Week of Prayer it had been suggested, "You should think about being a minister."

### *Recruit in Academy*

It is now recognized that recruiting young men for the ministry should begin in church schools and academies. As this article is written, Pacific Union College Preparatory School is being visited specifically for such a purpose by a representative of the General Conference Ministerial Association, Pastor Andrew Fearing. The home, *your* home, the church, *your* church, and the school, *your* school, await your witness that "the highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister."<sup>6</sup>

At last in God's kingdom the busy Bible teacher, evangelist, pastor, or administrator may well discover that time spent in inspiring boys to become preachers has been the most productive soul-winning venture of his career.

<sup>1</sup> *Counsels to Parents and Teachers*, p. 517.

<sup>2</sup> 1 Timothy 1:18 (R.S.V.).

<sup>3</sup> *The Adventist Home*, p. 353. NOTE: The writer does not, however, imply failure in home influence should the minister's children find God's leading into other areas of Christian service.

<sup>4</sup> 1 Chronicles 28:9.

<sup>5</sup> *Messages to Young People*, p. 225. NOTE: Girls, too, are wanted with a sense of call to the ministry. The daughter of a dedicated worker saw in her father an appealing example of the ideal minister and declared, "If a girl can't be a minister, I *can* become a minister's wife."<sup>2</sup> She is today!

<sup>6</sup> *Ibid.*, p. 224.

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A man who is contented with what he has done will never become famous for what he will do.

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# *Centurion Conducts Effort on San Andres Island*

A. H. RIFFEL

President, Colombia-Venezuela Union Mission

ON AUGUST 15, 1965, an evangelistic crusade, using the theme "Prepare to Meet Thy God," opened in the new church building on San Andrés, one of the Colombian Islands. A. Dennis Laing, a centurion evangelist on loan from Kingston, Jamaica, presented forty-two doctrinal and Christ-centered sermons while conducting five nightly services a week during his two-month stay. Two languages—English and Spanish—are used by the island's approximately 6,000 inhabitants, so each evening's message was translated into Spanish. I took time from my administrative duties to spend eleven days serving as Spanish translator for the San Andrés effort. Local workers participating in the campaign were R. T. Rankin, president of the Colombian Islands Mission; Jeddy Hooker, Jr., and Arthur Grayman, Bible instructors.

As a result of the preparatory work, consisting of signs posted, handbills distributed, and local radio station announcements made, the public responded by filling the church nearly to capacity. The largest attendance was 400, and the average 250. Outstanding citizens and public authorities supported the meetings with their presence. A spirit of genuine revival was seen in the church, and many backsliders were reclaimed. During the second week 150 persons requested prayer and visitation. On October 3, eighteen persons were baptized by Pastor Laing. Forty-five others are keeping the Sabbath, and many more are attending baptismal classes.

Among the converts was the Olave family of five. Cesar Grau, a church school teacher, invited eighteen-year-old Etemberto Olave and his family to attend the



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A. D. Laing and candidates, at the seashore before the baptism.

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meetings. They did so, and eventually Etemberto made his decision to keep the Sabbath and to be baptized. When Pastor Laing visited the home he found the family interested in baptism, and at the conclusion of a series of Bible studies, Mr. Olave said: "My eldest son has decided to be baptized. I too am decided, but I would like the entire family to be baptized so that all of us can become members of the same church and have the same belief." His wife, a Catholic, stated: "I agree with my husband, so we will be baptized." Mr. Olave, a building contractor, arranged his work so that he could keep the Sabbath; and thus this father and mother, with their three sons, became members of the first baptismal group.

Since Pastor Laing's departure, follow-up work is being done by R. T. Rankin, who is conducting three evening meetings a week; a fourth evening is devoted to a Bible research class. It is anticipated that an additional fifteen candidates will be baptized during the month of November. [This was written in October, 1965.]

The plan of making a centurion evangelist available to a sister union in the Inter-American Division is one that brings new life into the church, inspires our older workers, and trains our younger men in harmony with the counsel from the pen of inspiration which says: "Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest-field, teaching them how to labor successfully for the conversion of souls."—*Gospel Workers*, p. 101.



Centurion Evangelist Laing, speaker of the evangelistic crusade in San Andrés Island, Colombia. A. H. Riffel is translating.

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We must be careful lest we misinterpret the Scriptures. The plain teachings of the Word of God are not to be so spiritualized that the reality is lost sight of. Do not overstrain the meaning of sentences in the Bible in an effort to bring forth something odd in order to please the fancy. Take the Scriptures as they read. Avoid idle speculation concerning what will be in the kingdom of heaven.—*Selected Messages*, book 1, p. 170.

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The Olave family with A. D. Laing on the left and Arthur Grayman on the right.

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# *New Approaches Imperative for a New Day*

*We Are Bound Before God to Move Effectually Into the New Openings*

**LEROY EDWIN FROMM**

Professor Emeritus, Historical Theology, Andrews University



THESE are days of tremendous change and unprecedented opportunity. Century-old barriers are giving way. Doors heretofore closed are swinging open. Prejudices that have hitherto prevented successful contact and witnessing are melting under a new spirit that includes the

new dialog. The call for the ecumenic outreach has opened the way for unprecedented exchanges of view. Time and the rising tide of events are bringing about opportunities as never before to present the fundamental principles of Adventism in its basic everlasting gospel setting and emphasis.

In the light of these facts the sobering question for us, as workers is, *Are we prepared to press into these providential openings? Are we ready with an adequate approach adapted to these unprecedented opportunities?*

The old techniques, carried over from early times and circumstances, are no longer adequate or appropriate in meeting the tempo and temper of the times, and in responding to the new spirit of inquiry abroad in a world gone amuck. Today the old largely negative approach—emphasizing chiefly the things wherein we differ from all other religious groups—is past, definitely past. And that is as it should be.

## *Limited Views Restricted Presentation*

It is essential that we review the background and origin of that emphasis. It

stemmed from conditions that developed right after the great Disappointment of 1844, when the first burden of our founders was to carry the newly discovered light on the sanctuary, the Sabbath, the mortality of man, and the Spirit of Prophecy just to those former brethren who had been in the Millerite movement. These had passed through the soul searching of preparation to meet God and the agony of disappointment over the failure of the Lord to emerge from the heaven of heavens to bless His waiting people at His anticipated second advent. That was the initial scope of their endeavors.

They had, as yet, no burden for others outside this large group, and made no approach to them. Gradually, however, their widening vision took in those who had not reached the age of accountability by October 22, 1844, and with them those who had not willfully rejected the judgment hour message of 1844. But their burden and their message remained the same.

Then when the significance and the urge of a worldwide heralding of the *third* message dawned that was to follow the proclamation of the first and second messages—and they sensed that it was to go to all mankind—they still continued to give essentially the same restricted emphasis, and pressed principally on the same “testing truths,” the doctrines wherein we differed.

## *Continued When Conditions Changed*

They simply assumed that their new hearers in this wider circle were likewise converted men and women, with a valid Christian experience. Their great burden was to present the “commandments of

God," involving particularly the Sabbath. That was first and foremost. They took for granted their acquaintance with the inseparable "faith of Jesus." Strangely enough, it was this that was the neglected area.

Two weeks was considered sufficient time to compass the range of the specifics of their new message and mission. And when one evangelist said that two weeks did not afford the necessary time—that he must have *three* weeks because of changing conditions—he was derided. And debating made them lawyers arguing a case.

It was this early restricted concept of our message, with its emphasis upon the things whereon we differed, that made the way difficult. It was misunderstood and resulted in the erection of formidable barriers. Often our denominational identification was hidden in our public evangelism until "confidence" could be established. This procedure was intended to avoid and overcome prejudice. But the very opposite resulted. This technique led to misunderstanding and the inevitable charge that we were sailing under false pretenses.

But that day has largely passed, thank God. Our Voice of Prophecy, Faith for Today, and It Is Written programs are frankly identified as Seventh-day Adventist. Most evangelists do the same. Would that all our public approaches could be as frankly identified. This would certainly lessen the comebacks. With our fundamentally Christian character and principles becoming better and better known, people now want to know what we really believe and why. We might well capitalize on our name.

#### *Twofold Occasion for Misunderstanding*

But there were underlying reasons for our past emphasis and procedures, and also for certain silences. This was occasioned, at first, by differing views on the part of some over the eternal pre-existence and complete deity of Jesus Christ and their failure to recognize Him as "all the fulness of the Godhead." This division of view led to a muffling of emphasis on the primacy of the person of Jesus Christ, and His majestic stature. Our sound and true position, attested by the Spirit of Prophecy, was put in jeopardy because of the constricted view of a minority that brought odium over this point upon the whole movement. So the "faith of Je-

sus" was subdued because of circumstances.

A second paralleling constriction of view was likewise held for a number of decades, largely by the same minority group. It was that the atonement was limited solely to the work of our heavenly High Priest in the Most Holy Place of the heavenly sanctuary, and had nothing to do with the transaction of the cross, which was held to be simply the appointed sacrifice for the forgiveness of sins and the saving of men. And that took place on earth in A.D. 31. But they claimed that the sacrifice was separate from the atonement, which was in heaven only, and did not begin until 1844.

Only gradually were these two limited concepts clarified and corrected by men who through the study of the Word saw and proclaimed the glorious larger truth of the *two phases* of Christ's atonement, and put us in a true and proper light before the religious world. Such an emphasis, begun around and following 1888, led others at last to see us as truly Christian in our basic belief and emphasis. And this is strongly attested by Ellen G. White.

Not until these constricted views were corrected, and that fact made known publicly in scholarly circles, did the old prejudices melt that had been based on those faulty minority views. The old canard about our being an "anti-Christian cult" was abandoned by the informed, and we were conceded to be truly Christian—despite our Sabbath and sanctuary emphasis, and our position on conditional immortality.

#### *The Call to a New Emphasis*

For decades now, the call of God has been to put Christ in all His fullness foremost, and to emphasize the *act* of atonement as completed on the cross, with the subsequent application of its benefits being made by our ministering High Priest before the Father, with the consummation of this atoning working of Christ, and the effacement of sin set forth under the symbolism of the events of the *Day of Atonement*. Here is the heavenly directive for us today:

Do not make prominent those features of the message which are a condemnation of the customs and practices of the people, *until* they have an opportunity to know that we are believers in Christ, that we believe in His divinity and in His pre-existence.—*Testimonies*, vol. 6, p. 58. (Italics supplied.)

Do not at the outset press before the people the

most objectionable features of our faith, lest you close the ears of those to whom these things come as a new revelation. . . . Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of truth.—*Evangelism*, pp. 141, 142.

We should not, upon entering a place, build up unnecessary barriers between us and other denominations, especially the Catholics, so that they think we are their avowed enemies.—*Ibid.*, p. 144.

When we follow that inspired counsel, and heed those clear specifications, we have a new success. We are not plagued by the old handicaps. That is Heaven's blueprint for us as workers. Brethren in the ministry, *the hour has come to accentuate the positive, and to stress the everlasting gospel before the world.* We are to present the "faith of Jesus" inseparably alongside the "commandments of God"—always in balanced relationship.

Let us be done with a lopsided, inadequate emphasis. Without diminishing our specific witness on the Sabbath, the sanctuary, the nature of man, the Spirit of Prophecy, et cetera, we are to move into our rightful place as today's foremost heralds of Christ, making Him the "center of every doctrine," the throbbing heart of our whole system of truth. We are to stand before the world as the pre-eminent exponents of the full-rounded gospel today, and its eternal verities.

This is more imperative now than ever before, as tragic segments of Protestantism increasingly deny the Incarnation, the virgin birth, the actual deity of Christ, the blood atonement, the literal resurrection, and the literal, pre-millennial Second Advent. This is our day of opportunity and obligation. We are to stand in the breach. This is our larger commission, our mission for today. This is the third angel's message in truth and verity.

Experience has demonstrated that when we stress the eternal verities of the everlasting gospel, people are ready and eager to hear—and to heed. They then want to know about the rest of our faith. And they have no hesitancy over following the example of Jesus—Sabbath and all. We are under obligation to give the whole counsel of

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Blessed to us is the night, for it reveals to us the stars.—*Sunshine Magazine*.

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God in the most appealing and winsome way. We are to present a positive, saving gospel, not merely—or chiefly—to proclaim a negative warning. And for this right emphasis we are held accountable before God.

#### *Successful With Two Contrasting Groups*

The readiness of men to listen to that emphasis and evidence, appropriate and adequate for this new day, was recently brought home to me with force within the confines of a single week—December 5 to 11, 1965. On Sunday evening I was privileged to present the faith of Seventh-day Adventists to a study group of young married couples in the Trinity Lutheran Church of Washington, D.C. I made the positive approach, directed to a group of Lutheran *Protestants*.

The results were gratifying. A new understanding of Adventism was had, tying us in with those fundamental truths of primitive Protestantism that we share in common with all sound evangelical Christians, and going on from thence to explain the truths on which we differ and which make us Seventh-day Adventist Christians. These were truths that were due for emphasis in the "last days," the "time of the end," the "hour of God's judgment," but not yet due for emphasis in Luther's day. They saw the point, and the results of such understanding were gratifying. They realized the significance of the special truths of Adventism today.

Then on Sabbath afternoon, December 11, I had the further privilege of presenting the faith of Seventh-day Adventists to a group of 35 student priests from Catholic University, likewise of Washington, D.C., who came by chartered bus to Columbia Union College, in Takoma Park. This was the direct result of the new dialog emphasis in Catholic circles. There in the chapel of H. M. S. Richards Hall, at the very center of the campus, I presented our Adventist faith in comparison with, and in contrast to, both the faith of other Protestants and then the faith of Roman Catholics—only using another approach, likewise positive, but equally effective for this unusual group first contacted by our own theological seniors.

Again the results were similarly gratifying. Without compromising our faith, but capitalizing on certain tremendous historical facts, first in the early church and later

in Protestant history, our place and relationship both to the Catholic faith and the popular Protestant faith became clear—and to the enhancement of truth.

### *Press Into the Openings Presented*

So far as I am aware, this was the first time in North America that a Seventh-day Adventist representative has had an opportunity to present a 45-minute sketch of Seventh-day Adventist faith to such a group in the historical setting of the centuries, on the basis of the specifications and the recognitions of God's great prophetic plan of the ages, with each advancing factor in its proper and related place, and inexorably on the eschatological climax.

A favorable and faithful picture of Adventism was thus given to this Catholic group, and an effective setting forth of our specific message and its strategic place in the light and sequence of the centuries. The way was thus opened for further contacts and subsequent discussions of our faith and our unique place in Christendom.

Sets of *Prophetic Faith* and *Conditionalist Faith* were presented to the leader of the group to place in the theological college library of the university from which the students came. This drew voluntary assurances from these student priests that these books would assuredly be consulted, and that the presentation of the afternoon would be widely discussed.

So I earnestly repeat, this is the day to press into the openings and the dialog afforded by the new spirit of the times. This is the time for the great advance. We must not fail our God in this auspicious hour. We must bear effective witness. We must adapt ourselves to changing conditions and confrontations without compromising but rather enhancing the faith of Seventh-day Adventists. Ours should stand out as the most Biblical, logical, historical, attractive, and appealing gospel message ever presented to men in this old world. That is the challenge before us.

(Next month we will give a summary of what we presented to these eager seminarians.)

# *Winning Souls in Kenya and Uganda*

R. E. DELAFIELD

Evangelist, East African Union

ONLY as we make practical godliness our theme and personal labor for souls our burden will we become the type of soul winners Christ expects us to be.

We are trying to follow Christ's methods out here in East Africa as we present true heart conversion in our preaching and personal work. By doing this we feel sure He will grant us success.

If, in connection with the theory of the truth, our ministers would *dwell more upon practical godliness*, speaking from a heart imbued with the spirit of truth, *we should see many more souls flocking to the standard of truth.*—*Testimonies*, vol. 4, p. 375. (Italics supplied.)

We have seen this happen to a degree in our two efforts in Homa Bay and Kisii in

Kenya. Hundreds have literally found their way to Christ and the truth.

The Holy Spirit is at work right here in Kampala, the capital city of Uganda. Fifteen ministers are in training in our field school of evangelism. For two months we have been holding revival meetings in our large tent and we are planning for one hundred converts for the first two baptisms. More will come. A few of the converts are seen in the following pictures.

The first is Princess Adah Balirala, the sister of the present president of Uganda, and the king of the Buganda kingdom (the largest kingdom in Uganda), Sir Edward Mutesa. With her in the picture is the king's brother, Prince David Juko.



Prince Juko was won to Christ in E. E. Cleveland's Kampala effort a few years ago. He is a lay preacher, and by personal work led his sister to the meetings and to her Saviour, Jesus Christ.

In the next picture are two dear brothers



who have been won to Christ. On the left is blind Asanasyo Mayanja. He was led to the meetings by his small grandson, and was then visited and studied with by Brother Tabyetese, a faithful lay worker. On his right is Stephen Kasirye, an eighty-four-year-old saint who left the Anglican faith to walk in the advanced truth of God. His nephew, Mpima, an accountant in our mission office, informed him of the meetings and won him for Christ.

A former pastor, Ashe Musoke, apostate from the truth for fifteen years, has now

returned. He had joined with the Oxford group, known locally as "the Abalokole," "the saved ones," in the Anglican church. Hearing of the conversion to the truth of a minister of this group in the nearby city of Entebbe, Brother Musoke came to the pastor of our Kampala churches, Pastor Mwanje, and said: "I also am returning to the fold and Sabbathkeeping again." Brother Ashe is happy for the mercy and forgiveness of Jesus and is seeking now to do what he can to redeem the time.

The above-named trophies of Christ's saving grace come as the result of endeavoring to follow Christ's method by presenting "practical godliness" as our theme and "personal labor" as our great responsibility. Every Adventist minister will appreciate the concluding statement suggesting this plan.

Our ministers are failing here. They are not Bible students, they are weak where they might be strong; for they take things for granted without searching for themselves. They do not become mighty in the Scriptures and in the power of God, because they are satisfied with their present position and attainments. They need to become familiar with prophecy, familiar with the strong pillars of our faith, familiar with the lessons of Christ. Then the man of God, thoroughly furnished unto all good works, will make *practical godliness his theme*.—Ellen G. White in *Review and Herald*, March 4, 1884, p. 146. (Italics supplied.)

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## The Uplifted Saviour

*"The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood."*—Testimonies to Ministers, p. 92.

# Good Relationships

## Make for Success

ORLEY M. BERG

Ministerial Association Secretary, Potomac Conference



A YOUNG man, in business for just four years, opened up his fourth hardware store. This was quite an accomplishment considering the young fellow's small initial investment of only \$3,500, strong competition from other stores, and the relatively short time he had been in business.

When asked the secret of his success he stated that it was due primarily to his "weekly improvement program." All during the week he made notes and jotted down ideas as to how he could improve his business. Then every Monday evening he set aside four hours to review the ideas he had jotted down and figure out how to put the solid ones to use in the business.

As ministers we need to review our work frequently, always seeking ways of doing the Lord's work better. It is vital that good relationships be developed between the pastor, the local church elder, and the church board. Here are some suggestions that may prove helpful:

1. Keep the local church elder informed.
  - a. Notify him when you are going to be out of the district.
  - b. Let him know in advance your plans for guest speakers.
  - c. Keep him well enough informed about your personal program so that he will have a general idea of what you are doing and how you may be reached.
  - d. Help him to feel he is a key man on the team regarding the church program.

2. Work closely with the church board.
  - a. Introduce changes, new ideas, et cetera, to the board as suggested to be voted before adoption, such as:
    - (1) The undershepherd plan.
    - (2) The use of the registration certificate.
    - (3) Changes in the church bulletin, church directory, church letterheads, et cetera.
    - (4) Changes in the order of service.

NOTE: Encourage suggestions from the board of elders or other committees.
  - b. Have board approval for even minor expenditures, such as paper, paper clips, bulletin stock, rubber bands, et cetera.
  - c. Plan with the board well in advance for the evangelistic program, socials, Weeks of Prayer, church picnics, et cetera, setting the dates, setting up committees to work out details when necessary.
  - d. Keep the board well informed of coming events, such as baptisms, child dedication services, plans for prayer meetings, Christian Home Day, Community Relations Day, or whatever the coming program may be.
3. Conduct the church board.
  - a. Have a regular meeting time. We suggest the first week of each month.
  - b. Notify members by mail a few days ahead, and have them reminded by telephone the day of the meeting.
  - c. Begin on time and endeavor to close on time.

- d. Begin with an appropriate devotional thought and maintain a high spiritual tone.
- e. Have a typed agenda for each member, or at least a written agenda on the blackboard. This agenda may well conclude with a listing of coming events as a matter of information.
- f. Begin with the clerk's report. It is well to have the report include members added or dropped through the month and present membership of the church. An occasional comparative report with former years will help to simulate an interest in the growth of the church. The use of graphs and charts can be very useful.
- g. Follow with the treasurer's report. Here comparative statements, graphs, and charts can also be used to very good advantage. Make these reports short.
- h. Proceed with unfinished business.
- i. Stay by the agenda and on the subject. Conserve time. Conduct the meeting in a businesslike manner. Avoid unnecessary discussion, but allow ample time for the exploration of ideas where the situation warrants. Expedite matters but never allow the appearance of "railroading."
- j. Be democratic. Encourage discussion and allow for differences of opinion. Have it understood that all will support the majority vote.
- k. As pastors we must yield to the decisions of the board, even though it may be contrary to our opinion. We must set a right example in this as in everything else. The emphasis must always be on unity of action. Board members must leave the meeting speaking the same language.
- l. Delegate responsibility and be certain that the actions of the board will be implemented. Know who is to carry through, then check to be sure it is done.
- m. The minutes should be typed in duplicate as soon after the meeting as possible; one copy to the pastor, another to the head elder. The original is retained by the clerk.
- n. It is helpful if the clerk numbers

and identifies each item of business. The report should also list those present. It need not normally name the person making the motion or the one seconding it.

- o. A quorum should always be present to transact business. Normally this is 50 per cent.

#### *The Registration Certificate*

Some churches follow a plan of registering all in attendance at the Sabbath services, both members and guests. This has proved to be a real blessing, but the cooperation of all must be encouraged if such a plan is adopted.

Something like the following could be included in the bulletin:

"We welcome our guests that have come in to worship with us this morning. If you have not already done so, we invite you to unite with our members at this time in registering your attendance. We expect 100 per cent of our members to register their attendance each Sabbath morning and we will appreciate your doing the same. Look over the registration certificate and check the proper square if there is some way that we can be of further service to you. If you desire further information about our church, or perhaps would appreciate a call from the pastor, are interested in baptism, or whatever it might be, please let us know. We are so happy to have you with us. Our prayer is that you will receive a rich spiritual blessing and will want to return again and again. If you are looking for a church home, we believe you will find this church a fine family to belong to."

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#### **Churches Move to Combat Vandalism**

Church officials throughout the Anglican Diocese of Chichester, England, have been warned to lock their churches at night in an effort to combat theft and vandalism. The warning in a diocesan journal followed an appeal for greater security measures in churches by the Ecclesiastical Insurance Office. It said that if church officials did not take greater care of their treasures, such as old and valuable candlesticks, they face the prospect of being unable to insure them. The office also said that the Church of England's practice of keeping churches open was an invitation to criminals. Chichester is the first diocese to have called for the closing of churches at night. It said this should be "for the time being."



# Tobacco Clinic and Evangelism

KENNETH J. MITTLEIDER

Ministerial Association Secretary, North Pacific Union Conference

**WE** ALWAYS begin our series on a Saturday night. The following Saturday night, or one week after our meetings have begun, we begin half an hour earlier. Instead of starting at seven-thirty, we begin at 7:00, and we open the meeting with the film *One in 20,000*. At the conclusion of the film I ask all of those who wish to attend the clinic to stop smoking to come into an adjoining room that has been previously designated for a clinic. All we do that night is obtain their names and tell them to go home and think about it and make sure that they really want to quit smoking.

I tease them a little bit by telling them, "Tonight you can think of every reason to stop smoking, but when we get on the program those reasons will all leave you, so I want you to itemize them between now and tomorrow evening when we will officially begin our Stop Smoking clinic so that during those dark hours of having no reasons you can read over the many reasons you have now for stopping." This assures us that the following evening when they come one-half hour before our meeting, so that the clinic can be run separately from the meeting itself, each one present is really in earnest.

We only have one-half hour each night from seven to seven-thirty to spend on this program. We meet every night from Sunday through to the following Saturday night, and then the following Wednesday and Saturday night, after that we meet to get a progress report.

The opening Sunday night of our tobacco clinic is planned as follows:

7:00-7:15 I take the program and get each one acquainted with the others.

I outline the part the mind has to play

over the body, and I urge them to go home and find all the cigarettes and cigarette butts there and destroy them. I urge them to put away anything that would remind them of a cigarette, and then we teach them to audibly say "Through the power of Christ I choose not to smoke." I give them two texts, which I have them write out and carry with them during the days that will follow—1 Corinthians 10:13 and Philippians 4:13.

7:15-7:25 The doctor then takes ten minutes to show the relation of cigarettes, tea, coffee, cola, and the other alkaloids to smoking. He insists that they use no tea, coffee, or alcoholic beverages at



The doctor explaining the effects of cigarette smoking on the body.



This is the way we close our Tobacco Clinic each evening.

least during the time they are in the clinic program. Then he outlines a diet very similar to the one used the first day in the Five-Day Plan.

7:25-7:30 As soon as he finishes, I take five more minutes. There is only one promise that I ask them to give me. That is, since they have now made a decision and are going to throw away all their cigarettes, that they promise not to buy any or take them from anyone before they first give me a call, telling me of the craving they are having. I give them my telephone number. When they call I ask them to wait until I can get to their home and then I will supply them with a cigarette. This may sound childish but it works. I have had a number who have called. Of course, this gives me a chance to have a word of prayer, and in only one case have I had to leave a cigarette, and in this case I wrote on the cigarette before I left, and I only left one, "Christ or this." The next morning the lady called and asked me to get it out of her home. She had not smoked it.

I tell them of this experience and we laugh just a little bit together. And then before we part we form a large circle with each one joining hands, and I repeat a sentence prayer and they repeat it after me. This is the way we close our tobacco clinic each evening, with prayer asking the Lord to give us a victory the coming day over tobacco, tea, coffee, alcohol, or whatever

may hinder our progress in overcoming this habit.

The next night at 7:00 P.M. I read each one of their names in turn, and ask them how it went that day. Of course, this goes into quite a discussion and will last from ten to fifteen minutes, depending upon the size of the group. After we receive this report the doctor takes over for another ten minutes, tells them the diet for the following day, again insists that there be no tea, coffee, cola, or any such alkaloids used, and explains about purine, the effects that meat can have as far as stimulating the desire for a cigarette.

When he finishes, I take five minutes to re-emphasize the matter of mind over body, mental attitudes, and ask them to tell me in unison how they were able to gain a victory that day. They say together, "Through the power of Christ we did not smoke."

I also like to have someone come in from a previous clinic, if we are close enough in the area, to tell of their victory in the previous clinic. This seems to fortify them for the second day. And the enthusiasm generated by one who has quit previously cannot be expressed by anyone who has not experienced it. We again join hands and have our prayer, and they are dismissed to go to the meeting or to their homes, for we have in each series some who come only to the clinic. Many who have started and come only at first to the clinic after a few nights begin to attend the meetings, and the percentage of baptisms in this group is very high.

Tuesday night at 7:00 P.M. I again read the names, ask them how they have done, and if they have any questions. This will take about fifteen minutes. The doctor takes ten minutes, this time covering cholesterol and the effects that tobacco has upon the nervous system. When he finishes, again I ask them in unison to tell me how they gained a victory that day. It is thrilling to hear them say, "Through the power of Christ we have had another day of victory." We repeat our two texts together, join hands and have our prayer, usually with the doctor leading out this time, and they are dismissed.

On Wednesday night I do the same as the previous two nights. The doctor spends much of his time telling how to control their weight problem. It seems there are al-

*(Continued on page 40)*

# Ministerial Ethics

R. W. ENGSTROM

Minister, Mountain View, California



OF ALL men, we ministers should preserve unblemished ethics. To this end we would like to review some of the important areas where our ethics really show. The first is

## *Toward Our Fellow Ministers in the Church*

There are two ministers, especially, to whom we have close ethical obligations, namely, our predecessor and our successor. Let us think of the former for a moment:

As we come to a new parish we may find some things that we think we could have done better. But under no circumstances should we reveal this to the members. Let us gradually make the changes we wish to bring about. We will find a favorite form of flattery given by members who say "our old minister was a good man, but certainly not like you." This could really mean anything, but we may accept it as implying that we may be a superior person. This is pure poison and needs an instant antidote. Remember, the same critic may turn on us, too, at the first opportunity.

The antidote? To say the best about the other man, bear down on his favorable points, and then go on to some other topic. There are two kinds of predecessors—those easy to follow and those hard to follow; but whatever his shortcomings, our ethics should never permit a word of criticism or a sympathetic ear when another indulges in it.

## *A Vital Requisite*

I recall a man I succeeded in my youth. He had pastored one church for twelve years. He lacked—or so I thought—most of the requisites of modern efficient pastoral procedure. But I had not been there very long before I realized that I could

never come up to his standard in true shepherding of the flock, of sitting down and really helping human beings. And is not that the most vital requisite of all?

Another minister is our successor; and to him we owe some definite ethics also. Perhaps we hesitate to turn our well-running machinery over to one who might not appreciate the niceties of church life as we see it. But don't worry; we may be surprised to know that even better days are ahead for that congregation. And so the ethically fine thing to do is to leave the church in the best possible condition—a good balance in the budget, the debts paid or provided for, and all the loose ends gathered together. This is a fine brotherly gesture toward him.

## *Leave a Record*

Then, leave good records based on a well-organized office file, complete church-board minutes, the bulletins of your pastorate for quick reference, Ingathering organization and list of donors, and an inventory of the church properties and equipment. He will bless your memory for it!

Then, it is the fine ethical thing to sit down and spend a few hours orienting him on the details if possible. If he is two thousand miles away, do it through your board. The final board meeting may be devoted to a perusal of an information sheet indicating where everything may be found, a complete review of those things that only the pastor knows intimately. With this in the hands of the entire board, somebody is bound to know the answer to any item when necessary.

It is also considerate to leave a group studying, and not to baptize every possible candidate before leaving. The new man will appreciate having some interested ones ready to work with.

And now, the most vital item of all—when you leave, be gone. Do not write or

counsel or have any contact except purely personal ones, with that church. You are finished in that parish. If asked for counsel, refer the matter to your successor. If he should ask your counsel, that is different.

What about funerals and weddings? You must use your own judgment. Both are emotional affairs, especially the former, where it may be difficult to reason with the bereaved. It is best to contact your successor, inform him of the request, and if possible involve him in the service also.

#### *Cooperate With Fellow Ministers in Area*

Then there are ethics among area ministers where perhaps a dozen men have churches near one another and where many programs and projects must be considered jointly. Special ethics prevail here. The men should not deliberately plan competing programs. Each will work with the others in the union school projects, united evangelism and other matters. An example is the communion service. The day for this service is the twelfth Sabbath of the quarter, according to a General Conference recommendation. If each church in an area cooperates in this, there will not be much interchurch visiting at this time of the quarter. We can simply say to our members that they may feel free to visit any church on the twelfth Sabbath as they will not miss the communion service wherever they are.

Definitely on the list of ethics would be any attempt of one minister to proselyte members from a fellow minister's nearby church. This is one way to increase our membership, but how improper.

Next, a word about our ethics toward

#### *Ministers of Other Denominations*

You may be a hundred miles from a brother minister, but you have Methodists, Presbyterians, and others all about you. What ethics are involved here? There is no better counsel than that found in the book *Evangelism*, page 143:

When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent affect, and may give these pastors and their congregations favorable impressions of the truth.

Do we actually follow this? Or, are we tempted to say, "I believe all that the Spirit

of Prophecy teaches—except this"? The admonition is so clear. Our duty is to "pray and work for honest ministers who have been educated to misinterpret the Word of Life."—*Ibid.*, p. 562.

We have intimations that many of these men will accept our message—but is it not true that our relationship with them now may have much to do in determining the stand they will take later? Note these words:

Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. . . . As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock.—*Testimonies*, vol. 6, p. 78.

Summing it up, then, the most ethical thing we can do is to break down misunderstanding among these men. Too many of them look on us with suspicion, thinking we are narrow, heretical, peculiar, bigoted, and have unorthodox ways of working. They feel that we are unfriendly, uncooperative, smug, complacent, and aloof. It is our privilege to remove these impressions and replace them with truth. To that end, join with them in all that is proper.

Now, another most vital point of ministerial ethics, is that

#### *Toward Our Conference Leadership*

Here we would place, first, professional secrecy and solidarity. Of necessity we have information known only to ourselves. Never discuss this with members. Details about conference procedures, committee actions and plans, are confidential. When these are to be made public, the conference makes the first announcement.

Proper ethics mean that we do not commit the conference; we do not say the conference will do this or that unless we first have proper clearance. We will not proceed with plans that should first have been submitted to the leadership.

This respect for the organization we serve includes that we will never mention any grievances we might have. We will not complain about our financial status or cause others to sympathize with us at the expense of the conference. If we cannot be loyal, we ought not to be in active service. By the same token, we shall be willing to go to any length to squelch rumors we may hear.

Next, a word about ethics in relation to

### *Our Own Church Members*

In no area, perhaps, do ethics really stand out as much as in our many relationships with our members. Let us note first our visitation ethics.

The question comes: Is it proper for a minister to make unexpected calls in the homes of his members or should calls be by appointment, at least with a few minutes of warning by telephone?

Some feel that only the unexpected visit reveals the true home life, for otherwise the members will have company manners all ready for us. This may be true, but what will we gain if we do come into a home and find the television tuned to an improper program or a book on the table that shouldn't be there? Will your unheralded visit forever reform that family? This is doubtful. More likely, you may have caused a resentment that will remain as long as you are their pastor. Probably that housewife, who is usually a fine housewife, who is usually a fine housekeeper, simply had a difficult day, and she will be embarrassed every time she sees you because the one time you visited her she was at a disadvantage, and she wanted so much to leave you with a memory of her home the way she desired it to be.

In a recent "roving reporter" survey in one of our daily newspapers, this question was asked at random: "Would you prefer to have the minister drop in unannounced or by appointment?" Ninety-nine per cent indicated they wished to know beforehand when to expect their minister.

### *Friendliness or Familiarity*

In our relationships with women our ethics are most vital. Many a minister has experienced the problem of some member of the other sex attaching herself to him, seeking his counsel constantly, and in other ways being unduly attentive. Here is dangerous ground; let us face it. If some woman needs counseling more than three times, it is wise to have your wife at the fourth counseling session. She may not be stimulated by your counsel as much as by your person.

There is a fine line between friendliness and familiarity. Don't cross it! This is done so much in the world about us that they may approach the minister in the same way without realizing the danger. Better men than we have fallen for this! Again the Spirit of Prophecy has excellent counsel:

In *Testimonies*, volume 5, page 593, familiarity is called "forbidden ground," and we are to stand aloof from anything even savoring of it.

A most striking statement is found in *Counsels to Parents and Teachers*, page 262: Christ "possessed a reserve that discouraged any familiarity." We ought to pray for that vital virtue.

What ethics are involved in our social relations with members? Shall we visit some members repeatedly? Invited more than once to the same family, should we refuse the second time, fearing that we may be accused of having favorites in the church family? Here our innate good judgment alone can give the answer. In a large group this is not noticed as much as in smaller ones. What we do is more impersonal in larger congregations. But the main point is not to have special friends to the neglect of others, or the work will suffer.

### *Visiting the Sick*

Our emergency visiting with those who are ill or have problems is an item of special importance. Here our ethics call for quick action, letting nothing deter us from responding at once, whether at midnight or early morning. Conduct all such calls so that your physicians can confidently recommend you to visit their patients.

And when that final service comes for a member, may no questionable ethics mar the last farewell as a loved one is laid to rest. May the potential funeral fee never ruin the memory that a family will have of your service to them. What is best to do in this? In our present pastorate we have informed the various funeral homes that we do not wish to receive a fee; it is as simple as that. If in spite of this a fee is occasionally offered, we either return it or give it to the current church project, and then write a note explaining this to the donor. And as for wedding fees, if you want to be heralded as the best pastor in the state, just send a fatherly note to the bride when she returns from the honeymoon, enclosing the amount her husband gave you on their wedding day.

All these points of ethics, and many more, will take care of themselves if the minister in his own personal life observes the supreme ethics of the world's highest calling—private prayer, reading, study, meditation, and a complete dedication to his work.

# *Evangelism in Season— and Out of Season*

**K. F. MUELLER**

Religion and Homiletics Department  
Adventist College of West Africa

**T**HE Adventist College of West Africa conducted its first field school of evangelism from July 11 to August 10, 1965, in Bekwai, Ashanti, Ghana. Thirty-five ministerial workers of the Ghana Mission took part. H. J. Welch, K. F. Mueller, and J. Onjukka comprised the teaching staff. Subjects taught were Bible doctrines, church leadership, and evangelism.

It proved to be a busy time for teachers and students alike. Classes met every morning. Two hours in the afternoon were set aside for practical home visitation and Bible studies for teachers and students. Two days after the beginning of the school an

evangelistic campaign was started in the town of Bekwai. A keen interest developed from the start. Between 300 and 600 people attended every night, and in addition there were hundreds of children. Prayer requests came in by the dozens and soon hundreds of homes of interested souls could be systematically visited. On the second Sabbath worship services were held in the tent.

The high light of the meetings and the field school came on the fourth weekend, when the entire ministerial force of the Adventist Church in Ghana assembled in Bekwai for a few days of fellowship and an ordination service, conducted by T. Kristensen, president of the West African Union Mission. It was felt that the tent was inadequate for the occasion. There also arose the need to provide for a temporary church building or meeting place; so negotiations were started for the acquisition of a suitable place. The Lord was certainly leading, for in that very week a choice site was found with two large cocoa sheds and a bungalow on it. The owners were most eager to sell the property for a ridiculously low price. They allowed us to use one cocoa shed in the meantime for church services. We were able to open the shed Friday noon—then within a few hours the place was remodeled into an attractive



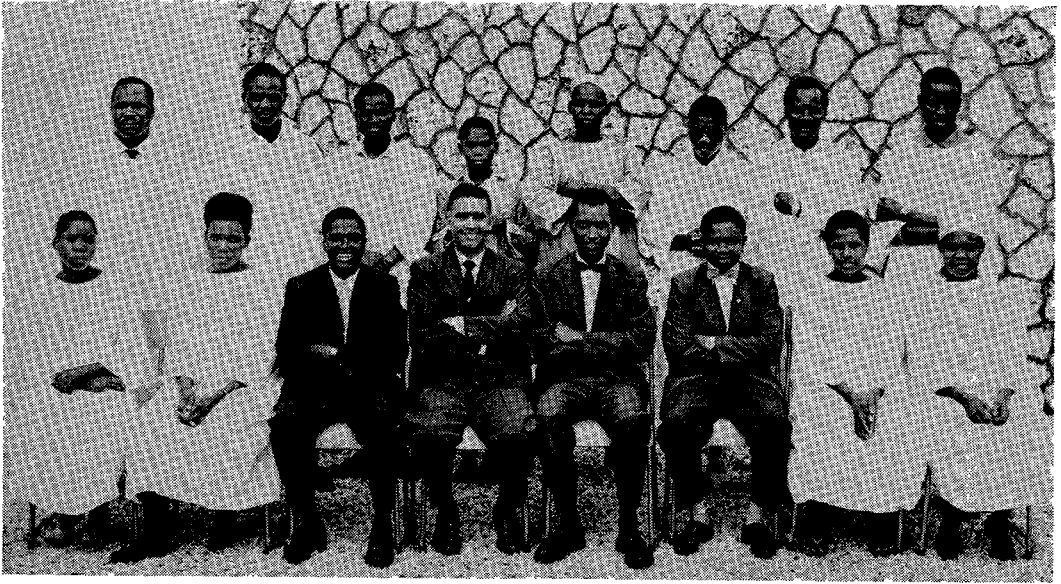
Those attending the School of Evangelism in Bekwai, Ghana.

meeting place with a seating capacity of about 700. On the following Sabbath this place was filled to capacity—it appeared as if a church had been miraculously provided, as if dropped out of the sky. God's guidance proved to be just wonderful!

The meetings were transferred to the new site and attendance did not drop. By the time the field school closed, more than fifty people had indicated a desire to unite

with the church and had enrolled in a baptismal class. In addition, there were some 150 other interests to be followed up. Pastor Onjukka was left behind to carry on.

What was all the more wonderful to us was that these meetings were held in the rainy season in a tropical rain forest, but *not once* was a meeting rained out! God is certainly blessing the preaching of His Word, in season and out of season.



C. M. Bender, fourth from the left, with his youth associates and baptismal candidates outside the church in Dar es Salaam.

## *Youth Campaign in*

### *Dar es Salaam*

**CYRIL M. BENDER**

*Union Evangelist, Tanzania Union*

The challenge of evangelism fires the zeal of the Lord's servants! In Dar es Salaam, Tanzania, our Voice of Youth campaign was a venture of faith. We experimented on two main points, and the results were most encouraging. First, the meetings were held in our own church building, and although the attendance was not as good as

it might have been had we held the meetings in a neutral place, we were encouraged by the response, and especially so when backsliders were seen among the audience.

Second, we began our meetings at 7:00 P.M. instead of the usual 5:00 P.M. This hour is almost unknown as a time of meeting in Tanzania, but we believe the change from routine did not detract from our meetings.

My associates were the young people of our church, and one night a week they had full responsibility for the program. Fifteen dear people took their stand and were baptized, and the holding of the meetings in the church raised the spiritual tone of the entire membership. This brought great rejoicing to my heart. I am soon to celebrate my third birthday in solo public evangelism and once again I want to dedicate my all to the winning of souls for my Master.

# A PREPARED CH

HOWARD B. WEEKS

Vice-President, Public Relations and Development, Loma Linda.



WITH the hour of their great evangelistic breakthrough at hand, the Adventists were ready. For five years they had been intensively cultivating evangelistic talent. The unstinting commitment of the leadership of the denomination to evangelism had immeasurably elevated

the status of the evangelist and prepared the people to support his work. The members themselves were spiritually revived, unified, and mobilized.

As the outbreak of the European catastrophe shattered the confidence of many Americans in themselves and in their traditional religious leadership, Adventists were well prepared to offer an attractive alternative with vigor and with success.

Ironically, the voice that had urged them toward this state of readiness was now stilled. On July 15, 1915, Ellen G. White, after a period of illness, died at the age of 87. Yet, as Adventist evangelists moved toward their greatest period of ministry in a chaotic world, her written counsel—so frequently recalled by voice and pen—remained both an inspiration and a guide.

### *Daniells Breaks Through*

With a sublime fitness, the major breakthrough inaugurating the modern era of large-scale Adventist evangelism occurred under the direct ministry of A. G. Daniells, who for so long had borne the burden of

the denomination's evangelistic negligence; and in Portland, Maine, the childhood home of Ellen G. White, who had inspired his personal involvement in city evangelism. The year: 1916.

Impressed by a spirit of revival in the Portland, Maine, church, its zeal in having erected a new church building, and a great interest among the Adventist leadership of that area in launching an effective evangelistic program, A. G. Daniells responded to an invitation to be their speaker. The local conference had secured the new Civic Auditorium—"One of the finest . . . in the United States"<sup>2</sup> for the campaign, and meetings were scheduled for two Sunday nights, January 23 and 30, and Wednesday, January 26. The series was thoroughly advertised by means of handbills, show cards in shop windows, large painted signs in prominent places, as well as a liberal amount of newspaper space—all "of a creditable, high-class character."<sup>2</sup>

On Sabbath preceding the Sunday night meeting the Adventist churches of the Portland area observed a day of fasting and prayer. During this prayer season members of the church and local leaders expressed an expectation of success, confident that the Civic Auditorium would be filled. Daniells, somewhat cautious, declared, "Personally I felt that if 500 persons came to hear us, I should feel encouraged."<sup>3</sup>

To Daniells' surprise and to the delight of local members, the first night's congregation numbered nearly 2,000 persons—who "listened with intense interest as he [Daniells] explained with vigor how the present



# URCH

california

world crisis is a fulfillment of Bible prophecy."<sup>4</sup> This was nearly twice as many persons as the best Adventist evangelists were then accustomed to seeing. It was noted that "most of these [persons] were strangers whom we had never met before."<sup>5</sup>

## Unprecedented Attention

Even more surprising to Daniells was an immediate invitation to repeat his lecture the following evening to the Portland Business Men's Club. On this occasion, unprecedented in Daniells' experience, about 250 of the leading men of the city were present and "listened with deep interest as he explained that the present scramble for Turkish territory must result in the removal of the Turkish capital to Jerusalem, and that the deliverance of God's people will soon follow."<sup>6</sup>

Daniells' personal account of this incident, written to I. H. Evans the following morning, reveals his amazement and deep awareness that a historic moment had arrived in the history of Adventist evangelism. [Excerpts from this letter can be read in the next column in Daniells' handwriting.]

Somewhat fewer than 1,000 persons attended Daniells' Wednesday evening lecture on January 26, entitled, "Miracles of Modern Missions," but on the following Sunday, January 30, the audience again numbered nearly 2,000 persons who, it was said, "felt a solemn conviction of truth and duty," as Daniells presented his lecture of "Preparedness and Armageddon: or, The Last Great Battle of the Nations."<sup>7</sup>

Public interest continued at such a high

level that after attending to certain duties in Washington, Daniells was persuaded to return to Portland for an additional series of eight meetings in the Civic Auditorium, to be held twice weekly for four weeks.

## To Overflowing

Daniells arrived in Portland at four-thirty on Sunday afternoon, February 20, only three hours before the service was to begin. When he reached the building fifteen minutes before the advertised time, he

## Elder Daniells' Letter.

Well I did not know that I could ever stand before 200 of the first business and professional men of a city and talk our message as I did in that Club room. They Mayor sat directly in front of me and the Editor of the Evening press by my side and never took their eyes from me the whole time. A divine power was present.

I have felt very solemn all day - almost sad as I have thought of those upturned faces. I wonder if there is not some way to get before this class of men in our cities. How are we ever going to reach them! ... We had nearly 2,000 people out Sunday night, and only a few of them were our own people. There is something more than ordinary about this whole work in Portland. I am seeking the Lord with all my heart to know how to do my part. I felt very much dissatisfied with my address in the big Hall. Pray for me. I can do so little for God.

**Program**  
**LECTURE SERIES**  
BY  
**Arthur G. Daniells**

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January  
23-26-30

---

Doors open at 6:00 o'clock  
Lecture at 7:30 o'clock sharp

In order to facilitate proper seating  
please come early

\* \*

CITY HALL AUDITORIUM  
PORTLAND, MAINE

**Lecture Topics**

SUNDAY, JANUARY 23,  
7:30 P. M.

**Changing the World's Map**  
or  
The Place and Meaning of the Present  
Great World Struggle of the Nations as  
Foretold in the Prophecies of the Bible

---

WEDNESDAY, JANUARY 26,  
7:30 P. M.

**Miracles of Modern Missions**  
or  
The Progress and Triumphs of the Great  
Foreign Mission Enterprise of the Nine-  
teenth Century. What it all Means

---

SUNDAY, JANUARY 30,  
7:30 P. M.

**Preparedness and Armageddon**  
or  
The Last Great Battle of the Nations.  
When and Where will it be Fought? What  
will be its Effect Upon the Human Race?  
What will be its Relation to the Estab-  
lishment of the Kingdom of Christ, the Prince  
of Peace?

A sample of one of Elder Daniells' programs.

was astonished to find every one of the 3,000 seats taken and hundreds standing along the walls and in both galleries—and still the people were streaming in. At length police ordered the doors closed, and hundreds of persons were turned away. According to Daniells:

One of our brethren who could not get inside told me that the street was filled with people leaving the building. One of the ushers estimated that more than 1,000 people were shut out. We were very sorry for this. We have arranged for an overflow meeting in another hall if we have such a crowd on Sunday night.<sup>9</sup>

A report in the *Portland Eastern Argus* the following morning concerning this historic meeting just fifty years ago this month, suggested the air of excitement generated not only among the Adventist promoters of the meeting but also among the public itself:

A half hour before Dr. Daniells began his lecture every available seat was taken in the great amphitheater.

Hundreds stood on the main floor and also in both balconies. More than a thousand were turned away, the police taking precautions that no more forced their way through the entrances.

Great enthusiasm prevailed as the various scenes of the war were thrown on the screen, and though the lecture lasted an hour and a half, the great throng gave excellent attention throughout.<sup>10</sup>

The meetings continued with similarly interested crowds well into March and were the beginning of a continuing and systematic evangelistic campaign throughout the State of Maine. During this period meetings were also held in suburban halls on Monday, Tuesday, and Thursday nights

in the manner of Chapman's simultaneous evangelistic campaigns. Daniells emphasized that the meetings were known as Adventist meetings—although that fact was not mentioned in advertising. In sermon content, he explained, "we connect these world conditions with the prophecies of these times, endeavoring to impress the people with the conviction that they are facing the end of the world."<sup>11</sup>

### *A New Era Begun*

Daniells saw the sensational developments in Portland as a fulfillment of the words of Ellen G. White that new power would come to the movement

when the city work was undertaken in earnest. He declared, "It has certainly developed into the greatest movement I have ever had on my hands in the way of public meetings."<sup>12</sup> He said further,

We believe that the experience of the last few weeks in Portland will be duplicated in many cities. The people are anxious to know the meaning of the great world events. The prophecies of the Word furnish answers to their eager inquiries. Seventh-day Adventists, who have the light of prophecy, should realize that God has called them to the place they occupy, for such a time as this.<sup>13</sup>

Alert to the historical significance of what had happened in Portland, Daniells exclaimed:

Never in my experience had I witnessed such a desire on the part of the public to hear the message we are proclaiming to the world. We are deeply impressed that we are entering upon a new experience in our work on behalf of the masses in the cities.<sup>14</sup>

Daniells was convinced that:

The time has fully come for a greater work to be done for the masses in our cities than we have yet seen. Large halls will be filled with people anxious to hear God's message. . . . The promise of a "new era" to the cause in Maine must be a promise of a new era to the cause of God throughout the world.<sup>15</sup>

As Daniells' success in Maine was reported to the Adventist constituency in North America he received many calls for personal assistance in helping the conferences to test the potential for similar meetings in their large cities. The most urgent and promising of the appeals coming to Daniells seemed to be that from the West-

# Right Arm Evangelism

S. L. DE SHAY

Medical Director  
Ahoada Hospital, East Nigeria

ern Pennsylvania Conference for a special effort in Pittsburgh's Pitt Theater, "the largest and most modern in the city," for two public Sunday evening lectures, March 12 and 19, 1916.<sup>16</sup> Although the theater seated 2,000 persons there were at least 2,500 present to hear him. Some 700 persons left their names and addresses, desiring to receive a printed copy of the evening's lecture, "among them . . . three ministers, one leading lawyer of the city, and other prominent men." The second meeting on March 19 drew an even larger audience, with more than 1,000 persons turned away. Daniells had intended to speak only twice but was prevailed upon to speak at a third meeting on April 2. Additional meetings were planned to sustain the interest generated in Pittsburgh, with B. G. Wilkinson appointed as the speaker.

In Pittsburgh, as in Maine, the participants sensed a historic turn of events. According to L. A. Hansen, the Pittsburgh meetings, in the wake of those in Maine, "seemed like the beginning of a new and great work. As we hear of calls for similar meetings in a number of other large cities, we can but recognize that we have entered upon a new era."<sup>17 18</sup>

(NEXT MONTH: The "Everson Era," and a portrayal of Adventist public evangelism of the 1920's.)

<sup>1</sup> *Review and Herald*, April 6, 1916, p. 7.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*, February 24, 1916, p. 14.

<sup>5</sup> *Ibid.*, April 13, 1916, p. 7.

<sup>6</sup> *Ibid.*, February 24, 1916, p. 14.

<sup>7</sup> Advertising leaflet.

<sup>8</sup> Letter, A. G. Daniells to I. H. Evans, January 25, 1916.

<sup>9</sup> Letter, A. G. Daniells to W. C. White, February 22, 1916.

<sup>10</sup> *Review and Herald*, March 2, 1916, p. 24.

<sup>11</sup> Letter, A. G. Daniells to W. C. White, February 22, 1916.

<sup>12</sup> *Ibid.*

<sup>13</sup> *Review and Herald*, March 2, 1916, p. 24.

<sup>14</sup> *Ibid.*, March 30, 1916, p. 7.

<sup>15</sup> *Ibid.*, April 13, 1916, p. 7.

<sup>16</sup> References relating to the Pittsburgh campaign are drawn from the *Review and Herald*, March 30, 1918, p. 24, and April 27, 1916, pp. 15, 16.

<sup>17</sup> *Review and Herald*, March 30, 1916, p. 24.

<sup>18</sup> The breakthrough in Portland, Maine, together with that in Pittsburgh, may be considered the beginning of the modern era of Adventist city evangelism even though it was not in fact the first time so large an audience had ever been attracted to hear an Adventist evangelist.

William Ward Simpson had attracted audiences of 2,000 persons in Los Angeles in 1906, as noted previously. In addition, a later, but isolated, example occurred in 1913 in Portland, Oregon, where Luther Warren, assisted by M. H. St. John, J. J. Nethery, and H. W. Cottrell, "taking advantage of a providential opportunity afforded us by the present war in Turkey," secured the largest theater in the city of Portland, with a seating capacity of 2,000. Advertising produced by Adventist laymen who were professional advertising people attracted an overflow audience to a single meeting. Later, the Gypsy Smith Tabernacle was secured for an afternoon meeting on Sunday, November 17, when 3,500 persons came to hear the Adventist message. It is remarkable that no other such events occurred for nearly three years.

The Portland, Maine, and Pittsburgh meetings of 1916 mark the beginning of a new era because from that time forward many other Adventist evangelists throughout the country enjoyed similar success, in a concerted national effort in the cities.

Our work in this area of Nigeria had apparently reached a leveling off period in evangelism. For some time we had been impressed that we should begin some meetings in the nearby town of Ahoada. This is a small town with an area population of about 450,000 within a thirty-mile radius. Various government departments are there and others who had not heard of our work. We felt that to introduce the subject of religion at the outset in such a small town might defeat our purpose, especially since all the people knew us at the hospital for our medical work rather than our religious activities. Dr. and Mrs. Hartman, my wife and I, and E. E. Onumsegbu decided to begin a health evangelistic series, and entitled it "The Abundant Life." We sent out invitations to the various officials and leaders of the community, inviting them to our open-air services to be held nightly the first week. These were limited to health emphasis only. But the meetings for the succeeding weeks were of spiritual emphasis.

## Vegetarian Diet New to Africans

Because of the many dietary problems here, we introduced the subject with food. Mrs. Hartman is a dietitian, and she adequately demonstrated balancing the diet using local foods and methods. As the people came to the service she passed out indicators on which each tenth one had a mark. This mark entitled the holder to taste the soup prepared in the meeting. The routine diet of the area consists of a starch and a soup. A vegetarian diet has seldom been heard of in Africa, therefore her discussions were entirely new, even to our members. We found that this stimulated interest.

The attendance was excellent and

seemed to hold up throughout the series. Among those attending were the inspector of police, who did not miss a night during the ten weeks; the division officer (similar to our mayor); the headmaster of the government school; the inspector of schools; the managers of the development corporations of East Nigeria; and a priest from the Catholic seminary.

My wife, a registered nurse, discussed infant care and feeding in view of the widespread misunderstanding in this area. Two of our hospital nurses are petite women who required Caesarian operations to deliver their babies. It was an opportunity to show how healthy and robust were these babies as we used them in demonstrations.

### *Transition From Health to Religion*

Dr. Hartman discussed the germ theory, malaria, and worms. We used the screen, with sprinklings of plays and pantomime to make the theme graphic. Hospital employees assisted in the demonstrations.

After the first week we were a little uneasy as we wondered how the people would receive the transition from discussions of health to that of religion, especially as the speaker was a doctor! Fortunately, we were fairly familiar to most of our listeners, having treated them for their ills at one time or another. And before the first week had ended, questions were being asked on religious subjects.

We had an abundance of visual aids for the health discussions, therefore we felt we must have some aid for our religious presentations; so we made some slides from filmstrips and they seemed to fill the need. God was indeed directing our efforts.

Much in general religious history, such as the background of Protestantism and the growth and development of the Christian church, are little known in mission lands. In certain areas the work of the Catholic Church in its various parareligious activities is staggering in amount. Large-scale public evangelism is relatively new. Therefore we were in for a surprise.

### *Prayer and Fasting Necessary*

Prior to our Sabbath discussion many questions on the true Sabbath arose because all knew we were Seventh-day Adventists. The most excitement, however, centered on our discussions of the origin of Sunday worship. In the town the Seventh-day Adventist mission faces the Catholic

mission and we are separated by only a narrow paved road. Our meetings were held on the lawn of the mission. "Father Did Not! Son Would Not! Apostles Could Not! Who Did It?" was announced as the subject. The waiting audience seemed eager to hear the answer. As the slides began to unfold and the discovery so simply stated appeared on the screen as a direct quotation, some seemed overwhelmed, and spoke aloud, "It's a lie!" About twenty rose and left the meeting in haste. They crossed the road and queried the reverend father on what they had heard. He told them it was true, but that the church had reasons for the change. The people seemed hostile as they left that night, but we continued our fasting and prayer for them. At the next meeting, all were in their places again awaiting another discovery. The attendance has been from 800 to 1,000!

Our meetings in the open air are now ended, and we are holding a weekly Bible study class in the school building. About seventy are regularly attending these classes and we hope to reap a good harvest.

Interest in the hospital has increased, and many have asked why the SDA mission did not come sooner.

Dr. S. A. Nagel, union medical secretary for West Africa, showed several films during our meetings and made strong appeals concerning the effects of smoking. His talks helped to hold an interest in our meetings. Several people said they were convinced of the truth, and would like to join the church, but there was no Seventh-day Adventist church in their town. They were afraid that if they preached or expressed their belief in the truths we had taught them, they would be stoned by their townspeople. They have no background of religious freedom and history.

Many do not see clearly the reasons for the existing Protestant denominations. Therefore it would seem that the progress of the ecumenical movement is hastened here where Christianity is one of several religious beliefs, though nominally it is leading. However, in our transition from health evangelism to religion we attacked the issues on common ground using such subjects as, "What Color Is the Black Man's God?" These seemed to attract interest.

Public evangelism still remains a challenge in West Africa, but it is enhanced by associating with the right arm of the gospel message.

# The Dynamism of a Successful Ministry

(Concluded)

WESLEY AMUNDSEN

Secretary, A.S.I. Association



THERE is a quotation which indicates how we may increase our baptisms. The formula is simple but demanding. It consists of the greatest energy and powerful action available to the minister in this age.

"If we would humble ourselves before God, and be kind and cour-

teous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

There are four elements which go to make up the structure of that rare but essential characteristic, love—kindness, courtesy, tenderheartedness, pity.

One of the things the church at Ephesus lacked, according to the testimony of the True Witness, is indicated in this scripture:

"I hold this against you, that you do not love as you did at first. Remember then how far you have fallen. Repent and live as you lived at first. Otherwise, if your heart remains unchanged, I shall come to you and remove your lampstand from its place" (Rev. 2:4, 5, Phillips).\*

## Loss of the Love Principle Endangers the Church

Much has been said and written in these days by certain ones regarding the condition of the church during and after the Minneapolis meeting in 1888. Without going into debate as to what is right and what is wrong with some of these essays, I would have you consider a few statements from a letter written by Sister White to

O. A. Olsen, September 1, 1892, four years after that memorable meeting when the church turned the corner and began its positive proclamation of that great theme of Bible truth, "the just shall live by faith."

Speaking of the minister, she said the "burden of his message should be, 'Behold the Lamb of God, which taketh away the sin of the world.'"—Letter 19 d, 1892.

Then she launched into an exposition regarding the loss of love in the church and the effect of this loss upon the church.

"Is love abiding in the church? Is it not almost extinct? . . . Brethren do not love brethren. . . . The True Witness represents all who have left their first love as fallen. Did He not know their peril?"—*Ibid.*

Loss of this "first love" opens the doors of hearts as well as of churches to great spiritual dangers.

"The loss of the first love has opened the door to a great amount of selfishness, evil surmisings, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little restraint upon the tongue; for prayer has been neglected. A Pharisaical righteousness has been cherished; there is a deadness of spirituality; and a lack of spiritual eyesight is the result."—*Ibid.*

## Sanctification of Minister Essential to Success

We hear much about powerful preaching, preaching with eloquence which grips the attention of the listener. But we do not hear enough about the sanctification of the preacher—sanctified by the message he preaches. This is important as the following indicates:

"When the truth is presented by one who is himself sanctified through it, it has a

freshness, a force, that gives it a convincing power to the hearer. The truth, in its power upon the heart, is precious, and the truth addressed to the understanding is clear. Both are needful, the word, and the inward testimony."—*Ibid.*

As ministers, none of us are free from the danger of spiritual lassitude, a sort of "well enough" attitude. As one minister was overheard to say when asked how the work was going: "I'm doing as well as the other fellow, so why should I overexert myself to do more?" Well might we as ministers, undershepherds of the flock over which God has made us overseers, look into our own hearts when we talk of the terrible rate of apostasies to the faith found among us in America. Ponder the following statement:

"There are many in the ministry who have no love for God or for their fellow men. They are asleep, and while they sleep, Satan is sowing his tares. The flock of God is in need of help from heaven, and the sheep and lambs are perishing for food. . . . Christ is to be lifted up before the people; for by beholding Him we are to become changed to His image."—*Ibid.*

In my travels among churches and at camp meetings and other convocations I have become consciously aware of the deep rift there is in our churches regarding the essentials of true Christianity. We sing "Rescue the Perishing" but do not throw out the life lines of salvation. Could it be that the pressures of financial goals, of building churches, of this and that campaign, good as these things may be, have blinded our eyes and hardened our hearts to the heart cries of our people, "the flock of God" purchased with the precious blood of the Lamb of God? May God have mercy upon us, as we go about the work of the gospel ministry.

#### *Do We Pray for Our Flock?*

Brother minister, do you pray for your flock? Do you pray for the individual persons, young and old, of your flock? Give careful attention to this portion of the prayer of Jesus for His blood-bought children:

"Father of goodness and Truth, the world has not known you, but I have known you and these men now know that you have sent me. I have made your self known to them and I will continue to do so that the love which you have had for me

may be in their hearts—and that I may be there also" (John 17:25, 26, Phillips).\*

Yes, the minister must have Jesus in his heart. He is not only to teach boys and girls to sing "Into my heart, into my heart, Come into my heart Lord Jesus," but he must experience the reality of this heart cry. The minister's heart must be fully sanctified to the extent that the tremendous love that Jesus had for humanity may be transmitted to him. Nothing else can be acceptable before God.

"The evidence consists in this, that God has given us Eternal Life, and that this Life is in his Son. He who possesses the Son possesses Life. He who does not possess the Son of God does not possess Life" (John 5:11, 12, *Authentic New Testament*).

Humanly speaking, we cannot generate love at will. It is a divine attribute shed abroad in our hearts through the mediation of the Holy Spirit. As Paul writes: "God's love has pervaded our minds by the Holy Spirit which has been given us" (Rom. 5:5, *Authentic New Testament*).

#### *We May Have the Pentecostal Experience Now*

The experience of Pentecost at the beginning of the Christian Era was not due to a Bible conference at which the ministers sought to iron out problems of doctrines. It was a period of deep heart searching for the purpose of discovering that essential factor so necessary to the success of their ministry, which they had failed to develop while Jesus was still with them in the flesh. Writing about that tremendous event, Ellen G. White has said: "After the descent of the Holy Spirit, the disciples were so filled with love for Him and for those for whom He died, that hearts were melted by the words they spoke and the prayers they offered. They spoke in the power of the Spirit; and under the influence of that power, thousands were converted."—*The Acts of the Apostles*, p. 22.

#### *Do You Love the Pugnacious?*

Brother minister, search your heart before you answer this question: Do you love the people to whom you preach? Do you love your church members? I mean *all* the church members—the pugnacious, controversial ones; the critics and the slow of heart—do you really love them all? Would you lay down your life to save them for God's kingdom? If you find in your heart

(Continued on page 42)

# Ministers—Look Ahead!

CHARLES M. MELLOR

Pastor, Sanitarium Church, St. Helena, California



THE conscientious minister is a very busy individual. His task is never done! He is caught in an endless whirl of responsibilities and activities between the conference administration and the people. With each passing decade the multiplicity of duties is on the increase to the extent

that the emphasis of our generation is changing from Spirit-filled Bible preaching to trusted church administration. This is partially due to the bewildering fact that not enough time is allowed the minister for study and creative thinking. The dilemma of the minister is created by the necessity of his many roles:

There is the *preaching* ministry which involves study, preparation, and the delivery of sermons. Then there are the many *administrative* duties; the task of making sure the church functions smoothly with all of its departments, committees, boards, and campaigns. The *pastoral* ministry that consumes much time visiting people in their homes and in the hospitals. Then there is the task of *counseling* and helping when life gets hard. And, of course, the *evangelistic* ministry is "must" to all Seventh-day Adventist workers when campaigns and missionary projects are directed toward making men and women disciples of Christ.

Not only does the minister's responsibility include the church, but he must not neglect his family. Then there are the community and his duties as a citizen. So many things to do and so little time! What is the solution?

## Time Is Life

The apostle Paul revealed an understanding of successfully meeting the many

demands of the ministry when he wrote, "Make the very most of your time" (Eph. 5: 16, Moffatt).<sup>\*</sup> It was Benjamin Franklin who wrote, "Dost thou love life? then do not squander time, for that is the stuff life is made of."

Inspiration admonishes:

Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. . . . Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished. A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness. It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character.—*Christ's Object Lessons*, pp. 342-344.

As the poet has so graphically expressed:

I have just a little minute,  
Only sixty seconds in it;  
Forced upon me, can't refuse it;  
Didn't seek it, didn't choose it;  
But it's up to me to use it.  
I must suffer if I abuse it.  
Just a tiny little minute,  
But Eternity is in it.

*From Crisis to Crisis*

Many ministers do not plan ahead. They work from one crisis to another. A supervisor does not tell them what to do each hour of the day and they do not have to

punch a time clock. Thus it is easy to turn to the item that is crying the loudest for attention even though it may not be the most important.

A well-known modern preacher of the twentieth century said, "A parish minister must plan to work at least twelve hours every day. He must budget his time with the utmost care and he must ruthlessly eliminate from his life the numberless minor tasks which prevent him from doing his major work, preaching supremely well."

#### *Time for Forty-nine Books*

Early in my ministry I was distressed at having so little time for reading and study. Upon a careful introspection of my daily habits, I found evidence that valuable time was being wasted between 9:30 P.M. and midnight. It was possible for me to get twice as much accomplished in the morning hours than at nighttime! So I made a simple resolution that has enriched my ministry. Now I try to retire from 9:30 to 10:00 P.M. which enables me to rise between five and six o'clock in the morning. In the quietness of the early morning when my mind is clear it is amazing how much can be accomplished. Incidentally, at that time one is seldom interrupted by the telephone. The first year after adopting this plan I had time for my private devotions and also read forty-nine books. My preaching was greatly enriched.

A good habit to form is early in the day to make out a list of things one wishes to accomplish. Those who practice this simple procedure testify that their output is greatly increased. How true are the words: "Have a plan and work the plan." It is important to budget one's time.

#### *Preaching Schedule Plan*

One of the best investments any minister can make is to plan his preaching schedule nine months to a year ahead. This does not mean that every sermon title listed must be outlined and take the nature of the unchangeable. It is tentative and is to be used unless something better demands presentation. Long-range preparation is one of the finest timesavers that there is for a minister. He does not come to the end of the week wondering desperately what he is going to preach about. Each sermon listed well in advance is like a magnet which attracts materials from the books and magazines read and from personal experience. If a folder is

kept for each sermon it is amazing how much good material accumulates by the time serious preparation takes place.

The best time to plan a preaching schedule for the church is during the summer months. This makes it possible for the program to be ready by September, when after vacations the activities of the church accelerate. Some of the things to place in the general program of the church are: (1) Sermons for the coming year, (2) evangelistic and prayer meeting plans, (3) finances, (4) Weeks of Prayer, (5) campaigns and special days, (6) special features for the year, (7) the social program for the church, and (8) the council meetings and school board meetings.

In making up a sermon schedule there are several factors which we should keep in mind:

1. The type of people who are in your congregation—no two congregations are alike. Some are intellectual; others may be more interested in emotional presentations.

2. The number of times the minister is to speak. Personally, I have used the plan of having a guest speaker on the average of once a month. Occasionally it is good for our people to hear other preachers and some of our conference leaders. In institutional churches more guest speakers are available.

3. Special seasonal days, such as Reformation Weekend, Thanksgiving, Christmas, New Year's, Mother's Day, et cetera. It is well to keep these occasions in mind when making the sermon schedule.

4. Communion Sabbaths—four a year. It is the policy of many churches to designate the twelfth Sabbath of each quarter for this special occasion. The one exception is the fourth quarter, when the communion service is advanced to the eleventh week so as to not come on the Christmas holiday.

5. Denominational days and projects that must be kept in mind, such as Ingathering, *Signs of the Times* or *These Times* campaigns, educational day emphasis, et cetera.

6. The needs of the people. If there is a lack of appreciation for Christian education or little home missionary vision, then a sermon or a series of sermons in these areas is needful. If there is contention among the members, a good series on 1 Corinthians 13 would be appropriate.

*(Continued on page 40)*



# Abstracts From Andrews University Seminary Studies

AUSS, Vol. I (July, 1963)

EDITORS: Earle Hilgert, Siegfried H. Horn,  
and Daniel Walther

IN THE MINISTRY of June, 1963, appeared an article which announced the publication of a scholarly periodical launched by the Seventh-day Adventist Theological Seminary under the title *Andrews University Seminary Studies*. It was explained that the new periodical was to compete with no other Seventh-day Adventist publication, and that it would contain only contributions of a distinctly scholarly nature. Such articles had to present the mature results of serious and sound research work in well-documented form, so that the periodical would attain to the standards set up in the scholarly world for publications of this type.

It was also pointed out that only contributions in the following areas would be accepted: Biblical languages and their cognates, textual criticism, exegesis, Biblical archeology and geography, ancient history, church history, theology, philosophy of religion, ethics, and comparative religions. While it was the plan to print most articles in English, the language of the majority of the journal's readers, contributions in French and German were also to be included.

The hope was expressed that this new publication would find its way into the libraries of institutions of higher learning and of many seminaries of other denominations in America and other countries, and that it would be read by many non-Adventist scholars, thus becoming a medium of acquainting the scholarly world with learned work carried on by Seventh-day Adventists.

Since the appearance of this announcement in the June, 1963, issue of THE MINISTRY, there have appeared three volumes of the AUSS—as the *Andrews University Seminary Studies* is known in abbreviated form.

Volumes I and II were issued as annuals in 1963 and 1964; but beginning with volume III (1965), the journal has become a semi-annual publication with its two numbers being issued in January and July. Although the AUSS at the present is only in its fourth year of publication it can already be stated that the hope of its editors has been realized as far as the acceptance of this journal in the scholarly world is concerned. Scores of libraries of universities and seminaries in America and overseas have become subscribers, and notices and abstracts of its articles have appeared in scholarly publications in Germany, Italy, and America. Many publishers of learned journals have requested to exchange their publications for ours, and requests for permission to reprint some of our articles in other non-Adventist publications have been received and granted.

We editors have naturally been greatly cheered by this success. The excellent reception this new venture has experienced is illustrated by the following example: Professor O. Eissfeldt, Germany's most famous Old Testament scholar, who has so far reviewed the two first volumes in the *Orientalistische Literaturzeitung* (vol. 59 [1964], col. 421-422; vol. 60 [1965], col. 209), said in his first review, "The beginning is good," and closed it with the following sentence: "Therefore, we wish the first volume of these studies: *Vivant sequentes* ["May the following issues prosper"]!"

*Andrews University Seminary Studies* is also read by hundreds of Seventh-day Adventist Bible teachers, ministers, and interested laymen—as our subscription list shows. It is found on the shelves of the libraries of most Adventist senior colleges and in the editorial libraries of the major publishing houses in America and overseas. Its contents are thus available to a large number of interested readers. Yet there are many hundreds of Seventh-day Adventist ministers who have no access to it. In order to acquaint these workers with the contents of the articles that have appeared and will appear in the volumes of the AUSS, its three editors have accepted the invitation of the editor of THE MINISTRY to present regularly brief abstracts of the articles.

The following working agreement has been reached among the abstracters: Earle Hilgert will abstract articles on New Testament, theology, ethics, and religion; Siegfried H. Horn will be responsible for the

abstracts in the areas of Old Testament, Semitic languages, archeology and ancient history, and geography; and Daniel Walther will review articles dealing with church history. At the end of each abstract are found the initials of the editors responsible for the abstracts. It may be pointed out that the views expressed in the articles are those of the authors and may not necessarily agree with views held by the editors.

#### *AUSS, Volume I (July, 1963)*

The first volume opens with an introductory statement of two pages setting forth the reasons for launching this new periodical and explaining its purpose and editorial policies.

*Daniel Augsburger*, "John and the Institution of the Lord's Supper" (pp. 3-24), deals with the problem of why the Gospel of John omits the narrative of the Lord's Supper. After surveying some dozen theories that have been proposed, the writer sets forth the view that the Gospel of John addresses an audience well acquainted with the Lord's Supper and seeks, therefore, to show its meaning symbolically by connections with the miracles of the feeding of the multitude and the flow of blood and water on the cross. He also suggests that disagreements later appearing in the Quartodeciman controversy may have had their roots in differing points of view in apostolic times.—E.H.

*Desmond Ford*, "Ethics, Chaos, and Cosmos" (pp. 32-43). The author is concerned with the lack of ethical norms in contemporary culture and with the world view which this presupposes. He holds that this situation is the result of materialistic theories of man's origin, as seen particularly in the theory of evolution. He concludes that "only the man who recognizes God as Creator will so order his conduct as to prepare himself for judgment."—E.H.

*Earle Hilgert*, "The Jubilees Calendar and the Origin of Sunday Observance" (pp. 44-51), seeks an answer to the question of whether Christian Sunday observance is rooted in the ancient Jewish sacerdotal calendar preserved in the *Book of Jubilees* and the Qumran literature, as has been suggested by Jaubert and Van Goudoever. After surveying the structure of this calendar, the writer concludes that the origin of Sunday observance is not to be found here, but recognizes the possibility that certain aspects of this calendar may have oriented early Christians psychologically toward Sunday.—E.H.

*Siegfried H. Horn*, "Byblos in Ancient Records" (pp. 52-61), presents a collection of the occurrences of the name of the Phoenician city of Byblos, (1) in Egypt beginning with the fourth Dynasty in the form of *Kbn* which changed to *Kpn* during the twelfth Dynasty, and (2) in Mesopotamia, where the city is mentioned first in texts of the period of the third Dynasty of Ur in the form of *Kubla*, while it is spelled *Gublu*, *Gubal*, or *Gubla* in later times. In the Hebrew Bible it occurs as *Gabal*. The

changes in spelling aid in the dating of ancient texts in which Byblos is mentioned or of events in which that city played a role. (Prof. W. F. Albright has since the appearance of this article, accepted the results of this study, and consequently corrected the dates of a prince of Byblos. See *Bulletin of the American Schools of Oriental Research*, No. 176 (Dec., 1964), pp. 42, 43)—S.H.H.

*Alger F. Johns*, "A Note on Isaiah 45:9" (pp. 62-64). The text is corrected according to the reading of the first Isaiah scroll among the Dead Sea scrolls from Qumran Cave 1, and should read in English translation: "Woe to him who contends with his Shaper(s), a potsherd, with the Artisan(s) of the earth (soil). Woe to him who (being) clay, says to his Shaper, What art thou doing? Thy Maker is not a man (human being) having hands."—S.H.H.

*Sakae Kubo*, "The Catholic Epistles in the Greek Lectionary: A Preliminary Investigation" (pp. 65-70), concerns five lectionary manuscripts of the Catholic Epistles ranging from the twelfth to the fourteenth centuries. The purpose of the study was to investigate the relationship of the lectionary text to other text types. Majority variants from the Textus Receptus (those that are read at least three times by the five manuscripts studied) were found to be of a mixed character, while the minority variants were more generally of an Alexandrian character. The total makeup of the manuscripts showed close affinity to the Byzantine type.—E.H.

*Cord Kühne*, "Observations With Regard to the Status of the Syro-Palestinian Vassals of the New Kingdom" (in German; pp. 71-73). It is shown that the vassals of the Egyptian kings of the eighteenth Dynasty had the duty, among others, to forgo independent foreign politics and that they were not allowed to intervene in the affairs of neighboring vassals.—S.H.H.

*R. L. Odom*, "The Sabbath is the Great Schism of A.D. 1064" (pp. 74-80). The greatest division in the Christian church occurred in the eleventh century when the West (Rome) separated from the East (Constantinople). This essay draws attention to a significant issue during that crisis: a controversy over the matter of fasting on the Sabbath. A strong disagreement had developed over the Western (Roman) practice of making the Sabbath (Saturday) a fasting day. One presbyter, from a monastery in Constantinople, attacked the Roman Church for violating the Apostolic Constitution which forbade fasting on Saturday. This study describes the arrival in Constantinople of the Roman papal legates endeavoring to line up the Eastern Church on their terms. Failing in this, the legates dramatically placed the Vatican's bull of excommunication on the high altar of the church of St. Sophia.—D.W.

(To be continued)

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A grindstone experience can grind us to dust or nothingness or polish us for better service.

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# Position Seeking

J. G. KERBS

Secretary, Publishing Department, South African Union Conference



AN ONION once decided that he was not an onion at all, but a tulip bulb. And so he boasted loudly to the other onions that he was better than they—that he would grow into a gorgeous tulip. Eventually he was planted; he grew, and proved after all to be a little onion! He became the laughingstock of the garden, and was so humiliated that he drooped and died at an early age. Thus he lost his chance to be a superior sort of onion—forgetting in his fruitless ambition that there is need in the world for both onions and tulips.”<sup>1</sup>

“Do not pass by the little things and look for a large work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is work to be done. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for a larger work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered.”<sup>2</sup>

## *From Whence Promotion!*

How many problems could be avoided in our work were every man content with his position, remembering that “promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another.”<sup>3</sup> All accusations that the brethren have made a mistake in “passing us by” will be silenced when we know that “if any are qualified for a higher position, the Lord will lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can

understandingly urge them forward.”<sup>4</sup>

If God has called us into the work and this is truly His work, can we not trust Him to see that we are “called” to the right place at the right time? I always feel a bit sorry for college students who seem to worry quite a lot about the time when the “calls” will be passed out. Is it too childish or naive to believe that if God has called us to prepare for ministry that He will provide a place for us to minister? “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.”<sup>5</sup>

## *Restless Feet*

God’s “special place” for me was in the literature ministry in the State of Utah, where after three months of successful work I would become assistant publishing secretary. This “designated” place was shown to me by a “call” from the brethren and by a deep conviction. I have never doubted that God was leading me in just the way I would desire to be led could I see the end from the beginning. And since that time I have found that my sometimes restless feet have been wise in following the counsel to “suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field.”<sup>6</sup>

“Seekest thou great things for thyself? Seek them not.”<sup>7</sup>

“The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward—men who are more solicitous for principle than for promotion.”<sup>8</sup>

O that our concern for the souls placed within our care would so consume us that position would not have time to enter into our minds! Our Redeemer could have gone back to His exalted position at the right

hand of God and left us to die in our sins but He was "so devoted . . . to the work of saving souls that *He even longed for His baptism of blood.*"<sup>9</sup> What selfless love! Does it not make us all hang our heads in shame?

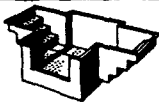
We have all known the man who volunteers for a position, who asks his friends to put in a good word for him, and when passed by, he feels, "If the brethren only knew my qualifications . . ." Yet the inspired pen says of those who want higher position, "*They will be valued for all that they are worth.*"<sup>10</sup> This is a humbling thought, is it not, for those of us who have at times felt unappreciated and misunderstood.


#### *Beware of Self-Pity*


There may be times when we are pushed aside or neglected without good cause, but it is always more safe to examine ourselves to see if the fault lies with us. "We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated."<sup>11</sup>

"*Kick your way to fame!*" These words in a shop window full of football shoes on Main Street, Cape Town, caught my attention one evening while I was waiting for my train. While this may be a legitimate way to become famous in football or soccer, surely we can only mourn the fact that this method has also been known to be used in an attempt for "fame" in God's work. Listen carefully: "The envious man shuts his eyes to the good qualities and noble deeds of others. He is always ready to disparage and misrepresent that which is excellent. . . . The envious man diffuses poison wherever he goes, alienating friends and stirring up hatred and rebellion against God and man. He seeks to be thought best and greatest, not by putting forth heroic, self-denying efforts to reach the goal of excellence himself, but by standing where he is and diminishing the merit due to the efforts of others."<sup>12</sup>

Wrote Shakespeare, "I am not covetous for gold; . . . But if it be a sin to covet honour, I am the most offending soul alive." While we may not know just what Shakespeare had in mind when he penned these words, it would seem that perhaps he wanted to be *honourable*, rather than just be *honoured*—to *deserve* honor rather than demand it. In this there is no wrong. "Have you thoughts that you dare not ex-

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press, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard."<sup>13</sup>

No, it is not wrong to qualify yourself to be used in a high position, but we are to prepare faithfully and continuously and leave with God and with those "who know [our] worth, and who can understandingly urge [us] forward," the decision as to when we are ready for these higher positions.

"The best way to get out of a lowly position is to be consistently effective in it,"<sup>14</sup> said someone wise, and more than 200 years ago Joseph Addison wrote, "Tis not in mortals to command success, but we'll do more,—we'll deserve it." "Satan selects his disciples when they are idle; but Christ chose His when they were busy at their work, either mending their nets, or casting them into the sea."<sup>15</sup> It is those who perform faithfully their appointed work day by day, who in God's own time will hear His call, "Come up higher."<sup>16</sup>

If we do not keep busy in our present, appointed task we may never learn "the secret of success in life," which Disraeli said, "is for a man to be ready for his opportunity when it comes."<sup>17</sup>

#### *An Important Sign*

A genuine reluctance and feeling of unreadiness for a position can often be one important sign that you are qualified. Speaking of young men who walk and talk with God and work diligently where they are, the servant of the Lord says: "When there are vacancies to be filled, you will

hear the words, Friend, come up higher. You may be reluctant to advance, but move forward with trust in God, bringing into His work a fresh, honest experience and a heart filled with the faith that works by love and purifies the soul.”<sup>18</sup>

A young man, when hesitating about accepting an invitation to be publishing secretary of a rather large conference, was advised by a still younger man with far less experience, “I know what I’d do; I’d jump at the chance!” Strange though it may seem, the eager, courageous-appearing volunteers do not always make the best soldiers. Many a hero has been made of a self-distrustful draftee who may never have joined the army had the decision been left to him. Yet once drafted or called, appointed or assigned, a courageous hero may be born from him who may even think of himself as somewhat of a coward! To be able to say, “Here I am—not by choice but by appointment, not by ‘pulling strings’ but by unsolicited invitation, not because of a thirst for fame, but from sense of duty”—brings strength out of apparent weakness. “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”<sup>19</sup>

*Humble Men Chosen*

“Brethren, if you continue to be as idle, as worldly, as selfish as you have been, God will surely pass you by, and take those who are less self-caring, less ambitious for worldly honor, and who will not hesitate to go, as did their Master, without the camp, bearing the reproach. The work will be given to those who will take it, those who prize it, who weave its principles into their everyday experience. God will choose humble men who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above.”<sup>20</sup>

“Among many of the ministers of Christ there is a feeling of unrest, . . . a desire to do something great, to create a sensation, to be accounted able speakers, and to gain for themselves honor and distinction. If such could encounter perils and receive the honor given to heroes, they would engage in the work with unflagging energy. But to live and labor almost unknown, to toil and sacrifice for Jesus in obscurity, receiving no

special praise from men—this requires a soundness of principle and a steadfastness of purpose that but few possess. Were there a greater effort to walk humbly with God, looking away from men and laboring only for Christ’s sake, far more would be accomplished.”<sup>21</sup>

*The Vineyard*

There are many who go to the vineyard  
To answer the call of the Lord,  
With an eye not alone to the labor,  
But looking for great reward.

They will work with zest near the highways  
Where those passing by may see,  
But will drop from the ranks in a moment  
If placed in obscurity.

Yet the vines at the back of the vineyard  
Were planted with equal care,  
And the Master has never forgotten  
How many He planted there.

And the Lord who has called us to labor  
Knows best what each one can do,  
So be quick to go out in the vineyard  
Though no one may notice you.

For the grapes at the back of the garden  
May grow on a precious stalk  
That the Lord would not plant near the  
roadside  
Where thieves and the thoughtless walk.

And the place where He bids you labor  
May seem a forsaken plot,  
But prove out in the plan of the Master  
A specially cherished spot.

Then go out to the place He has given,  
Nor question His high decree  
But be true to your task till the end of time  
Though no one may know or see.

The grapes on your side of the vineyard  
May prove to be Eschol’s brand.  
When the labor is done and the workers  
Before Him shall take their stand.

**WORK HARD WHERE YOU ARE—KEEP IMPROVING, BUT LEAVE PROMOTIONS TO GOD.**

<sup>1</sup> *Sunshine Magazine*, June, 1964.  
<sup>2</sup> *Testimony Treasures*, vol. 3, p. 66.  
<sup>3</sup> Ps. 73:6, 7.  
<sup>4</sup> *The Ministry of Healing*, p. 477.  
<sup>5</sup> *Christ’s Object Lessons*, p. 327.  
<sup>6</sup> *Testimony Treasures*, vol. 1, p. 210.  
<sup>7</sup> Jer. 45:5.  
<sup>8</sup> *The Ministry of Healing*, pp. 476, 477.  
<sup>9</sup> *Testimony Treasures*, vol. 2, p. 27. (Italics supplied.)  
<sup>10</sup> *The Ministry of Healing*, p. 477. (Italics supplied.)  
<sup>11</sup> *Ibid.*, p. 476.  
<sup>12</sup> *Testimony Treasures*, vol. 2, p. 19.  
<sup>13</sup> *Messages to Young People*, p. 36.  
<sup>14</sup> *Sunshine magazine*, October, 1963.  
<sup>15</sup> Henry Ward Beecher.  
<sup>16</sup> *The Ministry of Healing*, p. 477.  
<sup>17</sup> From K. Wood, Jr., *Meditations for Moderns*, p. 180.  
<sup>18</sup> *Evangelism*, p. 683.  
<sup>19</sup> 1 Peter 5:6.  
<sup>20</sup> *Testimony Treasures*, vol. 2, p. 162.  
<sup>21</sup> *Ibid.*, p. 27.

# *It Is Written Films* *in Public Evangelism*

DANIEL R. GUILD

Ministerial Secretary, Southeast Asia Union

**R**UMORS of riots rocked the city. The hush could be felt that usually only a Sunday or a holiday brings. Shock in the morning, fear in the afternoon, but calm by evening. Such was the reaction to the morning newscast announcing Singapore's declaration of Independence from Malaysia, and Malaysia's declaration of release.

Would there be the usual crowd at the evening evangelistic meeting or would the spirit of fear, which drove people from their shops and offices and into their homes that afternoon, keep them at home in the evening? That night the *It Is Written* meeting was held, and the people came.

In the countries of our union—Vietnam, Thailand, Cambodia, Malaysia, and now Singapore—uncertainty and the threat of violence are not unusual. But realizing that the hour is late, our faithful pastor-evangelists continue to prepare people for Jesus' coming. For it is no longer minutes to midnight; it is past midnight. The darkness of a long, gloomy night of sin is nearly over. The dawn of a new and glorious day is breaking. "It is high time to 'awake'" (Rom. 13:11).

Through a remarkable providence of God the *It Is Written* program has now made it possible for us to strengthen our public evangelism in the many English-speaking areas of the union. About two years ago I was in the *It Is Written* editing room when the remark was made that some defective films on the shelf were to be given to some mission field. When G. E. Vandeman came into the room I immediately filed application for *our* mission field. And the brethren kindly donated the films with the understanding that we would pay

the shipping costs when they were sent.

Since their arrival these films have been put to use by the enthusiastic pastors of Malaysia. In fact, I was holding the spearhead phase of an *It Is Written* meeting in one of our Singapore churches when the drama of independence referred to was enacted.

The *It Is Written* meetings are an integrated program that include a ten-night spearhead meeting followed by twenty-three nightly screenings of *It Is Written* films in conjunction with a Bible-marking class by the local pastor. These are climaxed by a three-night decision series. The spearhead and decision phase of the meetings are conducted by a visiting evangelist.

This program has greatly aided our pastors, for an experienced evangelist establishes the interest, and through the *It Is Written* films the preaching continues in the absence of the evangelist. Through the Bible-marking program the local pastor is able to acquaint himself with the people.

We are not able to get *It Is Written* on TV in this country, which uses the British code for broadcasting, but we are able to successfully use the *It Is Written* films in evangelism. In the meetings held to date this program has had results similar to a full-scale evangelistic meeting held by an experienced team. The program is also proving to be a great aid in training our young ministers.

Perhaps some of our conferences in the States that are replacing their present *It Is Written* films with the revised films might wish to make a gift of their old sets for use in some other English-speaking field.



EVANGELIST, minister, preacher, elder, clergyman, or whatever your title you are primarily a salesman for Christ. Your success, or failure, is measured in a large degree by the number of converts you bring into the message each year.

To be a successful salesman for Christ, you must apply basic selling methods. A thorough knowledge of the Bible is not enough. You must be able to answer objections and be able to instill within the heart of the prospective member the initiative in taking his stand for Christ. Selling for Christ requires the highest type of salesmanship.

Why do people buy? Here is an example: When I returned home one day, I was surprised to learn my wife had purchased a new vacuum cleaner.

"But, dear," I objected, "the one we had was in good running order and only three years old."

"That's what you think," she replied. "This morning the salesman was here. He spread some dirt on the rug and used our cleaner on it. He had me do it too. Then he used this new one and I wouldn't have believed it if I hadn't seen it with my own eyes. You should have seen all the dirt our old cleaner had missed on the same spot. From that moment I was absolutely dissatisfied with our old cleaner."

Like my wife, most people buy because they are not satisfied with what they have, especially when they've seen something better. The average person, basically, is sensible and conservative, and doesn't like to be high pressured into buying something.

The first step, then, in gaining a convert is to win his confidence and help him feel his need. Most people realize that something worth while costs more. A high-powered car, for example, is much more expensive than a horse and buggy, but there is a difference in riding comfort, speed, and performance. Likewise, accepting Adventism, tithing, Sabbath observance, and the like, may make it seem more costly than other religious denominations, but in the long run the rewards are comparably greater.

Be honest; be direct. Your prospective

# *Salesmen for Christ*

**DONALD W. MC KAY**

*Layman, New York*

church member will have more confidence in you if you give him a straightforward answer, and if you don't know the answer, say so. It is better to say you will look up the question and give him the answer next time than to give an evasive or unsatisfactory answer. Remember, you are selling him something permanent. You are creating an enduring relationship.

One of the basic principles of salesmanship is to have your prospect completely relaxed. After you have made your departure, he will probably remember most clearly the opening approach and the final minutes of conversation before you leave. Don't try to give him the entire three angels' messages in one sitting, for he may get spiritual indigestion, which is usually fatal. Rather give too little than too much. Spend a little time discussing subjects in which he is interested. Learn beforehand, if possible, if your prospect has any particular hobby, such as fishing, sports, good music, camping, gardening, et cetera. Let him know you can intelligently discuss subjects other than religion. You'll be surprised at the mutual interest that will develop.

One day I visited the office of a prospective client, an influential Wall Street lawyer. He was aloof and didn't even offer me a seat. I could sense he was eager to be rid of me. I observed, just as he was dismissing me, that he rolled his r's more than the typical New Yorker. His name also indicated he might possibly be a Scotsman. In parting, I asked him point blank (I had nothing to lose for I had already lost the

sale) if he was born in Scotland, and before he had a chance to answer I mentioned, all in the same breath, that my grandparents had come from there. An immediate transformation took place. His face changed. He invited me into his spacious private office.

He was interested when I mentioned I had visited Oban, Stirling, Edinburgh, and other places familiar to him. We chatted for more than an hour. He now had all the time in the world. He did not give me much chance to talk, but monopolized the time. Needless to say, I obtained the order.

People generally buy the service or the product best suited to their needs. Have you the solution to their needs? If they are dissatisfied with their present lot, make them aware of something better. Make them want what you have to offer. Convince them you have the answer. Don't wait, but clinch the sale by inducing them to act—not tomorrow, for tomorrow may be too late—but NOW!

Let us, in our Christian selling be "wise as serpents, and harmless as doves" (Matt. 10:16).

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## Tobacco Clinic and Evangelism

(Continued from page 18)

ways those who want to gain, and he tells them how to do it. To many who want to make sure they do not gain or who wish to lose a few pounds, he gives the reverse program. He will introduce this night, or else on Tuesday night, the cold-mitten friction, giving details on how to do it. We again have them say it was through the power of Christ that they gained the victory and pray together, and they are dismissed.

Thursday night the program is the same, but when they give you their report they are much more enthusiastic because the day has been so much easier. The doctor emphasizes that we have not removed anything from them that was good, but now since they have gotten rid of something that has been bad, they need to put something good in its place. He will emphasize getting out and walking, enjoying the things of God and nature, and the rest of his time is usually spent in a question and answer series. We thank God for the fulfillment in each of our lives of our two texts. We have our joint prayer and dismissal.

Friday night we meet for a shorter time, covering each name, how it went that day, the doctor will ask if there are any questions, we have our prayer, and this night they usually like to visit at length with one another.

Saturday night the meeting begins at the same time, 7:00 P.M., and we graduate all of those who started the clinic in the beginning and have a full victory straight through. The graduation exercise is a compliment to their achievement, and I give them a book such as *Courage for the Crisis* or any of the dollar books. We plan our two additional meetings for a progress report. This is our tobacco and evangelism program.

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## Ministers—Look Ahead

(Continued from page 32)

### *Avoid Pet Hobbies*

The minister must guard against pet hobbies. He should have variety in his preaching program. Some of the sermons that make for good congregational growth are: (1) the doctrinal sermon, (2) the devotional or inspirational sermon, (3) the expository type of preaching, (4) the pastoral sermon, (5) the practical or psychosomatic sermon, (6) the Christian witness sermon, (7) the prophetic sermon. A varied spiritual diet is best so that no person or group in the congregation is starved.

Each quarter in our church a calendar that shows the three months ahead is carefully prepared. This we call our master plan. On this calendar are listed all the Sabbath worship sermons, midweek services, special projects, weddings, council meetings, and youth meetings. This calendar is hung in a conspicuous place in our church office and a copy is made for the minister's home. If anything is official it *must* be placed on the calendar. This is most valuable when the church bulletin is made up each week.

How advantageous it is for the minister to adopt the words of Paul, "Let all things be done decently and in order" (1 Cor. 14:40). Order is the law of heaven.

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# 1965 Ordinations

## in North America

### *Alabama-Mississippi Conference*

JAQUA, C. L., principal, Bass Memorial Academy, Lumberton, Mississippi.  
WISEMAN, K. M., Bible teacher-pastor, Bass Memorial Academy, Lumberton, Mississippi.

### *Alberta Conference*

MILLIKEN, LARRY, pastor, 427 12th Street NE., Medicine Hat, Alberta, Canada.

### *Arizona Conference*

ANDERSON, E. J., conference educational and MV secretary, 8514 Valley Vista Drive, Scottsdale, Arizona.

### *Arkansas-Louisiana Conference*

HASKELL, BILLY PAGE, manager of conference Book and Bible House, 6324 N. Inwood Road, Shreveport, Louisiana.

### *Central California Conference*

HOFFMAN, W. R., pastor, 2926 College Avenue, Bakersfield, California.

JUSTESON, J. P., transferred to the São Paulo College, São Paulo, Brazil.

### *Central States Conference*

PARKER, JAMES D., pastor, 3516 N. 39th Street, Omaha, Nebraska.

SMITH, RONALD A., pastor, 1117 Messanie, St. Joseph, Missouri.

### *Chesapeake Conference*

CAMERON, JOHN, pastor, 607 Lee Place, Frederick, Maryland.  
CLARKSON, JOHN, pastor, 6 Anne Place, Eastburn Acres, Wilmington, Delaware.

PHILPOTT, CLARENCE, pastor, transferred to Nebraska, 2509 Madison, Norfolk, Nebraska.

### *Colorado Conference*

GRAHAM, N. L., pastor, 207 West Poplar Street, Lamar, Colorado.

STEVENS, J. B., principal of Mile High Academy, 2850 South Pennsylvania, Denver, Colorado.

WESTERBERG, J. A., pastor, 1310 South Third Avenue, Sterling, Colorado.

WICK, T. F., pastor, Box 75, Steamboat Springs, Colorado.

### *Columbia Union Conference*

REESE, MEL, transferred to North Pacific Union Conference, 1544 SE., Hawthorne Boulevard, Portland, Oregon.

### *Florida Conference*

BLEVINS, N. WESLEY, transferred to Brazil for mission service.

RING, J. D., publishing secretary of conference, 1911 Englewood Road, Winter Park, Florida.

SMITH, GILBERT O., pastor, P.O. Box 831, Brooksville, Florida.

### *Georgia-Cumberland Conference*

JONES, NORMAN L., pastor, P.O. Box 448, Harriman, Tennessee.

REIFSNYDER, E. F., principal, Georgia-Cumberland Academy, Route 1, Box 222, Calhoun, Georgia.

### *Greater New York Conference*

WOOD, EUGENE B., pastor, 188 North Ocean Avenue, Patchogue, New York.

### *Idaho Conference*

KAUFMANN, WILLARD FRANK, pastor, 463 E. Court, Weiser, Idaho.

### *Illinois Conference*

CHAPMAN, ROBERT L., publishing secretary of conference, 303 E. Chicago Avenue, Hinsdale, Illinois.

ENGEN, GORDON O., conference public relations, religious liberty, radio-TV, and industrial relations secretary, 208 Hillcrest Drive, Berrien Springs, Michigan.

GRAHAM, A. JOHN, pastor, 9002 Woestboul, East St. Louis, Illinois.

### *Indiana Conference*

HAYNES, WILLIAM L., pastor, 2123 Westgate Drive, Logansport, Indiana.

JONES, MONTY T., singing evangelist, Rt. 18, Box 139, Indianapolis, Indiana.

KROMMINGA, ALFRED G., pastor, 814 Foxglove Drive, Jeffersonville, Indiana.

### *Iowa Conference*

HOUGHTON, DON F., conference evangelist, 1217 7th Street, Nevada, Iowa.

LUNDIN, ERNEST B., pastor, 407 East Pleasant, Knoxville, Iowa.

### *Kentucky-Tennessee Conference*

ASHER, WILLIAM F., pastor, 302 W. Davis, Savannah, Tennessee.

### *Lake Region Conference*

ANDERSON, LESLIE O., pastor, Grand Rapids, Michigan, district.

EAGANS, MERVEL L., pastor, Evansville, Indiana, district.

GUY, JOHN F., pastor, Ecorse, Michigan, district.

RAND, DAVID G., pastor, Battle Creek, Michigan, district.

### *Michigan Conference*

BOGESS, ROBERT W., transferred to Iowa Conference.

CALLOWAY, ORAL E., pastor, 2104 Fifth Avenue, Bay City, Michigan.

COPSEY, DAVID R., pastor, Route 4, Ithaca, Michigan.

DRAPER, WILLIAM G., pastor, Box 21, Lawrence, Michigan.

HUFF, CHESTER L., pastor, Route 1, Wilson, Michigan.

KIESLER, HERBERT, pastor, Route 1, Osseo, Michigan.

NEAL, LESLIE G., pastor, 31011 Hennepin, Garden City, Michigan.

NEWKIRK, CLIFFORD L., principal, Grand Ledge Academy, Grand Ledge, Michigan.

PAPENDICK, JAMES D., pastor, General Delivery, Onaway, Michigan.

STECKER, GORDON E., pastor, Box 456, 212 Main Street, Mancelona, Michigan.

WILSON, JAMES J., pastor, Route 2, Box 120, Battle Creek, Michigan.

### *Minnesota Conference*

ANDERSON, LEWIS O., pastor, 2920 Bay Street, Wayzata, Minnesota.

BURGESON, DON C., pastor, 1730 East Main Street, Mankato, Minnesota.

### *Missouri Conference*

LOEWEN, WILLARD G., pastor, 1111 S. Williams, Moberly, Missouri.

SHARPE, DAVID H., pastor, 300 S. Main, Fredericktown, Missouri.

SHARPE, S. GEORGE, pastor, 1643 Oak Street, Danville, Illinois.

### *Montana Conference*

BRUSETT, C. DALE, pastor, 3213 15th Avenue South, Great Falls, Montana.

### *New Jersey Conference*

DUDLEY, ROGER L., conference educational, MV, temperance, and war service secretary, Route 1, Box 374A, Robbinsville, New Jersey.

LUNA, PETER, Bible instructor-pastor, Garden State Academy, P.O. Box 10, Tranquility, New Jersey.

### *North Dakota Conference*

GIENGER, EDMUND R., pastor, 2532 Avenue C East, Bismarck, North Dakota.

### *Northern California Conference*

HANCOCK, ROBERT LEE, under appointment to the mission field.

HULL, WILLIAM BERT, pastor and Bible teacher at Rio Lindo Academy, 3204 Rio Lindo Avenue, Healdsburg, California.

WELLS, GERALD NATHANIEL, pastor, 4247 Warren Avenue, Sacramento, California.

#### North Pacific Union Conference

CROOKER, L. W., union conference secretary-treasurer, 1544 SE. Hawthorne Boulevard, Portland, Oregon.

#### Ohio Conference

YEAGLEY, LAWRENCE, pastor, 4563 Vermona Drive, Cincinnati, Ohio.

#### Oklahoma Conference

BARRETT, RICHARD E., pastor, 907 Davis Street, Ardmore, Oklahoma.

GRIMES, GARY D., pastor, Box 257, Shattuck, Oklahoma.

KNIGHT, JAKE, pastor, 1709 Harris Drive, Bartlesville, Oklahoma.

WAGNESS, NORMAN E., pastor, 802 S. Jackson Street, Pryor, Oklahoma.

WALLACE, GASTON W., pastor, 3517 Chandler Road, Muskogee, Oklahoma.

#### Ontario-Quebec Conference

HOWARD, JOHN M., JR., pastor, 51 Westmoreland Road, Kingston, Ontario.

#### Oregon Conference

JESTER, V. J., treasurer, 5821 SE Madison, Portland, Oregon.  
MATULA, FLOYD H., pastor, Route 2, Box 814, Oregon City, Oregon.

MOOERS, MART L., pastor, Route 2, Box 185, Gaston, Oregon.

PARKS, PERRY, under appointment to Malawi, Africa.

WILBUR, FRED, principal, Portland Union Elementary School, 536 SE 55th Avenue, Portland, Oregon.

#### Pennsylvania Conference

SCHELLER, KENNETH, pastor, R. D. 1, Coudersport, Pennsylvania.

WEST, R. A., pastor, 82 State Street, Everett, Pennsylvania.

#### Potomac Conference

LAWRENCE, J. P., principal, Takoma Academy, 7901 Holstein Street, Takoma Park, Maryland.

O'GUINN, KENNETH, publishing secretary, Potomac Conference, Staunton, Virginia.

#### South Dakota Conference

PARMELE, JAMES, pastor, 512 11th Avenue, Aberdeen, South Dakota.

#### Southern California Conference

DAME, BRUCE, pastor, 12567 Preston Way, Los Angeles, California.

DAVIS, JERRY, pastor, 779 Occidental Drive, Claremont, California.

FLYNN, HOWARD, JR., pastor, 26110 Narbonne Avenue, No. 10, Lomita, California.

MITCHELL, CHARLES, pastor, 1225 N. Allen, Pasadena, California.

WHALEY, WALTON, pastor, 9341 East Avenue R, Littlerock, California.

#### Southern New England Conference

PETERSON, PAUL, pastor, 81 Fort Street, Fairhaven, Massachusetts.

POIRIER, LEO, pastor, 210 Wendell Avenue, Pittsfield, Massachusetts.

#### Washington Conference

BUSHNELL, SAMUEL ARTHUR, pastor, 9915 119th Street SW., Tacoma, Washington.

KURTZ, LARRY, pastor, Route 3, Box 235-K, Enumclaw, Washington.

MOORE, PAUL E., pastor, Box 726, Morton, Washington.

OCHS, HAROLD T., principal, Columbia Academy, Route 2, Battle Ground, Washington.

PARKS, DAVID, pastor, 15910 SE. 9th, Bellevue, Washington.

TADÉJ, PETER T., conference publishing secretary, 7554 132d Place NE., Kirkland, Washington.

VERSTEEG, NORMAN, pastor, 902 E. 31st, Bremerton, Washington.

#### Wisconsin Conference

HIXON, G. A., conference publishing secretary, 10143 S. Brooks Street, Madison, Wisconsin.

ELLIS, F. W., pastor, P.O. Box 248, Coleman, Wisconsin.

RILEA, LESTER, conference MV, educational, and temperance secretary.

## Dynamism of a Successful Ministry

(Continued from page 30)

the positive answer, then you need have no fear for success in your ministry.

### Love Is the Dynamism of Successful Ministry

Let us summarize: Success in spiritual ministry is dependent upon the dynamism of love, the "power of quality" which imparts energy or force, that will cause the hearts of men to be turned away from sin unto righteousness by beholding the Lamb of God upon the cross taking away their sins.

In the words of Paul: "Follow, then, the way of love, while you set your heart on the gifts of the Spirit" (1 Cor. 14:1, Phillips).\*

Without this love all your efforts will be as "the crashing of cymbals" and would "amount to nothing at all," and would "achieve precisely nothing."

Take with you the words of Paul, which come to us down through the centuries of time, as sweet counsel for that abiding success in living and serving our Lord.

"With deep roots and firm foundations, may you be strong to grasp, with all God's people, what is the breadth and length and height and depth of the love of Christ, and to know it, though it is beyond knowledge. So may you attain to fullness of being, the fullness of God himself" (Eph. 3:17-19, NEB).†

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

†*The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

#### Correction

A footnote at the end of Dr. Desmond Ford's article on p. 36 of the December issue of this journal contains an error on the third line. It reads "without moral issues." It should be "about moral issues." Our apologies.—Ed.

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## BOOKS

*A Layman's Guide to Baptist Beliefs*, by Harold L. Fickett, Jr., Zondervan Publishing House, Grand Rapids, Michigan, 1965, \$3.50.

The author is a pastor of the First Baptist church of Van Nuys, California. He also served pastorates in Eastern cities. His graduate work at Princeton and other seminaries and institutions suggests a preparation for his ministry. He succeeded his father as a pastor, teacher, and doctrinal writer.

While we would hardly recommend the confusions in the last two chapters of this book because of its Calvinistic views, other chapters on Christian fundamentals and evangelism have real strength. This volume lends itself to lay and student experience, is well organized and has illustrations that are apt and helpful. There are short tables of up-to-date information on the signs of our times which any pastor would appreciate.

LOUISE C. KLEUSER

*A Manual For Biblical Preaching*, Lloyd M. Perry, Baker Book House, Grand Rapids, Michigan, 1965, 217 pages, \$4.95.

Here is a book that should be in the library of every teacher of preachers. Dr. Lloyd Merle Perry is professor of practical theology at Trinity Evangelical Divinity School, Deerfield, Illinois. He is a trained theologian and Bible teacher holding a Ph.D., from Northwestern University. His many years of pastoral ministry and seventeen years of classroom experience in New England, New York, and the Midwest reveal themselves in this excellent manual for ministers. Here is a combination of the theory and practice in helping the preacher to gain success in preaching with an evangelistic emphasis. He has authored many excellent books on preaching and Bible study.

This handbook on preaching techniques sets forth clearly and logically a process used in a science laboratory, the steps of preparing and delivering effective sermons. As a homiletic help it is unique, for the author has followed the pattern of a classroom syllabus. It combines the methodology used successfully by contemporary preachers, and sermon outlines for every type of occasion, within and outside of the services of worship.

Dean Kantzer of Trinity Evangelical Divinity School says: "Few men in America are better quali-

fied to guide either the beginner or the experienced preacher to greater effectiveness in the pulpit." "In my estimation the volume is worth its weight in gold."

Dr. Perry covers such subjects as Biblical preaching, organizing the Biblical sermon, Biblical sermons on special occasions, as well as helps for children, youth, the aging, and those involved in institutional and organizational ministry. Its format reveals it to be a well-organized teaching tool for all instructors of practical theology, as well as for the shepherd of the flock. It has real value in upper division college work, seminary and university training. Our overseas teachers will find this an excellent help. We heartily recommend it.

R. A. A.

*Learning to Worship*, Edna M. Baxter, Judson Press, Valley Forge, Pennsylvania, 1965, 255 pages, \$3.95.

Edna M. Baxter is a well-known lecturer and teacher with wide experience in the realm of Christian education. She has taught in hundreds of conferences and leadership schools. This present work is for ministers and laymen who direct worship programs among all age groups in the church.

The first half of the book devotes itself to the nature of worship and the principles to be followed in a successful experience of devotion and praise. The second half is abundant in specific resources for stories, Scripture selections, choral readings, prayers, and orders of worship. One chapter contains a large bibliography of current worship stories and talks.

ANDREW FEARING

*Duties and Responsibilities of the Local Church Treasurer*, General Conference of Seventh-day Adventists, 1963.

Every church pastor ought to see that his church treasurer is in possession of a copy of this little pamphlet. It has been prepared by the Treasury Department of the General Conference of Seventh-day Adventists and gives in clear detail what is expected of a church treasurer and how to go about his work effectively and efficiently. Because our denominational accounting system is different from that used by other denominations, this material has special significance.

J. R. SPANGLER

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Self-surrender is the substance of the teachings of Christ.—*The Desire of Ages*, p. 523.

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## GOSPEL TENTS

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## NEWS BRIEFS

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

### Britain Has 300,000 Buddhists

Buddhists in England now total 300,000, according to Phia Maha Viehiter, head of the Buddhist temple in Britain. He made the disclosure when he welcomed two Buddhist monks who arrived in London from Bangkok, Thailand, to help minister to the spiritual needs of the growing Buddhist community.

### Reverent Observance of Sunday Emphasized by Vatican Radio

Vatican Radio broadcast a long exhortation for a more reverent observance of Sunday as a day dedicated to Christ, with attendance at Mass, family prayer, and rest. Although the broadcast was not attributed to any official Vatican source, some observers claimed it had all the signs of having been written by a high church authority, possibly Pope Paul himself. The station noted that the Bible says one must work for six days and then mark the seventh as the "sabbath of Jehovah, your God," dedicated to God and to spiritual and physical reinforcement.

But, the broadcast asked, "In our world, troubled as it is, can it be truly said that Sunday is the Holy Day of God and a day of rest? Unfortunately, it is not."

### Methodists Told "God Is Dead" Only to Those Rejecting Him

"For most modern Americans, for all practical purposes, God is dead," the Reverend David B. Sageser of Cincinnati told Methodist laymen in Le Roy, New York, but Christians can and must, he said, show by their lives that God is still very much alive. Mr. Sageser said Christians must wade into "the muck and mire of modern life" in racial relations and deprived city neighborhoods and show deep and loving concern for others. Only this, he said, can really bring home God's living presence to people in the world today. "Take a straw vote, and 96 per cent of us say there is a God," Mr. Sageser observed, "but when you investigate our actions, you will find God dead in the lives of most of us. For most Americans the church is unnecessary. God is a lost concept—something we use to salute the flag and end our political addresses."

### "Narcotics Anonymous" Founded by Baptists

London Baptists have launched an organization known as Narcotics Anonymous to help thousands of drug addicts in the capital. Leaders of the project are the Reverend John McNicol, and the Reverend Edward Erswell. They said the idea was sparked by a chance meeting Mr. McNicol had with two young men gravely ill as a result of narcotics. The project was formally launched at a rally at Stockwell, a center in southwest London that has become a stronghold of Negro immigrants to Britain. The organizers have a day-and-night telephone service and workers are prepared to go out at any time to aid addicts making distress calls.

### Progressives "Nervous," Says Catholic Paper

*The Tablet*, leading Roman Catholic review, says that "progressives" of Vatican II are fearful that their council "victories" may not be "consolidated" in the years ahead. In an editorial it also pointed out a concern of some American prelates, one involving acceptance of aggiornamento. "American progressives," it said, "have been disquieted by reports from home of priests telling their congregations not to let the council trouble them, not to read about it, even that it will pass like a bad dream and the church go serenely on, unchanged and unruffled." *The Tablet* foresaw a slackening in power of the Roman Curia in the future, even as it admitted that "as the council breaks up there is a good deal of nervousness among the progressives that their easy victories may not be consolidated and may be lost again." It said, however, that "one of the most certainly predictable results of the council" will be a strengthening of "the personal authority of the Pope over the Curia."

*The following news items are submitted by Donald W. McKay.*

### Increase in Bulk Liquor Sales

Beer and booze in bulk gains popularity with stay-at-home drinkers, reports the *Wall Street Journal*. Sales to the public of draft beer in large containers grows rapidly. Schlitz Brewery has moved into 34 cities since January. Falstaff, Miller, and at least a dozen small regional breweries also offer bulk containers designed to fit refrigerators. Reynolds Metals Company, which began supplying

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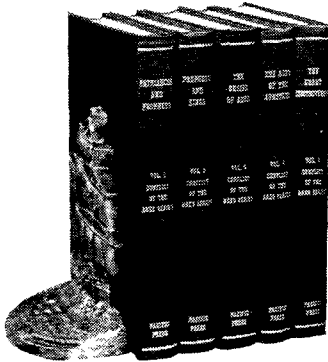
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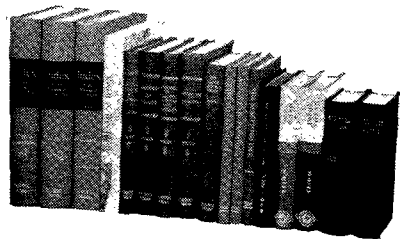
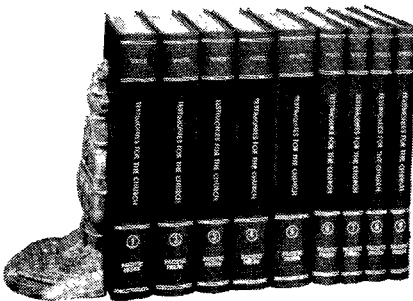
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bulk usable beer kegs for the home last year, expects to have one million in use by the end of this year. Several breweries introduced beer in one-gallon throw-away cans with a reusable "tapper" spigot.

### Trade Union Objectors

Religious "objectors" to union compulsion will be exempt from picketing, paying dues, and initiation fees under an agreement between the Auto Workers Union and some denominations, says the *Wall Street Journal*. The pact covers Seventh-day Adventists, Mennonites, and other sects whose members are "conscientious objectors" to unions. Members will contribute to union welfare and charitable services instead of paying initiation fees and dues, will stop work if there's a strike but won't walk picket lines.

### Animal Fats Deemed Harmful

The American Heart Association broadened its recommendations that Americans make major changes in their diet to reduce the risk of heart disease, reports the *Wall Street Journal*.

The association urged that "wherever possible" the public substitute polyunsaturated fats, such as vegetable oils, for animal fats, such as butter, lard, and fatty meats. It also recommended that people try to eliminate foods containing cholesterol from the diet, a recommendation apparently aimed at eggs.

The recommended diet pattern, the association said, should be followed for a lifetime.

Researchers for some time have noted that heart disease is more common among populations that consume diets high in fats, particularly "saturated" fats. Such fats whose molecules are saturated with hydrogen, are found in the fatty parts of meat, butterfat, and shortenings and margarines that have been artificially hydrogenated to prevent spoilage.

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Can love in the twentieth century have any better application?

—RAYMOND EDWARD RYCKMAN

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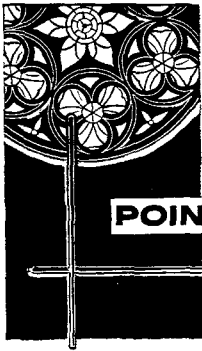
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## POINTERS

**SARDINES** "A FEW years ago, 300 large whales died in a shallow bay that indents Kyushu Island in the Japanese archipelago. It is believed the whales, intent on pursuing small sardines, were unaware they were entering the shallows of the bay. When the tide went out, the stranded whales perished. The tragedy is that these tremendous creatures were destroyed following paltry objectives."—*Pulpit*, January, 1964.

The minister has to constantly "man" his objectives. The colporteur minister must walk the narrow path between "sales" and "souls" with a clear sense of priority. He must remember that "sales for the sake of souls" is the divine order.

The public evangelist is plagued with the problem of "souls" and "numbers." Is his objective to save souls or break records? Not that the two are mutually exclusive. That Paul led thousands to Christ certainly should not be held against him. Conversely, few baptisms bear little evidence of thorough work. A minister may, without cheating, be *thoroughly productive*. His objective, however, can never be less lofty than the ideal "to save all men, by all means" for the kingdom. If this produces a statistical explosion, so be it. Why die chasing small sardines?

E. E. C.

**ESCHATOLOGICAL EXISTENTIALISM** THAT Christ is coming soon is the clear teaching of the Scriptures. Yet some have reasoned His return into centuries hence. This amazing accomplishment requires little genius. One needs only to conclude that since some of the apostles expected Christ's second coming in their day and nearly 2,000 years have passed, that perhaps He will not come for another 2,000 years. And further, by divorcing the phrase "this generation shall not pass" from its contextual setting, hasten to the conclusion that any generation may be the generation of fulfillment.

True, we know not the day nor the hour of our Lord's return. But what of the "times and seasons"? What is the significance of Matthew 24 and Luke 21? It must be allowed that the signs of the end here mentioned have existed since the fall of man. The warning, then, must lie in the area of frequency, intensity, and effect. With this view, only the insensitive could escape the clear warning that "the end of all things is *at hand*."

The story of the Flood convinces me that it is safe to cultivate "a sense of imminence" in the absence of calamity. For years, only the message of impending calamity warned the people of things to come. No upheaval in nature occurred to reinforce the message of the prophet. To become aroused, man had to cultivate a "sense of imminence," and this through prayer and exposure to the message. And so may we. After all, why should we crucify ourselves on a cross of rationalization?

E. E. C.

**HOLY GROUND** "THE dragon was wroth with the woman [church]," the Scripture states, "and went to make war with the remnant of her seed." God grant that this warfare shall ever come from without, and that this warfare will originate from sources foreign to her structure. Attacks on the church or its leaders may be made with righteous motives. Yet they are seldom, *if ever*, constructive in terms of results. There are ways to register grievances that need not take the form of frontal assault or guerilla warfare. Having stated our case, we cannot, without guilt, join any crusade that would reflect on the reputation, integrity, or witness of the church.

"Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. *Nothing so offends God as an act that injures the influence of those who are doing His service.*"—*Testimonies*, vol. 6, p. 42. (Italics supplied.)

In this, David's attitude toward Saul is worthy of our study. Though he made sure that Saul got the message, he dared not stoop to personal injury. And I might add, when taking aim it is sometimes difficult to pierce an evil and leave the good untouched. In such instances great care should be exercised in the approach, fully recognizing that the end never justifies the means. To achieve righteous ends, one must be doubly sure that the ground whereon he stands is holy.

E. E. C.

## ARE YOU LOST IN THE "WOULDS"?

Some folks are lost in the "WOULDS." We have heard them say, "I *would* go to church, but Sabbath is my only day off. I *would* stay for the worship service, but I have an evening date, or company is coming and I have to eat dinner early.

"I *would* come to the evening service, but I have to get up early on Sunday morning (and yet 11:00 P.M. catches you staring at some TV program). I *would* tithe, but I can't afford to; it takes so much to live on these days.

"I *would* attend our midweek prayer meeting, but I always have so many other things to do. I *would* speak to someone about being saved, but that is the pastor's job."

Yet if these people were lost in the WOODS, you would lose sleep and do without your meals to help find them. The apostle James said, "Be ye *doers* of the word, and not hearers only, deceiving your own selves" (James 1:22).