

# *The* **MINISTRY**

SEPTEMBER

1969



"The church is God's fortress, His city of refuge, which He holds in a revolted world."—*The Acts of the Apostles*, p. 11.

Official Organ of the General Conference  
Ministerial Association. Serving the Ministry  
of the Seventh-day Adventist Church

N. R. Dower—Secretary

# The MINISTRY

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You are *missing* something  
if you don't belong to . . .

## The Tape-of-the-Month Club

**I** NEVER hear a sermon from one year to the next in my own language. I can't thank you enough for the excellent material in the Tape-of-the-Month Club." These words were spoken to me by a missionary on my recent visit to Africa. Other workers verbally duplicated this expression of commendation.

In America, one conference president, possessor of our RSV taped Bible, determines the distance between his points of destination by chapters listened to and not by miles! I met one leader who slings his portable tape recorder over his shoulder and plugs in his ear piece to listen to our tape program while taking his two-mile walk every day. Such enthusiasm! Actually we don't know of any tape subscriber who is not an enthusiastic supporter.

### Not Ashamed to Confess

We are running a center-spread announcement of this service. But it is more than an announcement, it is an appeal. It is not merely an advertisement, it is an invitation to partake of a blessed experience. It is for this reason we are boldly guaranteeing that your money will be refunded if you are not satisfied.

I relived a deep spiritual experience by relistening to the recording of our last year's Camp Berkshire Evangelistic Council. I am not ashamed to confess that the first thing I did after completing my trip was to go to my office, fall on my knees and make a new surrender to my Lord. I am convinced that the Tape-of-the-Month Club is cheap at any price!

A number of us while shaving and showering make use of this time by listening to the spoken Word of God. Five to

ten chapters of Scripture penetrate the heart through the ears in such a short time!

### Someone From Outer Space

We constantly talk about time being short. Perhaps there is a dual application to this remark. Not only are we near the *end of time*, but we are daily running *out of time*. Cyclonic activity smashes a twenty-four-hour day into hopelessness. Clock hands wildly racing around have almost closed the gap between sunup and sundown. Yet we continue jamming more and more baggage into the train of time. When you ask a person, "If you get a few moments of free time, would you . . ." they look at you as if you were from outer space. The usual reply is, "Free time—what's that?"

The Tape-of-the-Month Club is designed to help those whose heads are spinning and nerves are shrieking as they attempt to keep up with their overloaded program. At least two major benefits await those who join the club. First, it makes empty moments of time usable when ears and brain are free to listen and think while the rest of the body is occupied or in captivity. Second, it provides new insights, valuable concepts, sermon illustrations, seed thoughts, and other aids that enrich a worker's life and ministry.

### Would Ellen White Add Some Words?

Ellen White would probably have added some words to the following statement if such tapes as these had been available in her time. "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 [airplanes] or railway cars [automobiles], or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment—if a book [or tape recorder] were kept at hand, and these fragments of time were improved in study, reading, or careful thought [or listening to the Bible tapes], 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.”—*Christ's Object Lessons*, pp. 343, 344.

### Entire Recorded Books

An important feature of our Tape-of-the-Month Club is that periodically an entire month's program will be dedicated to sections of certain Spirit of Prophecy books, such as *Testimonies to Ministers*, *Evangelism*, and *Gospel Workers*. The subscriber, over a period of time, can group these tapes into entire recorded books.

Another special feature is our offering of all of our material in cassette form. Numerous inquiries have led us to believe that cassette machines are becoming popular. We do not sell any type of tape recorders. ESDA carries several leading brands. If interested, please direct your inquiries to them.

Our club started January, 1968. All of our tapes are still available. None of them are outdated! A complete listing of last

year's and this year's contributors is yours for the asking.

### Financial Details

Our center spread lists all financial details. Special introductory and combination offers are no longer available. Please do not ask us to bill you personally. We do accept purchase orders that are authorized by your employing organization. However, we prefer payment with the order. All prices include postage to any place in the world. In order to maintain these non-profit prices, we cannot become involved with extra bookkeeping, billing, et cetera. Overseas orders must come through regular denominational channels unless you send a check or money order for U.S. currency *with your order*.

Comparison of these special prices for our church leaders with any other religious tapes available will prove the point that profit making is out of the question. For instance we offer the *entire Bible* on cassettes for *less than the price of the New Testament* currently being offered by one of the leading tape companies in America.

### Send Order To . . .

What better way can priceless moments be used than listening to priceless messages? What greater motivation can we offer to cause you to make out a check right now to the Tape-of-the-Month Club? Mail it to the General Conference Ministerial Association, 6840 Eastern Avenue Northwest, Washington, D.C. 20012. J. R. S.

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## WORK AS AN ENEMY

"We can have neither progress nor prosperity, neither opportunity nor democracy, while any considerable number of us regard work as an enemy."

IRWIN ROSS, Ph.D., in *Listen*, May, 1968.

# Seven Months in Germany

(Part I)

ANDREW FEARING

Associate Secretary, Ministerial Association  
General Conference

**A** GREAT experience is now in the past. I spent seven months in Germany, having accepted the invitation of the Central European Division to conduct ministerial training schools and public evangelism throughout that country.

The people of Germany gave us a warm and friendly welcome. The administrators saw that we were well cared for personally and that everything was done to make the evangelistic program successful. The ministers and members prayed earnestly, worked diligently, and trusted God to work a miracle of soul winning in their communities. And God abundantly blessed—more than we had thought possible under the circumstances. Some of the cities were evangelistically unpromising, but our fellow ministers and good members made working in difficult places a joy.

During the first two months we were associated with others in workers' meetings, revival services, the Autumn Council of the Central European Division, and evangelistic specials of a few nights to a week in many churches. It was a privilege to visit with our brethren in East Germany. What fine men I met there, doing miracles for the Lord. The first section of my work in Germany closed just before Christmas with a week of meetings in West Berlin.

## Action '72

The major public evangelistic program, which covered five cities, began in Dortmund. We had the use of a fine, well-located auditorium. Here we had some of our largest audiences. We regret, however, that we had only ten nights available to us for public evangelism. Pastors Wolfgang

Brunotte and Peter Joseit continued the evangelistic program in the church. They have had encouraging success with twelve baptized and more than thirty in the baptismal class. They also have a church project called Action '72 with the church organized so every home in Dortmund will be offered *Die Bibel Spricht* ("The Bible Speaks") plan by 1972. They are truly laying siege to a great city.

A novel way of advertising the meetings.



*An added attraction  
—a brass band  
played both outside  
and inside the hall.*



### Audience Grew

Was public evangelism different in Germany? No. There are problems and specific difficulties to be found everywhere. The one that concerned me most was that all the preaching would have to be through a translator. Would the public react favorably? Would they come night after night? What a burden was removed from our hearts when we realized that preaching through a translator did not seem to militate against us, for the audience grew in attendance to the end.

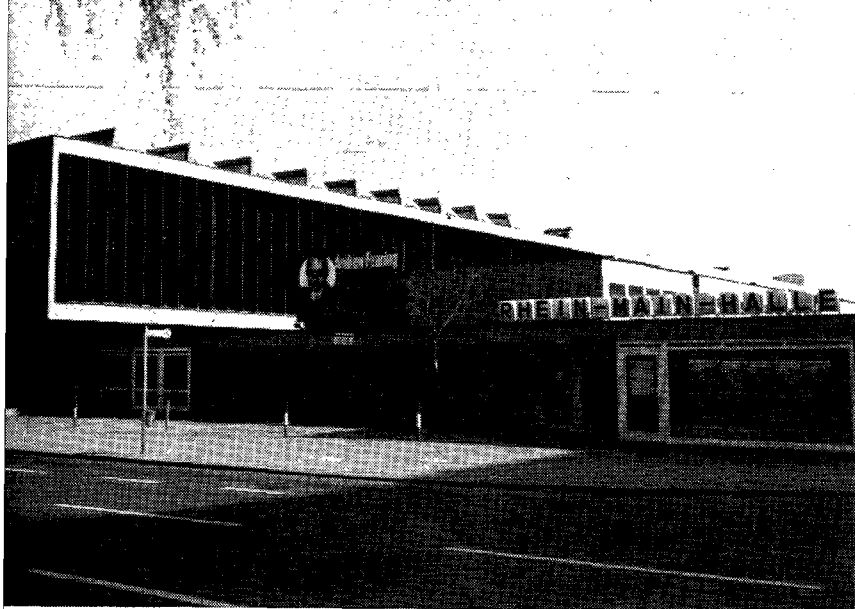
We began our meetings in Freiburg, an old university city, at the peak of carnival time. The citizens go all-out pleasure seeking from Saturday, February 15 (when we opened our meeting), to February 19, Ash Wednesday, the beginning of Lent. There was a question whether we should open our campaign during this season. However, time was limited, and we could not afford to lose any nights. Surely there were good people in Freiburg who would want to do more than parade in the carnival. So we opened on schedule in the fifteenth century *historisch Kaufhaus Kaisersaal*, meaning the "historic emperor's hall." In this place a number of the kaisers were crowned, and paintings of these men of past history hung on the walls. How thrilled we were to find our auditorium filled with people in spite of the carnival.

In several places, including this one in Freiburg, the brethren could not obtain the auditorium for consecutive nights. We had to move back and forth between two halls, which any evangelist would consider a poor arrangement. Nevertheless, the audience faithfully shuttled back and forth with us. We believed that nothing could defeat that which God wished to succeed and that we should allow no adverse circumstances to be a hindrance to the advancement of God's work. God rewarded our confidence and demonstrated that He is able to draw men and women to Him no matter what the situation may be.

### Fifty-seven Decisions

During the 20 nights we preached in Freiburg a good visiting list of 300 non-Seventh-day Adventists was gained. Fifty-seven individuals made their decision one night for dedication and baptism.

Toward the end of the second week we invited the people to worship with us in the church the next Saturday. Our members thought it would be almost impossible to have visitors come to their church on Sabbath morning. Such a thing as visiting a strange church was not done, especially in Freiburg. However, on that first Sabbath between twenty-five and thirty attended and the next Sabbath thirty or thirty-five. The members thought it a miracle to see so



*Rhein-Main Halle, the beautiful auditorium used in Wiesbaden.*

*Below:*

*A portion of the field school held five mornings a week from eight-thirty to twelve. Ervin Meier was the translator.*

many non-Adventists in their little church.

Evangelist Heinz Hopf and Pastor Walter Mertin are following up the program in Freiburg with public meetings in the church. Ten have already been baptized in their first baptism. There are forty-five in the baptismal class. Among those baptized was a cultured woman, a deaconess of a prominent Protestant church, who attended every night and each church service of our meetings. She was also a teacher of religion in her church, and it was not easy for her to change a lifetime of tradition and friends. However, her joy in the newly found truths of the blessed Book has brought rejoicing to the church membership. Among those baptized were a husband and wife, both medical doctors.

Also as a part of Heinz Hopf's follow-up program is a two-hour Bible study on Sunday afternoon with members of the Reformed Seventh-day Adventist Church of Germany. We were happy to welcome so many of these fine Christian people to our public meetings and our churches throughout Germany. We all need the Lord to do a continuing work of reconciliation and reformation within our own lives and within the church. We need to be one body in Christ to do a finished work for the Master in these closing days of earth's history. We are confident that God is bringing this unity in Germany and that His church will have strength and divine power to accomplish the greatest advance for God ever seen in that country.

Among the things we learned during our stay in Germany was that it is easy to get



an audience in the northern and western parts of Germany but difficult to get decisions. The people in the south do not attend meetings as readily, but when they do come, they are very warm, friendly, and more responsive.

#### **Held Bible for First Time**

Roman Catholic influence and power are dominant in many places in Germany. In Wiesbaden we had two priests attending the meetings regularly. One priest took our Bible in the Hand idea and our *Die Bibel Spricht* program and began to teach forty

of his young people as we were doing in our public meetings.

During this same meeting another priest was advised by his mother to come to our meetings. He attended one night with his sister. After the service he came forward to speak with me. He wanted to know why we used the Catholic Bible in our meetings. I explained that the translation in German was quite good, that our Catholic friends would feel more comfortable using it, and our Protestant friends did not seem to mind what version we used. Standing beside him was his sister, holding her gift Bible very tenderly and reverently. Finally she said, "Oh, this is wonderful. This is the first time I have ever held a Bible in my hands."

I think we who worked the plan in Germany became thoroughly converted to the idea of placing the Bible in the hands of everyone who attends the meetings. In a Catholic land especially is this blessed Book prized by the people. Also, it is easy by this method to keep a record of those who attend.

In Wiesbaden, Pastor G. Kalweit is holding follow-up meetings and is having a good attendance. Six have been baptized, and



*Bertha Fearing teaching healthful cooking to a section of the group. The men wanted her recipes!*

thirty-five are in his baptismal class. Evangelist Kurt Hasel, who was my translator for the last three series of meetings, has now returned to this city and will associate with Pastor Kalweit in the evangelistic program there.

*(To be continued)*

## Robert H. Pierson Supports Tape-of-the-Month Club and Bible Tapes

I always like to share good things with my friends, and one of the good things I have been enjoying during recent months has been the Ministerial Association's Tape-of-the-Month Club and Bible tapes. This material is deeply spiritual and informative, and what I like best about it is that I can do several things at one time. While driving, eating, shaving, or relaxing, the words of counsel, inspiration, and truth find their way into my heart. I greatly appreciate the monthly visits of this fine material.

I believe every Seventh-day Adventist worker should be on the mailing list. We are all eager to help increase the spirituality and efficiency of our ministry. I know that my fellow workers have a deep sense of the value of time. Why not keep abreast with the old and the new and make every day count for more by taking advantage of this service?

# Selfishness—

## A Threat to Our Aggressive Work

M. E. REES

Secretary, Stewardship Department, North Pacific Union Conference

**A**S THE pastor of a large church, I feel I should be paid a larger salary than a minister of a smaller congregation."

We can only assume that the one who made this statement in a conversation with some fellow ministers, hadn't thought the matter through very carefully. In the first place, as the pastor of a large church he had the assistance of other ministers and his church contained a bank of lay talent not usually available in a smaller congregation.

However, this is not the area in which we must focus our attention. The critical part was his desire for more money than his fellows because of his greater responsibilities—which indicates that he felt he had greater skills with which to carry out these responsibilities.

This is an extremely dangerous spirit for any worker of God to harbor. The servant of the Lord said many years ago that if this spirit of selfishness invaded our ranks—"our aggressive work would come to an end."

Unfortunately this spirit *has* invaded our ranks. Our educational system is hard pressed for personnel because of the higher wages that can be secured in other lines of work. Many of our institutions are forced to employ workers not of our faith because other institutions offer higher salaries and benefits. The time has come for decided steps to be taken unless we wish to reap the bitter fruitage of which we have been warned.

Speaking of the time of Solomon, Ellen G. White says:

Herein lies a most important lesson for God's people today—a lesson that many are slow to

learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus.—*Selected Messages*, book 2, p. 176.

This experience in the time of Solomon had its beginning during the building of the tabernacle in the wilderness. This structure was to be composed of intricately carved gold, silver, brass, and wood. There were to be exquisitely embroidered linens and work of precious stones. But the problem was that all the workmen were brick-makers!

God solved this problem rather simply by imbuing Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, with the special skills needed for the supervision and construction of this edifice. These skills were inherited by their descendants who came to be regarded as especially "cunning" in the finer arts.

For a time these men remained unselfish and humble but gradually they lost their hold upon God and began to ask for higher and higher wages because of their God-given skills. In some instances their demands were met, but often these men left Israel and found employment in the surrounding nations, using these skills in the production of things that were offensive to God.

When Solomon began the construction of the Temple, he sought for a man who had the necessary skills to supervise its building. Writing to the king of Tyre, he requested the services of such a man. The Phoenician king sent Hiram, "a cunning man, endued with understanding" (2



Chron. 2:13). Hiram's mother was a daughter of Dan and a descendant of Aholiab!

Hiram was materialistic. His efforts were not prompted by a desire to serve God—but himself. His selfish and covetous spirit prompted him to demand higher wages than his fellows, as though his skills were his and not lent to him by God. As he labored from day to day, those who associated with him began to absorb the same spirit. As they compared his wages to their own, a spirit of dissatisfaction took possession of them and they also began to demand higher wages. This spirit eventually permeated a large portion of the workmen and found its way into all parts of Solomon's kingdom.

Notice the disastrous results of this spirit.

In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals.—*Ibid.*

In the early days of this work those who established institutions, and the workers in them, were actuated by the high motives of unselfishness. Great was their sacrifice. The key thought was to save as much money as possible that the banner of truth might be placed everywhere in the world.

But as time has passed, a change has taken place. The spirit of sacrifice is not now so manifest. Today we have those who believe that because of their superior talents or greater responsibilities they should be paid much higher wages than their brethren, who may not appear to be so endowed. This spirit has permeated all branches of the work until financial perplexities appear to be our greatest problem.

A lack of money is not our problem—it is the spirit of selfishness. The hour is late; a decided reform will be necessary if we are to complete the work entrusted to us.

We have the situation. We have the warning. May God give us a united spirit of *selflessness* so we may move forward "terrible as an army with banners" to complete our glorious destiny. Let us prayerfully weigh every word of the following quotation.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. *It must bear the stamp of missionary work.* Every department of the cause is related to all parts of the gospel field. . . . *If a portion of the workers receive large wages, there are others, in different branches of*

## Introducing New Ministerial Association Secretaries



Pastor Ben L. Hassenpflug graduated from Union College with a B.A. degree in 1932 and was ordained to the gospel ministry in 1937. His ministerial labors began as a pastor-teacher, first in the Arkansas-Louisiana Conference and later in the Texas Conference. From 1941 to 1944 he served as conference evangelist for the Idaho Conference. Through

the years he has pastored churches in the Oregon and Southeastern California conferences.

In 1947 Pastor Hassenpflug was called to the South African Division as division evangelist, a position he held for seven years. From 1954 to 1959 he served as evangelist for the Southern Union and since 1968 in the Central Union. Recently the Central Union Conference committee invited him to assume the added responsibilities of Ministerial Association secretary for that field.



Walton S. Whaley received his B.A. degree from Oakwood College in 1960. After attending Andrews University for one year, he began his ministerial work in the Southern California Conference. He then became associated with the late J. W. Allison, Jr., under whose guidance the university youth church was started. Walton served as youth pastor of

this church from 1961 to 1964.

In 1964 Brother Whaley became pastor of the Sun Village church of Littlerock, California, and in 1966 he accepted the call to the Northern California Conference as pastor-evangelist of the Pittsburg church.

Elder Whaley responded to the call to mission service in 1968 and with his wife, Leola, and three children joined the Sierra Leone Mission as pastor-evangelist for Freetown, Sierra Leone, West Africa. In January, 1969, he became Ministerial Association secretary for the Sierra Leone Mission.

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*the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for He can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.—Ibid., p. 178. (Italics supplied.)*



*D. A. Delafield makes a point about the Testimonies as the pastors of the Takoma Park church, Joe Damazo, and Glenn Sharman look on. Paul Gordon, of the White Publications, is at the right.*

# TESTIMONY COUNTDOWN

## *The Need Is Now*

**D. A. DELAFIELD**

*Associate Secretary, White Estate, Inc.*

**I** WOULDN'T exchange a lifetime for the next five years."

Give Billy Graham credit for those lines! The popular evangelist based his remarks upon trends set in motion by the exciting developments of the 1960's—the tragedy of a world aflame with aggravated sin burning out the morals of a great nation.

It is seriously doubtful that a revival and reformation of a lasting quality will occur in the popular churches of today. But who can doubt that many Christians will experience a redemptive adventure with God as a result of the preaching of dedicated Christian evangelists outside of the Seventh-day Adventist Church.

As the prophetic future unfolds and the final test comes over the question of the Sabbath-Sunday controversy, many sincerely converted persons will identify themselves with the remnant people of God.

They will not only keep "the commandments of God;" they will experience "the faith of Jesus." Moreover they will add their strength to the proclamation of this message "to every nation, and kindred, and tongue, and people."

Then there is the remnant church itself in need of revival and reformation. Have we experienced a spiritual renewal that will provide a warm, vital fellowship for thousands, yes, hundreds of thousands, of new converts? Many think not, but this call has been sounding through our preachers and laymen in an increasingly loud voice since the 1966 General Conference in Detroit. Have we heard this voice? Have we united our personal voice with that of the president of the General Conference, the officers and departmental leaders, as the summons to a new religious life swells to a loud cry?

In recent months Providence has raised up a deeply spiritual instrument that has in it a powerful influence for righteousness. We have all read about it in *THE MINISTRY* and the *Review and Herald*—Testimony Countdown—a Spirit-guided program provided for the systematic study and application of the nine volumes of the *Testimonies*. The plan operates in regular classes conducted during Wednesday night mid-week services in Seventh-day Adventist churches. There are ten such classes in all.

The messages in the nine volumes of the *Testimonies* need to be read and understood by our ministers and laymen *now*. The books are up to date and meaningful in the 1960's. We would like to share evidences of the timeliness of the *Testimony* counsels as portrayed by the following exhibits extracted from Robert H. Pierson's book *501 Adventist Illustrations and Stories*. Years ago this author saw the timely quality in the *Testimonies* and marked out Ellen G. White prophecies fulfilling in our time.

#### Increasing Obstacles to the Work

"Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face and advance as fast as possible in aggressive warfare.' . . . [Quoted from *Testimonies*, vol. 6, p. 22.]

"Governments not friendly to the advancement of the Christian gospel are more and more placing obstructions in 'the

way of the Lord's messengers' so that the work of God will be hindered. In a country in the Orient word came one day from a high government authority giving us just seven days to send one of our missionaries out of the country. Later another successful evangelistic worker in the same country was given short notice to leave.

"In another land in the same division a worker, long in the country, was refused a re-entry permit after furlough because he knew the language and the people too well. The immigration official in this country refused to grant entry permits to several prospective workers. . . .

"Thus obstacles are being 'placed to obstruct the way of the Lord's messengers.' Now is the time for us to 'advance as fast as possible in aggressive warfare.' We dare not tarry, or other doors will be closed to us."—Pages 266, 267.

#### Passage From Place to Place Hindered

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left.' . . . [Quoted from *Testimonies*, vol. 6, p. 22.]

"When these words were written, no troublesome passport requirements impeded the travel of God's messengers. Workers were able to move from one country to another easily. What a difference today! In some countries it is almost impossible to secure residence permits for our overseas workers.

*A. L. White and  
D. A. Delafield join in  
a question-and-answer  
period during the  
Testimony Countdown  
program in Takoma  
Park church.*



"For other countries I have visited it took months to secure even visitors' visas. I have had to enter such countries as 'an administrator,' 'an executive,' or a 'temperance worker.' One such country canceled my visa when immigration officials learned that I was a clergyman. One of my visas states clearly that if I subsequently secure a visa to visit a neighboring country which they consider unfriendly, my visa to their land will immediately become invalid.

Many of the inspired messages were letters written by hand to the erring and mailed to those who needed spiritual help. Sometimes the recipients were church leaders. The words that came to the very hearts of these living persons were felt and believed and lived. Those who read the *Testimonies* become personally aware of the divine nature of the spiritual counsels. What Ellen White wrote originated in the mind and purposes of God. She rebuked sin and

## Materials Available for Students and Teachers

### For the Class

1. *Testimony Countdown guidebook* (100 pages) and quiz booklets.
2. Enrollment cards, record cards, completion certificates.

### For the Pastor

1. A kit with ten packets of facts, stories, and questions answered—one for each night of the class.
2. Tapes of the pilot run in Takoma Park church—complete set, \$9.00. Speed  $3\frac{3}{4}$  IPM. This includes:
  - a. One tape of an actual  $1\frac{1}{4}$  hour service in the Takoma Park class.
  - b. Fifteen-minute question-and-answer tapes (Arthur L. White and Paul Gordon). Also included, a 5- or 10-minute story tape for each night of the class.

Pastors may secure guidebooks, extra quiz booklets, enrollment and record cards, certificates, and gift books from Book and Bible Houses.

Order tapes and kits from: White Estate, Inc., General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Set of tapes, \$9.00. Kits, free.

Plan to start your class, and order supplies *early*.

Check with local conference for the loan of this picture: *It Happened in Takoma Park*, a 30-minute film story of the actual class conducted at denominational headquarters.

"Most American passports have some restrictions—countries that may not be visited. Certainly 'passage from place to place to spread the truth' is being 'hedged' with legal red tape as well as with 'danger.'"—Page 268.

The nine volumes of the *Testimonies*, particularly volumes 5 and 9, carry prophetic forecasts for our day. But these books cover nearly every phase of human life and experience. Valuable counsels are found here on church and institutional responsibility. These volumes present the duty of Christians to witness for Christ and to maintain a consecrated home life. Health and Christian education are stressed.

once explained her mission in these words:

"I have not come to cry peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you reform your lives, and cease your rebellion against the God of the universe. Take the Word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'"—*Review and Herald*, June 22, 1911.

The General Conference Committee at the Spring Council recommended that all

(Continued on page 43)

**T**RAVELING on the highway one day I saw a sign that read, "Eat at Joe's Place." Every two or three miles for the twenty-five miles to the city I saw the sign. Entering the city, I saw many other signs, but Joe's sign took precedence over them all. The last sign read, "Eat at Joe's Place if It Kills You." It is the work of *persuasion* to change men's minds and to make them think as we would have them think.

A good salesman has been defined as one who gets you to buy something you don't want and do not need. If we are to hold the interest of audiences, we must get their attention. The Bible says, "Out of it [the heart] are the issues of life." We must take hold of the heart and appeal to the emotions or we will fail. Add to this the part played by the will, and you have an interest.

A farmer was trying for several minutes to get his mule to respond to his appeal. He picked up a 2 by 4 and landed it across his head and the mule moved. An onlooker questioned, "Why did you hit him with that stick?"

The farmer replied, "I had to get his attention."

Before we can get men to respond we must get their attention.

### Improved Methods Needed

There is only one way to win souls and that is through the pleadings of the Holy Spirit in the hearts of the listeners. However, it is possible by improvement of methods to reach more people with this great message and to bring a larger number to Christ and surrender.

"In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts."

If success is to be sure, "ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—*Testimonies*, vol. 9, p. 109.

### Christ Used Various Methods to Hold the Interest

From Jesus we may learn many valuable lessons. He did not follow merely one method but in various ways He sought to

# Arousing and Holding the Interest

J. C. SMITH

Pastor, Allegheny East Conference

gain the attention of the multitude. His messages of mercy were varied to suit His audience. (1) He knew how to speak a word in season to him that is weary, for grace poured from His lips. His *simple sincerity* attracted large numbers. (2) He had *tact* to meet the *prejudiced minds*, and He surprised them with illustrations that won their attention. (3) Through the *imagination* He reached the heart. He used the simple things around Him. "Those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day."—*Evangelism*, p. 124.

Here are a few suggestions that should help us to capture the interest and hold it:

## Stimulating Interest

The interest must first be stimulated when the visitor enters the door of the building or tent grounds. It is a known fact that most people come to meetings out of curiosity. Their interest possibly has been aroused either by newspaper ads, handbills, radio or TV, personal invitation, et cetera. The interest may or may not develop with their first encounter with the Bible instructor. As you know, the first impression will be a lasting one. The broad smile and the friendly, warm handshake have a tendency to put the individual at ease in his strange community. The Bible instructor at the door or around the tent can create an atmosphere that breathes friendliness and warmth.

## Ushers

The neatly dressed and uniformed ushers are very important. Stepping forward with the songbook and with a pleasant look on his face as he escorts the guest to his seat, the usher can make him feel relaxed and welcome among friends. This type of service gets the interest of the visitor and encourages him to return.

## Good Music Will Help to Hold the Interest

Music is the right hand of an evangelistic meeting. It has great drawing and convicting power. Even while the people are gathering, soft music can be played. This will discourage loud talking and enhance a spiritual atmosphere. Some evangelists leave the music and the selection of songs to the music committee, which in most cases is a mistake. He should see to it that the music is such as to encourage audience participation. If the singing is dull and lifeless, the interest will soon die.

## Start and Stop on Time

No matter how stimulating the song service or how friendly the welcome, if you start late, hold late, have lengthy preliminaries, interest will fade. The service must be timed and interesting if we are to hold the interest for several weeks. In today's busy world the mind is soon attracted to other things, so the evangelist must be alert to the changing tempo and step up his program to capture the voluntary interest of his audience.

## The Preacher and His Message

If we follow the SSS method to hold interest by—stand up, speak up, shut up—we will do well. "Let there be short discourses, short and fervent prayers. Educate, educate in regard to thorough, whole-souled service. Thorough consecration, much prayer, an intense earnestness, will make an impression; for angels of God will be present to move upon the hearts of the people."—*Evangelism*, p. 150.

A minister was preaching and noticed a man asleep in the audience. He shouted to the little boy next to him, "Wake up your father!" The little boy responded, "You wake him up; you put him to sleep."

The Lord would have His ministers who preach the Word energized with the Holy Spirit, and the people who hear should not sit and stare vacantly, or sit in drowsy indifference, making no response to what is being said.

This places a great responsibility upon the evangelist, and unless he is filled with love for souls and the Spirit of God, his sermons will be cold and uninspiring. To hold the interest the preacher must pray, fast, and study. This, coupled with a few good pictures on the screen, will do much to hold the interest.

"But hold the attention of the people by presenting before them the truth as it is in Jesus. Keep before them the cross of calvary. What called for the death of Christ? The transgression of the law. Christ died to give men an opportunity to become loyal subjects of His kingdom."—*Ibid.*

Call attention to prophecies. "The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God."—*Ibid.*, p. 193.

"The prophecies which the great I AM has given in His Word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order."—*Ibid.*, pp. 193, 194.

Preach that the world is coming to an end and soon. Be in earnest. "Cry aloud, spare not, lift up thy voice like a trumpet,

(Continued on page 43)



# *United Effort for Increased Baptisms*

## EDITORIAL NOTE:

The following is part of a message delivered at a soul-winning workshop held in Berrien Springs, Michigan, under the direction of Robert L. Boothby, conference Ministerial Association secretary.

**W**HAT a tremendous challenge to soul winning came to us from the last Fall Council. We were called upon to reach the goal of increasing our baptisms in 1969 by 10 per cent of our present membership. This surely is not an impossible task. However, if it is to be done, there are a few things we should keep in mind.

First we must recognize the importance of harnessing the forces of our laity. It is about time we had confidence in them.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This commission was fulfilled by the early Christian church. Yet it is to be fulfilled in an even greater way in the twentieth century.

The great Christian action movement of the first century was recorded for us in the book of Acts. Our task today is to write the book of Acts of the twentieth century. This is to be done by an all-out, every-phase evangelistic program. How are we to do this? Exactly as it was done back there when the church was young. What do I mean? I mean that the gospel was preached in the first century to "every creature" by the combined efforts of the laity and the ministry. Every convert was a convert maker. So today in our churches every member must be a member maker. The gospel commission to evangelize can

only be fulfilled in the twentieth century by an identical action movement that combines the consecrated energies of both priest and layman. "Everyone who professes the truth should be a living preacher."—*Testimonies*, vol. 1, p. 260. And again: "Whatever one's calling in life, his first interest should be to win souls for Christ. He may not be able to speak to congregations, but he can work for individuals."—*The Desire of Ages*, p. 822. If I understand these testimonies from the pen of God's messenger, a man may have a limited education or many degrees, but his first business is soul winning.

## My Personal Experience

Soon after I was converted in a lumber camp from a drunkard's fate, a very wise pastor trained me to be a lay preacher. Oh, how I wish we had more lay preachers today! Within six months of my conversion, equipped with the meager knowledge the pastor had taught me in his brief course, I launched out in faith and began giving Bible studies. I also sought out every opportunity to speak for God as a lay preacher.

I was assigned a spot on the Boston Common. On one side of me was the Salvation Army with their brass band; on the other side was the Goodwill group with their horns and trumpets. So amid all this fanfare I would begin to preach. What training this was!

Soon I was going from door to door with truth-filled literature. I went to the same homes every week. Some asked me not to return, but others looked forward to my visit each week. Interests were developed, Bible studies were given, and I was invited to preach in various churches. I also carried on a couple of series of

evangelistic meetings in public halls. This same method will work today and will get results.

The little background I've given you will help you to see why I believe in putting our laymen to work for Christ. I believe in our training courses for laymen, and I use them. The trouble with some ministers is that they preach the theory of the minister working with the laymen, but they are afraid to put the theory into practice. Every minister will be much wiser and his ministry more fruitful when he learns to trust his laymen by placing them in soul-winning situations.

Let me make this very practical by telling how this works and how the book of Acts is being written by the combined efforts of the minister and the layman.

### 1. Branch Sabbath Schools

A lovely New England church stands today, debt free, down on Cape Cod in Bourne as the result of the dedicated, sacrificing spirit of Brother Donald White, a local elder in the New Bedford church. Several times each week he would make the long round trip to give studies in the homes of interested people. Soon a branch Sabbath school was begun in one of the homes. As they grew, they moved into an old schoolhouse. Sometimes they rented another church. The work spread, the membership increased, and today they have a church we can be proud of. Here in the Berrien Springs area we have two groups developing into strong churches that began as branch Sabbath schools. I refer to the churches in Stevensville and Eau Claire. Many of us have baptized members of branch Sabbath schools, so use this method effectively as one means of evangelizing your field.

### 2. The Medical Ministry

A very fruitful but much-neglected avenue of baptisms is the work of the medical ministry. Much more can be done when the minister combines his efforts with those of the doctor or the nurse. For example, when I was in Providence, Rhode Island, I invited Dr. David Johnson to give a talk on cancer at my evangelistic meetings. Mrs. Florence Anjiras had been attending the meetings and had also begun coming to church and Sabbath school. As the good doctor spoke that night, she recognized that she had some of the symptoms he

mentioned. The next day she was examined at the Providence Cancer Clinic and was found to have cancer. The doctors in the hospital were amazed as she told them of the lecture by Dr. Johnson. Surgery took place and she was declared healed. In a few months she joined our church. The hospital doctors and Mrs. Anjiras' two sons couldn't get over the fact that a church would feature lectures by a doctor. The sons believed that we had saved their mother's life. They were so grateful they sent two large checks for our church, but more than this, they began attending our church in their home town.

Medical ministry works. I know, for I was a hydrotherapy technician at the New England Memorial Hospital for four years. More than one man wept on the treatment table as I told him of the love of Jesus for his soul. I found that if you do something for a man's body, you can easily talk to him about his soul.

When I was pastoring in New Bedford, Bob Nickerson and his family moved into town. His mother-in-law was very eager that I give Bob and his wife, Elaine, Bible studies. However, Bob and Elaine were having too good a time. He drank, they both smoked, and the last thing they wanted was to hear about the Bible. Soon Bob lost his job and suddenly came down with pneumonia. He couldn't afford to go to the hospital, so I went over twice a day for a few days and gave Bob some old-fashioned hydrotherapy treatments. Under God's blessing Bob was completely healed. He was amazed that a minister would take his time to give treatments as I had done. This softened his heart, Bible studies were given, and he and his wife were baptized. I encouraged Bob to become a lay preacher, and he became a strong leader in the church. Now his six children are members too.

Pastor D. A. Delafield came to our camp meeting one time to give a series of talks. Upon arrival he had laryngitis and could hardly whisper. I suggested a few treatments. We had a treatment room in connection with the college. I made it hot for him with treatments twice each day. His throat trouble cleared up, and he spoke all week without difficulty.

Let us not overlook the statement in *Evangelism*, p. 525: "Let our ministers who have gained an experience in preaching the Word learn how to give simple

treatments, and then go forth as medical evangelists."

### 3. The Five-Day Plan

Do not overlook the potential when a doctor and minister combine their efforts in the Five-Day Plan to Stop Smoking. We held several of these in Boston. At one of my series a reporter from the *Globe*, Boston's leading newspaper, came to every meeting. After our first meeting we made the front page. Our older members said it was the first time in twenty-five years that the Seventh-day Adventist name was mentioned on the front page of a Boston paper. After the second night I was called by WNAC-TV station, and asked if they could come to my home to interview me on the Five-Day Plan. Think of it! I'd have gone hundreds of miles if necessary to be interviewed, but they were asking to come to my home! Three men drove up in their truck and brought equipment into my home and took pictures while they asked me questions. Not having a TV in my home, I went to a neighbor's to view the program before I went to the meeting that evening. Many at the meeting had seen the telecast as had about a million viewers in the Boston area. The YMCA director was so pleased with our nonsmoking plan that he gave us the hall rent free and furnished us with his screen and projector. He then invited me to give an address to all the directors of the YMCA branches in New England. It not only gave me opportunity to tell of our Five-Day Plan but of our medical ministry around the world. This broke down much prejudice and opened doors of many Y's to our Five-Day Plan.

We are careful not to use a hook in this plan. We assure the people that it is not a religious program although sponsored by Seventh-day Adventists. Some have a hard time believing this at first but soon have perfect confidence that we are genuinely interested in doing something for them for nothing. Nonetheless, an impact is made for Christ. Here are three short testimonies given at one series:

"I believe that there is behind this program something far greater than just to help us stop smoking. There seems to be a message from God about all your actions."

Another: "Perhaps it is going in deeper than I know; who really knows but He

who saw to it that I am here tonight."

"There's more to this than just the fact that you are trying to get us to stop smoking. I see the hand of God in this."

The Five-Day Plan is another avenue to lost souls.

### 4. Colporteurs

Use your colporteurs. Meet with them in your office every Monday morning and pray with them as they begin their week's work. Consider them as your partners in soul winning, for actually they are. I encouraged one young man to go into the canvassing work full time. He gave up a very well-paying job but in his first year of canvassing he sold more than \$20,000 worth of our truth-filled books, and I baptized seven of his interests.

### 5. Health and Welfare Centers

Another avenue toward winning souls is to follow through on interests from our health and welfare centers. Souls can be won through acts of kindness. The Dorcas leader in one of my churches asked me to investigate the needs of a woman who had had a fire at her home. This widow lost all that she had in her apartment except the scarred rocker she sat on. She was crippled in one leg, her only son was in a sanitorium. As I looked at the charred ruins, I said, "Tell me, what do you need more than anything else?" She wept a little then sobbed, "I need sympathy." I went back to the women at the welfare center and told them the situation. "Give her love and sympathy," I said, "and don't forget to load up the cars with other things." They did exactly that. They put their arms around the poor woman and gave her sympathy, and, of course the material things she needed. In six months she joined our church. Welfare ministry pays off in souls won.

### 6. Train the Laymen

Give short courses on how to give Bible studies. You might want to give a brief course on public speaking. This works too. Over the years I've baptized many people laymen have studied with. Not having a Bible instructor, I trained a few laymen. Then all I had to do was the binding-off work. For example, I gave a brief course on how to give Bible studies in my church in Berrien Springs. Several laymen gave studies. Billy Gateweek,

whom I had recently baptized, desired to do something to win souls, but he was very timid. I took him with me on a few visits and then turned the studies over to him. He and his wife went faithfully to several homes a couple of times a week. That year I baptized six of his interests. Brethren, it really works when you use your laymen. Your baptisms will increase as you encourage your laymen to train and work for souls. Use them to give literature from door to door. Use them in the fruitful Bible Speaks Plan, and use them to follow up Code-A-Phone interests.

### 7. Public Meetings

As ordained men we ought to be holding short reaping meetings frequently to bind off the interests that are developing from many avenues. We should hold longer series of meetings too. Perhaps the meetings should be three or four nights a week for several months. It takes more than three weeks to make an Adventist out of a person with no background. Some men are holding meetings every Sunday night of the year. This is good and a constant source of baptisms. Vary your procedure and presentation in your public meetings so you will have the support of your laity in attendance. Some of our laymen say that our evangelism is "old stuff"—that they've seen it all. Too often this is true. So at one series use straight preaching; at another use blacklight illustrations; at another use the finest pictures and slides you can get. On another occasion use the dialog method or perhaps a verse-by-verse study of Daniel or Revelation. This creates and sustains interest among our members as well as with the public. Try it sometime. The results will please you and your lay members. Combine health talks by your doctors and cooking schools by your skilled women at each evangelistic series. Following up the Five-Day Plan with a series of nutrition talks is a natural.

Have confidence in your laymen, and it will surprise you how effective they can be.

If you want to realize the goal set for us by the Fall Council, remember, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of the ministers and church officers."—*Testimonies*, vol. 9, p. 117.



**MUSIC**

## Music and Adventism

**MONTE SAHLIN**

*Communications Intern  
Public Relations-Radio-TV Department  
Pacific Union Conference*

**I**NDIVIDUALLY, and especially as a church, we do not like to admit it; but a real problem is developing in a field that can be loosely termed "cultural standards." Open discussion on this topic is virtually nonexistent. The generation gap has made the problem particularly acute in matters of music. Church leaders seem to the youth to be making decisions purely on the basis of tradition. Individual members, left largely without guidance, have some hazy notion about "good" and "bad" music or listen to anything that is thrown at them.

Obviously, either the church is in the field of musical standards or it is out. It cannot continue to loiter about some nebular threshold. If music is not a matter of morality, then the church should step completely out of the picture. If right and wrong do come into play, then the church has a spiritual responsibility to its membership.

Though the Scriptures do not have a great deal to say about culture or music, they seem to enter the field. Most Bible scholars accept Philippians 4:8 as having a bearing on culture. The various English versions mention such words as true, honest, just, pure, lovely, of good report, vir-

tue, praiseworthy, gracious, excellence, noble, lovable, excellent, and admirable in describing the Christian esthetic standard.

It is patently impossible to say that a specific tune, chord, or tone is either good or bad. It is highly unjust to specify certain general types of music as bad and others good. What is needed is a simple, workable yardstick by which to measure each individual song or program. If there were a specific set of concepts by which to judge, institutional officers would not have the agony of unchecked power, and sincere Christians would know where to begin in developing an honest structure in which to live.

In establishing this standard, certain premises are necessary. First a major concept of Christianity is respect for the individual. Musical standards then must be applicable to all personal tastes. The church must use a broad spectrum of good music to meet the needs of a broad spectrum of people. Second, the standard of judgment must be positive rather than negative. Good is positive and evil is negative. Third, any Christian Seventh-day Adventist standard must be scriptural and interpreted and elucidated by the Spirit of Prophecy.

The *Index* of Ellen G. White's writings includes more than two hundred entries under the listings "Music" and "Music, Instrumental." Most of these are references to "music fit only for a dance hall" and such, but there are a number of passages that speak directly of good and bad qualities in music. The point of her revelation would probably be shocking to many complacent Adventists. Mrs. White is primarily concerned with the motivation of the performers. Again and again the phrase "sung with the spirit and the understanding" is used. She condemns display and hypocrisy. Honesty is of utmost importance in Christian music.

As for the esthetic qualities of music, her statements are well summarized in this quotation: "Music should have beauty, pathos and power."—*Evangelism*, p. 505. What she means by beauty, pathos and power is made clear throughout her writings on the subject. She did not like "singing . . . done from impulse," or songs where the singers are "left to blunder along," or music that sounds like "funeral notes," or a frivolous ditty. She recommended "clear intonation, correct pro-

nunciation, and distinct utterance," cheerful, spirited songs, and singing "accompanied with musical instruments skilfully handled." She stressed that music can be used in evangelism and should communicate with the listeners. (See chapter 15.) One statement is particularly applicable to today:

In some of our churches I have heard solos that were altogether unsuitable for . . . the Lord's house. The long-drawn-out notes and the peculiar sounds common in operatic singing are not pleasing to the angels. They delight to hear simple songs.—*Ibid.*, p. 510.

Drawing from this background, I would like to present this preliminary standard:

1. Good music must be honest both in style and motivation. The performers must be sincere, high-principled people. Pretentious music is not acceptable.

2. It must be spirited music that expresses the happiness and excitement of Christianity and motivates the listener to a dynamic faith.

3. It must communicate or speak to the heart of the listener. It must have the ability to spark deep thinking and talk about real problems. It must show a clear, yet challenging road to the way of Christ.

I cannot measure the implications of this standard. I do know that the spirit of institutionalization, apathy, tradition, and secularism has pervaded too much of what we presently accept as good music, and that we have not listened to some very honest, spirited, and Christian music that speaks to many people who are not impressed by so-called acceptable music.

I think that Ellen G. White, with the gifts of a prophet, foresaw this problem. I quote in full one of her most interesting, distressing, and timely statements.

I feel an indignation of spirit that in our institutions so little honor has been given to the living God, and so much honor to *that which is supposed to be superior talent*, but with which the Holy Spirit has no connection. The Spirit of God is not acknowledged and respected; *men have passed judgment upon it; its operations have been condemned as fanaticism, enthusiasm, undue excitement.*—*Counsels to Parents and Teachers*, p. 367. (Italics supplied.)

If this means a whole new approach to our standards, if this means rejecting what was once accepted and accepting what was once rejected, do we have enough courage to do it whatever others may say or do?

# The *Purpose* of the Bible Class

KENNETH J. MITTLEIDER

*President, Wisconsin Conference*

## When Is It to Be Conducted?

**T**HIS will vary with different individuals. We personally prefer to hold it the last five nights of the campaign. We begin the build-up about two weeks before the class begins, emphasizing that this is the most important part of the series. We also have it advertised in our handbill.

## Planning the Class

With an average-sized group it takes about seven hours to cover the material, so the evening program has to be planned carefully. This is our class schedule:

Song service—7:20-7:25

Prayer—7:25-7:26

Message in song by singing evangelist—7:26-7:30

The Bible class begins promptly at seven-thirty and ends at nine o'clock.

## Who Is the Teacher?

The one who has done the preaching has the confidence of the people. It is imperative that he teach the class. The people know how he thinks and are able to follow him.

## Where Held?

Psychologically it would be wrong to shift this to smaller quarters. Hold it in the main auditorium.

## What Is Used?

We began by using the material on the inside of the baptismal certificate, dividing the statements of faith into five groups. We left them numbered the same as on the baptismal certificate and mimeographed

these statements on five different sheets, one to be used each evening of the five nights. This proved very effective.

We kept mental note of the different questions that arose. Thus we eventually developed our own booklet used exclusively in the Bible class. There are a number of booklets that could be used, but the one chosen would largely be determined by the personality of the one conducting the class. Whatever is used should be very attractive.

We request that the people be there four of the five nights in order to earn the book. This helps to hold the crowd. Once our own church members attend one of these meetings, you can't get them to stay away.

## How Is It Conducted?

There are three basic rules:

1. This is a Bible class and not a testimony meeting, therefore, the congregation participation must be in the form of a question, or answer if the teacher asks a question.

2. Our guests have first priority to ask questions.

3. Questions should deal with the topic under discussion. This prevents rambling to and fro without any conclusions being formed. It gives opportunity for the material to be covered in depth.

Each evening I try to have a period of time just prior to nine o'clock when I open the discussion for any general questions. The purpose is threefold:

1. To prepare for baptism those who have made their decision.

2. To assist those still uncommitted in making a decision for God's last-day message.



3. To prepare everyone, church members as well as nonmembers, for the second coming of Christ. As a result they become bold in sharing their faith.

My philosophy for a series of meetings is to avoid all pressure. The Holy Spirit will convict; only in this sense is pressure applied. There is danger in departing from the method Jesus used in presenting the evidence and letting people make their own decision. Those who succumb to arm twisting will always be weak members. Many of the solid people of the community will rebel at such techniques and turn away from the message. I prefer to see someone who has doubts as to whether this is God's message take a little time to make an intelligent decision through his own study and follow-up by the church group. Thus, baptisms will continue for many months after an evangelistic campaign.

During the last preaching service we hold our decision period to about the same length as on any other night. Almost always there are a large number who are uncommitted. As I draw the call to a conclusion, I ask, "How many cannot make a decision tonight because you lack sufficient knowledge, but you want the Lord to know that what you have heard you believe and accept? You want the opportunity of attending the Bible class to hear the entire message covered in question-and-answer form. At its conclusion, if you are convinced that this is God's last-day message, you will respond with those who have already indicated a positive decision for Him and His truth. Would you raise your hand if this is your commitment?" It is amazing how many hands will be raised and how many will follow through on just this basis.

In a number of incidents we have also had folks who have attended only one or two of the evangelistic meetings attend the Bible class regularly and make their decision.

### **An Outline of Materials Presented in the Bible Class**

#### **Opening Night:**

The True God  
The Godhead  
God's Plan for Salvation  
Righteousness of Christ  
The Holy Scriptures

#### **Second Night:**

The Law of God  
Two Different Kinds of Laws  
Importance of the Seventh-Day Sabbath  
Why Is the Sabbath Important?  
The Nearness of Christ's Return

#### **Third Night:**

Man's Condition in Death  
The Millennium  
Baptism  
Sons and Daughters of God  
Mixed Marriages  
Christian Dress

#### **Fourth Night:**

Sons and Daughters of God  
Amusements and Recreation  
Christian Education  
God's Gift to His Church: The Spirit of Prophecy  
Stewards of God

#### **Fifth Night:**

The Investigative and Executive Judgments  
Holy Scripture Substantiated by Prophecy  
Church Organization  
Secrets of Spiritual Growth  
This I Believe  
Things to Remember

### **Concluding the Bible Class**

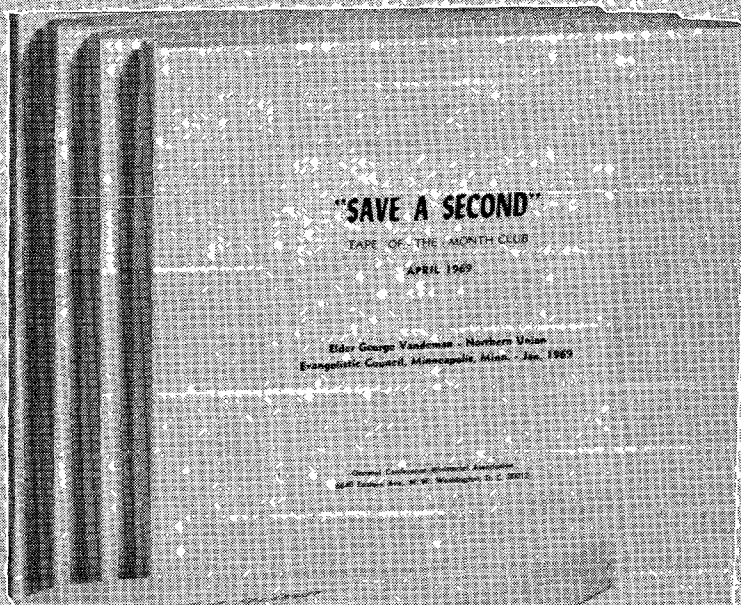
At the conclusion of the fifth night, after the benediction, we have all our guests (those committed and uncommitted) stay by for a special meeting. We ask if everything is clear. Establishing that the principles are truth, we ask how many are convinced that this is God's last-day message. Obtaining their response, which is almost always unanimous, we then organize for the baptism the next day as well as for the baptisms that will follow.

To those who say, "I do not have enough background," or "The Bible texts don't flow freely enough that I would dare venture to do this," may I give you this encouragement: Remember that the Holy Spirit is ever present to guide your mind, and if you present the message in a positive way, you need never worry.

Often, as you seek to present the truth, opposition will be aroused; but if you seek to meet the opposition with argument, you will only multiply it, and this you cannot afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with arguments. Dwell

*(Continued on page 39)*

The Ministerial Association guarantees to refund your money if you are not satisfied with our Tape-of-the-Month Club.



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(See editorial—page 3)

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New Testament	1 7/8	20	\$15.00	\$29.00
Complete Bible	1 7/8	82	\$59.00	\$115.00

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# **... it's a Blessing!**



PROGRESS

# BAPTISMS and Fire Departments

RON RUNYAN

**A** PREACHER'S first baptism must be about as fearful as a doctor's first operation or a student pilot's solo flight. The former and latter experiences have been mine. I am not sure which one consumed more units of energy—baptizing or soloing. Fortunately, I came out alive in both instances.

Immediately following ordination, the conference president invited me to hold my first series of meetings. I had tried to stall off this series-of-meetings idea for several years. But he was adamant. Somehow I had convinced myself that the work could be forwarded by some method other than the foolishness of preaching! Every time I meet a preacher with an idea that will finish the work but does not include preaching, I smile.

I don't care how beautiful the four-color pamphlets are, how neatly logical the Bible courses are, how soft your voice is on the telephone evangelism or radio program, how nice and sharp you look on the television screen, how many free inches of space you get in the newspaper about your church, how many Vacation Bible Schools you run, how many laymen's soul-winning class diplomas you hand out, how many trips you take to Palestine, how many Five-Day Plans you run, how many cooking schools you run—the walls of your baptismal pools will crack from dryness unless you get out, meet people personally, study with them and preach to them! In short—*preach the Word!* All of these things just mentioned are helpful, but of themselves they just don't get people into our baptistries.

## It Leaked

Back to my first baptism. I had a tent pitched in a district where no baptistries

existed in our churches. We secured a canvas baptistry, built the frame and started filling it up. What a shocking discovery was ours when we noticed water seeping out. The leaking water softened the ground in one section of the tent, so our audience that Sabbath was a lopsided one with people sitting on the "high" side!

This all took place in the fall when the weather was beginning to turn cool. Hence the water felt only a degree or so above freezing! How could we heat it? Preachers are an ingenious lot. One of my assistants found an old heating element from a side-arm water heater. We fastened this copper coil onto the hose, and then borrowed a kerosene weed burner from one of our members. This contraption belched out a sheet of flame a yard or more long and brought water running through the coil nearly to boiling point before it emptied into the tank. I didn't mind the extra hot water as much as the fact that the field back of the tent caught on fire where the weed burner was operating.



THE MINISTRY

## Screams and Wails of Sirens

Our location on a fine corner lot was near the center of town. We had had a difficult time getting a permit to pitch our tent there and now it looked as if our entire outfit would burn down! We didn't have time to pray about the situation, for the fire was out of hand before we knew about it! We grabbed up everything that looked like a blanket and tried unsuccessfully to beat the flames out.

Smoke billowed up from the field and passers-by must have thought our subject that night was "What and Where Is Hell?" Some good neighbor evidently called the fire department, for soon the screams and wails of sirens zeroed in on our location. I've heard of the police leading baptismal processions through the city, but when the fire department gets involved with a baptism, you've really accomplished something. We were grateful to the Lord that no property was destroyed and that the baptism was not hindered. The only problem was that our water was uncomfortably warm!

One of my preacher friends had a unique experience with the fire department. He was holding forth in a tent with a portable baptistry that sprung a huge leak just an hour or so before the baptism. He excitedly pleaded with the fire department to come and turn their big hose into the leaky baptistry and keep it full until the baptism was over. Surprisingly enough, they cooperated! Imagine your audience sitting in a tent with a fire engine outside running a hose from the nearest hydrant into a leaky canvas baptistry. One thing was certain, the candidates had a continual supply of fresh water during that baptism!

## Chairs and Pulpits Swept off Platform

Another time I erected a tabernacle with a baptistry built into the wall above and behind the pulpit. We couldn't get double-strength glass for the top part of the baptistry, so we temporarily used single-strength glass. An overflow pipe with a large plug in it was built in the corner. I had warned my interns several times never to start filling the baptistry until the plug was removed, or else the water would rise too high and the pressure would break the glass.

It was my last baptism for that particular series of meetings. Believing my helpers would see that things were in perfect order,

I didn't check on them. About an hour before the meeting began, you can guess what happened. It is still painful to think about it. There was a mighty sound of smashing glass combined with a roaring avalanche of water that swept the chairs and pulpit right off the platform! It took several days for my attitude toward interns to Christianize.

## Impressed or "Pressed"

Yet interns have their problems with older preachers. An intern friend of mine invited an elderly ordained minister to baptize some of his candidates in the ocean. The tide was out, so the baptizer, along with the intern, took the candidates out to deeper water. When the water finally reached their knees, the ordained man stopped and started positioning the first candidate. The intern quietly suggested that they go out a bit farther where "much water" was, but the experienced brother emphatically pronounced the water deep enough! What could the poor intern do except stand helplessly by and watch this experienced brother fall on top of his candidate. To say the least, the baptismal candidate must have been impressed or "pressed" by the Adventist minister! I might add that the ordained man in our story was not noted for an underweight condition.

## Both Went Under

In one of my campaigns, a backslidden interest broke into laughter when I suggested rebaptism. My puzzlement was soon solved when she related how at her first baptism, in a lake, a rather frail but godly man was officiating. A woman of rather huge proportions was to precede her in baptism. When our frail minister finished saying the baptismal formula, he proceeded to lay this portly candidate back in the water, lost his balance, and they both went under! How a preacher could regain his composure under those circumstances still amazes me.

In another series of meetings an elderly woman took her stand for Christ. But she was dreadfully afraid of water, and especially cold water! Since it was in the middle of the winter, I carefully instructed my deacons to make sure that the water was nice and warm. They left the heater on all night—so they thought—but Sabbath morning revealed the awful truth that the fire had gone out and the baptistry was filled with icy water. I am sure if the church

hadn't been heated, a thin layer of ice would have formed.

So the deacons scurried around tossing buckets of hot water into the baptistry. We plugged in several small, electric water heaters and did everything possible to get that water up to a reasonable temperature, but it was still rather cool.

I debated whether or not to include this dear soul in that baptism. Since she had made her decision, we felt we must go ahead. Fortunately, the steps into the water were hidden behind a wall so the congregation couldn't see the shocked look on her face when her foot touched the water, but they certainly heard her ejaculation! I signaled the song leader to keep the people singing loud and long. Then I had her sit down on the steps while I gently splashed water on her. Step by step she came down, but each step was accompanied with a high-pitched groan. She didn't exactly yell, but anyone with good ears knew what was happening. We finally made it, but how embarrassing!

As I look back on that experience, I am sure I would have postponed it and made certain the water was warm enough for her. Don't misunderstand me, but as I recall these incidents, and others I haven't related, it isn't too difficult from a human standpoint to imagine why some churches started sprinkling!

### Wonderfully Impressive

Yet, if properly and carefully conducted, a baptism can be made wonderfully impressive. Some men select Friday night for the conducting of a baptismal service. The entire program is dedicated to the baptism and is not tacked on to another regular preaching service. Others set aside a Sabbath afternoon for this spiritual exercise. Yet, some of us need to use plain common sense in making a baptism a service of beauty and dignity.

I am shocked as I see some of our baptisms. One of our younger workers recently had a baptism in a church where the baptistry is underneath the platform. He lined up the candidates and started baptizing them. But when they got out, no one was there to cover them with a blanket and help them to the changing area. How distasteful to see a person climb out of the baptistry dripping wet, with the robe immodestly clinging to the body.

I appeal to our men to think things

through before having a baptism. Check every detail carefully, and make certain all things are in order. I like to use a plain white handkerchief to cover the nose and mouth so that people do not come up snorting, spouting, and spitting. If you use this method, make sure a good supply of handkerchiefs is on hand, and that a deacon or deaconness is assigned the task of handing the handkerchiefs to you one by one as needed.

Another good plan is to carefully instruct those to be baptized. It is a calming experience to explain carefully just how to stand, how to hold their hands and breath. In fact, I demonstrate before them just how it is done by using one of the candidates as a stand-in. This takes only a few minutes, but pays off richly.

It might not hurt for some of our preachers, especially newly ordained ones, to practice with one another until they are certain they can handle anyone, regardless of size, and can baptize with ease. Frankly, there is no excuse for a baptism to be carried out in a haphazard and undignified manner.

## FEEDBACK

DEAR EDITOR:

For some time I have wanted to express my thankfulness for the monthly inspiration I get through your magazine. Among a crowd of necessary reports and other publications, it carries a breath of fresh air and a vivid spiritual touch for me.

The New York longshoremen's strike delayed our getting your magazines for several months. You ought to have heard the questions, the complaints—pleasing complaints indeed—during the workers' meetings in our union. Thank you for sending us the spiritual inspiration we need!

Very sincerely in the blessed hope,

HEINZ HOPF  
West Germany

DEAR EDITOR:

Your MINISTRY magazine is giving us some good stuff in each issue. . . . The last two issues containing the information about birth control were timely. . . . The journal is becoming more and more meaningful and helpful.

GIDEON HAAS

THE MINISTRY

# Public Evangelism in *Puerto Rico*

B. L. ROBERTS

**T**HE fires of evangelism burn brightly on the island of Puerto Rico. Even before being divided into two conferences, the island was blessed by the labors of two evangelistic teams—one under the direction of Raúl Villanueva, the other under José P. Valentín.

In 1968 Pastor Villanueva and his team had campaigns in Río Piedras and a double one in Caguas and Humacao. As a result of these campaigns 215 souls were baptized into the church. Río Piedras was the scene of the conversion of some outstanding citizens, including the lawyer brother of Pastor Fred Hernández, chaplain at Bella Vista Hospital.

Newspaper coverage of this campaign was especially impressive. One reporter stated in an article that he had never heard a more eloquent and convincing preacher. Without any doubt the coverage given helped to keep the attendance high all through the effort.

The team led by Pastor José P. Valentín has done extraordinary work in establishing new churches while strengthening others already organized. In 1967 and 1968 five new churches were organized, with a total of 521 souls baptized.

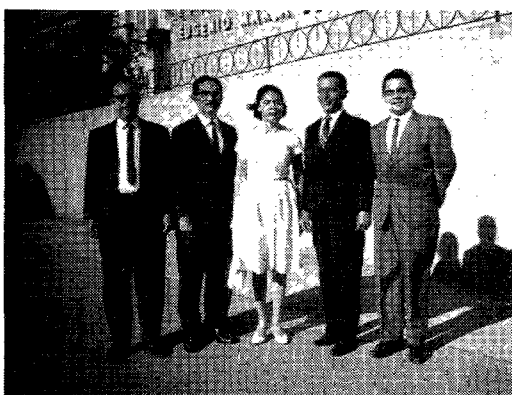
It is an inspiration to visit some of the towns benefited by the efforts. Where a few months earlier there was no representation of the Adventist Church in the town of Yauco for example, now there is an enthusiastic congregation of more than 100 members.

At the time of this writing Pastor Valentín is preaching six nights a week in

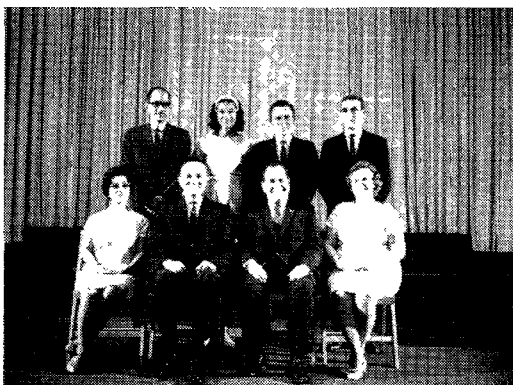
Aguada and Aguadilla, with large crowds attending. He expects to baptize 200 people in the first baptism.

Even the ministerial students at Antillean College become inspired with this spirit of public evangelism. In the country town of Angeles, which is near Lares, Samuel Lumsden, senior ministerial student from Panama, pitched a tent and obtained an overflow attendance. To date nine people have been baptized, and others are preparing for the rite.

Surely the harvest of the earth is ripe, and this is the time to preach the message as never before. People are hungry for God's truth and respond wholeheartedly when it is presented in simplicity and power. God is raising up men in Puerto Rico who are filled with the Spirit and dedicated to the task of preparing a people for the coming of the Lord.



*Jose P. Valentin, second from the left, and his team.*



*The Puerto Rico evangelistic campaign team. R. Villanueva is second from the right, and seated.*



## VIEWPOINT

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

# Is MEAT EATING a Sin?

THE frequency with which this question arises would seem to indicate that some attention should be given to answering it. However, it would be best to begin with a general review of the subject.

### A General Principle Involved

The God who made man knows that it is easier to gain access to the mind that resides in a sound body. Because of His great love for His people, He has sent them advanced light on this matter of keeping well. Perhaps the general principle behind our wonderful health reform program is simply this: "Do that which is best for your body." Although it embraces certain prohibitions, it is essentially a positive program.

Of course, the matter of eating or not eating flesh food is only a part of an extensive pattern of living that includes adequate sleep, proper exercise, sufficient fresh air, et cetera. But it is that part to which we address ourselves in this brief article.

### Instructions on the Use of Flesh Foods

In the beginning God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29). Since this God-given diet was instituted before the advent of sin into the world, we are safe in assuming that it was the perfect diet for man. It did not include the use of flesh foods.

Some would have us believe that no dietary regime could possibly be adequate

DON T. HAWLEY  
*Communications Secretary, Greater New York Conference*

without meat products of one kind or another. Many modern nutritionists refute this theory. As a practical observation, I would point to my own children, who have never known anything but a vegetarian diet. Anyone who thinks they are deficient in either vitamins or minerals is hereby challenged to baby-sit them for just one afternoon!

But getting back to the beginning of things: "Before this time [the time of the Flood] God had given man *no permission* to eat animal food; He intended that the race should subsist wholly upon the productions of the earth."—*Patriarchs and Prophets*, p. 107. (Italics supplied.) In regard to the situation after the Flood we read: "The Lord in their necessity gave Noah *permission* to eat of the clean animals."—*Counsels on Diet and Foods*, p. 373. (Italics supplied.)

Now let us take careful note of this pro-



gressive admonition: "Years ago the light was given me that the position should not be taken positively to discard all meat. . . . We cannot now do as we have ventured to do in the past in regard to meat eating. . . . The disease upon animals is becoming more and more common, and our only safety now is in leaving meat entirely alone."—*Ibid.*, pp. 410-412.

### Is This Instruction Decisive?

"The meat diet is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No, decidedly No." "The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals."—*Ibid.*, pp. 388, 411.

But what about the occasional use of flesh foods? "Those who digress occasionally to gratify the taste in eating a fattened turkey or other flesh meats, pervert their appetites, and are not the ones to judge of the benefits of the system of health reform. They are controlled by taste, not by principle."—*Testimonies*, vol. 2, p. 487. "Vegetables, fruits, and grains should compose our diet. *Not an ounce of flesh meat should enter our stomachs.*"—*Medical Ministry*, p. 229. (Italics supplied.)

Perhaps it would be well to here inject the thought that before one makes a decision to become a vegetarian one should learn how to maintain a balanced diet without the use of meat products. With our present array of information on the subject this is not at all difficult.

### Reasons for a Vegetarian Regime

Why has God commanded as He has? Is it merely to keep us from enjoying the taste of flesh foods? Whatever God does is out of love, and because He wishes for us long life and good health.

"Meat is the greatest disease breeder that can be introduced into the human system."—*Ibid.*, pp. 266, 267.

"The liability to take disease is increased tenfold by meat eating."—*Counsels on Diet and Foods*, p. 386. "Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*Ibid.*, p. 383. I endured the sorrow of watching my own mother waste slowly away with cancer; I have no desire to experience the same thing myself.

"The mortality caused by meat eating is not discerned; if it were, we would hear no

more arguments and excuses in favor of the indulgence of the appetite for dead flesh."—*Medical Ministry*, p. 278.

### Is There a Moral Issue Involved?

"Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers."—*Counsels on Diet and Foods*, pp. 389, 390.

### What About the Problem of Travel?

All I can do here is give my own personal testimony. As a pastor in the Midwest I had the largest district in the conference. Although this necessitated my being away from home nearly a third of the time, I did not find it necessary to use flesh foods. While visiting nearly every State in the union I have been able to obtain adequate nourishment without the use of meat. With my family I traveled quite extensively in Europe, but experienced no great difficulty in maintaining a vegetarian diet. We also lived for five years in India and Pakistan, but even there we were able to do quite well as vegetarians. This is not to say that I would never eat meat. If assigned to a post of duty far beyond the Arctic Circle where flesh was the only food available, then perhaps the "best for my body" would be flesh food. One must always keep in mind the general principle involved.

### What About Special Health Conditions?

Are there delicate health conditions where the use of flesh is indicated? I am not a medical doctor, and perhaps physicians might disagree among themselves on this matter. However, I did discuss this aspect with a fine Christian doctor who was the medical secretary of one of our conferences. I might add that he himself was not a strict vegetarian.

This physician stated that in times past it was occasionally necessary to prescribe the use of meat for some particular body condition, but that with the march of modern medicine this is no longer the case. He said that today there is only one reason left for the use of flesh food—because one likes the taste of it.

### The Difficulty of Being a Vegetarian

Many who are inclined toward vegetarianism are afraid that they might find such a course difficult or embarrassing. It seems

this depends entirely upon one's own attitude and store of knowledge. Personally, I have been a vegetarian for seventeen years without once ever having to digress. In taking this stand I have never been embarrassed, and I feel quite certain that I have not had to embarrass anyone else.

Actually, when questions arise I welcome them as an opportunity to explain my position. When I have finished, not everyone rushes home to clear the meat out of their refrigerator, but most are provoked to thought and have a certain respect for vegetarianism. In pointing out the reasons for my course of action I need refer neither to the Bible nor to the Spirit of Prophecy writings. A veritable avalanche of scientific material is now readily available to support the acceptance of a vegetarian diet.

### A Vital Question

Frequently one hears an earnest and sincere speaker make a statement similar to the following: "We have a wonderful health message, and part of that message has to do with the leaving off of flesh foods. But let us never get this health admonition confused with our religious message. It has nothing whatever to do with *sin*." Such a presentation is disturbing because in many Adventist gatherings there will be those who have been convicted that they should follow the Lord's instruction in regard to vegetarianism, but who have thus far not been able to bring themselves to act accordingly. A statement similar to the one above is likely to elicit a response such as, "Good! I love the taste of flesh food, and if my religion is not involved I'm willing to take my chances on the health side of the matter."

And so we come to the question propounded at the beginning of this article, "Is meat eating a sin?" No statement concerning sin should be lightly made, because this, after all, is the one thing that can keep us out of the kingdom of heaven.

Fortunately, God has never commissioned me to be the judge of my fellow Christians. Consequently, I do not know whether it is sin for you to eat meat. But I do know that it is sin for Don Hawley to eat meat, because of the utterly clear admonition that follows:

Therefore to him that knoweth to do good, and doeth it not, to him it is *sin* (James 4:17).

Our first duty . . . is to obey the laws of God,

which include the laws of health. If we are sick [as a result of disobedience to the laws of health] . . . [we] unfit ourselves for discharging our duties to our families and to our neighbors. . . . Then, are we not, in the worst sense, transgressors of God's law?—*Testimonies*, vol. 3, pp. 164, 165.

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no *sin*.—*Counsels on Health*, p. 67. (Italics supplied.)

A continual transgression of nature's laws is a continual transgression of the law of God. . . . *Sins of the greatest magnitude* are committed.—*Testimonies*, vol. 4, p. 30. (Italics supplied.)

The transgression of physical law is the transgression of God's law. . . . And the human being who is careless and reckless of the habits and practices that concern his physical life and health, *sins* against God.—*Counsels on Diet and Foods*, p. 43. (Italics supplied.)

It is just as much *sin* to violate the laws of our being as to break one of the Ten Commandments.—*Testimonies*, vol. 2, p. 70. (Italics supplied.)

It should be made plain that the violation of God's law, either natural or spiritual, is *sin*.—*The Ministry of Healing*, p. 228. (Italics supplied.)

Since the laws of nature are the laws of God, it is . . . our duty to give these laws careful study. We should study their requirements in regard to our own bodies and conform to them. *Ignorance in these things is sin*.—*Testimonies*, vol. 6, p. 369. (Italics supplied.)

I repeat: I do not know whether it is sin for you to eat meat; but in the light of the statements quoted above, my own position is eminently clear. One other important thought: I have already pointed out that it would be wrong for me to tell a fellow church member that it is a sin for him to eat meat. That would place me in the position of a judge. *But am I not judging just as surely if I tell him it is not a sin for him to eat meat?* Do I really want to assume this responsibility? Is this not something each man should decide for himself?

### Preparing for Translation

Today's headlines would seem to indicate that the sands of time are running swiftly through the glass. For those who are looking forward to translation, the following counsel should have great significance: "Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it."—*Counsels on Diet and Foods*, pp. 380, 381.

"Many who are now only half converted

(Continued on page 39)



## SHOP TALK

*Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.*

### THAT CHURCH MEMBERSHIP DIRECTORY

Churches can benefit greatly by the use of membership directories. It helps members to get to know each other more quickly, aids committees in making telephone calls, and in many other ways it helps to keep a more meaningful program going.

One problem is that lists soon get out of date and the task of reprinting often involves a lot of work. Here is something that can lighten that burden considerably. I speak of the DATASTRIP system, a system that eliminates the laborious job of hand correcting an old copy, typing, proofing,

and correcting every month or two for updating.

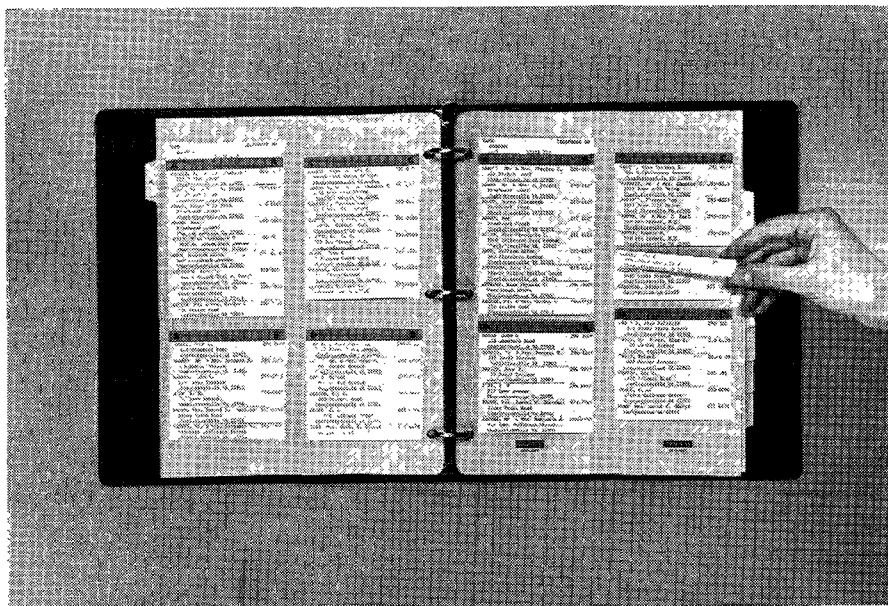
With DATASTRIP the individual entries are kept up to date by the church clerk or secretary during the year in a master book. The master book utilizes inserts of assorted sizes on which are typed the names and addresses. The inserts have split ends, and are thus inserted in the panel sheets at the desired positions.

This master book is thus always up to date. Never again will it be necessary for the address list to be retyped. At the year's end when a new directory is to be printed, the copy is ready to go. Simply have offset plates prepared from the pages in hand.

In our efforts to serve the field and to pass on savings whenever possible, the Ministerial Association has arranged with DATASTRIP for these notebooks, together with the necessary strips, to be made available to our churches at a 30 per cent discount. All orders are to be placed with the Ministerial Association. Packaging and handling will be through the courtesy of ESDA. Descriptive brochures will be sent upon request. For your cost subtract 30 per cent from the listed price below.

Catalog number	No. of membership listings	Total price for DATASTRIP system
CM 150	150	\$ 13.35
CM 250	250	20.85
CM 400	400	27.50
CM 550	550	36.85
CM 700	700	46.35
CM 850	850	54.85
CM 1000	1000	62.85
CM 1150	1150	72.20

NOTE: Postage charges will be added.





## EDITORIAL

# Pastor's Planned Program

THERE are few whose duties are more complex and demanding than those of the Seventh-day Adventist minister of today, and his work is becoming more involved every day. This being the case, it becomes increasingly important that our work be well planned. We must have a proper sense of balance. We must recognize priorities. We must know how to get the most done in the least amount of time, with maximum total involvement and minimum of friction. The pastor must have:

1. A sense of divine calling to the task.
2. A dedication to the task.
3. A jealous regard for the time God has given him.
4. A proper evaluation of the importance of the work he does so his time is not wasted on meaningless trifles.
5. An outline of his work; a schedule of the plans and programs and projects that need to be proposed, pushed, and promoted, so that he will know where he is going.
6. The wisdom to know how to delegate responsibility and thus enlist the whole congregation in sharing the opportunities for increased service.

Much of the success or failure of his work depends upon the way he organizes and uses his time. Appropriate for us today are the words of the apostle Paul: "Make the best use of your time, despite all the difficulties of these days" (Eph. 5:16, Philippians).\*

Although ministers have perhaps a greater variety of duties than some others, they also have more freedom than others in determining what is to be done and what is to be left undone. We of all people are masters of our own time. As Ralph G. Turnbull puts it in his book *A Minister's Obstacles*, "No one demands that we be at an office by a certain time, and the public and our people have no means of checking on our use of those precious hours. We are trusted to invest in the preparation of ourselves. If we are making progress in the economy of time, we are learning to live. . . . If the hours are frittered away by secondary interests and calls, we are succumbing to the vice of sloth. Laziness through fussing about with trifles is an idleness for which God will bring us into judgment."

Napoleon once said, "I may lose battles, but no one will ever see me lose minutes, either by overconfidence or sloth."

The minister of today who dawdles away his time has surely not caught the vision of Him who said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

Bruce Barton, in his book *The Man Nobody Knows*, points out that one thing everyone who saw Jesus recognized was that here was a Man who had His spiritual house in order and knew what He was about.

This ought also to be said of Seventh-day Adventist ministers. Our people ought to know first of all that we know the Lord. They should see in us true spiritual leaders. Second, they should see that we are committed to our work. And this personal encounter with Jesus and this dedication to our task will not permit us to be careless or slovenly in the way it is done.

Many ministers, being overwhelmed with the magnitude of the task, become frustrated and secretly long for an escape from the almost overwhelming responsibilities. Several years ago *Life* magazine printed an article entitled "Why Ministers Are Cracking Up." It cited numerous

(Continued on page 39)

# Before You Build—



## Know About Architects

### EDITORIAL NOTE:

With this issue we begin a series of brief articles by K. F. Ambs relating to building. Elder Ambs, secretary of the General Conference Blueprint Committee, is well qualified to write on this subject. With all the building that is being done in our churches, these suggestions should prove most timely and helpful.

**K. F. AMBS**

*Assistant Treasurer, General Conference*

**A**RCHITECT is a word of Greek origin meaning "chief builder." Subdefinitions:

a. One versed in the art of building and its various styles.

b. One who professionally plans or designs buildings and superintends their construction.

A tersely worded editorial, "Worth Every Additional Dollar," in a recent issue of *Forbes* magazine says, "Never underestimate the power of good architecture. . . . For men and companies who grow and believe they have a future, what they build reflects their confidence. They avoid boring banality of so much that is superficially less expensive. It's not.

"If you plan to build get an architect. A good one."

To this I would add: The more limited your funds for a given project, the more you need a good architect.

A logical question is, How does one find a good architect?

Architects have this disadvantage over medical doctors, both their successes and their failures remain as a visible evidence of their qualifications. In other words, discover if you can some buildings designed by the man you are considering as your architect. It will be at once evident whether the architect in question is keeping up with the profession in the use of modern

materials and equipment and whether his designs are imaginative without being extreme or bizarre.

### Choosing an Architect

In choosing an architect, be certain the man you engage is experienced in designing structures for the uses to which you plan to put your building. There are architects who are experts in school-building design who have little or no experience with church, hospital, nursing-home, or dormitory construction. Unless the architect has a large staff, including specialists in various areas, you do well to satisfy yourself of his competence in designing the type of building you wish constructed.

### Architects' Fees

Lines on paper are the architect's stock in trade. So far as I have been able to discover there are no "discount" architects worthy the name architect. Professional ethics prescribe what constitutes reasonable remuneration for architectural services rendered. The levels of services given determine the fees to be paid. For example, the architect may or may not supervise the building. If he does, he is entitled to remuneration for services rendered. The architect's drawings are considered his property, and obviously, if plans he has developed for a project are considered for another, ethical procedures require

that the original architect agree to such use. Generally he will be reimbursed on some agreed basis for such use of his plans.

A clear understanding as to services expected and fees to be paid your architect is essential for smooth operation of the project and will prevent arguments by dissident elements as the program moves forward.

When agreement has been reached on these matters, payment to the architect for services rendered should be on a mutually agreed basis. It is evidence of smallness to try to have agreed fees reduced when services have been rendered. As well try to wrangle a discount from the lumber dealer after the building is up.

### When to Engage the Architect

When does one engage the architect? Any extensive project will profit from a cooperative effort between the building committee and the architect early in the planning stages.

When the committee has decided on one or more possibilities for architectural services, usually an architect who is being considered will meet with the committee, and he will explain what he is prepared to do and at what fee.

It is folly for a building committee to determine locations of buildings, parking lots, entrances, and exits before engaging the architect. If he is competent he can render invaluable assistance in site planning, location of buildings, et cetera. If you haven't yet bought the land but have an architect, let him help with site selection. He should be able to visualize and transmit to paper things which a committee of laymen could discover only by trial and error. The architect is acquainted with area building codes, various restrictions, availability of utility, water, sewerage, rubbish removal services, and a host of other things that have bearing on your building program.

He also knows how to present site and plot plans as well as building plans to licensing bodies and can usually secure permits, inspections, et cetera, more readily than can laymen. These services alone often result in savings because of reduced "down" time waiting for permits, et cetera.

Generally, architects acquainted with the locality where a building is to be

erected can serve your needs better than one who is at a great distance.

There are several competent Seventh-day Adventist architects whose services might be available for your area.

Before you build—plan, and, as you begin to plan, secure the services of a competent architect. It will be worth "every additional dollar."

## Why Foodless Food?

F. W. EDWARDY

Editor, *Today's Food*

It's no joke that expectant mothers have peculiar food habits, but when Dr. Joseph R. Swartout, of the University of Chicago School of Medicine, discovered that many women in the Southern States are addicted to eating clay and laundry starch, he launched a study program to find out why.

He didn't discover the reason for their craving, but he did discover why all classes of women (both wealthy and poor) fall for the fad. Because white, pink, and light-blue clay as well as ordinary laundry starch contains no calories, it has become popular with weight watchers. Laundry starch contains few calories in the form of carbohydrates yet provides a feeling of fullness.

The deleterious effect of the fad lies in the fact that mothers-to-be fail to consume foods that contain much-needed proteins, and their capacity for normal-intake is thus greatly reduced.<sup>1</sup>

If a few expectant mothers were the only ones who were "hung up" on such a foodless menu, perhaps it would be no cause for concern. However, a large proportion of the foods eaten by the average American, constituting 50 per cent or more of our food energy intake, provides only empty calories and lacks almost entirely the natural proteins, minerals, and vitamins essential to health.

These deficient foods—chiefly exemplified by those containing a great deal of refined sugar, syrups, white bread, cake flour, sweetened cereals, and popular fried foods—are the empty calorie products that we should reduce to a minimum in our diets. Moreover, one cannot balance such a poorly-chosen diet by taking vitamin and mineral dietary supplements.<sup>2</sup>

### REFERENCES

<sup>1</sup> *Science News*, Jan. 11, 1969.

<sup>2</sup> *Nutrition and Physical Fitness*, 1966, pp. 336, 337.

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Some Christians who should be wielding the sword of the Spirit are still tugging at the nursery bottle.

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## BIBLE INSTRUCTORS

**I**N VISIONS of the night, representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth."—*Testimonies*, vol. 9, p. 126.

The Gift Bible Plan is not just another idea, it is part of the fulfillment of this prophecy and it is helping to finish God's work. The plan has been proved successful by workers and laymen alike over the past several years.

The Advent Movement is prolific with ideas. We tend to move from one idea to another in our use of methods and tools. Certainly this is good, for it is a mark of progress, but there is a danger in moving too quickly from one plan to another, or in promoting ideas just for the sake of newness.

Because of this some workers become a bit cautious about new programs being adopted too quickly. When I first heard of the Gift Bible Plan several years ago I thought it might be one of those ideas that sounded too good to be true, or at least as great as they said it was.

Before promoting it to the laymen of the church where I was serving as Bible instructor and lay activities leader, I decided to try out the plan myself. With twenty-five Bibles and sets of lessons, I set out to visit my interests. Soon the Bibles were all placed and more were needed. This was all it took to make me a confirmed believer in the plan.

Nothing in all my experience has ever

# A Bible School for Every Worker

**ROSALEE HOFFNER LEE**

*Bible Instructor, Battle Creek, Michigan*

so revolutionized my work as did the Gift Bible Plan. The beauty of it is, of course, that it is as simple as it is effective. No gimmicks, no expensive equipment, just the Word of God and a plan of study that gives the worker something to place in the hands of his interests. Now I wonder how I ever carried on my work for so many years without this plan.

For those workers who for one reason or another have not yet incorporated the Gift Bible Plan into their personal soul-winning program, I would like to suggest some of the reasons why I believe every worker ought to use this valuable tool to enhance and enlarge his effectiveness in personal evangelism.

1. One of the benefits of this program that first appealed to me was the fact that it gave *purpose* to my visits. In my early experience in the work I found this to be one of my biggest problems—a reason to visit. Literature, invitations to church, soon ran out and I found myself searching for a reason to visit certain types of interests. The Gift Bible Plan solves all that. If they are interested at all they will usually enroll in the program, then you have your reason for calling back repeatedly.



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## The Minister

*I am a minister—the face of the church—  
the voice for God.*

*Men see in me the gospel preached—  
and lived,*

*The path the Master trod—the law fulfilled.*

*And if somehow I fail to stand the test,  
Then in men's eyes God, too, has failed.  
The guilt on all the ministry doth rest,  
And to His cross our Lord again is nailed.*

E. E. CLEVELAND

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Many times we are given names with very little information and there is an awkwardness about calling on someone you have no idea is interested. But taking a Bible to offer them makes that first visit much smoother and easier.

2. The Gift Bible Plan is an excellent way of *determining and developing interest*. When an interest seems vague and indefinite, as already mentioned, his interest in this program will often be a key to how good an interest it is. Many times a long-range interest can be developed by taking them through the course and watching their responses to the questions at the end of each lesson. Thus the contact can be kept up with a minimum of time spent until more interest develops.

3. One of the very obvious advantages of this program over our other fine Bible courses is the fact that it is local. Thus *personal contact* is maintained from the very beginning instead of two or three months after they have finished, which often happens in the case of the correspondence enrollments. Interests are often lost because when they come to some crucial subject someone plants a seed of doubt or prejudice, and by the time the worker arrives it is too late to change the person's mind. But in this program the worker is there as soon as the problems arise and can meet them at the crucial time.

4. Another very helpful and valuable factor is the *continuity* that this program offers. All too often we find our soul-win-

ning program of giving Bible studies interrupted by camp meetings, vacation, Ingathering, et cetera. But this program can work for us even though we are not able to spend as much time with the interest as we ordinarily would. My own experience in this respect helped me to appreciate the tremendous value of the program. The first summer I used it, General Conference, camp meeting, vacation, and one other major interruption broke into my schedule. Ordinarily, my interests would have dwindled to a low ebb on that kind of a program. But I kept all my best interests busy with the Gift Bible Plan lessons. I would deliver them or mail them if necessary, and even though I was not able to give as many Bible studies as usual I was able to hold the interests until fall, when things returned to normal.

5. The Gift Bible Plan is an excellent *entering wedge for Bible studies*. I have given many Bible studies with the lessons where I could never have done so with the usual procedure. For the busy pastor the lessons are a time-conserving way of giving Bible studies.

6. One of the increasingly difficult problems that confronts the soul winner is finding people at home. Some who would be high on our priority list for studies are often almost impossible to get appointments with because of their work schedule and ours. Many times I have used the Gift Bible Plan and enrolled interests with whom it was impossible to study at the time, and thus the interest was developed and saved despite existing difficulties.

7. Finally, the Gift Bible Plan lessons take a spiritual approach to the doctrines we hold dear. It is possible, and all too often true, that people can go through a series of some studies and be convinced of the truth without being convicted. But these lessons are geared to spiritual motivation that leads to conviction. They do not answer all the questions the student may have, but they do point him to Christ, thus they are a real help in getting decisions.

In summary, I believe that every minister who takes seriously the admonition that every worker ought to be a personal worker will have his own little Bible school in the form of the gift-Bible program. In this way he can handle more interests, give more Bible studies, and thus win more souls!

## The Evangelistic Question-and-Answer Bible Class

(Continued from page 23)

not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study, earnest prayer, and heart consecration. . . .

If Christ had not held to the affirmative in the wilderness of temptation, He would have lost all that He desired to gain. Christ's way is the best way to meet our opponents. We strengthen their arguments when we repeat what they say. Keep always to the affirmative. It may be that the very man who is opposing you will carry your words home, and be converted to the sensible truth that has reached his understanding.—*Evangelism*, p. 302.

As long as you present the message in the affirmative and share what is so glorious without ever becoming defensive in its presentation, you will reach hearts. All of us have had questions asked that we could not answer. Be honest with your congregation and tell them that you will need to study further and then will be able to give them an answer the next evening. If you will use this approach, you will always have their confidence, you will never be put in an embarrassing situation, and God will use you to finish His work.

I believe that there is a great avenue of experimentation that needs to be done in this area, and I pray that the Lord will help each of us, as we follow His guidance, to use the very best methods.

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## Pastor's Planned Program

(Continued from page 34)

instances of panic, frustration, and mental collapse due to the many and varied pressures that wear out the minister.

Frequently the trouble can be narrowed down to a failure properly to outline the work or organize the program. Too many ministers operate on a crash program. They are constantly in a state of crisis, always picking up the pieces. It takes a little time, reflection, self-evaluation, soul searching, and study to sit down and think through the program and plan the work for the months ahead. And that is not time wasted. The alternative is to come up to one urgent task after another, one Sabbath sermon after another, one campaign after an-

other, always unprepared, always with a sense of futility.

Now is the time to plan the program for 1970. A few extra hours or even days set aside now for this purpose will eliminate many frustrations and ulcers in the future.

O. M. B.

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

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## Is Meat Eating a Sin?

(Continued from page 32)

on the question of meat eating will go from God's people, to walk no more with them."—*Counsels on Health*, p. 575.

As we wage earth's final battles prior to the coming of our conquering King, let us be sure that we are not struggling against an impossibility. "It is *impossible* for those who indulge the appetite to attain to Christian perfection."—*Testimonies*, vol. 2, p. 400. (Italics supplied.) Jesus, during His fast in the wilderness, gained a decided victory over human appetite. Let us not delay in claiming His victory as our own.

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## This Is a Recording

Little transistor boxes with whirling tops  
Listening to the voices of special men—  
At a moment's notice . . . a word-for-word replay.

But this is not the way our boxes  
Were meant to work.

We were made to think . . .  
To *be* special men for God.  
Not recorders of other men who went to the trouble  
Of thinking for themselves!  
Go to the trouble yourself.  
What you put into your own transistor box  
You can take out and use any time you need it . . .  
Because it is truly yours  
And doesn't belong to someone else  
Whom you may think is better in some ways  
than you.

No one is better than you  
In God's eyes . . .  
Believe it,  
Act like you believe it;  
Be a special man for God  
Because you know the special Man of God personally . . .  
Not secondhand through other men.

RICHARD M. JEWETT

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BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

I CAN see her now, standing at my front door as she was about to leave after seeking counsel concerning our theological students' wives' club. Her eyes flashed angrily as she said, "Books, books! That's all John thinks about—buying books. There's never anything left over for the house or for clothes, at least hardly anything, when he's through buying books. Every month he comes home with new ones. I get to hate the sight of books."

My heart went out in pity to her. Perhaps she did have a genuine cause for complaint. Maybe her husband did spend recklessly on books when other household needs were more urgent—I don't know. But I pitied her because she did not understand the important role of books in the life of a minister.

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. 4:13), begged Paul of Timothy when he wrote to him from his prison home in Rome. That little appeal has always touched me. The elderly apostle was cold in the Roman winter and his cloak would be such a comfort to him, but more than his cloak he yearned for the comfort of books.

Books are tools to the minister. They are food to him too. Please don't begrudge them!

If you want your husband to be a good preacher and teacher, ever showing off the facets of truth in a new light, encourage him to read. Take pride in helping him build a good library. Be interested in the books in your home, for your own sake as well as for his. The making of a library is a fascinating thing as one gathers valuable books—commentaries and dictionaries, expository writings, aids to Bible study, to nature study, books of travel, biographies, histories, et cetera. Books are friends and helpers, counselors and guides. Let's have plenty of them—of the right kind, of course.

But we need a balance even in acquiring a library. The numerous book catalogs that come through the mail may tempt us to invest in

# THOSE BOOKS!

MIRIAM HARDINGE

Minister's Wife, Angwin, California

books that appear attractive but may have very little value.

Try borrowing from a library or friend (*please* return, however—ministers by and large are notorious for forgetting borrowed books), so that you can assess the value and see whether the book is worth bookshelf space or not. There may be nothing of real importance in a book, or there may be so little that you can easily make notes of what is useful, or copy passages and place them in the file; but if the book has much that will prove useful in sermon preparation and the carrying out of ministerial duties, by all means invest in it.

The local conference usually has a plan to assist its workers in purchasing both books and needed equipment, and that is certainly something to be taken advantage of and to be thankful for.

In planning your home, give the housing of your books careful thought. Have them where they are accessible and organize them according to subject matter for quick and easy reference.

Usually the best place for books is the study or den. This should be located in as quiet a part of the house as possible, and should be furnished with a desk and typewriter, filing cabinet and storage space, as well as bookshelves. It should be the aim of the minister's wife to make this room as workable and pleasant as possible, not only to encourage efficiency but to make an atmosphere conducive to study and meditation.

# Let's Try It!

**M**Y HUSBAND and I were asked to hold meetings in Hartford, Connecticut. I was to hold some cooking classes and give food demonstrations following a Stop-Smoking Clinic conducted by the pastor and Dr. Agatha Thrash. My husband was to conduct an evangelistic revival series.

We were guests in the O. J. Mills "manse." At seven o'clock Monday morning, and each morning after our arrival Sunday evening, we were invited to join the family in worship. We met in their glass-enclosed living room and gathered round the piano. The daughter played while the rest of us sang. It was lovely.

There were large trees in the yard, and as we sang, the rays of the sun reached their fingers through the branches and leaves into the living room.

We sang several beautiful hymns, then each took his turn in reading a paragraph from *The Desire of Ages*. We knelt for prayer in a circle, holding hands. A petition was sent heavenward for guidance and protection. We also

expressed our gratitude and commitment. While on our knees one began to sing, "I want, dear Lord, a heart that's true and clean." We all joined in singing.

My heart overflowed as we, a group of workers and the children, sang this pleading hymn to our Maker, and I thought, Would that in every Adventist home, at home and abroad, the day would begin in this way.

If only each family would "take time to be holy." Take time to start the day in such a happy way. Take time for all the family, even the young children to participate.

I would like to suggest, yes *plead*, that it become a happy part of the life of each Adventist home. Wouldn't it be a wonderful experience if our voices would rise in adoration, prayer, and supplication from all over the world as we sing this hymn in our homes and teach our children to sing it? I am sure it would rise as a sweet savor to our Maker. And He would hear and answer our sung request. Let's try it!

MRS. N. R. DOWER

## WOMEN IN SACRED HISTORY

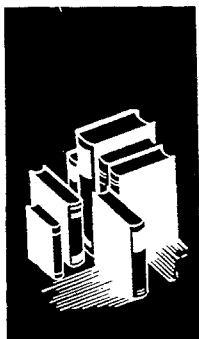
### The Hospitable Woman

"One day Elisha went over to Shunem where lived a prominent woman, who persuaded him to stay for lunch. After that, as often as he passed that way, he would turn in there to eat a bite. She said to her husband, 'Truly the man who so frequently passes this way is a holy man of God. Let us make a small roof room with walls, put in a bed for him, a table, a chair, and a lamp, so that whenever he comes to us, he may rest there'" (2 Kings 4:8-10, Berkeley).

We do not know her name. We know only that the Bible speaks of her as a great woman. But the story of her thoughtful hospitality is preserved for all generations. She provided a weary servant of God with food and a place to rest. The prophet was "thankful for its quiet peace" (*Prophets and Kings*, p. 237).

How many unsung heroines have served the cause of God well by their warm hospitality offered so freely to visiting brethren who are burdened with the Lord's work. How many traveling ministers have been thankful for the quiet place afforded by a Christian home. Wholesome food, a quiet place to rest in a Christian atmosphere mean much to the tired worker.

The Shunammite woman was blessed for her hospitality: "Nor was God unmindful of the woman's kindness"—*Ibid*. The prayers of the prophet were heard. God restored her son to life. Her bread of toil, cast on the waters, returned in abundant blessing. God still blesses the hospitable soul!



## BOOKS

***Darwin, Evolution, and Creation*, edited by Paul A. Zimmerman; St. Louis, Missouri; Concordia Publishing House, 1959, 230 pp., \$1.95. Paperback.**

In an age when many take the position that Darwinism is compatible with Christianity, four professors from Concordia Teachers College have collaborated on a book supporting the Biblical creation story. Here they analyze both the evolutionary theory and the Creation account and discuss speculative ideas in both areas. Except for a brief reference to body-soul separation, they appear to support a position quite similar to that held by Seventh-day Adventists.

The book delves into the history of evolution, which the author claims began about 700 B.C. in Ionia, Greece, and follows its influence up to the present time where there exists a peculiar tyranny of evolution. While there is still disagreement on a precise explanation as to how evolution may have come about, and one is free to criticize particular theories of evolution, evolution itself is regarded as an almost religious dogma of science which it is blasphemous to question. Referring to an essay by Paul Lemoine, it is said that "scientists speak in terms of evolution . . . because it is conventional language, admitted and obligatory in the scientific world. 'But evolution is a sort of dogma which the priests do not believe, but maintain for their people.'"

As critics have judged the Bible by man's often erroneous interpretations, so many judge science by modern man's limited interpretation of scientific data. As a result they lose sight of the value of true science and instead see it as a savior or a devil. At a time when fear and dislike of God was on the increase, Darwin's theory became a savior. It was immediately followed by extreme enthusiasm. This book brings to light the uncritical acceptance of this theory and gives the negative evidence the weight it deserves.

It seems that Darwin did change his mind regarding some aspects of the evolutionary theory, especially in the area of natural selection. "But the public, including many scientists, paid not the slightest attention to these changes in the mind and works of their oracle. Darwin was and re-

mained the man who had made evolution acceptable by proposing a definite cause."

Of particular interest to the creationist is the author's statement on page 33 that "Darwin was not the materialist that his contemporaries and disciples were. He acknowledged the existence of the Creator, but disbelieved in innumerable acts of creation that would have resulted in the static creation taught in that day."

Chapter 2 is written from a theologian's point of view and analyzes the Biblical creation story as found in Scripture, discussing various interpretations of each verse. He says, "It is only by considering the cosmological statements of both testaments that the Christian believers are enabled to have a complete understanding of the doctrine of creation." The purpose of creation he says, "was to testify to the glory of God."

The authors then attempt to show that true science and the Bible are compatible and they analyze the evidence for creation as well as the case for evolution. Of particular interest to MINISTRY readers is a chapter on age-dating methods, which gives the reader an idea as to how each of these operates.

The last chapter of the book traces the influence of Darwinism, with its determinist philosophy, on the various branches of human knowledge. The author emphasizes its detrimental effect on mankind during the last one hundred years that finally set the stage for the expulsion of God.

The book is well-indexed, with an additional index of authors as well as a scriptural index.

Although there is little in this book that the casual student of evolution versus Creation will find particularly new, it does bring it together in one volume for easy reference and study. This volume will render a great service to ministers and teachers in helping them to become better acquainted with the theory itself and the reasons for its rise to scientific prominence.

ELLA M. RYDZEWSKI

***Psychology and Christian Religion*, David Duffie, M.D., Southern Publishing Association, Nashville, Tennessee, \$4.50.**

The gap between the work of the secular psychiatrist and the Christian minister has narrowed with the changing view in both camps. This new volume in the Reference Series seeks to find a valid basis upon which both the psychiatrist and the minister can agree.

Because he explodes some of the myths of both pseudoscience and veneer-Christianity, Dr. Duffie is sure to stir up some controversy on both sides. There are some very positive and clear principles emphasized that the Seventh-day Adventist reader will find of particular importance. *Psychology and the Christian Religion* is a well-documented book of 160 pages that will stimulate much thought and discussion. I predict that these chapters will be reread and consulted many times.

It took surgery and the resultant convalescent

time to allow Dr. Duffie an opportunity to get this manuscript written. He is a busy doctor at the Bella Vista Hospital in Mayagüez, Puerto Rico. His background includes practice at several other Seventh-day Adventist mission hospitals. Dr. Duffie follows somewhat in the steps of his father, who was a physician and writer.

PAULA BECKER

***Tongues, Healing and You*, Don W. Hillis, Baker Book House, Grand Rapids, Michigan. A well-bound paperback of 63 pages, \$1.00.**

Here is a clear, open-minded examination of the tongues movement. The reader receives the benefits of some startling testimonies by leaders of major Protestant denominations. A compilation of available data and a scriptural study help recommend this book for our careful consideration.

The author of this little book recognizes that there has been a veritable upsurge of interest in the gifts of the Spirit, posing many questions to the Christian church at large. He presents Scripture with caution, balance, and logic. The arguments, not dogmatic yet scholarly, are submitted for deeper study.

Gospel workers in public and personal evangelism will gain much help from the author's fair presentation. Here is much food for thought. A library edition of value.

LOUISE C. KLEUSER

## Testimony Countdown

(Continued from page 14)

our churches study the possibility of starting a Testimony Countdown class in the fall of 1969 or in January, 1970. The following supplies are available to assist pastors who wish to undertake this teaching project:

Enrollees support the program with a \$2 fee (individual or family), which they pay the first night. This covers cost of Testimony Countdown guidebook (100 pages), gift volume, and other materials.

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We suggest that if you wish to have your Testimony Countdown class in the fall you begin on September 3 or 10 so that you will be finished before Ingathering starts. If you plan to conduct a class in 1970, January 7 through March 11 would be ideal.

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## Arousing and Holding the Interest

(Continued from page 16)

and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

To get attention is important; to hold the interest is more difficult. There are three good rules to follow, we are told, in holding the interest in a series of evangelistic meetings: (1) Say something at once. Don't kill time with trivialities. Get right down to the subject. (2) Talk from three to five minutes in concrete, nonabstract language. Avoid logic or philosophy. Exclude flights of oratory. (3) Stimulate in your audience curiosity or the spirit of inquiry.

Arouse expectation and desire. Humanity is hungry for something that will satisfy. We are to point the audience to the pot of gold at the end of the rainbow. The presentation of the evangelist lures the hearer on and on. The prospective situation arouses the mind to positive activity, and interest passes beyond the hearer's control. He is in the evangelist's hands. "When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the Holy Spirit of God will impress their hearts. Arm yourselves with humility; pray that angels of God may come close to your side to impress the mind; for it is not you that work the Holy Spirit, but the Holy Spirit must work you. It is the Holy Spirit that makes the truth impressive."—*Ibid.*, p. 124.

"Not by might, nor by power, but by my spirit, saith the Lord."



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## NEWS BRIEFS

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

### Vatican Gives Permission for New Mode of Communion

The Sacred Congregation for Divine Worship announced in Vatican City that permission has been given to the hierarchies of France, Belgium, and the Netherlands to allow the reception of Holy Communion in the hand rather than on the tongue. The Congregation, in allowing these national hierarchies to make a departure from the traditional mode of receiving Communion, stressed that the change should be carefully explained before being introduced. It also noted that the faithful are free to continue receiving Communion in the traditional way if they prefer.

### Bishop Sees Mid-East Crisis Uniting Moslems, Christians

Greek Orthodox Bishop Diodoros, of Amman, believes the current turmoil in the Middle East is leading to closer ecumenical ties not only between members of the different Christian churches but also with the Moslems. He said in an interview: "We consider ourselves one community in general, no matter what our individual faiths may be. Christians and Moslems, we have one aim today: to restore what we have lost in the Holy Land and to live in peace."

### Dr. McIntire Hits Pope, World Council Leaders

The ultrafundamentalist Bible Presbyterian clergyman, Dr. Carl McIntire, said in Collingswood, N.J., that Pope Paul "is misleading the church and the world by signifying that peace can be promoted by a union with the World Council of Churches." The president of the International Council of Christian Churches, an anti-World Council and anti-Catholic organization, issued a statement just before the pontiff's visit to World Council headquarters in Geneva. "The Pope is not being received by those who represent the historic Protestant faith or the doctrine of John Calvin," said Dr. McIntire.

"He is wooing the citadel of apostasy and union with it will be a Babylon the Great."

### "Marriage Age" Continued

New Hampshire's House has killed a bill which would have raised the minimum age for marriage to 16 years for girls and 17 years for boys. Under the State's present law 13-year-old girls and 14-year-old boys are permitted to marry with parents' or guardians' consent.

### Switzerland Greeted Pope as "Head of State"

Swiss Government officials were careful to emphasize that Pope Paul was received on his visit to Geneva only as a chief of state. More was involved in the decision than the traditional link of the Reformer John Calvin to the city. Only at the airport was the papal flag flown and no non-Catholic officials were known to have attended the evening mass in the Parc de la Grange.

### "Presbyter" Advocated as Title for Merged Church's Clergy

The General Commission on Union of the Anglican and United Churches of Canada has received a recommendation from its commission on doctrine that the title "presbyter" replace the title of "minister, priest and rector."

### Seventh-day Adventist Crowned King of West Nigerian Kingdom

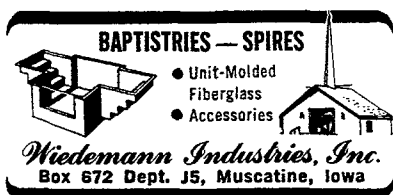
A new king, recently crowned ruler of the Otun-Ekiti kingdom in Western Nigeria, has broken a number of traditions because he is a Seventh-day Adventist. The young man, named Adepoju Aroyinke, was elected from among the heirs to the throne by the traditional kingmakers representing approximately 50 subchiefs and 40,000 citizens. The coronation was held on Friday instead of

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Saturday, and on the Sabbath a thanksgiving service was held for the new ruler. He broke with tradition when he refused to marry the former king's many wives. However, the household of the former king, numbering 65 persons, is still well cared for.

### India's Catholic Population Rises 1 Million in Five Years

In the five years between the beginning of 1964 and the end of 1968, the Roman Catholic population of India rose by 1,092,000 according to official statistics. The total is now 7,607,000 Catholics served by 8,680 priests and 3,000 nuns.

### Pardon Asked for Minister Who "Displayed" Marijuana

A young Methodist minister described as a "Billy Graham convert," who was convicted in January, 1967, after producing a phial of marijuana in his pulpit, has been recommended for a free pardon by the Home Secretary (Interior minister). He is the Reverend David Copestake, 28, who was a minister at a Methodist church in the holiday resort of Brighton, England, where he served as assistant to Leslie Newman, a nationally known Methodist who is currently a leader of the opposition to the present Anglican-Methodist union scheme. Copestake produced marijuana and some "pep" pills during a sermon in his church and told the congregation that he had gone out and bought them the day before—"just like that." He said his idea was to "shock people," in furtherance of his campaign against drug addiction, and he destroyed the drugs afterwards. But subsequently he was prosecuted by the local authorities and found guilty at Brighton magistrate's court of unauthorized possession of marijuana.

### Seventh-day Adventists Dedicate New Church Buildings in Spain

During a recent two-week period four new Seventh-day Adventist churches were dedicated in Spain. As the result of new religious freedom now enjoyed by the Protestants in that country, church groups are now allowed to erect church buildings and identify them as such. The Spanish Government has also allowed the Adventists to purchase land in the Church's name to be used as the site for a new seminary. Previously, Protestant churches were not allowed to purchase land or own property in the name of the Church.

### Complete New English Bible Will Be Available in March

The complete *New English Bible* will be available in March, 1970, according to a joint announcement made in New York by Oxford University Press and Cambridge University Press. In 1961 the New Testament of the *New English Bible* was issued. Seven million copies have been sold. Translation of the Old Testament and the Apocrypha will complete the version, which was launched in 1947 by the universities.

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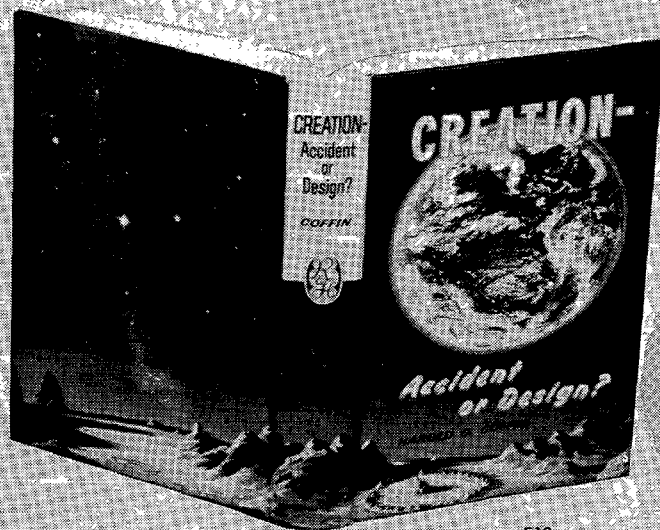
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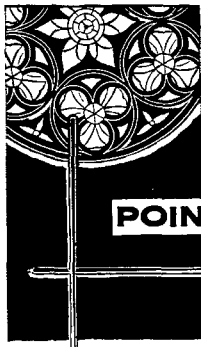
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## POINTERS

**MEDITATION** *Arrest*, today or yesterday, it is an ugly word. It happened to me in Martinsville, Virginia. I was doing Ingathering without a permit (in ignorance). It happened to Jesus in Gethsemane. He had broken no law, in ignorance or otherwise. It is all in the record. The unruly mob, the soldiers, their faces eerie in the flickering torchlight. The betrayer, the kiss—arrest!

*Indicted* on trumped-up charges. The witnesses? False to a man. A touch of unreality lends itself to all this. Indicted! Guilty, though not guilty.

*Bound over*—the supreme court of the land. One man, Pilate. "I find no fault." There was none to find. "Crucify him!" "What shall I do then?" "Away with him!" The sound of water coursing over guilty hands; hands that nought would ever cleanse.

*Flogging* with a cat-o'-nine-tails—the Roman whip—intended to degrade, debase, dehumanize. Often made of leather with sharp bits of bone embedded therein, it was drawn forcefully across the victim's body, and chunks of flesh were dug out. Blood touches blood.

*Golgotha*, the place of the skull? Yes, 'twas here the Saviour died. 'Twas here the fountain opened wide. The day he died the Father lowered a curtain of darkness to cover Him for the three hours of His most intense pain. And the words, the final words, "Why hast thou forsaken me?" "Father, forgive them." "It is finished." Death, cold and hard, but hopeful. Resurrection, life, Pentecost, the church, the world—all the world. The end. Amen!

E. E. C.

**ENTHUSIASM—IT'S CATCHING** To rebuild a broken-down city wall in the midst of enemy territory like that of Jerusalem would demand quality leadership. Nehemiah had it! His forces were small. The task was gigantic. Even if modern-day equipment had been available, rebuilding the walls of Jerusalem would still have been a formidable task.

A quick look at Nehemiah reveals a certain attribute of utmost importance for success in any line. ENTHUSIASM! He was a reformer, administrator, and builder. But in all his varied work "his energy and determination inspired the people of

Jerusalem; and strength and courage took the place of feebleness and discouragement. . . . The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor." *The SDA Bible Commentary*, Ellen G. White Comments, on Neh. 2:17, 18, p. 1137.

A pastor friend of mine gave an interesting account of enthusiasm exhibited by one of his members. The man's work was loading fruit boxes on trucks. To most of us nothing could be more unimaginative or dull for a lifework than loading boxes on trucks. Even Ingathering as a lifework would be much more challenging, wouldn't it? Yet this fellow could spend a quarter of an hour enthusiastically describing how exciting it was to plan and figure just how to load the most boxes in a certain space. He loved his work and loved to discuss the details of just how he did it and what it meant to him to do a neat, compact job!

My friend and I both remarked how preachers ought to be the most enthusiastic people in the world. What could be more thrilling than the gospel ministry? "If there is any one thing in the world in which we may manifest enthusiasm, it may be manifested in seeking the salvation of the souls for whom Christ died."—*Selected Messages*, book 1, p. 139.

If zeal wanes, take another look at Nehemiah. When discouragement tempts, take another look at Paul. If energy fails, take another look at Jesus Christ. These and other great spiritual leaders had one thing in common—ENTHUSIASM. J. R. S.

**WHALE OF A TALE** WHAT else could you call it? A man named Jonah fled from the Lord and ran out of running room in the belly of a whale. But it is more than the whale that makes this a whale of a tale. Jonah was not alone as a runner. Elijah took off in the wrong direction and ran out of running room in a cave.

Peter dashed from the courtyard of the judgment hall and soon ran out of running room in a garden.

But all had one other thing in common: It was that they were face to face with God and could run no farther. In Gethsemane, Christ could have backed away. Momentarily the cup trembled. Through prayer He gathered strength and pressed ahead to the summit of Golgotha. Today's Jonahs avoid the difficult, shun the sacrifice, and in fear of crucifixion run for their lives. They "pull strings," "polish apples," and "stroke the fur." They grin when they are not tickled and scratch when they do not itch. One question remains: Will the awakening come ere the jaws of some twentieth century whale closes about them forever? E. E. C.

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