



**United**  
**in Hope and in Service**

# **THE MINISTRY**

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# THE MINISTRY

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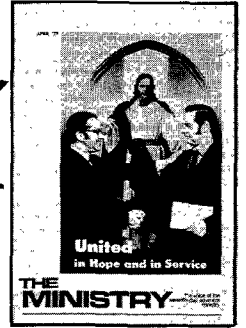
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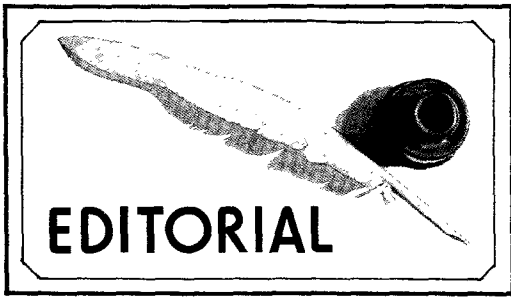
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# 1971 AND MISSION '72

MISSION '72! By now these words should send a thrill through our souls every time they appear. Although in the formative stage it was referred to as Evangelism '72, the official term has since become MISSION '72. The plan, with its details developed by representative committees, has now been presented to administrative groups, to workers' gatherings, and to many laymen. Pastors have had the opportunity to speak of MISSION '72 to their churches. The **Review and Herald** and other publications have brought it to the attention of our people.

The response has been positively inspiring. From the day the plan was first envisioned there has been marked evidence of the Lord's leading. For this we give Him praise! Many examples of this could be cited, one being the enthusiasm with which every department of the General Conference entered into the spirit of the program and their readiness to lay aside or modify particular programs so that the greater objectives might be realized.

Also, in materials already in the planning stage it was more than coincidental that in several instances these were such as to fit perfectly into the very pattern required. Notable examples of this relate to the nature of the Sabbath school lessons for the past two quarters and those to fol-

low; also a series of tracts to be developed for the preparation of the field for the public thrust to begin March 4, 1972.

A most notable illustration of the overruling providence of God in this venture was the designation of 1971 as THE YEAR OF THE LAYMAN, an action taken months before MISSION '72 was envisioned. The success of such a major venture as the '72 thrust encompasses lies first in the recognition of the important place that the layman must fill in such a program. This involves **enlisting** them for greater involvement, **training** them for more effective service, and **uniting** more fully in a team relationship with the ministry in the work of soul-saving. This is exactly what Laymen's Year is designed to accomplish.

MISSION '72 also presupposes a vast amount of both seed sowing and nurturing of interests. This calls for a wider distribution of Christ-centered, problem-orientated, message-filled literature than ever before attempted. It calls for a maximum use of the Gift Bible Plan. It means utilizing to the fullest every possible means of communicating the gospel and arousing interest in the message that is to prepare a people for the return of our Lord. It means a tremendous increase in the number of names in the prospect file of every church. And

(Continued on page 29)

# Presidents Discuss MISSION '72

**N. R. DOWER**

*Secretary, Ministerial Association, GC*

**T**WO very profitable hours were spent in the discussion of MISSION '72 with the union presidents at Loma Linda on February 1. J. R. Spangler, M. H. Reeder, and Paul Nelson were present and clearly outlined the vital areas of the entire program. The presidents were most eager to see MISSION '72 succeed and gave wise and helpful suggestions, which are being incorporated into the plans.

Also three regional meetings with the local and union presidents were held in the early part of February. These too proved to be most beneficial. The various phases of the entire program were presented and discussed, and helpful suggestions that were made will be implemented. These meetings were called on short notice, and it was most gratifying to find that of the seventy presidents invited, only seven found it impossible to attend. In some cases others were sent by them to share in the discussion. In addition, a number of ministerial secretaries were present. The enthusiasm with which they are supporting the whole project speaks well for its future success.

The warm spirit of brotherhood and cooperation, as well as the spiritual support evident at these meetings, is just what is needed to assure maximum results. We are confident that this will also be true as the program is presented to the pastors, evangelists, and other workers in the conferences. We have never seen such a desire on the part of so many to coordinate the entire program of the church with its departments so that our true mission might be quickly fulfilled.



Neal Wilson (second from right), vice-president of the General Conference for North America and chairman of the MISSION '72 planning committee, directs discussion in meeting with the union conference presidents at Loma Linda University.

Union conference presidents show marked interest in MISSION '72 and make helpful suggestions for the implementation of the program.

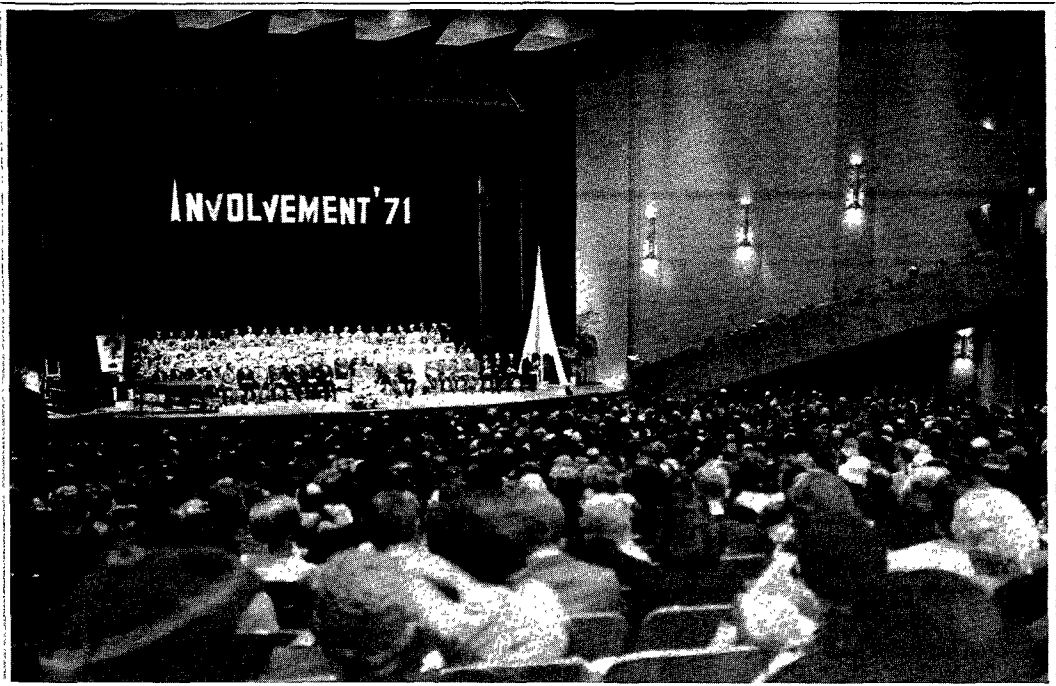


ELWYN SPAULDING PHOTOS

Paul Nelson (right) exhibits sample MISSION '72 kit to union presidents. With him (right to left) are Neal Wilson, J. R. Spangler, and N. R. Dower.



*The ministry is a very vital part of the laymen's movement as are laymen of ministerial experience.*



# 1971-Laymen's Year

*An Unusual Opportunity for the Ministry*

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V. W. SCHOEN

Secretary, Lay Activities Department, GC

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**M**OST of the General Conference and Autumn Council resolutions and recommendations begin with one or more "Whereases." In other words, with a reason or reasons why specific actions were taken. It was not much different at the last General Conference session when 1971 was designated as Laymen's Year for the Advent Movement. In the official action taken, the word *whereas* does not appear, but a two-fold meaningful reasoning was recorded:

#### Resolution

"Realizing that fulfilling prophecy sig-

nals the rapid approach of probation's end and challenges laymen to concerted evangelistic action, and recognizing the urgency of coordinated soul winning, 'the minister and the church-members are to unite as one person in laboring for the upbuilding and prosperity of the church. . . . Let all press forward, shoulder to shoulder.'—ELLEN G. WHITE, in *Review and Herald*, July 9, 1895, and

"Believing the inspired promise, 'It is true that in the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated be-

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*"The best medicine you can give the church is not preaching or sermonizing, but planning work for them."*

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lievers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor.—*The Acts of the Apostles*, p. 54.

"We, the delegates at this fifty-first session of the General Conference of Seventh-day Adventists, call upon the great army of Adventist laymen around the world to unite with the ministry in seeking the Lord for a revival of spiritual life and praying, studying, planning, and working together under God to assure the greatest soul harvest in 1971, designated as Worldwide Laymen's Year."

This is a historic document. It will, with the evangelistic accomplishments of this year, be recorded in the history of the remnant church.

You have noticed it was not addressed to laymen only. The ministry is a very vital part of the laymen's movement as are laymen of ministerial experience. The one cannot come to a complete bloom without the other. One has to complement the other. This is the way God planned it.

Around the world in 1971 the spotlights are on the laymen and ministers *as a team*. And who could better picture this team relationship and its importance to the work of the church than has been done in the many Spirit of Prophecy references with which we are familiar.

### **Laymen's Year and the Objectives of the Church**

The Laymen's Year with all its programs and objectives first of all focuses on the church. We must re-evaluate our relationship to the church and discover anew the divine purposes of this unique organization in the world. It is known to us that the church enjoys an exclusive position not given to any other organization on earth. It is the only organization established by Christ and it was established for a great purpose—to carry the gospel to the world.

During Laymen's Year we are facing many heart-searching questions: What does the church mean to us? How big is the

church in the lives of our laymen? How much of the life of our parishioners belongs to the church? Are the members in your church church-conscious members? Church-consciousness will be a very intimate and important part of the great final revival.

At this time the church is to put on her beautiful garments—"Christ our righteousness." There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God.—*Testimonies to Ministers*, p. 16.

As we consider the possibilities of greater lay involvement, it might be well to ponder first the basic philosophy concerning lay participation in the proclamation of God's last message. Who is it that is called to proclaim the message—only the evangelist or pastor? Of course all pastors recognize that this is not so. If one thinks otherwise he is making—

### **A Fatal Mistake**

It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls is to be given encouragement by the men upon whom the Lord has laid larger responsibilities. Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands.—*The Acts of the Apostles*, p. 110.

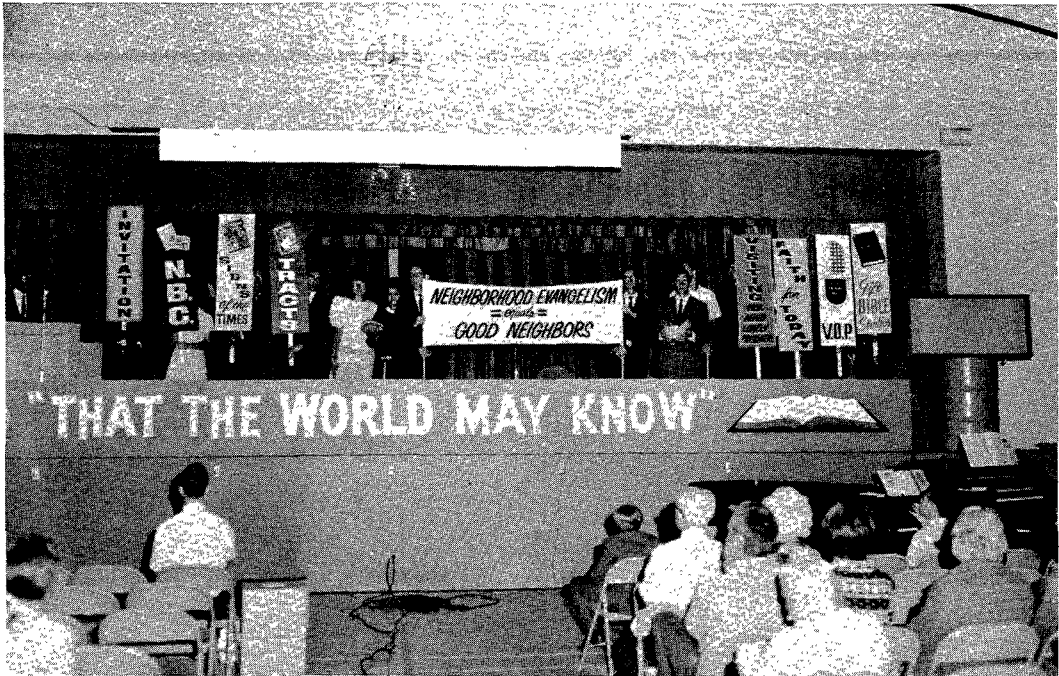
For years we have read the following—

### **Strange Prediction**

In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy.—*Testimonies*, vol. 7, p. 27.

In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively they

*"God expects His church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the ex-changers valuable talents."*



will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea.—*Ibid.*, vol. 9, p. 96.

As a people we look forward to the mighty outpouring of God's Holy Spirit under whose power the work will be finished. Yet we have this sobering statement:

#### Not Until

The great outpouring of the Spirit of God which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.—*Review and Herald*, July 21, 1896.

In the light of these inspired statements that we dare not ignore, what should be our first responsibility?

#### A Divine Directive

Every pastor has the directive to prepare every member of the congregation for service.

Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully.—*Evangelism*, pp. 353, 354.

The best medicine you can give the church is not preaching or sermonizing, but planning work for them.—*Ibid.*, p. 356.

#### United in Hope and in Service

The minister and the church-members are to unite as one person in laboring for the upbuilding and prosperity of the church. . . . The minister's work is the lay member's work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. . . . All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he has confidence in the workers by setting them to work.—*Review and Herald*, July 9, 1895.

## A Noble Example

The number of centurions is increasing fast around the world. One of the world divisions had 70 in a single year. Nine of them were double centurions, four ministers baptized between 150 and 199 souls, and 57 reported 100 to 149 baptisms. These ministers accomplished this through utilizing the energy and dedication of the laymen in harmony with the divine blueprint. Let us remember, every soul won by laymen in the church is a soul won by the ministry. By working with our laymen, we always gain.

### Assignment '71

1. The laymen around the world have purposed to win 128,000 new members through the evangelistic outreach of 1971.

a. Afro-Mideast	500
b. Australasia	5,000
c. Central Europe	600
d. Far East	15,000
e. Inter-America	20,000
f. North America	17,100
g. Northern Europe	6,500
h. South America	25,000
i. Southern Asia	8,000
j. Trans-Africa	25,000
k. Trans-Mediterranean	5,300

(Laymen's objective: 2 souls for every SDA family.)

2. Bible studies—one million each month.

(Laymen's objective: 2 Bible studies a week per member.)

3. Lay efforts—15,000.

(Laymen's objective: a lay effort in every church.)

4. Literature distribution—48,250,000.

(Laymen's objective: A tract a day per member.)

### Ministerial Help

Now comes the vital question, How can the ministry capitalize on the opportunities of the Laymen's Year program?

1. Impress an urgency upon the hearts of the members of your church and appeal to them to work with love for the lost souls. We have but a very little time to accomplish this task.

Let ministers teach church-members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them—the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited,

prayed with, labored for.—*Gospel Workers*, p. 200.

2. Acquaint the church with the great assignment philosophy of God and give to every member in your congregation a definite assignment within the church territory. "Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies*, vol. 7, p. 30.

3. Provide everyone with the needed training.

God expects His church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents.—*Ibid.*, vol. 6, pp. 431, 432.

4. Dedicate the first Sabbath of every month to Laymen's Year. In churches where this is practiced, great spiritual revival has been experienced and the missionary program activated. An inactive church is a problem church and an inactive member becomes a spiritual weakling.

5. Revive prayer meetings in your church. A praying church will be transformed into a soul-winning and growing church.

6. Call upon the laymen to tell their soul-winning experiences at least every first Sabbath of the month. Utilize also the weekly ten-minute lay activities service for fresh testimonies.

7. Plan and discuss the Laymen's Year program with the lay activities council so that every member can act his part in total church evangelism.

8. Provide the laymen an opportunity to have a lay effort in your church. Let them be spokesmen for God at least once during this year.

### A Promise

We will have success. The promise God made to His people of old is also valid for His people in modern times: "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight. . . . For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you" (Lev. 26:8, 9). What will happen to the Advent Movement if all of the two million Adventists are truly united in hope and service? The laymen are waiting and eager. Let the ministers welcome them to the team, then train them for service, and together we can evangelize the world.



# What a Difference the Church Makes



**ROGER HOLLEY**

*Evangelist, Georgia-Cumberland Conference*

**I**T IS almost an awesome phenomenon the way the movement of the Spirit of God in our public meetings is dependent upon the spiritual condition of our church members. Our campaigns are either fruitful or mediocre in a church, usually in direct proportion to the zeal, interest, and dedication of the church members.

When an evangelist goes to a city to conduct a series of meetings and meets a sophisticated business-as-usual attitude on the part of the members, he can pretty well predict the pattern the meetings will follow. Of course, many of the members will not attend. Some nonmembers will attend. The nonmembers will be thrilled with what

they hear, and will be convinced of the truth, but few of them will take their stand. They will come face to face with a decision, but their hearts will not break. In their spiritual blindness they will consider the cost of giving up tobacco, facing opposition of loved ones, or losing a job as really too big a price to pay for what is offered. The evangelist will visit with them and will pray with them, but he cannot force them. Eventually he is compelled to go on and leave them outside the church.

The above picture is not one hundred per cent true because we evangelists always win some. Conversely we always lose some, even when the spiritual life of the church

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*“When divine power is combined with human effort, the work will spread like fire in the stubble.”*

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is high. But the difference lies in the fact that we lose a larger number of these good interests when the church is asleep. We are thrilled with success in our soul-winning efforts when the church is alive and vibrant. The Spirit of Prophecy states this principle in clear words:

The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden.—*Testimonies*, vol. 6, p. 371.

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### What Can Be

When we go to church where the members are enthusiastic and eager for the meetings, where they have loved ones and friends that weigh heavily on their hearts and they are anxious for us to visit them, where they join with us in fervent prayer for these loved ones, it is amazing the difference we feel in the public meetings. There is a freedom and power in the preaching that is unmistakable. The audience is alive and responsive. Even the visitation in the homes is different. People come under conviction more often when we visit. Some, we find, are laboring under conviction before we even get to them and before they attend the meetings. There is a wonderful power that envelops an entire city where our members are bubbling and enthusiastic and burdened.

Somehow God seems to have geared His work to the members of His church. Ellen White expressed it thus:

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 ministers and church officers.—*Ibid.*, vol. 9, p. 117.

In proportion to the enthusiasm and perseverance with which the work is carried forward will be the success given.—*Prophets and Kings*, p. 263.

When divine power is combined with human effort, the work will spread like fire in the stubble.—*Selected Messages*, book 1, p. 118.

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### I Didn't Want to Go

I have just completed a series of meetings in Georgia in the Macon-Warner

10 [154] APRIL, 1971



*A well-stacked literature rack is a real asset in soul winning.*



Robins area. I'll have to be honest and confess that I didn't want to go. I had held a series there a little less than three years previously. It was a nice enough church with some lovely members. I think the membership was about 170. But we didn't baptize very many. I believe it was about eighteen. However, the church experienced a real revival and we had a good spiritual feast together.

Since that series five other campaigns had been held in the Macon area. The one that I was now to conduct was to be

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*It was through personal conversation and personal contact that the gospel had its beginning.*

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the sixth, making a total of seven campaigns there in less than three years. I had no doubt but that any interests found there would be worked-over interests, made up of folks who had been visited and re-visited in previous campaigns and who had gone through countless calls for surrender and who had learned well how to resist. However, I am glad to confess I had a wonderful surprise awaiting me.

Since our first campaign three years before, the Macon church had swarmed and organized a new church of forty members in the adjoining city of Warner Robins. A number of members in both of these churches—dentists, housewives, and day laborers—find a satisfying recreation from their normal routine by conducting Bible studies or cottage meetings. They have a wide-awake pastor who has a vision and burden for soul winning. Every Thursday night he meets with his members at the church at about five-thirty for supper. They come directly to the church from their place of work or from their home. After supper (usually soup of some kind) they have a devotional and prayer service, and then branch out over the city for visitation.

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**A Happy Surprise**

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When our group arrived in town to conduct the series, instead of finding a lot of worked-over interests and rejects from previous meetings, we had a wonderful group of brand-new interests handed us to visit. These interests had already been studied with by our members and had been visited by the pastor. They already believed the message. They needed only the impetus and inspiration of the meetings to bring them over the line. This was the most successful series of all the previous ones in that area. Twenty-five were baptized at the close of the three weeks, most of them adults. By the time this is read the total will be well over thirty.

I don't think this is an out-of-the-ordinary experience. A similar story with even better statistics could be told in almost any

city where the minister and members throw themselves into the task of soul winning with the same zeal and determination as they do for instance in disaster relief when a tornado hits an area. Or even the way they join forces to go over their Ingathering goal.

When soul winning becomes the goal, the burden, and even the obsession of our church program, we will see the Spirit of God move in our midst with power. We might possibly bring more quickly the day of persecution, but we will certainly hasten the day of Jesus' coming.

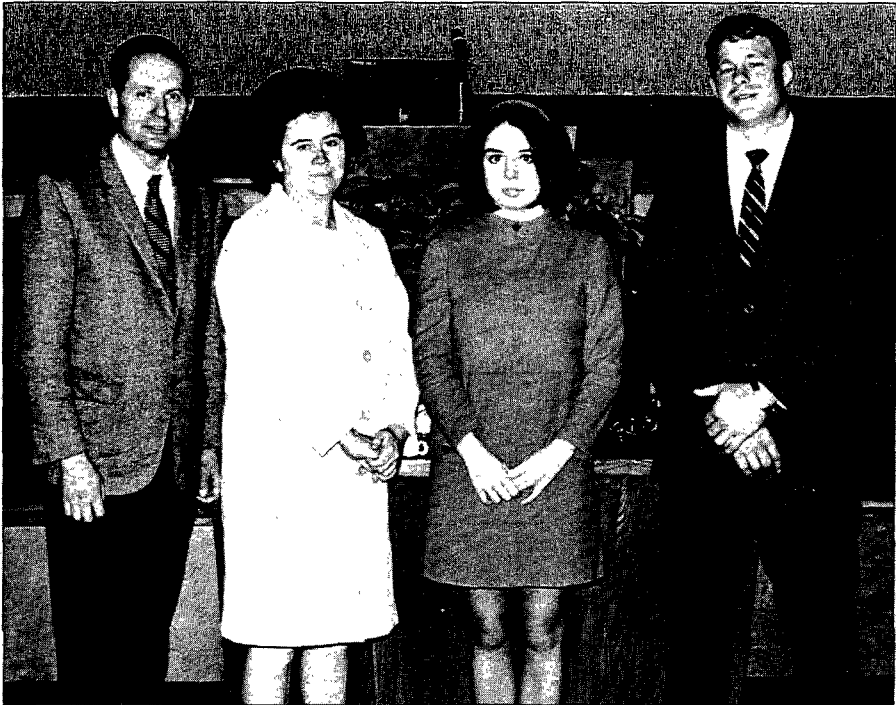
It was through personal conversation and personal contact that the gospel had its beginning. Jesus used this method and He taught His disciples to use it. It is interesting to read in Luke 10 how amazed and delighted the disciples were with their success.

The Scripture states that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

This was the way the gospel had its beginning and at the risk of expressing a truism, I believe it is evident that this is the way it is going to close. But even as public evangelism continues, its success is dependent upon the amount of personal work that is done in the homes. And where do we find the personnel for this prodigious job except in the capable hands of our laity? God's work is tied to them, and His work moves forward or lags in the earth in exact ratio to their spiritual life and labor.

**united  
in hope  
and in  
service**

# Remedy for the Overworked Pastor



**ERNEST CLARK**

*Pastor, Little Rock, Arkansas*

**O**UR family, like others, enjoys eating out occasionally and we have a special cafeteria in our town where we often go. Franke's offers a large variety of tasty foods—colorful salads, a nice selection of vegetables, savory desserts, and refreshing drinks. The choice is difficult, but we usually end up with a salad, two or three vegetables, a dessert, and a drink.

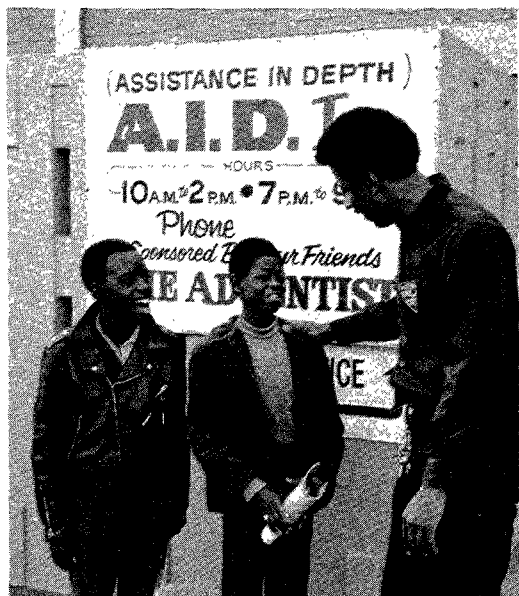
The minister's work program should be something like eating a meal. A balanced diet is important. We often attend ministers' conferences where our minds are filled with wonderful ideas. We drink them

in, and then go home inspired to do greater things. At the same time, however, our heads are in a whirl, and we wonder how we are going to accomplish it all. A few of us just give up in confusion and despair, only to allow the program to continue in the same old routine. As pastors we need to sit down and plan the annual program of soul winning. In doing so we must remember that the church members need a balanced diet, but keep in mind also not to overload the platter.

In the year's program we should begin with a serving of "soil preparation." This

can be any kind of public relations—Five-Day Plans, health and welfare work, better-living centers, or just being kind to our neighbors. Add to this a serving or two of “seed sowing.” This would likely include the gift-Bible program, subscriptions to our full-message magazines, and other literature distribution plans. A serving of “cultivation” is necessary in preparing the people for baptism. This would be Bible studies. A serving or two of “reaping” (evangelistic meetings) has a large place in the successful church’s yearly diet.

The menu needs variety. The same old routine year after year will lose its taste



to the average church member. He must be kept interested and busy.

#### Don'ts and Do's

Counsel comes to us from the Lord as to how we are not to work as well as how to work. We are not to hover over the churches (see *Testimonies to Ministers*, pp. 231, 232; *Testimonies*, vol. 7, p. 18), but

As a parent is more likely to love his own children than someone else's, so there is always a deeper concern for a soul by the one who has won him than by anyone else.

go out to the unsaved and work for them. We are not to be burdened with “minor matters” (*ibid.*, p. 247), such as managing the church's financial affairs or constantly attending committee meetings. We are not to preach to the church every Sabbath but are to let the laymen tell their experiences (*ibid.*, p. 19).

We are told too that we are to be “wise generals” (*Gospel Workers*, p. 351) training an army of workers to save souls and assist in the work of the church. Do you remember the “foreman” (*ibid.*, p. 197) of a gang of laboring men, who was fired because he did the work of six men while they idly looked on? Our business as pastors is to get the members working. We are told: “The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others.”—*Testimonies*, vol. 9, p. 82. If this is done there will be less “friction” (*Gospel Workers*, pp. 197, 198) among the members and more will be accomplished.

#### Exhibit A

In looking over my baptismal list for this past year I see twelve who were baptized as a result of the labors of our active and dedicated laymen. Two souls were won by a barber and his wife; four persons received this message through the work of two colporteur families; three persons came into the church as a result of the work of two nurses and an American Airline secretary. One church member simply lived the message before a neighbor. Two others studied the gift-Bible lessons with a relative and his wife. Many others were children who were won by their parents. About all that I did as the pastor was to review the points of doctrine with them and perform the sacred rite of baptism. These are all thrilling experiences for both the pastor and the laymen.

On one occasion we had a series of meetings where the laymen did all of the speaking for the first fifteen nights with the last four decision sermons being given by an evangelist. Several souls were won through this series. After the meetings were over I heard one of the lady speakers say, “This is the first time we have ever been allowed to do anything like this in the church.” The plan was for two laymen to speak each night on related subjects. For

instance, one would speak twenty minutes on the law and the other would take twenty minutes on the Sabbath. On another evening one layman took the subject of death, while the other spoke on hell. With this plan one layman didn't feel that the whole responsibility of the evening program depended entirely on him. The meetings were held in the church and the attendance was good. A baptism was conducted at the close of the last meeting.

On another occasion we conducted a Voice of Youth series where the youth did all the planning, working, and speaking. A young Catholic man attended the meeting the night Revelation 13 was discussed, and a few weeks later took his stand for the message. He has now become a deacon in the church. His conversion was the result of dedicated youth sharing their knowledge and love of the Bible and their church beliefs. Needless to say, this program was a real asset in reviving the spirit of the church members.

Recently a lay soul winner called me on the phone and said, "We've got to do something about so and so. She is being mistreated by another church member." You see, the person or persons responsible for converting the new member will watch over him. However, when a pastor or evangelist wins him without involving a church member and then moves on to greener pastures, who is going to watch over this new convert? There is great danger of his being

neglected unless someone has previously been assigned to stay close to him. As a parent is more likely to love his own children than someone else's, so there is always a deeper concern for a soul by the one who has won him than by anyone else.

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### The Health Approach

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A few months ago we used the health approach in one of our series of meetings and utilized several physicians and other medical personnel in the church as speakers. They did half of the speaking each evening, using the health message as the entering wedge. We are told in *Counsels on Health*, page 533, "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work."

I firmly believe one of the very best ways to reach people is through our health program—hospital work, Five-Day Plans, cooking schools, et cetera. We have good counsel as to how to start new work in the unreached cities. We are first to work for the "teachers and leaders of the people," "those who belong to the higher ranks of society," and the "wealthy" (*Christ's Object Lessons*, pp. 229, 230). This can best be done through the help of our dedicated physicians and others trained in medical lines. The temperance and medical work are the entering wedge.



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*If a seed is to be preserved, it must be replanted or it will soon lose its germinating power, and a new convert will soon lose his first love of the truth if not given a work to do for the Lord in winning more souls.*

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In a recent Five-Day Plan conducted in Little Rock, various duties were assigned to the members of the church in order that the program might be successful. The doctors assisted in the teaching phase of the program. Several members were in attendance on the opening night to help with the registration and to give out the control booklets. Others took a personal interest in the ones who came by calling them on the telephone periodically to see what progress was being made and to lend them encouragement. The dedicated telephones of our laymen can be such an important utensil in this phase of the church program. With a telephone handy one need not have a car to be a willing and working church member.

Friendships among the wealthy have been developed in the Five-Day Plan that may well result in souls won to the message of the three angels. The Lord wants whales in the gospel net along with the minnows and other fish. One man attending the Five-Day Plan was heard commenting, "You have good ideas about temperance, what else do you teach?"

We all know how valuable participation is when the Ingathering campaign is in progress. During the past Ingathering season our church brought in as much as \$661 on a single night. It would have taken me alone several weeks to accomplish this. Many hands make light work. Participation is a key to success in soul winning too. Every member needs to be involved.

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#### A New Church Organized

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We have recently organized a new congregation of 40 enthusiastic members in North Little Rock. The nominating committee elected the officers, and laymen who have done very little in the church for several years are now being put into action. One man who has taken the lead in getting the newly purchased building prepared for the day of organization said to me, "For the first time in the many years I've been a church member I feel needed in the Lord's work." This newly formed congre-

gation asked for the names of all former Seventh-day Adventists and interested people who live in their city of 70,000 population. The list was promptly turned over to them and they are making plans to visit and win each person on this list. What a load off the pastor. This new church will soon be a strong and thriving congregation.

We are told that every new convert is to be put to work. (See *Testimonies*, vol. 7, p. 30.) If a seed is to be preserved, it must be replanted or it will soon lose its germinating power, and a new convert will soon lose his first love of the truth if not given a work to do for the Lord in winning more souls. Sometimes we as pastors get the mistaken idea that we are the only ones who have the know-how for winning souls. How unfortunate! Most of our members are willing to do something, even a small part, if only they are given the opportunity. Don't be surprised if they outshine us pastors, for many are more capable of winning souls than some of us. Just a gentle nudge out of the nest is all some need and the rest just falls into place. After all, we don't want to be selfish with the soul-winning business. Everyone needs the joy of seeing someone for whom he has labored take his stand for the precious truths we love.

The laymen in looking over the work menu of the church will not be inspired to take a "bite" of every program that comes along, but with such a variety of "foods," there will be at least one or more in which he can actively participate and feel his soul satisfied. The pastor must know how to whet the layman's appetite to come and taste and see that it is good. What a joy it is for the pastor to see them enjoying the fruits of their labors.

The Bible says, "The harvest truly is great, but the labourers are few." As wise "generals" and "foremen" we are to give special thought and effort to the most important program of the church—that of putting the laymen to work. They are the power of the church. Working with them like a mighty army, the work will soon be finished and Jesus will come.



# The Incredible Credibility Gap

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**D. D. HAWLEY**

*Dentist, Sioux Falls, South Dakota*

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**EDITORIAL NOTE:** The following article is a condensation of a talk given by a dedicated layman at a constituency meeting of the South Dakota Conference. It should engender some constructive thinking in terms of minister-layman relationships as respects active soul winning.

**I** AM a layman and my hope is that I speak collectively for all laymen who find themselves on this side of the incredible credibility gap. I feel that it is time that the layman's voice be heard; time for

the layman to be more concerned with his own destiny as a Christian. It is time for the re-establishment of effective dialog between the laymen and the clergy in order that the gap that exists between us may be closed.

We as a denomination are concerned with two classes of communication. First, intrachurch communication or communication among ourselves. Second, extrachurch communication or the quality of our relationship to our environment—the



image we present to our own neighborhood.

In my opinion the incredible credibility gap has developed as the result of a failure in the intrachurch communication network—the flow has been mostly from the top down. Thus the abyss has grown wider and deeper over the years.

This condition is not peculiar to our denomination. The peculiar part is that we seem to be doing less about it than some of the others.

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### How It Began

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When did this gap begin and how did it develop? My memory only goes back to about 1904 and things were certainly different then. In those days the main difference between a preacher and a layman was a swallow-tailed coat. When a hard-working farmer, who was also a good Bible student, became conscience stricken because he was still raising hogs, he sold the hogs and bought a swallow-tailed coat. (This, by the way, is a true composite picture.) And don't forget the secret pocket in one side of the swallow-tailed coat that held the white silk kerchief with which he mopped his brow as he preached. There was dialog in those days and no discernible gap.

Since that time, however, the clergy have advanced until now they are highly trained college graduates, which is exactly as it should be. But parallel to this educational advancement has developed the incredible credibility gap.

The failure of our extrachurch communications is quite as evident. In three very lively small cities in this area I found it almost impossible to locate "my church" by any ordinary means. Even the police didn't know we SDA's existed. In seeking a remedy for this situation, I was advised by the telephone company that even an isolated district church can be listed, giving the number of the local elder. And there is no extra charge for yellow-page listing. The closing of this gap should be self-evident.

I believe that we are faced with two phenomena at the present time. First is a worldwide revolution at the grass roots. This is not peculiar to Seventh-day Adventists. It is not even peculiar to churches. But surely we had better be concerned with turning our little bit of this grass-roots revolution to God—or it will go to

the devil by default. The second phenomenon is the communications explosion. This also is worldwide. The world turns on jet-age communications, and each day it seems that Seventh-day Adventists fall further and further behind. We seem to be ready for neither one of these phenomena.

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### Are We Meeting the Problem?

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Who is interested? I would like to be able to say that we here in this area are vitally interested, both the clergy and the laymen, but I cannot say that. I can report definitely that the people representing the very top echelon of this denomination are interested. Both Robert Pierson, General Conference president, and Neal Wilson, General Conference vice-president for the North American Division, not only freely admit the existence of the incredible credibility gap but express deep concern about how to close that gap.

What might be a first step in improving communications at the grass-roots level? It could be the layman's finding himself an important person in a real open forum business meeting held at stated intervals and each one worthy of an advance agenda. The chairman will sit and talk across instead of stand and talk down. His main function: to see that communication flows in all directions. Information, argument, constructive criticism—everything but pointless dissent. This is area number one. Area number two is the vote, and area number three is unity of action. There is but one legitimate reason for the meeting in the first place, and that is to decide what WE are going to do.

Only through dialog will the church militant march. Unlock the inherent power at the grass roots and the church will collectively realize that God has entrusted to us the world's greatest task in this the world's most critical hour.

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### Let's Match Our Resources

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We have the tools. Our health institutions encircle the globe and sparkle with quality. Our publications, radio and TV programs, are the envy of the religious world. Our great need now is for men to match these tools and to revamp our limping evangelistic outreach to fit this age. All this will come about when we establish

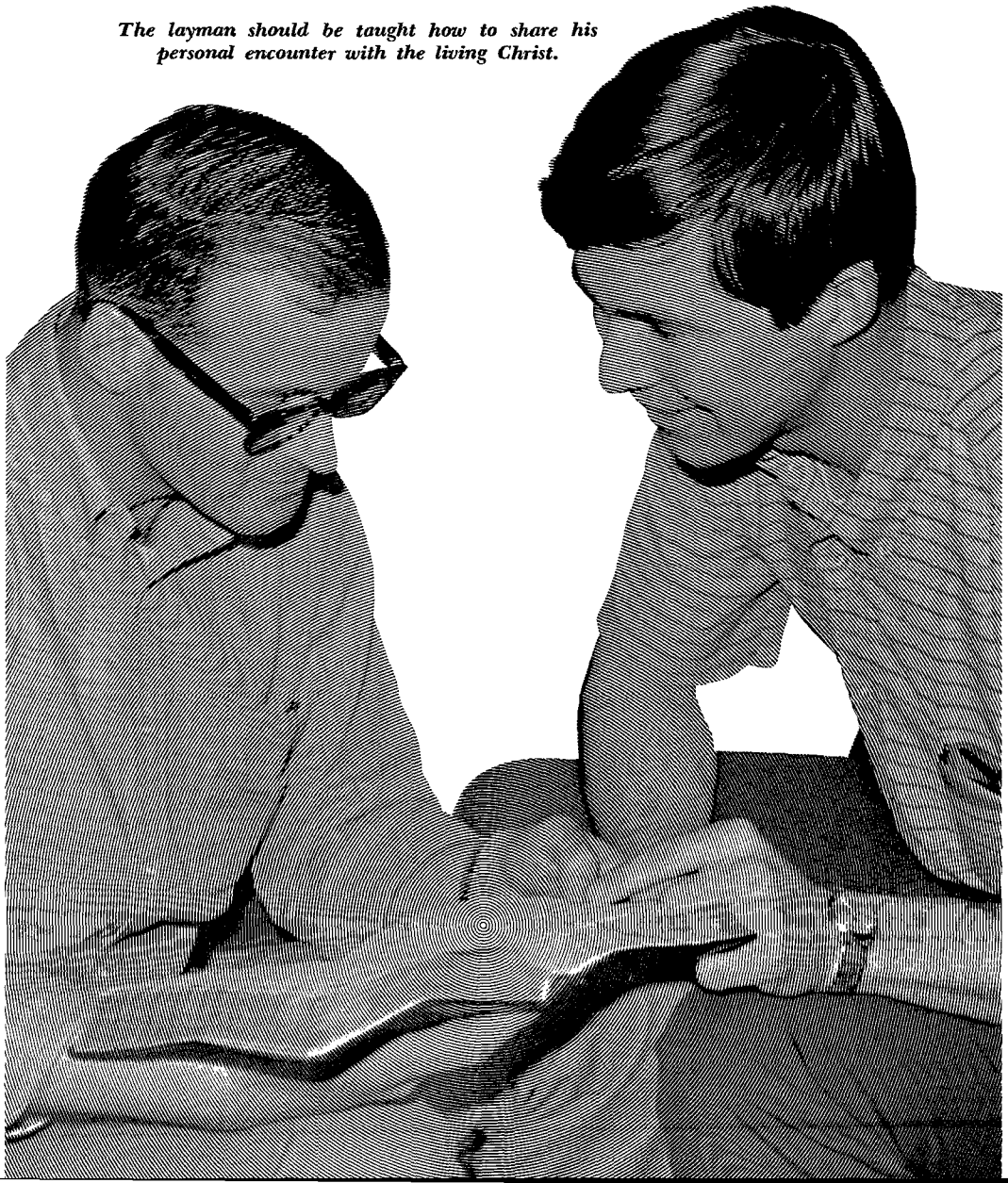
a true sense of dialog between the clergy and the laymen, and when we become copartners in the great task that lies ahead.

You ask, May we become copartners? My suggestion is that we turn the gospel right side up by teaching laymen to go out and search for commitments through sharing the experiences of what happened to them when they met and became acquainted with the living Christ. This is exactly what Paul shared with a friend he met on the streets of Damascus.

And this is the instrument that Mr. Kennedy finally used that brought success to his efforts. I believe we can profit from his experience at Coral Ridge. Mr. Kennedy was the director of an Arthur Murray Dance Studio in Tampa, Florida. One evening he heard a radio evangelist ask this question, "Suppose you were to die tonight and stand before God and He should say to you, 'Why should I let you into My heaven?' What would you say?"

This young man couldn't think of an

*The layman should be taught how to share his personal encounter with the living Christ.*



H. R. KEHNEY PHOTO

answer so he started out looking for one. He enrolled in the Presbyterian Theological Seminary in Decatur, Georgia, and three and one-half years later he graduated with the assumption that someone had made a pastor out of him. He was assigned to Coral Ridge, an affluent suburb of Fort Lauderdale, Florida. With an adequate budget for advertising he gathered together a group of fifty people and chartered a church. That was in 1959. By 1961 something had happened. His congregation had shrunk to seventeen people—and Pastor Kennedy branded himself as a failure.

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### What Clinical Experience Will Do

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About this time he was assigned to an older experienced evangelist who had some extraordinary ideas. This evangelist taught young Kennedy through clinical experience, by taking him into the living rooms of interested people and allowing him to relate his personal relationship with the living Christ. Kennedy found himself witnessing to what this Christ had done for him and he was startled to find that in spite of his inherent shyness people listened. This was the turning point of his life. He returned to Coral Ridge determined to put his new discovery into action.

But he made a sad mistake. He called in every interested layman and told them WHAT to do, but he forgot to show them HOW to do it. After six weeks' training he sent them out to convert Coral Ridge and Fort Lauderdale, too. However, they all lost heart and went home.

Then he said, "God hit me on the head with the realization that I had spent more than three years in classes in the seminary and that it was only when I received 'on the job' training—clinical experience in the living room—that I learned HOW to do it. I had sent these dear people out without that same training." So Pastor Kennedy started all over again. He took a layman with him on every visitation. This was the first unit, and the plan caught on.

Just what is the magic of this story so far? I'll tell you. *One* pastor who became a teacher as well as preacher, plus *one* layman willing to learn by clinical experience, produced an evangelistic unit capable of being multiplied to infinity. The

training of the layman was not limited to a "what" lecture but consisted of a "how" experience.

Let's turn the page and look at Coral Ridge today. There are three hundred active lay evangelists out of a congregation of sixteen hundred. Each year Pastor Kennedy presents a four-month study session in his own church for all who are interested, including especially the new converts, who he informs have been "born to reproduce."

Other denominations have been quick to see the value of such a procedure and Kennedy encourages this by sponsoring annual five-day intensive clinics. Each member of these special classes is required to learn the course material, memorize verses, and then accompany Coral Ridge's experienced lay evangelists on living-room visitations. Each delegate memorizes a gospel outline and a gospel presentation method.

A Presbyterian pastor remarked thus: "The greatest and most thrilling experience of my ministry came at the Coral Ridge church during the clinic. It has transformed my life and I hope to see it transform my denomination."

At present Coral Ridge is busy with a new six-million-dollar church seating 2,500 in the sanctuary. Don't you believe it is time for us to explore the possibilities of such a program? The Spirit of Prophecy seems to favor such a method. We may not match this rate of growth, but I am convinced that there will come a time in the not too distant future when we will learn to work together and thus create a people that others will desire to be like. We will unlock the power for evangelism at the grass roots, and we will become known as the busiest, the healthiest, and the happiest people. Then and only then will the world really listen to what we have to say. We will make evangelists out of laymen and there will be a spiritual explosion at the foundation of our work. When all this has been done, we are then ready to call in the professional evangelist and put the frosting on the cake.

Then we, the laymen, will exercise our greatest privilege. We will come humbly for instruction before the throne of God.

Then we, the laymen, will exercise our greatest responsibility. We will learn to walk *tall* before men.

# Spectators or Participators?



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**GEORGE E. KNOWLES**

*Ministerial Secretary, Canadian Union*

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**S**PECTATORS or participators? In which category do the members of your congregation fall? Someone has described church as the favorite Sunday morning spectator sport. The type of leadership given by the pastor will determine whether his congregation become and/or remain spectators or participators. According to the inspired counsels given to this church, the primary function of the pastor is to train his members for the work of winning souls. In order to do this the pastor himself must know how to lead a soul to Jesus Christ.

Dr. D. James Kennedy suggests that in evaluating the effectiveness of a man's ministry we might better ask, How many trained soul winners did he leave behind in his last pastorate? rather than, How many

did he baptize? Of course, to train soul winners is to assure not only present baptisms but continuing baptisms. Spurgeon expressed the same thought in these words: "He who converts a soul, draws water from a fountain; but he who trains a soul-winner digs a well, from which thousands may drink to life eternal."

The chief work of the pastor is to train soul winners. "The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died? Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers."—*Christian Service*, p. 59.

*"If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."*

### The Church a Training Center

Pastor, is your church a training center? And if not, why not? "There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*Ibid.*

Is it possible that many of us are too busy for the very activity that would provide us with helpers to lighten our load? It is easier for a mother to bake a cake than to take time to teach her daughter how to do it. But think of what it means to mother when daughter finally learns to bake a cake all by herself. "If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."—*Ibid.*, p. 70. The wisdom of God's counsels is reconfirmed when we witness the fact that the most rapidly growing movements in the world today are those that do what we are instructed to do—mobilize their total membership. Countless religious leaders have voiced the conviction that only in this way can the cause of Christ triumph. In his book *Beyond Cotabato*, Curran L. Spottswood states: "There is no hope of winning this world to Christ through the efforts of professional missionaries and ministers only. It is far too big a job. The only hope in a day when the forces of darkness threaten to overwhelm us is to mobilize the total manpower of the church—every pastor, every missionary, and also every lay man and woman must be Christ's ambassador, if we are even to begin to measure up to the fateful hour in which we live."

Speaking before the General Ministers' Association of Greater Fort Worth, Texas, Dr. E. Stanley Jones declared that the next great spiritual awakening will come through Christian laymen—"the great untapped source of power in the church today." Leighton Ford in his book *The Christian Persuader* relates how the Latin

American Mission made a study of the fastest-growing groups in that field—Communists, Jehovah's Witnesses, and Pentecostals. The surveyors concluded that, "The successful expansion of any movement is in direct proportion to its success in mobilizing and occupying its total membership in constant propagation of its beliefs."

### Utilizing the Gift Bible Plan

In the Gift Bible Plan God has given us a method both simple and effective. It affords an excellent opportunity for teamwork between pastor and layman. If you have not adopted this plan for your church, or if your gift-Bible program needs a boost, try the following procedure. Personally recruit some of your stronger laymen to work with you in the gift-Bible program. Select names from your interest file (every church should have an ever-growing interest file utilizing the 4 by 6 file cards recommended by the General Conference Ministerial Association) to be approached with the gift-Bible offer. These might be readers of our missionary journals, correspondence school interests, et cetera. Take a member with you as you attempt to place a gift Bible and the first two lessons in these homes. Help the layman to find a visiting partner who will go with him as he makes the weekly visits. As a pastor you can take a team of women with you on the initial visit without any difficulty or embarrassment. In your contact with the laymen encourage the idea that as they gain experience they will each recruit another partner who has not been active in the Gift Bible Plan, and together they will take care of another interest. The two teams eventually make four, and so on.

After you have gained some personal experience in this type of field work and have trained at least a small group of workers you will be ready to share the plan with the church. Your presentation will be strengthened because you will be talking from experience. Also you will have the testimonies of those whom you have



*The prospect file—a vital part of the soul-winning program of the church.*

trained. This will give added inspiration. People will follow a leader who leads not only in words but in actions as well.

### **Introducing the Plan to the Congregation**

At a Sabbath morning worship service preach a stirring revival sermon. Do not scold the people. Our failure to train and lead them into service is mainly responsible for their lethargy. Sound a note of optimism. Enthusiastically share your own experiences in personal soul-winning involvement. Conclude your message with an altar call, giving your members an opportunity to commit themselves to active Christian service. Announce a rally for a suitable hour on Sabbath afternoon. Urge all to attend. Explain that this can be the first step in making good the commitment they have just made. The urgency of the times demands our earnestness.

At the afternoon meeting share a few more personal experiences and then go into the mechanics of the Gift Bible Plan. Have some demonstrations showing how to deliver a Bible that has been requested, how to offer the Gift Bible Plan to a friend, and

how to seek new interests by the door-to-door approach. Explain how to tactfully arrange a time for the regular weekly visits and how to check the lessons and gain a decision at each step of the study. Allow time for questions. Challenge the members to dedicate two hours each week to personal witnessing and gift-Bible visitation.

At the conclusion of the afternoon meeting have Bibles and lessons at each exit of the church. The supplies should be tended by capable individuals who will dispense them according to instruction. Each person should be encouraged to take at least one, and not more than three Bibles. With the Bible there should be a set of lessons, instructions, a decision card, a pad of weekly report blanks, a placement card. One portion of this card will be filled out immediately so the church will have a record of how many Bibles each member has taken. The other portion will be filled out and returned to the gift-Bible secretary as soon as the Bible and the first two lessons have been placed. A radio-TV log, if such is available, should also be included in each package so that students will become acquainted with our programs.

"Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them, the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited, prayed with, labored for."—*Christian Service*, p. 69.

### Following Through

Before dismissing this afternoon meeting the pastor will announce a certain time each week when he will meet with his co-workers in the Gift Bible Plan. This will be a time for sharing of instruction and experiences as well as seeking counsel from the pastor. It should be urged that the remainder of the afternoon be spent in placing as many as possible of the Bibles issued at the meeting. Announce a special meeting for Wednesday evening at which time the members will share experiences that God has given them while placing Bibles. From this time on Bibles, lessons, and the other materials mentioned above should be available from the gift-Bible secretary at the church each Sabbath. A rubber band will keep the items together as a packet. It is essential to the success of the program that each lay participant have a complete kit of materials.

The pastor should let it be known that he and those whom he has trained in advance will be available to give on-the-spot training to church members who feel their need of help in their gift-Bible work. A brief pastoral visit to members who did not take at least one Bible at the time of the Sabbath afternoon meeting will be the means of recruiting many more participants in the program. The pastor should have supplies with him in the car when he makes these calls. Such visits will be the highest type of pastoral visits in harmony with the divine blueprint: "Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them, the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited, prayed with, labored for."—*Christian Service*, p. 69.

### The Gift Bible Evangelism Secretary

Every church should have a Gift Bible Evangelism secretary who will handle supplies and keep the records involved. A receptacle should be provided at the church into which members can drop their weekly report blanks indicating the lessons they have checked during the week and also registering decisions made by the students who have responded to the personal response questions in the lessons. The gift-Bible secretary will transfer the information from the weekly report blank to the 4 by 6 decision card in the gift-Bible file. As the weekly report blanks are checked against the card file there may be some names for which a weekly report was not submitted. In such cases the member should be contacted and encouraged to make the visit as soon as possible. If the visit has been made, the report may be taken over the telephone. When a layman misses two consecutive weekly visits the pastor should be notified. The gift-Bible secretary will also schedule appointments for the pastor or group leader to accompany the lay visitor on the visits he makes following the lessons on the Sabbath and the state of the dead.

Wherever possible diplomas should be presented in church. The graduate should be invited to the pastor's Bible class if he has not already become a member of that class. A Sabbath dinner invitation will add to the effectiveness of this day and increase the possibilities of the graduate's becoming regular in Sabbath attendance. The layman should offer transportation for his student, should sit with him, and should introduce him to a few members who will have been alerted in advance that a gift-Bible graduate will be visiting Sabbath school and church. The desirability of inviting the student to the pastor's class and the church service should be stressed, because it has been observed that those most likely to become church members are those who begin church attendance by the time they complete the course or before.

As soon as a gift-Bible student is baptized the layman who delivered his lessons should team up with him to foster a new gift-Bible interest—perhaps a relative or a friend of the new believer. In this way the new convert will begin working for souls as soon as he comes into the church.

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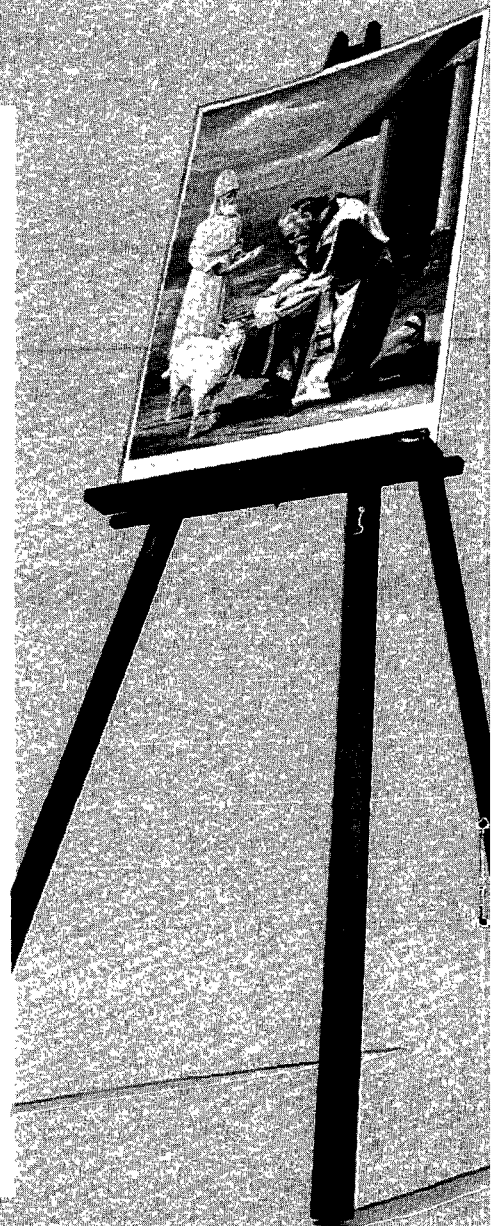
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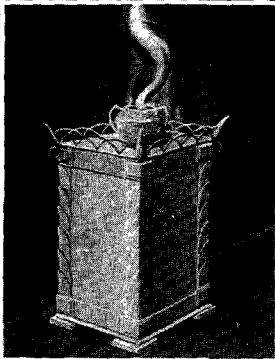
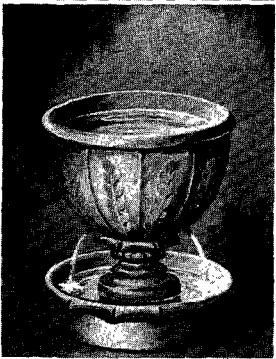
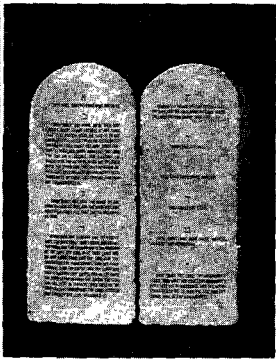
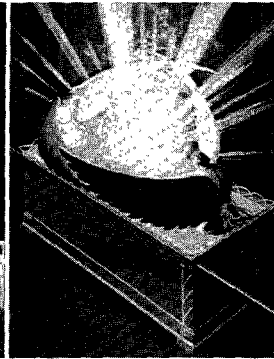
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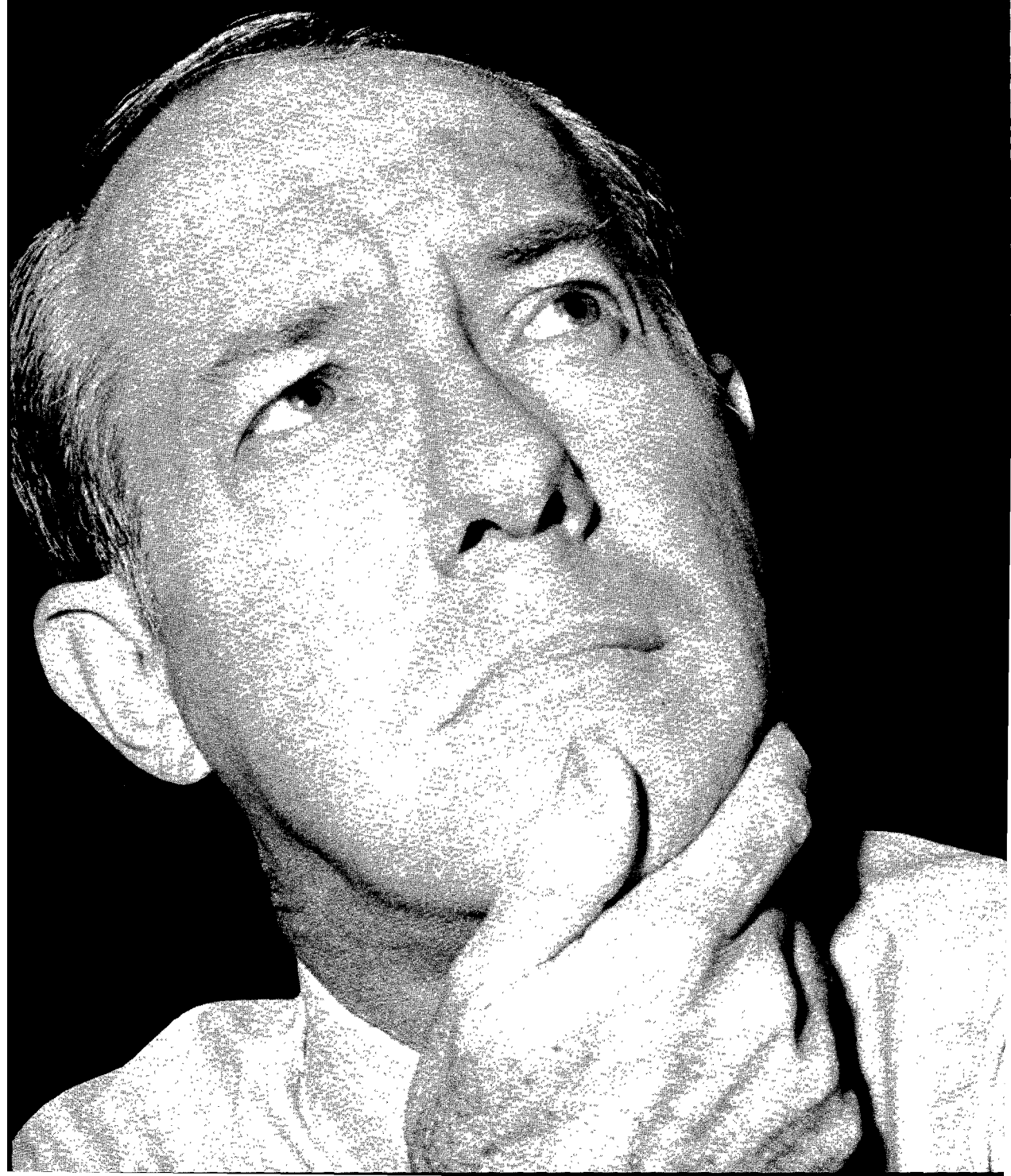


# Visual Aids



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## LEONARD CASON

Layman, Oregon Conference

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**EDITORIAL NOTE:** In early February of last year a leadership seminar was held at Gearhart, Oregon, bringing together the elders and lay activities leaders of the churches in the Oregon Conference. It was hoped that the lay leaders could be encouraged to assume a more direct role in local church leadership and a greater responsibility in the presentation of our message. Soon after the leadership seminar a series of pastors' meetings was held in various areas of the conference. At each of these meetings one of the laymen who had been present at the leadership seminar was invited to present his observations and reactions to the seminar. The following reaction is that of Leonard Cason, a building contractor in the Portland area. We feel that his observations will be helpful, particularly to our pastors, as they encompass their responsibilities and, aided by consecrated laymen, accomplish more toward the building up of the church and the winning of souls.

The purposes of the leadership seminar to which I direct your attention were twofold:

1. To convey to the lay leaders of the various churches some of the problems that face the church as a whole and the pastors in particular.

2. To establish the willingness on the part of the lay leaders to help with the burden of the pastors so that they might use more of their time for the accomplishment of their primary responsibilities.

The first purpose, concerning the problems of the church, was presented in a forthright manner, and I am satisfied we got the message. The church does have problems, deep ones, and the solutions are not easy to come by. But I doubt if our leaders called us to Gearhart to discuss the problems of the church hoping to learn from us their solutions. What they really wanted to discuss was you—our pastors and your problems. It is this aspect of the meeting that I wish to discuss with you.

It was the talk by Pastor Todorovich that triggered the discussion, introducing us as it did to the plight of the pastor. Pastor Todorovich presented a man who is hurried and harried in the conduct of his daily activities; a man who goes from crisis to crisis, from committee meeting to commit-

tee meeting; a man who doesn't really have the time to do the work of a pastor. Obviously you are overworked. You do need help.

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### We Love You and Want to Help—But

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Let it be understood that we laymen hold our pastors in the highest regard. We love you and we want you to be happy in your work. We don't want you to develop heart conditions or nervous breakdowns. We don't want you to become discouraged with your ministry or get the feeling you are not appreciated. We want you to have the time to generate high and lofty thoughts, to prepare helpful sermons, and to perform good and noble deeds.

There is no doubt but that the lay leaders can be of greater help to you. Ability we have in abundance (I'm generalizing, of course), for I find that some lay leaders have performed almost all the duties of a pastor including the preparation and delivery of the sermon. The key is getting the cooperation of a group of people who are free to refuse you.

We are quick to pledge our undeviating devotion to the cause, our undying allegiance to the church and its programs, and this we did at Gearhart. "All that the Lord has commanded we will do." Sound familiar? But we all know what happens when we get a few miles and a few weeks away from our pledge. Perhaps the battle is not entirely lost, for at least we recognize our weakness. We recognize too that our failures increase the weight of your burden.

With this in mind, I offer two simple suggestions generated by the discussions at the seminar.

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### Pastor, Do You Have a Program?

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First, there must be a program. It must be a program acceptable to you, though it might have originated with the General Conference leaders or maybe your predecessor, or it may be a continuing program of the church. If you don't have a definite program that your church is attempting to follow, develop one quickly. Make it a unified church-wide program. Don't use the scatter-gun approach. Integrate all the goals and drives that are expected of you under one heading. The setup that exists in our churches at present is the best approach to unified control, whereby the pas-

tor is the titular head of the church and the head elder and the board of elders under him actually run the church and its subprograms. All the programs are subordinate to the board of elders and the head elder. This plan of organization exists in theory; unfortunately, however, not always in practice. Too often it results in a debating society among the elders, leaving the pastor with the work that must be done.

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### Do You Delegate Responsibilities?

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The next step, I suggest, is the crucial one and is the place where most of your failures lie. Assign duties! And let each one know how to perform his duty, how his job fits into the over-all program, and what goals are expected of him. He must know if he has succeeded or failed. If you operate under a board of elders, put an elder in charge of each department and make that department his responsibility. If you have another system, make certain someone is responsible and knows for what he is responsible.

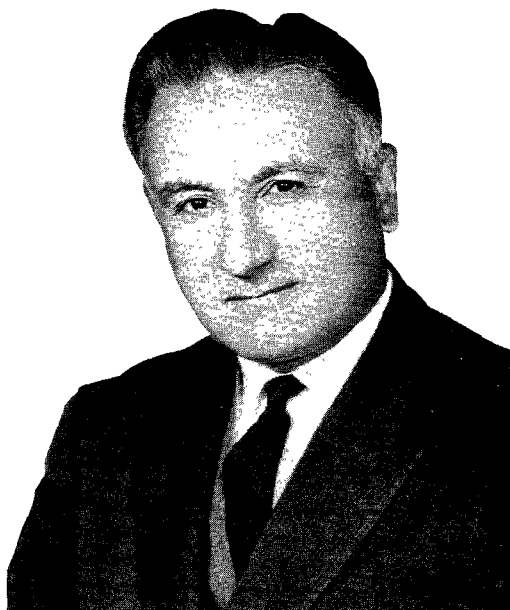
When I say assign duties, I mean *all* the duties. Make sure *all* responsibilities are delegated. You are the boss of the church and the job of a boss is to be the boss.

Once freed of all the trivia of the church you will be able to concentrate on those functions that should be your first responsibility.

I realize I have not said anything new, and that you are going to ask what happens when one of these leaders fails to perform and your overseers look to you for results. I would emphasize that *you do not* assume those duties. You are not to do the work—you are to have it done. This was the feeling of the lay leaders at Gearhart. If the lay leaders will not do the work, then the work will remain undone.

There was strong feeling that your job as pastor has to do mostly with the heart, not the mechanics of the church. After you have done your part in organizing, assigning, and instructing, then your time should be spent in caring for the spiritual welfare of your members. As you follow this plan you will probably be amazed at the new-found concern of your lay leaders for the well-being of the church, for in the last analysis the condition of your church is determined primarily by the heart condition of its members.

*Announcing . . .*



### New Ministerial Association Secretary for the Middle East Union

Manoug Nazirian has been elected as the Ministerial Association secretary of the new Middle East Union. Pastor Nazirian has had a wide range of experience in ministerial work. After receiving his degree from Middle East College, he served as pastor-evangelist in Iran and Lebanon. He also has done evangelistic work in Iraq, Cyprus, and Turkey, and served as acting president of the Lebanon Section. His last assignment was as lay activities leader of the former Middle East Division.

When the new Middle East Union was formed, Pastor Nazirian was elected as secretary and also to serve as Ministerial Association secretary. We welcome Manoug Nazirian and ask God's blessing on him as he leads the ministerial force of the Middle East.

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united  
in hope  
and in  
service

(Continued from page 3)

it necessitates the faithful fostering of these interests. Over-all, it calls for the creation of such an image of the Seventh-day Adventist Church that people everywhere will want to listen to what we have to say.

This is a big order. Yet this is what THE YEAR OF THE LAYMAN is to accomplish. 1971 is as important to the success of MISSION '72 as is the public campaign itself. Every wise pastor will capitalize on the added incentive of all-out lay involvement that Laymen's Year affords.

Recognizing the importance of Laymen's Year and its unique relationship to MISSION '72, we are presenting in this issue of THE MINISTRY several articles that will be particularly helpful. Included are two articles written by consecrated laymen offering helpful suggestions on layman-pastor relationships. We ought to be listening to the layman more than we do, if we are really to enjoy the team experience that we covet.

An important part of MISSION '72 will be the working kit to be placed in the hands of every minister or layman who will be leading out in a public campaign. This attractive package will include count-down instructions from preparation of the church and the field to the important work of follow-up; a series of preparatory tracts for mass distribution preceding the campaign, guidelines and materials for a special week of revival meetings to precede the public series, sample advertising pieces, suggestions for the use of radio and TV, and suggestive titles and outlines for the public series including printed summaries of the messages to be given out at the close of each meeting.

The need of professional assistance in the preparation of these materials was evident. We have been very fortunate to secure such assistance from one of the nation's top advertising agencies, an agency whose president and major stockholder is a consecrated Seventh-day Adventist layman, Paul Nelson, of Glendale, California.

From his experience in dealing with the public mind, Mr. Nelson has come up with striking features that we are confident will

arouse the interest of many heretofore untouched by our message. He has been working in close conjunction with the committee on promotion and materials, and the artistic and provocative creations have met with unanimous endorsement. You too will be pleased as the finished work is placed in your hands.

As indicated previously, every department of the church is cooperating in the preparation of the materials and in the development of the total program. We are confident that this same spirit of unity will be constantly evident at every level of our organization from the General Conference through the union and local conferences and in every church.

Surely the time has come for the Seventh-day Adventist Church to make a major impact on the vast population of the earth. As independent churches, each left to develop and conduct its own little program, this is impossible. But in the cooperative effort of all churches, conferences, and institutions, using the advantages of mass printings, national advertising media, and more important than all, the combined witness of every Seventh-day Adventist minister and layman, young and old, we may expect tremendous results.

The plans for Laymen's Year and MISSION '72 have grown out of much prayer, wide counsel, and a most earnest desire to develop what will captivate and arouse the interest and active participation of the entire church far beyond anything hitherto experienced. Let us not measure the future by the past. Never has any program approaching the magnitude of these objectives, and involving such all-out participation at every level, even been suggested. This is indeed the biggest challenge and greatest opportunity that has ever come to our church. It is hoped that none will take it lightly, or ignore the tremendous opportunity it affords.

As the theme United in Hope and in Service, bathed in the power of the Holy Spirit, becomes a reality in 1971 the results we seek in MISSION '72 and in a finished work, will surely be realized.

O. M. B.

# The Scope of PROPHECY

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RITCHIE WAY

Pastor, Timaru, New Zealand

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**T**HE Bible is unlike any other book ever written, and there are millions of books in print. The books written by men are naturally finite and temporal, for a river cannot rise higher than its source. But God's Book, like its Author, is infinite and eternal. Its message should not be limited to one generation only, nor its prophecies to one fulfillment. In this article we shall consider several prophecies and their two-fold applications.

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## The Early and Latter Rain

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First let us examine the prophecy in Joel 2:28-32 concerning the outpouring of God's Spirit "before the great and terrible day of the Lord." The Bible teaches that "the day of the Lord" begins when "the day of salvation" closes, that is, at the close of human probation. It will be ushered in with the first of seven great plagues. According to Joel's prophecy, shortly before this happens God will pour out His Spirit "upon all flesh."

Inspiration reveals, however, that this prophecy had a partial fulfillment nearly two thousand years ago (see Acts 2:16-21). But in the near future "it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel" (*The Great Controversy*, p. ix).

It is therefore evident that Joel's prediction has two applications: a limited local one under the early rain, and a complete universal one under the latter rain.

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## The Advent of Elijah

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In the last two verses of the Old Testament there is a similar type of prophecy. This predicts that Elijah the prophet will appear "before the . . . great and dreadful day of the Lord." Jesus indicated that this prophecy had a local fulfillment in the person of John the Baptist, who went forth in the spirit and power of Elijah (Matt. 17:10-13).

But in these last days it is to have another fulfillment, this time on a universal scale. "Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent."—*Testimonies*, vol. 3, p. 62.

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## Beholding the Pierced Christ

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Another prophecy with a dual application is that given by Zechariah concerning the crucified Saviour. "They shall look upon me whom they have pierced," he wrote (Zech. 12:10).

The apostle John quotes this prediction as receiving its initial, local fulfillment at the cross (see John 19:37). Yet Jesus understood this prophecy to have its ultimate, universal fulfillment when "he cometh with clouds; and every eye shall see him, and they also which pierced him" (Rev. 1:7. Compare also Matt. 26:64).

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## Matthew 24

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The twenty-fourth chapter of Matthew's Gospel contains one of the most outstanding of the multiple-application prophecies. Inspiration says of the prophecy: "This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."—*The Desire of Ages*, p. 628.

The prophecy was given as the answer to a question that the disciples asked, "When shall these things be and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3).

The disciples thought that the destruction of Jerusalem and its Temple and the second coming of Jesus would occur at the same time. But Jesus, knowing that almost two thousand years would separate those two events—and not wishing to dampen the ardor of His disciples with this fact—answered their question with a prediction that would be equally true of *both* events. His prophetic answer would have a local application in reference to the end of the Jewish nation, and two thousand years later it would assume a universal application in reference to the end of the world. "The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a partial fulfillment in the overthrow of Jerusalem have a more direct application to the last days."—*Thoughts From the Mount of Blessing*, pp. 120, 121.

Note the words *partial* and *more direct*. The local application to national Israel is *partial*, the universal application to spiritual Israel is *more direct*. We often err in attempting to make this prophecy fit the local application in every detail. This cannot be done without straining the sense.

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### The Local Application

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Just as Jesus predicted (verse 5), many false christs arose. Usually they were fanatical chieftains leading bands of armed terrorists in vain endeavor to restore independence to the Jewish nation. Even the apostle Paul was accused at one time of being a false christ (Acts 21:38). The consequence of this pseudo-messianic zeal was wars and rumors of war (Matt. 24:6).

There were also serious famines and earthquakes at that time (verse 7). Dur-

ing the reign of Claudius Caesar (A.D. 41-54) there were altogether four major famines, e.g., Acts 11:28. And between the years A.D. 31 and 70 a series of major earthquakes shook the Mediterranean world, the worst of these occurring in Crete, Rome, Phrygia, and Campania.

"Then," said Jesus, "shall they deliver you up to be afflicted, and shall kill you" (verse 9). James was the first to fall beneath the executioner's sword, and eventually all the apostles, with but one exception, were martyred for their faith.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation . . . is nigh. Then . . . flee to the mountains" (Luke 21:20, 21). The God-given opportunity for the Christians to flee out of the doomed city testifies to the reliability of Christ's words. They thus escaped the "great tribulation" that came upon the Jews as Jerusalem was turned into a vast prison, superintended by madmen. Confusion, carnage, starvation, and war destroyed those within the walls, and the Romans destroyed those without. From a forest of crosses encompassing the city hung Jews whose lips had once cried, "His blood be on us, and on our children." It was as they requested.

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### The Universal Application

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We have been told that "the Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow" (*The Great Controversy*, p. 36).

In considering briefly this "other fulfillment" we must not attempt to be wise above what is written. The past has revealed that the jigsaw of prophecy can be correctly pieced together only by history. But the Lord has blessed us with a wonderful aid in the Spirit of Prophecy writings, which highlight the waymarks for us.

It is interesting to note that the Spirit of Prophecy makes not just two but at least three applications of this particular prophecy. However, here we shall consider only the first and final fulfillments.

We are only beginning to experience the troubles foretold in this prophecy. False christs are beginning to appear, to confuse and deceive people with their "wonderful miracles of healing" (*ibid.*, p. 624).

The spirit of unrest among the nations

is manifesting itself more and more in wars and rumors of war (Matt. 24:6). The national hunger and disease is a certain foretaste of the famines and pestilences soon to sweep the face of our globe as some of the most colossal catastrophes in human history (verse 7).

As the restraining Spirit of God is further rejected by mankind, the forces of nature will be correspondingly released from His control and earthquakes will rend large portions of the earth's surface. Whole cities will be devastated by violent earth movements (verse 7).

Satan will raise up every conceivable power in opposition to the truth. The kingdoms of earth will stand up against the kingdom of heaven, and Christ's people will be hated by every nation for His name's sake. Open war will soon be made on the remnant church that keeps the commandments of God and has the testimony of Jesus. Because of persecution many will give up their faith. The chaff will be sifted from the wheat (verses 9, 10).

This persecution, in bringing the Sabbath issue to the attention of the world, will open the way for the everlasting gospel to be carried on the wings of the latter rain to every nation, and kindred, and tongue, and people. Thus all flesh will be compelled to decide either for or against the truth, and then shall the end of man's probation come (verse 14).

When the Jewish sanctuary was defiled by abominations those in Judea fled to the mountains. Likewise, when the spiritual sanctuary is defiled by the Sunday abomination those in spiritual Judea must also flee to the mountains (verses 15, 16). (See *Testimonies*, vol. 5, pp. 464, 465.)

Christ's people must pray beforehand that they will be spared the anguish of having to flee in wintertime or on the holy Sabbath day, the day that is the sign and seal of their allegiance to the living God, the day that distinguishes them from the rebellious world (verse 20).

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#### The Death Decree and Deliverance

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"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (verse 21). The nations of the earth will have taken counsel together against the Lord and against His anointed, and will

have condemned to death all who persist in keeping holy the seventh day of the week in defiance of the laws of the land. To all appearances it will seem that the church is about to be annihilated in this final conflict of Armageddon. But the Lord will interpose and for the sake of His elect He will cut short their time of trouble and will deliver every one whose name shall be found written in the book of life (verses 21, 22).

Just prior to the close of probation a being of dazzling brightness, with eyes like a flame, a voice like the sound of many waters, and legs like pillars of molten brass, will appear in different places on earth. Multitudes will prostrate themselves before this being in adoration and worship, and the cry will sound to the four corners of earth that Christ has come. But, warns Jesus, you must not go out to see him. You must not for one moment believe that it is I who has come (verses 23-26).

Christ has given us a description of His coming, which Satan will not be permitted to counterfeit. To all men His second advent will be as visible as a bolt of lightning stabbing through the night sky (verse 27).

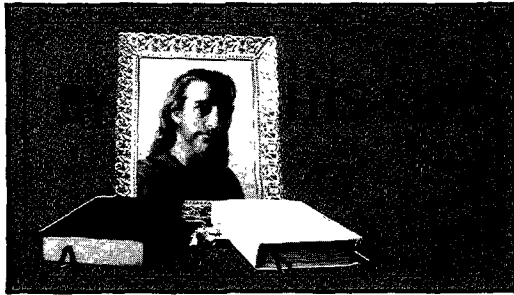
The great time of trouble will be "cut short" by a supernatural darkness so intense that it will eclipse both the sun and the moon. Such an intense darkness will prevent the wicked from executing the international death decree. At that time there will also be vast meteoric showers, and the stars will appear to move out of their places when God proclaims, "It is done" (verse 29). (See *Early Writings*, p. 41.)

As Christ would not be honored by the death of His elect after the close of probation, He promised that their temporal lives will continue until He has sent His angels with a great trumpet blast to gather them from the four winds (verse 34).

The value of this remarkable prophecy for today is given in the following words:

The twenty-fourth chapter of Matthew is presented to me again and again as something that is to be brought to the attention of all. We are today living in the time when the predictions of this chapter are fulfilling. Let our ministers and teachers explain these prophecies to those whom they instruct. Let them leave out of their discourses matters of minor consequence, and present the truths that will decide the destiny of souls.—*Gospel Workers*, p. 148.





A Shepherdess Feature Conducted by Dollis M. Pierson

## DORIS EWELL JONES

Minister's Wife, Philadelphia, Pennsylvania

I KNOW that I should be more friendly and hospitable, but I feel so self-conscious that I freeze up. I simply do not know what to say." I could hardly believe my ears, for this was a good friend of mine, as well as the wife of a very personable minister who was speaking. Although this was a shocking confession, she voiced the sentiments of many of us ministers' wives.

Among the varied talents there is one that needs special development. The pastor's wife should be "given to hospitality." There are really no excuses for coming short here. Hospitality simply means meeting the needs of our brethren—putting them at ease, providing comfort, expressing love and kindness. Jesus said, "Anything you did for one of my brothers here, however humble, you did for me" (Matthew 25:40, N.E.B.).\*

It is easy for us to make the usual excuses: "I work and I don't have time to cook anything fancy," "I am too tired to entertain guests," or "I am too busy doing missionary work to have a Sabbath guest." Yet in our hearts we want to be hospitable, kind, and thoughtful. We should remember that when we are too busy to be hospitable, we are too busy! Sabbaths are to be a delight, and what better way is there to enjoy the Sabbath than in companionship with our Christian friends?

A dinner need not be fancy, but it should be nutritious and well balanced. Meal planning can be simple and informal, carried on without "hustle and bustle" in a restful, relaxed atmosphere. Even though we are tired, rather than permit an out-of-town guest to go to a restaurant or lonely room, how much better to say, "We would love to have you come home and have lunch with us. We plan to eat and then rest before returning to MV or the vesper

# Is Your Hospitality Showing?



UNDERWOOD  
RESERVE ILLUSTRATIONS

hour." (Many times I have taken people home for dinner and then have had them happily volunteer to help us with some of our adventurous missionary projects.) Step right up and invite them. It is far better to have had several invitations extended than to apologize later with, "I thought someone else would ask."

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### Play "Lonely Faces" Game

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I was once very shy, never quite sure what to say to people. Although naturally comfortable with my husband, I rarely had that built-in comfort nearby. Then one day I was impressed to think of the many others who must be shy or lonely. What a wonderful change came to me when I began to forget self and think of others. Now I play a highly spiritual game. I look around the church for lonely faces. The faces may be those of new members who dread returning home to blaring radios, TV, and family ridicule, or of members from out of town who have come to visit relatives who are nonchurch members. There may be the faces of students many miles from home, who can look forward only to an empty dormitory room and an empty stomach if they fail to get to the cafeteria. There may be those newly baptized members who no longer have their old associates, or the new denominational workers who simply seem lost in the sea of too-busy members. There are also faces of people who are gaining their first impressions as to what Seventh-day Adventists are really like.

Entertaining is looked upon as a pleasure in our home. The children help set the table, get extra chairs, and assist as hosts. I personally prefer to set all the food on the table at once and sit down with the guests. The food is then served with the least amount of effort. When unexpected arrivals increase the number of guests, I eliminate the danger of running out of food by serving individual plates. Even when the food is served family style one or two extra places are usually provided just in case someone drops in unexpectedly. Imagine their pleased surprise!

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### Train Others to Be Hospitable

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The minister's wife cannot by herself meet all the hospitality needs of a church.

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But there are others who will share the experiences if they only know they are needed. Some will need a few suggestions, for there are those in our churches who want to entertain but don't know how. A woman in one of our churches was at a loss to know how to prepare food for vegetarians. How happy I was to list a number of excellent protein foods, and she was glad to learn that well-balanced vegetarian meals could be easily prepared with foods already on hand.

The pastor's wife will do well to allow the wives of the elders an opportunity to share in hospitality arrangements. Many of these women make outstanding hostesses, or are willing to learn.

In one of my husband's districts, the first elder's wife was not only very hospitable, but had a kind loving spirit that was contagious. She had encouraged the other women in the church to do likewise. With her, entertaining was a wholesale enjoyable feat. We are told by God's servant that if we were more loving, more kind, benevolent, and tenderhearted there would be one hundred won to Christ where now there is only one. A loving church is a fertile field for soul winning. When these women realized that hospitality could be an evangelistic tool they intensified their project to include all guests. One newly baptized member later testified, "I did not mean to become an Adventist, but these people were so nice!"

There are many ways of being hospitable—we may offer transportation, provide a bed for an out-of-town guest, or help relieve overburdened mothers. We can find many opportunities to make others happy.

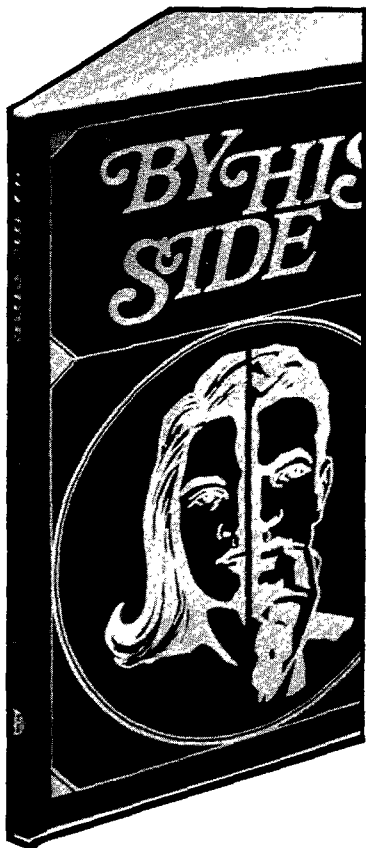
In making others happy and comfortable by our hospitality we are following the example of the woman of Shunem who lived long ago. She not only "constrained him [Elisha] to eat bread," but she encouraged her husband to "make a little chamber . . . and let us set for him there a bed, and a table, and a stool, and a candlestick" (2 Kings 4:8-10).

As it is written:

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

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\* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.



## IT'S HERE!

Have you always longed to know the secret for a calm, efficient, hospitable, and loving nature? Have you wondered how Pastor \_\_\_\_\_'s wife could remain so cheerful and full of courage when her husband was gone for weeks and sometimes months at a time? Have you ever envied (just a little, mind you) the bright glow of health that seems to engulf and emanate from the family of Mrs. \_\_\_\_\_? (Her husband is the pastor in the next district.)

If you have ever wondered about or envied any of the aforementioned, then you will be especially pleased to discover the new book just off the press entitled *By His Side*.

This unique book is a compilation of experiences of fifteen ministers' wives, each written in her own style, and covering such subjects as: "The Real You," "Keepers of the Castle," and "Togetherness."

You will catch anew the importance of right thinking as reflected in the following statement from chapter 3: "A woman is happy or sad, worried or hopeful, disliked or admired, a success or a failure, depending upon the thoughts that control her mind."

For the young minister's wife—those of you who are still coping with the joys(?) of babyhood and young children, and are experiencing the frustration of trying, and oftentimes failing, to be the perfect minister's wife—there are problems and solutions discussed in chapter 2 that should be a real comfort. Take for instance: "I suppose I did not consider that the more mature women in the ministry whom I admired had been over the same road as the rest of us—spilling baby food in the car as we hurry from one church in the district to the other. . . . The secret of the more mature woman's serenity, however, and what makes her so admirable, is that she had learned to cope with her problems in the ministry, as every young minister's wife must."

If you are constantly seeking new ways to keep your minister-husband well, you will particularly enjoy the chapter entitled "Keep Him Well." "It has been said that a smart girl can learn the art of cooking and principles of nutrition in a hurry if she has the right man to motivate her."

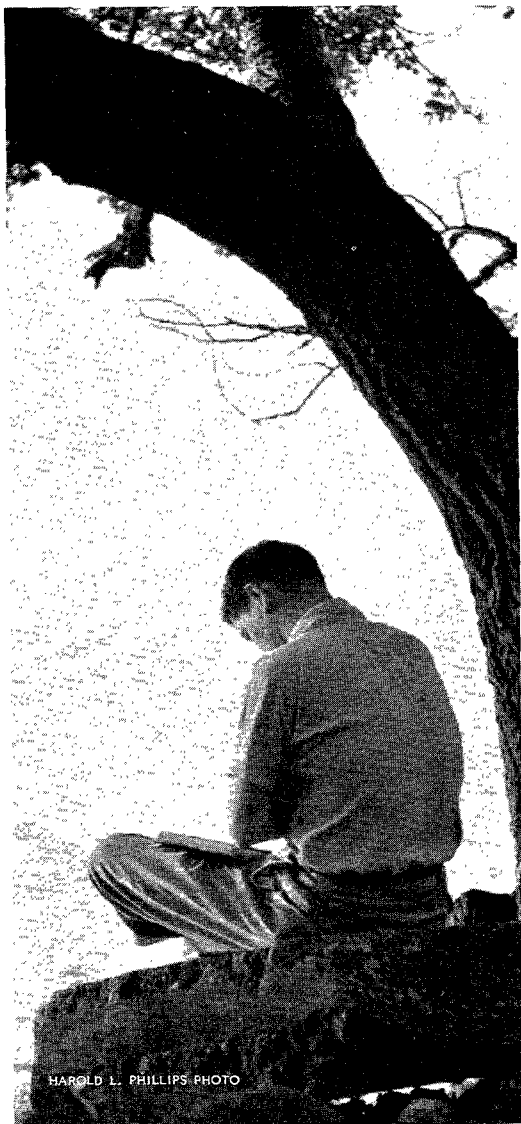
We believe all workers' wives will find *By His Side* inspiring and helpful. It can be ordered from your Book and Bible House for \$1.95.



# Summer Is Coming!

C. M. MELLOR

Ministerial Secretary, Northern California Conference



HAROLD L. PHILLIPS PHOTO

**M**ANY successful ministers think of summer as an opportune time to plan for the church year which starts the first Sabbath of September and ends the second Sabbath of June. Time spent in careful preparation of a long-range program will save many hours of frustration from having to face one crisis after another. Bishop Gerald Kennedy, one of the preacher virtuosos of the twentieth century, wrote:

There are three things which seem to me to be minimum requirements for our long-range preparation. *First*, keep a notebook in which you can jot down the idea, the quotation, or the illustration that you discover. If it can be clipped, so much the better, though I could never bring myself to tear pages out of books. Much fine material becomes merely vague to us if we depend on remembering it. *Second*, keep a folder in which every idea for a sermon or every outline of a sermon may be placed. With such a storehouse, no man need face a week, or a year, desperately seeking something that will strike fire. He will always find enough and to spare. *Third*, plan your preaching at least one year in advance. I have learned that taking time in my summer holidays to plan next year's preaching pays as big dividends as any investment I can make.—*His Word Through Preaching* (Harpers, 1947), p. 43.

When one prepares a schedule of preaching for the months ahead, it does not mean that all the sermons must be preached as outlined; but if there is nothing more urgent, the over-all plan will be followed. Planning ahead will give both direction and continuity to the total sermon program.

## The Over-all Program

Several factors to keep in mind in building an over-all program for the church are:

1. A list of speakers and general sermon titles for each Sabbath worship service and Wednesday evening prayer meeting.
2. Plans for raising the church finances, a workable church budget, and stewardship program.
3. A Christian witness plan with a place for laymen involvement and evangelistic meetings for the church.
4. A place for the special features of the church year, such as annual campaigns, anniversaries, Weeks of Prayer, et cetera.
5. A social program for the church, making sure that all ages are included in some way.

In building a calendar of preaching, it is easy for ministers to ride hobbies to the



J. BYRON LOGAN

*Time spent in preparing a long-range program will save many hours of frustration caused by having to face one crisis after another.*

satisfaction of a few and the distress of many. There should be a variety of sermons in our program to meet the many needs of the worshipers. There are many types and moods in each congregation—the emotional, the practical, the intellectual, the discouraged, the bitter, et cetera. All of these temperaments must be taken into consideration. No one sermon fulfills the needs of every person.

Several facts to keep in mind when building the preaching year are: four communion Sabbaths, New Year's, Easter, Mother's Day (a good time for baby dedication), Labor Day, Reformation weekend, Thanksgiving, and Christmas. Then there are the special campaigns such as Ingathering, *Signs of the Times*, Weeks of Prayer, Pathfinder Day, graduations, religious liberty, and temperance Sabbaths. There is the need for witness, stewardship, and Christian education. These and others are factors to keep in mind when building a church calendar.

#### Sermon Ideas

It is wise for a minister to keep a page in his notebook for sermon ideas and titles. One of our well-known pastors kept a notebook which he called his Garden of Texts. As he read his Bible through each year, he would jot down the text that might be the basis of a sermon. Later, as time would permit, he would make a rough outline under the text. It was amazing to see how many interesting ideas he had in his notebook!

A productive way to obtain some excellent subjects is to pass a questionnaire to the congregation requesting all to suggest sermon topics they would like to hear. It

will be a real experience to learn some of the practical ideas that come from the persons in the pews. Series of sermons are both interesting and helpful to the church if not too extended. Why not try a series on a book in the Bible such as Ephesians, Jude, Philippians, or James? Our people always like a series of sermons on the second coming of Christ, heaven, the Sabbath, the signs of Christ's coming, or how men are saved. A series on the Beatitudes, the Ten Commandments, or the Lord's Prayer is helpful. Then dealing with problems church members have such as fear, criticism, resentment, et cetera, will long be remembered.

Some progressive ministers, after they have decided the subjects they wish to present, make a regular file folder for each. Thus when reading newspapers, magazines, and books, they clip or jot down thoughts and place them in the designated folder. Thus the long-range program becomes a magnet for one's experiences and reading. It is surprising how much one accumulates over a period of time. One is unconsciously on the lookout for anything that might help in his year of preaching.

Some wonder how often guest speakers should be invited to take the pulpit. This depends on the church and the minister. Institutional churches demand more guest speakers than the average parish. Wise is the minister who will plan for some well-chosen speakers to inspire his congregation. One minister used to invite a guest speaker on the average of once a month. Many pastors have more guest speakers during the summer months. By planning ahead, the best speakers may be obtained at the time they are needed the most.

# SPIRITUAL OVERTONES in the Ellen G. White Science Counsels

(Concluded)

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D. A. DELAFIELD

Associate Secretary, Ellen G. White Estate,  
General Conference

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## Physical Habits and Spirituality

THROUGHOUT Ellen G. White's writings fascinating gems of truth appear. Interesting relationships develop between the physical, the emotional, and the spiritual nature of the human being. Very few persons saw so clearly the human being as a unit, and the relationship between our physical, mental, and emotional habits, particularly our habits of eating, drinking, and thinking. Note one aspect of this question—intemperance in eating and drinking. Concerning overnutrition she had much to say that is of great value to us. This was one of her most important emphases.

Mrs. White saw in the voracious appetite a resulting chemistry of the physical man that stimulated inordinate sexual desire and behavior. (*Counsels on Diet and Foods*, pp. 62, 159; *Temperance*, p. 17.)

## Results of Overeating

Overeating injures physical, mental, and moral health according to the light she had received. (*Welfare Ministry*, p. 291.) But worst of all, excessive eating befores the brain. (*Testimonies*, vol. 6, p. 357.) In another place she said the brain was confused (*ibid.*, vol. 4, pp. 501, 502) and dulled (*ibid.*, vol. 7, p. 257). Forgetfulness and loss of memory resulted from overeating. (*Counsels on Diet and Foods*, p. 138.) Also the free flow of thoughts and words was prevented. (*Testimonies*, vol.

3, p. 310.) The intellect was depressed (*ibid.*, vol. 2, p. 412), and the judgment was perverted. (*Child Guidance*, p. 398.) Indeed, mental breakdowns were associated by this inspired writer with eating excessively. (*Education*, p. 205.) One could not think and act quickly because of a sort of mental paralysis resulting from overindulgence. (*Testimonies*, vol. 7, p. 257.) The mind was rendered dull and stupid. (*Counsels on Health*, p. 577.) Rational, calm, healthy thinking was perverted. (*Child Guidance*, p. 398.)

The foregoing illustrations point up the spiritual relationships suggested by Mrs. White's diet counsels. But perhaps not so much so as the following: Gluttony is self-murder. (*Selected Messages*, book 2, p. 416.) It produces a harvest of pain and death. (*Counsels on Health*, pp. 575, 576.) The godlike manhood of many people is debased by gluttony. (*The Great Controversy*, p. 474.) This sin is health destroying (*Selected Messages*, book 2, p. 413) and incompatible with sanctification. (*The Sanctified Life*, p. 25.) In a world given to gluttony (*Testimonies*, vol. 3, p. 20), we see this evil represented as the special sin of this age. (*Counsels on Diet and Foods*, p. 409.) Those who are gluttons will never enter the pearly gates of the city of God. (*Testimonies*, vol. 2, p. 70.)

The victim of this habit of excessive eating has an evil influence upon other per-

sons, contaminating them with his influence. (*Testimonies*, vol. 4, p. 455.) Children are trained by the bad example of their parents to become gluttonous. (*Selected Messages*, book 2, p. 433; *The Adventist Home*, p. 261; *Child Guidance*, p. 406; *The Ministry of Healing*, pp. 384, 385; *Testimonies*, vol. 3, pp. 564, 489; *Fundamentals of Christian Education*, p. 140.) So the evil is perpetuated through the children.

Note how Mrs. White's counsels in this area relate conduct and behavior to physical habits. Indeed, this emphasis is most important. But consider now Mrs. White's counsels in the field of faulty diet and juvenile delinquency.

### Faulty Diet and Delinquency

In the year 1884 Ellen White wrote that "nine tenths of the wickedness among the children of today is caused by intemperance in eating and drinking" (*Review and Herald*, Oct 21, 1884; *Temperance*, p. 150). A comparison of this statement with others by Mrs. White would link intemperance in eating with habits of smoking, drinking, et cetera.

In 1905 she declared that "the diet materially affects the mind and disposition" (*The Adventist Home*, p. 252). In the year 1900 she wrote:

Many of the youth of this generation, in the midst of churches, religious institutions, and pro-

*Ellen G. White's science counsels are scientific, but more important, they are deeply spiritual.*



# united in hope and in service

fessedly Christian homes, are choosing the path to destruction. Through intemperate habits they bring upon themselves disease, and through greed to obtain money for sinful indulgences they fall into dishonest practices. Health and character are ruined.—*Testimonies*, vol. 6, p. 254.

There are some scientific evidences that support the correlation of certain diet practices in youth to their moral delinquency and behavior patterns. In the *Evening Star* of Sept. 16, 1960, appeared the following:

A youth guidance specialist contends there is medical evidence that faulty diet is responsible for much of juvenile delinquency.

Curtis G. Shears, of Washington, D.C., chairman of the Religious Life Committee of the District Commissioners Youth Council, made this point . . . at the annual convention [1960] of the Federal Bar Association.

He said research has shown that conscience—the power to discriminate between right and wrong—is a specialized function of reason. And reason, he said, is affected by the quality of brain tissues that obtain their nourishment from the food that is eaten. . . .

He quoted a researcher in malnutrition as saying: "Will is the desire and power to carry out decisions of reason and conscience. Atrophy of the will has been observed in many ages and places to be a concomitant of prolonged malnutrition."

Mr. Shears said the researchers who link delinquency with diet blamed processed foods that have been devitalized in the refining process, rather than inadequate quantity of food.

A six-year research project conducted by Captain Shears with two youth groups in a high-delinquency area of the nation's capital revealed that there was slightly less delinquency among the "treated group" than in the "untreated group." By "treated" he referred to the advantages of psychotherapy, social case workers' assistance, et cetera. The cause of the crime and immorality among these groups was traceable to real causes such as poor nutrition. What had been done by social workers had only treated the symptoms of

true crime causes, one of which, he contended, was faulty diet. He recognized the value of the work done by social workers.

## The Birth Control Issue

Another aspect of Ellen White's work that deserves special attention, particularly in the light of the current population explosion, is her handling of the birth control issue. Contrast Mrs. White's counsels in the book *The Adventist Home*, the chapter titled "Marital Duties and Privileges," with the Pope's recent encyclical condemning the pill and artificial birth control methods. While Mrs. White was silent on the morals of birth control devices, she presented principles, and here the physical and spiritual powers were discussed together:

Those professing to be Christians . . . should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action.

In very many cases the parents . . . have abused their marriage privileges, and by indulgence have strengthened their animal passions.

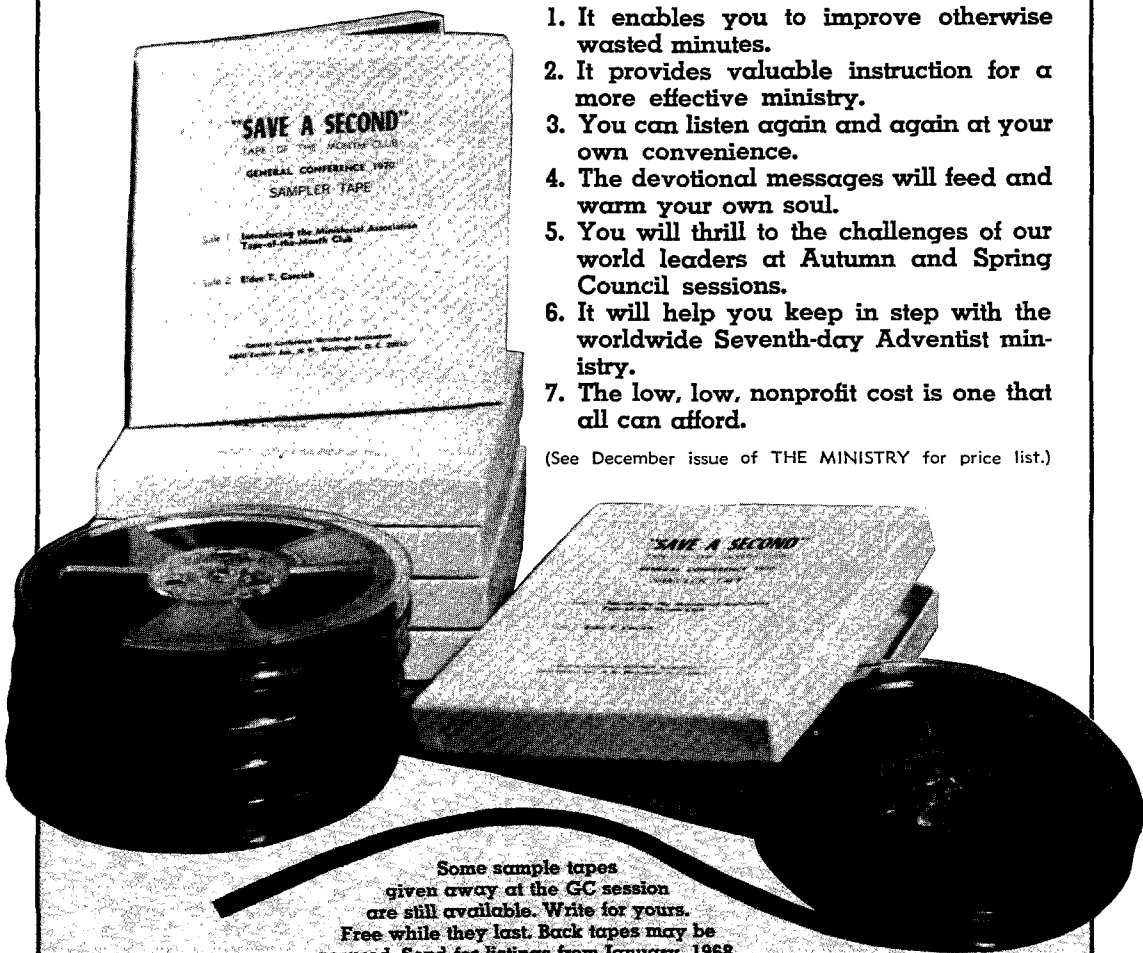
It is carrying that which is lawful to excess that makes it a grievous sin.—*The Adventist Home*, p. 122.

There were certain privacies and privileges of the family relation, she declared. (*Testimonies*, vol. 2, p. 90.) But Mrs. White does not promote the idea of physical love in marriage as related exclusively to reproduction. Here is revealed the wisdom of God. Her silence on certain aspects of this question is eloquence. These are matters that individual families must decide. From her pen come no strong pronouncements with extreme overtones and mandatory impositions.

It would not be difficult to expand upon this theme. But enough has been said to make a point. Mrs. White's science counsels are scientific, but they are more deeply spiritual than anything else. While she sought the optimum health of human beings, the individual's understanding of himself and the world in which he lived, she sought their redemption more, and the glory of God. Her science counsels must be related to this commanding and over-all emphasis if we are rightly to understand Mrs. Ellen G. White in this regard. She was truly a spokesman for the Lord, treating the total life of the human being as important, and seeking the redemption of the whole man.



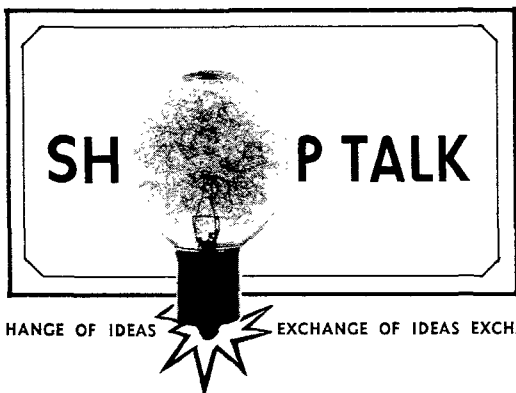
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## REVIVAL AND REFORMATION

The Ellen G. White Publications has produced under the general title "Revival and Reformation" a reprint of chapters 16 and 17 from *Selected Messages*, book 1, entitled "Calls for a Revival" and "Safeguarding the New Experience." These are available from the White Estate at 10¢ each. Thousands of this reprint have already been circulated in our colleges in connection with the spirit of revival that has come to so many of the campuses. Pastors may also wish to circulate it among their parishioners. Every reader of these messages from the servant of the Lord will agree that the counsel is timely in the light of what is happening now, and the further outpouring of God's spirit that we pray and long for.

Order directly from:  
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 General Conference of Seventh-day Adventists  
 6840 Eastern Avenue NW.  
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## LEFTOVER BIBLES

As we travel from place to place holding evangelistic meetings, many times the question is asked, "What do you do with the Bibles left over at the end of the campaign?" Where Bible marking is used there will usually be some Bibles, marked by people attending only a few meetings, left unearned and unclaimed at the end of the series. Men in full-time evangelism are generally able to use these slightly marked Bibles in their next campaign. Sometimes they are sold the last night of the series at a discount price. Other men make provision for a person with a partially earned Bible to redeem

it by contributing a certain amount of money for each night lacking the number required for earning the Bible.

The method we have found most satisfying is to announce at the final meeting of the campaign that the Bible can be earned by attending the pastor's Sabbath morning Bible class for a number of times corresponding to the number of required meetings missed. Usually by that time the person's interest has been gripped by the pastor's class and he has developed the habit of Sabbath morning attendance.

Another method we have used with some success is to have trained laymen visit those who attended only once or twice. They take the Bible along and also a couple of gift-Bible lessons. The suggestion is made that the Bible can be earned by doing the lessons at home. This is especially effective with those who did not start attending until near the end of the series, and also with those whose circumstances make it difficult for them to get out regularly to evening meetings.

It is never a problem for a Seventh-day Adventist minister to make use of surplus Bibles, marked or unmarked.

GEORGE KNOWLES

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## HEALTH LECTURES WITH AIDS AVAILABLE

The health department of the North Philippine Union Mission has prepared a series of 29 health lectures that have proved helpful in evangelistic work. They are designed to serve as "bridges" to the doctrinal presentations. Included with the lectures are nine four-color anatomical flip charts, 25" by 37", and two four-color, flannel-backed pages of visual aids of the same size.

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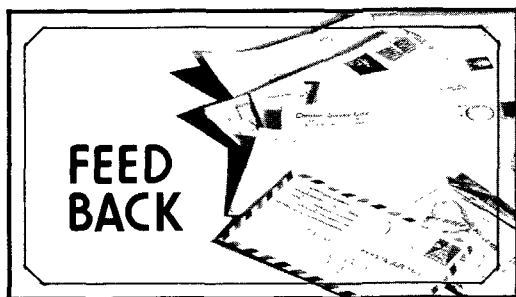
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 Box 401  
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## BIBLE DOUBTERS

"The difficulties in the Bible do not reflect upon the wisdom of God; they will not cause the ruin of any who would not have been destroyed if no such difficulties had existed. Had there been no mysteries in the Bible for them to question, the same minds would, through their own lack of spiritual discernment, have found cause of stumbling in the plainest utterances of God."—*Testimonies*, vol. 5, p. 702.

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**"Carnal Comparisons Are of No Value Now"**

DEAR EDITOR:

The statement "carnal comparisons are of no value now" (Pointers, "Horizontalism," by E. E. C. in September MINISTRY) was very thought provoking.

We are so prone to compare ourselves among ourselves. We don't smoke, we don't drink, we don't dance; they do. We pay tithes; they don't. We keep the commandments; they don't.

Traveling upward? Are we? We certainly haven't reached the stratosphere yet, not yet.

What about, we don't use make-up, we don't even like fantastic hairdos, we don't wear immodest clothing, we don't wear jewelry, we are truly reformers? Climbing, are we? Or is this still on the horizontal?

What about, we don't gossip, we don't tear down the brethren or what they try to do, we don't boast about our attainments, we don't even feel boastful? Flying a bit higher now?

Oh yes, and *our* church has reached its Sabbath

school goals and its Ingathering goals; we're giving more per capita than the district church next to us. What about if we have tried hard to reach the goals and maybe we haven't gone all out. This indeed leaves us with "mediocre peace." Have we reached the heights or haven't we?

Carnal comparisons are of no value now.

We are admonished to compare our lives with Christ's. When were we affected by the worth of a soul until we even wept for our enemies? Christ did.

When did we have such charitable designs that we sought every opportunity for helping others such as Jesus did? Yes, even to the point of forgetting His own wants, weariness, and perhaps pain. When did we spend nights in prayer after a day of consuming labors of love, all for others? Are we flying horizontally—or are we flying vertically with Jesus as the pilot? If He is in the plane we'll be glorifying Him, not ourselves.

MRS. L. A. VIXIE

**Thanks for the Tape-of-the-Month**

DEAR EDITOR:

I wish to express my sincere appreciation for what these tapes [Tape-of-the-Month Club] have meant to me. I have a large area to care for and I am frequently in the car for long periods. I do not feel that this driving time is wasted now that I have these tapes to play, especially the Bible on tape. They have brought me closer to the consciousness of the Lord's continual presence with us, and the Tape-of-the-Month tapes have inspired me to be a better worker for the Lord.

T. J. ROSEVEAR

**THE NEW TESTAMENT WORLD:  
A STUDY TOUR**

The Department of New Testament of the Seminary at Andrews University has been authorized to conduct a study tour of countries of special interest to readers of the New Testament this coming summer. Designed for ministers, teachers, students, and qualified laymen, this seven-week tour is scheduled to leave New York for Rome on Tuesday evening, July 13, 1971.

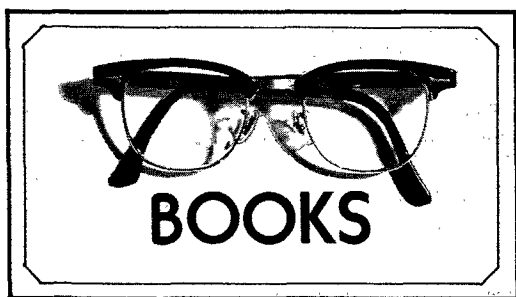
In Italy special attention will be given to early Christian archeological remains in Rome, and to the fascinating cities of New Testament times: Pompeii and Herculaneum. In Greece there will be emphasis on the cities of Paul, such as Corinth, Athens, Philippi, and Thessalonica. Of unusual interest will be a five-day trip to such Greek islands as Patmos, Rhodes, and Crete.

In Asia the study tour will visit the cities of the famous seven churches to which the book of Revelation is addressed. There will be visits also to Istanbul, Beirut, Damascus, Amman, and Petra. The plan includes a short visit to Egypt.

The climax will come in the Holy Land with visits to Jerusalem, Bethlehem, Capernaum, Nazareth, Caesarea, and Masada. An unforgettable four-day trip to Mount Sinai is also planned.

The tour will be under the joint direction of Walter F. Specht, chairman of the Department of New Testament, and James J. C. Cox, associate professor of New Testament. Students may earn from four to six credits at Andrews University for the tour.

For detailed information regarding the itinerary, costs, and other matters, write to: Department of New Testament, Andrews University, Berrien Springs, Michigan 49104.



*Movement of Destiny*, LeRoy E. Froom, Review and Herald Publishing Association, Washington, D.C., 1971, 704 pages, \$9.95.

Total sweep of Advent Movement—Having read every word of this manuscript while in its preparation, I know its value to our ministers. The author's delicate handling of areas of denominational history, little known and still less understood, together with his keen perception of the Word of God, has put us all in his debt.

This latest volume by Dr. LeRoy E. Froom reveals again his unusual gifts as a research historian and writer-editor. No Adventist minister or Bible teacher can afford to be without *Movement of Destiny*. This book not only sets the record straight in many ways but it also opens up new vistas, enabling the reader to comprehend the total sweep of the Advent Movement from its meager beginnings to its recent global impact. Our friends, and even our enemies, will be enabled to comprehend the divine purpose in the calling out of this people.

We have long needed such a clear, concise, and accurate presentation. Having discussed with our workers around the world some of the areas set forth in this treatise, I have been amazed at the meager knowledge of even prominent leaders on these things. Such sections as the one on Arianism as it appeared in our early history, or the heavenly sanctuary as central to our message, are alone worth the price of the book.

This is not a book you will read and lay aside. On the contrary, it will prove an inspiring source of fact, doctrine, and prophetic interpretation. God's ancient people were encouraged by the prophets to study their beginnings and God's leading in their past history. Should we not do the same today? God's counsel through His "messenger to the remnant" is well known to us all:

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

Having been a close associate and friend of the author for more than thirty years, I can say without hesitation that this latest book is his best. As a denomination we are fortunate that God in His providence has permitted the author to complete this book, for he is a living link with our later pioneer-builders. The information contained in these pages

is vital to the whole movement, and especially to those whose work it is to set forth in pulpit and classroom the purpose, history, and destiny of the Advent Movement.

These chapters will be read with deep interest by octogenarian and intern alike. Paraphrasing the statement of the wise man, I would say to all our ministers and workers everywhere, "With all thy getting, get this book." You cannot afford to be without *Movement of Destiny*.

— R. A. ANDERSON

*The Reformed Pastor*, Richard Baxter (Abridged by Jay Green), The National Foundation for Christian Education, Marshallton, Delaware, n.d., 102 pages, \$2.50.

Baxter's classic *The Reformed Pastor*, first published in 1656, has been ignored by many because of its length—the original book was approximately seven hundred pages. Jay Green has recently abridged this valuable book into readable length.

*The Reformed Pastor* was originally written by Mr. Baxter because illness prevented him from delivering a sermon at a ministerial association meeting. Not wanting to disappoint the group, he sent the manuscript of the book—all seven hundred pages!

What is found in this seventeenth-century book to challenge the twentieth-century minister? In an interesting style Mr. Baxter discusses the challenges of the ministry: visitation, preaching, evangelism, et cetera. He points out priorities and shares with the reader how he was able to make several pastoral calls a year on nearly eight hundred families.

But Baxter discusses more than the everyday duties of the minister. He warns every man that "there are too many men who become preachers before they become Christians!" (p. 56). And further, "Many a preacher is now in hell who had a hundred times called upon his hearers to use the utmost care and diligence to escape it."—Page 2.

After reading *The Reformed Pastor* you will be able to appreciate Ellen G. White's statement about the book: "Baxter's *Reformed Pastor* has proved a blessing to many who desire a revival of the work of God."—*The Great Controversy*, p. 253.

Green's paperback edition has a few technical shortcomings (small print, narrow margins, et cetera), but the reader will overlook them and be encouraged, thrilled, challenged, and inspired by the message of Richard Baxter.

— NIKOLAUS SATELMAJER

#### **Pity the Poor Priest Who Wins Too Much**

A Roman Catholic priest from Birmingham, pleading anonymity, confirmed that he was the winner of a \$240,000 first prize in England's soccer pool. "Goodness me," he said, "I only wanted to win a few thousand to pay off the outstanding debt on the new parish hall."

R. N. S.



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

#### CURRENT NEWS ON ARCHEOLOGY IN PALESTINE

##### Archeologists Trace Stone to Temple Razed in A.D. 70

Israeli archeologists working at excavations inside Old Jerusalem have discovered a parapet stone believed to be part of a tower of the Jewish Temple destroyed by the Romans in A.D. 70. The six-foot-wide limestone block bears an inscription in Hebrew, "To the house of the blowing of the ram's horn." Prof. Benjamin Mazar, in charge of excavations, surmised that the eight-ton stone was part of a tower above the priests' chambers in the southwest corner of the Temple. It was from this tower, according to the first-century Jewish historian Flavius Josephus, that priests would herald the beginning and end of a Sabbath by blowing on a ram's horn.

##### Scrolls Found in Jordan Seen Forerunner of Alphabet

The discovery of eight ancient scrolls dating from about the time of the prophet Elijah and perhaps containing the forerunner of the modern alphabet was disclosed here by Dr. George F. Mendenhall, former director of the American School of Oriental Research in Jerusalem. Now a professor at the University of Michigan, the scholar and Lutheran minister said eight manuscripts were purchased four years ago by Dr. William Brownless, of Claremont (California) Graduate School, through the Department of Antiquities of Jordan. The scrolls are believed to have come from an ancient site in the district of Hebron and to date between 1000 and 850 B.C. Dr. Mendenhall, called in to work with Dr. Brownless, thinks they may be Philistine in origin. Philistine civilization flourished in Palestine before, and for a time concurrent with, the conquest of the area by Hebrew tribes and the early kingdom of Israel. The documents, the professor said, all seem to be funeral books. The code of the alphabet has not been deciphered. Dr. Mendenhall said there appears to be more than 40 symbols, and the documents may well represent the earliest known exam-

ple of the alphabet borrowed by Greeks and Etruscans (a people in Italy) and the one that is used today. "A surprising number of the characters—like A, D, E, F, H, I, J, K, O, T, X and Z—are virtually identical to our modern capital letters," he said. If the scrolls are Philistine, deciphering will help to show links in ancient thought and civilization, Dr. Mendenhall feels. The scrolls were bought from an Arab farmer who is thought to have found them in an underground tomb. Five are written with ink on leather; three are incised with a sharp instrument on crude parchment. Extremely dry, dirty, and brittle, the tightly rolled documents had to be subjected to humidification for five days before the unrolling could begin.


##### Israelis Uncover Physical Evidence of Crucifixion in Biblical Times

What is held to be the first authenticated physical evidence of crucifixion in Biblical times was unearthed more than two years ago in the outskirts of Jerusalem. Announcement of the discovery was made January 2 in the *Israel Exploration Journal*, published by the Hebrew University Institute of Archeology, the Israeli Government Department of Antiquities, and the *Israel Exploration Society*. A skeleton, its heel bones pierced by a large iron nail, was found during excavations in an ancient cemetery at Givat Hamivtar in northeastern Jerusalem in June, 1968. Detailed archeological evidence indicates that the victim was between 24 and 28 years old, and of average height and stature, according to Dr. Nicu Haas, senior lecturer in anatomy at the Hebrew University-Hadassah Medical Center, who directed the examination of the bones and other remains. Vasilius Tzaferis, a Greek-born archeologist associated with the government Department of Antiquities, who was chief excavator of the Givat Hamivtar cave tombs, said, "It is possible to place this crucifixion between the start of the first century A.D. and somewhere just before the outbreak of the first Jewish revolt in A.D. 7." Conclusions of a two-year study, set forth in the *Israel Exploration Journal*, reveal that the crucifixion victim was nailed to a cross in a twisted sitting position, his legs together, with a nail penetrating the heel bones. The knees were in a semi-flexed position, both pointing to the right side of the victim, away from the cross. Since the arms were stretched out—and apparently pierced with nails in the forearms, and not in the palms—the trunk was twisted, Dr. Haas and his associates concluded. The skeletal remains also show a sharp fracture of the calf bones, "produced by a single strong blow," according to Dr. Haas. "This direct, deliberate blow may be attributed to the final (symbolic) *coup de grâce*," he writes.

##### United Pentecostals Set New Church-a-Day Goal

The United Pentecostal Church, Inc., which built an average of two churches a week in the past year, has set a goal of one church a day in the coming year. And the church expects to attain this goal,

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according to the Reverend Nathan Urshan, of Indianapolis, a featured speaker at the national convention of the United Pentecostal Church held in Portland, Oregon. Mr. Urshan claimed that the United Pentecostals are attracting converts from other denominations, particularly youth and young marrieds. Most of the 4,600 congregations of the church are now located in the South and Midwestern United States. In his remarks, Mr. Urshan stated that personal witness and the "gift of tongues" are an integral part of United Pentecostal worship, and defended restrictions the church places on personal dress and behavior, the wearing of "modest clothing," and bans against smoking, drinking, dancing, and watching television.

#### **Prelate Says Many Romans Fail to Believe "in Heaven or Hell"**

A noted prelate reported in Rome that many Catholics in the diocese of Rome do not believe in heaven or hell or "even in eternal life."

Angelo Cardinal Dell'Acqua, papal vicar for Rome, made the revelation while addressing the first pastoral conference of Roman priests.

The information was included in findings of a survey being conducted by the Social Research Center of Jesuit-maintained Gregorian University.

Cardinal Dell'Acqua said that such disbelief or skepticism was due in part to the fact "that priests themselves did not talk about such doctrines."

"Dear brothers," he said, "Let us look each other in the face and tell the truth. We do not talk about such things either because we do not even believe them ourselves—and you know that's not a mere hypothesis—or because we are ashamed to do so."

The cardinal proposed "a real missionary campaign" among Catholics of Rome. "Many of those who regularly attend Mass do not believe in eternal life," he said, "and they don't consider this illogical."

#### **Psychiatrists See "Generation Gap" as Catchword Imperiling the U.S.**

In New York two noted psychiatrists have condemned the "generation gap" and the "do-your-thing" philosophy as among the greatest perils to a healthy youth-parent relationship. Concepts of "teen-age" and the "generation gap" are products of a "semantic plot—a conspiracy involving sleight of words and artificial labeling and a kind of segre-

gation," according to Dr. Richard Rabkin of Cornell Medical School. Until lately a teen-ager was recognized for what he is—a young adult—Dr. Rabkin pointed out. "By definition, a young adult, a middle-aged adult, and an old adult have a lot in common, a sense of community." He warned that by "giving in to the semantic plot, we help split the ties that bind us together." "In most healthy relationships kids are like their parents; if the parents are hip, the kids are hip," Dr. Rabkin observed. "They have things in common. But unfortunately parents and their kids are nowadays led to believe that when the children become young adults (teen-agers) suddenly they are going to have a problem (the 'generation gap')." "They expect to have a generation gap," he emphasized. "This may all make good copy for the press and the mass media, but it really doesn't make good psychological sense."

#### **Southern Baptists Complete Plans for National Bible Conference**

Arrangements for the first nationwide Bible conference, to be held in Dallas, Texas, March 15-18, have been completed by representatives of the Dallas, Texas, and national Southern Baptist organizations. Members of the Dallas Baptist Association, the Baptist General Convention of Texas, and the Southern Baptist Sunday School Board are sponsoring the conference. The nationwide program will bring 95 Bible scholars to Dallas as leaders for the conference at Dallas Memorial Auditorium. Among featured speakers will be the evangelist Billy Graham; Dr. W. A. Criswell, pastor of First Baptist church in Dallas and former president of the SBC; and Dr. George R. Beasley-Murray, of London, England.

### **CLASSIFIED ADVERTISEMENTS**

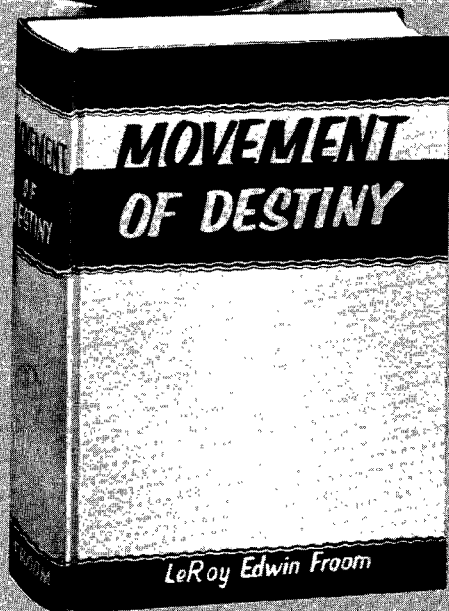
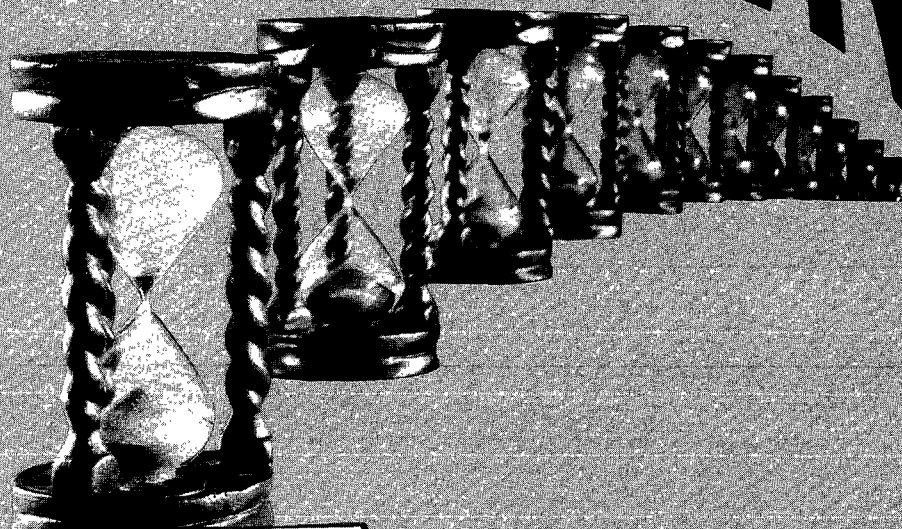
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# TRUMPET IS VERY, VERY NEAR



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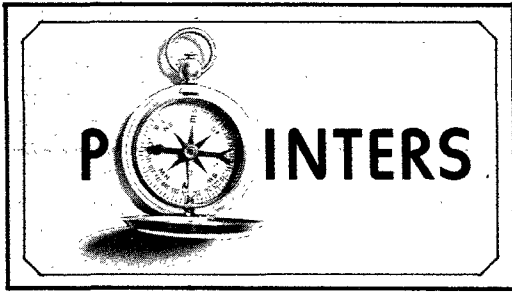
It will be the standard reference and dependable guideline for all forward-looking Adventists. It tells what you have always wanted to know. There are new discoveries in every chapter—thrilling episodes that create confidence and inspire faith. Heretofore untold features are unfolded.

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**BOOTSTRAPS** SELF-RESPECT is a virtue, and vitally necessary to the individual who would be a blessing to God and man. Self-denial is not the antithesis of this. One may, at one and the same time be self-respectful and self-denying.

Self-denying is a rare jewel, not easy to come by. Few will make the sacrifice to obtain it. The Spirit of God confers it, but only on those who sincerely desire it. It is much easier to give vent to pride and selfish ambition, as the requirements of self-denial are severe. Too severe for some, especially the one that says "turn the other cheek."

Self-respect is sometimes deceptive. Self-sufficiency often wears its clothes. We like to attribute our success in some large measure to our own innate capabilities. And this does help, to be capable, that is. But it took a lot of people all along the line to make our ministry meaningful. "Your own bootstraps are not long enough to pull yourself up by." "Few people are successful unless a lot of people want them to be."

E. E. C.

**"PEANUTS" AND "CHARLIE BROWN" REBORN**

WHILE driving home one Sunday night from a camp meeting assignment, I tuned in my radio to a "sermon" delivered by a fluent and interesting minister of a prominent Protestant church. There was no doubt about it, it was a good moral message with which few could take serious exception. Its content, however, was an almost totally studious analysis of various plays, books, and movies of the day. He presented the turmoil in our society which made these works so potent, then drew morals that seemed to be well suited to the needs of our fast-changing world. He even brought in the wisdom of "Peanuts" and "Charlie Brown."

It was an interesting presentation but virtually devoid of the Word of God. One could not help wondering how utterly anemic such a ministerial life must be. Time for the plays, time for the movies, time for new and popular books, but no time for the study of the Word of God. He had time to get a message with morals from all corners

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of the world, but there was no message from Heaven, no voice declaring "Thus saith the Lord." Let us be sure as Seventh-day Adventist ministers that we do not follow this pattern as we stand before our people to speak to them in Christ's stead. The need of the world today, the real need of men and women of all ages and walks of life is not the wisdom of men but a clear voice from heaven giving God's answers to our questions and His solutions to our problems. This is the exalted privilege of the Seventh-day Adventist minister. Let us then get our messages from God and His Holy Word, and let us then deliver them with all the power and authority that is found in the inspired message from Heaven.

N. R. D.

**SAME THING** "THE expedient thing and the right thing are seldom the *same thing*." Indeed are they ever? Someone has said, "Expediency is the detour that we take while the right road is paved." This leads to an even deeper question—is it *ever* wrong to do right? If the answer is No, then what room is there for expediency? As it relates to principle, none! But as to method there is, I think, some latitude. President Nixon said it this way, "A true idealist does what his *heart* says is right in a way that his *head* says it can be done." There is some suggestion that Paul might have lived longer to bless the human family had he delayed going to Rome. Paul was right. But couldn't he have been just as right, somewhere else? Who knows? Human nature being what it is, expediency can merge with rightness as to method like Highway 40 does with Interstate 70—there are times when they are separate, and other times when they are the *same*.

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