

The
MINISTRY

NOVEMBER

1965





EDITORIAL

Are We Thankful?

A RECENT visit to Massachusetts' restored Plymouth village brought God's leading of pioneer men and women in past years into focus. A casual survey of the early events connected with the founding of Plymouth Colony discloses two seemingly unrelated elements prevalent among these stalwart settlers. One was an unrelenting wave of hardship, disappointment, privation, and persecution which consistently plagued them. The other was a spirit of praise and thanksgiving which permeated their lives in spite of outward adverse circumstances. One gets the impression that the more troubles these people had the more praise and gratitude they gave to God.

In spite of betrayal and persecution in England; in spite of leaving homes and possessions behind when they fled—first to the strange country of Holland; in spite of being forced to learn new trades; in spite of a forced landing on the cold forbidding coast of New England rather than the more accommodating climate near the mouth of the Hudson River; in spite of death claim-

ing 44 of the 102 settlers before six months had passed—these people continually thanked God for the blessings they had. Their mature Christian experience helped them to sense the blessings attached to present, though calamitous, circumstances.

Consider their landing place. Because of storms which drove their tiny ship far north of their original goal, they landed at a spot where Indians formerly had lived and cultivated the land for years. Some unknown disease two years before had caused the entire tribe save one to die. This fact in itself is remarkable. Of the thousands of miles of primitive wilderness coast line where they could have landed, the Pilgrims cast anchor at a place where land had already been cleared and cultivated!

A second blessing came in the form of a mild winter for that region. The end of December on the Massachusetts coast line is not the best time to start building houses, but the winter weather of 1620 permitted building to go forward.

Another remarkable blessing was the friendship of certain Indians whose names, like Cyrus', were known by God before birth. In the spring of 1621 an Indian named Samoset walked boldly into their settlement exclaiming in good English learned from British fishermen, "Welcome! Welcome!" The Pilgrims were naturally terrified. Samoset's next visit proved to be a miracle blessing. He brought with him another Indian named Squanto. Some historians claim that Squanto was the only one left of the wiped-out tribe that had once lived at Plymouth. Furthermore, Squanto had been carried as a captive to England, where he learned a good amount of English. After his return he joined Massasoit's tribe some thirty miles to the west. Squanto's visit brought together Massasoit and Governor Carver which resulted in a solemn treaty that endured for more than fifty years. This treaty declared that Pilgrims and Indians should live as brothers, doing everything possible to aid one another.

Squanto along with Hobomack, another Indian, made his home with the colonists and practically saved them from destruction by acting as their guide and interpreter. He taught them how to plant corn with a shad "as soon as the oak leaves were as big as a mouse's ear."

Recapitulate a moment. A cultivated spot in the wilderness! One Indian survivor who had learned English as a captive

in England joining the Pilgrims, bringing about a peace treaty, then teaching them how to live in a strange new land. I wonder how many times the Pilgrims praised God for His direct leading in small but extremely important details.

If the early colonists had counted only the hardships during that first year, a solemn funeral-type memorial meeting would have been held rather than a joyous thanksgiving service.

Feast of Tabernacles

Other countries for centuries have had harvest festivals similar to the American Thanksgiving Day. God's Word is not without precedent for these special Thanksgiving seasons. The Feast of Tabernacles (Feast of Booths, R.S.V.) sank its roots deeply into the platform of joyful praise and appreciation. This happy festival was celebrated at the end of harvesttime. Moses describes this seven-day celebration in Exodus 23:16: "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field." This was one of the three festivals which required the attendance of all Hebrew males. Jesus attended this feast (John 7:2, 14). It came at the close of the agricultural year and also was commemorative of the children of Israel's wilderness wanderings. After the Babylonian captivity rather elaborate rituals were developed in connection with this feast. The morning hour of worship found the people marching round the altar holding willow branches in their hands, praising God. This was done once each day and seven times on the seventh day. One of the priests would take water from the Gihon spring which flows through the Kidron valley to the Pool of Siloam. To the chanting of the words, "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3) the water was mixed with sacrificial wine and poured out beside the altar into a conduit which flowed down to the Kidron valley. This act was accompanied by instrumental music and the singing of psalms.

It was during Christ's visit to this service

that He stood up and declared, "If any man thirst, let him come unto me, and drink." A spirit of praise and thanksgiving was evident during the entire feast.

Conscious Effort Necessary

The thanksgiving spirit need not be limited to a particular day or days. Conscious effort is necessary to cultivate a spirit of consistent thankfulness. Ministers of the gospel ought to be leaders of this type of activity. How often do we thank God for the privilege of being a minister of Christ? What work is more rewarding than dealing with souls? I have never met a man who left the ministry voluntarily or involuntarily who claimed to be much happier and contented in some other line of endeavor. True, we are pummeled by problems, frustrated by enormous amounts of activities shunted our way, and disorganized by emergencies. But thank God for such a wonderful variety of problems which usually end in blessings.

Even Ingathering Becomes Delightful!

Have you ever stood by a mass production assembly line and watched a slave-like worker tighten four or five nuts on each successive machine as it slowly traveled by on a conveyer belt? Think of dedicating your life to this type of work eight hours a day, forty hours a week, and for forty years—the minimum number of years for maximum sustenance! Compared to this even Ingathering becomes a delightful occupation. This may sound a bit facetious, nevertheless it is factual. Why let our minds fool us into thinking that the minister's work is largely drudgery? If it be drudgery it is because we make it so by thinking it is so.

Life is a series of comparisons. Black is black compared to white. A man is tall only by comparison. Why not try comparative tactics on your own life? But make sure that you do it with the masses, not the minorities. Follow this formula and you will be startled at the numerous blessings coming your way.

From Curtains to Fly Swatter

On Friday evenings our family worship centers on praise and thanksgiving. Each

THE MINISTRY: PRINTED AND PUBLISHED MONTHLY FOR THE MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON, D.C. 20012, U.S.A. \$4.00 A YEAR; 40¢ A COPY. PRICES SLIGHTLY HIGHER IN CANADA. ADD 25¢ FOR YEARLY SUBSCRIPTIONS TO COUNTRIES REQUIRING EXTRA POSTAGE. SECOND-CLASS POSTAGE PAID AT WASHINGTON, D.C. EDITORIAL OFFICE: 6840 EASTERN AVENUE NW., WASHINGTON, D.C. 20012.

CHANGE OF ADDRESS: WHEN WRITING US ABOUT YOUR SUBSCRIPTION OR CHANGING YOUR ADDRESS, PLEASE ENCLOSE THE ADDRESS LABEL FROM YOUR COPY OR FROM THE WRAPPER IN WHICH YOU RECEIVED THE JOURNAL.

member of the family is called upon to state several blessings received during *that week*. When my children were younger it was difficult to stop them from enumerating a large number of blessings. One daughter in particular would begin expressing thankfulness for the knives and forks, dishes, rugs, curtains, beds, fly swatter, blinds, windows, ad infinitum. I never stopped her, for this all-inclusive inventory of past, present, and future blessings agitated my own soul into a thankful mood. After all, how many of us ministers have ever gone to bed hungry? From a weight standpoint perhaps many of us should! But I refer to unavoidable hunger owing to a lack of resources. How many of us are without a roof over our heads? Space forbids further questioning; but why don't we sit down and begin to really count our blessings. Then let us begin a program of constant thankfulness. God is honored by every expression of praise and thanksgiving. He declares: "Whoso offereth praise glorifieth me" (Ps. 50:23).

Even Funerals Have Their Rewards

Material blessings are great, but greater still are feelings of well-being resulting from spiritual ministering. How do you feel after spending time praying for the sick or finishing a day filled with visitation and Bible studies? What about the evangelist who collapses in bed from exhaustion after the grand opening night? What kind of feeling do you have when a tiny tot's hand encircles your finger while pleading for another story about Jesus? Think of that young couple you just married. Do you remember the assuring glance you gave them as they stood together at the altar? They were frightened until you smiled and spoke. Do you still hear their words of appreciation for such a lovely service? Even funerals have their rewards. Words are so useless at times, but just your presence as a servant of God helps the mourning ones to face the bitterness of death courageously. Mull over your baptismal services. No sweeter joy in the world comes to a man who tenderly buries lost but found sheep into the symbolic ritual of death, burial, and resurrection. This is pure, unadulterated, unsurpassed joy! There is no work in the world that can yield such pleasing emotional effects as those resulting from experiences described above. And to think that we are paid for this!

Ministers of the Advent Movement, into our hands God has committed the greatest and most glorious message ever given to His servants. The marvelous prophecies, the hope of the soon coming of Jesus Christ, the blessed Sabbath truth, the invaluable counsel of the Spirit of Prophecy—all of this plus more are ours to communicate to those who are lost in sin. How can we help praising God with grateful hearts that we are ministers with Him! Think of being privileged to do the same type of work Christ did—a work which will vibrate through eternity, not perish in the post-millennial purification fires.

Let the downhearted and discouraged start a campaign of gratitude. Remember that gratitude deepens as you give it expression! Remember that sacred joy brings life to your soul and body. There is actual life-giving power in an attitude of gratitude and cheerfulness. It has a tremendous effect on your whole being. God's ear eagerly waits to catch some word of appreciation—not only for what He has done for you personally as a Christian but for the fact that He has entrusted you with the high honor and responsibility of being a co-laborer with Him.

Even those under most severe circumstances like the Pilgrim fathers can find many things for which to be thankful. God gave us the choice of being thankful for our own benefit that we may keep all of His gifts and blessings fresh in our memory.

Certainly difficulties will come. If they didn't, we could never experience true joy and happiness. Sinful beings must have trials and problems in order to develop faith and patience which ultimately will cause a spirit of thanksgiving. We have everything to live for now and forever. Let us make the best use of our time but not in doleful faultfinding, not with a gruesome search for perplexity, but rather, let us go forward rejoicing in the Lord for His temporal and spiritual blessings to us. Ever remember: "Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving."—*Testimonies*, vol. 7, p. 244. Soon the antitypical Feast of Tabernacles will be ours to enjoy—a true thanksgiving holiday.

J. R. S.

—◆◆◆—
A sign on the door of opportunity reads "Push."

Sacrifice—

What Does It Mean?

MORE than half a day was spent in finding the house, but there it was hidden away back in the hills of a northeastern State. The family was very poor. The man was plowing the side of a hill with a hand plow, and digging holes with a pick for the planting of his corn. Their one-room home was clean and orderly. I had been visiting isolated members for my own spiritual blessing as well as for the purpose of sharing this fellowship with others.

It was the time of the year for the special missions appeal to bring in funds to extend the work of God into new areas. I used this opportunity to invite those with whom I was visiting to give liberally for this advance of missions, but when I recognized the poverty in this home I had no heart to make a financial request of them. In fact, I had already planned to leave some money of my own, hidden under a plate or in some place where it could be found by the family after I was gone.

Can Within Can and Sack Within Sack

We had a blessed time—reading the Scriptures, talking, and praying. As I was ready to leave, the wife said, “Please, just a minute, we have something we want you to do for us.” She pulled aside a curtain and took from the shelf a large tin container. Inside this container was a similar smaller one, and then another and another. Then there came paper sacks, one within another. Then came cloths, one folded within another. Very intently I watched the many unfoldings. Finally her hand held something that seemed of special value to her. She brought it to me and placed it in my hands, saying, “Brother Fearing, we want you to take this and use it for God’s cause wherever you think it will do the most good.” It was a roll of currency (later I counted twenty-eight one-dollar bills).

I hesitated—surely they could not afford to give this money. “It is all right,” she continued, “please take it. You see we have been saving this money to build a little lean-to on the side of our place here that we could use for a kitchen. But someone has been sending us some of the church papers and as we read them we came to realize how near we are to the second coming of Christ. The signs of His coming are evident everywhere and yet there is so much to be done, so many mission calls to be answered, so many places and people who have not heard of Christ’s soon coming, and many of those who have heard are not prepared for it. We decided that we could do without our kitchen, and we want you to take this money and place it where you think it will do the most good for God’s cause.”

Have You Sacrificed a Kitchen?

As I walked along the paths and down the hillside to my automobile, I was conscious of something extremely precious in my hand. Not just the money, but what it represented—the sacrifice and devotion of those who fully loved God. For many minutes I sat behind the steering wheel of my car, just thinking. Tears came to my eyes. Had I ever given up a kitchen so that God’s cause could prosper? Had I ever given up anything that I really wanted, sacrificed it, done without it, that I might share what I had to fill the vast needs of God’s advancing mission challenges? My friends on the hillside surely had done so. They so loved the world that they gave—truly a *sacrificial* gift!

As clergymen do we give to God only what we can afford to give, what we have left over after our own personal wants are fulfilled? On the other hand, what a rewarding experience it can be to covenant

with the Lord for the amount we would like to present to Him as a gift. It may be far more than we can really afford, more than we have ever given Him before. Nevertheless, a covenant can be made with God that if He will bless us and make it possible for us to accomplish it, this is the gift we wish to place at His feet for Him to multiply and transmute to the saving of souls for His kingdom.

The spirit of sacrifice is the spirit of God's people all over the world. It is the spirit of true Christianity. Salvation is inseparably linked with sacrifice. The Father "gave his only begotten Son." Jesus Christ our Lord gave "himself for our sins, that he might deliver us from the present evil world, according to the will of God and our Father" (Gal. 1:4). Then, "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

Down through history we have evidence of many sacrifices of homes, friends, honor, power, daily comforts, and even life itself. Many have suffered hunger, imprisonment, and persecution in their devotion to the cause of God. Many of our missionaries today know what it is to sacrifice home comforts, friends, healthy conditions, and educational advantages in their desire to serve their Master in lands afar. Yes, there are still men today pioneering and adventuring on perilous journeys into primitive sections. In so doing they must be away from wife and children for weeks at a time. They must travel by foot, boat, oxcart, bicycle, jeep, truck; sleep wherever and upon whatever they can, with no thought of personal comfort. They are constantly in danger of all sorts of diseases.

One Million Bolivianos

Come with me onto the high Altiplano of Bolivia. Do you see that farmer from the Santa Fe Mission? Would you say that he is rich? Oh, no! he looks like the poorest of the poor. His colorful poncho (a shawl-type blanket) is old and worn. He needs a new skull-type hat, and it looks as if he has actually tied rags around his sandals to hold them on his feet. Surely, this man has little of this world's goods.

Pastor Bert Elkins, president of the Bolivia Mission, explains: "This man has walked eighty-five miles to come to this meeting, and he carried with him one million bolivianos to present as a gift to the

mission." Now a boliviano is worth but a fraction of an American one-cent piece, but one million bolivianos is a large sum of money in Bolivia.

The brethren thought it might be his tithe. "Oh, no," he said, "I pay my tithe faithfully. The Lord has blessed me. He has been so good to me. It has been my dream, my goal, to give to my heavenly Father one million bolivianos before I die. This is from my heart. I am now so happy. Take this money and do with it what you wish for God's cause." No wonder Bert Elkins said he wept when he saw the sacrifice of this dear old farmer. How he was able to save one million bolivianos was beyond the understanding of his brethren. Yet, there he was with his goal reached—about the happiest man in the world.

The Poor Give the Most

I was attending a workers' meeting in Belém, Brazil, the Paris of the equator, near the mouth of the Amazon River. This is the place where Pastor and Mrs. Halliwell started their jungle river work. Only three members were there to meet the Halliwells. Now there are nearly two thousand members in Belém alone, and 8,874 members in the surrounding North Brazil Union Mission. They tell me that more than 50 per cent of their laymen are actively engaged in a specific soul-winning program.

A careful study of their financial records puzzled me. I was surprised to see that they had a larger per capita record for giving to missions than even the churches of the larger industrial cities in the south of Brazil. How could this be? It must be a mistake, for only one jeep, several motorcycles, and a few bicycles were in front of the meeting place—evidence of their lack of worldly goods. As far as I could see, most of the people came on foot.

I questioned the mission treasurer sitting beside me, "Is this possible—a larger per capita record than the conferences in the south?" He answered, "Yes, it is true!" "But how could these poor people give so much?" I questioned. "It is true, they are quite largely a poor people, and it is indeed a miracle that we cannot fully comprehend. Perhaps I can give you some idea as to how it is accomplished. For example, many of these people walk to church three, six, and even fifteen miles, instead of riding a bus, so they can add their bus money to

(Continued on page 8)

Here's My Method—

Ingathering Ideas

THE INGATHERING CAMPAIGN

THE largest annual program of missionary endeavor in the church is the Ingathering campaign. There is always the danger of allowing it to become unpleasant, and to breed a spirit of commercialism into the program. God would be pleased if every pastor would organize and dispatch this program in the spirit of true Christianity and in the spirit of the great advance of world missions.

Here are a few pointers which I have found most helpful in achieving the goal:

1. Make your ministry a deeply spiritual one. During the Ingathering campaign preach deeply appealing sermons.

2. Do not clutter God's house with goal charts or devices. All promotion pertaining to the program can be done through the mail, thus leaving the worship hour for appeals to those in attendance to come to Christ.

3. Each of you knows how to organize territory for solicitation so I will not go into that, but remember, a short campaign does not just happen. It takes planning and organization. Your people will become excited if they know you are ready, and have a plan.

4. Divide your membership into bands and several weeks in advance send out the band lists.

5. Each week of the campaign keep the band and individual amounts raised up to date. Send this information through the mail.

6. Place in the church bulletin and in the church newsletter your plans for a rapid, spiritual campaign.

7. Advertise opening day—"Mystery Day." Several weeks before the program is to be launched send out Mystery Day envelopes, with a slogan—

If you are writing for donations—
DO IT NOW.

If you are soliciting business—DO
IT NOW.

If you are soliciting homes—DO IT
NOW.

If you are giving your goal—DO IT
NOW.

8. Write each band leader a personal letter asking him/her to set the pace with you by having their entire personal goal in on opening day.

9. Write to the elders, deacons—all church officers—asking them to join you and the band leaders in having their entire personal goal in on opening day.

10. Plan for a great soul-winning thrust—evangelistic meetings—immediately following Ingathering. This will give the people something to work toward.

11. Have a very pleasant and simple victory celebration at the close—a "high day" on Sabbath, and an evening of fellowship—as a reward for their loyalty.

—EVERETT E. CUMBO
*Ministerial Secretary, Georgia-
Cumberland Conference*

PUTTING THE PERSONAL TOUCH TO INGATHERING

WHEN one is faced with 300 Ingathering business contacts in 26 small towns (the largest of which has a population of 7,000) embedded within a district containing six churches it is necessary to devise some timesaving methods, unless Ingathering is to become a year-round proposition. In our 1965 campaign we followed a program that proved to be not only a time saver but also an excellent medium for good public relations.

We decided to send a personalized letter to each business contact one week in anticipation of our annual call. In an endeavor to let the businessmen know that we were coming and also condition them for a more favorable response to our appeal, we decided to present them with a picture of our local work along with the usual summary that we give of our worldwide humanitarian work.

The summary of our local work was secured from the conference home missionary secretary. The letter was duplicated, using a high-quality duplicator, on our district letterhead. The inside address and personal salutation were typed in later.

The response to the letter was gratifying beyond our expectations. Some men who were planning to be out of their offices left checks with their secretaries so that we would not have to call back. This saved precious hours that would have been spent in needless call-backs. Several of the men expressed surprise and approval at the amount of humanitarian work done by Seventh-day Adventists within Wisconsin.

In just twenty-one days we were finished with our Ingathering. Our total receipts reflected a gain of 26 per cent over the previous year. This made it possible for us to raise 114 per cent of our district goal.

Following the conclusion of our campaign, Thank-you cards were sent to each of the donors.

The following is a sample of the letter sent out to each business contact:

I'm taking this opportunity to write you regarding your contribution to our annual drive for funds to support welfare, disaster aid, educational, medical, and missions work around the world.

Of course we always leave you a report showing some of the work done by Seventh-day Adventists along these lines in the world field. However, I thought that this year you might also appreciate a brief report that summarizes what is being done within our own State.

Upon checking with our State office I found that within the period extending from June 30, 1963 to June 30, 1964, 42,680 volunteer hours of welfare work were contributed within Wisconsin by Seventh-day Adventists. More than 105,623 articles of clothing were given away and food and cash extended to those in need amounted to \$14,439.59. Regardless of race, nationality, or religious creed, 20,649 persons were helped within our State.

You can readily see that much of our over-all program is concerned with public service, and yet only about 5 per cent of the funds needed to support our program are raised through public

solicitation. The rest (over \$110,103,711 in 1963) is contributed by Adventists themselves.

We have greatly appreciated your help with this program in the past. I'll be looking forward to seeing you within the next few days as I begin visiting our business friends again this year. We hope that you'll be able to help us again.

Most sincerely yours,
Dean L. Hubbard

P.S. Remember that since funds are administered through already existing organizational channels, none of your contribution will be lost in administrative expenses.

—DEAN L. HUBBARD
Pastor, Wisconsin Conference

Sacrifice—What Does It Mean?

(Continued from page 6)

their already planned offerings. They seem to live for one purpose—the prospering of God's cause! They are a completely dedicated people."

What a beautiful example of Christian sacrifice for the One they love so much. A happy man with a shining face told me afterward: "Oh, pastor, we live for one purpose—to finish the work God gave us to do. We want Christ to come soon."

Will We Set the Example?

In many places of the world we have much for which to be thankful, financially. Yet quick changes are taking place all around us. The shaping of world events points to the closing of doors which once were open. We must make haste. We must measure up to the responsibility thrust upon us by the thousands and thousands of new converts coming to the faith, and the thousands more pleading for teachers, medical personnel, pastors, and leaders of all kinds—to instruct, care for, and shepherd them.

The week of November 6-13 is set aside for the annual Week of Prayer and is also dedicated to a special Week of Sacrifice for missions. Throughout the years of this offering the ministry and workers of the Seventh-day Adventist Church have been the leading inspiration and example in sacrificial giving. Now is the time above all times to sacrifice for an offering commensurate with our deep conviction of the hour in which we live and our great love for the One who "so loved the world that he gave . . ."

A. C. F.

The Victory Is Ours

G. CUPERTINO

Ministerial Association Secretary, Southern European Division

THIS denomination has been entrusted by God with tools or weapons that are not found in any other religious movement. We state this in all humility, for it is the Lord God Himself who has clothed His church with this outstanding armor with which she is to engage in the final battle.

Last January it was my privilege to join our workers who, in different capacities, contribute to the proclamation of the gospel in the French capital and its surroundings. By a happy coincidence I was able to visit several of our offices, lecture halls, and institutions. I thus gathered a great deal of information and many impressions, which gave the vision of a work whose unique value and beauty often escape our notice.

Perversion or Truth?

One of the things that strikes the occasional visitor in Paris is the place the press seems to take in everyday life. Newsstands and bookshops are counted by the thousands; there is a daily, weekly, flood of books, papers, and magazines of all types, which, with few exceptions, contain nothing uplifting for the reader. However, at the very doors of the city there is a modest publishing house that tries to offset the rising tide of such publications. Its presses turn all day in order to print material that will feed souls hungry for hope, encouragement, and truth—the things they so much need. Our institution, *Les Signes des Temps* ("Signs of the Times"), near Me-



Some of the number who attended the Five-Day Plan meetings in Geneva, Switzerland. Dr. F. W. Brennwald is speaking. Pastor R. Lenoir is seated.



A group of colporteurs who collaborated in an evangelistic campaign held in Bordeaux, France.

lun, France, prepares publications that are distributed by consecrated colporteurs to the remotest towns and villages. From the very beginning the Lord granted the Advent Church a vision of the tremendous possibilities offered by the press as an agent of evangelism. And since that time our papers have not ceased to go around the world, sowing seeds of light and life.

Bible in the Hand

A few days later, in Paris, I attended another of the "Bible in Hand" meetings. Hundreds of listeners followed our worker attentively as they turned the pages of the Bible with him. What strength and encouragement it gives to the preacher to be able to state in all simplicity, "Thus speaks the Lord." Human eloquence and persuasion take second place while the Word "blazes."

In Paris, as in all the world at the present time, religion hardly penetrates into restaurants and homes. But even so the church has her mission there. Since the body is the temple of the Holy Spirit, the way of feeding and treating it is important. This is why God Himself has set rules for diet and health. Let no one forget, therefore, that there is religion in the way of making bread! In the United States and in Australia, Adventist food products are ap-

preciated by many and can be found in most stores, but in our division this is not so. However, our "Pur-Aliment" and Phag food factories are keeping up their pioneer work, although the people do not seem to know much about the importance of healthful eating.

European Five-Day Plan

Then there is our most recent tool—the Five-Day Plan. The church that prepares to meet her Lord has not only given up tobacco but is now contributing to the liberation of helpless victims of this social plague. The plan that has been worked out is one of good common sense combined with the intelligence of the individual. In Saint-Étienne, France, I had the privilege of attending the first meeting in our division of this social service.

From Suspicion to Support

I saw the listeners arrive for the first meeting—suspicious and shy, cigarettes in their pockets. I watched them as night after night they listened to Dr. G. Hummel and the evangelist, C. Delargillière, as they explained how to come out victorious in the battle over the tobacco habit. I then had the pleasure at the last meeting of witnessing many hands raised, giving proof of victories gained. Several people were eager to

know which organization came so generously to their rescue. Now the Five-Day Plan has been launched in other cities, such as Valence and Paris in France; Geneva, Switzerland. Dr. F. Brennwald and Pastor R. Lenoir have led out in some of these. Everywhere men and women are grateful for this outstretched hand. A woman in Geneva, at the end of the five

days, asked the worker: "May we also attend your church services?" Dr. Brennwald writes the following about the Five-Day Plan in Geneva: "The plan . . . has caused us much work, but also joy untold. Let us hope that aside from lives changed here below, there will also be fruitage for eternity."

All this strengthens my vision of the

(Continued on page 29)



Pastor O. Uebersax conducting a Bible-marking session in Thun, Switzerland.



This group of prisoners in the Yaoundé (Cameroun) prison are receiving Bible studies from Pastor Eliseo Cupertino (he is standing in the foreground).

Subjective and Objective Religion

(Part 1)

OTTO H. CHRISTENSEN

[Every Adventist theologian, leader, teacher, and minister should reflect carefully on this article.]



IT MUST be said at the very beginning that there perhaps is never a religion that is totally subjective or totally objective. However, this discussion will deal largely with the trends or directions of emphasis in religion of either of these two types as they have appeared down through the centuries, and how they have affected man's philosophy of life and his relation to a Supreme Being. To be totally subjective would be to be completely controlled by one's inner emotions. On the other hand, to be absolutely objective would produce a hard, cold formalism or pure legalism.

Confusion Multiplied

Religion is an element in our life's experience dealing with our relation to a Supreme Being, whether in worship or in acts of piety. Thus it would seem a foregone conclusion that anyone having religion must be moved or directed somehow, either from within or without, by a supernatural power, or a claim thereto. But were he without an objective standard received from this Supreme Being, each one, having different backgrounds, would be moved differently both in his worship and in his acts of piety. This would indicate that a totally subjective experience would be unreliable, and hence man must be guided religiously by something outside of himself. If not, man, left to a subjective experience, would produce as many types or forms of religion as there are individuals. This could cer-

tainly not bring the answer to Christ's prayer for unity recorded in John 17. In this regard the pendulum of religion has swung back and forth throughout the centuries—at times objective and at times subjective, with all the stages in between, perhaps more often out of balance than in balance.

Apostles, Old Testament Writings, and Christ

The early Christian church began its work upon the foundation laid by Christ. They had a way of life set before them by His example (John 14:6). They also had the Scriptures, that is, the Old Testament which had testified of Him (John 5:39). To them this was an objective standard, a guide to their spiritual life, the core of which was the law of God contained in the Ten Commandments, of which Christ had been a living example (Ps. 40:7, 8; Matt. 5:17). To be sure, this Christian life, exemplified by Christ, was motivated by an inner subjective experience as manifested on Pentecost and in other recorded experiences. But they had to have something outside of themselves to give guidance to their subjective experience.

As time passed, this balanced experience became more rare and men were more and more moved by subjective fear and superstition, with its sorcery and system of terrorism. The external standard of the Word gave place to subjective or human guidance. Speaking of this period when religion rested on a system of terrorism and the power of evil spirits, Lecky says, "The panic which its teachings will create, will overbalance the faculties of mul-

titudes. The awful images of evil spirits of superhuman power, and of untiring malignity, will continually haunt the imagination."¹

Dark-Age Subjectivity

This subjective experience of the church led into the period justly termed the "Dark Ages," which began in the sixth century. During this period, between the sixth and thirteenth centuries, superstitions were most numerous and men's minds were completely imbued by supernatural conceptions.² Satanic power was well-nigh universal. Devil possession, exorcisms, miracles, and apparitions of the mind were accepted without any question.³ "It was firmly believed that the archfiend was forever hovering about the Christian; but it was also believed that the sign of the cross, or a few drops of holy water, or the name of Mary, could put him to an immediate and ignominious flight."⁴

Then came the Renaissance, the turning point of European intellect. A general revival of Latin literature, as well as Greek and Hebrew, modified the thinking of the people. A feeble spirit of doubt began to combat the spirit of credulity of the past, which greatly affected the theological interest and concept. Desire for secular knowledge began to replace the passion for theology and the subjective superstitions of former times. Men of active minds began to test the subjective fears and the terrorisms of the church that had held them in the bondage of fear. To this the church reacted with inflexibility. To her this doubt and rebellion was a heinous crime. Of this Lecky says, "Accordingly we find that about the twelfth century, the popular teaching began to assume a sterner and more solemn cast and the devotions of the people to be more deeply tinged by fanaticism."⁵ Thus, where the church controlled, in the century just before the Reformation, witchcraft pursued its course among the ignorant in conflict with the opinions of the educated. Had the church always maintained its objective guide, this long disastrous period would never have occurred. As we shall observe later, it was this subjective superstitious credulity that created such a reaction in the church toward faith in God and His Word that resulted in the agnosticism, atheism, deism, and rationalism of the eighteenth and nineteenth centuries. We are still reaping a harvest in the var-



ied concepts and philosophies of men who have separated from a standard outside of themselves and thus have cast themselves adrift on the subjective speculations of men.

Stop Scholastic Subtleties

This intellectual reaction of the thirteenth to the sixteenth century resulted often in extremes and subtleties in which faith in God and Christ was at times reduced to zero. So much so that Erasmus wrote in 1518 to Capeto, "I wish that there could be an end of scholastic subtleties, or, if not an end, that they could be thrust into a second place and Christ be taught plainly and simply. . . . Doctrines are taught now which have no affinity with Christ, and only darken our eyes," as quoted by Rufus M. Jones from Erasmus' *Epistle CCVII*.⁶ Both the superstitions of the Dark Ages and the intellectualism of the Renaissance, with their opposite reaction, had departed from the balance of an objective-subjective religion.

The Reformation made an attempt to correct this unbalanced situation by again restoring an objective guide outside of man himself and thus restoring equilibrium to religious life. The Bible became the objective guide, and the subjective spiritual life led them in obedience to its precepts. Saintes had depicted it as follows: "The spiritual grounds on which the reformers relied to impress on their labours the seal of immortality, and to secure for them the regard even of those who could not agree with them, were their respect for the Scriptures of the Old and New Testaments, which they considered as inspired by the Spirit of God himself."⁷

Luther and the Scriptures

The following sample quotations from Luther could be duplicated from the other Reformers:⁸ "Scripture alone is the true lord and master of all writings and doctrine on earth."⁹ "God's will is completely contained therein, so that we must constantly go back to them. Nothing should be presented which is not confirmed by the authority of both Testaments and agrees with them."¹⁰ "Know, then, that the Old Testament is a book of laws, which teaches what men are to do and not to do . . . just as the New Testament is a gospel or book of grace, and teaches where one is to get the power to fulfil the law."¹¹

Here was a restoration of faith based on something outside of themselves, and yet they were strongly moved from within. They were back to the foundation of the early church. But this did not continue long. The spiritual force was soon lost, the objective guide was dimmed, and many controversies arose. To quote Saintes: "Luther and Melancthon were hardly in their graves before the theologians of their school set to work, though indirectly, to destroy the fruits of their masters' labours."¹² New hair-splitting controversies arose too numerous to mention. They had lost their inner spiritual experience and with it their objective standard. They had lost their subjective-objective balance. Hurst says, "There could be but one moral result to the prolonged strife—a great, spiritual decline."¹³

Detached Deism

By the end of the Thirty Years' War practical religion was forgotten and angry diatribes against one another took its place. Their objective guide, the Scriptures, became only a tool to forward their selfish and unscriptural ideas. Doubt and skepticism arose and a new concept of God developed known as deism in which God is not immanent but is a faraway transcendent God, uninterested in this world's present problems. Hence, revelation was not divine but was positively superfluous. This could lead only in one direction, namely, humanism. Thus objective religion with a supernatural guide was lost and man was on his own, wholly dependent on human reasoning alone. Hurst concludes that English deists, influenced largely by the French, exerted a great influence in preparing the way for rational-

ism.¹⁴ All this served to undermine the influence and power of the Bible so recently restored to its apostolic position, and the way was opened for further development in this same direction.

Pious Pietism

A natural reaction to this spiritual decline and formalism into which the churches had fallen was pietism. From the extreme of formalism the pendulum swung to the other extreme, the mystical spirit of subjectivism. This movement began, however, with the purest of motives, but its momentum gradually carried it over into many extreme and fanatical positions. Jakob Böehme (1575-1624), like some of the other early mystics, endeavored to restore spiritual life and confidence in the Bible.¹⁵ However, soon the theory of divine illumination led the movement into interpreting Scripture by deep and mysterious meanings.

Spener, one of the early Pietists, recognized much good in the Reformation but felt it had never been sufficiently completed.¹⁶ He regarded the Scriptures not only as a standard of doctrine but a standard of life. His emphasis was on devotion and practical Christian living. But soon this movement led into ecstatic disorders. Some went into trances, saw visions, and uttered predictions. The standard, which had held them to a true and sane way of life, in their ecstatic exuberance began to take second place, and they emerged with a totally subjective experience with no guide except their own inner experience. Friedmann describes pietism in a similar vein: "Pietism, . . . is not a uniform phenomenon but a movement which found expression in markedly different groups, among which there is only one common element, namely that they all depart from the 'concrete' conception of the Bible into a subjectivism of faith expressed in terms of a human rational experience."¹⁷ This is not to be interpreted that the majority were not sincere godly men and women seeking a better life but that their stress was on the inner experience rather than on *Nachfolge* ("imitation of Christ"), and as a result they sometimes lost their balance, which led to diverse, fanatical extremes.

To say that pietism led to rationalism would almost be a paradox. But strange as it may seem, in some cases the one subjec-

(Continued on page 46)

Divine Madness Needed

J. E. BYNUM

Pastor, San Francisco Central SDA Church



It is not to be wondered at that the scribes hated Jesus. But "the common people heard him gladly" (Mark 12:37). These two differing opinions were to ultimately prove the ingredients for crucifixion.

"And it came to pass, when Jesus had ended these sayings, the people

were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7:28, 29).

The scribes were teaching for doctrine the traditions of men. They had surrounded the law of God with a multitude of minutiae. Religion, under their direction, had become lifeless, drab, colorless, and a round of guilt-inducing ceremonies and sacrifices, rather than satisfying contact with God.

So it was axiomatic that Jesus of Nazareth would clash with the scribes and Pharisees.

Dynamite or Dew?

Our concept of the "lowly Jesus, meek and mild," as some of the artists and hymn writers depict Him is rudely shattered when we read the New Testament. For we find that His words fell on His hearers more often like dynamite than like dew.

And to a people hungering for something tangible, something absolute, something vital and meaningful, the voice of divine authority was a welcome voice indeed.

But to those who split theological hairs, and spun abstract philosophies, the voice of authority was competition that could not be tolerated.

Almost every point of the Sermon on the Mount begins: "It hath been said by them of old time . . . but I say unto you!"

Tangling with entrenched religious

tradition? Yes. Dangerous? Of course it was dangerous. But He spake as One having authority!

Fearless of Lepers, Spies, and Traitors

The authority of God has a dramatic effect on the bearer of divine credentials. In reading the accounts of Christ, we see that He had no trace of fear. He never hesitated to touch any loathsome leper. On more than one occasion He walked through the midst of a rioting mob; He slept through a violent storm on the Sea of Galilee; He faced spies and traitors, King Herod, and Pontius Pilate with an equanimity nothing could shake.

"Fear not them which kill the body," He advised His terror-stricken disciples. His words were prophetic. Jesus Christ still is a recruiter of men who will pattern their lives and work after His kind of ministry.

"He spake as one having authority." His authority was His own because He was one with God. And His authority can be ours because we seek a similar self-surrendering and power-enfusing oneness with God.

How much we preachers need this authority. When we stand before the people we need to have our souls filled with the Spirit and power of God. Should it not be said of us as it was of our Christ: "They were astonished at his doctrine: for his word was with power" (Luke 4:32)?

Luther Forbids Death

Martin Luther spake as one having authority. He had to, in order to nail those denunciations on the church door.

In 1540 Luther's good friend, Friedrich Myconius, lay dying. Luther received a farewell letter from him written with a weak and trembling hand. Immediately Luther sent back his reply:

"I command thee in the name of God to live, because I still have need of thee in the

work of reforming the church. The Lord will not let me hear that thou art dead, but will permit thee to survive me.

"For this I am praying. And may this be done, because I seek only to glorify the name of God."

The dying man had already lost the power of speech when this letter arrived, but within a short time he was well again. Myconius survived Luther by two months.

Jesus spake as one having authority. His speech was so different from that of the scribes. The contrast astonished the people.

Though our world has turned many times since then, human problems and basic needs are still the same, though modern men often like to think they are more refined and sophisticated.

Preachers Not Politicians

Everywhere people are still searching for something absolute. They are looking for someone with divine self-confidence who can spell out right and wrong; who can tell the world that the gospel is not an improving society, but a coming kingdom. We need preachers, not of politics, but preachers of righteousness. We need a voice of authority echoing through the ministry.

Jesus spake as one having authority. What does it mean? It means speaking with a vital, urgent conviction that probes into a man's very soul.

When we meet people, we need at that very instant to convey with our words, our actions, our concern, and our own personal integrity that we believe we are doing the most important work in the universe. Our own souls should possess an uncontainable message to others, which says: "I want you to meet Him who means everything to me!"

When we leave they should say of us as was said of the Master: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

Sane or Insane?

I remember discussing this matter of authority with a modernistic minister who scorned, "the Adventists who always run and hide in the Bible." "We have minds with which to think. That is designed to be ultimate authority," he continued. When I reminded him that the human mind was limited by sin and could not be always relied upon to choose the best course, he

sneered: "Maybe you have lost your mind."

Perhaps he had a point. For if it is sanity that has brought the world to its present state; if it is sanity that has produced the social order in which we live; then we need to be different, even if it is called madness.

Balaam in a moment of remorse and inspiration declared:

"If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?" (Num. 24:13).

In Bernard Shaw's play *Saint Joan*, some soldiers are talking about the Maid of Orleans. One of them says: "There is something about the girl. . . . Her words and her ardent faith in God have put fire into me."

His captain replies: "Why, you are almost as mad as she is." And the soldier stubbornly continues: "Maybe that's what we need nowadays—mad people. See where the sane ones have landed us!"

Pentecost Insanity!

It would be tremendous if we had the kind of insanity the disciples had at Pentecost. First they were accused of drunkenness; then they were called insane. For Spirit-filled men are so rare in the world they are often misunderstood. But cowards were transformed into heroes and three thousand souls were converted in one day.

No matter how persuasive, a group of fishermen, tax collectors, and housewives could not have performed the feat of converting that multitude merely on their say-so. What happened was that an ever-increasing number of men and women met Jesus Christ for themselves. And the chain reaction of response to the divine authority of His word was miraculous.

Sell Your Car for Books

A number of years ago when I was a college student I was sent out for a day to work with one of our most successful colporteurs.

I was interested in the way he would listen to all the objections of the prospective customer and then refer to the automobile sitting in the driveway: "You would do well to sell your car and buy these books." It took some conviction and sincerity to say those words with authority.

As God's colporteur talked and took the

(Continued on page 33)

Don't Pass Them By!

D. A. McADAMS

**Associate Secretary, Publishing Department
General Conference**



How can I win more souls? This is a good question, and the church pastor asks himself this question over and over again. He feels that he is using every possible method but always there is the desire to win more souls.

In winning souls to Christ there is no substitute for personal work. Good preaching is basic and important, but personal work is basic to good preaching. The pastor has many duties to perform. Finances, promotion, preparation of sermons, pastoral calls, hospital visits, and many other duties add to his daily burden. Thus, his time is limited in visiting non-Adventists in the area where he is working. If literature evangelists were working in every district in the conference, what a help they could be to the pastors. They could visit every home. Remember, their purpose is not only to sell literature but also to win souls. When a literature evangelist finds a person who is definitely interested in religion, he can secure the name and address, with other pertinent facts, and pass this on to the pastor. Then the pastor, or one of the church elders or a good lay Bible instructor, could follow up this interest with Bible studies. The literature evangelist should accompany the pastor, or whoever is to do the missionary work, on the first visit and thus smoothly and diplomatically introduce the interested person to the pastor or Bible in-

structor for spiritual counsel and guidance. Thus the literature evangelist is engaging in house-to-house evangelism.

In order to carry out this plan, many more members should be recruited and trained. In view of the fact that this plan will help the pastor win more souls, he should do everything he possibly can to cooperate with the publishing department in recruiting and holding more such workers in this area. How can this be done?

1. He should speak words of encouragement to the literature evangelists already in his district, and give them public recognition occasionally by inviting them onto the platform. He should speak a word occasionally from the pulpit regarding the importance of the publishing ministry and encourage his members to give consideration to this important work.

2. Once each year the pastor should invite the publishing department secretary to a board meeting of the church. The pastor should set forth his burden for the literature ministry and then give the publishing secretary a few minutes to explain the great needs in the conference for more workers. The church board members could be asked to submit names of people whom they think would make good literature evangelists. After such a meeting the publishing secretary and the pastor should study these names, and then visit these people to see if they are really interested.

3. In literature evangelist symposiums many times the expression is heard, "I well remember when Elder Blank shook my hand at the close of the church service and invited me to become a literature evangelist. That set me thinking about this work, and today I am a literature evangelist." Yes, the pastor, who is much better acquainted with his church members than the publishing department secretary, should study the possibilities of each of his church members and extend a definite invitation to some of them to enter the literature ministry. This procedure has real impact on the minds of the church members and will help many of them to give serious consideration to this important branch of God's work.

4. When publishing department rallies or institutes are conducted in the church, the minister should make it a point to attend several of the meetings. His presence is not only important to the literature evan-

(Continued on page 43)

“Spicer for Christ”— On-Campus Evangelism

FRED J. CRUMP

Pastor, Spicer Memorial College Church, Poona, India

This is the story of a full-scale evangelistic effort conducted on the campus of a Seventh-day Adventist college during six months of a regular school year. It resulted in four times the number of baptisms of the previous year and included the largest single baptism ever conducted on the campus. Here is the account of a spiritual experiment at Spicer Memorial College, Poona, India—a story of faith, wholehearted cooperation, and gratifying results.

BILL, don't you think we'd all benefit from a series of Friday night talks on the doctrines of the church?" I said one evening toward the close of the 1963-1964 school year to Pastor Bill Johnsson, Bible teacher at Spicer Memorial College, Southern Asia's senior educational institution. "We have some students here who are not Seventh-day Adventists, others whose knowledge of our beliefs is incomplete. An emphasis on doctrine now and then is good for all of us."

"Surely," Pastor Johnsson replied. "Maybe we can do something like that next school year."

Guaranteed Audience

And so it started, as most good things do, with an idea shared and a conviction transferred from thought to action. Soon after the beginning of the school year we planned a series of twelve lectures on the doctrines of the church. They would be given at the regular Friday night meetings, with students and campus families in attendance, and if some visitors came in, that would be all the better.

Then, a few weeks before the first lecture, suggestions and comments began popping up everywhere. "Why not make this a short evangelistic series?" "Let's put out a handbill!" "We can use the college choir!" "Our auditorium is the best one for miles around." "Let's put up a special backdrop for Friday nights only." "What about some

newspaper advertising?" "Transportation facilities are terrible—no buses—why can't we teachers use our own cars to bring people to the meetings?"

Gradually, then rapidly, the possibilities opened before us. We realized we had on hand what most evangelists in the field long for: a large, rent-free auditorium seating more than five hundred people, a guaranteed audience of students and faculty members to encourage visitors (and speakers!), a trained choir, and plenty of ministerial and other interested students for visitation and Bible studies. In addition, there was an established list of interests—students and teachers had been active for years holding branch Sabbath schools, conducting singing bands, distributing literature, and giving Bible studies in the nearby communities. Almost before we knew what was happening the concept, and thrill, of "on-campus evangelism" grasped the imagination of students and teachers and became the most outstanding event of the school year.

As usually happens, our plans were far behind God's. Immediately after the first Friday night service we realized that twelve meetings would be woefully inadequate for friends of Hindu, Moslem, Sikh, and Parsi backgrounds. About seventy-five visitors had been present for the opening meeting and there were good prospects that the attendance would continue. Furthermore, while many could understand the Friday night meeting in English, what of the Marathi-speaking people in whose area the college is located? Then, too, most visitors did not have Bibles; some could not read. And how would evangelism and education mix? Would they complement or exhaust each other—and us too?



Spicer College chapel where the evangelistic services were held.

College President's Vision

At prayer meeting the week following the first service, when these questions loomed large in our thinking, the president of the college, M. E. Cherian, said, "There's only one thing to do, and that is to go forward, make larger plans, and let evangelism be the keynote of our college year."

With excellent faculty cooperation and interest the original twelve meetings were enlarged to twenty-seven, covering every Friday night for six months, the preaching to be done by staff members with students

assisting in other phases of the program. It was intended that this would be a "model" series to show the students "how to do it"—but they wanted more than that. After one week the student ministerial seminar decided to "crash the program." They would, and did, hold meetings *every Sunday night* for the duration of the series in the Marathi tongue, with students preaching. They even began an adult literacy class following the evening service in an effort to teach simple reading and writing to the people. Each Friday at noon ministerial students and teachers met together for

Pastor E. Crump baptizing one of those who accepted Christ during the college evangelistic campaign.



lunch in order to plan and pray for the weekend meetings. Faculty members drove their cars each Friday night and sometimes on Sunday nights for the entire period, including Christmas and New Year's—making two, four, as many trips a night as needed to bring the people. A Bible-award plan was set up and Bibles were presented to those who attended ten times.

Meetings began promptly at 7:00 P.M. with the showing of a thirty-minute film on the life of Christ or travels of Paul. Then came a short song service and the sermon, sometimes illustrated with black-light "Colorama." On Sunday nights the sermon would often be translated from English into Marathi if the student speaker was not fluent in Marathi, and simple filmstrips were sometimes used.

Showers of Plaster

Unexpected problems arose, of course. Sometimes there would be a power failure and the speaker would find himself addressing an unseen audience. On the second night of the series one student, more enthusiastic than cautious, ventured into the space above the ceiling of the auditorium to adjust a wire holding the backdrop, and, stepping between the rafters, all but plummeted onto the heads of those seated thirty feet below! As one leg dropped through the ceiling he caught himself, dangling dangerously, then managed to scramble up again, but not before the audience was showered with falling plaster and the speaker had visions of calamity. The boy's name was *not* Eutychus of Troas, but we shared similar feelings with the apostle Paul when his recovery was complete!

Personnel for committees are amply available in a college situation, and so we used as many people as possible for efficiency and involvement. The over-all responsibility for the meetings was handled by a steering committee, including the president of the college and members of the religion staff. In addition, there were committees on decoration, platform, ushers, posters, advertising and publicity, finance, music, transportation, audio-visual material, prayer, baptism, order of subjects, newsletters, handbills, literature, and reception.

Feeling that news of what the college was doing would benefit and inspire the constituency, a "Spicer for Christ" evangelistic news bulletin was prepared and mailed to

every ministerial worker in Southern Asia. The first issue included plans for the series with detailed coverage of the first meeting. The second and final issue reported on sermon subjects, strengths and weaknesses of the campaign, and the final baptism.

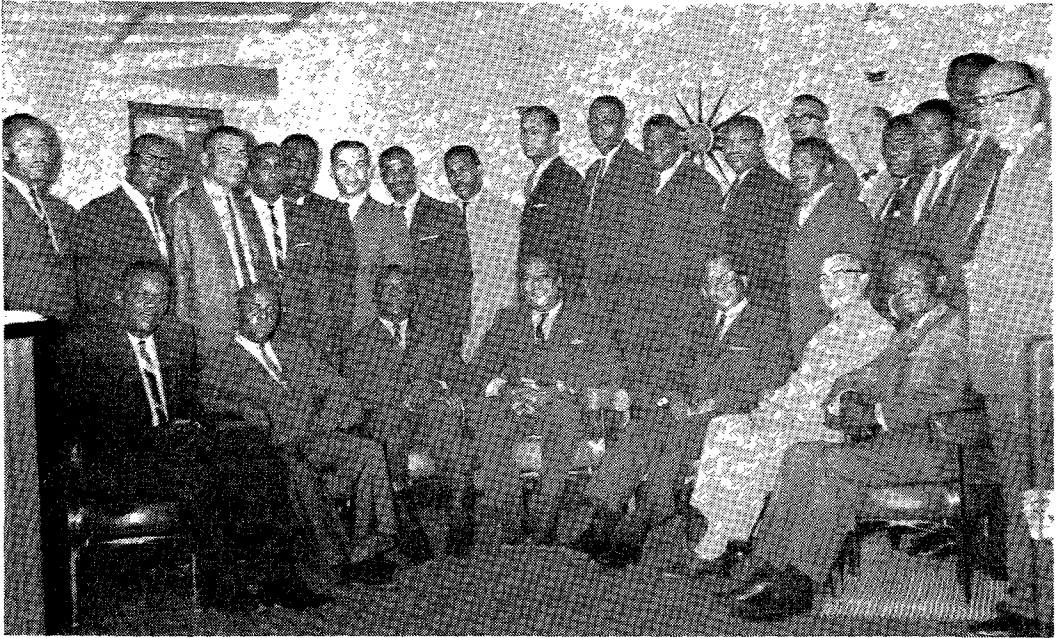
"I Just Have to Go"

There were three baptisms during the series. The first two totaled seven candidates, but we were sure that the final one would be larger—how much larger, we didn't know. As the call was made for people to come forward at the final meeting, earnest prayers ascended for victory. That very day students and teachers had prayed unitedly at the noon lunch meeting, especially in behalf of the father of one of the faculty wives. All his life a nominal Christian of another persuasion, would he have the conviction to stand for what he had recently learned? One minister made the call from the pulpit while two others stood in front to greet those who responded and to clear the front rows as seats were needed. As the choir voiced its sweet appeal, thirty-four people stepped to the front, including one little eight-year-old girl, who whispered to her mother with tears in her eyes, "Mommy, I just *have* to go." Students saw their prayers answered as the man for whom they had prayed that day slipped quietly from his seat and walked to the front, a living, visible proof that God answers prayer!

Bringing in the Sheaves

One week later at the eleven o'clock hour on Sabbath morning a special service preceding the baptism proved a real blessing to the entire church. The speaker gave a short summary of the series of meetings, then spoke to individuals by name who had been giving studies or taking part in missionary activity—"Have you anyone to bring to the Lord this morning?" Each one arose and came forward, bringing with him those he had helped to win. One senior theological student brought a man won as a result of Sabbath afternoon studies by students and teachers at a nearby government school. Dean of men, Reginald Shires, and R. Jagadhane, a student, brought forward the six they had won through a Voice of Prophecy contact followed by a year of Bible studies culminating in the series of meetings. Three pastors

(Continued on page 36)



Some of the Centurions and field executives who attended the Centurion Evangelistic retreat in Nassau, Bahamas, May 12-16, 1965.

Centurion Plan Benefits West Indies Union

M. G. NEMBARD

Secretary, West Indies Union Mission

THE Centurion Evangelistic plan of the West Indies Union has brought a great blessing to the field. It has caused our workers to lift their evangelistic horizons higher and the fields have caught a new vision of evangelistic possibilities.

At the present time there are young ministers who are qualifying as Centurions, baptizing more than one hundred souls in their first year, and this has been unheard of in the past.

In 1961 when this plan was inaugurated there were only eight ministers throughout the union who qualified. In 1962 the number soared to fifteen. In 1963 seven-

teen qualified, and in 1964 there were twenty ministers who became eligible Centurions. These figures prove conclusively that the Centurion Evangelistic plan has greatly benefited our union field. We have had even a double Centurion from one of our conferences here in Jamaica.

Briefly, the plan is that in order to qualify, a worker must conduct a public evangelistic campaign of at least six weeks' duration. He must have a minimum of one hundred souls baptized during the year. This qualifies him to attend an evangelistic council with union executive officers, local presidents and departmental

secretaries who have conducted a public effort of at least three weeks' duration. The head of the theological department of West Indies College is also entitled to attend. This union has also made a contribution to the other fields by placing a Centurion at the disposal of the Inter-American Division to conduct an effort in the territory of some sister union.

Last year one of our Centurions was invited to conduct an evangelistic campaign in British Honduras, in the Central American Union. This proved to be a great blessing to the worker as well as to that mission field. This year a Centurion will be conducting a series of meetings in the Colombia-Venezuela Union, and we anticipate that this will be a blessing to him and the workers of that union.

We have had three evangelistic councils conducted in the conference of Jamaica thus far. Our most recent Centurion Evangelistic retreat was in Nassau, Bahamas, May 12-16 of this year. There were thirty-one ministers in attendance, including field executives, departmental secretaries, and Centurions. It brought a new spirit to the work in the Bahamas Mission to have such a large number of ministers present. The Sabbath afternoon symposium was really the high light of this session, when each evangelist was given three minutes to tell of the joy of soul winning. For the second time we have had a ministers' choral group to participate during the symposium. On this occasion the group sang that inspiring song "Seeking the Lost."

We are all convinced that a greater work can still be accomplished if our vision is enlarged and there is a greater spirit of dedication.

"The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe."—*Testimonies*, vol. 1, p. 261.

"All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world, and 'we are laborers together with God.' The end of all things is at hand. Now is our opportunity to work."—Ellen G. White, *Review and Herald*, Jan. 24, 1893, p. 49.

It wasn't raining when Noah built the ark.

Do You Remember?

EMMA HOWELL COOPER

[Who travels more than Adventist ministers? This charming story will help you to make your religious safaris more profitable.]

THERE was a quick knock on my door and my neighbor from across the hall entered before I could answer. I had barely arrived home, having walked the few blocks from the General Conference office. She began at once:

"Who is he? Who is he? I've stood this as long as I can. I've just got to find out, and hope you can help me."

Katherine Johnston, my Catholic neighbor, had come to Takoma Park to live because she liked the peace and quiet of the more residential area. She worked in a library in Washington, D.C. When she left the city bus she rode another six blocks on the smaller bus that went up Carroll Avenue, where she got off within a block of the apartment house where we both lived.

"I've been watching this man now these weeks since I moved out here. Almost every evening he boards this small bus at the D.C. line, usually carrying an armful of books. Everybody seems to know him. They address him respectfully by name, but I never quite catch it. Apparently he travels and has been all over the world. He's the most unusual person I have ever seen. Can you tell me who he is? What he does? How and why?" Katherine stopped only for breath.

With a good inkling in my mind as to whom she had seen on the bus, I said, "Tell me more about him. How do you know he travels?"

"How do I know?" the question-exclamation interrupted. "He is scarcely seated be-

fore somebody asks, 'Did you see my uncle when you were in South Africa?' 'Let's see now' he muses, 'your uncle is so and so. Yes, I know him well. I saw him about six months ago. I should have told you. He is well and happy in his work.'

"Another is waiting," Katherine went on. 'How long since you were in Pakistan?' 'Oh, I'd say it's been more than a year—and yes, I know what you're going to ask; I saw your good brother over there. He's doing a fine work.'

"Still another: 'Did you visit the college in the Philippines on your last trip to the Far East?' 'Oh,' he replies, 'I'm glad to see you; your folks sent greetings. I've been meaning to look you up. You can be proud of such wonderful parents. They're looking forward to the time when you will be joining them—and I believe they said a fine young lady is to accompany you,' he finished with a twinkle in his kindly eyes.

"On and on it goes," continued Katherine. "I'll miss him if he goes on another trip afar. I admit I have spotted the place where he usually sits and if I board the bus ahead of him I try to get a seat where I can see and hear all that goes on. I have learned more geography! In fact, I often make a note and look up the places he mentions when I go to the library the next morning.

"Tonight was the most precious of all. A little girl of perhaps eight years slid into the seat beside this elderly man, and asked shyly, 'Did you see my brother in South America?' 'Well, sweetheart,' he said kindly, 'let's see now—who is your brother? Yes, I know—you look like him. How long has he been in South America?' "Two years," replied the little sister, 'and I miss Rob so much; it seems like such a long time.' 'Well, well, I'm sorry but I haven't been in South America for more than two years, so I haven't seen him since you did.' There was a disappointed little silence. Then hopefully, he said, 'You know, just last evening I ran across a little trinket that I picked up one time from almost the very place where your brother is working. I think you'd like to have it. If you'll ask your mother maybe she'll let you get off the bus with me and I'll give it to you.' The child's eyes sparkled—and soon she was back with mother's permission.

"I need to know who this man is. Everybody else on the bus seems to know him, and love him—and a mother trusts her child to him. Who is he?"

Opportunity was wide open to tell Katherine of our dear Elder W. A. Spicer's long service in Seventh-day Adventist work—secretary, president, and now in older years field secretary, still traveling to give hope and courage to the workers afar—and bringing loving messages to the dear ones at home.

The evening lengthened with stories of our work of which this Catholic woman knew nothing. Other evenings of such talk followed. I wish I could say that Katherine Johnston accepted our message, which she did come to admire very much. All too soon our paths separated. I still send her the *Signs of the Times*, and still write her an occasional note. Often enough she does not reply—for two or three years. I was sure I had lost her—she had retired somewhere in Pennsylvania. But just the other day I was reminded of all this by one of those rare notes from Katherine. "I've just been thinking and thinking about you," she wrote. "Thinking of those wonderful evening chats we had during those few months that we were neighbors."

Now the reason for telling *you* this unfinished story is to raise this question: As you travel at home and abroad, do you remember to bring messages from workers afar and convey them to loved ones and friends who long for firsthand information? Hearts can really yearn for just a word—made personal by personal repeating—from the dear ones who perhaps are so overwhelmed with the immensity of the task confronting them that they do not find time to write as often as they might like. Anyway, a personal message is better than a letter.

I know of a fine and valued friendship that has sprung up between an old, retired worker and one of a younger generation who girdles the globe betimes—all because that younger worker took time to visit a lonely little mound in a certain mission field, took a picture of it, and at the first opportunity made it a point to visit the retired worker, gave him the snapshot, and told him how the present mission folks are caring for the little grave—until Jesus comes!

Once upon a time it was my privilege to be secretary to a man who, when he was assigned to travel abroad, gleaned from various sources information about the mission folks' relatives in their homeland. Some-

(Continued on page 43)

I
N
D
I
A
N

S
U
M
M
E
R

WILLIAM LOVELESS

Pastor, Sligo Church, Takoma Park, Maryland

THE days of Indian summer are always fleeting. Winter is approaching. Change is everywhere. The sap has returned to the ground, the leaves are brown. The commitments of an earlier day have dulled. Compromise has washed away resolve. Indian summer has begun, and the winter

I never see ripe pumpkins piled in the fields
or corn shocked in a field of stubble
but that I think of another kind of Indian Summer.

I think of that Indian Summer
which sooner or later comes
to every civilization.* To every nation*
comes a season when it lives
from the fruits of a faith it has begun to deny.

It was in such an Indian Summer that
the prophets preached in the fateful days
of Judah's history.
There comes a time when people are sustained
by the spiritual truths of an earlier day,
a time when a nation* is upheld
by godly virtues it no longer produces.

The fruits of righteousness may be eaten
when the root is shriveled.
We may glory for a season in the rewards
of a piety which no longer lives.
The days of Indian Summer are fleeting.
We cannot live long on that which does not
grow in vigor and abundance.

And now the days of enchantment are upon us.
The distant hills lie quiescent in
the purple haze. The hint of eternity is in the air
as a spent year stands carved
in bronzed radiance. Something picks at
the lock of man's spirit. Through the ache
of things dead and gone
and the oblivion of falling leaves
a voice is crying:

Turn us again, O God.¹

* In quoting this poem Elder Loveless substituted the word "church" for the words "civilization" and "nation" where they appear in the poem.

¹"Indian Summer," by Robert K. Churchill, is reprinted by permission from *The Banner*, published by Christian Reformed Publishing House.

winds of cold orthodoxy are soon to follow.

We live in a day of public relations, and we project a certain image on the community. We take pictures of mayors with scissors in their hands clipping blue ribbons spanning doorways to welfare centers, and we print ads in newspapers. A recent six-page insert in a Sunday paper was entitled "Adventists, People With a Future."

We are projecting to the community an image that we hope is good, and this is as it should be. People like us. We are in favor. We are growing. We are building more institutions. We now have two universities. We have more academies, more elementary schools. We are popular; we are rich.

But there are some subtle dangers, because none of these are the marks of God's

people. The marks of God's people are found in the Bible. Peter wrote under inspiration about "the church," the early church and the late church, the Christian church, scattered throughout all generations, all denominations, all colors of skin: "Ye are a chosen generation," he wrote, "a royal priesthood."

In the Adventist Church we believe that every man is his own priest; no committee, pope, or preacher has a right to superimpose his particular beliefs on anyone else. We have a church manual with a certain list of church doctrines in it, but within each of these particular sets of doctrines there is a wide divergence of belief, and then even more divergence in terms of practice of these beliefs.

It is sometimes difficult for young people to believe that the Adventist Church is one of the most liberal churches in the world. But the Bible makes it plain that one of the marks of the people of God is that they have thought through for themselves and have concluded that they are responsible for themselves; they are their own priests, "an holy nation, a peculiar [or purchased] people." This doesn't mean that they are *odd*; it simply means that these worthless people have had the world's highest price paid for their redemption. A similarly strange situation would occur if someone would approach me with an offer of \$500,000 for my car. It isn't worth \$500,000; it isn't worth even a fraction of that. Such a transaction would create a great mystery.

And here is a great mystery, Peter says. This is something that makes us peculiar; we are worthless, yet God died that we might have life. There isn't anything in terms of oddity here. It is peculiar because we are these purchased people (not *odd*). Worthless as we are in sin, a human-divine price has been paid for our redemption. Peter describes the result: "That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

He has described the result of the human-divine relationship, an earmark of the people of God. They have assumed their own responsibility, they are their own priests, and they are aware of the fact that they were purchased by a divine price. Therefore they show the glory of God by talking about Him and living a Christlike life.

Now, we must remember as we look for the earmarks of the people of God that

not all systems of religion are equal representations of the truth as revealed by Christ. The hope of the human race does not lie in the human race at all. The hope of the human race lies in the redeemed portion of the human race. Certain earmarks, distinguishing characteristics, of the people of God are described in Revelation 14:12. They are simply two in number: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This is a picture of people who have a certain relationship to God. It is the relationship of obedience; they are willing to follow God because they know who He is, they know what kind of God they are serving. They know how He looks upon men. They are fairly clear in their own mind about how they look upon Him. And because their view of Him is healthy and favorable, they are willing to follow Him and to obey Him.

Now, the Adventist Church maintains that this relationship is not denominational or institutional. In other words, we do not hold that all our members have the earmarks of God's people as laid down in Revelation, namely, keeping the commandments. Merely attending church on Sabbath morning does not mean that we are keeping the commandments necessarily or that we have a correct relationship with God.

The saving relationship is a personal one, which means that people from all denominations, people from no denomination, probably, will be granted the free gift of eternal life through Jesus Christ, the Man of our salvation. *However*, there is a rationale for the existence of the Adventist Church that transcends the rationale for the existence of most other churches and/or religious institutions.

This rationale is doctrinal. Whereas we hold that a Baptist or a Methodist or a Catholic or a nonchurch member has access to the free gift of eternal life, we still maintain, with no apologies, that whenever possible we will try to make a good Adventist out of a good Baptist or a good Methodist or a good Catholic or a good nonchurch member. We have a special message which, if properly understood and properly taught, will bring our neighbors and friends and certainly ourselves into a closer, more meaningful relationship with God. This message is embodied in teaching about God—Bible doctrines.

The purpose of doctrines is to reveal God in His dealings with man. Obedience and respect will naturally follow the illumination the doctrines afford. In the Adventist Church we have three doctrines that are distinctive and afford particular illumination upon the character of God. While we do not believe that we have any corner on salvation, we do hold that through these understandings we can make salvation in this life more meaningful to anyone.

First of all, we have a distinctive teaching and understanding of the Sabbath. There is a wide range of ideas and understanding and lack of understanding among us on the Sabbath and its purpose. But this practice was originally given to man to implement fellowship with God so that he could have confidence in God.

The second doctrine that reveals God in a particular manner is the doctrine of the nonimmortality of the soul. This again is a distinctive teaching, setting forth that when a man dies, he is asleep in the grave. This concept is important because it depicts a God of mercy rather than a God who has purposed to punish the wicked in the fires of hell for eternity. Here again, you see, we get a glimpse of God and His dealing with man, not a glimpse of a dead doctrine proved from the pages of the Bible.

The third distinguishing doctrine of God's people is the doctrine of the sanctuary with all its implications, including the second coming of Christ. What do we know about the sanctuary? Merely the coverings and the furniture, the daily and yearly rituals? The sanctuary service simply boils down to revealing to man in his finiteness how God deals with him. The teaching is directed toward one great goal—that man can have enough confidence in God to obey Him; that's all.

To see God in the sanctuary is to marvel, "I have seen God in action; I see how He looks upon me in justice and in mercy; I see Jesus as my High Priest; I realize that He is coming again; the sanctuary will be cleansed, and since I have confidence in this whole program, I will obey it." To do this is to fall into the category of a saint of God. (Here is the patience [endurance] of the saints, who keep the commandments of God, because they have confidence in Him.)

Now, we teach these doctrines simply because if we understand them, our lives are changed. The change will be discernible:

There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters. They are waiting to see what kind of influence we exert, and how we carry ourselves before a faithless world. The angels of heaven are looking upon us. "We are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9).²

Others look upon us and say, "All right, so you're an Adventist and I'm a Baptist, and I am enjoying my salvation in the Lord. I am happy in Him; I am secure in my salvation. What do you have that I don't have?"

The great thing in this world is not so much where we stand as it is in what direction we are moving.—*Oliver Wendell Holmes.*

That isn't a bad question. I dare say some of us would be hard put to answer it. Maybe there is a final lesson in obedience that we need yet to learn. Maybe there is a final lesson in confidence that we still need to learn. We are a people with a distinct message typified by three doctrines, the enormity and immensity of which we haven't begun to explore. These are our guarantees, if you please; these are the assurances that we can be a distinctive people.

It should be profitable to look at us now as a people and to evaluate our distinctive contribution to the world, and to assess the direction we are taking.

Students of human nature have put forth certain ideas regarding the rise and progress of a church, any church; I refer particularly to the work of Ernst Troeltsch and Max Weber and their colleagues, who have done studies in church growth. These men simply say that every church that arises follows a certain pattern.

They designate a church group in its early years of inception as a *sect*. A sect, they say, always rises as a protest. It usually arises around a leading person or a small group of leading persons who have special gifts, or at least are considered to have special gifts. They attract followers. The sect protests spiritual and moral laxity in the culture in which it arises. It protests against the economic and political evils of its day. Its essential characteristic is that of protest.

As time goes on the sect either will shrivel up and die, as the leaders pass off the scene of action, or it will continue to grow and gain adherents. As it gains adher-

ents and financial prosperity, it moves from the area of protest into an intermediate area called a *denomination*. In a denomination there is less of protest and a growing awareness of popularity.

If the group prospers and continues, these men hypothesize, in every case the sect will progress to denominationalism and finally to what they call a *church*, an institution having a vested interest in maintaining the *status quo*.

To sum up their theory: The sect is a protest group; as time moves on, the group of people comprising the sect enlarges; a compromise is made. In time the denomination becomes a church with a vested interest in maintaining what already exists in the society in which it exists.

The early Christian church is cited as an example. It arose in the Roman Empire as a protest movement against the spiritual, moral, and political evils of the day. Jesus Christ and the apostles comprised the small band of people with special gifts around whom the sect developed. Ensuing compromises and corruption are a matter of history.

Another classic example is taken from the time of the Reformation, when the Lutheran Church had its beginnings. Martin Luther, a man with obvious gifts, under God's leading arose as a great mountain peak in an arid era of religious bigotry and orthodoxy. Around Martin Luther was a small group of leaders; the group increased, the populace began to follow him, and another sect was born.

When you are discouraged because you are in a valley, remember that every valley reaches up to the hills.—*Lee's Bulldog*.

But, students of human nature point out, in time the sect following Luther moved toward a *church* category, as will happen in time to every church group when it becomes large. In many places today Lutheranism is actually a state church, having a vested interest in maintaining things exactly as they are, including the government.

The church group has moved from the protests of 1517 through the denominational middle type of transition era where they still made certain protests but were reaching over to grasp the hands of kings and princes, until finally now they have moved into a fully institutional-type church

excluding certain socio-economic classes with a gospel appealing strictly to the middle and upper classes, at least in certain synods.

In his book *Millhands and Preachers* Liston Pope has delineated certain characteristics of the sect group and the church group in terms of the interest and emphasis that these groups place on specific things:

The sect renounces or is indifferent to the secular value system while the church accepts or re-enforces it.

The sect emphasizes a literal Biblical interpretation of life and rejects worldly success, while the church incorporates some degree of scientific and humanistic thinking in its interpretation of the Bible and of life and accepts success in the world as a worthy goal.

The sect maintains a moral community, excluding unworthy members, and depreciates membership in other religious institutions, while the church embraces all who are socially compatible with it and accepts other established religious institutions.

The sect emphasizes congregational participation and an unprofessionalized ministry while the church delegates religious responsibility to a professionalized group of individuals.³

The sect stresses a voluntary confessional basis for membership and its primary concern is for adults, while the church stresses social and ritual requisites for all.

The sect values fervor in religious observance through its use of gospel songs and folk hymns and its emphasis on evangelism, while the church values passivity through its use of liturgical forms of worship and its emphasis on education.⁴

And so the movement from sect to church continues. Richard Niebuhr puts it this way in his book *The Social Sources of Denominationalism*:

The sociological character of sectarianism, however, is almost always modified in the course of time by the natural processes of birth and death, and on this change in structure, changes in doctrine and ethics inevitably follow. By its very nature the sectarian type of organization is valid only for one generation. The children born to the voluntary members of the first generation begin to make the sect a church long before they have arrived at the years of discretion. For with their coming the sect must take on the character of an educational and disciplinary institution, with the purpose of bringing the new generation into conformity with ideals and customs which have become traditional. Rarely does a second generation hold the convictions it has inherited with a fervor equal to that of its fathers, who fashioned these convictions in the heat of conflict at the risk of martyrdom. As generation succeeds generation, the isolation of the community from the world becomes more difficult. Furthermore, wealth frequently increases when the sect subjects itself to the discipline of asceticism in work and expenditure; with the increase of wealth the pos-

sibilities for culture also become more numerous, and involvement in the economic life of the nation as a whole can less easily be limited. Compromise begins and the ethics of the sect approach the churchly type of morals. As with the ethics, so with the doctrine, so also with the administration of religion. An official clergy, theologically educated and schooled in the refinements of ritual, takes the place of lay leadership; easily imparted creeds are substituted for the difficult enthusiasms of the pioneers; children are born into the group and infant baptism or dedication becomes once more a means of grace. So the sect becomes a church.⁵

Mr. Niebuhr is referring to class consciousness and class culture existing in the denominations. The sect, he points out, appeals to the low socio-economic classes, whereas the church appeals to the high socio-economic classes, and never the two shall meet. One church, it is concluded, cannot minister to all.

Never lose your sense of the enormous value of a minute.

So the Anglican Church has two churches, when possible, in the same town. The Lutheran Church has two churches in the same town, one a Missouri synod and one an Augustana synod. The liturgy is completely different. It doesn't seem and sound like the same church. Should Adventists have two churches in every town to meet the problems of class in our gospel, in our preaching, music, and worship?

This problem exists. In his study of church groups in a certain South Carolina county, Liston Pope came up with some interesting observations. In this community, he pointed out, there are three classes of churches. There are uptown churches, which appeal to the upper class in town; there are the mill churches, which appeal to the lower-middle class in town; and then there are the fringe churches, or the protest movements, which appeal to those people who feel socially ostracized and who are socially disinherited in the community.

After two years of study and attendance at every church in the county, Mr. Pope described the social implications of the church structure in this county:

Uptown churches in the county put an increasing amount of emphasis on religious education and a decreasing amount on revival meetings which have a tendency, it is felt, to be undignified and fanatical. Their choirs are usually robed and their minister speaks in a well-modulated voice. Most uptown ministers are designated by members of their con-

gregations as "very scholarly" and are automatically called "Doctor"; ministers who bear such traditions convincingly are considered a "credit to the town" and a mark of superiority over rival churches. A minister must not be "too deep" in the pulpit, however, if he wishes to hold his congregation; Gastonia prefers ministers who allegedly are scholars in the quiet of their studies but are "good talkers" in the pulpit, "good fellows" on the street, and sympathetic comforters in time of trouble. In a sermon, personality is more important than brains, and delivery than content. One of the first things a Gastonian will say about his preacher is that he does or does not have "a good delivery." Loudness is equated with dynamism. A preacher must speak with assurance of those "eternal verities" which everybody believes—or at least was taught in childhood to believe. He may startle his hearers occasionally with some fresh insights, and thereby retain their interest, but the congregation begins to feel uneasy if his viewpoint becomes too cosmopolitan and remote. The role of the uptown minister, and of his church, is not to transcend the immediate cultural boundaries but to symbolize and sanction the righteous things as they are.⁶

And where are we? Indian summer has set in. What if another hundred years go by? What will the pressure of social class of new generations do to our church? What is it doing to our church now? To your view of things?

There are certain other implications even more penetrating than these. Some time ago Dr. Russell Dines devised a church-survey test to measure the relationship of one's socio-economic status to the type of sect or church he joins. These statistics suggest that there is something besides a Holy Spirit operating when people choose the church they wish to attend. The results of this study are disturbing, and they are statistically significant at the 1 per cent level.

According to these studies it is impossible for any particular religious institution, denomination, or organization to appeal to all social classes, or even to cater to all social classes in any society. In essence, this conclusion simply limits the power of the gospel of Jesus Christ to make all men brothers regardless of class, caste, or social standing.

The findings of these students of human nature are disturbing. Somehow the three distinguishing doctrines that we embrace must enable us to live a life and to preach a message and to have a church that can be a challenge, and in some cases a response, an encouragement, and a help to *everyone*.

At this point we must conclude that were it not for the gift of prophecy, as manifested

by the writings of Ellen G. White in our church, in fifty years we would be exactly where the —— are now. We would have moved from protest against spiritual and moral evils, political and economic upheaval in our society, to a group of people, an institution, having a vested interest in that which is.

But there still is a final lesson in obedience to be learned. We have obeyed, we have gone out, we have witnessed; many are asking, Why have we failed? This is not a valid question. We can decry the Adventist Church and call it Laodicean, and point to the delayed Advent. The delay is tragic. But this is not the present problem. The question for us to pose is not how we shall persecute ourselves for being negligent in the past. The question to ask is, Why are we here? What is the purpose and the motivation for our presence now? We have obeyed partially; we have given money; we have sent out missionaries. Why have not the people followed?

Overseas, what is the idea of the Christian missionary? Four things: He is white; he is Western; he is rich; and he is soft. Why should anyone follow that?

What is the view of our church at home? Nice people. A little odd. They keep "Saturday for Sunday" and they don't eat pork. But they are basically nice people. No different from a Lutheran or a Baptist or any other church. We are all churches, going to the same place together. A vested interest in the *status quo*. Why should anyone follow that?

We are face to face with the stern fact that more people have turned to Communism than to Christ in our lifetime. Say what you will about the Communist, he is consecrated, he is dedicated, and in many cases he is willing to die for a system that does not include eternal life or God. Jesus Christ laid down a less-than-easy course for His followers. He demanded more than "nice people" when He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

Maybe there is one final lesson in obedience that we need to learn—the lesson of denying ourselves. Some have felt this to mean that one must bear a great sickness or face a great calamity courageously. No! When Jesus said, Deny yourself and take up your cross and follow Me, He demanded total obedience. . . .

Self-denial . . . What have I denied myself? I have plenty to eat, a nice car, a comfortable home, well-cut suits. These are merely the hard things, the things you can buy, the "gold watches."

What have you denied yourself? Can you reach beyond the acceptable social class where you find yourself to welcome a brother in fellowship? Are you ready to sit with him to share his sorrows and his lot?

Our message is applicable to all men of all times. Are its exponents equally applicable?

I never see ripe pumpkins piled in the fields
or corn shocked in a field of stubble
but that I think of another kind of Indian Summer.

I think of that Indian Summer
which sooner or later comes
to every civilization. To every nation
comes a season when it lives
from the fruits of a faith it has begun to deny.

* * * * *

The hint of eternity is in the air
as a spent year stands carved
in bronzed radiance. Something picks at
the lock of man's spirit. Through the ache
of things dead and gone
and the oblivion of falling leaves
a voice is crying:

Turn us again, O God.

² *Selected Messages*, book 2, p. 386.

^{3, 4} Quotations by Liston Pope, from his book *Millhands and Preachers*, are reprinted by permission from Yale University Press.

⁵ Richard Niebuhr, *The Social Sources of Denominationalism*, pp. 19, 20. Reprinted by permission from The World Publishing Company.

⁶ Pope, *Millhands and Preachers*, p. 95.

Reprinted from *The Youth's Instructor*, Nov. 17, 1964.

The Victory Is Ours

(Continued from page 11)

church "prepared for battle," clothed with the complete armor of God and provided—thanks to tithes and offerings—with weapons of war to ensure success.

No doubt the Advent Church is far from having attained perfection. But she has a mission to fill, a message to proclaim, and she has received the necessary weapons or tools to win the final battle. Are we preachers worthy of this high calling? If upon asking such a question we feel like blushing for shame, let us turn our eyes toward Him who has the power to forgive and to make us worthy of serving Him. He will not disappoint us but grant us the victory.

Evangelism in the Congo

G. M. ELLSTROM

Secretary, Ministerial Association, Congo Union

IT WAS decided at the year-end meeting of the Congo Union committee that a series of meetings should be held in a suburb of Elisabethville called Ruashi to help in the follow-up of a number of Voice of Prophecy interests. A school of evangelism was also to be held in conjunction with the meetings so that a number of our South Congo Field evangelists who were to help with the campaign might get the benefit of such training. Pastor Steve De Lange, the Field president, and his committee sent all they possibly could to the meetings, and Pastor De Lange also took time from his busy program to help teach. Pastors D. H. Thomas and J. T. Knopper of the Congo Union office also helped teach, so we had a full program of study and visitation. The daily program was planned as follows:

Four classes in the morning after a devotional:

1. Bible Doctrines
2. Homiletics
3. Personal Evangelism
4. Public Evangelism



Paul Mwema preaching. The words on the front of the pulpit—"Mungu ni upendo"—mean "God is love."

The afternoons and Sundays were used for visitation, and four evenings a week a public meeting was held in the auditorium, which seated about five hundred people. Ten evangelists were present during the six-week campaign besides the speakers and they were all kept busy with classes, visitation, and auditorium responsibilities. One of our pastors from Songa, Paul Mwema, was the main speaker. He was assisted by Pastors Jonas Ruzirakuvuka and Elasto Basaninyenzi, who gave health talks each evening.

As in many campaigns we had our difficulties and disappointments. On the first night and for several nights following we hardly had standing room, with an estimated 1,000 people in attendance. But our troubles started even before we began the meetings. After having received written permission to use the hall, we found out two days before we were to begin that our large sign in front of the auditorium had been taken down and someone else had rented the hall to show pictures every night. We found the man and he was willing to let us put up the sign again and hold our meetings, but we had to get out by eight every evening. It was a difficult situation and an unpleasant atmosphere in which to conduct our meetings, but we had no choice. It left us without an aftermeeting, which I believe is one of the most important parts of an evangelistic effort. When we arrived a couple of hours before time on the first Sunday night to make sure that everything was in order, we found that many of the chairs had been taken and were being used in a nearby bar. We finally found the man in charge and got most of the chairs back in time for the opening of the service. Then we had a problem about the lights, because we weren't given the key for the projection room where they had the light switch. The man with the key went off and we were left stranded. This happened many nights. Well, we could go on relating the working of the devil, but we



~~~~~

The workers who attended the School of Evangelism. Paul Mwema is in the center and Pastor Ellstrom is just behind him.

~~~~~

are more interested in the working of God.

Nearly every night we had a good attendance and at the close of the twenty-four meetings we were visiting eighty interested people. After five weeks we had a baptism of eleven adults, most of whom make up our church group at Ruashi. They had been studying for some time before the effort began, because we seldom baptize anyone until he has thoroughly studied all our doctrines. This often takes more than a year. We therefore felt the interest must be carried on, and asked for permission to use the hall every Sunday afternoon. This was granted us. Pastor Elasto Basaninzenzi from the Voice of Prophecy office led

out in these follow-up meetings and he is continuing the interest by holding a Bible-marking class every Sunday afternoon. Pastor Belson, one of those attending the school of evangelism, was asked to help him in this follow-up work. Many are attending the Sunday afternoon meetings and we are looking forward to establishing a church in the near future with many more to add to the nucleus of ten that we have as our membership in this little town. We are in the process of obtaining land, and quite a portion of money has already been received for a church building, much of it from the group of believers that we have in Ruashi.

(Continued on page 39)

~~~~~

Ruashi church members all contacted through V.O.P. Miss Helen DeVas (on the left) is in charge of the V.O.P. correspondence school.

~~~~~



What Was the Galatian Heresy?

JAMES W. ZACKRISON

Chairman, Department of Theology, Colombia-Venezuela College



SEVENTH-DAY ADVENTISTS, because of their insistence on the perpetuity of the law of God, and in particular the seventh-day Sabbath, are often accused, directly or indirectly, of maintaining and teaching the Galatian heresy against which Paul wrote so strongly. A represent-

ative statement appears in a recent book; a book which is, interestingly enough, quite highly recommended by some ex-Adventist "reformers." The author writes:

This, then, is the Adventist's doctrine of salvation. It teaches that we are pardoned by grace alone, but presently reveals that the pardon is only provisional, being contingent on our subsequent right conduct—which is Galatianism.¹

The Seriousness of the Problem in Galatia

We must ask ourselves if what this author says is the Galatian heresy really is the Galatian heresy. Has he interpreted correctly the historical facts? What happened in Galatia that caused Paul to write such a strongly worded letter? It is not every day that a pastor writes to his congregation calling them ἀνόητοι, "senseless." Whatever their new belief was, it was wrong—and as far as Paul was concerned, "a different gospel" (Gal. 1:6, R.S.V.) than what he had preached to them. It was a case of complete, doctrinally oriented apostasy. Worldliness and low standards are bad enough in a church, as was the case in Corinth, but doctrinal apostasy not only has the effect of being a bad influence on the brethren but it tears out the very foundation upon which the gospel rests and produces a deadly form of paganism because it is sometimes

so close to the truth. That is why Paul says that "not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ (Gal. 1:7, R.S.V.). There is no doubt that there was a serious problem in the Galatian church; the question is Was the problem what Mr. Douty says it was?

Was Obedience to God the Question?

The author's statement ". . . the pardon is only provisional, being contingent on our subsequent right conduct—which is Galatianism" is apparently based on a belief in the doctrine of eternal security, commonly called "once saved, always saved," and seems to imply that God does not take into account everyday conduct in the judgment. In fact, the whole chapter in which the statement under consideration appears seems an attempt to prove this point; both from the Calvinist and Arminian points of view.

On page 70 the author points out that Arminians are "as emphatic as Calvinists in teaching that the instant a sinner repents and believes, he has the unqualified pardon of his past sins and the immediate possession of eternal life." He then adds: "They do not believe that pardon and eternal life are contingent on future behavior, though they believe that future misbehavior will result in the loss of blessings already enjoyed." Whatever the author may mean by this rather confusing statement, it seems to say that eternal life is not contingent on future behavior, but future misbehavior will be punished. What is the difference?

However, the question of obedience to God as a result of salvation was not the issue in Galatia. Paul himself says in the same Epistle:

"For you were called to freedom, brethren; only do not use your freedom as an

opportunity for the flesh. . . . If we live by the Spirit, let us also walk by the Spirit" (Gal. 5:13, 25, R.S.V.).

If these verses mean anything at all, they can only mean that salvation must produce a change in the life. A Christian does not live like a sinner. Nowhere in the Bible is it taught that salvation frees a man from his duty to obey God. Nor does such a point of view constitute legalism. What the Bible teaches is that salvation by faith capacitates a person, so that by means of God's grace and power in him he can obey. To say that a person who has experienced the new birth is free from the duty to obey is to contradict what Paul himself is saying. The matter of obedience was not the issue in Galatia.

What Was the Problem in Galatia?

On page 68 of the book under consideration, Mr. Douty writes that Galatianism is "the doctrine that whatever Christ has done for us, salvation is, in part dependent on our good works." This is closer to the truth, but is still only half right. The Galatians were not only depending on their own works, they had substituted another system of salvation in the place of the one that God had revealed to them through Paul. It is clear from the words of Paul in the introduction to the book that the Galatian believers had radically changed their ideas as to *how* they received salvation, substituting the law, especially the ceremonial law, and more specifically an apostate Judaism, for the method of salvation by the grace of God.

I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel—not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ (Gal. 1:6, 7, R.S.V.).

Ellen G. White comments:

Through the influence of false teachers who had arisen among the believers in Jerusalem, division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia. These false teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, they urged upon the *Gentile converts the observance of the ceremonial law*. . . .

Christ, the true foundation of the faith, was virtually renounced for the obsolete ceremonies of Judaism.²

That no man can be saved because of any works that he might do is one of the clearest truths of the Bible, but to teach that

he can transgress the moral law and do what he wishes is to teach antinomianism, a doctrine found nowhere in the Bible. It is one thing to say that by means of the law, moral or ceremonial, a man is saved, as the Judaizers did; and another to say that the reception of the grace of God and the faith in Jesus capacitate a man so that he can obey, as the Seventh-day Adventists teach. Paul uses chapters five and six of Galatians to point out exactly this—that the new birth and the reception of the Spirit produce in the daily life the fruits of the Spirit. Christian liberty can never be liberty to sin; it is freedom from sin because of the abiding presence of Christ in the life.

Contrary to what Mr. Douty says, Seventh-day Adventists do not teach that the procurement of salvation is made contingent on one's attaining perfection of character. We teach that the grace of Christ continues to work in us after justification and produces daily progress toward Christian maturity. A man, of and by himself, cannot attain any kind of perfection. That was the Galatian heresy—an attempt at salvation without Christ. "If justification were through the law, then Christ died to no purpose" (Gal. 2:21, R.S.V.).

Unfortunately, some Seventh-day Adventists may not have understood our true position and as a result we have sometimes given the impression that we are saved because we keep the Sabbath. The best argument against misstatements of our beliefs, such as we have considered in this article, is the demonstration of the fruits of the Spirit in our daily lives.

¹ Norman F. Douty, *Another Look at Seventh-day Adventism* (Grand Rapids: Baker Book House, 1962), p. 75.

² Ellen G. White, *The Acts of the Apostles*, pp. 383, 385.

Divine Madness Needed

(Continued from page 16)

order I noted the power of his words. Then he went out to his automobile to get another book and left me momentarily alone with the customer. The astonished man turned to me and said: "I have never heard anything like it before!"

Isn't that exactly what they said about Jesus? "Never man spake like this man" (John 7:46). Isn't that what should be said of His ministers today? But we need to meet Christ for ourselves first. Then we too may speak and teach "as one having authority, and not as the scribes."

“Conversations on Family Life”

FLOYD STRUNK

Associate Pastor, Sligo Church
Takoma Park, Maryland

IT WAS a startling statement that the news commentator made. He said, “Last year in New York City there were more marriages than divorces.” It makes one think, what have we come to? Have we reached the state that is comparable to that in which the world was just prior to the Flood, when men were marrying and giving in marriage and knew not until the Flood came? Are the people of our generation, professing themselves to be wise, becoming as fools? Can it be that we are like the people of Israel when Hosea stood before them and said, “My people are destroyed for lack of knowledge”? A better translation for “destroyed” says, “My people are destroying themselves for lack of knowledge.” “Because thou hast rejected knowledge, I will also reject thee.”

What we see in the world, in broken homes and foster children, is all too often seen in God’s church today. And yet it need not be, for God has blessed this people above every people of the earth, placing in their hands the gems of truth, not only in the Holy Scriptures but broadening and enlightening the understanding through the wonderful pages of the writings of the Spirit of Prophecy. How can we get our people to read and study them more?

A man who had suffered a broken home and divorced his wife for Biblical reasons but now was happily remarried, said as he held up a copy of *The Adventist Home*, “If I had read this book and followed its teachings I wouldn’t have had any of the problems I had.”

It is wonderful to know and realize that our great Commander, Jesus Christ, knows the end from the beginning; and as leaders

of God’s flock today, we should follow closely our Commander, who knows where He is going.

In one of our staff meetings here at Sligo church we gave consideration to the value of the study of God’s Word and the Spirit of Prophecy and our great need of it. We were cognizant of the fact that many of the family problems, the breakdown between husband and wife, could be traced to the breakdown of communication, where one could no longer hear what the other one was saying, even though their tones were audible and they were within range of each other’s voice. So we sought, perhaps not to save so many homes that were already broken and try to reunite them but to prevent others from following this sad example, to save them before it was too late. We decided to have group discussions, centering these around the textual material found in *The Adventist Home*. We had questions prepared on the whole book, somewhat after the pattern of *The Great Controversy* course. The idea of having questions at all was to help the people get interested in the book and to read it discerningly so that they might catch some of the gems that lie hidden there.

Later we changed most of these questions as we met in training sessions, for many of the leaders that were chosen felt that the answers were too obvious. So we gathered material for further questions from the leaders themselves, each one being assigned a special chapter each week. When we met we discussed the questions that were brought in, sometimes using them, sometimes discarding them, and at other times rewriting them.

Our next problem was the selection of lay leaders to head up our discussion groups. We felt that rather than have all the people gather in the sanctuary for a lecture series it would be far more valuable to meet together and have prayer and a short devotional and then divide into small discussion groups, numbering from eight to fifteen, each of these groups to be led by a layman rather than a minister or one of our paid workers. If one of the latter led out, an authoritarian answer to the problems would be expected, while on the other hand, if the problems were discussed with one of their own members, a layman, and all shared their experiences, they would be more likely to come to the obvious answer and be more willing to accept it.

It was not an easy matter, even in our large church, to select nineteen laymen to lead these groups. We scrutinized our membership list very carefully and finally came up with a number of men and women

lished by the Leebury Press, Greenwich, Connecticut, 1963.

Following some of the guiding suggestions in these books, we were to meet on Sunday mornings, discuss the material assigned for that week from *The Adventist Home*, and then we would go off into role playing. Sometimes it would be a problem of teen-age children asking for permission for dates and bringing into the role playing the children who asked and the parents or any other closely related person who was answering. For seven weeks we met before we opened the classes to the public. When I say the public I do not mean just members of our own church. We invited people of the community to come in and join with us in what we called "Conversations on Family Life."

During the past few years we have conducted an adult education program in our church and so we sought to make these classes a part of this program. We charged a small registration fee of \$2.00 for an



One of the groups, who took part in the discussions on family life, in the Sligo church.

whom we felt would qualify. These lay members felt very humble as they realized the responsibility being placed upon them. We suggested two books that would serve as a background of knowledge for them. The one was *The Art of Group Conversation*, by Rachel Davis Dubois and Mew-Soong Li, published by the Associate Press in New York. The other was *The Miracle of Dialogue*, by Ruel L. Howe. This was pub-

adult and \$1.00 for a college or an academy student. In the little brochure that we passed out on Sabbath morning to our congregation we included a registration blank. We purposely made this the size of 4-by-6-inch card so that without any recopying we could have a permanent file on those who participated. The registration cost helped to pay for mimeographed material we gave on the subject. We also provided a baby-

sitter in the nursery to care for the children while the parents were in class.

In making up the classes, we sought to put some of the older people, some of the middle-aged, some of the young married, and some of the teen-agers in each group, thus giving them a good cross section of problems and solutions that had been found with experience.

We decided to run the course for fifteen weeks and to make our assignments cover sections of the books instead of chapters. We felt it was better not to be regulated by requirement to cover just certain chapters each week, for some might have more importance for one particular group than the ones taken in sequence. We felt that it would be well to spend a little time in reorganizing the balance of the material in the book *The Adventist Home* and assign not only sections but a cross reference to related chapters that appear later on.

The classes are finished and we do not yet know all the results, but it is our deep conviction that this is one of the most valuable services we have ever offered to our church as well as to the community. A number of people who were not members of the church attended the meetings and took an active part. Under the blessing of God it is our hope that many of the problems that evolve from marriage will be averted as a result of "Conversations on Family Life" held at the Sligo church.

"Spicer for Christ"

(Continued from page 20)

brought forward the Marathi converts who had made decisions at the Sunday night services; faculty members brought their children of baptismal age; and other church members, students, and staff humbly presented their friends and loved ones to the Lord—a double line extending across the width of the church in front of the pulpit.

Following the examination of the candidates, they were ushered to the pool where they took part in the sacred ordinance conducted by six ministers in three languages. Thirty-three persons were baptized in this, the largest baptism ever conducted at the college, and nearly the largest in the entire division. The forty baptisms for the school year were equally divided between on-and-off-campus friends, totaling four times as many as the previous year.

22 Less D's and F's

And the schoolwork? Was scholarship affected by the absorbing activities of evangelism? This is difficult to measure, but at least it would not appear to have been affected adversely. The results of students' grade reports are actually better than a year ago. With 19 more students enrolled, there are 22 less D's and F's. The spiritual tone of the campus remained high all year. Regular religious activities such as Weeks of Prayer and a Student Devotional Week were conducted as usual and correlated with evangelism. Had public transportation been available others would have attended; as it was, practically all were transported to and fro by our ten teachers' cars. Attendance remained fairly steady with between fifty and seventy-five visitors each night. "Friday night at Spicer" came to be a familiar phrase and an enjoyable experience for friends of the community and school members alike.

Of course, the program had its weaknesses. Monthly awards would have made the attendance even better, and six months proved to be a little long with the busy round of regular college activities. Four to five months might have been sufficient. Having a number of different speakers made for variety and proved effective, but another time one might preach throughout the series for consistency.

Strong points of the program were, first of all, a steady, enthusiastic evangelistic emphasis reaching everyone on campus and keeping before our noncommitted students the need for decision; a demonstration training program for future ministers; a ready, inexpensive source of most of the things evangelists need—choir, auditorium, Bible instructors, and a captive audience!

If the Lord could bless on-campus evangelism in a predominantly Hindu community where there was no public transportation, why wouldn't it work on other Adventist campuses around the world? Our schools have friendly public relations in their communities and many interests have been fostered through the years. Why not invite nearby friends to spend a pleasant evening a week in sharing the good things of the gospel in a college atmosphere? "On-campus evangelism" is a pleasant experience, and best of all, it works!

The soul is dyed the color of one's leisure hours.



SHEPHERDESS

[This second letter of Lavonne Bierwagen to the ladies of the church states that the subject discussed—"Correct Dress?"—was chosen because of several requests by members. We are sure the wives of our ministers and others will find it interesting and profitable.—Ed.]

IT HAS been suggested that something be said about what is proper attire for Christian women, with special emphasis as to what is becoming attire for church.

Let me say that I do not believe God has appointed any one of us to legislate specifically what another person should wear. The Bible and the Spirit of Prophecy have provided us with the underlying principles, and I believe that God expects us to conscientiously apply these principles to the circumstances under which we find ourselves.

Perhaps we might look at our dress in a little different light if we consider the fact that we are ambassadors for God—His representatives. An ambassador must always be perfectly dressed in public in appropriate clothing for the particular occasion, giving no offense, wearing not too much nor too little. If we wear too much it could be considered adornment; too little, immodest.

No doubt you have read the instruction in the Spirit of Prophecy on the subject of dress. As I see it, the fundamental principles involved are these: (1) Clothing should adequately protect the body; (2) clothing should be modest; (3) clothing should be in keeping with good taste and be becoming to the wearer.

I believe there is nothing inherently wrong with any particular piece of clothing so long as it meets the first two of the three requirements we have just mentioned. For instance, in some countries all the women wear trousers, but in our country it has generally been the custom for men to wear trousers. Also, a woman of India would never wear a hat to church. She

"Just Between Us Girls"

(Concluded)

LAVONNE BIERWAGEN

Minister's Wife, Arizona

drapes part of her sari over her head, thus showing reverence.

There is another principle we might mention in connection with the problem of determining propriety in dress. You know the adage, "Be not the first by whom the new are tried yet the last to lay the old aside." To me it seems that the age of the wearer and the occupation in which she is engaged should play a large part in determining what is worn. I would think, then, that if the article of clothing is healthful and modest, if it has been generally accepted over a period of time as an appropriate form of attire for women, and if it is adapted to the activities of the wearer, it should be all right to wear. What might have been improper many years ago, might be proper today. What might be appropriate for hiking or beach wear is inappropriate to wear to church. What might be proper for a child might not be proper for an adult. In choosing our clothing, let us remember that we are daughters of the King. We would not want to bring reproach upon our parents; therefore, let us not bring dishonor to our heavenly Father by the clothing we wear.

A friend once said to me that she was embarrassed to introduce her friends to a fellow church member because of the way she dressed. I think that sometimes people dress the way they do because they have not been informed of what is good taste in clothes. And then there are some that, even though they know, have to live with the mistakes they have made until they can afford better.

I would like to share with you in this letter today some of the things I found in

my study of this subject. First of all let me give you a few references I think you will enjoy looking up:

Child Guidance, pp. 413-430.

Messages to Young People, pp. 313-315; 343-360.

Education, pp. 246-248.

Testimonies, vol. 4, p. 142.

Testimonies, vol. 5, p. 499.

The Ministry of Healing, pp. 288, 289, 293.

"The house of God is profaned by the dress of professedly Christian women of today."—Ellen G. White, *Review and Herald*, March 20, 1958, p. 12.

Good Taste in Clothes

"Good taste in clothes starts with simplicity, proceeds to becomingness, and culminates in appropriateness for the occasion. No matter how beautiful any article of clothing may be, unless it suits the wearer, unless it is functional and right for the specific purpose and time it is worn, it is not in good taste. Loud, flashy colors, poor fabrics and workmanship, and inharmonious combination all contribute to bad taste. Your clothes should fit properly. If too loose, they are no longer smart; if they are too tight, the seams rip and the fabric pulls. Simplicity should border on plainness, but with the distinction that is achieved by perfect fit, beautiful lines, fine tailoring, and complete suitability to the

figure type. Absence of ornamentation helps to bring out the beauty of fabric and cut; badly designed clothes are often betrayed by the surplus of trimming used in an attempt to conceal the inferior workmanship."—*Personality Unlimited*, pp. 366, 367.

Hester Garvin of the Parsons School of Design of New York City stated: "We should wear nothing that glitters [rhinestones, sequins, gold, et cetera] for daytime wear. To do so is absolutely always in bad taste."

"Good manners include good taste in clothes—even at the cost of curtailing your self-expression. You compliment your hostess, your guests, your clergyman, teacher, or boss . . . by dressing appropriately for them."—*Glamour* magazine, April, 1957.

Eleanore King, who is a personality coach to many important women today, states that a basic dress or suit should have three-quarter or full-length sleeves.

Mrs. Elisabeth von Hess, speech teacher from New York City, gave a series of lectures in Takoma Park and several hundred attended her classes. She felt very strongly about sleeveless dresses. She maintained that only three-quarter length or longer sleeves should be worn by women who appear on the public platform.

A worker's wife attended a lecture on dress on the West Coast by an expert from Los Angeles who selects the wardrobes for many of the celebrities in that area, and she maintained that sleeveless arms are unattractive and ugly. She never designed sleeveless dresses or blouses for any of her patrons, nor would she consider having her picture taken in a sleeveless costume.

In *Glamour* magazine, December, 1955, in an article entitled "How to Dress for Church," we find the following: "For propriety's sake, low necklines and bare arms are out."

Here is a classic rule that will help you to know if you are overdressed. You should never have more than 14 counts, and some of the best-dressed women in the world are under the 12 count year after year.

One-piece dress	1 count	Hose	1 count
Buttons	1 "	Each pin	1 "
Suit	2 "	Scarf	1 "
Its buttons	1 "	Purse	1 "
Basic hat frame	1 "	Gloves	1 "
Add a bow	1 "	(1 more point if they have contrasting color or trim)	
And a veil	1 "	Bible you carry	½ count
More than one color	1 more count		
Wrist watch	1 count		
Glasses	1 "		
Plain shoes	1 "		
Bows or trims	1 "		

FOR THE BUSY TRAVELING MINISTER

ARROW TERYLENE SHIRTS

Plain white and blue; brown and black stripes

A truly wash and wear shirt

No ironing—not even collars or cuffs

Dries sparkling white, no wrinkles

Can be machine or hand washed

Convertible or French cuffs, fused collars

Outlasts three ordinary shirts

FOR SAMPLES WRITE:

Ontario-Quebec Book and Bible House

Box 520, Oshawa, Ontario

So be sure you don't have more than 14 eye-arresting elements on. Better 12.

"Contrary to what most girls think, boys do not like to see them in low-neck dresses, thin blouses, short skirts, and other such revealing garb. Sights like these are repulsive to boys."—JOYCE JACKSON'S *Guide to Dating*, p. 153.

The following quotations are from an article, "Church Etiquette," by Elsie Landon Buck:

"What about the clothes we wear to church? Do they reveal to others our sense of the exalted nature of worship, the seriousness of the occasion? The way in which we dress for church reflects our attitude toward the God we have come to worship.

"Check these points before you go to church next week.

Women: The church holds a unique claim on your wardrobe, for it does not want costly array and yet it expects more than the common everyday dress. The ideal church dress is one that is inconspicuously attractive, and clean. Neat, well-pressed, subdued in color. Pleasing in style and quality, always revealing good taste. . . . Suitable to the season and locale. The good church dress would not have any evidence of neglect: ripped seams or hems, et cetera. . . . Low backs borrowed from the beach. Toothpick-thin straps from the ballroom. Sleeveless dresses are in poor taste. Display in style, material, ornaments, or accessories. Any resemblance to a party dress. . . . A good tip: Choose a simple, well-tailored dress or suit for church. Keep your children's clothing simple. Shoes should be shining and in good repair . . . chosen to complement attire. Always daytime shoes, avoiding any suggestion of evening styling. Gloves: optional if not wearing hat. A must with a hat, however. Should be immaculate. If cotton or nylon, laundered frequently. Hats: Custom is not as exacting as formerly on the wearing of hats, but authority still maintains that hats should be worn to church. . . . The less formal evening meetings of the church do not require the wearing of hats, however, . . . hats worn to church should be conservative and not conspicuous. Avoid blocking the view from behind with large brims. . . .

"What does this all add up to? One thing, mainly: that no reproach be brought on the name of God by what we put on our bodies when we come to worship Him. Let us renew every effort and coordinate the ut-

CHILDREN'S CAMP

The finest in western Pennsylvania (north)—350-500 acres. Unusual Allegheny location, excellent buildings (22). Athletic fields and equipment, private lake. Good sale. Terms for organization.

Galloway Camping Realty, Inc.
5 Mount Avenue
North Plainfield, New Jersey

most of heart, soul, mind, and strength to create within us and without a greater expression of dignity and reverence in our worship of God. In thought and word and deed our whole being should thrill to the exalted privilege of worshipping an eternal Majesty, the great Creator of heaven and earth, our Lord. All that is secular and shoddy must be left out of His presence, for we must give to God in worship thoughts and words and deeds that are sacred."

Very sincerely yours,

LAVONNE BIERWAGEN
*Pastor's wife, shepherdess,
mother, but not judge*

Evangelism in the Congo

(Continued from page 31)

The Congo is closed in some areas, but we are glad that there are still places open to us to preach the gospel, and some of those places are the larger cities where we need to enter with this message. Our theme for the meetings held in Elisabethville was "Hope for Africa Bible Lectures," and truly there is hope as we take the message of salvation to the people in this continent.

We are planning to hold a public campaign next year in our country's capital, the large city of Leopoldville, with more than a million inhabitants. We need your prayers as we endeavor to make an impression on the multitude of people in that city as well as other cities of the Congo.

A smile is a curve that can set a lot of things straight.

Evangelistic Title Ideas

The following titles are some of the results of a questionnaire sent out to our ministers in North America.

19—2300 Days

The Cross Discovered in a Jewish Sanctuary.
 The Judgment Hour.
 Christ and the Countdown.
 What Happened in 1844?
 Daniel's Greatest Prophecy.
 The Dove, the Cross, and the Right Hand of God.
 When God Set a Date for the Judgment.
 Longest Time Prophecy in the Bible.
 The Great Judgment Day.
 The Biography of Jesus Written Hundreds of Years Before He Was Born.
 The Inescapable Judgment and How to Face It.
 The Judgment Day—How Near Are We to It?
 A Vision That Caused the Prophet to Faint—Every Living Soul Involved in That Vision.
 Heavenly Mathematics.
 Judgment Now Taking Place.
 Mathematics Reveals Man's Saviour.
 God's Church a Mathematical Certainty.
 Judgment Bound—What Will Be the Verdict?
 The Time of Judgment Revealed.
 Numbers That Tell a Story—2300 Days of Prophetic Significance.
 A Birth Foretold 500 Years in Advance.
 A Sinner's Day in Court.
 The Longest Time Prophecy. Did Jesus Fulfill the Time?
 Arithmetic Proves the Gospel True—Skeptics Confounded by This One.
 A Pageant of History.
 Where Is Christ in This Crisis Hour? On Trial for Your Life.
 A Date With Calvary—Positive Proof That Jesus Is the Christ.
 The Time Prophecy of Scripture.
 2300-Day Prophecy—The Bible's Longest Prophecy.
 Jesus Goes to Court.
 The Great Judgment Day—The Date Was Set by a Prophet Living in 600 B.C.
 The Greatest Prophecy of the Whole Bible.
 What Happened in Heaven in 1844.
 Court Week in Heaven.
 What Is Jesus Doing Now?
 The Gospel by Arithmetic.
 It Happened in 457 B.C.

20—Sanctuary Service

Why You Need a Priest.
 The Path to the Throne of God.
 Why the Blood?
 The Gospel in the Old Testament.
 Our Great High Priest.
 Minister of the Heavenly Sanctuary.
 Faith in Christ Before the Cross.
 The Meaning of the Sanctuary Services—How Was the Gospel Preached to Hebrews in the Wilderness?
 God's Passion Play in the Desert.
 How the Ancients Knew the Gospel.
 Christ in the Shadows.
 The Cross, the Judgment, and You.
 The Pass'ion Play of the Ages.
 Israel's Great Sanctuary—How Can We Benefit From It Today?

The Church That Moses Knew.
 A Divine Blueprint of Heaven.
 God's Visual Aids.
 God Illustrates Salvation.
 Holy Shadows.
 Looking at God's Throne.
 Truth From the Desert.
 How Men Were Saved Before Calvary.
 The Shadow of the Cross.
 Where Is the Lamb?
 When God Dwelt on the Earth in a Tangible Manner.
 The Work of Christ in Type and Symbol.
 Symbols of Salvation.
 Jesus in the Old Testament.
 God's Way in the Sanctuary.
 Discovered—Cross in a Jewish Sanctuary.
 Calvary in a Tent.

21—The Mark of the Beast

Mark of the Beast.
 Satan's Mark of Doom.
 When No Man Can Buy or Sell.
 The Seat of God and the Mark of the Beast.
 666, the Mark of the Beast.
 God's Last Message to the World.
 A Political Boycott—When You Cannot Buy or Sell.
 The Men Who Have a Number.
 Antichrist's Trademark.
 The Mark You Will Need to Buy Food.
 The Mark of Cain—The Mark of the Beast. Are They the Same?
 When Sinners Receive a Mark.
 You're a Marked Man—Unless!
 A Message of Warning to You That May Save Your Life.
 Most Solemn Warning in the Bible.
 Marking Men for Doom.
 The Seal of God, How May I Have It? Mystic No. 666.
 The Mark of the Wounded Beast.
 The Clever Counterfeit.
 Mysterious Mark of Revelation 13.
 How Can I Tell If I Have the Mark of the Beast?

22—Baptism

When Grandfather Attended His Own Funeral.
 Stairs to the Altar.
 Universal Sacrament.
 Will Baptized Church Members Alone Be Saved?
 Is It Wrong to Be Baptized Twice? Arise and Be Baptized.
 What Is Baptism For? Is It Necessary?
 What Method Is Best? Why Are Babies Baptized?
 How to Bury Sin.
 The Day I Died and Lived to Tell About It.
 Is There Danger of Being Buried Alive?
 When Should a Preacher Refuse Baptism?
 The Doorway Into the Church.
 Is Sprinkling Scriptural?
 One Lord; One Faith; One Baptism.
 Why Was Jesus Baptized?
 The Man That Lived Twice.

From Old Life to New Hope.
 In the Footsteps of Jesus.
 How to Celebrate Christ's Resurrection.
 Transformation by Water and the Word.
 The Christian Baptism.
 The Holy Sacraments.
 What Does the Bible Teach About Baby Baptism, Sprinkling, and Pouring?
 The Church's Gate.
 The Man Who Was Buried Alive.
 When the Old Man Dies.
 The Outward Sign of Inward Cleansing.
 Baptism—Its Threefold Significance.
 The Power of His Resurrection.
 Dying Victims Living for Christ.
 Death With Christ—Buried With Christ—Resurrection With Christ.
 The Memorial of the Crucifixion and Resurrection—Is It Important in 1965?
 Why I Like the Baptists.
 Is Baptism Necessary to Salvation? If So, How and When Should It Be Administered?
 Confessing Christ the Bible Way.
 God's Adoption Ceremony.
 Gateway to a New Life.
 Is Baptism by Immersion the Only One God Will Recognize in the Judgment?
 Once Dead—Twice Born.
 Born Once, Die Twice—Born Twice, Die Once.

23—Spirit of Prophecy

The Eyes of the Church.
 A Prophet Among You.
 The Greatest Prophet Since John the Baptist.
 One Sure Mark of the True Church.
 Modern Prophets—False and True.
 Modern Prophets—True or False?
 Does God Speak to Mankind Today?
 One Way to Identify Christ's Church Today.
 God's Magnifying Glass.
 Christ's Special Gift to His Church Today.
 The Gift of Prophecy—Did It Cease With John the Revelator?
 The Nine Gifts of the Spirit and His Nine Fruits.
 A Gift of a Loving God to a Living Church.
 God's True Church in the Last Days.
 God's Prophet for These Crisis Days.
 Visions and Dreams.
 The Neglected Spiritual Gift—Is It Out of Date in the Twentieth Century?
 Eddy—Smith—Father Divine. Are Modern Prophets From God?
 Are Prophets Obsolete?
 Return of the Spiritual Gifts.
 Who Was Ellen G. White?
 The Church's Guidance System.
 Marks of God's Remnant People.
 Ellen G. White and the Adventists.

24—Elijah Message

Will Elijah Come in Our Day?
 What the Elijah Message Will Do for Us.

Time for Prophet Elijah.
 The Completion of the Reformation—
 What Current Message Will Accomplish This?
 Prepare to Meet Thy God!
 The Reformation, 1965 Style.
 The Return of Elijah to This Earth.
 The World's Last Chance.
 Elijah the Prophet.
 Will Elijah Return?
 Why So Many Denominations?
 Repairers of the Breach.
 Will Elijah Return Before Jesus Comes?
 Elijah: Reincarnation or Reinterpretation?
 The Voice Crying in the Wilderness.
 The Last Reformation Message.
 Come Hear About the Last Global Revival.
 The Return of Elijah—What Does It Mean?
 Will Elijah Return to This Earth in Person Before Jesus Comes?
 The Last-Day Elijah.
 The Call of God—Who Should Hear and Answer It Today?
 Will Elijah Return Again?
 Where Are the Elijahs Today?
 God's Last Invitation.
 If Elijah Were Living Today.
 When Elijah Comes Back.

25—Health Reform

Taking the Die Out of Diet.
 You Are the Temple of God.
 Living in the Temple of God.
 How to Postpone Your Funeral.
 How to Save on the Doctor's Bills.
 Is God Interested in Your Health?
 Weight Control for a Trip to Heaven.
 Truth About Divine Healing.
 Radiant Living.
 Health and Salvation.
 Should Christians Smoke?
 Are You Alive or Half Dead?
 How to Have a Healthy Body.
 The Most Sacred Spot on Earth—
 It's Nearer Than You May Realize.
 God's Prescription for Your Health.
 Add Years to Your Life and Enjoy It.
 Living While You Live.
 How to Feel Better and Live Longer.
 Divine Prescriptions for Radiant Health.
 Why Did God Create the Pig?
 Handbook for Body Care.
 Suicide on the Installment Plan.
 God and Your Body.
 God's Remedy for Nervous Tension.
 The Gospel of Radiant Health.
 What Did Man Eat Before the Flood?
 Digging Your Grave With Your Teeth.
 The World's Leading Physician Prescribes for Health.
 Man Alive, You're Half Dead.
 Divine Principles of Health.

26—Church Membership

Must I Belong to a Church to Be Saved?
 Is Church Membership Necessary?
 Can I Be Saved in Any Church?
 What Church Would Jesus Join?
 The Only Church for Me.
 Meaningful Membership.
 Is Church Membership a Passport to Heaven?
 Why Belong to a Church?
 Maiden, Moon, and Monster (Rev. 12).
 What Church Would Jesus Join if He Were in?
 Why Join a Church?
 The Only Church I Could Belong to.
 Are All Churches Different Roads to Heaven?
 Why Be a Church Member?
 How Essential Is Church Membership?
 Is a Man Safe in Church?
 The Importance of Locating the True Church and Getting Into It.

27—Conscience

Extrasensory Perception.
 Is the Conscience a Safe Guide?
 The Inner Voice Still Talks—Can It Be Trusted?
 Watchdog of the Soul.
 Man's Inner Control System.
 The Voice of the Soul.
 The Invisible Human Eyes.
 What Is Conscience?
 How Can We Know We Have a Good Conscience?
 What's Eating You?
 Conscience—Can It Be Trusted?
 The Deciding Factor.
 That Still Small Voice.
 Is Your Conscience Hard of Hearing?
 The Conscience That Leads You Astray.
 God's Secret Spark in My Life.
 That Voice Behind You.
 The Voice Within—When It Is Unsafe to Follow.

28—Seven Last Plagues

Why and When Will the Seven Last Plagues Fall?
 Seven Last Plagues Coming Soon.
 Reaping the Whirlwind.
 When the River Turns to Blood.
 The Disease Science Will Not Heal.
 Seven Happenings Just Before Jesus Comes.
 Seven Last Plagues—Upon Whom Will They Fall?
 Earth's Climactic Events.
 Seven Mystic Vials.
 When God Turns His Back on Mankind.
 No Place to Hide.
 The Great Tribulation.
 The Cup of God's Wrath.
 The Seven Bottles of God's Wrath.
 When the Door Is Shut.
 Fury From the Throne.
 Seven Grievous Plagues Soon to Fall.
 Seven Cups of Doom.
 Insurance Against the Seven Last Plagues.
 Rivers of Blood—Predicted in the Bible. What Does It Mean?
 The World's Last Battle.
 The Wine of God's Wrath.
 Last Year on Earth.
 God's Sevenfold Wrath.
 Seven Calamities to Come.
 The Seven Destroyers of a Mighty King.

29—Unpardonable Sin

One Sin Too Many.
 The Sin That Cannot Be Forgiven.
 Heaven's Iron Curtain.
 When Is It That God Won't Hear Our Prayers?
 One Sin God Cannot Forgive.
 The Point of No Return.
 Beyond Heaven's Call.
 Passing the Boundary of God's Forgiveness—When and How?
 The Unpardonable Sin: How Can One Know if He Has Committed It?
 Are There People Who Have Committed the Unpardonable Sin and Don't Know It?
 Insulting the Holy Spirit.
 How Far Is Too Far?
 The Sin Against the Holy Ghost.
 The Man Who Tempted God Once Too Often.

30—Prayer

The Power of Prayer.
 Prayer That Is Sure to Be Answered.
 Talking With God.
 Why Do So Many Prayers Go Unanswered?
 Your Life Line to Heaven.

The Spiritual Telephone.
 You Can Talk With God.
 Form or Force.
 Teach Me to Pray.
 Prayers That God Will Answer.
 Fastest Communication in the Universe.
 The Speed of Thought—a New and Daring Concept.
 The Breath of the Soul.
 The Key that Unlocks Heaven's Storehouse of Blessing.
 Why God Does Not Answer Prayer.
 Communication With Other Worlds—Is It Possible? When?
 Our Greatest Privilege.
 Personal Power Through Prayer.
 Wireless Communication Used by Moses. What Were Some of the Results?
 Religion in Your Closet.
 Why Jesus Prayed.
 Why Does God Want Us to Pray?
 Our Prayers—the Incense That Reaches Heaven.
 Poor Man's Psychotherapy.

31—Faith

The Master Key That You Hold in Your Hand.
 The Essential Ingredient.
 Removing Mountains.
 Invisible Power.
 A Hand That Touches God.
 What Is Faith and What Will It Do for Us?
 Believe and Live.
 Eyes That See in the Dark.
 Why Is Faith Necessary?
 The Faith of Jesus.
 The Mystery of Faith.
 Faith, Fact, or Feeling.

32—Home

A Little Heaven on Earth.
 Homemade Heaven.
 Twin Sister to the Word Mother.
 How to Have a Happy Home.
 Making Your Home a Happy One.
 The Place Where We Live—A House or a Home?
 My Glimpse of Heaven.
 Homemade Religion.
 God's Ordained Institution to Save Our Children—Home.
 Father, Mother, and Family.
 Filling Station, Motel, or School?
 The Lost Home. Found.
 Love, Courtship, Marriage, and Divorce.
 Heaven on Earth or Eternal Torment.
 Guiding Principles for a Happy Home.
 How to Make Unhappy Home Happy.
 What Does a Divorce Cost?
 Homemade Happiness.
 Marriage and Divorce—Wedlock or Deadlock.
 Seven Secrets of a Happy Home.
 Heaven's Launching Pad.
 What's Happening to Our Homes?
 Who Established the First Home?

33—Holy Spirit

The Holy Spirit, Who Is He?
 The Holy Spirit—His Office and Work.
 The True Vicar of Christ.
 The White Dove.
 Baptism of the Holy Spirit.
 Divine Influence in Your Life.
 What Is the Baptism of the Holy Spirit?
 The Greatest Power on Earth.
 What Happens to a Person When He Receives the Holy Spirit?
 The Dove of Divinity.
 The Holy Spirit—Power or Person?
 What the Holy Spirit Will Do for Us.
 Promise of the Father.
 The Baptism of the Holy Spirit.
 How Jesus Dwells in the Human Heart.
 Pentecostal Power.
 The Word of Christ's Representative.

Is the Holy Spirit a Person?
 God's Greatest Gift to Men Today.
 Mysterious Power in My Life Today.
 The Coming of the Comforter.
 The Gifts of the Spirit.
 Victorious Power.
 A Truly Workable Power for Our Lives.
 The Omnipresence of a Distant Father.
 Baptism of Fire.
 The Baptism of the Holy Spirit.
 God's Wonderful Co-worker.
 Oil for Your Lamp.
 The Vicar of Christ. Who Is He?

34—Divine Healing

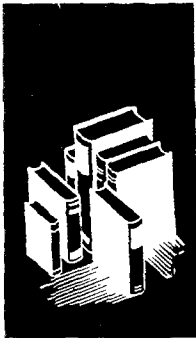
Can We Believe in Modern Miracles?
 Miracles and Tricks.
 Modern-Day Miracles.
 Does God Still Heal People Today?
 The Hem of His Garment.
 Are Miracles Out of Date?
 Does God Hear Prayers for Healing?
 God's Rules for Healing Men and Women.
 Christ at the Bedside.
 Miracle Healing—True or False.
 The Touch of the Master's Hand.
 Is All So-called Divine Healing, Divine?
 Praying for the Sick.
 Divine Healing—Fact or Farce?
 God's Promises for the Sick.
 The Truth About Faith Healing.
 Divine Healing. What Are God's Prerequisites?
 Divine Healing—Genuine and Counterfeit.
 Divine Healing—Hoax or Reality?
 The Touch of Faith.
 Is Divine Healing Possible Now?

35—Spiritism

Who Are the Spirits in Spiritism?
 Can We Talk With the Dead?
 Do the Dead Really Live?
 On the Threshold of Deception.
 Spiritism Unmasked.
 The Winchester Mystery House (Pictures).
 Spiritism! Is It of God, Man, or the Devil?
 Who's Behind Spiritism?
 What the Bible Says Regarding Spiritism.
 Spiritism: Can the Dead Communicate With the Living?
 The Innermost Secrets of Fortune-telling Exposed!
 Secrets of the Séance.
 Rappings, Tappings, and Mumbo Jumbo.
 Spiritualism—Pagan or Christian?
 Meet Samuel's Ghost.
 Mysterious Forces in Space.
 Who Are the Spirits in Spiritualism?
 How Fortunetellers Tell.
 Can the Living Talk With the Dead?
 The Spirits of Spiritism—What Are They?
 The Masquerade of the Psychic.
 Spiritism on Trial.
 Voices from the Past.
 The Crystal Ball or the Crystal Book.
 King Saul's Great Mistake.
 Satan's Greatest Deception.
 Knockings in the Dark.
 Voices From Another World.
 Who Are the Ghosts in Haunted Houses?
 Satan's First Sermon.
 Last-Day Delusions.

36—Predestination

Where Are You Going? Are You Sure?
 Prisoners of Hope.
 Are We Predestined?
 Did You Have to Do It?
 Do You Believe in Fate?
 Predestination vs. Free Will.
 Is a Man Lost to Destruction Before He Is Born?
 Saved to Serve.
 Are You the Master of Your Soul?
 Predestination! Who Decides Your Eternal Destiny?
 A Heavenly Plan for the Human Race.
 Once Saved Always Saved.
 Will God Save All People? God Answers This Vital Question.
 Do You Have a Choice—or Does God Predestine Your Life?
 Predestined to What?
 Chosen for Salvation.
 Does God Have Favorites?
 Am I the Master of My Future?
 Can I Be Saved and Never Lost?
 Predestination—A Bible Doctrine or a Deception?
 Does God's Foreknowledge Determine the Action That Fulfills It?
 Can a Man Die Before His Time?
 If I Could Live My Life Again.
 Who Decides Your Future?
 What Is Meant by Bible Predestination?
 What Must Be Must Be, or Must It?
 Does God Predestine Some to Be Saved and Others to Be Damned?
 Is Man's Eternal Destiny Settled Before He Is Born?
 The Truth About Predestination.
 Who Elects the Elect?
 A Bullet With Your Name on It.



BOOKS

Blood and Fire—The Story of General William Booth and the Salvation Army, Edward Bishop, 1964, Moody Press, Chicago, 114 pages, \$2.50

Truth is often more fascinating than fiction and particularly is this true in the life of William Booth, founder of the Salvation Army. This work by Edward Bishop is a readable, interesting, and dramatic biography of an unusual life completely dedicated to God and to the lost and downtrodden men and women of the world. Yet it is more than a thrilling story. It is a challenging book. It will be an inspiration to any minister to read what miracles God can perform through a fully committed ordinary man, even though he had a poor background and little training, and what the abounding grace and merciful transforming power of God can do in behalf of sinners. This work contains a wealth of

quotations from Booth's messages and reveals unique methods of working in truly mission areas of our great metropolitan territories.

ANDREW FEARING

Confirmation: A Study Document, Lutheran World Federation, Augsburg Publishing House, Minneapolis, Minnesota, 1964, 90 pages, \$1.50.

The urge to take another look at doctrines of the church is also current in Lutheran ranks. Findings of confirmation in Lutheran churches compiled from six years of study by distinguished theologians are contained in this document. Dr. C. Richard Evenson in the preface of the book states, "This study document . . . presents strong implications for the preparation of curriculum materials and the development of congregational practices."

Beginning with New Testament practice and interpretation of baptism, which is "confirmed" by the candidate by this rite, there is a review of the teachings of baptism and its relationship to the whole experience of the young Christian. Discussions are very frank as some questions raised throughout the centuries seek for new insights to fit this practice into modern imperatives. The section "Confirmation Through the Reformation Era" presents dialog among other points, on the rite as a "sacrament," and "the laying on of hands." Pietists claim confirmation is not a child of theirs, and yet they embrace it. During the age of rationalism the original religious concern of confirmation was almost lost by becoming a vehicle of ethics. Since World War I numerous theologians have tried

to reform the rite of confirmation, and aimed at "the renewal of the youth catechumenate." The following questions have been raised again and again:

What is the special contribution of the rite of confirmation and of the instruction preceding it?

At what time should confirmation be administered? What should be the age of the confirmed?

What is the relationship between Confirmation and admission to Holy Communion? Are the two acts separate or do they belong together? What about early communion?

Is there an urgent need to revise our confirmation practices?

What about the question of "Lay Ordination" by members who are willing to play an active part in the work of the congregation?

Various problems get in the way when the Lutheran Church must face an honest scriptural command for this rite. But other church groups must also meet this and other related problems. Strangely, there is a great variation in where each group places the emphasis. It is tied in with an evangelistic problem—bringing youth into church membership.

In areas where Lutherans predominate this booklet's information is valuable to our own ministers. We are living in an era of change and with a strong stress on scriptural authority. The unification of doctrine and practice for church federation appears to be a complicated process. A strong note has been sounded—that of properly indoctrinating youth and training them for the church's service.

LOUISE C. KLEUSER

Don't Pass Them By!

(Continued from page 17)

evangelists who have already decided to become workers, but when the church members see their pastor attending the meetings, it lifts the dignity and the importance of the work in their minds and may cause more of them to seriously consider this work.

If we increased our forces what could happen? Let us suppose that a literature evangelist finds two persons each week who are definitely interested in learning more about the Bible. In a work year of fifty weeks this would mean one hundred. Let us further suppose that by a careful, intelligent follow-up program, 10 per cent of these people were won to the truth. This would mean an additional ten souls baptized by the pastor each year. Suppose the percentage dropped to 5 per cent; that would still mean an additional five baptisms for the pastor by the end of the year.

Pastors, we challenge you to use the unique position that you hold in the church

GOSPEL TENTS

STEEL-CLAD TABERNACLES

SMITH MANUFACTURING CO., DALTON, GA.

Over 50 Years in Business

to influence some of your members to become literature evangelists. We want only the best, of course, and as you work with the publishing department personnel you will find them eager to cooperate with you and thus increase your baptisms. For your own success, don't pass them by!

Do You Remember?

(Continued from page 23)

times he obtained this from mission board historical records. I heard him tell once how he surmounted a very delicate situation. A young missionary had to be directed into different tactics in his work. Our traveler made friends with this particular missionary by telling him he had learned that his grandparents lived in Nebraska not far from his own old home. The missionary loved the talks they had about grandpa and grandma—mostly told by himself, reminiscent of childhood visits to the grandparents' farm. Later, he was able to take kindly the advice and admonition given by the General Conference worker, and the mission work improved with this change in the missionary's attitude.

These contacts pay off. They are precious guidance and memories to both missionaries and home folks.

We come to the question again: *Do you remember—and take time to relay personal messages?*

CLASSIFIED ADVERTISEMENTS

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

RELIGIOUS BOOKS PURCHASED! Send list today. Looking for an out-of-print book? Write: **KREGEL'S BOOK STORE, DEPT. M, Grand Rapids, Michigan 49503.**



NEWS BRIEFS

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

"Cause of Evangelism" Cited at NCC Meeting

"Difficult days call for daring disciples," according to a Methodist leader who lauded ecumenical movements and described evangelism as "Christianity on the march." "We've fiddled around too long," Dr. Kermit Long told a meeting of the National Council of Churches' Commission on Evangelism. "It's time to blow the trumpets and let the world know we're in God's business. We're in trouble today because too many people have never gone past the 'Now I lay me down . . .' phase of religion. Oh, we may feel emotionally stirred when we hear a hymn like 'How Great Thou Art' but in the real life-giving situation, too often—to too many people—God is not great; He might even be dead. No wonder we have a nation of frustrated people." Dr. Long, executive secretary of the General Board of Evangelism of the Methodist Church, said he would like someday to see "theologians really say what needs to be said. I'd like to see an army march forth with might and power over this country and perhaps the world. We have entombed Jesus too long. Let's not make of our church a spiritual mausoleum, but a spiritual powerhouse, a living organism. We need a resurrection in relationships: Christ dwells in the living relations of love in the fellowship of those who are aware of Him in each other's presence. Laymen are just waiting to be challenged with a cause that's big enough; evangelism is that cause."

Tribesmen Who Slew Missionaries Converted to Christianity

The entire tribe of about 100 Auca Indians in Ecuador who killed five American Protestant missionaries in 1956 has been converted to Christianity, the founder-director of the Wycliffe Bible Translators, Inc., said in Chicago. Dr. William Cameron Townsend, whose organization has worked for years among wild Amazon tribes, said that many of the Aucans also are now active in preaching to other Indians. Last month, Dr. Townsend reported, two of the children of murdered missionary Nathaniel Saint were baptized by immersion at the site of their father's death. The Auca preacher who performed the ceremony was one of the eight persons respon-

sible for the massacre. "This was a happy ending to a brutal story," the Wycliffe official said. Dr. Townsend stated that his organization climaxed years of linguistic research when an Auca translation of the Gospel According to St. Mark was flown to the tribe last Easter. "Now that they have the Bible," the 69-year-old Wycliffe founder said, "they're taking it to other tribes to convert them—and they're hoping they don't get killed."

Catholic Use of R.S.V. Bible Called Ecumenical Triumph

With publication of a Catholic edition of the Protestant Revised Standard Version of the New Testament, Catholics "in a roundabout way" today can buy and read a version which "above all others, they scorned and condemned for centuries," according to an editorial in *Commonweal*, national Catholic weekly edited by laymen. Calling the new edition "a major ecumenical triumph," an editorial in the August 6 issue of the publication pointed out that the introduction to the Catholic version notes that the R.S.V. was developed through revision of the American Standard Version and the King James Version of the Bible. "In the middle of the nineteenth century," the editorial said, "American Catholics went to court to keep the King James Version from being read to their children in public schools. That their great-great-grandchildren will now be free to buy and read an offspring of that Version is a measure of the distance both the churches and exegesis have travelled in recent years."

Catholics No Longer "Minority" in Britain

Roman Catholics in Britain no longer constitute a minority group, nor are they "outsiders" any longer, according to an Anglican clergyman, the Reverend John Gunstone, writing in *Outlook* a Church of England journal. "The Holy Spirit is certainly moving Roman Catholics as well as others towards reunion," he wrote, "but in England these movements of the Spirit are not just in men's minds. They are allied to strong sociological influences. . . . Go into any Roman Catholic church and only a few details will remind you that you are not in an Anglican church—especially now that the liturgical movement has swept away so much ceremony and introduced the English language into the Mass. The people in the pews are just the same as you would find in any English congregation."

Billy Graham Cites Threat of "Spiritual Nihilism"

Evangelist Billy Graham in an address challenged Christians to "be just as revolutionary as the Communists and other groups that are fostering revolution all over the world. Millions of people are marching for various causes," he told more than 5,000 people at the Methodist conference center, and "the greatest need in America is for a moral and spiritual revival to sweep like a prairie fire

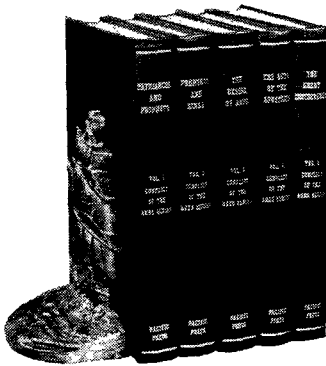
Spirit of Prophecy

EMPHASIS

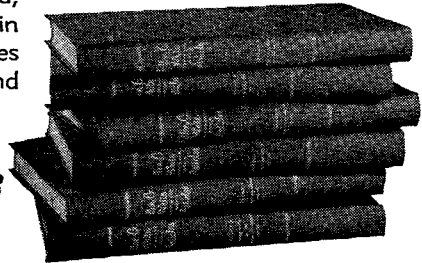
Special



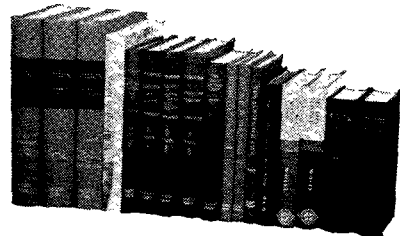
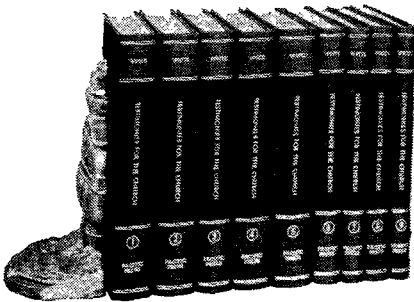
Ellen G. White



That all Seventh-day Adventists, young or old, might be able to obtain these important volumes for reading, study, and research—



20% Savings on all E. G. White titles



	Price	Emphasis Price
<input type="checkbox"/> Acts of the Apostles, The, cloth	\$ 5.50	\$ 4.40
de luxe	6.50	5.20
<input type="checkbox"/> Adventist Home, The, de luxe or white	3.75	3.00
<input type="checkbox"/> Call to Medical Evangelism, A, paper	.25	.20
<input type="checkbox"/> Child Guidance, de luxe or white	3.75	3.00
<input type="checkbox"/> Christian Experience and Teachings of Ellen G. White, cloth	3.50	2.80
de luxe	4.50	3.60
<input type="checkbox"/> Christian Service, de luxe	3.75	3.00
<input type="checkbox"/> Christ's Object Lessons, de luxe	3.75	3.00
<input type="checkbox"/> Conflict Series, five volumes, per set, cloth	26.25	21.00
de luxe	31.25	25.00
<input type="checkbox"/> Counsels on Diet and Foods, de luxe	3.75	3.00
<input type="checkbox"/> Counsels on Health, cloth	6.00	4.80
de luxe	3.75	3.00
<input type="checkbox"/> Counsels on Sabbath School Work, de luxe	3.75	3.00
<input type="checkbox"/> Counsels on Stewardship, de luxe	4.00	3.20
<input type="checkbox"/> Counsels to Parents, Teachers, and Students, cloth	5.00	4.00
de luxe	3.75	3.00
<input type="checkbox"/> Country Living, paper	.35	.28
<input type="checkbox"/> Desire of Ages, The, trade, cloth	6.50	5.20
cloth, special	3.00	2.40
<input type="checkbox"/> Early Writings, de luxe	3.75	3.00
<input type="checkbox"/> Education, de luxe	3.75	3.00
<input type="checkbox"/> Ellen G. White Review and Herald Articles per set, 6 vols.	20.00	16.00
Evangelism, de luxe	120.00	96.00
<input type="checkbox"/> Fundamentals of Christian Education, de luxe	3.75	3.00
<input type="checkbox"/> Gospel Workers, de luxe	5.50	4.40
<input type="checkbox"/> Great Controversy, The, trade, cloth	3.75	3.00
de luxe	5.50	4.40
cloth, special	6.50	5.20
<input type="checkbox"/> Help in Daily Living, paper	3.00	2.40
<input type="checkbox"/> Index to the Writings of Ellen G. White—New Comprehensive, 3 volumes—per set	.35	.28
per volume	37.50	30.00
<input type="checkbox"/> Life Sketches of Ellen G. White, de luxe	12.50	10.00
	3.75	3.00

	Price	Emphasis Price
<input type="checkbox"/> Medical Ministry, de luxe	\$ 3.75	\$ 3.00
<input type="checkbox"/> Messages to Young People, de luxe or white	3.75	3.00
<input type="checkbox"/> Ministry of Healing, The, de luxe	3.75	3.00
<input type="checkbox"/> My Life Today, cloth	2.50	2.00
<input type="checkbox"/> Patriarchs and Prophets, trade, cloth	5.50	4.40
de luxe	6.50	5.20
<input type="checkbox"/> CHL, limp	10.00	8.00
<input type="checkbox"/> Prophets and Kings, trade, cloth	5.50	4.40
de luxe	6.50	5.20
<input type="checkbox"/> Sanctified Life, The, cloth	2.50	2.00
<input type="checkbox"/> Selected Messages, books 1 & 2, de luxe, each	3.75	3.00
<input type="checkbox"/> Sons and Daughters of God, de luxe	3.00	2.40
<input type="checkbox"/> Spiritual Gifts, vols. 1 & 2 (one vol.), cloth	3.75	3.00
<input type="checkbox"/> Spiritual Gifts, vols. 3 & 4 (one vol.), cloth	3.75	3.00
<input type="checkbox"/> Steps to Christ, trade, cloth	2.50	2.00
de luxe, limp	3.50	2.80
<input type="checkbox"/> GTS Series, gift boxed	1.00	.80
<input type="checkbox"/> Stories That Win Series	.30	.24
<input type="checkbox"/> Testimonies for the Church	.25	.20
cloth	1.50	1.20
<input type="checkbox"/> Story of Redemption, The, de luxe	3.75	3.00
<input type="checkbox"/> Temperance, de luxe	3.75	3.00
<input type="checkbox"/> Testimonies for the Church complete set of nine books, cloth	29.75	23.80
de luxe	36.50	29.20
single book, cloth	3.50	2.80
<input type="checkbox"/> Testimonies to Ministers and Gospel Workers, cloth	4.25	3.40
de luxe	5.00	4.00
<input type="checkbox"/> Testimony Treasures, 3 vols., per vol., de luxe	6.00	4.80
<input type="checkbox"/> That I May Know Him, cloth	3.75	3.00
de luxe	2.50	2.00
<input type="checkbox"/> Thoughts From the Mount of Blessing, trade, cloth	2.50	2.00
de luxe, limp	3.50	2.80
<input type="checkbox"/> Illustrations, cloth	3.25	2.60
<input type="checkbox"/> Stories That Win Series, paper	.30	.24
<input type="checkbox"/> Welfare Ministry, de luxe	3.75	3.00

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Please add 20¢ first book, 5¢ each additional book, for postage and insurance. Add sales tax where necessary.

across the nation. Unless we have it, our way of life could be doomed. Ours," he said, "is a spiritual warfare. We are commissioned to establish the spiritual kingdom." Mr. Graham said modern man has lost his personal traits and shifts the responsibility for his behavior to "an impersonal society, and this society in turn seems to be ruled by computers . . . bureaucracy . . . fashion . . . organization . . . mass media. As a result," he said, "our contemporary society has no room today for individual human personality. Man is in danger of entering a state of spiritual nihilism."

Half World's People in Four Nations

The United States, Russia, Communist China, and India account for half the total world population, reports the UN Statistical Yearbook, according to the New York *Daily News*.

The Yearbook listed U.S. population as 189 million, Red China as 647 million, and India, 460 million. The Soviet Union's population was listed at 225 million.

Subjective and Objective Religion

(Continued from page 14)

tivism led into the other. Friedmann, in discussing the tie-in of Anabaptism with pietism, especially in its later period, and its eventual breakup, says that in some cases "it led to indifference or rationalistic attitudes."¹⁸

(To be continued)

¹ W. E. H. Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, pp. 12, 13.

² These false conceptions were developments from within due to fear of spirits, et cetera, and not derived from the objective standard of the Scriptures.

³ Lecky, *op. cit.*, pp. 61, 62.

⁴ *Ibid.*, p. 62.

⁵ *Ibid.*, p. 73.

⁶ Rufus M. Jones, *Spiritual Reformers in the 16th and 17th Centuries*, p. 3.

⁷ Amand Saintes, *A Critical History of Rationalism in Germany*, p. 11.

⁸ See Calvin's *Institutes* (7th American ed., rev.) vol. I, p. 89; Westminster Confession of Faith on "Bible," Sec. VI; The Thirty Nine Articles of Religion (rev. 1801) in *Creeds of Christendom* by Philip Schaff, VT 3, pp. 489, 500; The French (Protestant) Confession of Faith (1559) Article 5, in Philip Schaff, *op. cit.*, p. 362; The Belgic Confession (1561) in Philip Schaff, *op. cit.*, pp. 397, 398.

⁹ George W. Forell, "Career of the Reformer," *Luther's Works*, vol. 2, p. 12.

¹⁰ M. Reu, *Luther and the Scriptures*, p. 17 (*Works*, vol. 4, 180:11).

¹¹ E. Theodore Bachmann, "Word and Sacrament," 1, *Luther's Works*, vol. 35, p. 236.

¹² Saintes, *Ibid.*, p. 35.

¹³ John Fletcher Hurst, *History of Rationalism*, p. 31.

¹⁴ Hurst, *Short History of the Modern Church in Europe*, p. 28.

¹⁵ *Ibid.*, pp. 54, 33.

¹⁶ Arthur Wilford Nagler, *Pietism and Methodism*, p. 44.

¹⁷ Robert Friedmann, *Mennonite Piety Through the Centuries*, p. 83.

¹⁸ *Ibid.*, p. 9.

Editor
ROY ALLAN ANDERSON

Associate Editors

E. Earl Cleveland
Andrew C. Fearing

Managing Editor

J. R. Spangler

Copy Editor

J. Ina White

Art Editor

T. K. Martin

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

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

CONTENTS

Are We Thankful? J. R. Spangler	2
Sacrifice—What Does It Mean? A. C. Fearing	5
Here's My Method—Ingathering Campaign Ideas Everett E. Cumbo, Dean L. Hubbard	7
The Victory Is Ours G. Cupertino	9
Subjective and Objective Religion Otto H. Christensen	12
Divine Madness Needed J. E. Bynum	15
Don't Pass Them By! D. A. McAdams	17
"Spicer for Christ"—On-Campus Evangelism Fred J. Crump	18
Centurion Plan Benefits West Indies Union M. G. Nembhard	21
Do You Remember? Emma Howell Cooper	22
Indian Summer William Loveless	24
Evangelism in the Congo G. M. Ellstrom	30
What Was the Galatian Heresy? James W. Zackrisson	32
"Conversations on Family Life" Floyd Strunk	34
"Just Between Us Girls?" Lavonne Bierwagen	37
Evangelistic Title Ideas	40
Books	42
News Briefs	44
Pointers	48

SONGS

Illustrated for screen projection

Natural color 35 mm. filmstrips

Right from the production camera

New Edition — Each song has
approximately 12 frames

Jesus, Keep Me Near the Cross
There's a Precious Fountain

F-3101 Alone
F-3102 America
F-3103 At the Cross
F-3104 At the Door
F-3105 Beneath the Cross of Jesus
F-3106 Brightly Beams Our Father's Mercy
F-3107 Can the World See Jesus in You?
F-3108 Day Is Dying in the West
F-3109 Face to Face
F-3110 Give Me the Bible
F-3111 He Leadeth Me
F-3112 He Lifted Me
F-3113 He Lives
F-3114 He Ransomed Me
F-3115 He Whispers His Love to Me
F-3116 How Sweet Are the Tidings (He's Coming)
F-3117 I Come to the Garden Alone
F-3118 I Shall See the King

F-3119 I Sing the Mighty Power of God
F-3120 I Walk With the King
F-3121 I Want to See Jesus, Don't You?
F-3122 I Will Follow Thee, My Saviour
F-3123 I Would Be Like Jesus
F-3124 I Would Draw Nearer to Jesus
F-3125 In a Little While We're Going Home
F-3126 In the Sweet Bye and Bye
F-3127 Is Your All on the Altar of Sacrifice?
F-3128 Jesus, I Come—Out of My Bondage
F-3129 Jesus, I My Cross Have Taken
F-3130 Jesus Is Tenderly Calling
F-3131 Jesus, Keep Me Near the Cross
F-3132 Jesus Paid It All
F-3133 Jesus Saves
F-3134 Jesus, Saviour, Pilot Me
F-3135 Jesus Took My Burden

F-3136 Just as I Am
F-3137 Just When I Need Him Most
F-3138 Lift Up the Trumpet (Jesus Is Coming Again)
F-3139 Living for Jesus
F-3140 Longing
F-3141 Marching to Zion
F-3142 Master, the Tempest Is Raging (Peace, Be Still)
F-3143 No Disappointment in Heaven
F-3144 O That Will be Glory (The Glory Song)
F-3145 Old Rugged Cross, The Redeemed
F-3146 Redeemed
F-3147 Ride on, King Jesus
F-3148 Saviour, Like a Shepherd Lead Us
F-3149 Shall We Gather at the River?
F-3150 Since Jesus Came into My Heart
F-3151 Softly and Tenderly Jesus Is Calling
F-3152 Some Bright Morning
F-3153 Sweet Hour of Prayer

F-3154 Tell Me the Story of Jesus
F-3155 That's Why I Love Him
F-3156 The Golden Morning Is Fast Approaching
F-3157 There Is a Gate That Stands Ajar
F-3158 Throw Out the Life Line
F-3159 'Tis So Sweet to Trust in Jesus
F-3160 Trust and Obey
F-3161 You Must Open the Door
F-3162 Walking With Jesus
F-3163 Watch, Ye Saints (Jesus Comes)
F-3164 Way of the Cross Leads Home, The
F-3165 We Are Nearing Home
F-3166 We Have an Anchor
F-3167 What a Friend We Have in Jesus
F-3168 What a Gathering of the Faithful
F-3169 When Jesus Shall Gather the Nations
F-3170 Where the Gates Swing Outward Never

REGULAR PRICE PER SONG:

Single frame, \$1.50
Double frame, \$2.00

Special Offer, 10 songs for \$10.00, single frame.
10 for \$15.00, double frame.

EXTRA SPECIAL
↓ OFFER ↓

Order From Your
BOOK AND BIBLE HOUSE
Review and Herald Publishing Association
Takoma Park, Washington 12, D.C.

10 SONGS (our choice)

Single frame \$10.00
Double frame 15.00

To Book and Bible House

Please send the following song titles in

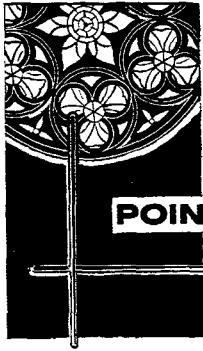
single frame

double frame
(order by number and song title)

Titles of additional songs may be listed
on a separate sheet and enclosed with
this order. Enclosed find \$.....

Name

Address



POINTERS

"MUMMY" HUNTER THERE is a form of archeology that the world can do without. It is that which deals with problems long dormant, largely forgotten, now exhumed by the succeeding pastor for solution, immediate and final.

Nor is this brother content with lay ills. Lacking congregational material, he probes, with obvious zest, the record of the former minister. With a zeal that would do credit to Sherlock Holmes he turns over every rock and examines every rumor. Is his a labor of love? Like the misguided apostle Paul of his preconversion days, he would wreak havoc on the church. This man breathes an atmosphere of suspicion and discord of his own breeding.

There is a positive ministry above and beyond the "witch hunt." There are sermons to preach, the sick to visit, goals to raise, souls to seek, churches to repair and build, a community to serve, youth to encourage, besides board meetings, business meetings, weddings and funerals to conduct, and a family to shepherd. If the above is well done, there will be little time for "mummy" hunting and "skeleton rattling." This is no plea for the "whitewash" or "cover-up." Conversely, what merit attends the excavation of ruins long buried by time and circumstance? Interested in archeology, sir? Then why not seek a more legitimate area of exercise?

E. E. C.

HOW SPENDEST THOU? A MINISTER in one of our large cities invited ten of his prominent church leaders to his study one Sunday afternoon. Here they were—a contractor, a real estate man, an insurance agent, a lawyer, two doctors, a hospital administrator, a chef, a salesman, and a railroad man. These men had been accustomed to give certain amounts of money each week for the support of church running expenses. The pastor reviewed the financial status of the church and asked them to set an example by doubling their regular church expense contributions. The men looked at one another somewhat blankly for a moment, smiled, and then quietly but affectionately told the minister they thought they were doing the best they could, and could do no more. "Very well," said the pastor, "then I ask you to do one thing for me. For one week will each of you please make a list of the things you yourselves consider to be luxuries, extra

items of one kind or another that you could very easily do without, and how much you spent for them? Will you then meet with me again next Sunday afternoon at this same time, bringing your list. It may surprise all of us."

They all returned one week later. Here is one man's list! Extra gadget for car (unnecessary) \$4.85; soft drinks and ice cream for self and family (would have been better without them) \$3.50; two special meals at de luxe restaurants (heavy and unhealthy food. Paid \$4.00 more than I should have paid for the same food in a more reasonable place); shoe-shines (could have done them myself) \$1.00; entertainments \$4.60; candy and extra desserts \$2.15. And so it went. The total amount was \$28.80. At the bottom of the list he wrote: "I'm surprised at this. I had not stopped to think how wasteful many of my expenditures are. Pastor, I will double my pledge—come to think of it, I'll triple it. I will be better off in every way."

He was not alone in that resolve. I wonder what the outcome would be if we ministers would follow a similar experiment!

A. C. F.

CATCH FIRE TO BRING souls to Christ, to lead them into a preparation for the kingdom of

God—this should be the lifework of every believer. Nothing can mean so much to the church than for the individual members to become personal evangelists. Strange that so many, even church officers, seem to feel no urge to carry the gospel to others, content with the *status quo*.

It is a sobering fact that the church is largely a reflection of the pastor. Where you find a church on fire with evangelism there you will discover an evangelist pastor. He has infused this spirit into his members. Evangelism is caught rather than taught. To merely teach methods of soul winning is not sufficient. Members must be led into the field of service. We should take them with us when we go to visit. Show them how to lead souls to Christ. Then the fire of evangelism burning in our own hearts will set them ablaze. A church on fire warms the whole countryside.

John the Baptist told the people He who was coming would baptize them "with the Holy Ghost, and with fire." That was fulfilled at Jerusalem when the Holy Spirit fell upon 120 praying men and women. We read, "Cloven tongues like as of fire, . . . sat upon each of them." This was an experience not for just a few of the outstanding preachers of the group but for all gathered in that upper room. They were all baptized with power. As they moved out into other areas, that same spirit of power went with them.

Succeeding centuries witnessed a tragic loss of that power. The evangelistic zeal died down and the Dark Ages came on. On occasions when it has blazed up, and wherever it has, the church has moved forward with new life. There is to be a resurgence of that power in these last days, but for this we must pray and plan and prepare. God help us as ministers to inspire our congregations to become mighty congregational forces to spread the good news.

R. A. A.